

FROM ROOTS TO BLOSSOMS: A DESCRIPTION OF THE SHARED TEACHING
EXPERIENCES OF JAMAICAN TEACHER EDUCATORS

BY

HOPE ANTOINETTE MAYNE

DISSERTATION

Submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy in Curriculum and Instruction
in the Graduate College of the
University of Illinois at Urbana-Champaign, 2012

Urbana, Illinois

Doctoral Committee:

Professor Susan Noffke, Chair
Professor Marilyn Parsons
Professor Antonia Darder
Assistant Professor Christopher Higgins

Abstract

The study explored teaching and teacher education in the postcolonial context, Jamaica, based on arguments that Jamaica's education system and teacher training is constructed on its colonial past and the heavy reliance on knowledge from the West. It provided a rich description of the shared teaching experiences of teacher educators in Jamaica, answering the central research questions: (a) How do teacher educators see themselves in their practice? (b) What do teacher educators understand to be the impact of colonization on education and their teaching (teacher education), and how do they evaluate this? (c) How do teacher educators describe their education, and how does this impact their teacher education practice? (d) How do they describe their practice? (e) What does this practice look like?

The study was framed on a qualitative research design and used theories of phenomenology to uncover lived experiences of teacher educators. Data collection methods were in-depth interviews, observations, and focus groups. Fourteen participants were included in the study from three teacher education sites in Jamaica. A postcolonial theoretical perspective was used to interpret the findings, but also drew on critical pedagogy and critical thinking to explain the emerging phenomenon. Data were coded and analyzed using the cross-case analysis thematic design.

Based on the theoretical perspectives, I reported these findings: Teacher educators see the impact of colonialism as having an inherent value in the construction of knowledge; it is historically and socially embedded, reproduced, and a fostered dependency. Their educational background has impacted who they are as teacher educators in that it gave them the foundation needed to frame their own perceptions about teaching and learning. They find benefit in adopting new approaches, in particular, student-centered classrooms, but this is not without challenges.

Teacher educators' teaching philosophy is reflective of these characteristics: developing teacher characteristics in a loving and structured way, fostering constructive classrooms, sharing experiences, and preparing students for life. Their classroom practice is innovative, facilitative, structured, and consultative. Some challenges they encounter in their practice are a disconnect with theory and practice, limited exposure of the real experience in microteaching sessions, challenges with using learner-centered approaches, and poor language skills in the classroom.

*To my parents, Eric and Eloise. You taught me the true meaning of success,
“It’s always there you just have to want it.”
Words cannot express my gratitude*

Acknowledgements

This dissertation would not be possible without the support of my academic advisor, committee members, family, and co-advisees. My advisor, Dr. Susan Noffke has mentored me for the past four years and has guided me throughout the process of what it meant to be a graduate student. She spoke my “language”, the “language” of a black woman from a postcolonial context, who had always felt inferior and wanted her voice to be heard. The message she gave to me was that I must carve my own trajectory as a graduate student and think about what sets me apart from the rest of the pack. I have since carved my own trajectory in research, that being giving “voice” to people who were otherwise “voiceless.”

I am also very grateful to my committee members, Dr. Antonia Darder, Dr. Marilyn Parsons, and Dr. Christopher Higgins. They have played a significant role in the development of the dissertation. Dr. Darder’s knowledge and expertise in critical pedagogy and Paulo Freire’s work provided great insights to understanding a theory of liberatory praxis. I appreciate her never ending support, guidance, and patience throughout this process. Dr. Parsons’ passion for teacher education engaged me in the broader postcolonial issues and positions in teacher education. She has inspired me to not only do further work in this area, but making it my passion as well. Dr. Higgins’ expertise in teacher education also motivated me to explore the literature and find a space for my contribution.

To my parents, Eloise Palmer and Eric Palmer, I express my deepest appreciation, without your love, support, understanding, and push towards the quest for success, this dissertation would not have become reality. I am also grateful to my friends and participants from Jamaica; without you this study would not have come to fruition. Your patience and understanding are greatly appreciated.

I am also thankful to my co-advisees, Vance Scott Martin and Esther Some-Guiebre, for their help and support. You were there always available to answer my questions, provide feedback on my work, and even suggest helpful materials. I would also like to express my appreciation to my surrogate mothers, Norma Allen and Dr. Leonie Clarke, for being a constant support from Jamaica; there was nothing I asked for that you would not do, and for that I thank you.

Table of Contents

Chapter 1 Introduction	1
Chapter 2 Teacher Education: A Postcolonial Discussion	29
Chapter 3 Methodology	62
Chapter 4 Who Am I?	80
Chapter 5 Examining a Classroom of Practices.....	108
Chapter 6 Discussion, Implications for Teacher Education, Conclusions.....	139
References	177
Appendix A Consent Letter	182
Appendix B Interview Protocol	184
Appendix C Observation Schedule	186
Appendix D Sample Focus Group Protocol.....	187
Appendix E Profile of Jamaican Teacher Educators	189

Chapter 1

Introduction

Jamaica is an island situated in the West Indies and categorized as a Third World/Developing Nation. Though gaining its independence from British colonialism in 1962, they still struggle with the impact of a colonial past. Most impacted is the education system in that the aim of the colonizers was to create schools to fit people into their world, creating an estrangement from their culture and heritage, and reinforcing European traditions. (Altbach & Kelly, 1978). In light of how the country has evolved from slavery and colonialism, power and dominance are still the major determinants driving an education system fashioned after the British model which is teacher-centered, and fosters inequity and a division of class. How do teacher educators understand the impact of colonial power on education and their teacher preparation practice? Their experiences of being educated and a teacher in the postcolonial context are important to the preparation of preservice teachers who will practice in this context.

The following narratives reflect on my story of being educated in Jamaica and becoming a teacher educator. First, I offer a brief account of my experience in primary school and then as a teacher.

Reflecting on my educational “roots,” of being educated in a postcolonial context, I vividly recall the days at primary school when we formed queues, like soldiers in a camp, waiting for a warm meal and reciting the poems of H. D. Carberry and Claude McKay. For some reason, we had to learn every line, or we would feel the fury of our two masters—the teacher and the “cane.” “Everyone please recite the poem *Nature* by H. D. Carberry!” declared my teacher . . . my master. This was a famous West Indian poem that we . . . the *subjects* were all required to know. One by one we approached our masters to recite this poem. “Whoops, I missed a verse!!”

Sweaty palms spread open, extended towards my master to be punished and then sent to the back of the line for the process to be repeated . . . until learning was achieved.

I never understood the meaning of those poems; I just knew we had to be proficient in every verse. The teacher never discussed with us the multiplicity of meaning embedded in them. There was no dialogue . . . we were voiceless. I admit these were lovely poems, and the way we rolled those words off our tongues was ingenuous. After completing primary school, however, I remembered only a few verses. Today, reflecting on that experience, I wonder, what does it mean to be educated?

Is it wooden desks lined in rows, so the teacher can walk between them, often times with a yellow cane? The cane was very significant in my classroom experience at the time, because it was used as a way to enforce learning. The teacher took control of the class with the cane, and if you did not know the right answers, the fear of getting whipped with that cane would force you to jog your memory.

You dare not interrupt the “teacher,” and you had to make sure to raise your hand if you wanted to ask a question or solicit an answer. “Open your text, turn to page 55, and read aloud together,” she said. The master watched with the eyes of an eagle to ostracize disobedient ones. She then wrote on the board and everyone copied.

As a young girl, my educational background always stimulated thoughts of how the teaching and learning environment should be enacted. Now a teacher educator, my purpose is to share the experiences of other teacher educators in Jamaica by reflecting on their roots and teacher preparation in the postcolonial context. Essentially, their experiences are indicative of how they blossom as educators in Jamaica.

Reflections of a Teacher . . .

In the final year of my college experience, I was required to do a 3-month teaching practicum. I felt like I was about to leave my “safe haven” to be immersed in an environment I did not truly understand. I remember entering the classroom for the first time, understandably apprehensive, anxious, and nervous; I deliberated on how I would interact with students and what classroom strategy would best be suited for students to learn. I felt that I had been given the recipe and all I had to do was to follow the instructions, make sure the ingredients were accurate, and everything would be fine.

The school was a nontraditional high school and stereotyped as having nonelite status; the students enrolled were those who had failed the Common Entrance Examination. The examination was taken at the primary level to gain entry into high school. It was very competitive and fostered inequity where some were made to feel privileged while others were excluded by society. Thus, the students approached their education with a defeatist mentality. How are preservice teachers prepared to understand the inequity that framed the education system?

Upon leaving college and venturing into the life of a beginning teacher, I then taught at a school which was quite different from the previous one. The school was historically labeled as an elite school and the environment was different and less problematic. Students were more focused, motivated, and had a good attitude towards work. In my opinion, they were driven by their environment in that they had acquired all of the necessary tools for success. I question the disparity among schools in regards to access, quality, and productivity.

While practicing as a teacher educator, I recognized that quality and access to education was not for everyone. There was an unequal divide in the educational opportunities that students

could attain. Though schools were supposed to provide a general education for all, there was a manifestation of power within the educational sector as students were stereotyped based on the school they attended. It is an uptown-versus-downtown syndrome, elite verses non-elite, reproduced from the colonial era, where a strong division of class resonated. Hence, power and dominance are the common denominators driving the educational sector. How are teacher educators being prepared to interpret these challenges when preparing teachers today? Having reflected on my story, I will provide a brief overview of teacher education in Jamaica.

Background

The education system in Jamaica and other Caribbean islands today is centered on a British model, which is a technical rational model. Presently there is an influence from the U.S. on the education sector, and education has become increasingly centralized, due to policies that seek to improve access, quality, productivity, and equity (Middlehurst & Woodfield, 2003).

Miller (2000) agreed and reported that various approaches to teacher development in Jamaica and the Caribbean in the 1960s were framed on a scientific management model, which is rational, mechanistic, bureaucratic, and hierarchical. The teacher's role is to implement a teacher-proof curriculum from textbooks, curriculum guides, and adhere to the rules formulated by the education authority. Historically, Caribbean education has adopted Western approaches for over 350 years; thus, original approaches to teacher education are sparse.

Teacher training in Jamaica had changed little prior to the reforms of the 1960s, which focused on expanding the supply of teachers. In the 1980s, the focus was on quality, where the goal was to redefine teacher education and improve teacher quality. Improving teacher quality was the key to improving the general quality of schooling. Thus, the focus was on improving academic preparation, which would be accomplished through: higher academic requirements for

entry into teacher education programs, continuing academic education over 3 years, and upgrading academic content. With an emphasis on academics, there was less of an emphasis on pedagogic competence; it was felt that over time this could be gained through classroom experience (Miller, n.d.).

Miller (2000) stated,

In the 1990s other areas of teacher reform included shifting the roles and relationships between students and teachers by focusing on student centered approaches, self directed learning, teachers as facilitators guides and mentors, cooperative learning, integration across subject areas, the team approach to teaching, and multilevel instruction within mixed ability groups.

These approaches are consistent with preparing teachers to develop critical consciousness and fostering authentic learning. This shift in pedagogy is consistent with the changes taking place globally, where the objective is to emphasize critical thinking, problem solving, and learning how to learn.

This shift is taking place in the way teacher trainees are being taught, as well as how they are being trained. Though these reforms are reflective of changes within the global society, there are substantial differences in the economic resource base of the Western countries from which the Caribbean borrows educational ideas. These differences are seen in the political, social, and cultural structures (Miller, 2000).

Because of the recent changes in teaching and learning, an active and creative role is required of teachers.

Vision for Teacher Education

The Jamaica Teaching Council is a new department at the Ministry of Education. It was developed to enhance and maintain professional standards in teaching and the professional status

of teachers. It is under the auspices of the Ministry of Education, which is the governing body responsible for the overall function of teacher training institutions and education in Jamaica. They have since made public a draft document (2011) that outlines the plan for teaching and education.

The vision for education for 2030 is “quality education for all.” To achieve this vision, it is proposed that developing teacher standards will guide the process to fruition. Professional standards will be used as a guide to judge teacher competency with the hopes of teachers attaining a license.

The initiative is based on the educational shift globally where the focus is on issues of accountability and client service in education, recognizing that the quality of persons produced by the education system is as important as the academic attainment. It is also felt that adopting this route will assist in alleviating illiteracy at the primary school level. The U.S. has adopted a wide range of approaches and procedures to ensure its teachers are guided by standards and are qualified and licensed. There is a present shift, however, from licensure examinations to assessment of teacher performance for licensing. It is within this framework that Jamaica has rationalized its teaching profession.

Against this backdrop, the mission of the Jamaica Teaching Council (JTC) is to: “Strive for excellence in raising aspirations and achievements that lead to beneficial educational outcome for all learners.” It is their philosophy that teachers are at the core of education, and so they need to drive social change and development. The standards offer a set of behaviors that characterize the teaching profession. Professionals are expected to apply these standards within a variety of institutions. Proposed professional standards:

1. Serve as a reference point for development and assessment of training programs for educational professionals.

2. Offer education professionals clear expectations of their performance.
3. Provide a framework within which to assess the performance of professionals and to make objective decisions concerning professional status.
4. Bring coherence to the profession by establishing synergy among its dimensions preservice training, ongoing professional development, practice, evaluation, and feedback.
5. Act as a reference point for public accountability.
6. Enable professionals to identify their strengths and weaknesses and build their competence accordingly.
7. Promote equity and inclusiveness in the approach of education professionals.
8. Provide a basis to be self-evaluative in monitoring and assessing progress toward desired benchmarks.

The standards are multidimensional and are cognizant to: (a) motivate the learner, (b) effect teaching and learning, and (c) enable an inclusive environment. The excellent teacher should be able to create, stimulate, and integrate to encourage the optimum student achievement.

Profile of the Trained Teacher

The individual must have attained certification, having completed a professional program, assessed by the Joint Board of Teacher Education (JBTE) or an equivalent body, approved by the Jamaican Teaching Council (JTC), and accredited by the University Council of Jamaica (UCJ). Following this certification, the individual would be required to undergo at least one year of successful mentorship in order to be licensed as a trained teacher. Teaching standards will be assessed through annual teacher appraisal, teacher portfolio, to be presented for licensing and research into teacher effectiveness in promoting learning. (Jamaica Teaching Council, 2011).

The following principles guide the standards:

- Teachers know the subject that they teach.
- Teachers should know how to teach the subject for which they are responsible.
- Teachers effectively manage diversity to promote inclusiveness in the teaching and learning experience.
- Teachers sharpen their professional skills.
- Teachers interact with parents and communities.
- Teachers conduct themselves in a manner that will uplift the profession.

Following the Jamaica Teaching Council and Ministry of Education mandate where the need is to fulfill the vision for education 2030, through teacher standards, the University Council of Jamaica (UCJ), the statutory body responsible for accreditation of programs in the universities, is also making the move towards this step.

The education system must undergo the kind of transformation or reform necessary to produce the workforce to meet the society's demands for high performance. Any reform of the education system must include and be undergirded by a reform of teacher education. Reaching the nation's education goals will require high professional standards and greater expertise on the part of the teaching force. (University Council of Jamaica, 2011)

The Student Teacher

The vision of the University Council of Jamaica (UCJ) for student teachers is that:

They should be enabled to learn by teachers who are well prepared and competent. It is therefore essential that all institutions involved in teacher education commit to preparing persons who meet accepted standards of practice, attain the necessary knowledge, skills and dispositions to teach effectively, independently, collaboratively are capable of teaching a diverse community of students, and view teacher preparation and development as a continuous process. Bachelor's degree in education should seek to develop persons into reflective professionals who are capable of self-renewal and who can adapt to ever-changing and unpredictable school/classroom contexts. (Jamaica Teaching Council, 2011)

Teacher Educators

The move towards developing professional standards has led the University Council of Jamaica (UCJ) to develop a new summary profile for teacher educators. The teacher educator will now play a new role in developing teacher competencies, values, and dispositions. Hence, the profile of the teacher educator should be reflective of the following:

1. Model teaching that demonstrates subject competence, knowledge, and dispositions reflecting current developments, proficiency with technology, and assessment processes and issues that student teachers are expected to emulate;
2. Engage in research and scholarly activities that are related to teaching, learning, and teacher education;
3. Improve own practice through reflection and commitment to lifelong professional development;
4. Provide leadership in developing, implementing, and evaluating teacher education programs that are relevant, grounded in theory, research and best practices;
5. Establish collaborations and partnerships with relevant stakeholders to improve teaching, learning, research, and service;
6. Contribute to improving the teaching profession.

Theoretical Perspective

In this study I take a postcolonial perspective but draw on critical pedagogy and critical thinking to discuss the emerging phenomena in the data. They provide the lens to examine these issues. Postcolonial theory intervenes in the contradiction between binary opposites within the discourses of society, which is a product of historic and cultural inequity. The colonial era fostered the ideology of the oppressor and the oppressed; postcolonial theory interrupts these hegemonic constructs embedded in postcolonial societies. From a postcolonial perspective, I explore the complexity of a culture framed on colonialism. I also wanted to understand the context which framed the identity of teacher educators. It is “them” reflecting on living in a

society once colonized by the British. Cesaire (1972) described colonization as being equal to “thingification,” where the colonizing man is depicted as a classroom monitor, an army sergeant, a prison guard, a slave driver, (superior), and the indigenous man (colonized) is an instrument of production. He stated:

I am talking about societies drained of their essence, cultures trampled underfoot, institutions undermined, lands confiscated, religions smashed, magnificent artistic creations destroyed, extraordinary possibilities wiped out. (Cesaire, 1972, p. 21)

Kenyan writer Ngugi echoed a similar argument to Cesaire, stating that colonialism controls the mental universe of the colonized, their culture, and identity in relation to the world. He saw culture as the site of colonial control and asserted that an attempt should be made to decolonize this concept. *Postcolonial* is used to describe all culture affected by the imperial process, from the beginning of colonization to present day. One of the main features of imperial oppression was the control over language. Imperial education systems created the standard as the norm and marginalized all other languages or dialects as impurities. Thus, language became the medium through which hierarchical structures of power were perpetuated, and through which concepts of “truth,” “order,” and “reality” became established. This idea was rejected with the emergence of postcolonial voices discussed in literary works (Childs & Williams, 1997).

Theories about the universal language, epistemologies, and value systems were questioned in postcolonial writings. Postcolonial theory then emerged from the need to address different practices of cultural traditions, as well as the desire to describe features shared across traditions, and the inability of European theory to adequately deal with the complexities and varied cultural origins of postcolonial writings (Ashcroft, Griffiths, & Tiffin, 1989).

Though not predominant in this study, teacher educators discussed the issue of what they term the “language problem” in their classrooms. There has been a constant debate over the

language issue for years. Although Patois is the local language spoken by Jamaicans, numerous debates have been centered regarding the use of Standard English as the primary language spoken and holding that the indigenous language (Patois) is inferior. The debate dates as far back as slavery, where prestige was attached to the English language by Jamaican-born Blacks who positioned themselves as superior to African slaves who spoke their indigenous tongue. Today, this has since been replicated in the Jamaican society, even among those at the lower socioeconomic status where there is a difference between the city and the country especially in the deep rural areas (Pryce, 1997, pp. 238-239).

Another issue in the debate is the high rate of illiteracy in Jamaica that is attributed to the presence of two languages. Carolyn Cooper, a professor at the University of the West Indies, Mona, described the causes of widespread illiteracy in Jamaica.

The language Jamaicans speak, they cannot write, and the language they write, they cannot speak. The children are taught to read and write the “Standard Oxford” English, which is basically a foreign tongue to them, causing much pain and anguish and causing people to give up on reading and writing all together. (Pryce, 1997, pp. 239-40)

Debates on the issue are widespread; if kids are learning Jamaican Patois at home, they should be taught to express themselves in the dialect they know (*Economist*, 1998, p. 16). The prestige attached to the English language has caused Jamaicans who speak Creole to develop an inferiority complex, as they are regarded as socially and linguistically inferior. The result is that Creole languages are considered unacceptable for use for any official or formal purpose, including education (Seeba 1, 1996, p. 52).

To provide more insight on the language problem, I draw on Darder’s (2012) notion of the bicultural space to argue that the Jamaican culture is a bicultural space in which there is the struggle with the power relationship of language in the schools. I also argue that the struggles

and complexities encountered by teacher educators in their educational background is a result of their navigating in a bicultural space. Darder (2012) defines biculturalism as:

A process wherein individuals learn to function in two distinct sociocultural environments: their primary culture, and that of the dominant mainstream culture of the society in which they live. It represents the process by which bicultural human beings mediate between the dominant discourse of educational institutions and the realities that they must face as members of subordinate cultures. More specifically, the process of biculturalization incorporates the different ways in which bicultural human beings respond to cultural conflicts and the daily struggle with racism and other forms of cultural invasion. (p. 45)

Varying perspectives have been expressed to define postcolonial theory. Bhabha (1994) saw it as an attempt to *change* nationalist or nativist pedagogies that set up the relation of third world and first world countries in a binary structure of opposition. It *resists* holistic forms of social explanation and forces an examination of complex cultural political boundaries, which forces people to rethink their limitations under the condition in which they live (p. 248). Dimitriadis and McCarthy (2001) presented similar views and defined postcolonial theory as a site of dialogic encounter that pushes people to examine conditions under which they live. Thus, it can be used to define all kinds of struggles, psychological conditions, texts, practices, or concrete historical processes.

Baker (2009) envisioned postcolonial theory as supporting a Western imperialist mindset that sought to *decolonize* nations that have attained independence but still struggle with economic, political domination, and power over people's identity and intellect. It challenged the assumption that Western knowledge is objective, authoritative, universal, and applicable. Lopez (2001) supported the view that it is a process of reckoning with the colonial past, by analyzing the ways in which people's lives have been impacted by outside rules.

Education in a postcolonial context, such as third world countries, is riddled with evidence of inequity and access; issues surrounding class, power, politics, race, disempowerment, and injustice. I reflect on: (a) Whose knowledge are teachers representing? (b) Can they construct their own roles or identities as teachers? and (c) Does the concept of who they are as teachers require the knowledge of the “other” to define them in teacher preparation programs? Postcolonial theories such as Said’s notion of Orientalism (*Othering*) and Bhabha’s expanded view of hybridity, provide interesting perspectives on how colonialism impacted education and teacher education in Jamaica.

Said (1979) contextualized the concept of *otherness* to provide an ontological perspective of the way people live in the Orient. He argued that Orientals are viewed as having no history or culture independent of their colonial masters. Further, he maintained that in light of this unawareness, the West has carved out a framework for them in terms of their culture, history, and future. Thus, the West and The Occident (England, France, and the United States) created a dichotomy between the reality of the East/Orient (Middle East and Far East) and the romantic notion of the Orient. He refers to the power that the West holds over the Orient, as Orientalism. Western European and American scholarship reinforces prejudice against non-Western cultures, classifying them as Oriental or *Others*.

Orientals were then viewed as a problem to be solved, and Westerners’ perception of them was in a negative light. The culture was stereotyped as lazy, irrational, violent, and uncivilized and was linked to the negative elements of the Western society, such as the impoverished, delinquent, and insane. Therefore, to understand the concept of *Otherness* one must understand the power relationship between the Occident and the Orient. Orientalism dismisses a particular group and places them into in one category, cultural belief, racial, and

religious prejudice. To reject Oriental thinking is to evaluate the differences between the West and the East critically; thus, Said advocated for critical humanism as an important factor in understanding political and cultural transformation suggesting we need to understand our past history in order to deconstruct the present.

Orientalism/*Otherness* is evident in the teacher education programs of postcolonial third world nations, as teacher educators continue to use the knowledge from the West to frame their thinking. In their eagerness to acquire Western cultural approaches in their teacher education curricula, they struggle with developing ideas and practices unique to their context. Orientalism is also evident in the colonial education framed by the British (banking education), as teachers were trained to possess the wealth of knowledge, and students were the receptacles. Hence, the power relationship between the teacher and student sparks great similarities to the power relationship of Orientalism. Teachers were concerned with training of the mind and not fostering the growth of the mind. According to Altbach and Kelley (1978), colonizers created schools to fit people into their world creating this estrangement from their culture and heritage, and reinforcing European traditions. Bacchus (1994) presented similar perspectives and stated that the intent of colonial education is to instill into the colonized a worldview that maintains subservience to the ruling groups and their dominance on the occupational and social ladder.

I argue that this way of thinking fosters the notion of intellectual amputation and the “politics of stupidification,” where colonized people feel as though they are incapable of making decisions for themselves, and come to accept colonization as what is best for them (Viruru, 2005).

Historically people from a postcolonial context have been exposed to a world constructed for them by the colonizers for so long they fail to critically examine and reflect on their

limitations. According to Altbach and Kelly (1978), in some ways the colonial era has not ended, and the domination of the industrialized nations over third world nations continues in different forms. The third world relationship and connection with the West is economically driven, and so this constitutes their dependency on industrialized nations. Neocolonialism is connected to the colonial past in that the structures framing colonialism is still at work and impacts the education system. Teacher educators spoke of adopting the new approaches from the West in their teacher preparation programs, and the pedagogical shift. I argue, third world nations are not fully independent and the West still is a powerful influence on their decision making process. Thus industrialized nations have maintained their domination over them and them still dependent.

Said (1994) maintained that because of colonial power, all cultures are involved in one another; none is single and pure, all are hybrid. Baker (2009) held similar perspectives in which cultures are hybrid and people “live at the crossroads of cultures,” therefore, challenging the idea of culture being pure. Bhabha (1994) expanded the view of hybridity and synthesized this as shifting the forces of fixity and rigidity, by reversing the process of domination through disavowal. It is a process by which the colonial governing authority seeks to transform the identity of the colonized (the *Other*) within a singular universal framework, but then fails, producing something familiar but new. For the colonized to create self-identity, gain human agency, reclaim “their” cultures, and construct their own knowledge, it is always against another image or presence, which is of the colonizer. Because of the shifting roles in a hybrid society, cultural identity becomes stereotypical due to the constant “movement between what is always in place, already known, and something that must be anxiously repeated” (Bhabha, p. 95).

Retaining what is familiar in postcolonial teacher education programs is stereotypical. Fanon (1970), cited in Bhabha (1994), described a stereotypical colonized culture as:

A continued agony rather than a total disappearance of the pre-existing culture. The culture once lived and open to the future, becomes closed, fixed in the colonial status, caught in the yolk of oppression. Both present and mummified, it testifies against its members. Cultural mummification leads to the mummification of individual thinking. . . . As though for a man to evolve otherwise than within the framework of a culture that recognizes him and that he decides to assume. (p. 44)

Bhabha's notion of hybridity provides insight as to why teacher educators saw remnants of the colonial culture historically and socially embedded in their education system, and the struggles they encounter living and teaching in this stereotypical society. Bhabha contends hybridity has a third space, which is an ambivalent site where cultural meaning and representation have no "unity or fixity." It is an "interruptive, interrogative, and enunciative" space of new forms of cultural meaning and identity, articulating a productive and reflective space that engenders new possibility. He provided no conceptual frame as to how the third space could be used, and so, for me, I envision the third space as denouncing hegemonic constructions or subject-positions reflecting, questioning, and challenging what is given. It is a creative space where teacher educators take on the identity as developer/initiator and develop what I term postcolonial agency. Teacher educators in this study showed possibilities of enacting a third space/postcolonial agency in their classroom practice.

The term *agency* is used by philosophers and sociologists to refer to the capacity of an agent to act in the world. Human agency is the capacity for human beings to make choices and to impose those choices upon the world. The Merriam Webster dictionary defines agency as "an active force; action; power that by which something is done; means; instrumentality, a person or thing through which power is exerted and an end achieved." For the purpose of this study, I define postcolonial agency as the medium or channel through which change is possible, creating this space for teachers to examine their own way of thinking and knowing together. It is developing the power in teachers to take action and to challenge dominant forms of knowledge,

thus creating the language of possibility (Giroux, 1988), giving one the power to shape his “own” way of thinking and knowing.

I maintain that postcolonial agency is the potential to enable teachers and students to develop professionally together. It is breaking free from the “cocoon” of enslavement of mind, body, and spirit. Interrogating the idea of the *other* and striving to recreate and imagine what is representative of who *they* are. It is teacher educators and students understanding the context in which they live and reshaping this to meet the needs of their classrooms.

To understand the complexities of the teacher educators’ philosophy of teaching and education, both critical thinking and critical pedagogy was useful to theorize the emerging phenomenon. Critical pedagogy questions and challenges beliefs and practices that dominate; it develops critical consciousness and fosters a classroom environment where teachers and students learn together. It has been described as an approach to teaching which focuses on students’ interests and identities; it attempts to move away from teacher- and text-centered curricula by including the students’ lives, language, culture, and experience.

According to Burbules and Berk (1999), to be critical is to recognize faulty arguments, hasty generalizations, assertions lacking evidence, and ambiguous or obscure concepts. Beyer (1990) presented a similar perspective of critical thinking, defining it as a predisposition and an ability to analyze and evaluate thinking in order to determine truth, accuracy, or worth, and to construct logical arguments to justify claims or assertions. They contend that critical thinking and critical pedagogy share common concerns but are different. They are both concerned with providing truth to a society which is deficient in discerning inaccuracies, distortions, and falsehoods and how these limit freedom. This is more explicit, however, in the critical pedagogy tradition which centers its argument on a society fundamentally divided by power relations.

Critical pedagogues direct their concerns on enabling citizens to resist an unjust status quo (Burbules & Berk, 1999).

I argue that it is evident that teacher educators think beyond developing critical thinking in their classrooms and articulate a much broader perspective or concern, which I connect to Paulo Freire's notion of critical pedagogy. It could be argued that the goal of teacher preparation is to produce quality teachers framed on developing teacher competencies. Critical pedagogues achieve academic success in a different way; the goal is to achieve social transformation and allow teachers to be active citizens and participate in a democratic society.

Teacher preparation models are not framed on critical pedagogy; therefore, there is no specific guideline for implementing it in teacher education programs. This is not to say that there are not teacher educators who are committed to an engaged pedagogy (hooks, 1994). hooks described these teachers as having the courage to transgress boundaries that would confine students to an assembly-line approach to learning (hooks, 1994, p. 13). She further stated, "Teachers who bring their experiences into classroom discussions eliminate the possibility that they are the one who knows or the silent interrogator" (p. 21).

Teacher educators articulated these perspectives, which I connected to Freire's notion of developing critical consciousness. They wanted their students to understand the context in which they live and develop the ability to change it, taking a position in their profession, transformation of self and the environment, fostering a loving and caring classroom environment where there is the sharing of experiences. In the text, *Education for Critical Consciousness*, Freire (1973) compared men to animals, highlighting that, as active beings, men can reflect on their reality in order to change the world because "men, unlike animals, are not only in the world but with the world" (1973, p. 7). In Freire's view, for change to occur, it is important that people to relate to

the world in critical ways through reflection. In essence, when human beings reflect, they transcend, looking back at the past in order to inform the present. As humans beings reflect, they create and recreate their world.

The central message in Freire's work is that "one can know only if he problematizes the natural, cultural and historical reality in which he is immersed." Thus, any form of education that subscribes to the idea of expert knowledge creates a distance from reality and distorts the meaning of what it is to be human. If educators infuse problem-posing education in their teaching, students will begin to engage with reality and become critical of the status quo.

Freire connected the idea of being human to developing critical consciousness:

To be human is to engage in relationships with others and the world. It is the experience that world as an objective reality, independent of oneself, capable of being known. Men are not only in the world but with the world, men relate to the world in a critical way through reflection. The normal role of human beings is not passive because they are not limited to the natural sphere but participate in the creative dimensions, by intervening in reality to change it. (1973, p. 4)

The concept of integration frames Freire's concept of being human. He stated, "A human activity is a result of adapting oneself to reality and the critical capacity to make choices and to transform reality." This can only be done if we engage in relationships with each other and intervene in reality, to perceive critically together. If this does not occur, Freire posits, "We are carried along in the 'wake of change'" (1973, p. 7).

Conscientizacao is the development of critical consciousness, and it grows out of critical educational effort. Freire (1973) stated,

A fanaticized consciousness occurs when we do not move from "naïve transitivity" (lacking worldly experience) to "critical transitivity" (ability to perceive the challenges of a particular and take action, developing agency), if this process does not occur the person is disengaged with reality. Becoming disengaged with reality leads to "magic consciousness" which is characterized by fatalism, this forces men to fold their arms and resign to the impossibility of resisting the power of facts. (p. 44)

Any teacher education program that does not foster critical consciousness will create magical consciousness in their students, leading students to believe teaching is “teacher proof” (having no flaws).

Giroux (1988) spoke of teachers as intellectuals; I connect this concept with Freire’s idea of “critical transitivity.” He believes that we should view teachers as transformative intellectuals, as it defines teachers work as intellectual labor. He argues, “All human activity requires thinking” (p. 125); in a transformative curriculum, teaching is not seen as “teacher proof,” defining the role of the teacher against a set of guidelines.

Teacher educators also recognized their role is not to transmit knowledge, which was predominant in the banking education model. Freire (1998) in his text *Pedagogy of Freedom* stated, “Teacher preparation should never be reduced to a form of training (recipe). Rather, teacher preparation should go beyond the technical preparation of teachers and be rooted in the ethical formation (principles) both of selves and of history” (p. 23).

Giroux indicates the need for educators to develop a capacity to pursue their epistemological rather than an ingenuous curiosity. The latter is associated with the acquisition of common sense knowledge. The former can be constructed and developed when a person critically exercises the capacity for learning. In order to train an epistemological curiosity, an educator must recognize the role not as transmitters of knowledge but facilitators in the construction of knowledge. When an educator views life as conditional and unfinished, he moves towards developing an epistemological curiosity with himself and others. An educator must develop skill and methodological rigor while being clear on his position on societal issues.

Freire (1998), in his book, *Teachers as Cultural Workers*, urged teachers to “dare to teach,” and by this he meant we must have a predisposition to fight for justice. Education

involves a passion to know, and this should be a loving search for knowledge. These skills are seldomly taught to teachers, but teachers educators in this study demonstrated a passion for teaching, as did the teachers who taught them, despite the challenging conditions in that context.

Freire (1998) stated:

We must dare, in the full sense of the word, to speak of love without the fear of being called ridiculous, mawkish, or unscientific, if not antiscientific. We must dare in order to say scientifically, and not as mere blah-blah-blah, that we study, we learn, we teach, we know with our entire body. We do all of these things with feeling, with emotion, with wishes, with fear, with doubts, with passion, and also with critical reasoning. However, we never study, learn, teach, or know with the last only. We must dare so as never to dichotomize cognition and emotion. We must dare so that we can continue to teach for a long time under conditions that we know well: low salaries, lack of respect, and the ever-present risk of becoming prey to cynicism. We must dare to learn how to dare in order to say no to buracratization of the mind to which we are expose every day. We must dare so that we can continue to do so even with it is so much more materially advantageous to stop daring. (p. 3)

Teacher educators spoke about the culture power manifested in schools. Freire (1998) stated, “People tend to view what is different from them as inferior, from the premise that their way is better than that of others who are different from them. Essentially this is intolerance; it’s a preference to reject differences” (p. 71). “The dominant class has the power to separate itself from the dominated class by rejecting the differences which exist.” The objective is to keep that separation between the two and emphasize the inferiority of those who are dominated (p. 71). Delpit (1988) posited, there is a “culture of power” manifested in the school, where there is this separation of upper and middle class schools. Power is also enacted in the form of “power of the teacher over students, power of publishers over textbooks and developers of the curriculum to determine the view of the world” (p. 283). I argue, a “culture of power” frames oppressive societies, as it was the goal of the colonizer to have “power over men.”

Teacher educators rejected the banking education model, as they believed it framed an oppressive society. Freire (2009) argued that individuals cannot be truly human based on a

banking education process. The banking concept rests on the notion that a gift is being given to those who are not knowledgeable—this was a perception of the colonizers when they held the power of knowing and others as ignorant. “Knowledge emerges only through invention and reinvention, through the restless, impatient, continuing hopeful inquiry human beings pursue in the world, with the world and each other” (p. 72). For Freire, “banking education” frames an oppressive society; the teacher teaches and the student listens; the teacher knows everything and the student knows nothing; the teacher thinks and the students are taught; the teacher disciplines and students are disciplined. The oppressor’s sole purpose is “changing the consciousness of the oppressed not the situation which oppresses them” (p. 74). It assumes a dichotomous relationship between human beings and the world; a person is in the world but not with the world or with others.

Freire believes if a society is committed to liberation, the banking concept should be rejected, and the idea of developing conscious human beings should be adopted. Thus, I argue if teacher educators and students are to become truly liberated, then a problem-posing model should be adopted. In problem-posing education, the dialogic engagement is one in which the educator and the student create together. According to Freire (2009), this dialogic engagement enables people to develop their power to perceive critically the way they exist in the world in which they find themselves. Ira Shor (1987) expanded on Freire’s problem-posing education by highlighting the difference between problem solving and problem posing. He stated, problem solving involves developing a set of competencies corresponding to specific skills. These competencies have a direct relationship with reality and specific instructions are introduced to students and strategies for solving the problem are developed by the teacher. In contrast, problem-posing education views the identification and analysis of the problems of reality as

central to the curriculum. The teacher's role is not to transmit knowledge, but to engage students in their education by engaging them in critical thinking about their reality. The purpose is not to find solutions for students but to involve them in searching and creating alternatives.

Teacher educators want to foster a classroom where there is love, humility, and liberation, where everyone has a right to speak. Freire (2009) describes this type of classroom environment as dialogic. He stated: "Dialogue is the encounter between men, mediated by the world, in order to name the world. Thus, dialogue cannot occur between those who deny other men the right to speak their word and those whose right to speak has been denied" (p. 76). "Dialogue cannot exist, in the absence of profound love for the world and for men. The naming of the world is an act of creation and recreation. Love is at the foundation of dialogue" (p. 77). Dialogue cannot exist without humility; he states that we cannot dialogue if we regard ourselves apart from other men. We cannot dialogue if we are offended by the contribution of others or be overcome by a feeling of displacement.

"True dialogue cannot exist unless the dialoguers engage in critical thinking, thinking which perceives reality as a process, as transformation, rather than as a static entity, thinking which separates itself from action" (p. 81). "It is not our role to speak to people about our own view of the world, nor attempt to impose those views on them, but rather to dialogue with people about their view and ours" (p. 85). "Human existence cannot be silent, nor can it be nourished by false words, but only true words, with which men transform the world. To exist, humanly is to name the world, to change it. Men are not built in silence, but in word, in action and reflection" (p. 76). Dialogue is the "word," and the word has two dimensions, which interacts with each other, i.e., reflection and action (p. 75).

Statement of the Problem

Teacher educators in Jamaica recognize that teacher preparation practice is framed against the backdrop of their colonial past, and so preparing students for this context is not without complexities. These complexities include the challenges they face in the classroom, the adoption of new approaches, and the changes they envision in their teacher preparation program. The study explored the shared teaching experiences of these educators as they reflected on stories of how they see themselves in their practice, the impact of colonization on education and teaching, and a description of their classroom.

Research Questions

I have been a teacher educator in Jamaica for the past 10 years, and so I have experienced the issues this study examines. I am passionate about teacher education and know that understanding the experiences of other teacher educators is important to understanding teacher education in the postcolonial context.

The study involved 14 teacher educators from 3 teacher training institutions in Jamaica. I conducted in-depth interviews, observations, and a focus group session to capture the experiences of the participants. The following questions were used to guide the process:

The central question: How do teacher educators see themselves in their practice?

1. What do teacher educators understand to be the impact of colonization on education and their teaching (teacher education)? How do they evaluate this?
2. How do teacher educators describe their education? How does this impact their teacher education practice?
3. How do teacher educators describe their practice?
4. What does this practice look like?

These research questions are constructed to build a story of the Jamaican teacher educator, who they were, their challenges and a description of their classroom and practice. They are further developed in Chapter 3 which connects them to data collection measures explaining how answers will be ascertained.

Definition of Terms

Teacher educators are identified as those who provide formal instruction or conduct research and development for educating prospective and practicing teachers. Teacher educators provide the professional education component of preservice programs and in-service programs (Association of Teacher Education Standards, 2008). They hold advanced academic qualifications (master's or Ph.D.) and are certified teachers. Teacher educators have at least 5 years' teacher preparation experience.

Teacher education/teacher preparation is a lifelong endeavor, a growth in knowledge and skills that continues throughout a teacher's career. Practicing teachers learn informally through their daily experiences in the classroom and their work with teacher educators, and through staff development activities. The preparation program includes general education courses, courses in a major area, and teacher education courses that contribute to learning to teach. Teacher education courses focus on the knowledge base of the behavioral sciences, but also include analyses of the nuances of learners' behavior, study of strategies and tactics for accelerating and enhancing learning, examining curriculum, testing one's ability to teach, receiving feedback, and learning to become a more effective teacher (Association of Teacher Education Standards, 2008).

Preservice teacher, practicing teacher, student teacher, and prospective teachers, are all titles given to students who enter any teacher training institution to complete a baccalaureate in teacher education.

Limitation of the Study

Having had the opportunity to study in the United States for 4 years, developing my research trajectory in teacher education focused heavily on the issues and positions in the United States. The opportunity for dialogue on issues confronting teacher education in the postcolonial context (Jamaica) was minimal. Though my classes incorporated this to some extent in class discussions, the opportunity to discuss issues and positions from the postcolonial context was minimal. My teacher education classes consisted of international students, but I was the only student from Jamaica. This had its advantages, as I could compare situations from other countries with my country, but on another note, the sparse literature from my country was a disadvantage. In a sense, it's almost like colonization in reverse, but not quite.

Significance of the Study

Studies which focus on the experiences of teacher educators in the postcolonial context are sparse. Researchers who have focused on this area include Brown, Davis, and Tucker (1998) who pursued a major ongoing project, "Study of the Development of Teacher Educators in Jamaica," a longitudinal study aimed at understanding the learning needs of new college lecturers, the difficulties they experience during the first 3 years, and the nature of the transition from teacher to teacher educator. From this study, other studies emerged. Evans, Rose, and

Tucker examined the topic, “A Framework for the Preparation of New Teacher Educators,” and “Becoming a Teacher Educator in Jamaica: Some Initial Findings.”

A more recent study on this context is Bailey (2007), who focused on teacher education in a postcolonial context, a phenomenological study of the experience of Jamaican teachers’ college lecturers. I believe my study can contribute to the literature on teacher educators and teacher education in Jamaica by providing empirical evidence which will shed light on developing teacher education programs and the profession.

First, I give an overview of the Jamaican context followed by the sections (a) educational challenges in Jamaica, (b) a general discussion on teacher education traditions, (c) teacher educators and teacher education in the postcolonial context, and (d) critical pedagogy and teaching. I present the argument that former colonial societies categorized as third world nations are still impacted by their colonial past. Arguably, the education system is the most affected, and teacher education is not excluded. Teacher educators play an integral role in the transformation of a colonial society which is framed on oppression. Thus, their role in the preparation of teachers for this context is critical. In efforts to liberate a society framed on oppression, I argue that postcolonial interest can be well represented through a social reconstructionist lens. It also shares similar concerns of critical educators, which is teaching for democracy and social justice and denouncing hegemonic constructions. Teacher educators should include both in their teacher preparation practice, as it allows for social transformation and critical reflection on their unique situation. Teaching for democracy and social justice increases the students’ ideological awareness, and allows them to be critical of the status quo. Finally, I summarize the arguments from the body of literature presented.

In Chapter 3, I discuss the phenomenological design and methodology used for the study. I present a profile of 14 teacher educators and discuss data collection measures, which include in-depth interviews, nonparticipant observation, and a focus group session. As for the data analysis, I discuss a cross-case thematic unit of analysis. Data were presented as narratives/stories and short vignettes.

Chapter 4 displays the findings relevant to the identity of teacher educators, captured under the broad title, “Who am I?” In this chapter, you will hear the voices of the teacher educators through their stories, as they share their experiences on the impact of colonialism on education and their teaching.

Chapter 5 examines the teacher educators’ classroom of practice and a focus group discussion on teacher preparation. I present short vignettes of their classes and interview discussions on their description of practice.

In the final chapter, Chapter 6, I discuss the findings presented in Chapters 4 and 5 by connecting to the theoretical perspective discussed in Chapter 1. I present the implications, recommendations and conclusions to the study.

Chapter 2

Teacher Education: A Postcolonial Discussion

Introduction

In this review, I draw on Audre Lorde's famous quote, "using the Master's tools to dismantle the Master's house." Western approaches framed teacher education practice in the postcolonial context, and so it's antithetical that I use Western approaches to discuss teacher education. This is not to say I reject Western theories and research-based knowledge (Smith, 1999), but I invite a discussion of Western perspectives as well as those from researchers in the postcolonial context. Though there are studies on teacher training in Jamaica, the focus, for the most part, is on the curriculum, improving teacher quality, and the novice teacher. Few studies have problematized the voices of teacher educators in this context. Thus, the scope of this review is limited, by the paucity of research on teacher educators. The discussion on teacher education is two-fold, as it centers on the historical approaches to teacher education in the United States which have influenced teacher education in the 20th century and draws on some major studies on teacher educators in Jamaica.

First, I give an overview of the Jamaican context followed by the sections (a) educational challenges in Jamaica, (b) a general discussion on teacher education traditions, (c) teacher educators and teacher education in the postcolonial context, and (d) critical pedagogy and teaching. I present the argument that former colonial societies categorized as third world nations are still impacted by their colonial past. Arguably, the education system is the most affected and teacher education is not excluded. Teacher educators play an integral role in the transformation of a colonial society which is framed on oppression. Thus, their role in the preparation of

teachers for this context is critical. In efforts to liberate a society framed on oppression, I argue that postcolonial interest can be well represented through a social reconstructionist lens. It also shares similar concerns of critical educators, who are teaching for democracy and social justice and denouncing hegemonic constructions. Teacher educators should include both in their teacher preparation practice, as it allows for social transformation and critical reflection on their unique situation. Teaching for democracy and social justice increases the students' ideological awareness and allows them to be critical of the status quo.

Overview of Jamaica

Jamaica has a rich and vibrant history, which reflects experiences of oppression, cultural devaluation, subservience, and dominance. The original inhabitants of Jamaica were the Arawaks, also referred to as the Tainos. Their life was disrupted by the Spanish when Christopher Columbus landed in Jamaica in 1494; the island was colonized for over 150 years. In 1655, the English displaced the Spanish and ruled the country for over 300 years, first under a system of slavery until 1834, and then colonialism until the country's independence in 1962 (Miller, 1990).

Slavery to the present. The end of slavery opened the door for educating Blacks; the Negro Education Grant (NEG) served as funding through the British colonial authorities and was used specifically for the education of Black children (Miller, 1990).

Meditz and Hanratty (1987), in their Caribbean Islands study, reported that in the late 1800s, secondary schools were built in Kingston, Jamaica, primarily for educating the light-skinned elite. There were limited availability of schools, especially beyond the primary level, and an elitist curriculum intensified class divisions in a colonial society. Education for many

Jamaicans became a reality in the 1970s, when a dual system of education resonated in government-directed primary schools versus private secondary schools. This system hindered a large part of the population from attaining a high standard of education. The content of formal education in Jamaica was irrelevant for students who were unable to attend universities in Britain. In 1943, less than 1% of Blacks and only 9% of the mixed races attended secondary school.

In 1953, the Ministry of Education was established in Jamaica; it expanded the scope of education and attempted to reorganize the education system. The government's objective was to develop an adequate number of primary and junior secondary schools to meet the society's educational needs. During the 1970s, however, education provided insufficient opportunities at the postprimary levels because many of the features inherited from the British educational system remained.

The education system was complex in the 1980s. Although education was free in the public schools, and school attendance was compulsory to the age of 16, costs for books, uniforms, lunch, and transport prevented some families from sending their children to school. Public school enrollment ranged from 98% at the primary level to 58% at the secondary level in the early 1980s. Schools were generally crowded, averaging 40 students per class. There were also 232 privately run schools, ranging from primary to college. The total enrollment in private schools was 41,000, or less than 7% of the total public school enrollment. Most private-school students were enrolled in university preparatory programs. Both public and private schools were characterized by numerous examinations that determined placement and advancement. The testing material was originally British; by the 1980s the Caribbean Examination Council was the sole author of such tests.

The educational challenge. A two-tiered education system existed: primary and secondary:

Within 20 years of the [Negro Education Grant], two types of schools emerged, the elite schools for the children of the gentry, and publicly financed schools for children of the working-class. The children who were expected to occupy professional careers were educated in the elite schools, while the artisans, semiskilled and the unskilled were prepared in public elementary schools. This dualised system became entrenched into the social fabric and for more than a century education functioned as the most powerful gatekeeper of the status quo. (Davis, 2004, p. 41)

The statement demonstrates an education system framed on inequity which is prevalent in the primary and prep schools, where both sets of students vie in a highly competitive examination for limited places available in an elitist secondary system. Primary schools are government-funded and usually poorly maintained with fewer resources, while prep schools serve the middle- to upper-class population. Inequality is also evident at the secondary high school level, where two types of secondary high schools resonate in Jamaica; the upgraded high school and the traditional high school are both government-funded. The upgraded high schools, however, do not carry with it the prestige of the traditional high schools which are highly regarded for their strong academic and liberal arts focus. Upgraded high schools, on the other hand, were created out of a need to fulfill the demand in placement from students matriculating to the high school level. Originally these schools prepared students for a vocational type of education and served students who did not perform well academically in the competitive exam.

In D'Oyley and Murray (1979), Ruby King synthesized the historical origin of schooling in Jamaica. Formative schooling in elementary and secondary education in Jamaica became a reality after emancipation. Secondary schools were developed because it was felt that the middle classes deserved an education superior to that being offered to the poorer classes in elementary schools. This was due to the decline in fortune of the White ruling class, as they could no longer

afford to send their children to England to be educated. Elementary schools catered to the lower classes, and secondary education was designed for the middle classes (p. 42). These two systems are reflective of the main class lines of a society framed on colonialism. King further elaborated, “The most significant characteristic of schooling then as now in Jamaica is that it is elitist. The phrase ‘free education for all’ was essentially destroyed with the implementation of who pass Common Entrance Examinations,” now referred to today as the Grade Six Achievement Test (GSAT). These tests are taken by primary school children to gain access to secondary high school. King states that because of this test “there is a snob value attached to secondary schooling since at the inception only a small percentage of students benefited from it. This developed a perception in the society that class and caste are more important than performance” (p. 43). This still resonates today, as students who fail the GSAT are seen as inferior and most times are placed in nontraditional high schools (upgraded high schools).

Teacher education: Post-emancipation period. Historically, teacher education in Jamaica was disempowering, and the program emphasized religious and agricultural studies. Religion was used as the avenue to promote the doctrine, and the colonizers’ aim was to train Blacks in the field of agriculture. A departure from agricultural training and religious doctrine advanced this move toward the teacher/subject-centered approach which frames teacher education in Jamaica today. Teacher education thus reflected authoritarianism and a classroom which was teacher-centered in its instructional approach. Individuals who trained teachers during post-emancipation were missionaries and British tutors. Training colleges were dominated by Europeans, mainly the British. Missionaries recruited teacher educators who were knowledgeable of the British system and the ability to teach with power of government over children and men; thus, the pedagogy reflected rote learning and memorization (D’Oyley &

Murray, 1979). Teacher education curricula was largely outdated and culturally irrelevant, hence the heavy reliance on knowledge from the West. Jamaica has since made changes in its education and teacher education practice, but there are remnants of the structure and practices reflective of slavery and a colonial society. This can be seen in the social behaviors and education system.

Teacher Tradition and Reform Agenda

I present a discussion on the teacher traditions and reforms which influenced teacher education in the 20th century and the shift towards a reform agenda. Liston and Zeichner (1991), who drew on Kliebard (1988), presented four major historical approaches to teacher education in the United States which have influenced teacher education globally. Each of these approaches has its own distinct characteristic and contribution to teacher preparation. The approaches include: (a) academic tradition, (b) social efficiency, (c) developmentalist, and (d) social reconstructionist.

I argue that the postcolonial interest can be represented from a social reconstructionist/social justice viewpoint, as it shares similar concerns for societal transformation, which is necessary for a context impacted by issues of power, dominance, cultural devaluation, and subservience.

The Academic Tradition

Teacher education in the academic tradition is centered on classical liberal education, complemented by an apprenticeship experience in schools. It emphasizes the role of the teacher as a scholar and subject matter specialist. It has received numerous criticisms, one of which came from Abraham Flexnor, who argued that the mastery of subject matter is important in preparing

teachers. Education courses, however, interfere with this goal as they are intellectually superficial. Students and professors lack the intellectual resources and educational scholarship for it to be significant. Courses reflected duplication of course titles, repetition of content, and the arts and sciences were not necessarily liberalizing. Overall, educational courses were too technical and vocational. He further argued that what teachers need to learn, apart from a sound liberal education, they could get from apprenticeship in school. He stated:

Why should not an educated person, broadly and deeply versed in educational philosophy and experience, help himself from that point on? Why should his attention be diverted during these pregnant years to the trivialities and applications with which common sense can deal adequately when the time comes. (Liston & Zeichner, 1991, p. 6)

Recent proposals for the preparation of teachers are now based on the traditional academic disciplines, which is taught to all students despite their vocation. It is argued that the approach will draw talented students into teaching who would otherwise be overwhelmed by taking educational courses of little intellectual value. It emphasizes the role of teacher as a scholar and subject matter specialist. Subject matter is viewed to be more important than the acquisition of teaching skills and techniques.

The training of teachers focuses on the discipline they undertake to teach. The idea of a traditionally defined liberal arts education and subject knowledge for teachers, however, was not immune to challenges. Feminists criticized the tradition for perpetuating an emphasis on “mind not head,” “thought not action,” and “production not reproduction.” Others called for the rejection of these dualisms and a reexamination of what it meant to be an educated person. They questioned, what does it mean to liberalize education? How does teacher understanding of subject matter content interact with other kinds of knowledge? Other critics viewed a course as liberalizing if it was offered by the academic faculty and technical if it was offered in the school of education.

Other challenges emerged from the criticism of the lack of attention to teachers' subject matter knowledge and understanding by researchers and teacher educators. The question of how subject matter content interacts with pedagogical content knowledge to influence instruction was explored. These efforts signified a new knowledge base for teacher education, which was broader than the behavioristic knowledge base of the 1960s and 1970s. Hence, the cognitive psychological perspective was applied to teacher education in some universities. There was also the criticism of focusing on the Western, White middle class biases in the liberal arts curriculum and failure to respond to the needs of preparing teachers to work in economically depressed and culturally diverse inner cities.

Despite the challenges of what makes a good liberal education for teachers, current efforts to reduce the number of education credits in a teacher preparation program ignore the issue of academic and professional quality in teacher education by failing to acknowledge the substance of what is offered within particular courses.

Social Efficiency Tradition

While the academic tradition argued that subject matter knowledge is the main determinant for teachers' success, and what is taught in professional education methods and foundation courses can be learned on the job through apprenticeship, the social efficiency tradition grew out of science, where teaching tasks were broken down into component parts, thus building teacher education on a technical analysis model. A competency-based model design was fostered in teacher education programs, which utilized system analysis and job analysis in teaching tasks. The preparation of teachers was designed around the idea of building a curriculum on the basis of work performance. Competency performance-based education is

based on a behaviorist psychology model, which is used to train personnel in industry and the military. It displays key characteristics, such as: knowledge and skills being organized in behavioral terms, explicit mastery of skills, performance rather than the completion of coursework as the measure of competency for the teacher, and evaluation systems to monitor progress of the individual.

The strategies employed in this tradition to achieve the competency of a good teacher, include microteaching, which was developed solely to impart specific teaching skills to preservice teachers with discrete pedagogical skills for the classroom. Mini-courses and simulation materials served as an addition to microteaching to assist the teacher to master important teaching skills.

This tradition had its share of criticism as critics questioned the empirical validity of the “knowledge base” within which the competency performance-based curricular was framed and the methods used to conduct the “process-product method” studies that connected teacher behavior with students’ outcomes. Humanist educators, such as Art Coombs, argued that requiring a teacher education program to define precisely the behaviors it hopes to produce does not make a teacher effective but defies what it means to become a good teacher.

There was a low rate of implementation of the social-efficiency model in the United States teacher education programs in the past. It reemerged under the name “research-based” teacher education and provided teacher education with a scientific foundation. The reemergence of the behavioristic version of Competency-Based Teacher Education (C/PBTE) implies “principles of procedure” for decision making, problem solving, and the development of teaching skills used by teachers. Two ways in which this approach have been interpreted by contemporary teacher education reformers are: (a) a technological version of teaching where prospective teachers are

taught the skills and the competencies that research has proven to connect with pupil outcomes, and (b) a reflective teaching program and skill training through microcomputer simulations. Although these variations exist today, what binds them together is the reliance on the scientific study of teaching for determining teacher education design.

The Developmentalist Tradition

This tradition is rooted in the child study movement; it is centered on the idea that the child is the center of the learning process and that this should be the main determinant of what is to be taught. In the child study movement, teachers were exposed to progressive ways of thinking about teaching. The progressive movement meant that teachers should be educated using the new child-centered approach. The movement emerged because advocates were critical of mechanical methods and felt that those methods led to passionless teaching of children. They were critical of schooling that did not provide creative and imaginative teachers who were knowledgeable of children's patterns of growth and development. A developmentalist sees the teacher as a naturalist, artist, and researcher. The teacher as a naturalist observes children's behavior in the classroom by studying children in their natural setting. From this, the teacher is able to plan activities for the child based on their observations.

As an artist, the teacher demonstrates a deep understanding of the psychology of a child's development and instills an interest in learning by providing a stimulating learning experience and environment. To develop the artistic abilities of the preservice teacher, they are trained in a variety of experiences such as dance, drama, writing, painting, and story telling.

The teacher as a researcher approach develops the teachers' research ability through inquiry-based learning, thus focusing on the child is the basis for this inquiry. It is proposed that

this would change teachers' attitudes towards traditional ideologies and develop scientific thinking and new approaches.

Liston and Zeichner provided no major critique of this reform. Counts (1932) indicated that if progressive education is to be genuinely progressive, it must establish an organic relationship with the community. The weakness of this tradition is the fact that it has elaborated no theory of social welfare. In the past, liberal-minded, upper-middle-class parents sent their children to progressive schools because they wanted their children to succeed according to the standards of their class. In essence, they did not want their children to mix with children from the lower class. Hence, this type of education did not portray a realistic view of the type of world children live in (p. 9).

The Social-Reconstructionist Tradition/Social Justice

This tradition defined the school and teacher as an integral part in the move towards social justice. The major emphasis is on social justice issues, which emerged at the time of economic depression and widespread social unrest in the United States. Citizens wanted an equitable distribution of wealth and "common good" over the individual gain, which was capitalistic. Hence, the society looked toward the schools for change, and radical progressivists challenged teachers to lead the nation towards socialism. The central question was, what is the aim of teacher education? Kilpatrick (1933) argued that education should prepare individuals to take part intelligently in the management of the conditions in which they live; thus, they should be provided with the tools that will lead them in this direction. Teachers should foster cooperation, not competition, by developing critical thinking and becoming transformative

intellectuals, in an effort to advocate for counter hegemonic teaching and a democratic ideal in the teaching and learning environment.

The major debate in this tradition was the extent to which teacher educators should indoctrinate students with socialist or collective values or emphasize experimentalism and reflective inquiry to lead to social improvements. Social reconstructionist criticized traditional forms of teacher education for not emphasizing the broad purposes of education, and they insisted the role of teachers is to cultivate leaders for societal reconstruction.

Frontier educators such as John Dewey and George Counts challenged the schools to build a new social order. They were advocates of the social reconstructionist movement and emphasized awakening social consciousness among teachers and educators. While Counts argued for indoctrination of socialist values and ideas in school, Dewey was more critical of a traditional form of teacher education, and felt that education should emphasize broader purposes.

Reform agenda. Although each teacher tradition had its share of criticism, Zeichner (2003) discussed the inadequacies. In the academic tradition/deregulation agenda, the argument is that subject matter knowledge and teachers' verbal abilities are the main determinants of teaching success, and much of what is offered in methods and foundation courses can be learned on the job through apprenticeship. Advocates of this tradition posit, "there is no reliable link between pedagogical training and classroom success." Thus, the tradition calls for an elimination of state certification and for licensing of teachers with bachelor's degrees who pass tests in the subjects they are to teach and pass criminal background checks. What is needed, the advocates maintain, to be a good teacher can be learned on the job through first-hand experience and professional development. This agenda is biased towards constructivist and multicultural teacher education. The goal of social justice is to prepare teachers to become culturally responsive, and

to recruit, prepare, and retain teachers of color. The major problem, however, is that most of what is being done is at the teacher level; it only focuses on transforming White monolingual English teachers who are the majority of the teacher education students, to teach students of color from impoverished communities.

The professionalization agenda, formerly known as the social efficiency tradition, is a current wave of reform driven by the National Commission on Teaching and America's Future (NCTAF) reports of 1996 and 1997, the Holmes Group and Partnership, National Board for Professional Teaching Standards, Interstate New Teacher Assessment and Support Consortium (INTASC), and the National Council for Accreditation of Teacher Education (NCATE). It is grounded in producing high quality education for all children. The objective of the tradition is to establish a profession of teaching through the articulation of a knowledge base, centered on educational research. The goal is to raise the status of the teaching profession and generate higher quality teachers through standards. Zeichner (2003) reported some current positive and negative results of this agenda.

Positive goals of this tradition are (a) raising the status of teaching as a profession with the intention to end the issuing of emergency teaching licenses and alternative routes that fail to provide adequate preparation for teaching; (b) aggressive recruitment of a diverse teaching force; (c) higher standards into the entry and exit from teacher education programs; (d) linking teacher standards to K-12 student standards, a professional standards board in every state, and accreditation programs; and (e) National Board Certification as a standard for quality teaching. The most positive results are that the problems of inequities and injustice are made public knowledge, and more discussion is given to the conceptual basis of teacher education programs, in relation to knowledge, dispositions, and performances that teachers are expected to master.

Some problems with this agenda, however, are that it ignores what is known about research on teacher education; for example, culturally responsive teaching. Standards do not adequately incorporate a culturally responsive curriculum. Rather than looking at the skills and attributes teachers can bring to a teacher education program, such as academic performance and their own potential, teacher education programs base admittance on test scores. Also, the performance assessment used to evaluate teachers' work does not value the attributes and skills of some effective teachers. There is a disproportionate failure rate among teachers of color in the National Board Certificate process. Teacher education ignores the goal of recruiting a diverse teacher cohort as well as the skills/experiences needed to use content knowledge to promote pupil understanding and achievement in a diverse school setting.

Teaching in the professionalization agenda rests on the following criteria: the teachers' abilities to demonstrate required competencies, as this will determine their teaching ability; strategies and processes of teaching determined by scientific study of the nature of teacher work; and teacher education courses designed around teacher competencies. Teachers are prepared for the realities of the teaching world. This is clearly stated through outcomes or objectives of a teacher education program. Those outcomes related to teacher learning are the skills needed to be an effective teacher, while student learning is achieved through test scores. Quality teaching is then judged on the effectiveness of the teacher and student outcomes.

Jamaica has now proposed to rationalize teacher education practice framed on this agenda. I argue, however, that this frames teaching and learning much like an academic version of the postal service, delivering other people's mail, in which the teacher's *role* is to see that knowledge is delivered, opened, read, and then learned (Sleeter, 2005). This tradition maintains that teacher educators should train teachers to operate on the notion of meritocracy, a

philosophical standpoint that everyone starts at the same place, takes the same tests, has the same background, experiences, and culture, but ignores the issues of access, quality, equity and diversity in the schools that can affect standards. The premise in the United States is that all children can learn, and in Jamaica, it is “quality education for all.” But do all students have access to the tools, knowledge, and guidance needed to succeed? The competency-based model of teacher preparation must consider these realities if it is to prepare well-rounded teachers.

Imig and Imig (2006) advocated that what beginning teachers need to know is centered around the “just” and “unjust” paths of teaching. In the unjust path of teacher education, teaching is defined as delivering content and high test scores. Teachers are seen as highly qualified when they convey policies supportive of academic knowledge with little consideration of the skills and dispositions needed to transmit learning to students. Policy makers want beginning teachers to have encyclopedic knowledge of the grade-level content and to show their ability with facts and figures on standardized tests. As a result, this type of environment leads beginning teachers to benchmark testing and testing preparation, while new teachers who wish to establish a classroom community should be prepared to do so on their own time. To some extent, the social efficiency tradition exudes characteristics of the unjust path. In the “just path,” however, teachers are required to do more than deliver information because the system values their abilities and provides some level of autonomy, rather than merely focusing on standardized testing. Teachers on this path affect student interest, engagement, behavior, and motivation through lessons that excite, motivate, and educate. As a result, they are encouraged to build their classroom communities and maintain a positive environment.

Darling-Hammond (2006) further restated the core function of teacher education as presented by the National Academy of Education Committee on Teacher Education. These

include standard statements centered on the knowledge of learners, which is the “what” of education, and the design of teacher education programs, which is the “how” of teacher education. The “what” includes three core characteristics that teachers should display: (a) knowledge of learners, how they learn, developed in a social context, (b) understanding curriculum content and goals, including not only subject matter but the student needs and the social purpose of education, and (c) understanding the skills of teaching and how to manage a productive classroom of diverse learners. In a social efficiency agenda, the goal is process product oriented, aiming to achieve desired outcomes based on standards. Some of these core characteristics needed for the overall development of the teacher, however, are obviously absent.

Competency-based models deskill the teacher, as they present little room for creativity and the development of a relationship with student and teacher; they also do not allocate for differences in the classroom. Darling-Hammond argued that preservice teachers do not know how to teach differently from their own experience as students, hence, the problem of enactment. They do not know how to act or think like a teacher. The “how” of education requires prospective teachers to teach in ways different from their own experience as students. They learn not only to think as a teacher but also to act as one and are able to respond to the multifaceted nature of the classroom.

Darling-Hammond presented three solutions regarding teacher program designs and pedagogies from seven exemplary teacher education programs. First, she argued for the integration among courses, course work, and clinical work. This integration can build the role of the teacher, the nature of teaching and learning, and the mission of the school. Second, she argued for a strong connection between extensive and well-supervised clinical experience and course work using pedagogies that link theory and practice. Compared to a traditional version of

teacher education, the most powerful preservice teacher education programs demonstrate extensive time in the field, applying the concepts and strategies that preservice teachers learn simultaneously in their courses, along with a teacher who shows them how to teach. Finally, she argued for highly developed Professional Development Schools (PDS) models supported by and cooperated with school teams, university faculty, school-based faculty, cooperating teachers, and candidates, maintaining that PDS not only transforms the eventual teaching pool but also restructures school programs and teacher education programs. Darling-Hammond posited:

Schools of education must design programs that help prospective teachers to understand deeply a wide array of things about learning, social and cultural contexts, and teaching and be able to enact these understandings in complex classrooms serving diverse students. Teacher preparation must engage in the transformation agenda and educate policy makers and the public about what it takes to teach effectively in today's world. (2006, p. 302)

The social reconstructionist/social justice tradition presents a different argument regarding the value, purpose, and how teachers learn to teach. I argue that postcolonial theory is well-represented in this tradition, as it shares similar concerns. Postcolonial theory is grounded in dismantling structures that place limits on people. A postcolonial focus on teacher education looks at how forms of domination control the field and how it can be opened up to diverse forms of knowledge (Viruru, 2005). Giroux (1988) stated that a major threat to education reform is teachers' inability to provide intellectual growth. Current reform debates ignore preparing teachers to become critical citizens. They limit teachers to the status of high-level technicians, who execute a required set of objectives decided upon by experts rather than on the realities of classroom life. This way of thinking about teacher preparation disempowers teachers in that it deskills the teacher in the classroom.

The goal of the social reconstructionist is to prepare teachers to take part intelligently in the management of the conditions in which they live, foster cooperation not competition, develop

critical thinking, and become transformative intellectuals, in an effort to advocate for counter hegemonic teaching and a democratic ideal in the teaching and learning environment. Teachers use strategies and processes designed to critique society's cultural, social, and political agenda. Teacher education courses are designed on inquiry-based learning, which develops societal awareness within the teacher. Teachers should be reflective practitioners who can assist in the process of education improvement and social change. Overall, the outcome of teacher learning should be the development of social critical skills in the teacher while developing social consciousness in their students.

Viruru (2005) reflected on Kincheloe and Steinberg's (1998) call for a new paradigm and argued that teacher education is framed as a technician orientation which bears similarities to colonial conditions. Kincheloe (2004) referred to this as the top/down standards movement, where the role of the teacher is defined as one who reads from a script. He stated:

A small elite group at the top of the pyramid conduct[s] the scholarly decision making work while a larger corps of worker bees at the bottom carry out their directives. Such totalitarian organizational models are disturbing as they perpetuate an elitist mode of scientific management that positions teachers as interchangeable cogs in a machine that turns out standardized products. (p. 5)

Thus, there is the call for a new paradigm where teachers are not slaves to any one method which forces them to be submissive to any one framework; they should be able to question what is given to them. The culture of the "modernist" positivist paradigm, which shaped the field of teacher education, cannot answer questions about the realities teachers now encounter in their classroom. The positivist perspective focuses only on test scores and ignores the classroom environment. It views teachers as transmitters of knowledge and not creators of knowledge. It devalues teachers and positions them as surrendering to institutional arrangements (Kincheloe & Steinberg, 1998).

Postcolonial theory is useful to examine the binaries in teacher education; one such binary is having attained the status as teacher. A certain power is associated with being a teacher, where the teacher is seen as the ideal to which students aspire to become, someone who knows classroom management, and is able to follow a mandated curriculum. Preservice teachers are told to trust expert knowledge, not their own life experiences. Preservice teachers often believe that if they have the right tools and knowledge, they can handle any situation. Said's phenomenon of Orientalism is useful to theorize this phenomenon as the Occident (West) created and controlled the corporate institution of the Orient (East); (Viruru, 2005).

Postcolonial Theory and Teacher Education

Bailey (2007), in his phenomenological study on the experience of Jamaican teachers' college lecturers, interviewed 17 lecturers from five of the six teacher colleges in Jamaica to seek answers to the following research questions: (a) What is the experience of Jamaican teacher educators who work in the teachers' college system? (b) What meaning do Jamaican teachers' college lecturers make of their experience? (c) What are the connections between teachers' college lecturers' experience and Jamaica's history of slavery and colonialism?

The findings indicated that teacher educators consistently observed that a disturbing number of their students enter teachers' college with low levels of academic preparedness and a negative attitude toward the teaching profession. English language competency and critical thinking are the most deficient. Most students exhibited a low level of commitment to teaching, and they indicated that they intended to use their teaching credentials to access preferred occupations later. Thus, teacher educators indicated that many of the students they get at the

teachers' college level are not academically prepared for the program. Teacher educators reported:

You find that students come with knowledge but oftentimes they do not have the application aspect of that knowledge so you have to spend more time in that [area]. They tend to be able to recall things but they don't have a culture of thinking critically. When you try to get them to apply, synthesize and analyze, those skills are lacking. Most of the students that you find doing well in those areas do not come to us; they usually go straight to University of the West Indies. (Zach, p. 66)

The main problem that I find with teaching education courses is language. Some [students] have difficulty expressing themselves, because the [Creole] tends to interfere with how some of them express themselves. You know what they are trying to say but it is not coming out clearly. What I refer to as basic grammar, is a problem. You also find that their content base in terms of broad general knowledge is lacking. . . . [Many] things are lacking in their background knowledge in English and it makes it difficult for them to express themselves [both] orally and written. (Althea, p. 65)

Teacher educators reported that they did not feel as though they were an important part of the Joint Board of Teacher Education (JBTE). This association organizes syllabi and design courses for teacher training institutions in Jamaica. They questioned the degree to which their interests and ideas are considered in the organization's decision-making process, as most had experienced a relationship centered on an "us" and "them" situation between teachers' college lecturers and the JBTE. One teacher reported:

The Joint Board of Teacher Education, I'll put it this way, is the ruling power in charge of programs within the [teachers'] colleges. From time to time we are reminded that the Joint Board of Teacher Education is not some far-away group of persons, but consists of us lecturers as well. But I wonder sometimes though how much a part of the organization are we, [and] how much our interests and input are taken into consideration. . . . For examples dates that are set for certain meetings; the vetting of examinations, and many other things going on within the colleges, reflect little considerations for us. They also give short notices of additional things that need to be done in a time that just does not seem possible for us. (Latoya, p. 78)

Other participants, however, had a different take on the issue. For example, one teacher reported that her colleagues' perception of the JBTE was a factor in how they related to the organization. She stated:

It depends on how you view the board. Because if you view the board as “those over there” then it may be ineffective because you probably don't want to feel a part of it; so we are always going to be blaming “them” rather than seeing “us” as an arm of the board. And therefore “my” input and the success or the efficiency of the board is dependent on my involvement, my input. So from that point of view I think more of my colleagues need to view it from that perspective and therefore be a part of the whole. . . . “Those over there” I think would be the final policy makers. (Maria, p. 81)

Findings also indicated that the Jamaican educational system is largely characterized by authoritarian teaching practices and a curriculum that emphasize classroom instruction in which the teacher is a transmitter of knowledge and students are obedient receivers. Participants report that they are changing this perception in their own teaching. One participant reported:

I know that there are many classrooms where the students are expected to do as the teacher says and to say what the teacher says. Teachers in Jamaica by and large don't appreciate challenge from students. So I encourage [student teachers] to invite questions; and if their students come up with any questions that they cannot answer, I suggest to them to tell the students that “I am not sure about that one, but we could research it together,” so that pupils understand that their teacher is human; although she is in charge and a step ahead of you, she is human too. (Grace, p. 105)

Many teacher educators are radically departing from such hegemonic concepts of teaching. One lecturer declared:

I always look at that past [colonial] system as more controlling. . . . And I was taught that way. But as soon as I learnt that that wasn't the right or effective way, I moved away and helped people to be independent learners. (Erica, p. 103)

Teacher educators also observed that their teaching and supervisory practices conflicted with those of cooperating teachers. The point is reflected in the following statements:

If you're not careful, teachers want the student teachers to adopt what they are doing, and you may find that their approach to teaching is not in keeping with what our student are exposed to in college, so you find a conflict. (Frank, p. 94)

[I do] not have much opportunity to dialogue with cooperating teachers. I think when that happens is when certain things may warrant it. Say for example I am in a class observing and there is something very good or bad happening, I may call the cooperating teacher's attention to it and sometimes it maybe a sixth sense. (p. 94)

Finally, they observe that even in the case where material is available, much of it lacks local significance. Here is the account of one participant regarding this issue:

[Although] Caribbean people have written a number of social studies books [and] a number of papers on social issues, that we can use, most of our source materials have been prepared and printed elsewhere, mainly in the United States of America and England. . . . I would say that very often when you use foreign sources, you have to be an experienced teacher in order to use them correctly, because many of the things which are presented are not really applicable. We are not suggesting that we tie our students down to knowledge about local issues only, but I believe that we need to have more material that speaks directly to our experiences. (Grace, p. 73)

Dahlstrom, Swarts, and Zeichner (1999) highlighted similar perspectives about teachers in a postcolonial teacher education setting. In their research on postcolonial teacher education in Namibia, they investigated the process of post-independence teacher education reform. The reforms were designed based on the view that teachers are critical agents in the creation of education change. They argued that Namibia, at independence, inherited the legacy of an unequal society and an educational system that was marked with racist apartheid philosophy. Their society reflected an uneven distribution of power and wealth in the society, leading to the stratification of people along racial, tribal, and class structures. Thus, the education system was framed around outdated westernized and behavioristic perceptions combined with authoritarian Christianity.

At independence, the education system was transformed from its colonial and anti-African character. The new system was now based on access, equity, quality, and democracy. This new system meant a change for Namibia's teacher preparation; hence, a Basic Education Teacher Diploma (BETD) was implemented. It replaced all other teacher education programs and focused on critical inquiry. This new program allowed for independent thinking, as previous programs espoused an authoritarian ruling style which was implemented by several forces, such as centuries of traditional beliefs in which elderly men derived authority from ancestors,

Calvinist and Lutheran Christianity brought into Namibia by missionaries who spoke the language of authority by God, the apartheid system which White men were in authority over Blacks. Dahlstrom described this as “derived” authority: the authority of teachers over learners, principals over teachers, and departments over schools, and the assumption that this was not to be challenged (p. 153).

Critical inquiry in the BETD program raised awareness of how dominant culture or elites can influence the educational process. Namibian student teachers were required to complete an inquiry project in their first year of the BETD focusing on their observations of learners in schools. In the second year, the main focus was on examining the learning environments and contextual issues affecting learning, after which the knowledge gained from years 1 and 2 formed the basis for an Action Research Project in year 3. The project was then integrated into school-based studies and reported at seminars in students’ portfolios and written reports.

Dahlstrom, Swarts, and Zeichner reported findings of two teacher educators, Mayumbelo (1996) and Elliott (1997), on the use of Critical Practitioner Inquiry and Practice-based inquiry in BETD in Namibia:

There is a need to build a bank of indigenous local knowledge in Namibian education. The preservice teachers’ reports are a beginning in that direction and although most of them may be described amateurish, they contain much available information. Through their availability to a wider audience we hope that new insight will be shared, new theories will emerge and a better collective understanding of the forces underlying and shaping. (Mayumbelo, 1996)

Through practice base inquiry the Namibian teachers who are unqualified have the opportunity to develop their own right to interpret social realities of education as part of their professional growth, this shifts the power relations within the education system for the benefit of the practitioners. (Elliott, 1997)

Though Namibia was moving toward critical knowledge-based education, Dahlstrom et al. reported the tension and resistance the reform experienced: (a) The change in reform had an

effect on the legitimacy of the ideas and practices of educators, (b) The new policy meant a change in high-ranking positions of Afrikaner officials, (c) A dichotomy existed between the national agenda for a unified teacher education program and the democratic expectations for institutional self-determination, and (d) The democratic process was time-consuming and conflicted with views of Namibian educators who were in exile. They asserted that Critical Practitioner Inquiry and critical knowledge-based education are in the earliest stages of development and need support from different levels in the future to become a progressive force despite the present resistance in Namibia.

Critical Pedagogy and Teaching

Critical pedagogy and postcolonial theory share similar concerns: teaching for democracy and social justice. Paulo Freire's dialogic problem-solving model seeks to develop critical consciousness in teacher education. I argue that developing critical consciousness liberates a society that was once dominated by the knowledge of the "other."

Few studies have attempted to problematize Freire's problem-solving dialogic model. O'Loughlin (1990) posited teachers and prospective teachers initially demonstrate a resistance to the notion that they can possess a sense of agency and can be empowered to take responsibility for constructing an understanding and determination of their own lives. He utilizes Paulo Freire's approach to critical pedagogy in an in-service class to develop teachers' ways of knowing and sense of agency. O'Loughlin had found from his own teaching experience that when he exposed preservice and in-service teachers to the notion of them developing a sense of agency—as people who can be empowered to take responsibility for constructing their own understanding, the majority of teachers were resistant to this notion of liberatory education. The resistance comes

from a fundamental conflict of visions between possibility of education that the teacher holds and the way students know education to be.

He argues many teachers espouse authoritarian and didactic teaching philosophy and practice because that is how they were taught, and they know no other way of conceptualizing pedagogy. Hence, a major hindrance in reforming teacher education is their unexamined beliefs about knowing, teaching, and learning. He questions: What implications does Freire's analysis have for enabling teachers to develop more enriched ways of knowing, a more empowered sense of agency, and ultimately more progressive pedagogical beliefs? Thus, he utilized Freire pedagogy in his university class, and offered ways in which he enacted this pedagogy.

He posited that we must first acknowledge the student's voice, include storytelling and dialogue through narrating, sharing, writing, and reflecting on their personal histories and lived experiences of cultural processes of schooling. Name reality, through the concept of sharing; then students will realize why they are the way they are. This is a major step towards critical consciousness. Problem pose and dialogue about reality, where the teacher's role is to problematize reality, and the teacher and student come together to collaborate on deconstructing taken-for-granted perceptions. Expose students to multiple possibilities; students and teacher should be exposed to a variety of critical and nontraditional perspectives in educational issues. The goal is to have students rename reality, to be empowered and transform reality—through the development of a sense of agency, critical reflection, which will lead them to believe the world needs to be transformed, and that they have the power to influence the direction of this change.

O'Loughlin (1990) compiled a journal for a class that met 4 days a week, for about 2 hours, for a full month. He recorded the experiences of attempting Freire's pedagogy:

Today, on a fit of inspiration, I brought in Freire's "The act of study," and posed a set of questions. The discussion in the pre-service class was dramatic. They studied, discussed

in pairs, then we had a talk circle, and shared. I was astonished at the degree of success many of them had in (1) distilling Freire's message; (2) seeing how it connected with the practice of teaching. In-service teachers agreed that the main message was that learning ought not be passive; that it must be built on experience and that you have to read critically. In talking about their own experiences, it was obvious that they have been schooled didactically. The real question is how do they now teach? Some of them admitted that they literally knew of no other way to study a text like this, since their whole experience had been based on rote learning and memorization. After this experience I am convinced that a difficult piece like the Freire one is very valuable for raising consciousness and opportunities for reflection on learning by doing. (pp. 17-16)

Lynn and Maddox (2007) also reflected on their experience with an experimental inquiry component in a teacher education program in a large urban city on the West Coast of the United States. The purpose was to promote the integration of theoretical and practical knowledge through reflection and dialogue. They sought to answer the following questions: How do you link theory and practice within teacher education programs where student teachers critically analyze the social, moral, and political dimensions of teaching, while developing subject matter and pedagogical content skills?

A situated learning experience called "Inquiry" was used to answer this question. The inquiry process focused on how pre-service teachers individually and collectively learned to: (a) discuss an idea or concept that related to social justice, (b) analyze their teacher identities, (c) make decisions about their classroom practice, and (d) establish a community of practice with the aim of developing self-directed learning. They employed a participant observer method, in which they observed elementary novice teachers once a month for one hour, to facilitate their thinking on social justice issues. Inquiry sessions employed Freire (1970, 1973) problem posing method, which involved posing questions about schooling, classroom life, and issues of concern to the novices. The questions assisted in developing a dialogical process of reflection.

Their findings indicated that novice teachers' participation in the dialogical inquiry process promoted critical examination and shared appreciation of what it meant to be a social

justice educator. Teachers were able to consult with each other on their understanding of teaching and learning, discuss the problems of teaching and their solutions, reflect on the challenges of classroom life, which include the social, cultural, and technical dimensions of teaching, reflect on their preconceptions of teaching, examine their roles as reflective practitioners, and develop the ability to analyze how teacher culture can alienate them from their own work, colleagues, and students. Inquiry allowed the novice teachers to think critically on how to implement a social justice agenda in their teaching. They were also instructed how to become advocates in respect to someone working with students' best interest at heart, giving them access to opportunities and assisting them in understanding knowledge in a critical manner.

Bartlett (2005) used a different approach and drew on ethnographic fieldwork among nongovernmental organizations (NGO) in Brazil, to demonstrate how educators interpreted Freire's pedagogical model. Emphasis was placed on three main issues which continue to plague critical educators. These were (a) understanding the meaning of dialogue, (b) transforming traditional teacher-student relations, and (c) incorporating local knowledge into the classroom.

The study was a 24-month ethnographic research in Joao Pessoa, Brazil among three nongovernment literacy programs inspired by Freire's philosophy. Joao Pessoa provided an ideal location for this study as it was where Freire developed his radical pedagogy. Joao Pessoa provides informal educational opportunities for adults in the city who wanted to learn to read and write. A purposive sample was used with three large NGO adult literacy programs. The aim was to find out how popular educators, otherwise called critical pedagogy in the United States, interpreted Freirean tenets, that being the construction of egalitarian teacher student-student relations and the dialogical theory of knowledge and praxis.

Bartlett indicated that Freirean philosophy, that is “teaching within students’ reality” or teaching students to read “the word and the world,” were included during training sessions. NGO teachers however, did not have exhaustive knowledge of Freire’s work, and practitioners were more familiar with just a small aspect of his early work. In professional development sessions, Freire’s ideas were more impressed upon the group without generating discussion. Hence, educators did not get the opportunity to debate his most complex ideas. Thus she explored teachers’ understanding and enactment of Freire’s key ideas and implications for social change.

Findings indicated that teachers in Freirean-inspired literacy programs struggled to implement a dialogical, problem-posing pedagogy. In their efforts to (re)construct teacher-student relations, teachers engaged in a friendship strategy that emphasized the expression of concern, love, and friendship for one’s students. Teachers’ overly romantic notions of friendship, associated with a pretheoretical notion of empathy and human relations, deflected them away from the social critiques that Freire advocated. The approach reduced dialogue to socializing, concealing the political aspect of human exchange. Insufficient understanding of Freire’s intent contributed to the difficulties adult literacy teachers encountered in integrating students’ knowledge. The limitations in Freire’s theory of knowledge production were also factors.

Miller (2009) investigated preservice teachers’ learning in the context of conversations about their field-based challenges. A case study provides an analysis of how a group of pre-service teachers approached a colleague’s challenge through a structured conversation and used digital videotapes and artifacts to add specificity to their analysis. The study’s implications suggested how constructive and critical conversations between prospective teachers can play an important role in their professional development.

The study is framed around two research questions: (a) What themes emerge between pre-service teachers as they navigate a colleague's classroom-based challenge through conversation? and (b) How does the social nature of the conversation influence group members' ideas? The case described in this article is drawn from a 1-year longitudinal study of problem-based conversations between groups of teachers enrolled in a graduate-level elementary teacher preparation program at a large university in the Northwest United States.

Findings indicate participants demonstrated that they can identify and re-frame a problem in ways that make it possible to draw on their collective experiences and gain a more complex understanding of how particular course assignments and lesson models can (and should) be adapted to suit the needs of their students. The participants also demonstrated an ability to generalize beyond a particular problem and draw broader lessons for their future teaching, the nature of the conversations provided many opportunities to elaborate on, clarify, examine, and challenge their assumptions, teaching practices, course experiences, and their perceptions of students' learning. The conversations enabled the participants to think like practicing and professional teachers—to ask questions of each other about how their teaching and students' learning are shaped by individual and contextual factors.

Data also revealed that the participants' problems were due to several factors such as limited practical experience, difficulty in expectations between the college of education and their school placements, and the challenges of enacting a teaching persona when placed in a more experienced teacher's classroom.

Nixon-Ponder (1995) reflected on using problem-posing dialogue in Adult literacy Education. She defines problem-posing as a tool for developing and strengthening critical skills; she states it is an inductive questioning process that structures dialogue in the classroom.

Learners bring to the classroom knowledge from their personal experiences, and the problem-posing method builds on these shared experiences. She provided a description of what the Freire problem-posing model looks like in her adult literacy class: Problem-posing begins by listening for students issues, instructors should listen to students' conversation with each other and make notes about the recurring topic. Based on the notes from these investigations, the teacher then selects and brings the familiar situations back to the class in a codified form: a photograph, a written dialogue, a story, or a drawing. Each situation contained personal and social conflicts that are of importance to the student.

The problem-posing process directed the students to name the problem, understand how it applies to them, determine the causes of the problem, generalize to others and suggest alternatives or solutions to the problem. Her findings from her experience indicated that some students initially had a difficult time with the nontraditional format of the class structure. They did not believe in themselves and that they were capable of building their own curriculum. They did eventually accept the challenge to change their education, as they saw the benefits of problem posing dialogue and the importance of critical thinking. Problem posing taught both the teacher and student to trust their abilities and rely on their experiences. This allowed them to bring their experiences, stories and life lessons to the classroom.

Summary

Bailey (2007) and D'Oyley (1979) described education in the colonial period as disempowering, complex, authoritative, teacher-centered, power over men, educating the elites, and class separation. Teacher educators' experiences reflected challenges such as: low-level academic performance, poor critical thinking skills, poor language usage (the native language

Creole interferes with Standard English); teachers feeling separated from the Joint Board Teacher Education (JBTE), authoritarian teaching, subject-centered design, and a lack of indigenous material. According to Dahlstrom, Swarts, and Zeichner (1999), Namibia experienced similar struggles, and so, after independence, a critical inquiry program was implemented in their teacher education program to change the authoritative style of the previous program. The results were beneficial and allowed for independent thinking and raised awareness of how dominant cultures influence the education process.

Liston and Zeichner (1991) and Zeichner (2003) presented an overview of the teacher traditions and the reform agenda. The academic tradition/deregulation agenda argues that subject matter knowledge and teachers' verbal ability are the main determinants of teaching success and much of what is offered in methods and foundation courses can be learned on the job through apprenticeship. Advocates of this tradition posit that "there is no reliable link between pedagogical training and classroom success." It is biased towards constructivist teaching and multicultural teacher education. The goal of the social justice agenda, however, is to prepare teachers to become culturally responsive and recruit and retain teachers of color. The problem with this agenda is that most of what is being done is at the teacher level. It focuses on transforming White, monolingual English teachers to teach students of color.

The main argument in the social efficiency/professionalization agenda is that the inequities and injustices that exist in public education can be remedied by raising standards for teaching and teacher education. Teacher quality is judged on the teacher accomplishing a set of tasks, and achievement is based on tests. This model ignores deep-rooted issues in teacher education (social issues) that need to be critically examined. Jamaica is now proposing to rationalize teacher education situated in this agenda. I argue that this frames teaching and

learning like an academic version of the postal service, delivering other people's mail, in which the teacher's *role* is to see that knowledge was delivered, opened, read, and then learned (Sleeter, 2005). This tradition maintains the assumption that teacher educators should train teachers to operate on this notion of meritocracy.

Giroux (1988) stated that a major threat to education reform is the teachers' inability to provide intellectual growth. Current reform debates ignore preparing teachers to become critical citizens. They limit teachers to the status of high-level technicians, who execute a required set of objectives decided upon by experts and do not focus on the realities of classroom life. This way of thinking about teacher preparation disempowers teachers in that it deskills the teacher in the classroom.

The goal of social reconstructionist is to prepare teachers to take part intelligently in the management of the conditions in which they live, foster cooperation not competition, develop critical thinking, and become transformative intellectuals, in an effort to advocate for counter hegemonic teaching and a democratic ideal in the teaching and learning environment. Teachers use strategies and processes designed to critique society's cultural, social, and political agenda. Teacher education courses are designed on inquiry-based learning, which develops societal awareness within the teacher.

I contend that postcolonial theory is well-represented in this tradition, as it shares similar concerns. Postcolonial theory is grounded in dismantling structures that have placed limits on people. A postcolonial lens to teacher education looks at how forms of domination control the field and how it can be opened up to diverse forms of knowledge (Viruru, 2005).

Few studies have tried to reinvent Freire's pedagogy (Bartlett, 2005; Lyn & Maddox, 2007; Miller, 2009; Nixie-Ponder, 1995; O'Loughlin, 1990); these studies have demonstrated

that it is possible to use the problem-posing dialogue in their classrooms. Some drawbacks, however, were that an authoritarian and didactic philosophy presented a hindrance, as most teachers were taught using this approach. A lack of understanding of Freire's ideas resulted in teachers resorting to a friendship strategy; teachers' overly romantic notions of friendship, associated with a pretheoretical notion of empathy and human relations, deflected them away from the social critiques that Freire advocated; the approach reduced dialogue to socializing, concealing the political aspect of human exchange. The overall benefits, however, were that dialogue promoted critical thinking, and participants were able to clarify problems.

Chapter 3

Methodology

As I discussed in chapter 1, the study aims to describe the shared teaching experiences of teacher educators in Jamaica by examining the central question: How do Jamaican teacher educators see themselves in practice? (a) What do teacher educators understand to be the influence of colonization on the education system and their teaching (teacher education); how do they evaluate this? (b) How do teacher educators describe their practice? (c) What does this practice look like? My approach to this inquiry was to capture the teaching experiences of teacher educators through their personal experiences and reflections by employing a phenomenological approach to this qualitative research design. Below I discuss my rationale for the design.

Research Design and Rationale

This research is a qualitative study designed to understand the meaning of events and interactions of people in their natural setting and how people make sense of their lives (Bogdan & Biklen, 1982). Krathwhol (1998) explained,

Qualitative research understands how the world looks to the people being studied and how those people act on that information. Research findings are local and context bound. Multiple interpretations of situations are acceptable, thus the goal is not to provide generalizability as in the natural sciences. (p. 237)

Based on these perspectives, I perceive qualitative research to be socially constructed by individuals and their interaction with the world. It holds the view that the world or reality is not fixed, single, agreed upon, or a measurable phenomenon, as it is assumed to be in positivist quantitative research. There are multiple constructions and realities that change over time. As a qualitative researcher, I am interested in understanding the meaning of interpretations and

learning how individuals experience and interact with their social world. Thus, for me, qualitative research rests on a relativistic constructivist ontology where the goal is not to achieve an objective reality, but rather to bring to the fore multiple realities constructed by human beings. Because people construct the world, meaning lies in their experiences, not in elements external to them.

Howe (1998) held that humans are self-interpreting beings; therefore, to know something is not independent of being human. Thus, this principle drives the epistemology of qualitative inquiry. It includes voices in the conversation, interest, culture, and values. Howe further stated that interpretive research is constructed around culture and history embedded in moral and political values. Therefore, knowledge is dependent on some practice of living in the world, interactions with people, ideas, places, and things. This leads to a social constructionist way of thinking, which I support. I always question the thought of living in this world and separating oneself from personal experiences. For example, how do I know how to be a teacher? This is not a concept I was born with; it would have to come from my interactions or engagement in the process.

Flyvbjerg (2001) referred to this as *phronesis* (practical wisdom), which is the kind of knowledge humans need to value, navigate, and make sense of the world. I refer to this as critical knowledge. As a researcher, I want to investigate how social and political aspects of a situation shape reality. In essence, I seek to find how larger contextual factors (power, culture, social structure, human agency) affect the ways in which humans construct reality.

To understand how humans construct reality, I take a phenomenological perspective to this qualitative study. This approach was developed by the German philosophers Edmund Husserl and Alfred Schutz. Phenomenological studies are concerned with how people describe

their experiences through their world. Thus, knowing is dependent on what they experience. Husserl's foreground principle of the phenomenological approach is that the researcher brackets out the world and presuppositions to identify the data in a pure form. Thus, the data is not interpreted in terms of the standard meanings given to it by existing literature. Preconceptions are put aside during the bracketing phase. After the data is bracketed, it is then treated with equal value (horizontalized) and organized into meaningful themes (Patton, 1990).

Martin Heidegger, a former student of Husserl, developed another perspective; he believed that as human beings our meanings are codeveloped through the experience of being born human, our collective life experiences, our background and the world in which we live. Therefore, gender, culture, history, and life experiences restrict objectivity and it is not possible to bracket our assumptions of the world. Through authentic reflection and shared experiences we come to know the world. I support Heidegger's phenomenon as a way for interpreting the teacher educators' shared experiences, meanings, and practices embedded in the specific context.

In light of this principle, I expressed my interest in and connections to the phenomenon to be investigated as I shared similar experiences, being educated and a teacher educator in Jamaica. Thus, the purpose of this methodology is to uncover lived experiences and provide critical value to interpreting the experiences of teacher educators. The mode of inquiry to this phenomenological research was in-depth interviewing, observations, focus groups, and coding data into themes drawing conclusions regarding the phenomena based on the themes. Notwithstanding the philosophical difference between Husserl and Heidegger, both philosophical perspectives were useful to acquire a deeper understanding of the lived experiences of the teacher educators.

Description of Study

Decision making. I completed the College of Education Institutional Review Board (IRB) application, and permission was granted for the study to be conducted. Following this, contacts were made with participating sites in Kingston, Jamaica via email. The gatekeepers of the sites were either the Coordinator for Research and Development, Program Leaders, or the Principal, who assisted with gaining access to the sites and the recruitment of participants. Before agreeing to participate, IRB applications from the sites were completed. Permission was then granted for the study to be conducted at three sites, after which participants were contacted by email and selected on the basis of the following: work schedule for the summer, trained teacher certification, more than 10 years' teaching experience, and being a teacher educator with a minimum of 5 years of teacher preparation competence. Qualifications ranged from a degree in teacher education to a master's or Ph.D. in any area of specialization. All teacher educators worked at a university or a teacher training college, where their job function is to prepare teachers at the secondary high school, upper levels, or early childhood education. A total of 14 participants agreed to participate in the study. On arrival to the sites, consent forms were given to each participant and the purpose of the study discussed. The form was then signed, and a copy was given to each participant. A time schedule was then generated for the data collection process, the interview sessions, class observations, and focus group sessions. The duration of the data collection lasted for 3 months in the summer session, May to August, 2011. Upon completion of the data collection, teacher educators were treated to light refreshments, gift cards, and gift baskets for their participation.

Study site. The study was conducted in three teacher training institutions in Kingston, Jamaica. Site A is a teacher training college (Shortwood Teachers' College) which offers a 4-

year degree program in teaching specializing in: (a) Early Childhood Education, (b) Secondary Education, and a 4-year diploma program in Early Childhood Education part-time. Site A is home to students from throughout the island, including rural and urban areas. The general entry requirements are five CXC/CSEC¹ General Proficiency level in the areas in which students wish to specialize, including the Arts, Sciences, Language Arts, Modern Languages, Mathematics, Religious Education, and the Technical Vocational areas. In the general structure of their teacher preparation practice, students are required to conduct a 1-week teaching practice observation in year 1 of the program; 3 weeks' team teaching in year 2; and 12 weeks' individual practice.

Site B is a university (UTech) which offers a 4-year diploma in teaching, preparing technical and vocational teachers for secondary high schools and community colleges. They offer programs in the following areas: 4-year Bachelor's of Education (B.Ed.) fulltime, Post-Diploma Bachelor's of Education, and a Post-Graduate Diploma in Education. The general entry requirements are five CXC/CSEC General Proficiency level in the areas in which students wish to specialize. It is home to students from all over the island, rural and urban. The general structure of their teacher preparation practice includes: 1 week student teaching observation in the first year, 2 weeks' team teaching in years 3 and 4, and 12 weeks' individual practice.

Site C is a University College (Mico), which offers a 4-year Bachelor's of Education degree. They accept students from all over the island, rural and urban; the general entry level requirements are five CXC/CSEC in the area in which they wish to specialize. The general structure of the teacher preparation practice includes: year 1, students must do 1 or 2 days of

¹ Caribbean Examination Council (CXC) or Caribbean Secondary Education Certificate (CSEC) was established 1972 by an Agreement among 15 English-speaking Commonwealth Caribbean Countries and Territories. It has its headquarters in Barbados. It replaced the UK-based General Certificate of Education (GCE).

observation; year 2, 1 week; year 3, 3 weeks' team teaching, and year 4, 12-15 weeks of individual practice.

Participants. A purposive sample of 14 teacher educators participated in the study: 3 from site A, 9 from site B, and 2 from site C. All had over 10 years' teaching experience, held a teaching diploma or degree, and a Master's or Ph.D. Their main responsibility is to prepare teachers to teach in any of the following institutions: secondary high school, early childhood education, and community colleges (upper levels).

The participants from site A were teacher educators who prepared teachers for the Early Childhood Education Diploma Program. They teach the following pedagogical courses: Assessment in the Classroom, Teacher School and Society, Understanding the Learner, Emergent Teacher, Principles of Teaching and Learning, Research Methods, and Technology in Education I and II.

Site B participants prepare teachers for the secondary high schools and community colleges (upper levels). They teach in the Bachelor's of Education, Post-Diploma Bachelor's of Education, and the Post-Graduate Diploma in Education (PDE) programs. The Bachelor's of Education program caters to preservice teachers, while the Post-Diploma Bachelor's of Education program serves in-service teachers—these are teachers who already have a teaching diploma and are teaching in the secondary high schools. The Post-Graduate Diploma program is for teachers who have attained a bachelor's and master's but need to acquire teacher certification; they already have the teaching experience, as they have been teaching at the tertiary level, community colleges, or secondary high schools. The Post-Graduate Diploma in Education was offered during the summer session, making it ideal for the data to be collected from this site. Teacher educators in this program taught the pedagogical courses: Education and Society,

Curriculum Development, Professional Development, Educational Psychology, Assessment of Learning Outcomes, Psychology of Adolescence, Management of the Learning Environment and, Instructional Methodology and Research Methods.

Site C participants were teacher educators preparing students in one of the three program areas: primary, secondary and adult education. They taught in the bachelor's or master's program and focused on the teaching of research methods and pedagogical courses, which focused on the art of teaching and teaching practicum. See Tables 1-3 for participants' profiles.

Table 1

Site A Participants' Profiles

Participants	Teacher ed. program	Years of service	Rationale for teaching	Reflection—first teaching exp.	Role
Lara	Early Childhood	33 years (Teacher Educator)	Knew that's what she wanted to do. It was also because she had teachers who she could emulate.	Taught students who were not interested in teaching (frightening experience).	Teach with the advocacy for change in mind.
Rosina	Early Childhood	36 years teaching, 11 of which dedicated to Teacher Education	She always admired teachers. She viewed teachers as persons to emulate, and at the time most persons were choosing the teaching profession.	Supportive teachers assisted her	Mentor & friend
Serene	Early Childhood	40 years, 14 of which dedicated to teacher Education	Her mother encouraged her. Growing up in rural Jamaica people always looked at her and said "you're going to be a teacher."	Good mentors	Mentor & sharing Experience

Table 2

Site B Participants' Profiles

Participants	Teacher ed. Program	Years of service	Rationale for teaching	Reflection—first teaching exp.	Role
Jessie	Secondary, and Upper level	40 years teaching experience, 18 of which dedicated to teacher preparation	Teaching chose her and it was the job available after finishing high school.	Intimidating, feeling helpless, she advocates the need for formal induction and mentorship programs.	Ensure teacher education programs have a good educational focus.
Stacious	Secondary, and Upper level	26 years, 10 of which dedicated to teacher preparation.	She was extremely impressed with her mother's role as a parent and a teacher, and viewed her as having an amazing way of teaching through lived experiences.	Challenging and remained with her for life. She uses the experience as a motivating factor, and shares the experience with her students.	Nurturer, change agent, positive source of influence, communicator, compassionate, and push students to get.
Bubbles	Secondary, and Upper level	36 years, 16 of which dedicated to teacher preparation.	She chose teaching because she is a people person.	Credits her success to having a good mentor	Helping students to make the transition and not mimic their teacher.
Winnie	Secondary, and Upper level	22 years – Teacher Educator	She believes teaching chose her.	Critical friend, supportive teacher, & difficulty handling behavior problems.	Molding lives, facilitating students.
Elizabeth	Secondary, and Upper level	41 years – Teacher Educator	She got into teaching by sheer accident.	Being very nervous even though she had some informal experience. She was referred to as being very stern and strict also having good knowledge of the content area.	To do everything that is possible to turn out teachers who are well aware of their important role in the society, and by extension, do their jobs professionally.
Estriana	Secondary, and Upper level	16 years teaching, of which 9 dedicated to teacher education	It came about through conversation with a Home Economics teacher. She provided guidance.	In the beginning years as a teacher she credits her success to having a good induction.	To shape teachers to impact society.

(continued)

Table 2 (continued)

Participants	Teacher ed. Program	Years of service	Rationale for teaching	Reflection—first teaching exp.	Role
Jane	Secondary, and Upper level	13 years teaching, 8 of which dedicated to teacher education	She started out as a pre-trained teacher, and developed a love for the profession.	She enjoyed it but questioned if what she was doing was right, as she had no formal training at the time.	To shape minds and life, so that students can shape other minds and life
Masa	Secondary, and Upper level	19 years of teaching, 15 of which dedicated to teacher education	Began at an early age, in Sunday school. As a Sunday School teacher and liked doing it. Developing the passion for imparting knowledge.	In reflection he remembers teaching bright students at a prominent high school; they motivated him to do well.	Mentor and coach to my students
Heidi	Secondary, and Upper level	27 years teaching, 10 of which dedicated to teacher education	A natural progression, that one would be exposed to the idea. She lived in a teacher's cottage and her parents were teachers.	Scary because there was the expectation of you being looked at as an experienced teacher.	Counselor and mentor

Table 3

Site C Participants' Profile

Participants	Teacher ed. program	Years of service	Rationale for teaching	Reflection—first teaching exp.	Role
Lafieth	Secondary, and upper level	23 years, 19 of which dedicated to teacher education	Initially she did not want to teach but because of her experience of living in a rural community and the options available to her, also the perceptions of the teacher of what she could and could not do.	Teaching at a school in an impoverished area of the society and recalls being a little nervous, because she did not look like a teacher and was often time confused for being a student. She experienced some difficulty, but had a good cooperating teacher who gave her support.	To empower students for them to grow and to develop the kind of confidence they need to develop in their own perspective. She strongly believes that the “real person” is important and as long as she knows that, her students can be themselves and not putting on a “show.”

(continued)

Table 3 (continued)

Participants	Teacher ed. program	Years of service	Rationale for teaching	Reflection—first teaching exp.	Role
Rabina	Secondary, and upper level	26 years teaching, 10 of which dedicated to teacher education	She does not know if it was because her parents were teachers, that's why she chose teaching as a career, but from she was young that was her focus.	A little bit intimidating because she went into it young and felt that she did not get enough support from the persons who were supposed to supervise her teaching practice. Therefore one of the things she would want to advocate a critical friend in the teaching process.	To help students to grow and develop in their own ways, helping them to recognize those things they are strong in which will help them to be better. She also wants to show students the possibilities of those things that they are not so good at. Apart from just presenting content to students her major role is to help students in developing the attitudes a teacher must have by being a professional.

The Researcher's Role

In this research, I took an emic perspective (Bogadan & Biklen, 1982). My role was to understand how individuals made sense of their world through their experiences, in which they construct meaning. Therefore, I valued their perceptions, essentially trying to understand individuals from their points of view. I took a subjective perspective where I dialogued with participants; I also played a nonparticipant observer role, where I was sensitive to the critical aspects of what occurred. This provided me with the freedom to observe and be sensitive to what was happening around me (Krathwohl, 1998). I was also relatable to the participants because I have lived and worked in that setting.

I took a self-reflective stance in this research by acknowledging the experiences I have had in relation to the experience of the teacher educators who participated in this study. My role was that of outsider and insider: An outsider because I studied in the United States and have experienced the Western culture for 4 years, and an insider having lived and work in the Jamaican context as a teacher educator. Throughout the study, I exercised a double consciousness (DuBois, 1994), problematizing the lives and experiences of teacher educators through their eyes and knowing that I have been influenced by Western literature.

Data collection. The primary methods used for data collection were interviews, observations, and focus groups, which I audio taped to provide a detail record of the verbal interaction. Interviews and focus groups were used to uncover the meaning of the participants' experiences. According to Kvale (1996), interviews are conversations with structure and purpose which capture the subject's perspective on a particular issue. Patton (1990) extended the view that interviews "permit the observer to go beyond the external behavior to explore the internal state of persons who have been observed" (p. 245). The interview and focus group questions were structured, open-ended questions and were constructed around research questions.

The data collection began by conducting face-to-face interviews for at least 60 minutes; it utilized a free-flowing approach, so that participants were comfortable when answering questions. Following that, an observation of teacher educators' classes were observed at least twice, teaching a class for at least 60 minutes. An observation schedule was used to guide observation and field notes recorded (see Appendix). Detailed notes were recorded in a journal. I used a nonparticipant observer method to observe. According to Krathwohl (1998), "good observers train themselves to be empathic; they have to cultivate a combination of empathy and detachment." There was a need for empathy so that I could understand, and detach myself from

the situation, “to be able to record and place in perspective what I was observing” (Krathwohl, 1998, p. 252).

In the final stage, a 90-minute focus group session culminated the data collection activity. Focus group interviews brought the teacher educators together to express their interest on the topic. “Group interviews were useful for the researcher to understand the subjects’ world” (Bogdan & Biklen, 1982, p. 136). The objective was to gather as much rich data as possible.

Table 4

Data Collection Measures

Research questions	Interview measures	Observation measures	Focus group measures
What do teacher educators understand to be the impact of colonization on education and their teaching (teacher education)? How do they evaluate this?	Teacher education in Jamaica has its foundation in the British system/ colonialism principles. What do you understand to be the impact of this on the students you train? And how do you evaluate the impact this has made on education/teacher education? How Does it or does Not impact on your practice? How do you see teacher education evolving today? Describe significant differences (IF ANY) that you have seen or not seen based on your experience.		
How do teacher educators describe their education? How does this impact their teacher education practice?	Tell me a story which best captures how you were educated, it could be when you were in high school, primary school or the tertiary level. I know you might have lots of stories to tell, but I would like you to focus on the classroom teacher and instruction, classroom environment. What stood out in your mind about the teaching and learning environment at the time? In what ways does your story/experience influence or does not influence (impact) the way you teach?		In what way/ways do you prepare student teachers to develop their “OWN” unique way to present content/knowledge? Developing this sense of agency, in essence the ability to think critically and contribute to new knowledge. Not merely modeling their lecturer/teacher educator but working towards who they are as teachers.

(continued)

Table 4 (continued)

Research questions	Interview measures	Observation measures	Focus group measures
How do Jamaican teacher educators see themselves in their practice?	Now tell me a story which best describes how you educate, in relation to how you teach/prepare teachers. In essence which story best describes who you are as a teacher educator. What do you believe is your role as a teacher educator?		
How do teacher educators describe their practice?	Describe what you see as the major challenges preparing teachers for this context Briefly discuss your goals for teacher education. Do you see yourself making any changes, or contributions to the field? Discuss these changes and contributions if any? How do you see these changes as beneficial?		
What does this practice look like?	Tell me a story which best captures how you relate to the students you teach? How would you describe your interaction, engagement, talk, with your students Describe your goal for the students you are preparing to teach? What are your expectations? Describe your approach when preparing teachers for this context. Why is this approach appropriate? Describe the sort of approach you would want your students to adopt in their practice. Why is this important? What are some difficult or challenging issues in your teacher preparation classes? Do you feel comfortable engaging these issues with your students? Are there issues that you do not feel comfortable discussing? If yes Why? If no Why?	Description of students. Teacher student interaction. Classroom structure Classroom activities Classroom resources Method of Instruction Classroom experiences	As teacher educators your ideology, philosophy about teaching and learning can be transposed in the classroom. How do you view this? In essence what are the negatives and positives of this? The following statement has been uttered by some teacher educators, “Student teachers could gain more insight about teaching and learning, if they get the opportunity to practice to teach to students who are

(continued)

Table 4 (continued)

Research questions	Interview measures	Observation measures	Focus group measures
	<p>You gave me brief accounts of your educational and teaching experience. Do you reflect or share your experiences in your teacher preparation classes? If so describe how you do this? Do you include the experiences of the students as well? What do you hope to gain from the sharing of teaching experiences?</p>		<p>not their peers” (real life experience). What is your opinion on this?</p>
	<p>Discuss with me the sort of classroom environment you foster with the students you teach.</p>		
	<p>How would you describe the students you teach? You can focus on their teaching practice in the schools, attitude toward the profession etc.? How would you evaluate what they do on teaching practice?</p>		

Validity. Validity was assured throughout the data collection process by utilizing multiple methods of data collection discussed above (triangulation). My choice to rely on multiple sources was to demonstrate that although each method has its strength, each has limitations that might affect the quality of the data collected.

I used member checking as a significant means of assuring the validity of the data collected. During the interview, I restated or summarized information that the participants provided and then questioned them to determine accuracy. Member checking was also done after the interview and observation by speaking informally with participants. Debriefing sessions were arranged for discussion of the findings to be presented at a conference to be held at sites A and B, and a report for site C. Member checking is a continuous, informal testing of information done, by soliciting reactions of respondents to the researchers’ reconstruction of what he or she

has been told (Lincoln & Guba, 1985a). Participants also had the opportunity to exclude any statements they wished to have withdrawn from the project.

Ethics. A description of the benefits, risks, confidentiality, and anonymity of the study was discussed with participants. After data were collected and transcribed, the results reported utilized assigned pseudonyms for each participant and teacher training institutions. The data were coded to explore emerging themes. All data records were kept in a secure location and were not available to anyone except the researcher. Audio tapes were kept as reference, but were not kept without the subject's consent. All of the materials that were of no relevance to the research were destroyed after the completion of the study.

Data Analysis

The data were coded and analyzed using a thematic approach; the steps utilized were reading through the data to find reoccurring words, phrases, or similarities and differences in the participants' statements (Bogdan & Biklen, 1982). I conducted an inductive analysis by looking for patterns or themes emerging out of the data, rather than it being imposed prior to data collection and analysis, overall looking for the natural variation in the data. Interview data were analyzed by doing a cross-case analysis grouping together answers from different people to common questions (Patton, 1990). The questions were initially designed based on basic themes/topic which connected to research questions (Kvale, 1996). I then coded by sorting through the field notes and made comments in the margin of each transcript about what I can do with the data. I organized into topics; these general topics were used to formulate a table. In this table, a narrative from each participant related to that topic was pasted. I could now see clearly what each person said about a particular topic. From this data base, some general issues emerged,

from which a second table was formulated based on these issues. The narratives which matched these issues were pasted in; these were color coded and numbered for easy accessibility in the transcript. I then read through the varying narratives and recorded the number of times a particular phrase occurred. Preliminary issues included teacher centeredness; historical and social factors; inherent value; elitist education system; punishment; fear; concerns about a liberal classroom; and the shift in pedagogy, equity, quality, access, economical challenges, and characteristics of a good teacher. They also discussed their role and strategies in relation to how they educate.

From the emerging preliminary issues, a second table was constructed which I categorized into themes. I connected these themes to my research questions, data collection measure, and theoretical framework. I then copied the narratives which matched each theme into the table and selected some sub themes for each major theme. An outline was then developed depicting the major themes and subthemes, and how themes were discussed. This gave a broad overview of what the subsequent chapters would look like and future changes, if any. Hence, four major themes are discussed in Chapter 4: (a) banking education and subthemes—inherent value, historical and social roots, dependency, and reproduction; (b) educational shift and subthemes—societal needs, reflective practitioners, curriculum and policy change; (c) core educational beliefs and subthemes—competition and inequality, punishment /fear, supportive teachers and instructional approaches; And (d) teaching philosophy and subthemes—loving and structured, sharing experiences, constructivism, preparation for life and major challenges. Chapter 4 provides answers for two sets of research questions: (a) What do teacher educators understand to be the impact of colonization on education and their teaching? How do they

evaluate this? (b) How do teacher educators describe their education? How does this impact their practice? All 14 participants' narratives provided a rich description for Chapter 4.

Chapter 5 provides a description of the practice of seven teacher educators' classrooms. It provides an answer to the question: What does the teacher educators' practice look like? From the observation findings, I described what was observed chronologically, placed events in order of importance, and described the participants and important processes (Patton, 1990). I read through my field notes, observer comments, and memos. These were useful to help me make sense of what was happening with the data (Bogdan & Biklen, 1982). I did a cross-case analysis and saw that teacher educators demonstrated different and similar roles in their practice. These included: developer/initiator, facilitator and doer, problem solver/poser and advisor. From these emerging themes, four classroom descriptions evolved: the innovative, structured, modeling, and consultative. Chapter 5 also presents the findings from the focus group session. From this group session, I wanted to understand the themes from the observation, and so the discussion centered on teacher preparation discussing these concerns: developing student agency, connecting microteaching to practicing schools developing a model classroom, and using students from different areas of subject specializations to assess microteaching practice.

In this chapter, I discuss the research design that I used in interviews, observations, and focus groups. Those methods were used to collect data in three teacher training institutions, and the study involved 14 teacher educators. The use of multiple data sources as well as member checking was very significant in insuring the validity of the data collected. The data analysis primarily used a cross-case analysis thematic design. The most difficult challenge I found in presenting the data, however, was selecting narratives to explain each theme, as each

participant's story was very interesting. I did try to represent everyone's perspectives, however, by selecting narratives which extensively explicated the issues or concerns broadly.

Chapter 4

Who Am I?

The Impact of Colonialism

This chapter presents a description of the shared teaching experiences of 14 teacher educators in Jamaica. It addresses the following two sets of research questions: (a) What do teacher educators understand to be the impact of colonization on the education and their teaching (teacher education)? How do they evaluate this? (b) How do teacher educators describe their education? How does this impact their teacher education practice? As discussed in Chapter 3, all participants have in common over 5 years of teaching experience, hold a teaching diploma or degree, and prepare teachers for any of the following programs: secondary high School, early childhood education, Post-Graduate Diploma in Education and Post-Diploma in Education. They all work in a teacher training institution within a university or teachers' college. It is a requirement for them to assess teachers in practice and discuss their progress.

The findings are categorized into four major themes: (a) banking education, (b) the educational shift, (c) core educational beliefs, and (d) teaching philosophy. I conclude with a summary of the teacher educators' shared experiences.

Research Question: What do teacher educators understand to be the impact of colonization on education and their teaching (teacher education)? How do they evaluate this?

Banking Education

In in-depth interviews, teacher educators were asked the question: Teacher education has its foundation in British Colonialism. What do you understand to be the impact of this on the

students you train? Based on your experience, how do you see teacher education evolving today?

This section engages issues raised that connect to the concept of “banking education,” as discussed in Chapter 2. Arguably, they expressed varying perspectives on this issue.

The inherent value. Winnie is a teacher educator who prepares students to teach in the secondary high schools and upper levels. She admits that she saw value in the way students were educated during the colonial period, as they exhibited the behaviors of their teachers. She recognized this as being important for their development. She stated:

While colonization is nonexistent, I saw value in it because I saw then that teachers recognized the importance of developing values. They represented the kind of attitude that we needed to have, we need to develop, in the sense that we are important. Even how the students are going to learn; they learn by looking at me, and therefore I need to exhibit those kinds of behaviors and attitude, so in that sense that may have been a positive.

She expressed concern, however, about her role being taken away in the classroom and described how this could affect her:

While we move away from these teacher centeredness approaches, the “stage on the stage” and move towards where the students become the major players, my concern is that we are not too far off on the side and allowing students to just do their own thing with me here as the real guide. I think that could be an issue, that we take learners centeredness too far, and we remove ourselves a little too much from it. I find that students are quick to blame teachers because they like to say “teacher didn’t teach me this.” This way of thinking is coming from the old paradigm, and so moving them to where they are now to take responsibility for their learning is where we are moving to, but the move is going to be hard. I heard it too many times from students saying, “well the teacher wasn’t there, the teacher never did this, the teacher never did that.” So many of our students are still of the same opinion that they believe that the teacher pours in.

Estriana is very traditional and describes herself in the following way:

I am very particular and some would say “old fashion and hard,” but I am very particular about the work I get from the students, and my job is to make sure I provide all the guidance I can for them to achieve that quality.

As did Winnie, Estriana also found value in the British orientation (teacher centeredness), and believed it framed the model of teaching in Jamaica. Estriana echoed similar perspectives as

Winnie and believes students expect the teacher to provide all of the knowledge in the classroom.

She explained her point by stating:

I think the British model worked for the time that we never knew better; it is an important model, and it has influenced much of what we do. The teacher-centered approach was what most of us grew up with; we were educated that way in primary school and on to secondary school. Sadly to say, that even though the society has changed and the information has changed in terms of how students learn, and there are better ways of helping students to learn, we still embrace that teacher-centered model. So to some extent it is entrenched in our system. So what I find is that the students, when they come to the teacher training institution, they come with that type of orientation where the teacher directs, the teacher provides, the teacher gives, and whatever the teacher says is the right thing. So they don't come with an open mind to challenge their thinking or even to question it.

Rabina presented a similar argument as she endorsed the notion that the British System is the model that framed our education, and so remnants of it are still entrenched in the way we think about teaching and learning. She believed subscribing to that philosophy should not be viewed as negative, as long as we make it relevant to our context: She noted:

Well, that is the system on which our education has been modeled, and so there are remnants of it here. There are some things, however, not because it came from European, it doesn't mean it is all bad. They are certain aspects of it that we still embrace, and we are trying to ensure that it is relevant to the context within which we operate. So influence of it will always be here in terms of how it looks.

Historical and social roots. Rosina indicated that they were not only socialized in the British orientation in the way they were educated, but it impacted parenting styles as well. She is of the opinion that classroom strategies used by teachers are changing. She stated:

I think there are still some persons who hold to it no matter what they do and no matter the level of training. It is the way we were socialized, so whether we like it or not, the British system doesn't only impact on the education system but on parenting style as well. The rigidity of the parenting style is coming from the colonial system, where you must be seen and not heard, because that is how it is with the colonial order. You still have those teachers; it doesn't matter the level of training the socialization is going to impact. We have challenges, yes, but you have more people who are seeing that the teacher-centered approach is not really working. Some people will tell you that, and that is why when you go to some of the classrooms, you will see more learner centered approaches. For example, you will see more learning strategies such as group work and

projects that we use at the teacher training level. I see it a little bit more of it when I go out into the field. The curriculum we are using now at the early childhood level is the integrated approach, so once it is integrated, it should not be teacher centered. In this type of curriculum the students have more autonomy. You have to give them more choices and incorporate more group strategies. This is the first time we are using this new curriculum for ages 0-3 years in the history of Jamaica.

Masa also emphasized that history and socialization played a significant role in teacher education, but there is a shift in pedagogy. He believes “no student is a blank slate” and stated:

Because of our history, some of the students come, and they would just want you to pour out all that knowledge to them, not knowing that they come with knowledge and that education should be drawn out and not poured in. The student is not blank; no student is blank, so whatever you're teaching, they come to that teaching environment with something. I think it has to do with where we are coming from in regards to our socialization. Students think if the teacher is not before them and pouring out the knowledge, giving notes or handouts, then the teacher is not teacher if they don't have notes in their books. But you can have a situation where it is totally student-centered, where the teacher is on the side, and the students are involved talking and discussing, investigating and pulling things down and putting things together, that is more interesting. But even though there is a shift, we are so socialized to take a lot of notes.

Jessie painted similar perspectives as she postulated that teachers tend to teach the way they were taught, and reflected that the students she prepared for the classroom expected that same approach at the teachers' college level. She also recognized that there has been a shift in the approaches used by teacher educators, and that students resented the changes. She noted:

In teaching, teachers tend to teach using the method they were taught, which is the traditional methods. So when I reflect on my own teaching and training it was a lot of lecturing and a lot of examination. That was the model used then, where teachers taught and you write your notes, and you follow in the text books. What is happening now is that the students that come to you at this level, because they have foundation in the British system, they still think that teacher should be teaching, the teacher should be giving them notes, and teachers should be telling them what is coming on the exams. There is a shift now from that British orientation to where we do more of a student-centered approach, where students are asked to go and do a little research and do a presentation on a topic. What you find is that they resent it, because they figure that the teacher should be giving them the notes when they should be going to look up these contents for themselves. So there is a resistance, I find, when you shift away from the traditional approach or the British system.

Heidi spoke of the pedagogical shift and emphasized that Jamaica's education system still has elements of the British orientation, but that educators are endeavoring to make changes from the British system. She explained:

The teacher is the authority and the wealth of everything; I think we are moving away from that. That had its place, and we are moving away from that by making teaching and learning more student-centered, where the students participate and take responsibility for part of their education. So you find that no longer are students going to sit there, and the system is not going to allow teachers to be the oracle to have all the wisdom. The students also need to go out and find things for themselves. Yes, we still have elements of the British orientation to some extent, but we are moving away from the whole teacher centered thing now. We tend to give students more research activities to do, and the teacher doesn't have to be there all the time for learning to take place.

Lara referred to teacher centeredness as the "chalk-and-talk" system, in which she grew up. She also believed it had its place, but she tries to avoid the drill and practice technique when she prepares teachers. She subscribed to a philosophy that teaching and learning are not just about memorization. She described what she meant:

I came through the chalk-and-talk method, where we didn't get a lot of opportunity to be creative and to find out for yourself. I found out certain things at a certain points. I remember the first time I understood subtraction to the point where it became meaningful and I could understand. I learnt it in primary school and all I knew was "go over there and take a 1 and bring it there and once you put a 1 beside a 4, it becomes 14; you didn't know it was a 10 plus a 4 that gave you 14, because you just followed the teachers. So when I teach now, I ensure that my eyes are open to these types of things, the drill and practice, and recognize that it is not just a matter of remembering, because if you don't remember them, then you can't say anything; it's matter of learning the principle. I ensure that my students learn and understand. So the chalk-and-talk may have its place, but in today's world when students need to ask questions, when our children are always asking you, "Why?" You have to understand they have to find out why. In my schema, it's all about discovery learning, and not telling students. You provide an environment that is in place with questions and direct children's learning. That is one of the things I like about teaching, and yes, of course you may do that, but many of us go back to the way we were taught, because it's easier to go to a school with a board and a written text. When this happens you find that we are not preparing or training our children to become critical thinkers; we often say they ask too many questions.

Serene commented:

I think it has put us in kind of a box, and some of us from the old school are still in this box which we are afraid to get out of. We still, as Bob Marley says, need to emancipate ourselves from mental slavery. We need to do that, get out of the box, think big, and get our children to think big. Even the way we question them, we have to allow them to think become critical thinkers, and so we need to prepare our teachers to prepare children to become critical thinkers and problem solvers, because when they are able to do those things then they are not easily lead.

Lafieth viewed the church as playing a significant role in the way teachers educate. She explained, “We came though slavery, and the church played a role in terms of how we teach, as I can see similarities in our method of presentation in terms of when people preach. It is the same thing as when people teach, but I can see that influence.”

These teacher educators recognized that although the impact of colonization is historical and socially embedded, there is a pedagogical shift occurring, and they no longer see themselves as being the gatekeepers of knowledge. There are concerns, however, as noted in arguments presented by, for example, Winnie, who is worried about her role being taken away and just being on the side. Rosina admitted that there are challenges with the way they educate, but contended that teachers are beginning to recognize that using the teacher-centered approach does not work. Masa stated that even though there is a pedagogical shift, the teachers have been socialized in the teacher-centered approach, while Jessie stated that there is resistance from students when there is a shift from the traditional to the student-centered approach.

Dependency. Stacious spoke strongly on the impact of the teacher-centered approach, as being evident in the teacher training institution of which she is a part. She described this as very disturbing, because of the dependency students display in her classes. She described:

The teacher-centered approach is the one area I would really like to comment on, where the teacher in a real sense is the sole authority. How has it affected our learning? Firstly, dependency, the inability to think independently stifling of creativity, lack of initiative, and mediocrity. These are some of the consequences that I find we inherited, and it is disturbing. I see evidence of that here . . . and the students I teach.

Bubbles stated adamantly that teachers play an important role in the teaching and learning process, but in this modern day society teachers should not be the focus. She posited:

I don't think in our modern day society we should have that teacher centeredness. Teachers play a very important role, but they should facilitate learning and get students involved. Students are capable of learning on their own, but they need guidance, so they should be guided and be involved in the learning process. The old method is what teacher says is right and I don't believe in it. We should move away from that any chance we get to move away. I don't think we should be doing it. I think it would be beneficial if the students are a part of the learning. It is a process, and they would appreciate it [if] they would see their worth in the learning process.

Reproduction. Jane noted that the teacher-centered approach is reproduced in the classroom, as the students she taught emulated the practice of their teachers. She described what she sees happening in the classroom:

The students, when they become teachers, they go out there and do the same things that we do. It's coming from the colonialism system where I am master, you are slaves, as Paulo Freire described when he spoke about "banking education." Banking education is where I pour into you, and you just take the information. The students, when they become teachers, they go into the classroom, and they do the same thing. They do not engage critical thinking with their own students. They do not try to understand their students or meet students where they are and take them to where they need to be. So it becomes the same thing where the teacher just believes that I come to the class; I write the content on the board, therefore I taught you. You wonder why so many students fail the Caribbean Council Examination (CXC) at the secondary high school, and why so many students don't do as well in GSAT exams taken at the primary school level. The teachers will tell you, I taught; just ask the students if I did not come to class. So yes they are taking the principle from the colonial days; this thing of teacher centeredness, they take the same principles that they learnt from their teachers into the classroom, where they simply go, and they just write the notes on the board, and all the students do is write the notes from the board. In the colonial system, you can't ask the master because the master knows it all the master tells you; you just do what master says. It is the same thing: no discourse, no engagement, no relating it to life, no finding out what the students know. This is damaging to the idea of constructivism.

Elizabeth explained that Jamaica still holds fast to the British style of education in the school structure. She stated: "I like the way Freire curses banking education." She explained further by noting:

It is so entrenched in our system that we don't realize that the British have moved away (she laughs). We have changed and have taken on comprehensive schools, but we still believe in the traditional education [British style of teaching]. For example, look at our first traditional university, the University of the West Indies (UWI). People still refer to it as elite; they forget that there are other universities such as University of Technology, Northern Caribbean University, University College of the Caribbean, the Mico University College, and others that are here. They are here offering programs that will fit the needs of the society too. But we want to hold on to the idea of elite education people still look at those graduates from UWI as "the graduates." Students who are in the traditional high schools doing traditional subjects are also seen as elite. They do the Sciences and Arts but more so the sciences; after graduation they either go to college overseas or carted off to UWI.

Britain has moved from that direction long ago and we are still holding on to the British style of education. We still believe education is for the elite and still want to maintain that style of education. It does impact the way I teach, because there are certain behaviors that you're still going to expect from the students. In essence, because of the environment in which the students operate and where all of us operate, you find that there is a tendency for you to want to ensure that the students are prepared along that line or along the lines that are in keeping with the society. But you would want to steer them in a direction where changes are taking place and you also need to prepare them in those ways.

The Educational Shift

In response to the question, how has teacher education evolved?, teacher educators offered the following responses.

Societal needs. Jessie saw teacher education evolving by being responsive to societal needs. She described what she sees happening in the teacher training institution where she works:

The actual program of study is now geared to meeting the need in the society and the students. It aligns with what we teach and what we include in the curriculum; we try to make the curriculum respond to the need of society. So I see more of an effort in current programs, and as the programs evolve, institutions are asked to do a needs analysis to insure that what is offered is what is needed. So I see that as something that has evolved, I also see a change in methodology as well. We are more student friendly, students do a lot more research, and our program and institution is informed by research.

Estriana was enthusiastic about the pedagogical shift, and thinks it is “marvelous.” She explained:

The British model of teacher-centeredness, we have evolved and have come a far way. The emphasis now is on student centeredness where students are taking more responsibility for their learning and the teacher being the one to guide. The benefit of that is marvelous in that: (a) the student teacher now understands that when you go out into the classroom, it’s not just about you and the knowledge that you have and may want to pass on to somebody else, (b) the student teacher understands it is an opportunity for the them to experience what it is that the literature is suggesting.

Many teacher educators try to use student-centered approaches in their practice, while others resist the change, and others simply do not know how to use the constructive approaches. Jane, who views the impact of colonialism as being reproduced in the classroom, is working towards change. She explained:

There are a few of us that are trying to change; I am trying. I am not there yet. I need much more time to develop the scholarship of teaching and learning. There are a few persons who I can say are evolving into using the constructive approach, active learning strategies, and engaging their students. But there are some people who are still stuck. I here the cry from some people who will say, “hey, you guys talk about active learning strategies and constructive classrooms; we want to learn some of those stuff so we can do some of those stuff too.” I realize that the active learning, constructive classroom, student centeredness thing is being thrown around, but many people do not know what it is.

Rabina cautiously revealed that although the idea of a constructivism is being promoted, some teachers believe it relieves them of their responsibility. She noted:

I think more and more we are emphasizing that teaching and learning is not about the teacher, but I think sometimes it is persons misunderstanding the whole idea of constructive learning and believe that it relieves the teacher of responsibilities.

Reflective practitioners. Rabina sees teacher educators as evolving into reflective practitioners. She described her thoughts in the following:

I also see that teacher education is evolving where I work, as we are becoming creative reflective practitioners. We do not see our self as imparting knowledge to just dispatch to the students but recognize that we are so powerful in terms of helping the students to be themselves and to be reflective. If you don’t embrace the whole thing of reflection, you can’t sell it to anybody else. We are looking at that, and I think that is where I see it

evolving, the development of reflective practitioners. This is where some of the issues in terms of the weaknesses in the content areas are addressed. We then look at alternative strategies to teach; it also allows us to look at ourselves and see what we need to adjust. I am seeing it as evolving, and I don't think my institution is unique in that, because everything you read these days is talking about the power of reflection. I am seeing where eventually we will get there people are resisting it because they don't like to write, they don't like to read. I am that way some times, but we have to get persons to think about themselves and their development. We want teachers to recognize the value of collaborative work it's not a competition it's a collaboration meaning all of us will benefit. "We don't want to shine up on top and get no crown." If we are focused on the children and help them to develop in the best way maximizing their potential, it is not a matter of who is going to be best or worst. We should share best practices; we should not selfish with our ideas that work, and we should not feel intimidated if someone seem to be stronger than us.

Lafieth talked about a philosophical change and that the change could be seen in some institutions:

In teacher education, the theories that we tend to use to inform practice they are not [all] based on the British orientation. I believe once we become teacher centered, we often use a set of theories about how people learn and how people should teach; so there is a certain philosophical orientation that we have adopted, and it is not only from Britain. So if we are to look at where we are going in teacher education, I see some shifting because we are moving up a little bit in terms of looking at alternative philosophical presentations to interrogate the philosophies. That's when we are really going to make that transformation in practice that we are looking for. So now we have persons looking at the traditional ones and conventional ones as well, and seeing which one would be more relevant base on our situation. So as we begin to interrogate the philosophical perspectives and give our students more role for them to explore what teaching is all about as oppose to saying you must teach this way, like we use to in the traditional approach, we are going to stay stuck, but I know that there are some institutions that are making that kind of transition.

Curriculum and policy change. Masa, Lara, and Stacious mentioned changes in the curriculum, specializations, teaching strategies, and licensing of teachers. Their overall focus was policy change. Masa expressed this view:

There has been changes in terms of the curriculum for the most part, coming from the more static to dynamic in terms of what is being offered. There are greater offerings and different areas of specialization. I think there is also a change in instruction and methodology. Educators are more exposed to new teaching and assessment strategies, and I know for sure that there are a number of teacher educators who are employing new strategies with their students, right across the board.

Curriculum changes. Both Lara and Stacious discussed the issue of curriculum change.

Lara: Well, there have been curriculum changes and the demand for teacher qualification. For the persons engaged in teacher training, there has been more focus on professional development in the field to become current always at the cutting edge with information.

Stacious: In terms of the general change and the evolution in teaching learning, I believe, and I am not politicizing this, but I am really impressed with what I see coming out of the Ministry of Education in terms of policy. I am very impressed with the national education expectorate. I am very impressed that principals have to present reports of what is happening in their schools, and they are assessed and they are monitored. I am very impressed that teachers are required to go back to school and to be licensed.

Serene commented that she has seen teacher education evolve in the institution where she teaches and that her teaching has changed as well because of the institutional change.

It has evolved from when I just came here; I used to go through the textbook and do my lecture, and I am out of the room. But now I do my research, not just one text, but using several online journals; you interview persons, and you use that to build the knowledge base and get the students' views.

Core Educational Beliefs

Research questions: How do teacher educators describe their education? How does this impact their teacher education practice?

Participants were asked to tell a story that best captured how they were educated, and in what way their story influenced the way they taught. Most reflected on their primary or high school experience, and focused on memories of competition and inequality (examination), punishment and fear, struggles, the type of instructional approach used, and the perception they had of their classroom teacher.

Competition and inequality. Estriana reflected on the story of how she was educated:

I really enjoyed the fact that I was able study in Jamaica at all levels. I am very proud of that. In the early years, however, I never saw myself becoming a teacher, and I never saw myself achieving a Ph.D. I was very quiet, my community was rural, and what I consider

to be deep rural, and so, the classroom facilities were not the best based on what I come to know now and what it should be, but the teachers were very caring. As I reflect on them, they were proud of the things that came out of that kind of situation. What I never liked about the classroom at that time was the chalkboard partitioning used to separate the classrooms, due to lack of space. I would hear the teaching in the next classroom what the teacher was teaching to the students. It was disturbing at the time, because if you were trying to focus on your work it was difficult to concentrate. I was very quiet and wasn't one to go to the teacher at the first attempt, I got lots of punishment for my penmanship and up to this day, I still do not have perfect penmanship. [LOL]

She described what she meant by punishment:

Flogging like with a ruler, with a strap for coming to school late. In the rural areas, we had many chores to do, so we would end up being late for devotion and at my school devotion was important. Every morning we had devotion and the principal felt that you should be early for devotion, so if we were late for devotion we would have to pick up the papers around the yard or we would get flogged. I think at the time it was their way of teaching us certain values that are important. I remember teachers as well who gave extra classes for free to students who were having challenges. It was a small school, nonetheless, so they would have extra classes for those students and at the time this was in preparation for the Common Entrance Examination. I never got the chance to take the exam twice which was not the norm for Common Entrance, so I only went once. You could see that the teachers cared, cared about what you were producing in your books to take home to your parents though most of the parents didn't understand what you were doing at school and never checked for anything.

Estriana described the Common Entrance Examination Experience:

The teachers' children in my community, they never went to basic school, and most of us went to basic school, so that early foundation was not properly set. The basic school never had trained teachers; they were just community persons who were operating something. The teachers' children were able to remain in grade 1 for their early childhood development, and we would begin at basic school so they were ahead of us; so you found that the teachers' children did very well at common entrance. The rest of us would take the exam twice, and then you would have a few persons being successful. So out of the school for common entrance we would be looking for say 10 passes or something like that, out of a class of 26 because it was very competitive. So if you never had that kind of support, you just knew then that when you were doing the exam whatever your loss was you accept it. For me, I entered for the exam once and I did not pass, and so I went straight to a nontraditional secondary school; the perception of community persons were once you don't pass the common entrance examination, you were worthless and you were not going to amount to anything.

Estriana continued:

Once you pass common entrance and you were going to “the traditional secondary high school,” you were seen as bright and everybody would be looking for a bright future from you. Once you didn’t pass common entrance and you were going to a nontraditional secondary school or All Age School, you are seen as not going to be doing well and perhaps to learn a skill and that was the end of it. But I believe for me at the time it never mattered to me, there was something within me that told me that it was not going to be the end, even when they were labeling the school that I attended. The perception of that school was that people would say the girls get pregnant early and all that kinds of things, basically negative stories about the school. I never focused on that because I knew early that it never mattered where you went, it doesn’t matter where you are coming from, it is how well you make use of your opportunities.

Estriana shared how she attempts to motivate students:

I share bits and pieces of my story with students to motivate them. I motivate them because some of them when they get here, because of how we view teacher education as a society, we tend to see it as something that you do if you can’t get into medicine or some other area that is considered to be elite. So the students will come with that perception, some of them not all of them come with that sort of low perception about the profession and about self. As a teacher educator when you meet those students in their first year those are the most critical moments you will have and that is your opportunity to impact them and to get them to change their thinking. Sometimes people will see it as deviating but it is not deviating, you need to have those conversations to help to shape them, help them to set certain career goals, so they feel as if they are coming into something that’s worthwhile something that they can depend on and something that can be considered to be of quality.

Heidi also came from a rural background and described similar struggles of competition and inequality in her story:

It was about the time for the common entrance exam at my primary school. I remember at grade five when I was in my mother’s class, then I moved grade five and went straight to my father’s class which was like grade nine. One of the things I remember about being in that class was that you had to read, because everyday my father who was the principal for the school bought the newspaper and we had to read. We also had to look at the map of the world, which was placed on the wall and know the countries, where they were situated and the capital of the countries. We would have to know the prime ministers of the countries. What was important to him was current events; he would call on everybody to find a particular country, and you had to be able to say who was the prime minister who was the president, you had to be able to know the capital of the country. And so, it kept you on your toes because you did not want to be seen as though you were not abreast with what was happening. Because we were reading the newspapers, and we had to listen to the news we were able to relate something that happened especially what happened in the Caribbean. I found out then, that when I went to high school, it was what other students were struggling while this was like second-hand nature to me.

I think what my father was trying to show all the students to remember where they came from. Where I went to school was a rural area and one of the things that was happening at the time was that for people to move out of where they were they had to be educated. Not many students were passing common entrance exam to go to high school, and it wasn't as it is now where more children are passing. The children in my community were accustomed to just grow up, leave high school, and settle for any job. There were a few students whose parents had money, while others would struggle to send their children to school. There were children who would aspire to go to high school others who did not go to high school, would get a job at the post office, the parish council and that sort of thing. So he was showing them that there was something outside of just where you live, that being the rural area. So opening up to them and showing them and talking to them, giving them a newspaper to read. What you must realize at that time there wasn't any television around; people would have radio and the newspaper. There were only a few persons who could afford to buy newspaper though, so when the newspaper came around, everybody was encouraged to buy their own *Children's Own*, [this was a children's newspaper], and you had to be able to read it and come to class and discuss it. So it was opening another world to us as children and sort of increases the competitive edge. So he wanted to make sure that we came out on top and did not have the feeling that we could not compete.

Heidi's teacher influenced her, and she considered her to have been a good teacher:

I had a very influential literature teacher; she was very good. She was a good teacher because she made you understand, and listen; she made sure you had to read the text book and that you got the concept, it was clear, and you understood the reason behind why some things happened.

Elizabeth also recognized the competitive edge in her educational experience:

I remember I was a mature student in school; as I move up the ranks, I was recognized for my talent and ability. I was in class with the older students, and I was only 11 years old; I was with the 15-year-olds and what happened in that experience was tremendous in the sense that they recognized my talent and didn't hold me back. The teachers didn't hold me back; they allowed me to move up because I went to an All Age School. I was also being prepared for common entrance examination to gain entry into high school. Very few students sat common entrance at the time, and it was a small number of persons that were awarded spaces so parents had to pay for you to go to private school. When I was growing up, a lot of persons saw the results of those who passed in the paper; it was this wide-scale thing which had much credit to Michael Manley, former Prime Minister of Jamaica. He was so charged with this thing about education and what it means and that people needed education to move on. I grew up in a time when only 500 or 300 students were awarded a place in high school all across the island; just think about that, that's what the government could afford, 500 free places. So students were pretty good, but they just didn't get in. It was competitive in the in the sense that to get in you had to be extremely good. I guess on reflection, when you look back at those teachers in elementary school, they didn't really make a lot of money, so there was a dedication

towards what they did. They really wanted to, some of them came to our community from far and they spent time with us helping us as youngsters to learn.

Rabina felt that she benefited from her secondary high school experience, as she was fortunate to pass the Common Entrance Exam and be accepted to a prominent high school. She utilizes the experience today in her approach to the management of her students:

I remember when I did common entrance the first time. This lady didn't teach us much. She was a Christian and believed in prayer, so she didn't teach us much. The day before the exam, she took us around the back and prayed for us and sent us on our way and all of us failed, so we didn't get any teaching. After that, my father who was the principal at the time, took over the class, and he realized in that first year what was happening.

Rabina explained this further when she spoke about not receiving any teaching:

You know, Common Entrance at the time, the focus was on mathematics, language, and mental ability. I don't know what happened but we were not ready. When we went to take the exam, we were lost. I don't know what the teacher did in class; we "ramp" [play] the whole time and focus on other things to do, and the day before you do the exam, she gives a good long prayer. I remember extra lessons were very important, lots of homework, whole heap of practice, whole heap of homework, especially in the common entrance season. In my time we did not get the free books from the Ministry and I don't remember us buying a lot of books either; we just went to school. My home environment probably made me better off than many students, because I was in a home of teachers, and they would encourage me to do my work. I went to high school young, but I am glad I went to this particular school [prominent secondary high school for girls] because the focus was on order and instruction and how to function in a critical way. That was what helped me to achieve and to organize my time. Whether you were responsible or not, you had to supervise your time and give account for your time, and I really benefitted from that experience. Structure is good for me; I like structure like that, when it comes to serious matters like your education, I think structure is very important.

I think one of the things at the institution where I work, why students don't do so well, is that they think they are free to do whatever, and I find that when I set some tight rules in the class, I get better results. For example if I am assigning a student to read, when the time comes that student will read. If I say, "Class, I need you to read," and I don't assign a student, then nobody reads. I find that you have to put the structure into it and make persons aware that you are holding them responsible and accountable. If you leave it to chance many of them opt not to get involve in what you are doing, so you have to find ways to make them feel you have a system of check and balances.

Rabina spoke adamantly about not using fear with her students:

I don't want to be the kind of teacher who drives fear, because the teachers who drive fear will have the students who will not speak, and you can't have students who are afraid

of you. There are some things that you are going to borrow or adopt as your own, and they are some things you will have to stay away from. What I have borrowed is the whole idea of being an approachable person. I would like my students to come to me with anything, feel free to expose their weaknesses without being ridiculed.

Punishment and caring teachers. Teacher educators reflected on the disciplinary measures used in school. Rosina told her story of how she was educated:

I can still remember some of my primary school teachers; my grade 3 teacher is my good friend, as she never saw me as just lump [as everybody else] among all the students. Most teachers knew you because we were living in a rural area. I remember when we were preparing for the common entrance exam, I lived with my aunt and she never had the money to go to Kingston to purchase the textbooks I needed, and so my primary school teacher would have to purchase the books. She would say, take them home and tell your aunt that this is the amount, and my aunt would send the money. That's the caring attitude that they had in school, it inspired you in school and out of school. I remember there was another teacher in the 4H Club she would give you activities to do for the club and then she would ask your parents' permission for you to go home with her, so we could continue to work on projects. Being educated in the primary school there were times when you were flogged, but you never saw it as if they were against you; you saw it as for the greater good. Although they were using physical punishment it wasn't anything to harm you or anything. We resented it, you know; naturally you would resent it, but there wasn't any malice. So you were slapped sometimes, but I think they were caring. That's what I felt at primary school, so right now I still have my grade 3 teacher that I remember fondly. I remember my grade six teacher, especially for the way she taught creative writing classes. She would just come in and explore topics with us; she would give us a number of proverbial phrases and words to build our vocabulary, and she would say at least three or four of these must be in your composition when you write it. The poems that they taught us, how they explored literatures with you at the primary level, it was fantastic. I can remember poems such as the *Spanish Needle* by Claude McKay, "lovely Dainty Spanish needle with your yellow flower and white." I remember *Nature* by H. D. Carberry, "we have neither summer nor winter, neither autumn or spring." I remember the *Charge of the Light Brigade*, and the *Half a Leaf* by Alfred Tennyson. [As Rosina reflected on these poems, she laughed loudly.]

In retrospect, Rosina believes that her experience has made her more sensitive to students needs:

It makes me more sensitive, very sensitive, because I can look at a student and tag a little note to say "what's happening." I tend to be sensitive to students needs. You tend to realize, too, that many of the students are struggling, and they need a mentor. And as a result of that, it helps you to build a relationship to teach them. It's from the heart you have to really love to teach to be in it. Teaching is from the heart, and you can't forget the human side of teaching.

Instructional Approach. Bubbles also related fond memories of poems she learned in school and uses some of these poems in her teacher preparation classes. She reflected:

In primary school, I can safely say it was amazing whenever I am with any of my batch mates from primary school there are things that I can repeat that those teachers use to teach us by them constantly repeating the things. This was rote learning you repeat whatever was taught to you. For example, every lunch time you came into the classroom and you are doing mental the teachers would give you a task to calculate that in our head and quickly tell the answer. I can remember stuff like poems, and coral speaking. Do you want me to recite one for you?

This is a choral speaking piece, “By the Rivers of Babylon where we sat down yeah we wept when we remember Zion.” There was another choral speaking piece, I don’t remember who the writer was, but it goes like this. “Do you remember an inn, Myranda, do you remember an inn?” And there was another one which says “and the threading and the shredding of the straw for a bedding,” and then you get the final verse now that says “and the trees tease in the high Pyrenees.” And I still remember this little poem about Wilfred the Weevil, and I apply it in my class. Listen to it. “Wilfred the weevil was a terrible evil; he ate my corn in the early morn and then at night he takes a bite out of someone’s bread. Someone said he sneaked in the flour where he spent an hour; the maggots were objected and he was subjected to an awful bounce in a trousen [pushing]. To be frank with you, I can’t remember, but if you notice the words are rhyming, they have meaning; you can look at the poem and make meaning. Now at this stage I can use that poem to be in a lesson on how to store foods and what would be the outcome if you don’t do proper storage—your food will be infested with weevil. So we were actually learning, and that was from, I was about 7-8 years old, and I don’t know how comes I remember those things. It had an impact on me, I am telling you. I use to enjoy the coral speaking in primary school I even entered competitions.

As did Rosina, Lara described her classroom teacher as a “good teacher,” although she received harsh punishment and was fearful.

At that time it probably was just fear. I remember one day it was raining, and I was waiting for the rain to end so I could leave. The students in my class made the place untidy with paper all over the floor. The following morning when we got back to school, our teacher was very upset about the mess we made, and he pulled the strap and really gave us a beating, as he was peeved at the students. He was really upset about it, and he grabbed the belt and started licking [Patois for beating; she laughed loudly]. He then came to me and gave me one lick [Patois for hit] over my back and said, “you should have known better and you should ensure that the room was tidy.” I was very strong, and I didn’t think he should have hit me, and I jumped up and said in Patois “yu think yu a mi puppa?” [Do you think you are my father?] It just came out, and I guess he was very shocked too. I don’t know how my parents received news of this incident, but I can remember them marching me down to the church where my teacher was, and they made me apologize for being disrespectful to my teacher. After that the teacher and my parents

became kind of close, and the teacher and I were back on normal terms at school. What I do know is that to this day, I hate punishment. Apart from that, he was a very good teacher. I liked him very much, and he was good. He taught well, and we had a very good relationship and maybe that was why I reacted like that. I was frightened that he did the flogging, and it was the first time I was going to be strapped by him really. I just thought that he shouldn't have flogged me, of all persons; maybe that's why I thought it was more frightening. Now that I look back at that time, he was a very good teacher. He knew what he was about, and he taught well. I felt he had our interest at heart.

The principal at the school at that time, too, was someone who was concerned about teaching, but I felt that he was prejudice. I can remember in the sense that children, what you call fair skin, long hair must get all the time. Like during Christmas concert, one particular student was selected to be the angel all the time. I can remember clearly I was never selected. That was funny; I always remember it, and I would share it. Because of that, I am kind of very passionate about race and gender issues and how I treat different children in the classroom, especially boys, also social class and that type of thing. I never want to know that my students feel I give more attention here or there or maybe I should have spent a little more time with others.

Serene had similar experiences of being disciplined by her classroom teacher:

It was during arithmetic, the teacher had set simple interest for the class to do, and I just couldn't get it. It was just from the way it was taught I just couldn't get it. I remembered when I took my book up to him to be marked [corrected], they were all wrong and for everyone that was wrong. I got a caning, and that has caused me to be turned off completely from mathematics.

It was just put on the board, the teacher did a simple explanation; there was nothing concrete. As I reflect on teaching mathematics now to children, it's more hands on, but we did not get that. We were just told that we must do mathematics and then it was, put away your writing book and take up your mathematics book. We did not see the connection between mathematics and social studies or mathematics and science. It was like it was in a vacuum.

This experience does influence me, because I have been through the system, and I have worked as a classroom teacher, supervisor and now lecturer. I think I have a pretty good understanding of our education system and what is required out there. I try as best as possible to build my preparation of teachers for them to realize that they won't learn to teach here in college. Teaching is like learning to drive, and you don't learn to drive until you are out there on your own. It's like we are just whetting your appetite to go out there and face reality. I don't try to build up their hopes that they are going out there to see everything rosy [fine]; we have to face reality, and that is why the real life experiences is necessary to share with them.

Lafieth also describes her experience at school as fearful:

If I were to use one word to say what was the primary school experience like, I would say fear, from basic school right up, there was always this fear of being treated badly.

Whether it was fear of being flogged or ridiculed, or being labeled, fear was a common thing. Even though I think people never meant it, I think it was so because the interpretation was that, “boy, she can scare people,” so this would drive fear into us to do our schoolwork. You would be threatened if you don’t do well, so while this was a predominant experience, I could say, yes, I could still find that one teacher that I could rely on; there was always that one teacher who would be looking out for us. I can recall that one teacher in high school, and I can recall that one teacher at college.

Lafieth explained the impact of this experience on her practice.

It has impacted what I do now, where once upon a time I use to go into a class with a structured lesson plan with the subject, date, and objectives stated in a behaviorist approach. I don’t do that now; I will pay greater attention to the kind of activities that I plan and the conditions that I am going to maintain in class. So I do a lot of negotiation now, using students in terms of starting a class, so orientation to teaching is very important. I do a variety of activities to orient the students before I actually dig into the context.

Research Question: How Do Teacher Educators Describe Their Practice?

Teaching philosophy. Having reflected on how they were educated in Jamaica, teacher educators were then asked to tell me a story which best described how they educate, in essence, a story that focused on who they are as a teacher educator. Varying identities and philosophies emerged:

Loving and Structured. Estriana demonstrated great resiliency when she did not succeed at the Common Entrance Examinations and she shares her experience with her students.

Here is how she described her teaching style:

I hear this from the students all the time that I seem to have this drive and this energy once I step into the class. No matter the type of day I am having, even if it’s a bad day, once I enter that door and see my students, I’m good I am ready to go. In class we will have, of course, chitchat, but I am very particular and some would say *old fashioned and hard*. I am very particular about the work I get from the students, and my job is to make sure I provide all the guidance I can for them to achieve that quality. I am old fashion and hard in the sense that the things that their older parents or grandparents emphasize, they don’t really expect the young teacher or lecturer to emphasize some of those things. For example, the way they present their work, are they presenting in a folder, is there a cover page, I pick at those kinds of quality things. How you sit in a class, I pick at those things.

By doing this, you get the sense that you are maintaining certain standard. What students experience in society now is sometimes too liberal.

If I may qualify what I mean by “hard;” when I talk about hard, it is in relation to grading so what I do, I will say to my students, I am looking for A, B, C, D, and I provide a rubric that describes what I am looking for. If you come to me 50 times outside of class to ask me about it, I don’t have a problem explaining. So when I get that paper, it means that if I said to you that I am going to be looking for these things, your paper should be reflecting these things. So the students will say to get an A from Ms. Estriana, it means that your work is up to par; you have done some good work. Old fashioned, as I explained before, is the fact that I am particular about certain things. As a teacher, you must or you should portray certain values, certain behavior, it is not anything goes. Anything can go, perhaps, if you are in another profession, but as a teacher you are impacting lives forever.

I also see myself and my students operating in a flexible environment, so if it means that we have to form a semicircle, then we form a semicircle. My educational experience impacts what I do, because all the experience that you have, whether they are negative or positive, you can either take the good or take the bad from it. I have chosen to take the good from what I had gained from those teachers. So I believe that the interactions that I have had with them was good. When I look back at how my teacher in college, who we called “Granny Dixon” at the time, would correct me in a loving way, but you know that if it’s a C its going to be a C and you would feel good about that C because of the directive you got out of it. You have to know when to be firm because of the training you are trying to offer, and you have to know when to relax so that students can get an opportunity to understand you as well.

Winnie also described herself as being particular and adhering to certain standards in her teaching; overall, she believes she teaches true to life. Here is how she described her teaching:

I think one of the things I have come to recognize as a teacher, of which I say to my students, I am there to prepare you to be a teacher. A teacher is somebody who molds life, and a teacher therefore have to be an exemplar. And so a teacher in my mind needs to behave a certain way, to have a certain attitude to his or her work. I am a stickler for students coming to class on time because, as I tell them, coming to class for me is preparation for on the job, so when you come to class you come to my class on time because you are expected to go to work on time. So I want to develop in them the type of values they need to take to the job, and I often remind them that they can learn the content from a book but when they come to class that’s, where I try to work with them to develop the kind of attitude that they need to take toward their work. So content we can read, anybody can read that, but what you do in my class is really indicative of what you will do when you go out there. So I really help them to build some of the things I insist on in class. I insist that they speak and use the English language; when they respond to a question, I ask for them to do this. If they do not, then I ask them would you please repeat and if they answer using the same patois and say “But, Miss” I say “Hmmm, and the answer to the question is?” And they would say in Patois “*Miss, mi say*” and I say “The answer to the question is” and so, if they give it to me in patois four times I keep waiting

for the correct response because their language skills are poor. Somebody published a research recently about the poor language skills of students who are now leaving the universities. My intension is to break that cycle somebody needs to stop it somewhere and if I am going to stop it for two or three of students then that's what I'm going to do. I think I try to teach real life, real to life, true to life.

Sharing of experiences. Heidi described educating through encouraging the sharing of experiences in her classes:

My approach is to help them to be on their narrow borders; one of the things with our students is that they don't read or they don't want to read, and so you have to encourage them to read. I incorporate a lot of discussion in my class, and I try to have students share their experience because it is all well and good to show them the books, but each of them has some experience. And when you encourage them to share their experiences with the class, you try to impress upon them that what each person is saying is important. Having them listen and comment and share, you realize that they look forward to coming to the class even more than me. They don't want you to come and give them something laborious on the board or a power point presentation and have them discuss around the topic. When they share, it makes a wealth of difference, because at that time they remember things more and remember that they contributed to the discussion. You still have to give them the syllabus and explain to them, because there are certain standards that you still need to follow. You also have to give them assignments, and you have to mark at the end of the teaching practice. But I think if you don't incorporate the sharing of experience, you are loosing the best of them.

Rosina also shared her experiences with her students:

I go out there, and I share my experiences with them. I am not afraid to share with them so that they understand. I always say to my students, you see us as lecturers and say wow. I say it never all started here. I share my background with them; for example, I tell them there are times when I never had books and teachers provided them, so they see me as a person. I am not afraid to say to them that when I started teaching, I wasn't driving. After I finished teaching at 8:30 p.m., I took the bus or walked home because I never had the taxi fare. I want them to understand that whatever you aspire to be, you can achieve. So I am not afraid to open up when I am preparing them to teach, because I don't believe it is only the pedagogy that is important. So I open up my story to them so in return they can see me as a human being. Just as how I was taught poems in school, I always begin my class with a thought for the day to motivate my students. So if one morning I go in, and I don't have the thought they will say, "But, Miss, where is the thought for the day?" and so I do that for them.

There is a general lecture mode that we use, but I also allow students to do their own presentation, group work, stimulation practices, role play, and several things to make the class interesting, because for many of the students the lecture mode alone would not work. We are in the age of technology, and students are not thinking in the box as we

were; they are thinking outside the box, and because for some of them they are coming into college young, so you have to just tap in on their learning style. Just as how I want them to go out and realize that in the classroom, it's not a one size fit all; there is going to be different personalities. I will have to do the same thing for them, so that they will understand that "What we are preaching, we are teaching."

Constructivism. Teacher educators described how they incorporate reflection, critical thinking, research, facilitating, and equality in their teacher preparation practice. Jane, Masa, Lafieth, Rambina, Serene, and Stacious reflected on this aspect of their practice.

Jane: When my students come to me, I want to hear what they have to say, and we are going to talk about what they have to say, I don't want them to just listen to what I have to say. I tell people I don't lecture. I find it hard to lecture, because even a session where am I suppose to be lecturing, I have the students discuss and give me the points. I like to engage students in critical thinking about the material, so for me it is never about the raw fact, but it is how we relate to what you will encounter in the classroom. At the end of the day after I have taught all of this, what difference should it make in my life. My role as a teacher educator is very critical; in my presentation to my students, it not just about the content, but the kind of transformation that should come, having engaged with the content. I try to get my students to see themselves so they get the understanding of who they are as a person and the way they think about whatever material. Who they are is going to impact in the classroom in relation to this topic, so for me, it is reflection; it involves a lot of self reflection and contribution.

"I try to model the behavior that I want my students to follow. I think a good teacher educator is someone who models the behavior they want their students to have." This is how Masa sees himself. He believes, however, that being a facilitator and researching what you teach is an effective way to impact learning. He stated:

I research. I make sure I research what I teach, and I teach what I research. I make sure that whatever I am teaching, I model that behavior. Take, for example, in my instructional methodology class; if I am teaching the various teaching strategies, I make sure I demonstrate those strategies to the students so that they can emulate it. I strongly believe however, that no student is a blank slate; they come with something, so the teachers who is the facilitator is there to ignite a fire to draw out of the students. So for the most part, I am a guide on the side, and so I engage in constructive approach and corporate learning strategies.

Lafieth's teaching changed when she discovered the constructive approach:

I could say originally when I started out teaching, I, too, had what you would call a teacher-centered approach. But now I would try to pay a lot of attention to the

relationship I have with students by making them aware that they are certain situations they could come talk to me. A Canadian taught me the student-centered approach teaching using constructivism. So I tried to teach using constructivism, and that was when my teaching started to change.

Questioning is the approach Rabina uses to develop critical thinking in her students:

We are embracing the whole constructivist era right now where we recognize that students come to us with a range of experience that can contribute to the teaching learning experience. So I don't take it for granted; I make use of it where possible. One of the things I do in my class is to try to establish the knowledge students come to class with base on the area we are going to explore. I do a lot of questioning and brainstorming to see how they are thinking about topics which they may have thought about or may never have thought about. I then to try to provide some resources for them to make adjustments if it is necessary. The resource that you provide will help them to begin to think about those ideas, and at the end of it, you give them the opportunity to do some practical things that would help to reinforce some of the concepts. Let say, for example, in a class I am teaching a lesson on lesson planning; many of them think that lesson planning is just to write down the notes, and so you have to help them understand the different aspects of the lesson plan. You need to try to find out from them if they figure out why these different aspects would be important in a lesson plan, and why you would need to include them—what's the value of this? So I try to use a lot of my own personal experience to help my students to make connection, and I don't have a problem talking about myself and my weaknesses with my students. If you show the students where you are weak, it helps them to see you as a person so they are not fearful of you and to show themselves to you. So I expose my weakness so they, too, can expose themselves, so we can come to some solution together.

Stacious also spoke about facilitating her students' learning, sometimes to her own detriment:

I start out with high expectation of all of my students, regardless of where they have come from, regardless of even the grades they came with initially. Because I know me, I know there have been times when I have not succeeded, when my grades did not reflect my true potential. I set standards for my group, and I try my best to maintain that, so I believe that I take an approach that I am going to help you to get to your best. I don't just want you to pass the course; I don't just want you to complete the record, so to that extent I do spend much time sometimes to the detriment of me meeting deadlines. I believe that I facilitate and sometimes overly facilitate.

A liberal classroom is advocated by Serene, as she explains in the following:

When preparing teachers, my first encounter with them is to go through what I would call the rules of engagement. I try to find out their learning styles, what they like, and what they don't like. I allow them to give me their expectations of me as a lecturer, and I explain to them that they are free to say what's on their mind. If I am not reaching them, I want them to feel free to stop me, or if they feel I said something that was not correct and

they found out the correct thing, feel free to come back the next day and say, “Miss,” this was said in class but this is what I found out. I will not be hold this against them. There are times when I have a notebook, and at the end of the semester, I would pass the book around, and I would say “Write in it how you felt about the term but don’t put your name on it. So you are free to write whether good or bad because you are helping me.” I see myself as a developing teacher still learning to teach because education is not static.

Preparation for life. Elizabeth summarized how she prepares teachers by focusing on “*teaching as a vocation.*”

I have actually grown to see teaching as a vocation; it is not something you do if you don’t like it [laugh]. If you don’t like it, leave it alone. So for me, it’s a vocation, and I was brought to that actually through church. It is the approach that I take to education; my call to be an educator means I am going to do whatever it takes to bring those youngsters to come under my intellect into the fullness to get them to understand that. So I am not afraid to say to the students in class, “Look, if you don’t like teaching its best to find something else to do because what is required of you is not the pay that you get or any of those other things. What is required of you is to give and to prepare youngsters for life.’

Teaching involves preparing the youngsters for life and bringing out the best of their talents. I cannot let them go out there half prepared; as far as possible, I believe it’s the teacher educator’s responsibility to prepare them for that environment. Also, another thing that I found that I did as a teacher educator was that I kept reading, and so I would say to my colleagues “We’re going to have a lunch hour meeting. Bring your lunch and let’s talk.” This became our brown bag session; we didn’t call it the brown bag session then. I would read something about teacher education and what was happening in Britain, what’s happening in Canada and so on. This was basically sharing knowledge among our group.

Major Challenges

When asked to describe what they saw as the major challenges for preparing teachers for their context, teacher educators reflected on several major issues: (a) disconnect between theory and practice, (b) the real experience, (c) learner centered approaches and (d) language.

Disconnect between theory and practice. Jessie believes student teachers are not connecting what they have learned in the real classroom environment, as she stated:

Making the theory and practice connect sometimes is difficult for the student. You wonder when you see them performing in the classroom if they have learnt anything at all

from the theory class, because you don't see them practicing the things they have learned in the classroom.

Similarly, Elizabeth questioned:

Are we meeting the basic requirements? Who are students being encouraged to become is it more literate and numerate? How are they being encouraged to understand that they are being prepared not just for a specific area but for life? How do they use what they have to help their students to see that yes this is of value? Is there a disconnect between what they are doing in the college and what they are required to do when they get out there to teach?

The real experience. Bubbles noted that students should be exposed to the real classroom experience in microteaching:

When students go out into the real world, it is a challenge. I would like to see them practice to teach to "real students." This happened when I was at primary school. Teachers were brought in from the teachers colleges into the school system for a week to do practice teaching; this was their micro-teaching exercise. Our students are practicing with their classmates, and that's not the real life situation we should have, because when students go on the real teaching practice experience, they see behavior they didn't expect and they are shocked. It is like you have some fish in an aquarium, and they are sheltered there and you just take them out and put them in the ocean.

Rabina also expressed a similar view when I asked about the approach she used in the classroom:

Stimulating students in class is useful, but it is still very different from the real experience. When students teach their peers in the microteaching class it is a different thing to go out and teach in the real life situation. What I tried to do with one group this year was I made my students practice to teach at the [practicing school], as I felt it would be a good initiation for them.

Serene was of the notion that lecturers (teacher educators) should also have hands-on experience:

I don't think at this level we are in touch with reality as lecturers, some of us, we need to get out there and get that hands on experience. Reason being some of us left the school room or classroom long ago. Some have never been in the classroom but are preparing teachers for the classroom. I think from time to time we should get out there and teach a class, the mock teaching inside the classroom is not enough.

Learner-centered approach. Teacher educators typically embrace the learner-centered approach; however, Jane and Lafieth find the approach challenging:

Jane: One of the concerns that I had in particular with the teaching program is that I kept hearing this word student-centered, but I just wondered where it was because I wasn't seeing it. I felt the teachers were still very teacher-centered, because I have come to realize that discussions alone does not make a class. The student-centered approach is much more than that, even the active learning strategies. It was while at a professional development seminar someone gave me a little information on student-centered approaches, and I was like okay so that's where we need to be.

Lack of support for the student-centered approach was one of the major concerns Lafieth pointed to in her narrative:

I notice we are saying we are moving towards a student-centered approach, and the early childhood education curriculum is learner centered, but what we find happening is that in administration you don't really get the kind of support that you need if you were really to use a learner centered approach to teach. This is because assessment is still the traditional paper and pencil test with a one right answer. I love to pull on Paulo Freire's ideas where the teacher and students are learning together, so when I come into class I can't come as I know everything.

Language problem. The issue of language was a challenge for two teacher educators.

Rosina said:

There is a problem with how the students communicate, and so to me, there is a language problem, both in the written and spoken. So although we have programs to address this they are some students that still have poor language skills.

Winnie also spoke about the language problem when she described her philosophy of teaching. She was very particular about the way students spoke to her in class and said that she waits until she gets the correct response if they respond to her in Patois. She stated, "I insist that they speak and use the English language when they respond to a question." She also said that someone published a recent research about the poor language skills of students who are now leaving the university and her intent is to break the cycle so this does not continue.

Summary

The teacher educators whom I interviewed clearly understood the impact of colonization on education and teaching as having an inherent value, historically and socially embedded, reproduced, and fostered dependency. As they reflected on their education, it brought back memories of competition, inequality, punishment, fear, and fond memories of the banking education instructional approach. Despite their challenging educational background, they found value in their teachers, whom they described as supportive, caring, passionate, and dedicated. They believed their teachers invested in them because they perceived education as the only means of being “free” in a disempowering society.

The teacher educators reported that their educational background impacted who they are; it gave them the knowledge needed to frame their own perceptions about teaching and learning. They have adopted the characteristic traits of their teachers, but have changed in their pedagogical and philosophical approach to teaching and learning. They have found benefit in adopting a student-centered classroom, but it is not without challenges, and there is resistance from students who still expect the teacher to be the center of their learning. Also, there are teachers who want to use the approach, but simply do not know how to do so.

The teaching philosophies of the teacher educators I spoke with espoused specific characteristics: developing teacher standards/characteristics in a loving but firm way, sharing of experiences, constructivism/facilitator, critical inquiry, a liberal classroom, and preparing students for life. They perceive teacher education to be evolving in regards to meeting the needs of the society, curriculum, and policy changes, and embracing an educational and pedagogical shift.

The challenges they have encountered in their practice include a disconnection between theory and practice, a lack of exposure to the real experience in micro-teaching sessions, problems with using the learner-centered approach, and poor language skills in the classroom.

Chapter 5

Examining a Classroom of Practices

Teacher educators have experienced the impact of colonialism, given their experiences of being both educated and working as educators in Jamaica. In essence, colonialism has been the foundation of their education and yet, their move forward is indicative of their growth and development in thinking about teacher education. What does their classroom look like? This chapter provides a description of the practice of seven of the teacher educators accumulated from interviews and classroom observation. It answers the question: What does the teacher educator practice look like? In collecting the data from interviews and classroom observations, four types of classrooms were identified: (a) the innovative, (b) the structured, (c) the facilitative, and (d) the consultative. In the interviews, teacher educators were asked to describe their engagement and interactions with students, their expectations and goals for their students, the approach used in the classroom, the type of classroom environment fostered, and a description of the students they taught. I conclude with a focus group discussion on their teacher preparation practice.

The Innovative Classroom

The innovative classroom was defined as one in which the teacher educators make a difference in their practice by creating and adopting new ways to prepare students. Bubbles and Winnie were two teacher educators who instilled changes in the way they prepared teachers. In an interview, Bubbles was asked to describe how she relates to the students she teaches. It was raining heavily outside as she spoke, and she used that experience to describe the relationship with her students. She stated:

I have a way of meeting my students and have that rapport with them; sometimes we might start a lesson, for example, today as you can see is a rainy day. That's where I

would start the lesson. Today and the rain, from there we develop the lesson. Sometimes I just walk into class and start with that real life experience.

She believes that classroom interaction should bring about change. She stated, “It is learning from the experience that must bring change.” When asked about her goal for her students, Bubbles said:

I want them to go out there and face any situation they are placed in to see how best they could approach the situation with all that they were taught. When I prepare students to go out there, I want them to study the culture of the students they are going to teach, because in Jamaica we have three levels of schooling—school uptown, downtown, and schools in the inner city. So I am expecting my students to go out there and assess the whole situation; they need to know the culture of the students before they start planning for them, and then they have to plan around that school culture.

She related a story of how she prepared teachers for the classroom:

I was given the class Special Methods to teach. This is where you teach students to write lesson plans, develop the lesson, and to teach the lesson. Teaching these students how to write the lesson plan is a challenge. One day I looked at the instrument that is used to assess students’ practice, and I said I must figure out a way to improve this. I wanted the students to see what they were assessed for and compare it against what they are doing. Because when they are assessed, students just concentrate on the content and want to get it over with. When I did my masters, we were caught up with these mnemonics where you use acronyms so that you can learn quickly. I said I was going to go back to that, and so I looked at the assessment instrument very carefully and I noticed that what is requested I could (jolly well) use the letter R in my teaching. I shared this with a colleague and she thought that was so good to use the letter R when you are teaching. I figured if I could concentrate on the letter R and get students to reflect on the letter R, I will get some place. So I said to my students, when you are writing your lesson plan you can apply the letter R to your planning. For example you have to do *research*, you have to *relate* to what is happening around you, you have to *recap*, you have to *read*, you have to *reinforce*, and you have to *repeat*. Then I asked them to tell me other ways Rs could be used. I said you have to use (relia) because you don’t teach in abstract, so it is best for you to bring the real life examples to class. So the Rs keep coming up, so I said, “Think of R’s.” The day I started that I had a white board full of R’s. I said think of all the R’s you can think of when you are teaching, and so I use it to get my students to think. I had students working in groups utilizing corporative learning strategies to practice among themselves using at least five R’s and at the end they evaluate. I believe once you go through this with your students they are well on their way. To sum it all up, the other day my colleague who I shared this idea with, refined this concept by adding another letter (C) communicate. So we decided to write a paper titled *Letters to Teachers*, so we use the letters C and R.

When asked what type of classroom environment she fosters with her students, she responded, “I use all the possible methods that I can use, and I encourage my students.” Bubbles described further how the students she has taught are making an impact.

Students are making an impact, but it’s a challenge because of lack of resources. I still believe, however, they are making an impact. We (teacher educators) are doing a good job where that is concern. But I still think what we are lacking in the society is where we have a forum to share ideas and best practices. We don’t do that locally, and we need to work on that. I think we need to start working on that and take position where that is concerned.

I observed Bubbles preparing a group of teachers who were experienced in teaching at the secondary and upper levels but who had never received formalized training. Her class was to prepare them to develop their pedagogical skills in teaching. This was a microteaching class, and in it, students had the opportunity to practice teaching a topic to their peers for at least 30 minutes. At the end of their practice, Bubbles gave feedback on the lesson taught. Here is a narrative account of Bubbles class where she incorporated the R’s.

One student was asked to present a lesson; Bubbles used her presentation as a framework to teach the other students the dos and don’ts of teaching. The student received 30 minutes in which to practice, and at the end of the practice she was required to write a reflection. Bubbles’ approach to evaluating the lesson was to first ask the student to evaluate the lesson. She did so by asking her how she felt she did. Then she asked the class to comment on the lesson.

Bubbles: Tell me how you think you did.

Student Teacher: It’s a whole lot I have to think about coming in and not having the exposure.

Bubbles: You did well; it was like icing on the cake with the theory class you presented. You held your own. You did what you were supposed to do. You made reference, you used what is available, you spoke about the Jamaican culture so much, and the lesson was very interesting. You covered your concepts well, and so I am pleased. She met all the objectives she had on her plan; the only that was not clear was concept five. You managed the class as if you had the one hundred students before you. You did very well,

you maintained that composure, you had your lesson notes and even when someone asked a question that could have thrown you off, you were able to keep on track. You introduced the lesson by recapping the last lesson.

Bubbles: Class, anything I missed that you picked up on?

The class then engaged in a discussion of the lesson and discussed what they saw as good and what needed improvement.

Bubbles: Remember what we were saying about applying those R's? This is one lesson I can clearly see it. She recalled, recapped, related examples to the Jamaican situation, she made reference, and she drew on her experience of travelling to Cuba. I could follow her plan. I am going to read her first objective, and I am going to ask the class to correct it. *“At the end of this unit students should be able to correctly define three cultural terminologies using appropriate examples.”*

Class: It should be defined correctly.

Bubbles: What is it? Yes, we want the verb first. I am not saying anything is wrong, but you never go wrong when you put the verb first. I am here to listen to you and remember, I said as long as you can defend what you are saying, I will listen.

Student: Miss, the R's must be her friend because I see where she incorporated this a lot.

Winnie also utilized the concept of the R's in her classroom teaching. In a follow-up interview, I asked her to tell me about the concept behind the R's, as her colleague, Bubbles, mentioned this in her classroom practice:

It's an article I have been working on titled *Letters to Teachers*. It focuses on strategies to promote learning in the classroom, and I have incorporated this into the microteaching classes. Some of the words are *respect, rules, resolve, reflect, relate, read, refine, relia*, etc. I have recently added another letter, C, to emphasize how the teacher should communicate with his/her student. The article *Letters to Teachers* came out of a dialogue with another teacher (Bubbles). I went to Grenada and did an activity with the R's, and I want to continue to develop this article with more letters to teachers. This is my way to make a difference. I remember when I got my first D, I told my students about getting a D and they said, “You, miss, you get a D?” I told them that sometimes you have to fail before you can pass.

I observed Winnie's microteaching class, where each student taught a lesson for at least 30 minutes. Winnie was very particular about their use of time. At the beginning of the lesson she would say, “Watch your time and use your time effectively.” Five students were in the

group. The students were teachers who had classroom experience at the upper level, but never received formal training. Winnie included the class participation when commenting on the lessons taught, after which she gave feedback and asked the class questions. For example, “Do you think it would have been better to do this or that?” The student teacher would then think of what could be a better option. Teacher and students worked through the chosen option together. Winnie also commented on the use of the R’s in her evaluation of the lesson and reminded students of how the R’s could be used in developing their lesson. Students taught a variety of topics, ranging from marketing, statistics, and listening skills. This was how Winnie evaluated the lesson on marketing.

Winnie: Let’s evaluate this lesson on marketing by starting with the introduction. Class, what do you think about the way he introduced the lesson? Did his introduction segue into what he was teaching? Did it tie in with his concepts? What do you think of the development of the lesson? What do you think about the types of questions posed?

Students responded and gave their comments on the introduction. They all said it was an interesting way to introduce the lesson. The student teacher introduced his lesson on marketing by asking his peers this probing question: “Which is higher, 80% alcohol proof or 60% in a bottle of rum?” This led him into the development of his lesson on marketing. One student responded by saying, “His introduction of using a question was good.” Winnie agreed, and said; “Yes, his question was good, as it was more than just a yes/no question.”

Winnie: Your closure and conclusion was not as tight, because you did not follow through with your plan. Class, let’s look again at his introduction for this lesson. Did he make use of the R’s in teaching that we spoke about: *relate*, *refine*, *recap*, *relia*, etc. Also, did he relate what the students know to what they don’t know? Please make note cards so you do not forget concepts when you are teaching. If you do this, you really don’t need the lesson plan at the desk with you. You also need to have students discover things rather than tell the information. Always have a contingency plan for the unexpected. Today the technology failed, and you were able to handle the situation well.

In an interview, Winnie described her relationship with her students:

One of the first things I would try to do with my students is to know their names, and I try to know something about them by giving them concepts to figure out. My students will say “Miss, you laugh at us too much,” but I am not laughing at them. I know that they understand it’s not a bad laugh; I am not laughing at them I am laughing with them.

I am laughing as they try to figure things out, and it is how I try to help them to think, and so I do laugh with them. It's to help them to develop. It's to help them to relate. It's to help them to understand that they are not to take life too serious. Because, as I keep saying to them, this, too, shall pass, and yes it's not all about getting an A." But it's the process, it's the journey to getting to the A. Know that life happens in the midst of getting the A. Know that getting to the A, you are going to get something wrong on the way to the A, so you know why it was wrong.

When asked about her approach in the classroom, she believes this to be firm and to foster a professional attitude in her students:

I think, for one thing, I can be quite firm, and so one of the things I try to do is to communicate my expectations to my students. I think that is so important and so in my first meeting with them I will set out my expectations. I have had students say to me, "Miss, yuh gwan like yuh suh hard when wi just meet yuh and then by the end you just different." [Miss, you behave as if you are so hard when we first meet but at the end of the class you are just different.] So I think being firm about what we expect and communication to the teachers(students) that this is what is required of you as a teacher, you can't be *lala* [too laid back, nonchalant], because you are molding lives. So they have to understand that the task that they are being prepared to do is an important one. Understand that teaching is important, and the students they're going to teach are important. As a teacher, I would want to say that your level of professionalism comes into question. If you are not behaving in a certain way, I think that is important to look at. So I really believe in communication and dialogue with the students all the time. I think it is so important that it's not in my head, and then they don't know it, so I want for them to know. So open communication is one of the things that I do.

Winnie went on to describe the classroom environment she works to foster.

I think what I really try to foster is an environment that is safe. I want to aim generally for a class in which students feel that they can share openly with others and share with me. I tell them all the time, "I say in this classroom you are going to learn from me; I am learning from you. We are all learning from each other." That's one of the things I try to help them to see and try to let them understand that they can learn from their students.

She described her students as hard-working:

I think I have a mix of students (experienced and inexperienced), and so clearly you're going to have those who are very confident with themselves, confident with what they are doing and then you're going to have those who are still timid and uncertain. Therefore, you have these two sets of individuals working with, but what I generally find is that both sets of students are hardworking [diligent], whether they are confident or not you feel that they can do this.

The Structured Classroom

The structured classroom was guided and controlled; there were the sharing of experiences, listening, including students' perspectives, problem solving, reflection, and real-life experiences. There was mutual respect between teacher and student while developing professionalism. The teacher was the guide or facilitator who was in control of the environment, while students participated in the lesson. In an interview, Rabina, described her relationship with her students as very firm, but her students were still able to communicate with her regardless.

She stated:

I am not a formal person. I give simple and straight-forward advice. I tend to be serious sometimes, but at the same time they know who I am. I would say my engagement with my students is ordinary; they can ask me a question so long as they know I am not into vulgar conversation. I talk to them about understanding protocol, and even if they are angry, they can handle it in a professional manner. But my students ask me questions anytime, and I don't think they are afraid of me.

When asked about her goal for the students she taught, she reflected:

I want them to mature and see that teaching is serious; it is not a joking thing [not a joke]. I think that some come with the idea that anyone can teach once they go to school. I want them to understand that teaching is a way of life, and it does not begin when the school bell rings in the morning and ends when the bell rings in the evening. They have to understand that the teacher is so powerful and so much is expected of the teacher, and so you have to be prepared to take on that way of life. I don't see that in all of them; too many of them don't take it seriously.

She defined her approach in the classroom as multifaceted:

I use questioning; sometimes I use the technology that is available, like the multimedia projector. I use examine cases, I do drama, I give students an area to prepare, and they come to class and present. Stimulation is big here, but I find that even though stimulation is useful, it is still very different from the real experience because even when they teach each other in the micro-teaching class, it is a different thing to go out and teach in the real life situation. What I tried to do with one group this year was I made my students practice to teach at the [practicing school] as I felt it would be a good initiation for them. So I am hoping that I can build on that, because talking and writing on the board and showing slides and so on is still not the real thing. But practically speaking, I don't think we are able to provide enough of that kind of practical experience, which we call alternative assessment and opportunities, before you put them in the real situation. You would have

to negotiate with the schools to get them on board. It is not practical to do it all the time but even once in a while to try and do that.

When asked about the type of classroom environment she fostered, she advocated for a classroom that is safe and one that demands mutual respect between teacher and student.

I want a classroom that is safe, where people feel safe to express themselves in a way that is acceptable and not embarrassing persons or hurting other people's feelings. I want it to be one that technology is readily available for use and where there is mutual respect for teachers and students. Although this is an adult institution, and we have a lecturer student situation; we are having a problem with that because students feel anything goes because "all of us big" [on same level]. There should be mutual respect, because I am not disrespectful. I have had to speak to students coming into class, and they are eating and they don't say, "Miss, may I have something to eat?" I don't lay very strict rules where food is concern, but because they eat and leave the classroom messy, I have had to make some adjustments on how I operate. I was a little bit too free, and I found it was getting out of hand, so I had to tighten up on things like late coming, preparing readings, etc. I have had to write out names and hold persons accountable for their work. They feel as adults they are free to do as they like no matter how it affects other people; you have to let them know that that is not it.

I observed Rabina teaching a group of students who were being prepared to teach in the secondary high school. She was dressed casually, pants and shirt; she began the class by reflecting on the previous lesson taught. She then posed questions and asked students to figure out the solution. She was firm in the way she directed questions and interacted with her students. She exercised authority and control in her classroom approach, but was approachable. Students tried to work through the questions by giving their own interpretation until they finally came to a shared understanding. Rabina made sure students paid attention, even the ones who walked in late. Throughout the class, students laughed and participated in the activity. The classroom was arranged in rows, and students sat at individual desks. She walked between the rows and talked with students; she also sat at the back of the class and engaged students in discussion. Here is a description of Rabina's classroom.

The reflective section.

Rabina: Okay. Last week we were talking about research and all kinds of things. Based on what we jotted down, just remind me of some of the things we explored last time.

Student: In general, Miss?

Rabina: Tell me; I won't tell you. I remember what we spoke about. Just tell me some things that came out last time.

Student: We were talking about the issues we were confronted with in our specialist area; for example, in technology, and the problems we had in our teaching experience and what we would like to change.

Rabina: Anybody want to add to that?

Student: What we can do to have . . . (long pause).

Rabina: To have an individual change realistically speaking [Rabina finishes the student's sentence midway], and we were trying to separate those things which would probably be derived from administration as against what an ordinary classroom teacher can do. There are some things that could affect your classes, and you can go about single handedly. We were talking about the issue of cost and the issue of protocol, not over stepping those people in authority by going on as if you are controlling whatever. It's your class, and you are trying to see how best you can help the student without causing too much trouble or inconvenience.

Rabina: We identified some problems the last time, anybody want to remind me? Who wasn't here last time? You were here; can you give a very quick summary for the benefit of those who were not here last time? We had identified some issues that helped teachers in the area of technology. Anybody want to remind me of one or two of them and some suggestions of how we could attempt to alleviate some of those problems, bearing in mind what we said about having one or two persons in that institution, for example senior members administrators and things like that? Anybody? Anybody? (There is a long break in the class as no one attempted to answer, then one girl answered, but she has been answering most questions.)

Student: Ahhh, we spoke about a lack of resources . . . (she was interrupted by Rabina).

Rabina: No, you know in all fairness (laughter from the class, because the teacher interrupted the girl that has been answering all the questions). I appreciate it, but I am hearing only how you are thinking. I would also like to hear how others are thinking. I realize everybody was just lumb [meaning quiet, unresponsive], and you are trying to rescue them. I need somebody else to do the rescue."

Student: We spoke about engineering problems in the classroom and how . . . to at least lessen the problem for the student, and about the students not paying attention, and playing games and so on just to . . . (student is stuttering; Rabina injects and finishes off the sentence by repeating).

Rabina: Just to repeat what you said, we spoke about engineering students in Information Technology classes who often times are tempted to do other things apart from what the class teacher is trying to focus them on. For example, playing card games, going on Farmville and doing all sorts of things, and so we were brainstorming to see if as long as the individual work is geared in any way that you could say realistically speaking to the resources of the school, what are some of the things . . . ? On another note, our course is called Classroom Action Research; now when it comes to understanding what it is all about, you will realize that as teachers, Action Research is part of what we do and so this is just a little introduction to some of the possibilities, some of the different ways in which teachers come to use Action Research in their class, right? and I gave an example of a situation where the technology was high, and it could be shut down. Other things that came out in the discussion were private schools, as against those who work in public schools. There were issues related to whether they were working in private or public, issues that were really magnified based on where you were working. So we explored that aspect of the lesson.

The whole point of that discussion last time was to begin to think about things that are happening as we teach, to begin to think about how we can go about improving the situation where we are working. Because I don't know anybody who is working and would not want to feel good about what they do and to feel as if they are doing a good job arite [okay]. When things prevent us from accomplishing what we really set out to accomplish, we will eventually begin to look at ourselves. Unless you are like the people who can say to the student as we said last week, 'You can tan deh nuh waan learn nuttin mi ago get mi pay pon di 25th, so if yu nuh waan learn a fi u business.' [You can sit there and refuse to learn, I am going to get paid on the 25th, if you do not want to learn, that is your business]. I hear that little laughter; have you heard that said before somewhere? Have you said it?

Student: I have heard it before.

Students are now laughing loudly at the joke Rabina gave.

The problem solving section. In this part of the lesson, Rabina gave the class an activity to help them to define the term design on their own. She guided them throughout the process:

Rabina: Okay I am going to be giving you two tasks, we know that our course is called Classroom Action Research but it doesn't mean we are going to be so limited in exploring the whole idea of research and just focus on Action Research. Today we are focusing on some other research designs. Now I have just used the term design, I want you to think about the word design in whatever context you have heard it or used it, and I

would like you to put it in a sentence or phrase. First of all look at the word design and I want you to tell me what the word design means to you. In any way you can think of it because you might have different experiences with that word and I want to hear how you are thinking about it.

A student responded softly, and Rabina said “Anything you want to tell me?”

Student (softly): Design is a word to do something.

Rabina: Okay, that is your take on it. (Rabina laughs)

Class: (The entire class laughed at the answer the student gave.)

Rabina: Okay, with that said design is a word to do something, anybody else? (Rabina laughs.)

Student: Design is a way to create something.

Student: Coming with ideas or ways to create something.

Student: A style or layout a sketch.

Student: Customization.

Rabina then wrote the students’ responses on the chalk board. She noticed a student entering the classroom late and another student talking to her as she approached her seat. Rabina commented in patois: “Di girl just come yuh nuh and yuh a talk to di girl” [the girl just came in, and you are talking to her]. Rabina reprimands the student (boy) for talking to the girl who came to the class late. [She said this jokingly as she spoke in Patois.]

Rabina: Arite [okay], yuh see like how yuh come late [because you are late]. I am going to ask you to choose any of those information written on the board and make a sentence to convey the meaning of design. Choose one word, just look at the word design; the class have given me four sets of ideas on the board. I would like you to use the word design in a sentence that would help us to understand, based on anyone of those explanations on the board. (Rabina waits for the girl who came in late to respond.)

Student (the girl who was late): Can you give me 2 minutes to think? I just came in.

Rabina: A so mi like tek yuh by surprise when yuh come in and tun di young man head [this is how I like to catch you off guard]. (Class laughs loudly.) Let me go again; we are thinking about the word design

Student: Design . . . (he drags the word, sort of mimicking Rabina).

Rabina: I have asked for your interpretation based on your experience of what the word design means. I have gotten four different ideas. I am asking you to construct a sentence with the word design in that sentence; you are going to pick anyone of those ideas on the board. The sentence should be conveying the meaning from anyone of those words on the board. (Rabina points to the board.)

Student: Say it one more time.

One student repeats the instruction to the student, who was not clear. “Use the words on the board in a sentence to explain the word design.” Rabina then adds to what the student said previously and stated: “To express the idea.”

Student: Repeat.

Rabina: Okay, let me go again; define the word design in the context of one of those four phrases on the board.

Student: Okay.

Rabina: Okay, so when you are finished, use it in a sentence.

Student: Okay.

Rabina: And when you are finished, you have to explain in a sentence.

(Class now begins to answer all together.) Rabina then makes a comment.

Rabina (in patois): Okay di whole of woonoo want to come up with di idea one time [Now all of you want to come up with an idea at the same time].

Students then laughed loudly at what Rabina said, and then one student answered.

Student: Design a simple cover page for a project.

Rabina: That sounds like it; now come up with an idea for a cover page.

Rabina: Customization could work there; sketch could work.

Student: Customization could work, if I say design a personal cover page.

(Students are answering collectively.)

Rabina: Okay, that sentence as it is would not convey the idea. I am not picking up on any of those answers. Arite [okay], you realize we are using this one word design in four ideas. I am going to write this word on the board [meaning] and I want you to pay attention to it. Because when you are doing research, you can't leave this word out. One

word you want to convey in very clear precise terms, what we mean given the context of how that word functions. I want you to think about the word you are using and the sentence. Okay, she gave one; you are to design a simple cover page for a project, and by that sentence we figured out that we wanted to create something or come up with something for this person. Okay, anybody else has any other ideas?

Student: This is our check list to design.

Rabina: This is our check list to design? Now you need more words to help us to understand what design means. You could say this is how a checklist is eaten just as simple. Do you believe if I said that it would have the same impression as this is how a checklist is design? Let me hear what you are saying?

Student: Design an automobile to suit a paralyzed individual.

Rabina: To what?

Student: A paralyzed individual.

Rabina: Design an automobile to suit a paralyzed individual. Not bad, you are thinking of customization when you talk about to suit. In your sentence there must be other clues ehh . . . [okay] to guide your thinking.

Student: The design was innovative and captured the imagination of the audience.

Rabina: The design was innovative and captured the imagination of the audience. I could have said with what?

Student: Sketch?

Rabina : What in that sentence is pushing you towards thinking it's a sketch? There was nothing in that sentence to point you to a sketch.

Student: Because she said the design was captivating.

Rabina: It could have been a walk; it could have been a song?

There was nothing in the sentence to point you to a sketch? Look at that word over there [on the board]. The whole issue of meaning, when we are doing research, meaning is very important, and we convey meaning to be language. And we have to choose our words to ensure that people can determine what we write. Let's say I invited all of you out for dinner, and I took you to the cafeteria for supper. And when we got to the cafeteria for supper and came out, some people were smiling and some people had different reactions to the meal, some very enthusiastic about what they are eating. You then came out, and one person said, "bowy the supper nice ehh" [the supper is nice], and the next one said

“nice, you call that nice.” What does nice mean? So If you want someone to understand what you mean by nice, what would you need to do?

Student: Paint the context.

Rabina: We have to explain whatever it is that makes the supper nice in that context. Some people like meals that are salty, “nuh true” [don’t it]; some like meals that are spicy; some like meals that are bland. Hmm. Okay, there are so many things that are subjective, so we cannot just leave it to chance that because we understand what we mean when we say nice, that everybody else will also understand. So you are going to have to provide supportive information, so that when that person is reading and see the word nice, this is the picture that they would get.

Now we are looking at the word design, and our focus is on design today; we are going to be looking at research design. Now all of those that we have on the board are reasonable explanations for what the word means, but we are not talking about design in general. We are going to be looking at research design. Today we are going to be taking research design to mean the style or the method that we employ in carrying out research. Okay, I am not saying that the others don’t have any place, but the main emphasis is going to be on the style or the methodology that we employ in carrying out the research. Generally speaking, I am sure you have heard these words, qualitative and quantitative, right? And you have idea of what those terms mean because often times we over simplify these terms to help us to understand. And if I ask you, you are going to tell me one deal with numbers and one deal with words.

Students: Yes.

Rabina: But I need you to realize it’s not as straightforward as that. We are going to look at some designs that can fall into qualitative or quantitative categories. Okay, based on the name of our course we are focusing on one design. You have any idea what that design is? What is the name of the course?

Students: Classroom Action Research.

Rabina: Action research is one design. If you are doing formal wear, there are certain things that are peculiar in formal wear right? If you are doing casual wear in clothes, they are certain things key to that, and if you are doing Action Research, they are certain things that are peculiar to Action Research. Now you have heard of Action Research because it is on your time table. Have you heard of any other type of research?

Students: Educational, Scientific Market.

Rabina: Let me write them down. If we are doing Action Research based on these categories, where would Action Research fall?

Student: Educational.

Rabina: Action Research could be used in market scientific, educational.

Student: So, Miss, what is it that qualifies Action Research to be a design?

Rabina: Purpose: the whole theoretical framework that determines how we go about collecting the data. The purpose that the data collection serves, the kind of questions that the data will provide answers for. These are what qualify design for Action Research. Let me put some words on the board. Our course is Action Research, but we are not focusing on Action Research today, we will look at other types of research. When you think of the word survey what do you know about it? Survey by nature suggests large numbers. Have you ever seen that before? When you hear the word experimental what comes to your mind?

Student: You trying to prove or disprove something.

Rabina: Okay. I am putting another word on the board and I know you have seen it before.

One student looks at the board and says “casual comparative,” but the words are really “causal comparative.”

Rabina: I knew you would say casual comparative. Look at the word carefully it’s causal, coming from the word cause.

Student: Comparing causes.

Rabina: Simply put, this involves more than that.

What word is that? (Rabina writes the word *ethnography* on the board.)

Students: Ethnography.

Rabina: What do you know about it?

Students: Studying an ethnic group.

Rabina: So you understand that the word is coming from ethnic, studying ethnic groups. There are clues in the terms, ladies and gentlemen [students]. Now ladies and gentlemen, I have five text and we are going to be exploring these terms in groups. Search for a phrase which explores and explains each of these terms: survey, experimental, causal comparative, ethnography, history, longitudinal and case study. Now come up to the desk and select your text; I am not choosing for you.

In the interview, Rabina described the students she prepared to teach as either being willing to learn or lazy:

So we have some students who need more guidance than probably we offer them. We have bright students and mature students who will always be on top, because they do the work all the time. So we have a nice mix of creative students who you don't need to stand over them and give them direction, because they are willing to take an idea and run with it. Then you have some that are just lazy and don't care; they just want to go through the system. They would not mind if they fail. You have a nice mix of people who go on teaching practice and are excellent teachers, and then there are others who you have to work on while some are naturally talented persons.

The Facilitative Classroom

In the facilitative classroom, Lafieth modeled to students how to teach different concepts that may be included in a lesson plan. Students were given the opportunity to see this demonstrated by the teacher and were then required to plan and reflect on their own lesson. There were discussions about how to teach, and the discussion was guided using the problem-solving technique. Teacher and students shared teaching tips based on their experiences. The teacher served as a guide throughout the learning process. I observed Lafieth, who taught a class to prepare students for the microteaching exercise; she focused on lesson planning and reflection of teaching tips. In this class, the topic was the development activities, which were categorized as motivational, orientation, application, information, and assessment. Lafieth began the lesson by incorporating a motivational activity in her lesson so students could have an idea of how this could be incorporated in their lesson. Here is a description of Lafieth's classroom.

Lafieth: I am going to give an activity, it's a competitive activity. I need an observer to observe the rules. We will have the class paired into two teams, team one and team two. I want to see which of the two teams can connect the display board to the other display board without moving them.

Students then joined their teams to figure out how to solve the problem. Eventually group two quickly figured out that they needed to form a chain among themselves in order to connect the display boards without moving them.

Lafieth: The idea of the activity was to see how you would solve a problem together. This is how we learn to share ideas and collaborate. Let's now discuss the type of activity we just did.

Students then collectively said that it was a motivational activity. Lafieth then discussed with the class the types of activities they could incorporate when they are teaching a lesson. These included motivational, orientation, application, information, and assessment. Their assignment for the next class was to plan a lesson including one of those activities. Lafieth then went on to discuss the writing of objectives, as students were having a problem with this topic in another class.

Student: I am having a problem identifying general and specific objectives, because they are times when I write a general objective and I am told it is specific. Is there something I can use to help me with this problem?

Lafieth: Okay, the general objective is usually very vague and usually multiple behaviors could help you to recognize if that objective is achieved. People sometime have the same problem like you and what they write as specific turns out to be general. When it is specific, you are pinpointing an exact behavior.

Student: Could it be the verb that you use?

Lafieth: Ahhh [yes], the verb that you use could help you to recognize how specific that objective is. Give me some examples of verbs that are observable, whether observable by hearing, seeing, touching. For example identify something, if I say to you, "identify the books in this room, you have to select them describe them." The behavior is identification; if I say identify the math books, then that would be specific but the behavior is still identification. That's why we call these kinds of objectives behavioral, because they are focusing on the behavior. What behaviors must you display that you either know or feel? If I say to you, students should be aware of the different types of books in this room, is that general or specific?

The students responded by saying general objectives.

Lafieth: It's general because how am I going to know that you are aware. Now give me some specific behaviors to know that you are aware.

Student: Identify the difference between this book and another book.

Lafieth: That means you are now helping the student to think at a higher level when you ask them to identify the difference between the books. This is at a higher level than just knowledge. It would mean that they are analyzing, and analyzing is a higher level of thinking than just identifying. That is why in your other class, you were exposed to the Blooms taxonomy, which shows the level of thinking and levels of emotional development and skills. So what I normally use as a trick [tip] to help me to write general objective is to take the taxonomy, and I use the label given to each level to write my general objectives. Okay, give me the first level of Bloom's taxonomy.

Student: Knowledge.

Lafieth: You must know before you can understand, you must first know what a book is before you can understand the nature of the book. So I would write for example, students should know, take this to another level, students should understand why we care the computer, students should be able to apply the rules for caring the computer, that's another level. So for knowledge, I understand what to do, but I must now show that I can use what I know, what I understand. So we know that this is a computer; we know how to care the computer, but we also understand why we should take care of the computer and why we use certain procedures in taking care of the computer . . . but you have told me that, and I am not convinced that you can literally do it. So what do I ask you to do to show me that you can do it? So that is application. So what would be the specific behavior now? . . . Demonstrate how to care the computer. So demonstration is the specific behavior for the application. Now I could ask you to come up with another objective, which to say illustrate the relationship between the longevity of the computer and the care of the computer. What level of thinking is this?

Students: Analysis.

Lafieth: So now I would say student should be able to analyze the relationship between the care of the computer and the life of the computer. Now let's take it a step further; having looked at the computer, I ask you to evaluate the quality of the computer as a result of the care it was given. What are you doing when you evaluate?

Students: Check for standards or substandards, compare quality,

Lafieth: So with standards, now we know what are the positives and negatives. You are giving strengths and weaknesses when you evaluate, so when we find fault with something or we are criticizing something, we are evaluating. So the highest level of thinking, to come up with something, is evaluation, coming up with something new. So I need for you to come up with a care package to ensure that this computer that is so badly in need of proper management satisfies standards. What's the difference in applying knowledge and creating? Applying is not just reproducing what you know; it is high order thinking coming up with something new or constructing something.

After all the discussion and thinking about the concepts one student said, "Miss, teaching hard."

Lafieth responded and said, "We continue to learn to teach we never ever arrive as a teacher."

Student: Teaching is so hard because you have to go deep into the students' needs, finding out if students have any problem which can affect their learning.

Lafieth: [Lafieth described to the class how she finds out students' needs.] It's not hard; it's just a change of mind set. So you are interacting with people, so I look at your face,

and I am walking around and someone might not be feeling well or something, and I would take that into consideration when I am teaching. So we interact with people, and we pay attention to their needs.

Student: Miss, suppose [for example] you have 15 students, and every minute a student is saying, “Miss, Miss,” it becomes annoying. How do I control the constant annoyance?

Teacher: What method do you see I use in class, a major strategy to avoid everyone saying “Miss, Miss,” all the time?

Student: You give us activities.

Lafieth: Yes, I give you activities in groups, so you can collaborate, and you use collaboration to help each other. That way the students are developing metacognitive skills, and they are learning together.

Lafieth: Do you have any other issue with planning the lesson?

Student: I have a problem with assessment.

Lafieth: Remember, objectives inform how you assess the tasks that you give and also the content. If you are teaching the topic family in mathematics, for example, you would speak of family in relation to mathematics. The definition you will use for mathematics cannot be the same as the definition in sociology. If you are teaching social science, you do the same thing. How would you define family from a religious perspective?

When asked in an interview to describe her relationship with the students she taught,

Lafieth described her relationship as very good. She stated:

I have a very good relationship with my students, who are mature students. They are ready to take responsibility for their learning, once you negotiate that this is how we are going to operate. I tend not to have a very good relationship with students who are teacher dependent, because they operate basically like they are helpless, and even when you are trying to challenge them they don't see that I am trying to challenge them to move out of that kind of framework where they have boxed themselves. They tend to get uncomfortable, as they want to be told everything and all of that. So a lot of time when they start out, it is very stormy, but to be honest, most of the time when they are drawing to an end or even after they are finished, they will come back to say they just understood what I was all about, and they had misunderstood the whole purpose of it. Students tend to get stormy when you have them thinking out something for themselves, so if you ask them to think about a context and what that context means, and they give you a superficial response, and you say “Alright, I want you to look at it from a different angle; imagine you are a medical doctor. What would that same word mean?” You are helping them to look at it from different angles; they don't want you to say, well, this is the meaning of the word. Sometimes they say, “Miss, just tell us nuh, just tell us, don't let us

try to think it out” [Miss, please tell us]m and you would say the main purpose of learning is to be thinking things through. So I don’t want to just tell you just like that. I want you to think it through. I think part of it, too, in terms of the relationship issue is the kind of support they get when they complain about things. I am in a context where it is understood that I will try to help them to move to self direction. I get that support from leadership, but in a context where people are teacher centered, and students are complaining that all they get is notes, it can get stormy. I don’t switch back to an old way of operating because, in all honesty, I know my purpose. I am there to help to move the students to develop self, which requires a lot of time in the program.

When asked what her goals were for her students she stated:

I would want to know that when they go into their setting, that they try to find out who their learners are, and in finding out who they are, what do they need to do to help them develop their full potential, base on the curriculum framework they are working with. But I want to stress that even in working with a framework, you don’t become a slave to it, but you know how to align it to meet the needs of the students.

She stated her approach to preparing teachers is to be a facilitator and expose students to real life activities. Here is how she described this:

I try to be a facilitative teacher. What do I mean when I say being a facilitative teacher? That means I use to the curriculum guide or the course outline to help the students to recognize how they can develop. Having done that, I would either ask the students to make personal goal statements, or I might ask them what they want to achieve and how are they going to get there? And we establish some ground work in terms of some techniques for success. Once we sort that out, the next level would be activity, rich activity, real activity. We don’t discuss things and leave it at that. If, in our discussion, somebody is telling me how they would do something, I am going to ask them to show me how. Let us look at how you would do it, and they would literally have to do it step by step. I try to do this because sometimes what we say we would do, when we try to translate it into actual practice, we find out that there are gaps in our understanding or what we actually do, it is not a representation of what we say. So I like to expose them to real-life activities, and part of the real-life activity is that you don’t learn alone; you need the support of others. So you encourage a lot of collaboration, collaborative learning, and the emphasis is on the nature of the contribution that each student make. I will say to the student that if you are not feeling well, and somebody in the group can help you to feel better, that’s a contribution. I would encourage students to write reflections and in writing their reflections do activities with the reflection, so know that they are not just journaling for the sake of journaling, but we do activities to code our journal to see our concerns. We do activities with the journal entries to help develop the course and send students out into the field to try and solve those problems.

In her classroom, she wanted people to care for each other, she stated:

I want people to care for each other; I want to bring the climate where people can be real and not be judgmental of each other, sincere and interested in their development. So I pay a lot of attention to how they respond to each other. So if persons become isolated, even within a group, I pay attention to that. I listen for when somebody is trying to say something, and there is snickering. I look out for those behaviors.

She described her students as:

People who are teachers already, and they come to learn to teach. But most times they are the hardest set of people to change and to problem solve, because they tend to come with the experience already and give the perception that what you are doing with them, they already know it. Then you have another set who are not teachers; they might have been working in banks and so on, and they go into the schools and they recognize some of the issues and have the courage to try the ideas. So those people who are teachers already are rarely interested in changing. If you put them in groups, they cannot work and they decide to challenge what you are presenting. The majority of students, I should say, are of the opinion that teaching is easy, but when they come into the institution they recognize that teaching is very complicated. I have had cases where students come to teach, and they see it as a stepping-stone. But when they remain in it, they say, "I never wanted to teach, but now this is really what I want to do." I was forced to come into the profession but having been forced into the profession, this is where I want to remain.

The Consultative Classroom

In the consultative classroom, Rosina brought resources to facilitate the students' needs and discussed their lesson plans. The class was divided into small groups, constructed on the topic or theme of the lesson plan. The teacher spent at least 10-15 minutes with each group, discussing the web of activities and content students planned for an integrated lesson. The purpose of the class was for the teacher to listen to the students' ideas, guide them, and assist in reflecting on their planned lesson. Students were preparing for their teaching practicum exam; Rosina utilized a process of questioning, problem-posing, and feedback to assist the students to adjust their plans accordingly. Rosina explored several themes with the groups; here is how she consulted with the group focusing on teaching the topic, the post office, to the 3- to 4-year-old age group.

Classroom Environment

There were several circular white tables in the classroom with chairs around them; as students arrived they sat around these tables and took out their lesson plans and instructional aids. Rosina began class by letting students know that she brought books that could help them to plan their activities. Each book had a series of activities that student could get ideas from to build their own lesson.

Rosina: I brought some resources for you to look at, so while I am doing the consultation with one group, the others of you can look through to see if there is anything you could use or modify, for example, the activities section in your lesson plan. I am going to begin with the group focusing on teaching the 3-year-olds about the post office. I need to see the web of activities so I can match what you are doing to the theme.

Rosina checks the plan with students to see if all the disciplines were accounted for, because the plan should be integrated, showing the connection of activities and content in each discipline. She lets the students figure out which discipline is missing from the plan. She asked questions such as: “Are you sure you are integrating the disciplines? Is the map showing the integrating of the disciplines?” Rosina then drew arrows on the plan to help students make the connection of activities to the various disciplines.

Rosina: Okay, the theme is the post office; are all the disciplines accounted for— Religious Education, Mathematics, Music, Language, Science, Visual Arts, Social Studies, Movement? Remember this is an integrated lesson plan. If you should put this map on the plan this way, is it showing integration? You need to use arrows to show the connections among the disciplines. As you have it now, it shows that the disciplines are standing alone. What are you going to do for the Religious Education section? Are you going to have a model of the postman? It’s 3-year-olds; they want interaction because they are active learners, and they want to be doing stuff, and so you have to design the activities suitable for the group.

In this activity you are going to compare sizes, sizes of what? You have to say what you want students to sort and compare.

Students then work together to come up with a name for the activity, which was (“Lets Sort”) they thought about a variety of things the 3-year-olds could sort, such as stamps, parcels, containers, etc.

Rosina: Having sorted, what else could you use this idea to do? What are they going to learn from this activity? How do you relate this activity to the post office? Think about where do they get these envelopes from, how do they get it to the post office? When the postman comes, he brings envelopes, but what do they put in it?

Students: Birthday cards, letters, money, bills, invitations.

Rosina: Yes, you must have a story or content to match the activity. How could we relate this sorting idea to mathematics?

Students: It could be a matching activity where students match the numbers to the envelopes.

Rosina: How could I use this idea for language?

Students: Make sentences; for example, there are three envelopes in this mail box.

Rosina: They could also compare sizes of envelopes; sort according to color, the major activity is “Let’s sort.” So for mathematics, the activity is “Let’s match.” Come up with a name for the other activities in the various disciplines. What other science activity could you have?

In an interview, Rosina described how she interacted and related to the students she taught:

It depends on the class, and it depends on the students too, but I think the interaction is good. I think it is good because you will go in, and even before we start the topic, sometimes there are topical issues you want to explore. So you go in and say, “What do you think?” So engaging them is not just with the content area, but I have to help them to see the broader picture of things so I do that through discussions, through debates.

Her goal for her students is for them to develop a broad perspective about education:

They have to realize that they are not just training, because when you say engage them in discussion, it doesn’t have to be what is happening here. They read articles from magazines . . . because we are preparing them for the global market. So my purpose is for them to have a wider perspective in education; for example, what is happening in other countries will impact them. So my goal for them is to be rounded; our training here does not limit them for the Jamaican market. They have to be exposed to what is happening out there. What are some of the practices that are being used, how could we fit that in some of the models that we look at? Do we just take them as they come or do we look at it and find a way. . . . If we can’t take this whole page, what aspect of it can we take? We want to develop critical thinkers in the discussion to look at something and not just throw it out and say it can’t work. If it has worked someplace [elsewhere] how can we modify this?

She described her approach in the classroom:

In the classroom, I have to arrange my class so that we have corporative learning strategies or group work. Although they are going to be disagreement, we have to realize how to solve them. So my, for my strategy they are going to learn problem solving; they might come to you and say, “Miss,” this one is not cooperating, this one is not doing what she is supposed to do. We then have to come to the table and discuss what the problem is and find solutions to the problem. So if I want them to go out and engage the children cooperatively, I have to help them in the classroom to realize that this is one strategy possible for them to build on.

Her aim is to foster a warm classroom environment.

My aim is a classroom that emits warmth, because if the psychosocial is not right, no matter how well prepared you are, how skilled the teacher is, you are not going to reach the children. So one that create warmth to let the children feel a part of the environment and are comfortable, you have to move from there in order to impart the knowledge. I am seeing one where students, despite their socio economic background, you are able to motivate them to learn. I want my students teachable when they go out into the classroom; they are mentors, they are trendsetters, regardless of the climate they are going to be faced with. They will be strong enough, they will be resilient enough to say that this is what is right, and this is what I am going to do.

The students she teaches have varying persona, but most are competent.

Some of them are timid, some of them they are open, some of them are closed but in the long run, I think most of them, they want to be competent, and for most of them I think if they are placed in an environment where they are nurtured they will be successful.

Focus Group

After interviewing and observing the teacher educators' classes, eight teacher educators participated in a focus group to discuss their views on the preparation of teachers. These included: (a) the teacher educators who prepared students for the secondary and upper levels, Jessie, Estriana, Winnie, Heidi, and Bubbles; and (b) the early childhood teacher educators, Lara, Serene, and Rosina. They were asked to discuss two major questions: (a) In what way/ways do they prepare student teachers to develop their own unique way to present content/knowledge, developing a sense of agency and not merely modeling the teacher educator; and (b) The following statement was uttered by some teacher educators in the interview: "Student teachers could gain more insight about teaching and learning, if they got the opportunity to practice to teach to students who were not their peers' (real students). What is your opinion on this? The responses and comments during the focus group fell into four major categories: (a) developing agency, (b) modeling, (c) the real experience, and (d) redesigning practice.

Teacher preparation. Several themes emerged from the discussion in regards to the question, in what way/ways do you prepare student teachers to develop their own unique way to present content/knowledge, essentially developing a sense of agency and not merely modeling the teacher educator. Teacher educators understood agency to be developed through microteaching and teaching practice exercises by giving students the opportunity to plan their teaching, self-evaluation, questioning, guiding, reflection and the freedom to practice. Winnie stated:

One of the ways we encourage them to develop their own way is when we ask them to plan their teaching; we don't tell them how to do it. We ask them to read for themselves, think for themselves, and think of ways of presenting their class. What we say to our students when they present the lesson, it could be done this way or there may be another way to think about the lesson. We allow them the freedom to practice on their own while guiding them.

Estriana extended Winnie's point and stated:

The bigger thing wrapped in that is the opportunity for them to practice; we give them the opportunity to show how they would introduce a lesson, how they go about writing the objectives they want to achieve, and for them to internalize this and say to themselves, how would I want to introduce this to the students to learn. What we tend to do is to use questioning as a means of guiding them through a process of reflection. So they think about what they have planned and reflect on it.

Questioning is one approach used to find out the students' creativity and talent. Bubbles stated:

In questioning them, we find out what their talents are, and we see this coming out in the lesson. For example, in the introduction, if the student is good at singing, dramatizing, you will find that coming out in the introduction. They incorporate their creativity in the lesson to make the introduction exciting for students.

Lara developed this point further and said:

When students are actually given the chance to practice in the real classroom, one of the things we emphasize is their own creativity. They must find creative ways of imparting knowledge. I have heard students say, "The lectures [teacher educator] don't teach us that way, but they want us to teach this way." So what I am saying is they expect that everything that they are going out there to do, they must be shown, and then they would just go and do that. We are saying to them, yes, we may have presented content or knowledge in this form, but when you go out there, what can you do to make your lesson

more creative? For example, one student in the early childhood group used dramatization to teach a lesson on how to handle emergency; this gave her students something new. While another student may just walk in the classroom teaching the same topic and just say, call 119. In this institution, we try to get them to think critically and to integrate knowledge.

From observing Rosina's early childhood class, students were working on developing creative activities for 3-year-olds, and so I asked her to explain what she was doing in that class.

So I had students working in groups of 12. We had groups working with specific age groups—0-3, 4-5, 6-7 and 8-year-olds. So what I want to see is that they understand how to facilitate children working at the various age levels. So there would be more complexity in terms of the activity. I was really facilitating understanding, because sometimes students have a difficulty understanding the integrative approach. Although in a theoretical way, they might say the 3-year-olds can do this or that, when it comes to developing the activity for them, sometimes it's not challenging enough or too challenging or they are not seeing the link. So what I was doing with them is just brainstorming, questioning, reflecting, so that they can make some connection. I was basically asking for the students' opinion on their lesson and making suggestions.

Lara elaborated further and stated:

You have to pull from the student teachers, because they come to you expecting you to say you are teaching 3-year-olds, go do this and that. For example I say to them, if the theory says the child should be able to tie his shoe lace, what skills knowledge or attitude is that child learning from that activity? What could you do to help the child understand that concept? They need to know that they can transpose their child development knowledge into that lesson.

Winnie noted encouragement is also important in developing a sense of agency. She stated: "We encourage them, praise them for good work, use their best practices for other students to see and just encourage them for doing such good work."

Serene and Lara both agreed and commented, "We encourage them to make their classroom reflect them. We also encourage them to think about what their philosophy about teaching and learning look like in the classroom and not like their corporative teacher." They also viewed working in the community as developing a sense of agency in the students. This they

said was part of the early childhood teacher education program, where students do the course working with parents and the community. Serene described what is done in this course:

We give them [student teachers] hands on experience working with parents, so after they have done weeks of theory, they are required to put this into practice, and this forms a major component of the course. They are assessed externally where they have to plan a workshop on budgeting, literacy, numeracy, social skills. It is very interactive, because the parents give information to them, and they also give information to the parents. This component is a course that the students must do, and they are required to plan everything in regards to working with the parents.

Lara expounded further and mentioned that:

The course is in collaboration with the school, especially around the time when the school hosts parent/teacher meetings. The schools love it, as it's the high point of the term. They always inform us when they have parent/teacher meetings, and we invite them to come over to the college for this event. This also takes place on parent month. Parents like it because the students present a series of presentations on how to use the resources to help their children.

Serene gave an example of this. "For example, students taught the parents how to use the label from a tin of mackerel to create a reading book for their child. Parents are amazed at the things that they would normally throw away how they could be used for these kinds of things."

Modeling. Modeling played a role in the teacher educators' classroom, as they felt it was a necessary frame of reference to develop the students' own ideas about teaching and learning.

Heidi stated:

Because most students do not have any frame of reference about teaching before they come, they are going to try to do it somewhat like the teacher. Once they have gotten that initial experience, then their individuality and creativity comes out. After that they are given some guidance; then they will begin to develop their own thinking.

Estriana emphasized:

This does not only happen for first time teachers. It happens to those who do not have any teacher training as well. When they come to you, they see you as the model; the teacher educator must guide them to be true to themselves, their inner self, and for them to say what things are unique to me. Our own philosophy is going to become important in terms of guiding them, but the feedback that we give is critical to how they move forward and how they develop self. We believe that it is important to allow the students to develop

under our guidance. The nature of how you guide them is important, developing this comfort level.

Lara described what happens in the early childhood education program:

True, they try to model us just as how their students will model them in the early childhood classroom. Our philosophy plays a role in what they do, but there are courses that they do which helps them to develop their own philosophy about teaching and learning. We are expecting to see their own philosophy coming out in their teaching. As part of the teaching assessment procedure, students reflect on their lesson. They have to look back at strengths in the lesson, weaknesses in the lesson and any critical need that they may have observed while teaching such a lesson. If it was a lesson where they are being observed, they have to do this at the end orally. If it was a lesson where they weren't observed by their supervisor, then they write the reflection.

The real experience. When asked to respond to this statement, “Student teachers could gain more insight about teaching and learning if they get the opportunity to practice to teach to students who were not their peers (real students); what is your opinion on this?” Bubbles, Estriana, Winnie, Heidi, and Jessie, collectively agreed that though microteaching was an effective practicing tool, it had the disadvantage of not practicing to “real students.” They commented that in microteaching (a) it becomes more like role playing, (b) personal biases comes into play, as students have friends in the class, and there might be the possibility of not wanting to offend their peer, and (c) the level of maturity of these students most times interferes with their ability to critique objectively.

They all agreed that having their students practice to teach the real students could be an advantage, but there are risks involved in collaborating with the schools. The fear was that the teacher educators would be solely responsible for these students coming into their classroom. If anything happens, they could be liable. Bubbles mentioned that when she was at primary school, teachers were brought in to practice for microteaching sessions, but that was so long ago, things have changed since then. Winnie noted that at the institution where she works now, they had tried it in the past, and they need to go back to it.

Lara stated:

I don't like my students teaching their peers, because they don't really get the real experience. Say, for example, if I ask them to prepare a lesson for 4-year-olds. I don't think their peers can express the thoughts of 4-year-olds, and so they are more attempting to give trouble. It's more trying to make it difficult for the student that is teaching. We do have students practice teach to their peers, because there are times when you cannot get the real students for that classroom situation. But I don't like it, especially for assessment, because they are not getting the true picture of that classroom situation.

Rosina reminded Lara that for their early childhood education program, they do get the opportunity to collaborate with a [practicing school]. She stated, "If the time table allows, sometimes we use the practicing schools, and we have a group of children coming to our teacher preparation class. It's collaboration with the practicing school." I asked if they have ever experienced any risks with doing that. Lara quickly pointed out, "No it's an arrangement that the school knows about, and sometimes the classroom teacher might come with the children."

Redesigning the practice. The teacher educators who prepared students for the secondary and upper levels then came up with some possible solutions to incorporate the real experience in microteaching. These included: (a) using a secondary high school close by the university for a possible collaboration, and (b) using other students out of the practicing teachers' content area so students could receive constructive comments. Estriana emphasized that:

Using students who are not necessary in the student teacher's content area is very effective. I see the benefit of this in the Post-Graduate Diploma Education (PDE) group I teach. The PDE students are not theoretically grounded to say how to teach. In this class, most times the students are not of liked specialization, so they get a better feedback from their peers when they practice. They are more confident and more mature, some might disagree that they are more confident. You still have to take them through the process of scaffolding and cushioning them. Some people think teaching is natural, but that is a misconception. As they go through the PDE program, they are really reflecting on it, and see that it is a process and challenge. When they go back to their class to teach, they do a better job as their students see the change. One teacher told me that one of her students said to her, "Miss, did someone tell you that something was wrong with your teaching?" Because I am seeing a difference.

Bubbles mentioned that they could create a classroom environment for student teachers by exposing them to the ideal situation. Winnie was very leery of this idea, however, as she stated: “If students don’t get the ideal that we create for them, and they go out there, they might have difficulty. So we can’t make the classroom too far from the ideal.” Bubbles explained what she meant: “It’s a space we would create for our students which would have charts, technology, resources, a space to think, so they won’t be divorced from what is out there. Even the methodology/approach should match that classroom environment.”

Jessie agreed and stated:

That room is essential, because our students have to move all over. So we need to create a model classroom for these teachers. It could help them to develop the idea of what type of teacher they want to be. This model classroom could also have research, video tapes, like a Dewey lab, storage of teachers’ work so students can access best practices, instructional aids, panorama, diorama, and sharing ideas.

Winnie mentioned, “We would need someone to manage this special room for the students so it is efficiently run and maintained.” Jessie stated that:

Developing a teaching culture, we need that; it’s how we market teaching at this university. That is a problem, as our websites don’t portray this. Mentoring new teacher educators, teaching them what to do, we need to change the culture so we can have this academic dialogue; we need to trust each other.

Heidi agreed and emphasized, “Trust in the sense that one should not tear down their colleague, there is always the fear of that. Criticism of each other needs to be done constructively. Creating a comfortable environment is what we need when we are working together.”

Winnie agreed and then mentioned: “We do that when we evaluate them [students] practicing in the schools [teaching practice], but we can focus on this in microteaching as well.” Estriana noted she also had a good teacher educator mentoring experience, as her supervisor and colleague visited her classes and gave her feedback that benefitted her practice; but having this done in microteaching and even other classes is useful.

Summary

Four types of classrooms were observed: the innovative, structured, facilitative, and consultative. The overall objectives in these classrooms were to develop critical thinking dispositions in their students and pedagogical skills through microteaching practices. Strategies included the use of problem-solving techniques, questioning, reflection, discussion, group work, self-evaluation, and feedback. Teacher educators believed students developed their own ways of knowing (agency) through microteaching and teaching practice exercises, when they gave them the opportunity to plan their teaching, self-evaluation, questioning, guiding, and reflection. They agreed that microteaching should be connected to the real-life experience, because practicing teaching to their peers is like role playing: Bias comes into play and peers are not mature enough to critique. Decisions were made on how to improve their classrooms: Use students from outside the student teacher's specialist area to assess the microteaching exercise, connect microteaching to practicing schools, and develop a model classroom to help students develop their teaching profession.

Chapter 6

Discussion, Implications for Teacher Education, Conclusions

In Chapters 4 and 5, I discussed the findings of the study based on the interviews, observations, and focus group discussions conducted during data collection. In this chapter, I connect the findings to the literature and theoretical frameworks as discussed in Chapters 1 and 2. In Chapter 1, I examined the postcolonial, critical thinking, and critical pedagogy literature; I used postcolonial theory as the theoretical perspective and drew upon critical thinking and pedagogy to reasonably discuss and interpret the emerging phenomenon in the data that cannot be adequately accounted for by the theoretical framework. From a postcolonial perspective, I needed to understand the context which framed the teacher educator's identity. It is "them" reflecting on living in a society once colonized by the British, creating a space where they (colonized people) come together and use their experiences of the past to critically analyze their present conditions. It is a site of dialogic engagement, which forces people to examine the conditions in which they live (Dimitriadis & McCarthy, 2001). I see it as a space where colonized people break free from the "cocoon" of enslavement of mind, body, and spirit, as they interrogate and disrupt the idea of the *other* and struggle to recreate and imagine who they are as a people.

I coined the term postcolonial agency, which I connect to Bhabha's (1994) notion of third space. I defined it as creating a space for teachers to examine their way of thinking and knowing together. It is developing the power in teachers to take action and challenge dominant forms of knowledge, creating a language of possibility (Giroux, 1988) to impact the way they think and act. It defines the purpose of education and questions who is an educated person, whose knowledge am I representing, and what can I bring to the present system. It gives one the power

to shape their own ways of thinking and knowing. How is the notion of postcolonial agency to be developed in teacher preparation? How are students being prepared to interrogate and transform the space in which they will practice?

To understand the complexities of the teacher educators' philosophy of teaching both critical thinking and critical pedagogy are useful to theorize the emerging phenomenon. Critical thinking and critical pedagogy both share similarities as well as differences. Burbules and Burk (1999) synthesized the relation between the two, and posited critical pedagogues are interested in fighting for oppressed groups who have been excluded from social, economic, and political gain. While the critical thinking tradition does not emphasize a social justice agenda, it is concerned with epistemic adequacy and does not question why the world is the way it is. A critical pedagogue questions systems of beliefs and actions and seeks to explore the answers to the question, Who benefits?, thus defining its purpose of social transformation.

The findings show that the teacher educators' philosophical approach to teaching is to prepare students to think and teach critically with the hopes of transforming their own classrooms. I argue that by navigating in a bicultural space, a broader perspective is being articulated by becoming critical pedagogues in the classroom environment they foster, through the goals they envision for their students. Due to the educational and pedagogical shift from the banking education model to student-centered approaches, teacher educators recognize that their role is not to be transmitters of knowledge. This concept draws heavily on Paulo Freire's philosophical perspective of critical pedagogy.

It is against the backdrop of the theoretical frameworks summarized above that I discuss the findings of this study. The discussion was organized around the four themes presented in Chapter 4, which include: (a) banking education, (b) the educational shift, (c) core educational

beliefs, and (d) teaching philosophy; and (e) chapter 5's discussion on the description of the teacher educators' classroom practice and focus group discussion on teacher preparation.

Banking Education

Teacher centeredness. Banking education is a concept framed by Freire (2009). He described this as a form of education where knowledge is seen as a gift bestowed by those who consider themselves knowledgeable upon those who are considered as knowing nothing. This type of education mirrors an oppressive society, as it positions the teacher at the center of learning and students as empty vessels waiting to be filled. It is grounded in the type of education that regards men as adaptable, manageable beings. "The interests of the oppressors lie in changing the consciousness of the oppressed not the situation which oppresses them" (Freire, 2009, p. 74).

Sleeter (2005) described the approach as delivering other people's mail, and teachers seeing to it that it is opened and read. It also embraces the idea of the politics of "stupidification," a term coined by Viruru (2005) which I interpret as the inability to think critically, thus fostering intellectual amputation. Teacher educators are aware that their education is framed on the banking education model where the teacher is seen as the center of classroom learning. Lara stated she is now trying to avoid the drill-and-practice technique in her teaching, because the chalk-and-talk system was what she grew up to know, and she did not get the opportunity to be creative and find herself. She remembers the first time the concept of subtraction in mathematics became meaningful was in her adult life. Masa explained that because of the country's historical past, where education was framed on the banking education model, students expect the teacher to pour out knowledge to them, the recipients. Jessie

expressed similar views and said teachers taught the way they were taught, as they were exposed to the traditional method of teaching, writing notes, and following in your textbook, and so students who enter the teacher's colleges expect the same thing. The sole purpose of education framed on a banking education model is to train the mind, and so students will always exercise this dependency. It creates a power dynamic in the classroom of the oppressor and the oppressed.

Said (1979) contextualized the concept of *Otherness* by critiquing the idea of Orientalism. He states Orientalism is inherently linked to the knowledge of the *Other*. He argues that the West/The Occident (England, France, and the United States) created a dichotomy between the reality of the East/Orient (Middle and Far East) and the romantic notion of the Orient. In light of the Middle East and Asia's unawareness of their own history and culture, they are viewed with prejudice and racism; hence, the West has carved out a framework for them in terms of their culture, history, and future. Essentially, Orientals have neither history nor culture independent of their colonial masters. Thus, Orientalism is an indicator of the power the West holds over the Orient, rather than about the Orient itself. Orientals were then stereotyped as lazy and a problem to be solved. I connect the concept of Orientalism/*Otherness* to the Jamaican culture and education, as the British were the governing authority, held all the power and authority, and the natives were seen as the *Other*. I argue that Western Education (British) created this dichotomy in the classroom, where the teachers are positioned as having the power, and the students are the *Other*.

Training colleges in Jamaica in the late 1930s were dominated by Europeans, mainly the British. "Missionaries recruited teachers who were knowledgeable of the British system and the ability to teach, with power of government over children and men" (D'Oyley & Murray, 1979, p. 13), imparting their ways of knowing and thinking and attempting to create a culture and

history reflective of the governing authority (the British). Bacchus (1994) indicated that the intent of colonial education was to instill in the colonized a worldview that develops subservience to the ruling groups and a willingness to occupy their positions on the occupational and social ladder.

In Chapter 4, teacher educators spoke of the impact of colonialism as being inextricably linked to the banking education model, which is representative of the power the British held over Jamaica epistemologically and ontologically. Power is transferred into the classroom by way of the teacher being positioned as “knower” and students as subjects. Teacher educators related stories of their students still expecting the teacher to hold the power of knowledge, and the students are the subject (*Other*). Estriana noted, “Students, when they come to the teacher training institution, they still want the teacher to direct, the teacher to provide, the teacher gives, and whatever the teacher say is right.” Winnie, stated, “So many of our students are still of the same opinion that the teacher pours in.” Stacious presented a similar argument and said that, “The teacher-centered approach affected learning in that it fostered dependency, where there is the inability to think independently, stifling creativity, lack of initiative and mediocrity. These are the consequences we inherited.”

Othering/Orientalism is also evident in the country’s continuous dependence of knowledge from the West to inform their teacher education practices in Jamaica. Miller (2000) reported that student-centered approaches are consistent with the approaches used on a global scale to prepare teachers to develop critical consciousness and foster authentic learning. He argues, however, that there are substantial differences in the economic resource base of the Western countries from which the Caribbean borrows educational ideas. These differences are seen in the political, social, and cultural structures. According to Altbach and Kelly (1978), the

colonial era has not ended, and the domination of industrialized nations over the third world occurs in the form of neocolonialism. Neocolonialism is the continuing domination, direct or indirect, of industrialized nations over the third world. This takes place because third world countries are still economically dependent on these nations. Teacher educators have embraced the pedagogical shift taking place globally, and they no longer see themselves as being the gate keeper of knowledge. This is not without challenges, however. Heidi stated,

The teacher is the authority and the wealth of everything. I think we are moving away from that. That had its place, and we are moving away from that by making teaching and learning more student-centered where the students participate and take responsibility for part of their education.

Estriana was enthusiastic about the pedagogical shift and indicated that “The benefit of it is marvelous; the student teacher now understands that when they go out into the classroom, it’s not just about them and the knowledge that they have and may want to pass on to somebody else.”

There are concerns, however, based on arguments presented by Winnie, who was worried about her role being taken away and her just being on the sidelines. Masa noted that even though there is a pedagogical shift, they are socialized in the teacher-centered approach, while Jessie argued that there is a resistance from students when there is a shift from the traditional to the student-centered approach.

The concept of the *Other* is also evident in the education system where power relationships are manifested among schools that are traditionally labeled as elite versus nonelite schools. It fosters class separation within the society and creates an inferior status among students. The route to success is framed on the individual meeting the matriculation requirements to enter into what is termed the traditional high school (elite education). Those who are unsuccessful are labeled as incapable of succeeding, as failures, who are then stereotyped as

students who are destined to become a statistic in the ills of society. Estriana, described how she was *Othered* by the society and said:

Once you did not pass the Common Entrance Examination you would attend a nontraditional school or an All-Age School, where you would then be viewed by the public as not going to do well and perhaps just learn a skill and that was the end of it. The perceptions of these schools were that the girls would get pregnant early, and negative stories would be attached to the school.

Students were also *Othered* because of limited spaces in the schools. Elizabeth said she grew up in a time when “Only 500 or 300 students were awarded a place in high school all across the island. Students were good, but they just did not get in, it was competitive in that to get in, you had to be extremely good.”

Teacher educators conceptualized the impact of colonialism to be an inherent value, historical and socially embedded, fostering dependency, and being reproduced. I connect these issues to Bhabha’s (1994) discourse of hybridity, stereotype, ambivalence, and mimicry.

Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities. It is the strategic reversal of the process of domination through disavowal (the production of discriminatory identities that secure the pure and original identity and authority). Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effect. (Bhabha, p. 159)

A hybrid society is a replication of identities who deny authority; but it is a deception which leads to mimicry and mockery (p. 165). Jamaica is a hybrid culture, as the influence of the British culture is evident in all aspects of daily life, infrastructure, language, military service, sports, government and judicial system, and education. The colonizers taught with power and authority in an effort to fit the model/mold of themselves; their objective was to transform the colonized within a universal framework, but they failed, producing something familiar but new. From the interweaving of elements from the colonizer and the colonized, a new hybrid identity emerged (Bhabha, 1994). Teacher educators explicated arguments that they still see similarities

of the colonizers' philosophy (British Module) embedded and replicated in their education system. Rabina said, "It is the model that framed our education, and so remnants of it will still be entrenched in the way we think about teaching and learning." Elizabeth noted, "It is so entrenched, we don't realize that the British have moved away." Bhabha stated that hybridity is shifting roles in an effort to find something that is pure and original, but instead reproducing colonial identity, refuting the idea that there can be an authentic cultural identity. Thus cultural identity becomes stereotypical because of the constant "movement between what is always in place, already known, and something that must be anxiously repeated" (Bhabha, p. 95). Bhabha (1994) drew from Fanon to define the struggles of a stereotypical colonized culture:

A continued agony rather than a total disappearance of the preexisting culture. The culture once lived and open to the future, becomes closed, fixed in the colonial status, caught in the yolk of oppression. Both present and mummified, it testifies against its members. Cultural mummification leads to the mummification of individual thinking. . . . As though for a man to evolve otherwise than within the framework of a culture that recognizes him and that he decides to assume. (Fanon, 1970, p. 44)

Teacher educators echoed some of the struggles they encountered. Jane indicated, "There are a few of us that are trying to change, I am trying; I am not there yet. I need much more time to develop the scholarship of teaching and learning." While Rabina noted, "I think more and more we are emphasizing that teaching and learning is not about the teacher, but I think sometimes it is persons misunderstanding the whole idea of constructive learning and believe that it relieves the teacher of responsibilities." Lafieth described the lack of support she experienced:

I notice we are saying we are moving towards a student-centered approach, and the early childhood education curriculum is learner-centered, but what we find happening is that in administration you don't really get the kind of support that you need if you were really to use a learner-centered approach to teach.

Within a stereotypical culture is ambivalence; Bhabha posited that ambivalence is central to stereotype, because it gives it currency and repeatability in a changing society (p. 95). While teacher educators found value in the colonial authority, they also rejected it. Winnie stated that while colonization is nonexistent,

I saw value in it because teachers recognized the importance of developing values and the kinds of attitude we need to develop, in that sense making us important. While we move away from this model my concern is that we are not too far off on the side and allowing students to do their own thing, with me here as the real guide.

Estriana noted,

Sadly [sic] to say that even though the society has changed and the information has changed in terms of how students learn, and there are better ways of helping students to learn, we still embrace that teacher-centered model, so to some extent it is entrenched in our system.

In a colonial society, it's always a constant struggle between what they know and what they want to "see." Teacher educators discussed the struggle they confront with poor language skills in their classrooms. I maintain that because they live in a bicultural space, the dominant culture will always be present.

Darder (2012), in the text, *Culture and Power in the Classroom*, defines biculturalism as:

A process wherein individuals learn to function in two distinct sociocultural environments: their primary culture, and that of the dominant mainstream culture of the society in which they live. It represents the process by which bicultural human beings mediate between the dominant discourse of educational institutions and the realities that they must face as members of subordinate cultures. More specifically, the process of biculturalization incorporates the different ways in which bicultural human beings respond to cultural conflicts and the daily struggle with racism and other forms of cultural invasion. (p. 45)

She notes that several theorist have mentioned biculturalism in their work in different ways—Ramirez and Casteneda (1974), in their work on realities of Mexican American children, and Hakim Rashid's (1981) work with Black children in the American context. Solis's (1980)

definition is relatable to the Jamaican context. He defined biculturalism as beginning when the dominant culture exerts influence over the subordinate culture to accommodate and assimilate to the dominant culture's values, language, and cognitive style. In Jamaica, the British maintained a powerful influence over the natives who were subservient. Most affected is the impact on language, where the native tongue, Creole, was inferior, and the English language dominant. Two languages are spoken in this context: the native dialect, Patois (Creole) and English, the acceptable language in schools. The native language (Patois) that nearly all Jamaican students bring to the classroom, however, is usually silenced based on the values and beliefs of a society which positions it as inferior to Standard English.

One of the main features of imperial oppression was the control over language. Imperial education systems created this standard as the norm and marginalized all other languages or dialects as impurities. Thus, language became the medium through which hierarchical structures of power were perpetuated, and the medium through which concepts of "truth," "order," and "reality" became established (Childs & Williams, 1997).

The issue of language was not predominant in the data; two teacher educators, however, mentioned it as a challenge. Rosina said:

There is a problem with how the students communicate, and so to me, there is a language problem, both in the written and spoken. So although we have programs to address this, they are some students that still have poor language skills.

Winnie also spoke about the language problem she experienced with her students in the teacher preparation class. She was very particular about the way students spoke to her in class and said that she waits until she gets the correct response if they respond to her in Patois. She stated: "I insist that they speak and use the English language when they respond to a question." She also said that someone published a recent research about the poor language skills of students

who are now leaving the university, and her intension is to break the cycle so this does not continue.

Bailey (2007) also mentioned in his research on the experiences of Jamaican college lecturers, that one of the main challenges teacher educators experienced in their class was the use of language. The English language is the accepted language globally, and if Jamaican students are to communicate with the rest of the world, they need to master it. Teacher educators, however, should be made to understand the struggles of living in a bicultural space and how language can position them as the colonizer in their own classroom context.

When observing teacher educators in their classroom practice, at times they interact with students in Patois. Whenever this was done, the students would simply find the conversation hilarious. If the teacher was relating a real-life experience/story, Patois was used to express it.

Here is an excerpt from Rabina's class where this was done.

Rabina: Unless you are like the people who can say to the student as we said last week, “you can tan deh nuh waan learn nuttin mi ago get mi pay pon di 25th, so if yu nuh waan learn a fi u business” [You can sit there and refuse to learn, I am going to get paid on the 25th, if you do not want to learn, that is your business]. I hear that little laughter; have you heard that said before somewhere? Have you said it?

Student: I have heard it before. *Students are now laughing loudly at the joke Rabina made.*

This is an indication that there is what Darder (2012) calls cultural negotiation, that is, keeping one's culture while accepting the dominant culture. It also demonstrates cultural dualism, which is living in both cultures and possessing the ability to move between them.

Jamaica's culture will always be inscribed in the history of its colonizers, grounded in domination and power and the knowledge of the *Other*, and there will always be the desire for originality. This desire is what leads to colonial mimicry, a concept which is embedded in ambivalence. “It's the desire for a reformed, recognizable *Other* as a subject of difference that is

almost the same but not quite (Bhabha, 1994, p.122); hence, there is this double articulation of the colonized identity in their struggle to find difference by denying the colonizer (*Other*). In Jamaica's struggle to find difference, they have embraced a pedagogical shift (student-centered) in their education system to erase the cycle of an oppressive pedagogy (banking education). This, however, has not been erased totally, and teacher educators explicated that this is still embedded in the society.

The colonial presence is always ambivalent, split between its appearance as original and authoritative and its articulation as repetition and difference (Bhabha, p. 153). "The subjects of colonial discourse are constructed within an apparatus of power which contains the knowledge of the *Other* a knowledge that is arrested and fetishistic. It's this limited form of *Otherness* that becomes stereotypical" (Bhabha, p. 111). Elizabeth explained that Jamaica still holds fast to the British style of education.

It is so entrenched we don't realize the British moved away. We have changed and taken on comprehensive schools, but we still believe in traditional education (British-style teaching). For example, look at our first traditional university, University of the West Indies. People still see it as elite and forget that there are other universities that have been established. But we still want to hold onto the idea of an elite education.

Core Educational Beliefs

Reflecting on their education, teacher educators discussed the impact on teacher education. They told a story of their education being framed on competition, inequality, punishment, and fear. Secondary schools in the late 1800s were built in Kingston, Jamaica, primarily for educating the light-skinned elite. There was limited availability of schools, beyond the primary level, thus fostering an elitist style of education which perpetuated class divisions in a colonial society. Education for many Jamaicans became a reality in the 1970s, when a dual

system of education resonated in government-directed primary schools versus private secondary schools. This, however, provided insufficient opportunities at the post-primary levels, because many of the features inherited from the British educational system remained. Both public and private schools were characterized by numerous examinations that determined placement and advancement (Meditz & Hanratty, 1987). This system hindered a large part of the population from attaining a high standard of education.

The Common Entrance Examination (CEE) was the national examination taken by primary school children to gain entry to the traditional secondary high school. This exam has since been replaced by the GSAT. If students were successful, they would be placed in traditional secondary high school, and if they failed they would move on to a nontraditional secondary school or All Age School. According to King, cited in D'Oyley (1979), the most significant characteristics of the secondary high school system are that it is an elitist system catering to only a small percentage of the population” (p. 43). So having gone to secondary school places one in the middle class status, thus leading to a feeling that class was more important than performance.

Estriana did not pass the CEE, and so she went to a nontraditional secondary school. She noted:

The perception of community persons were once you did not pass the Common Entrance Examination, you were worthless, and you were not going to amount to anything. If you were successful and went to the traditional secondary high school then you were seen as bright, and everybody would be looking for a bright future from you.

Lara spoke of the prejudice she experienced; she remembers that children of a light-skinned complexion, long hair would get all the time, and because of that experience she focuses on equality in her classroom teaching.

To some extent, the British colonial education framed a dichotomy in the societal culture, framing education on competition and inequality. It perpetuated the differences between the haves and have nots. Estriana noted, the teachers' children in her community went to schools where there were trained teachers. She, however, went to a primary school where the teachers were not trained, and so that hindered her success at the time. Elizabeth said very few students passed the CEE and were awarded spaces to traditional high schools, and so some parents sent their kids to private schools. Rosina told a story of her parents not being able to afford textbooks, while Lara felt her principal was prejudiced and did not involve her in a Christmas play where the role was to play an angel. Because of the struggles faced in the colonial education system, an individual has no choice but to work hard, because of the status symbol given to educational achievement.

Despite the rigorous nature of their education and harsh treatment from their teachers, it was ironic that teacher educators valued their teachers and their education. In disempowered nations like Jamaica, teachers saw education as the gateway to freedom. Elizabeth described teachers as having a commitment to educating children. She stated:

I guess, on reflection, when you look back at those teachers in elementary school, they didn't really make a lot of money, so there was a dedication towards what they did. They really wanted to; some of them came to our community from far and they spent time with us, helping us as youngsters to learn.

Cesaire (1972) described colonization as being equal to "thingification," where he depicted the colonizing man as a classroom monitor, an army sergeant, a prison guard, a slave driver (superior); and the indigenous man (colonized) an instrument of production. The dichotomous relationship between the "hardship" of the educational system and teachers being viewed as a valuable influence stems from a society are historically grounded in idolizing the one who gives knowledge (colonizer). According to Altbach and Kelley (1978), colonizers

created schools to fit people into their world, creating an estrangement from their culture and heritage, and reinforcing European traditions. Bacchus (1994) presented similar perspectives and stated that the intent of colonial education is to instill into the colonized a worldview that maintains subservience to the ruling groups and their dominance on the occupational and social ladder.

Essentially teachers were viewed as “savior,” and “godlike,” because they were seen to possess the “gift” of knowledge to be bestowed, and their authority was not to be questioned. According to Freire (2009), banking education is based on the concept that education regards men as adaptable, manageable beings. Hence, children in a postcolonial society respect and value the authority of their teacher; this is not only in the classroom but in parenting as well. Rosina stated, “The rigidity of the parenting style is coming from the colonial system where sometimes you must be seen and not heard, because that is how it was with the colonial order.” She noted that in primary school she was flogged, but she never saw it as if teachers were against her; it was for the greater good, and she viewed the punishment as harmless. Though she resented it at the time, she holds no malice against the teachers and perceives them as caring. That experience made her sensitive to students who are struggling, and so she mentors and builds a relationship with them. Lafieth’s primary school experience was built on fear and ridicule, but she also felt teachers never meant it; it was just their way to let students accomplish their goals. Rabina attended a school where the focus was on order and instruction; this, she said, helped her to achieve, therefore, structure is important for her classroom. She believes students will not do well if the classroom is too “free,” and that setting tight rules in the class will produce better results.

Despite the harsh educational experience, teacher educators found value in their education. Bubbles fondly remembered the poems she was taught in primary school and even uses these poems in her classroom teaching. “Wilfred the weevil was a terrible evil, he ate my corn in the early morn, and then at night, he takes a bite out of someone’s bread. He sneaked in the flour where he spent an hour, the maggots were objected and he was subjected to an awful bounce in a trousen.” She now applies this poem to teach a lesson on how to store foods safely.

I argue that the struggles teacher educators encounter in their education is a result of navigating in a bicultural space. An educational experience framed on inequality, competition, inferiority, and prejudice, pushes them to want change. To achieve this, however, is always against the backdrop of the dominant culture, British colonialism. They recognize that the British culture is dominant, and so in response to the conflicts and struggles encountered, they envision a space unlike their colonizers. Essentially, striving to be critical pedagogues, throughout their shared narratives there is an underlining passion and commitment to see their students become the best teachers they can be despite their circumstances. Teacher educators share their experiences with their students in the hope they will adopt the notion of criticality in their practice. I further develop this notion of critical pedagogy in the discussion on the teacher educators’ teaching philosophy.

Teaching Philosophy and Educational Shift

Reflecting on their education, teacher educators described how they educate. Their philosophy of teaching is grounded in (a) developing teacher dispositions and standards, and preparing them for life; and (b) facilitating a constructivist classroom to develop critical thinking.

Developing Teacher Dispositions and Standards

In developing teacher dispositions, teacher educators operate in a flexible, loving environment which is structured; guiding students through the process of what it means to teach. On one hand, the teacher wants students to develop teacher competencies, but it is done in a loving way and the teacher is in control of the environment and the skills students need to develop as teachers. Teacher educators have transferred some of the dispositions of their past teachers to their own teaching. This was evident when Estriana described herself as being “old fashioned and hard,” wanting to provide all the guidance. She wants to do this, however, in a flexible environment. Her teacher was very firm, but in a loving way, and so she believes one must know when to be firm and when to relax when preparing teachers. Winnie described herself as being particular and wants to develop certain teacher standards in her students, such as using the English language correctly, coming to class on time, and developing the values they need to take to the job. She stated, “Content, we can read, anybody can read that, but what you do in class is indicative of what you will do when you go out there.” Masa tried to model the behavior he wants his students to follow, and believes good teacher educators model the behavior they want their student to have. Elizabeth believes she needs to prepare students for life; she sees teaching as a vocation (preparing them for the world of work), and considers it her responsibility to her students to understand this concept.

Miller (2000) reported various approaches to teacher development in Jamaica and the Caribbean in the 1960s were framed on a scientific management model, which is rational, mechanistic, bureaucratic, and hierarchical. The teacher’s role was to implement a teacher-proof curriculum from textbooks and curriculum guides, and adhere to the rules formulated by the education authority.

This is similar to the competency-based modules or the social efficiency teacher education module of the 1970s, where good teaching was measured against certain standards (Liston & Zeichner, 1991). Today, this is referred to as performance-based teacher education, or the professionalization agenda. The focus, however, is no longer on behavioral competencies, but has broadened to include cognitive and dispositional aspects of teaching (Zeichner, 2003).

According to the Jamaica Teaching Council, Jamaica has acknowledged the need for a new profile for educational professional standards based on the current trends occurring in the United States and globally, where there is the need for teachers is to be qualified and licensed. Teaching standards have been developed around teachers knowing how to teach by developing critical thinking in learners, solving problems, performing roles as a facilitator of learning, collaborating with peers to critically examine one's performance and create a framework for improvement, interact with the community and parents, and preparing students to conduct themselves in a manner that will uplift the profession, acting with the knowledge that teaching is a public activity and teachers are constantly scrutinized and assessed by the public. Stacious was impressed with the professionalization agenda of the Ministry of Education in terms of policy, and principals are now being asked to present reports of what is happening in their schools, and teachers are assessed and monitored. She was also impressed that teachers are required to go back to school and be licensed. Lara also noted that there are curriculum changes, and the demand for teacher qualification and teacher education have evolved in such a way that the focus is on professional development and becoming current with new information. Rabina noted that they are becoming reflective practitioners. This is consistent with the teacher education movement occurring in the United States.

Teacher reform in Jamaica includes shifting the roles and relationships between students and teachers by focusing on student-centered approaches (Miller, 2000). Student-centered teaching methods shift the focus of activity from the teacher to the learners. These methods include active learning strategies where students solve problems, answer questions, formulate questions of their own, discuss, explain, debate, or brainstorm during class. Key to this is the premise that students actively construct their own learning and develop critical thinking skills.

Jane emphasized that she likes to engage students in critical thinking, and for her it is never about the raw facts but the interactions in the classroom. Masa noted that no student is a blank slate, and so he engages students in corporative learning and builds a constructivist classroom. Rabina said that she uses questioning and brainstorming to see how her students are thinking about topics. She also draws on her personal experiences so students can see the human side of her. The role of facilitator and guide in the student-centered approach allows teacher educators to share their experiences and include students' voices. Rosina also shares her experience with her students, so that in return, students can see her as a human being. Heidi incorporates a lot of discussion in her class and draws on students' experience; she impresses upon her students that what each person has to say is important. A liberal classroom is what Serene wants to foster, where students feel free to say what is on their minds. At times, she passes a notebook around in her class so that students can write how they felt about the term's experience. She encourages students to be open; good and bad comments are welcomed. Though these approaches fall under the broad umbrella of a constructivist classroom, they connect to Freire's philosophy of what it is to be human by developing critical consciousness. By sharing their experiences with their students and including students' voices, teacher educators humanize their practice. Freire stated:

To be human is to engage in relationships with others and the world. It is the experience of the world as an objective reality, independent of oneself, capable of being known. Men are not only in the world but with the world, men relate to the world in a critical way through reflection. The normal role of human beings is not passive because they are not limited to the natural sphere but participate in the creative dimensions, by intervening in reality to change it. (1973, p. 4)

hooks described this as having the courage to transgress boundaries that would confine students to an assembly-line approach to learning (1994, p. 13). She posited, “Teachers who bring their experiences into classroom discussions eliminate the possibility that they are the ones who know or the silent interrogators” (p. 21).

With the shifting roles and relationships of teachers, teacher educators also see themselves evolving as reflective practitioners and using research to inform their practice. Rabina noted that teachers are becoming creative reflective practitioners who do not see themselves as imparting knowledge to students. She stated, “We recognize that we are so powerful in terms of helping the students to be themselves and to be reflective.” While Masa sees research as an integral part of the teacher educators practice, he stated that you research what you teach and teach what you research. Serene also uses research in her practice to build her knowledge base and engage her classroom. Freire (1998) posited, “Teacher preparation should never be reduced to a form of training (recipe). Rather, teacher preparation should go beyond the technical preparation of teachers and be rooted in the ethical formation (principles) both of selves and of history” (p. 23). He indicated the need for educators to develop their capacity to pursue their epistemological curiosity rather than an ingenuous curiosity. The latter is associated with the acquisition of common sense knowledge. The former can be constructed and developed when a person critically exercises the capacity for learning. In order to train an epistemological curiosity, educators must recognize their role, not as transmitters of knowledge but facilitators in construction of knowledge.

Constructive Philosophy

Teacher educators recognize their roles as not the transmitters of knowledge as they try to execute a constructivist classroom in their practice. Their philosophy of teaching is centered on preparing teachers to be critical thinkers. They do this by fostering a constructivist classroom where approaches range from collaborative learning, drawing on real-life experiences, problem solving/questioning, reflection, and being a facilitator/guide. Marlowe and Page (1998) posited “Constructivism is about thinking and the thinking process rather than about the quantity of information a student can memorize and recite” (p. 11). Thus, constructivist techniques require the use of critical thinking; Kauchak, Eggen, and Carter (2002) noted that it’s an approach where teachers use a variety of teaching and learning experiences that are in contrast to the traditional philosophy of education, where the teacher is all-knowing. It shifts the ownership of knowledge from the teacher to the students. The constructivist approach focuses on “real-world tasks and the central role of the individual in determining reality and promoting learning” (Kauchak et al., p. 195). Developing critical thinking is in contrast to the banking education model, which suppressed students thinking ability. The banking education model is the type of education where the teacher thinks and the students are taught; the teacher talks and the students listen (Freire, 2009).

Lara noted the banking education model had its place but did not assist them in understanding certain concepts, and so children need to be questioned to find out how they are thinking. Serene extended this point by echoing the thoughts of her colleagues, but also provided a rationale for preparing teachers to be critical thinkers. Quoting Bob Marley, she stated, “Because of the traditional way of teaching that we were exposed to, we need to now get out of the box and emancipate ourselves from mental slavery, and so student teachers need to be

prepared to become critical thinkers.” Her statement connects critical thinking to the idea of emancipation, where mental slavery is in reference to the control the colonizers had over their thinking. The banking education model of which they are predisposed mirrors an oppressive society, and so critical thinking is now viewed as the route to consciousness. I argue, however, does critical thinking allow for this emancipation from mental slavery? According to Burbules and Berk (1999), to be critical is to recognize faulty arguments, hasty generalizations, assertions lacking evidence, and ambiguous or obscure concepts. Beyer (1990) presented a similar perspective of critical thinking, defining it as a predisposition and an ability to analyze and evaluate thinking in order to determine truth, accuracy, or worth, and to construct logical arguments to justify claims or assertions. Critical thinking and critical pedagogy share common concerns but are different. They are both concerned with providing truth to a society which is deficient in discerning inaccuracies, distortions, and falsehoods and how these limit freedom. This is more explicit, however, in the critical pedagogy tradition, which centers its argument on a society fundamentally divided by power relations. Critical pedagogues direct their concerns on enabling citizens to resist an unjust status quo (Burbules & Berk, 1999). It is evident that teacher educators think beyond developing critical thinking and articulating a much broader perspective or concern, which I connect to critical pedagogy.

Teacher preparation models are not framed on critical pedagogy; therefore, there is no specific guideline for implementing in teacher education programs. This is not to say, however, that there are not teacher educators who are committed to an engaged pedagogy (hooks, 1994).

The following goals or statements made by teacher educators border along the line of Freire’s notion of critical pedagogy. When Bubbles spoke of the goals she wanted for her students, she noted that she wants her students to confront any situation they are placed in. When

they go out to teach, she wants them to study the culture of the students they are going to teach, because Jamaica has three levels of schooling: uptown, downtown, and inner city. She described an education and culture framed on unequal power relations and schools framed on an elite system. The uptown schools are viewed by the society as having what is considered “better” students, while other students of downtown and inner city schools are considered to be of inferior status. Hence, understanding the background of these students is important, because students of lower level schools will come with a defeatist mentality. Bubbles further stated this understanding will assist students in planning their lessons. Delpit (1988) posited, there is a “culture of power” manifested in the schools, where there is this separation of upper and middle class schools. Power is also enacted in the form of “power of the teacher over students, power of publishers over textbooks, and developers of the curriculum to determine the view of the world” (p. 283). Freire (1998) posited, “The dominant class has the power to separate itself from the dominated class by rejecting the differences which exist.” The objective is to keep that separation between the two and emphasize the inferiority of those who are dominated (p. 71).

Lafieth presented a similar goal to Bubbles; she wants her students to understand their setting so they can impact students’ lives. She says even with working with a framework, they should not be a slave to it. A central message in Freire’s work is that of developing critical consciousness; he states, one can know only if he problematizes the natural, cultural and historical reality in which he is immersed. Rosina noted she wanted students to be teachable regardless of the climate they are going to be faced with; they will be strong enough, they will be resilient enough to say that this is what is right, and this is what I am going to do. There are challenges teachers will face when they go out to teach. As Freire stated:

We must dare to teach so that we can continue to teach for a long time under conditions that we know well: low salaries, lack of respect, and the ever-present risk of becoming

prey to cynicism. We must dare to learn how to dare in order to say no to bureaucratization of the mind to which we are exposed every day. We must dare so that we can continue to do so even with it is so much more materially advantageous to stop daring. (1998, p. 3)

Teacher educators told stories of their past teachers, how they helped them with purchasing textbooks and gave private lessons. Elizabeth reflected that the elementary school teachers didn't really make much money, but they were dedicated professionals nonetheless.

Estriana's philosophy also demonstrated her passion for teaching: I hear this from the students all the time that I seem to have this drive and this energy once I step into the class. No matter the type of day I am having, even if it's a bad day, once I enter that door and see my students, I'm good I am ready to go.

Teacher educators teach with an act of love, knowing all too well the struggles of their education and practice. Yet still they are motivated by their love and passion for teaching and learning. Darder's (2001) *Reinventing Paulo Freire* draws on two memorable quotes of Freire signifying the revolutionary power of teaching as an act of love. "Love is an act of courage, not fear . . . a commitment to others . . . and the cause of liberation" (1970, p. 78), and:

It is impossible to teach without the courage to love, without the courage to try a thousand times before giving in. It is impossible to teach without forged, invented, and well thought out capacity to love. (Freire, 1998)

Estriana teaches with courage, love, and passion. Based on her educational experience, she wants to impact change. She shares her experiences with her students in order to motivate them. She stated, "Students will come to the profession with a low perception of self, and as a teacher educator she needs to impact their thinking. It doesn't matter where you come from; it's how you make use of your opportunities."

Rosina also advocates that students are to take a position for what is right. Freire (1998) declared that education has never been neutral, and for that reason educators must declare their

position on social and political issues. He stated, “Education never was, is not, and never can be neutral or indifferent. I cannot be a teacher if I do not perceive with ever greater clarity that my practice demands of me a definition about where I stand” (pp. 91-92). Bubbles shared similar perspectives to her colleagues and said teachers need a forum to share their best practices and start working on taking their position where that is concerned.

Jane is not only interested in developing critical thinking as she stated,

I like to engage students in critical thinking about the material, but for me it’s never about the raw facts but how students will relate to what they will encounter in the classroom. My role as an educator is very critical in my presentation to my students. It’s not just about the content but more so the transformation that should come having engaged with the content.

Here, she articulated a broader perspective, which is transformation. She noted that a major part of her students’ education should involve self -reflection and contribution. Giroux (1988) spoke of teachers as intellectuals; I connect his concept with Freire’s (1973) idea of “critical transitivity,” where he stated that a fanaticized consciousness occurs when we do not move from “naïve transitivity” (lacking worldly experience) to “critical transitivity” (ability to perceive the challenges of a particular and take action, developing agency). Giroux noted that teachers are transformative intellectuals, and all human activity requires thinking (p. 125); in a transformative curriculum, teaching is not seen as “teacher proof,” defining the role of the teacher against a set of guidelines.

Lafieth wants to foster a classroom environment where people care for each other. She stated:

I want to bring the climate where people can be real and not be judgmental of each other. So I pay a lot of attention to how they [students] respond to each other. So if person becomes isolated even within a group, I pay attention to that and listen for when somebody is trying to say something and there is snickering. I look of for those behaviors.

Love, humility, faith, mutual trust, hope, and critical thinking are the necessary qualities that undergird Freire's pedagogy (dialogue). Love is not only an essential quality of dialogue, but also "dialogue itself." Freire sees dialogue as an instrument for revolution, as a commitment to giving voice to all people, and thus an act of love (Freire, 2009). To engage in dialogue one must recognize that he, along with everyone else, is capable of making an error; we are not perfect, and it is through dialogue with others that learning takes place. Rabina expressed, "I want a classroom that is safe, where people feel safe to express themselves in a way that is acceptable and not hurting people's feelings." Reflecting on how she was educated, she stated, "I don't want to be the kind of teacher who drives fear, because the teacher who drives fear will have students who will not speak. I want students to expose themselves to me." I connect Rabina's quote to Freire's notion of dialogue. He maintained, "Dialogue is the encounter between men, mediated by the world, in order to name the world. Thus, dialogue cannot occur between those who deny other men the right to speak their word and those whose right to speak has been denied" (p. 76). The banking education model silenced the dialogue between teacher and student, thus stifling their ability to impact their own learning and, by extension, the world in which they live.

Despite the rigorous nature of the educational background framing the roots of these teacher educators, they are proud. Their past teachers demonstrated a passion and dedication towards teaching, and this is evident in how they have developed as future educators. Estriana said:

I really enjoyed the fact that I was able study in Jamaica at all levels. I am very proud of that. In the early years however, I never saw myself becoming a teacher, and I never saw myself achieving a Ph.D. I was very quiet, my community was rural, and what I consider to be deep rural, and so the classroom facilities were not the best based on what I come to know now and what it should be, but the teachers were very caring.

The Teacher Educator's Classroom

Four types of classrooms were observed: the innovative, facilitative, structured, and consultative. The innovative, facilitative, and consultative classrooms focused on preparing student teachers for the microteaching and teaching practicum experience, while the structured classroom focused on teaching Action Research which is one of the pedagogical components of the teacher education program.

In the facilitative microteaching classroom, students observe Lafieth demonstrate an activity, after which students reflect on what was done and plan their own lessons. In the microteaching model, the steps included: observe, question, discuss, reflect, plan, and including real life experiences, Rabina also shared her teaching experience with the class and gave feedback. Microteaching is part of the teaching practicum this has been used as a training model since the 1960's where students prepare a short lesson and present to their class, which is then evaluated by the teacher. Teacher educators have, however, made their unique changes to this model over the years.

In the consultative classroom, teacher educators prepared their lesson plans, and before they do their actual teaching practicum, the plan is discussed. Rosina taught this class and used the following steps: students review classroom resources in groups to assist them with planning lesson activities; teacher and student review the lesson plan; teacher asks critical questions; teacher and students evaluate, students then make adjustments along the way based on feedback from the teacher.

The innovative microteaching classroom presented similar steps to the microteaching practice models of the 1960s (Schon's Reflective Model). It included: students teaching for 30 minutes, self-evaluation, critical questions (teacher), reflection (students and teacher), feedback

(both students and teachers), inclusion of real life experiences (student and teacher), and evaluation.

It presented a unique perspective, however, to the microteaching models of the 1960s, as it incorporated a unique approach developed by two teacher educators. Bubbles noted,

One day I looked at the instrument that is used to assess students practice, and I said I must figure out a way to improve this. I wanted the students to see what they were assessed for and compare it against what they are doing.

She shared this idea with her colleague, Winnie, who then wrote a paper, “Letters to Teachers.”

She said:

It focuses on strategies to promote learning in the classroom, and I have incorporated this into the microteaching classes. I have recently added another letter “C” to emphasize how the teacher should communicate with his/her student. The article “Letters to Teachers” came out of a dialogue with another teacher [Bubbles].

They both use this approach in their microteaching classes to help students plan and reflect on their lesson. I connect this to developing postcolonial agency, where teachers are creating a space from which to examine their own ways of thinking and knowing together, developing the power to take action and to challenge dominant forms of knowledge, thus creating a language of possibility (Giroux, 1988) to impact the way they think and act. Essentially, postcolonial agency is the active initiative to influence change that is reflective of developing new teacher identities to influence teacher preparation in Jamaican context.

I also see a connection to Bhabha’s notion of the “third space,” which he states occurs out of the struggle of the colonized attempting to define their cultural identity in a hybrid space, working towards new possibilities. In teacher-training institutions, teachers work in hybrid spaces, both the traditional ways of teaching and new ways adopted from the West. Winnie and Bubbles are two teacher educators expected to follow the written curriculum to prepare teachers. A “third space” is evident when teacher educators are reflecting, questioning, and challenging

what is given to them. They carve a new identity in their teacher preparation practice, in which is the teacher is a change agent. Bubbles demonstrated this by reflecting on the evaluation instrument she was given to assess students and was able to transform her teacher preparation practice along with her colleague, Winnie. I argue that two processes are at play in the “third space;” first is an awareness of teacher identity, where the teacher is cognizant of the need for change, and second, an active initiative resulting in what I term postcolonial agency. How can this be translated to the preparation of teachers?

In Rabina’s structured classroom, she used problem solving and questioning to assist students to understand the concept of design in research. She began her class by reflecting on the previous lesson, by posing questions to students. For example:

Rabina: Okay. Last week we were talking about research and all kinds of things. Based on what we jotted down, just remind me of some of the things we explored last time.

Student: In general, Miss?

Rabina: Tell me. I won’t tell you I remember what we spoke about. Just tell me some things that came out last time.

After this, she then develops the lesson centered on activities/tasks where teacher and student problem solve. Rabina gave two tasks for students to solve; one was for them to think about the word “design” in whatever context they have heard it and use it in a sentence or phrase. From the two tasks given, Rabina and her students worked together until a solution was achieved. Here is how she achieved this:

Rabina: Okay, I am going to be giving you two tasks. We know that our course is called Classroom Action Research, but it doesn’t mean we are going to be so limited in exploring the whole idea of research and just focus on Action Research. Today we are focusing on some other research designs. Now I have just used the term design; I want you to think about the word design in whatever context you have heard it or used it, and I would like you to put it in a sentence or phrase. First of all, look at the word design and I want you to tell me what the word design means to you. In any way you can think of it,

because you might have different experiences with that word, and I want to hear how you are thinking about it.

[A student responded softly] and Rabina said, “Anything you want to tell me?”

Student (softly): Design is a word to do something.

Rabina: Okay, that is your take on it. [Rabina laughs.]

Class: [The entire class laughed at the answer the student gave.]

Rabina : Okay, with that said, design is a word to do something, anybody else? [Rabina laughs.]

Student: Design is a way to create something.

Student: Coming with ideas or ways to create something.

Student: A style or layout, a sketch.

Student: Customization.

Rabina models critical thinking skills to her students in this classroom by using a problem-solving approach in which she prepares students to think and teach critical thinking in their classrooms. Problem-solving approaches are synonymous with developing critical thinking skills. It is often confused, however, with problem-posing modules, as they both engage students in critical thinking. Ira Shor (1987) highlighted the distinction between the two and posited that problem solving involves developing a set of competencies corresponding to specific skills. These competencies have a direct relationship with reality; specific instructions are introduced to students, and strategies for solving the problem are developed by the teacher. In contrast, problem-posing education entails the identification and analysis of the problems of reality as central to the curriculum. The teacher’s role is not to transmit knowledge, but to engage students in their own education by engaging them in critical thinking about their reality. The purpose is not to find solutions for students but to involve them in searching and creating alternatives.

In describing the teacher educators' classrooms, four roles of the teacher educator are evident: In the innovative classroom, the teacher is the developer and initiator; in the modeling classroom, the teacher is the doer and facilitator; in the structured classroom, the teacher is reflective and is a problem-poser; in the consultative classroom, the teacher is an advisor. Essentially, the overall objective is to encourage students to become critical thinkers in an effort to develop their own ways of teaching and knowing. In the focus group session, teacher educators stated they did this through self-evaluation, questioning, guiding, and reflection. Lara said that in her institution the goal is to get students to think critically. Winnie also noted that they use questioning as a means of getting students to think and reflect on their planned lesson. Rosina also explained that in her consultative classroom, her objective is to question students so they can make a connection to what they are doing.

Another aspect of their classroom is the teacher as a change agent. In reflection, teacher educators shared their concerns about microteaching sessions being connected to teaching "real students" and not peers. They noted that when students practice to teach to their peers, it resembles role playing; personal biases comes into play and the level of maturity of their peers interferes with their ability to critique. Though the Early Childhood Education Programs connect their microteaching to practicing schools, the secondary program does not do this and wants to adopt that approach.

Teacher educators would also like to incorporate a model classroom for their students where the purpose is to develop their practice. This, Jessie believed, would develop the teaching culture. Using students from outside their specialist area as peer assessment in microteaching sessions would be beneficial. These teacher educators have now articulated perspectives view on

what they want their teacher preparation class to look like in the future. Hence, a description of their classroom practice would look somewhat like this:

Microteaching

Teacher as facilitator
 Self-evaluation (students)
 Reflection (students and teachers)
 Questioning (problem solving & critical questions)
 Feedback (students and teachers)
 Drawing on real-life experiences
 Evaluation (teacher)

The Educative Experience

Model classroom
 Microteaching practice connected to practicing schools
 Microteaching (use student peers from outside their specialist area)

Types of Classrooms & Roles

Innovative (teacher as developer/initiator)
Facilitative (teacher as doer)
Structured (teacher as reflective and problem poser)
Consultative (teacher as advisor)

Summary

In this chapter, I discussed the findings on the research questions, providing answers to the central question: How do teacher educators see themselves in their practice?

1. What do teacher educators understand to be the impact of colonization on education and their teaching (teacher education)? How do they evaluate this?
2. How do teacher educators describe their education? How does this impact their teacher education practice?
3. How do teacher educators describe their practice?
4. What does this practice look like?

Teacher educators recognize that there is a positive impact of colonial education, and it had its place in framing their thinking. They do believe, however, that they have evolved by adopting student-centered approaches and constructive classrooms. The rationale is to break the

oppressive pedagogy (banking education model) imposed upon them by the colonizer. The banking education pedagogy stifled their creativity, fostered dependency, and limited freedom. Thus, for them to achieve liberation in the classroom is for them to adopt a pedagogy where students and teachers play an active role in the teaching and learning process. I question, however, does the adoption of constructive classrooms promote this liberation, articulated by teacher educators? Education and teacher education are framed in a disempowering society; are teachers articulating a much broader perspective of what it means to be free? If so, how is this to be enacted in their teacher preparation classes? bell hooks noted that teacher preparation is not framed on critical pedagogy; it evolves from the individual. There were teacher educators exhibiting the characteristics of critical pedagogues, demonstrated through their passion and dedication for teaching. Freire spoke of the concept “dare to teach”; teacher educators echoed in their stories on how they were educated the struggles they encountered, but it was their own teachers who provided for them, even though conditions were bad and salaries were low. Though teacher educators prepared students to develop the skills of a teacher, they also wanted them to be critical pedagogues. I argue the Jamaican culture represents a bicultural space, and the problems they encounter in their education such as the language problem, inferiority complexes, inequality, competition, are the result of their navigating in a space framed by the dominant culture.

Teacher educators do not see themselves as transmitters of knowledge; they are facilitators within the process, where they construct knowledge with their students. Their goal is to prepare students to be critical thinkers so they can enact in their own classrooms. They also seek to prepare quality teachers based on the professional agenda, taking place globally. I argue, though teachers have evolved from the banking model the objective was liberation,? they are still

not liberated as they continue to adopt Western approaches. Hence, unique approaches in their context are sparse. There are teacher educators, however, who are taking steps to make changes in their practice. I connected this to postcolonial agency and Bhabha's notion of third space.

The four classrooms observed: innovative (teacher as developer/initiator), facilitative (teacher as doer), structured (teacher as reflective and problem poser), and consultative (teacher as advisor) reflected the educational shift and the change in pedagogy. Teacher educators had hopes of redesigning their classroom to connect to real experiences. I connected this to Giroux's notion of teachers as transformative intellectuals. Teacher educators recognize that there are issues with their practice, and they are working to improve this.

Conclusion

The impact of colonialism has shifted the focus of education being framed on the British model (banking education) to the use of student-centered approaches. This is en route to breaking the cycle of the oppressive pedagogy (banking education) by preparing students to be critical thinkers and is in contrast to the banking education model the colonizers imposed that stifled any form of independent thinking by the students. Teacher educators see themselves as moving from being authoritative and closed, to now being facilitative and open. This is framed on the constructivist philosophy, where the objective is to develop critical thinkers. Though there is a pedagogical shift, however, teaching approaches in this context are not unique, as this shift is in tandem with the move taking place globally. The presence of the colonial authority is physically erased, but a new form of colonialism is at work (neocolonialism), an indirect form of power which has influence over a nation determined to achieve political independence but still in economic dependency. Teacher preparation approaches in Jamaica are sparse, and they have

responded to the current trends in education taking place globally, using the United States as a benchmark to rationalize their teacher preparation practice. They have adopted the use of professionalization standards for educators, the licensing of teachers, and have developed standards that are consistent with the global perspective.

Though it is expected that teacher educators prepare student teachers to be professionals in the classroom and to teach critically, teacher educators articulate a broader perspective, that is, critical pedagogy. This is evident in the goals and the type of classroom environment they foster. How this is translated to teacher preparation, however, is more implicit than explicit, as teacher preparation models are not framed on critical pedagogy. Despite their educational struggles, teacher educators demonstrate pride, resiliency, and a passion for teaching. Their educational roots have influenced their vision for their students. Essentially, their overall goal for their students is to develop that same passion and drive for teaching.

There is also evidence of teacher educators developing what I term postcolonial agency, framing and acting on their ideas in the classroom. They have also shared their hopes of redesigning their teacher education practice to include a model classroom for their student teachers to develop who they are as teachers. They want to connect microteaching classes to practicing schools, where students are exposed to the real experience at the beginning of their initial practice. Finally, colonialism has framed the roots of these educators, but there are signs of them moving in a direction with hopes of transforming their classrooms.

Implications

For teacher educators. An understanding of the impact of colonization on the education system is a necessity, because students who are educated in this context are the product of a

complex society/culture framed on colonialism. Developing critical consciousness then becomes a necessary component when preparing students for this context. Students' understanding of the context in which they will practice is critical; without this notion of criticality, their ability to become transformative intellectuals will be lacking.

For researchers in the postcolonial context. Researchers from the postcolonial context need to understand the complexities of their role as researchers, given the fact that history has been constructed for them by the colonizer. Under colonialism, the voices of the colonized were silenced, and so their stories were told against the backdrop of a Western view of history. Because history was being told from Western theories and research-based knowledge, postcolonial researchers became outsiders hearing their stories being told (Smith, 1999). For the voices of the colonized to be heard, researchers from this context need to problematize their lives and experiences by drawing on their own experiences, in an effort to position themselves as "insider." By doing so, they shape the views of the colonized own history, and issues unique to the context. An understanding of critical pedagogy is also important as it assists with critical transformation of a society which was otherwise "voiceless."

An understanding of postcolonial perspectives is significant to researching colonized people, as it creates a consciousness for equity, an understanding of culture, and social justice, which are key to understanding a society shaped by oppression.

Recommendations

- Based on the disempowering context in which teacher educators live, teacher education should be connected to a social justice agenda.
- A forum for teacher educators to share their experiences and best practices should be encouraged.

- Some teacher educators said they did not know how to use constructive approaches; formal training in using these approaches should be included.
- Connecting teacher education practice to the community so students develop a thorough understanding of the context in which they live. An understanding of what it means to live in a bicultural space is necessary in the teaching and learning environment.

The goal of education reform in Jamaica is to compete with the global marketplace by producing a workforce to meet the society's demands for high performance. To attain this goal, high professional standards and greater expertise is needed on the part of the teaching force. Thus, teacher preparation should focus on developing teaching standards and dispositions for students to teach in diverse communities (Jamaica Teaching Council, 2010). Though the objective of the reform is to compete in the global market place, teacher educators must understand that their context differs socially, economically, politically, and culturally from their counterparts. The society is framed on oppression, and so there are problems that are unique to this context, which cannot be alleviated based on performance standards. Including a social justice framework is also beneficial, as it develops the consciousness in students to transform the society in which they will practice.

What I Learned From Doing This Dissertation

As a graduate student learning about research, it seemed almost foreign or disconnected to me, even though I understood the theoretical underpinnings. It was not until I got my feet wet in the process that research became a reality. This research opened my eyes to issues that I would take for granted living and working in the postcolonial context which could otherwise be interpreted by research. I have come to realize that multiple theoretical perspectives can be used to explain the lived experiences in this context. An understanding of postcolonial theory opened my eyes to understanding the complexities of a society once colonized by the British. On another

note, pursuing studies in the United States positioned me as an outsider, being the only Jamaican in my classes. My research, however, gave me the power to have my voice heard in the conversation of a group otherwise seen as dominant. It provided me with the opportunity for students and professors to know about teacher education in Jamaica. I remember my advisor saying to me in the first year of the program, “You must carve your trajectory as a graduate student.” I feel as though I have done that, as I want to become a researcher who channels the voices of oppressed people.

References

- Altbach, P. G., & Kelly, G. P. (1978). *Education and colonialism*. New York, NY: Longman.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (1989). *The empire writes back: Theory and practice in post-colonial literatures*. New York, NY: Routledge.
- Association of Teacher Educators. (2008). Standards for teacher educators. Retrieved from <http://www.ate1.org/pubs/uploads/tchredstds0308.pdf>
- Bacchus, M. K. (1994). *Education as and for legitimacy: Development in West Indian education between 1846 and 1895*. Waterloo, ON: Wilfred Laurier University Press.
- Bailey, E. (2007). *Teacher education in a post-colonial context: A phenomenological study of the experience of Jamaican teachers' college lecturers*. (Doctoral dissertation, University of Massachusetts). Retrieved from <http://scholarworks.umass.edu/dissertations/AI3254932>
- Baker, B. (2009). *New curriculum history*. Boston, MA: Sense Publishers.
- Bhabha, H. K. (1994). *The location of culture*. London, UK: Routledge.
- Bartlett, L. (2005). Dialogue, knowledge, and teacher-student relations: Freirean pedagogy in theory and practice. *Comparative Education Review*, 49(3), 344-364.
- Beyer, B. K. (1990). What philosophy has to offer to the teaching of thinking. *Educational Leadership*, 47(5), 55-60.
- Bogdan, R. C., & Biklen, S. K. (1982). *Qualitative research for education: An introduction to theory and methods*. Boston, MA: Allyn and Bacon.
- Burbules, N., & Berk, R. (1999). Critical thinking and critical pedagogy: Relations, differences, and limits. In T. S Popkewitz & L. Fendler (Eds.), *Critical theories in education* (pp. 45-65). New York, NY: Teachers College Press.
- Cesaire, A. (1972). *Discourse on colonialism*. New York, NY: Monthly Review Press.
- Childs, P., & Williams, P. (1997). *An introduction to postcolonial theory*. London, UK: Prentice Hall.
- Dahlstorm, L., Swarts, P., & Zeichner, K. (1999). Reconstructive education and the road to social justice: The case of postcolonial teacher education in Namibia. *International Journal of Leadership in Education*, 2(3), 149-164.
- Darder, A. (2002). *Reinventing Paulo Freire: A pedagogy of love*. Boulder, CO: Westview Books.

- Darder, A. (2012). *Culture and power in the classroom: Educational foundations for the schooling of bicultural students*. Boulder, CO: Paradigm Publishers.
- Darling-Hammond, L. (2006). Constructing 21st-century teacher education. *Journal of Teacher Education*, 57(3), 300-314.
- Davis, R. (2004). *Task force on educational reform Jamaica: A transformed education system: Final report*. Kingston, JM: Jamaica Information Service. Retrieved from <http://www.dbdb.net/EducationTaskForce.pdf>
- Delpit, L. D. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review* 58(3), 280-298.
- Dimitriadis, G., & McCarthy, C. (2001). *Reading and teaching the postcolonial: From Baldwin to Basquiat and beyond*. New York, NY: Teachers College Press.
- D'Oyley, V., & Murray, R. (1979). *Development and disillusion in third world education with emphasis on Jamaica*. Toronto, CN: Ontario Institute for Studies in Education.
- DuBois, W. E. B. (1994). *The souls of Black folk*. New York, NY: Random House.
- English as she is mis-spoke. (1988, July 16). *The Economist*, 308, 16.
- Flyvbjerg, B. (2001). *Making social science matter*. Cambridge, UK: University Press.
- Freire, P. (1973). *Education for critical consciousness*. New York, NY: Continuum Publishing Company.
- Freire, P. (1998). *Pedagogy of freedom, ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield Publishers.
- Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare teach*. Boulder, CO: Westview Press.
- Freire, P. (2009). *Pedagogy of the oppressed*. New York, NY: Continuum Publishing.
- Freire, P., & Araújo Freire, A. M. (1997). *Pedagogy of the heart*. New York, NY: Continuum International Publishing Group.
- Freire, P., & Macedo, D. (1995). A dialogue: Culture, language and race. *Harvard Educational Review*, 65(3), 377-402.
- Giroux, H. A. (1988). *Teachers as intellectuals*. Granby, MA: Bergin & Harvey.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.

- Howe, K. R. (1998). The interpretive turn and the new debate in education. *Educational Researcher*, 27(8), 13-20.
- Imig, D. G., & Imig, S. R. (2006). What do beginning teachers need to know? An essay. *Journal of Teacher Education*, 57(3), 286-291.
- Jamaica Teaching Council. (2010). *Draft professional standards for educators in Jamaica*. Retrieved from http://www.moec.gov.jm/HR%20Modernisation/index_2.shtml
- Kauchak, D., Eggen, P., & Carter, C. (2002). *Introduction to teaching: Becoming a professional*. Upper Saddle River, NY: Pearson Education.
- Kincheloe, J. L. (2004). The bizarre, complex and misunderstood world of teacher education. In J. L. Kincheloe, A. Bursztyn, & S. R. Steinberg (Eds.), *Teaching teachers: Building a quality school of urban education*. New York, NY: Peter Lang.
- Kincheloe, J. L., & Steinberg, S. (1998). Lesson plans from the outer limits: Unauthorized methods. In J. L. Kincheloe & S. Steinberg (Eds.), *Unauthorized methods: Strategies for critical thinking*. New York, NY: Routledge.
- Krathwohl, D. R. (1998). *Methods of educational research: An integrated approach* (2nd ed.). Long Grove, IL: Waveland.
- Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.
- Lincoln, Y., & Guba, G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Liston, D. P., & Zeichner, K. M. (1991). Traditions of reform in U.S. teacher education. In *Teacher education and the social conditions of schooling* (pp. 1-36). New York, NY: Routledge.
- Lopez, A. (2001). *Posts and pasts: A theory of postcolonialism*. Albany, NY: SUNY Press.
- Lorde, A. (1979). *The master's tools will never dismantle the master's house*. Comments at the Personal and Political panel, Second Sex Conference. In C. Moraga & G. Anzaldúa (1981), *This bridge called my back* (pp. 98-101). New York, NY: Kitchen Table of Women Color Press.
- Lynn, M., & Smith-Maddox, R. (2007). Preservice teacher inquiry: Creating a space to dialogue about becoming a social justice educator. *Teaching and Teacher Education* 23, 94-105.
- Marlowe, B. A., & Page, M. L. (1998). *Creating and sustaining the constructivist classroom*. Thousand Oaks, CA: Corwin Press.

- Meditz, S. W., & Hanratty, D. M. (1987). *Caribbean islands: A country study*. Washington, DC: U.S. Library of Congress. Retrieved from <http://countrystudies.us/caribbean-islands/22.htm>
- Middlehurst, R., & Woodfield, S. (2003). *The role of transnational, private, and for-profit provision in meeting global demand for tertiary education: Mapping, regulation and impact. Case Study: Jamaica*. Vancouver, CN: Commonwealth of Learning.
- Miller, E. (n.d.). *Educational reform in independent Jamaica*. Retrieved from <http://www.iacd.oas/interamer/Interamerhtml/millerhtml>
- Miller, E. (1990). *Jamaican society and high schooling*. Kingston, JM: Institute of Social and Economic Research.
- Miller, E. (2000). *Teacher development in the 1990s*. Kingston, JM: Institute of Education Annual School and College Educational issues and trends in the Commonwealth Caribbean.
- Miller, M. J. (2009). Talking about our troubles: Using video-based dialogue to build preservice teachers' professional knowledge. *The Teacher Educator*, 44, 143-163.
- Nixon-Ponder, S. (1995). *Using problem-posing dialogue in adult literacy education. Teacher to teacher*. Kent, OH: Kent State University Ohio Literacy Resource Center.
- O'Loughlin, M. (1990, April). *Teacher's ways of knowing: A journal study of teacher learning in a dialogical and constructivist learning environment*. Paper presented at the Annual Meeting of the American Educational Research Association, Boston, MA.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Newsbury Park, CA: Sage.
- Pryce, J. T. (1997). Similarities between the debates on Ebonics and Jamaican. *Journal of Black Psychology*, 23, 238-241.
- Said, E. (1979). *Orientalism*. New York, NY: Vintage Books.
- Seeba, M. (1996). London Jamaican: Language systems in interaction. *Language*, 72, 426-427.
- Shor, I. (1987). Educating the educators: A Freirean approach to the crisis in education. In I. Shor (Ed.), *Freire for the classroom: A sourcebook for liberatory teaching*. Portsmouth, NH: Boynton/Cook Publishers.
- Sleeter, C. E. (2005). *Unstandardizing curriculum multicultural teaching in the standards-based classroom*. New York, NY: Teachers College Press.

- Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London, UK: Zed Books.
- Sullivan, C. Speech 214 - Rhetoric of Reggae Jamaican Patois. Retrieved from <http://debate.uvm.edu/dreadlibrary/sullivan.html>
- University Council of Jamaica. (2011, June). *Proposed standards for university colleges in Jamaica*. Kingston, JM: Author.
- Viruru, R. (2005). Postcolonial theory and the practice of teacher education. In S. Ryan & S. Grieshaber (Eds.), *Practical transformations and transformational practices: Globalization, postmodernism, and early childhood education, advances in early education and day care* (Vol. 14, pp. 139-160). New York, NY: Elsevier.
- Zeichner, K. M. (2003). The adequacies and inadequacies of three current strategies to recruit, prepare, and retain the best teachers for all students. *Teachers College Record*, (105)3, 490-519.

Appendix A

Consent Letter

JUNE, 2011

You are invited to participate in a research project which critically explores the teaching experiences of teacher educators in Jamaica. The goal of the project is to give teacher educators the opportunity to share their experiences about teacher preparation. This project will be conducted by Hope Mayne, a doctoral student from the Department of Curriculum and Instruction at the University of Illinois at Urbana-Champaign. It will be supervised by my Advisor Dr. Susan Noffke at the University of Illinois at Urbana Champaign. Data collection will commence June –August 2011.

In this project, I will conduct a focus group for 90 mins. with teacher educators and possibly teacher trainees to discuss the purpose of the research. I will conduct a 30-60 min. interview session with a selected group of teacher educators and observe their practice for at least 60- 70 mins. Focus groups interviews and observations will be audio-taped with your permission. I will look at any resources used in class such as plans, syllabus, or instructional material. The audiotapes and all other information obtained during this research project will be kept secure. The audiotapes will be kept in a locked file cabinet and will be accessible only to project personnel. The audiotapes will be transcribed and coded to remove individuals' names and will be erased after the project is completed.

I do not anticipate any risk to this study greater than normal life and I anticipate that the results will contribute to ongoing efforts to understand how teachers are prepared to teach in the Jamaican context. It will also contribute to research on teacher education in Jamaica and provide a platform from which teacher educators can speak about their experiences about teaching and learning in Jamaica. The results of this study will be used for a dissertation, a scholarly report, a journal article, and conference presentation. In any publication or public presentation, pseudonyms will be substituted for any identifying information.

Your participation in this project is completely voluntary, and you are free to withdraw at any time and for any reason without penalty. Your choice to participate or not will not impact your work as a teacher educator. You are also free to refuse to answer any questions you do not wish to answer. You will receive a copy of the research results after this project is completed.

If you have questions or need clarification on anything relating to this study, please contact Hope Mayne, College of Education, Curriculum and Instruction, University of Illinois, Champaign, IL 61820, (Tel) 217-721-7923, email hmaynester@gmail.com or Professor Susan Noffke at s-noffke@illinois.edu or 217-333-1670.

Sincerely,

Hope Mayne

I have read and understand the above information and voluntarily agree to participate in the research project described above. I have been given a copy of this consent form.

Signature

Date

I do agree to have the interview audio taped for the purposes of transcription.

Signature

Date

I do agree to have the focus group audio taped for the purposes of transcription.

Signature

Date

I do agree to have the observations audio taped for the purposes of transcription

Signature

Date

If you have any questions about your rights as a research participant please contact Anne Robertson, Bureau of Educational Research, 217-333-3023, or arobrtsn@uiuc.edu or the Institutional Review Board at 217-333-2670 or irb@uiuc.edu

Appendix B

Interview Protocol

BACKGROUND QUESTIONS

1. How many years have you been teaching? How many of these years have been focused on teacher preparation?
2. Why did you choose teaching as your career path?
3. Tell me a little bit about your qualification. Where did you receive your training?
4. Describe to me the type of teacher training you received?
 - Curriculum
 - Pedagogy
 - Interactions with your teacher
5. What courses/subjects do you teach?
6. Can you describe to me your first teaching experience? What stands out in your mind?
7. Describe your Role as a teacher educator

Biographical Piece (Who am I?)

1. Tell me a story which best captures how you were educated, you can reflect on the primary school, high school or tertiary experience. I know you might have lots of stories to tell but I would like you to focus on the classroom teacher and instruction, classroom environment. What stood out in your mind about the teaching and learning environment at the time?
2. In what ways does your story/experience influence or does not influence the way you teach?
3. Now tell me a story which best describes how you educate, in relation to how you teach/prepare teachers. In essence which story best describes who you are as a teacher educator?

Description of Practice

4. Describe what you see as the major challenges preparing teachers for this context
5. Briefly discuss your goals for teacher education
6. Do you see yourself making any changes, or contributions to the field? Discuss these changes and contributions if any? How do you see these changes as beneficial?

Impact of Colonialism

7. As you already know teacher education in Jamaica has its foundation in the British system/ colonialism principles (Teacher-Centered Model). What do you understand to be the impact of this on the students you train? And how do you evaluate the impact this has made on education/teacher education? How Does it or does Not impact on your practice?
8. How do you see teacher education evolving today? Describe significant differences (**IF ANY**) that you have seen or not seen based on your experience.

Teacher Educators Classroom

9. Tell me a story which best captures how you relate to the students you teach?
10. How would you describe your interaction, engagement, talk, with your students?
11. Describe your goal for the students you are preparing to teach? What are your expectations?
12. Describe your approach when preparing teachers for this context. Why is this approach appropriate? Describe the sort of approach you would want your students to adopt in their practice. Why is this important?
13. What are some difficult or challenging issues in your teacher preparation classes? Do you feel comfortable engaging these issues with your students? Are there issues that you do not feel comfortable discussing? If yes Why? If no why?
14. You gave me brief accounts of your educational and teaching experience. Do you reflect or share your experiences in your teacher preparation classes? If so describe how you do this? Do you include the experiences of the students as well? What do you hope to gain from the sharing of teaching experiences?
15. Discuss with me the sort of classroom environment you foster with the students you teach.
16. How would you describe the students you teach? You can focus on their teaching practice in the schools, attitude toward the profession etc.? How would you evaluate what they do on teaching practice?

Appendix C

Observation Schedule

Classroom Observation

- Nature of classroom interaction – who dominates/power relation, collaborative participation between teacher and student acknowledging contradictory view points
- Classroom environment- How are desks and chairs arranged (design of the classroom)
- Resources incorporated in the teaching and learning environment
- Sharing of experiences between students and teacher
- Teacher and student reflecting on reality
- Authentic learning
- Teaching approach
- Teaching philosophy
- Teachers objective
- Teaching and learning strategies
- Role of the teacher
- Student participation

Appendix D

Sample Focus Group Protocol

Teacher Educators Focus Group

ICE BREAKER & LIGHT REFRESHMENTS

INTRODUCTION

Thank you for being here today, my name is _____ and I am going to lead this focus group. With your consent, this focus group will be audiotape and last for at least 90 mins. I am a doctoral student and as part of my research project, I have invited you to participate in this focus group. It is designed to garner your perspectives and understanding on the topic Dialogue for Critical Thought in the Preparation of Teachers. Information from this study will be used to enhance research in teacher education in Jamaica and serve as a platform on which to inform our practice.

I want to thank for being here and giving me the opportunity to learn from your unique and invaluable experience and knowledge about teacher preparation. What you have to say, and your critical thought about the issues and challenges you face in teacher preparation, are very important to the purpose of this study.

There are no right or wrong answers and I hope you'll feel comfortable sharing your point of view freely today. I really want to hear about each of your experiences and perspectives, so I encourage you to feel free to respond and add to each other's comments today. I want to get a holistic picture of your ideas on this important educational practice.

I have been a teacher educator for 10 years and coming together in this forum with you, gives us a chance to dialogue and critically discuss together our perspectives, accomplishments, and the struggles we face in critically preparing teachers

Do you have questions about the study or the focus group?

CONSENT REQUEST

Your rights as research participants and your confidentiality are very important to me, and there is some information I am required to review with you. I will proceed by discussing the consent form.

This consent form explains the purpose of the study and how the information you share will be used. We will tape record our discussion for transcribing. To protect your confidentiality, the notes, audiotape, and transcription of the focus group will be kept in a locked file cabinet. Once the data analysis has been completed, the audiotapes will be erased and the notes and transcriptions will be shredded.

Data gathered will be used for my dissertation research and future publications associated with this research only. No identifying information will be contained in any reporting of the results and there will be no way to link any statements you may make back to you.

I want you to know that your participation in this focus group is completely voluntary. You are under no obligation to participate and are free to **NOT** answer any of the questions.

Today's focus group will last approximately 90 minutes and you may leave at any time. Your choice to participate or not will not impact your status at the university.

Do you have any questions about your participant rights? If you agree to participate in the focus group, please sign the consent form. Thank you.

Thank you for your patience – now I can hear from YOU!

First, I would like to have some basic information about each of you. Could we just go around and tell me your name, subjects you teach, years of experience teaching, and how would you describe your teaching experience over the years?

FOCUS GROUP QUESTIONS

- 1) In what way/ways do you prepare student teachers to develop their “OWN” unique way to present content/knowledge? Developing this sense of agency, in essence the ability to think critically and contribute to new knowledge. Not merely modeling their lecturer/teacher educator but working towards who they are as teachers.
- 2) As teacher educators your ideology, philosophy about teaching and learning can be transposed in the classroom. How do you view this? In essence what are the negatives and positives of this?
- 3) The following statement has been uttered by some teacher educators,
 - “Student teachers could gain more insight about teaching and learning, if they get the opportunity to practice to teach to students who are not their peers” (real life experience). What is your opinion on this?

WRAP UP

This has been very informative. Thank you so much for your participation. If you have any questions about this research project you may contact []. The contact information is on the copy of the consent form. If you have any questions about the rights of research participants, you can contact the University of Illinois Institutional Review Board or the U of I Bureau of Educational Research. Their contact information is also on the consent form.

Do you have questions for me at this time?

I'll also be here for a while if you want to talk to me.

Thank you very much. Have a great rest of the day.

Appendix E

Profile of Jamaican Teacher Educators

Jessie

She has been teaching for over 40 years, having taught at the primary, secondary and tertiary levels. Eighteen of those years have been spent as a teacher educator. Teaching chose her and it was the job available after finishing high school. She got into it and has stayed with it, thus developing a real love and passion for the profession. She recalls her first teaching experience as intimidating, and feeling helpless as there was no one there to guide her through the process. Thus, she advocates the need for a formal induction process and mentorship to be included in Teacher Education programs. She believes her role as a teacher educator is to ensure teacher education programs have a good educational focus. That is ensuring that student teachers know how to teach and are exposed to the many different methods of teaching; also, that they know how to assess, know about learning styles, know about teaching preference, know how to manage their classrooms, things of that nature, they know how to plan a lesson and know how to write objective, overall those kinds of things.

Stacious

She is a teacher educator for the secondary level, and has been teaching for 26 years, 10 of which has been directed to teacher training. She chose teaching because she was extremely impressed with her mother's role as a parent and teacher. She views her mother as having an amazing way of teaching through the lived experiences, in other words, not merely by words, but that she really understood life and content and was able to transfer that to every day experiences, in other words, the kind of transfer that results in change. She was really impressed with her and

thought that whatever she did, it had to involve teaching because her mother was a remarkable educator. Her first teaching experience proved to be challenging but has remained with her for life. She believes her role as a teacher educator is nurturer, change agent, positive source of influence, communicator, and that she is compassionate and pushes students to succeed. She derives great pleasure from helping to get the best out of people, “That’s my greatest drive. If I can see them make a transition for the better, regardless of the degree, that gives me great satisfaction, so I approach teaching with that kind of passion.”

Bubbles

Bubbles is a teacher educator at the secondary level. She has been teaching since 1975, 37 years, 16 of which have been in teacher preparation. She chose teaching because she is a people person. Over the years she has toyed with the idea, however, of being a public health nurse. But she realized that to become a public health nurse, one must complete numerous health courses, and so she reverted to teaching. Her career in teaching began at the age of 17, following high school, and she has been striving to achieve that goal ever since. During her first years of teaching, she credits her success to having a good mentor and believes that every teacher training program should have a good mentorship program. Her role as a teacher educator is to get students out of the mode of presenting, as they tend to mimic their teacher, and also helping them to make the transition to the actual teaching where they can see that change is taking place in what they are doing.

Winnie

Winnie has been a teacher educator at the secondary level for 22 years. She entered teachers' college in 1977 at the age of 20, after completing 2 years of National Youth Service. She actually did not choose teaching, rather, she wanted to become a dietitian. She believes teaching chose her or the Lord chose her for teaching because it was while she was on her way to becoming a dietitian, having had the opportunity to do 2 years of National Youth Service in a hospital. Upon completion of those 2 years, she applied to a teachers' college because they had sent out the notices for application and her mother did not want her to keep working without training. Prior to going to college, however, she reflects on a story which made her realize she should become a teacher. "One morning as I was standing at my gate waiting for the bus to come in the country, there was a gentleman who was passing, and he stopped and looked at me and he said, 'You know when something fit somebody is so teaching fit you.'" "I was not a teacher and was not being trained as a teacher. I was merrily on my way to becoming a dietitian." Years after, she remembered that incident and realized that may have been the start, something might have dropped in her spirit. She didn't set out to be a teacher, but recognized that that was the first call, she ignored it then for awhile by pursuing the dietitian route. Then she was again told that "teaching fit her."

Elizabeth

Elizabeth is a secondary and upper level teacher educator. She began teaching in 1970, entered teacher training in 1974, and currently has 42 years in the profession. She got into teaching by sheer accident. It was in conversation with her cousin who was a teacher and a lady whom she met on and off who spoke to her about what she could do with her qualifications. She

encouraged her to go to teachers' college to pursue a business education program. In reflecting on her life, she was always teaching, she played school at home with her siblings, and if a neighbor's child came over, she would put on a concert in her community. Whenever people were getting married, she would be in charge of that as well. Her beginning years were in church, teaching Sunday school as a youngster as well. She describes her first teaching experience as her being very nervous even though she had some informal experience. She recalls being referred to by one of her assessors as being very stern and strict and also having good knowledge of the content area.

Estriana

Estriana is a teacher educator at the secondary and upper level and has been teaching since 1995, 16 of those years in teaching and 9 as a teacher educator. While being a teacher educator, she also taught in the secondary system as well. It was important for her to do so because at that time she was able to evaluate the secondary high school teachers and relate some of the situations at the teacher preparation level by reflecting on the experiences. That assisted her in shaping some of the methods/approaches she would implement, and the approaches she would use in the classroom when she was preparing the teachers.

She chose teaching because, in secondary school, she decided that she was going to be entering teachers' college. It came from the influence of a home economics teacher she conversed with at the time. She was someone who was very committed to her students, who provided the guidance that most students didn't get from their parents. For Estriana in particular, her parents weren't persons who understood the business of education, nor what one should do after completing high school. So her teacher was her mentor and she did very well in the home

economics subjects and so she applied to teachers' college. Since then, teaching has been her passion, and she has no intention of turning to anything else. She stated, "I really do love teaching so it's a drive that I have, it's a desire and I always see myself teaching because I really love to impart knowledge and to impact life in a positive way." She described her teacher training experience as one which espouses quality teaching. For her, quality teaching is "Knowing what to do when. It is knowing your content, yes, but that content has to be applied within a particular context. So in that, I would know my content, but depending on the student I have, depending on the environment I am in, I must know how to apply that content to meet the needs of those students. It also means that the interaction that they have with their students it's not just about you but catering to the needs of the students so whatever strategies you need to implement to make sure that learning takes place and your classroom is comfortable then you must implement those. It also means that there are certain ethical behaviors that you must live up to and we tend to use the broad word teacher professionalism to group that, but I pin it down to maintaining certain standards, standards as it relates to interaction with your colleagues which we refer to as teacher collegiality, our standard as to how you relate and conduct yourself with your students. So for me, teacher quality has to do with knowing your content and knowing how to use your content as well as knowing where to go and find the content that you need for the time and applying within a particular context using the right strategies to meet the needs of your students and adhering to certain ethical standards and behaviors." In the beginning years as a teacher, she credits her success to having a good induction. Estriana believes her role as a teacher educator is someone who tries to shape teachers to impact society. As she tells her students, "You have to look outside of you and think about the fact that you are impacting a life, you are molding a life for the future."

Jane

As a teacher educator at the secondary level and upper levels, Jane has been teaching for 13 years, 8 of which has been in teacher preparation. She started out as a pretrained teacher, and developed a love for the profession. She felt the desire to contribute to other people's learning and it's just something that she has been doing even without thinking. It started from her youth, just something she loved. She has not done anything else since graduating from the university. Reflecting on her first teaching experience, she enjoyed it, but questioned if what she was doing was right, as she had no formal training at the time. She believes her role as a teacher educator is to shape minds and life, so that you can shape other minds and life. She sees teaching as facilitating and, therefore, she works with her students to become facilitators of learning.

Masa

Masa is a teacher educator at the secondary and upper levels, and has been teaching for the past 19 years, 15 years in teacher education. He started from an early age, in Sunday school. He was a Sunday school teacher and liked doing it. He developed the passion for imparting knowledge from being a Sunday school teacher. In reflecting on his first teaching experience Masa remembers teaching bright students who motivated him to do well.

Heidi

As a teacher educator at the secondary and upper levels, Heidi has 27 years of teaching experience, 10 of which have been in teacher preparation. She chose teaching because she grew up in a family of teachers. Her parents, aunts, and cousins were teachers. So it seemed like a natural progression that one would be exposed to the whole idea. In addition to that, she lived in

the teacher's cottage which was adjacent to the school, so there was no escaping the whole influence of the school. Whether it was holiday or not, Heidi was always involved as her dad was always preparing timetables and persons were attending board meetings. She felt the inclination for sharing information, explaining things, helping people to understand concepts, topics that they were not familiar with. She described her first teaching experience as scary because there was the expectation of you being looked at as an experienced teacher. She believes her role as a teacher educator is to be a counselor and a mentor to students.

Lafieth

Lafieth is a teacher educator at the secondary and upper levels, and has been in the teaching profession for 23 years, 19 of which have been in teacher preparation. Initially, she did not want to teach, but because of her experience of living in a rural community and the options available to her, and teachers' perception of her and what she was able to do as opposed to what she could manage to do, then teaching became one of her options. She initially wanted to study medicine, but because of fear of someone dying, she changed her mind. There was also no one available to discuss that career option. She began her first few years of teaching as having a commitment to do her best and not to create the kind of experiences that were negative for students like the ones she had. She remembers her first time teaching at a school in an impoverished area and recalls being a bit nervous, because she did not look like a teacher and was often confused as being a student. She experienced some difficulty, but had a good cooperating teacher who gave her support. She believes her role as a teacher educator is primarily to empower students, for them to grow and to acquire the kind of confidence they need

to develop in their own perspective. She strongly believes that the “real person” is important and as long as she knows that, her students can be themselves and not put on a show.

Rabina

Rabina has been a teacher educator at the secondary and upper levels for 26 years, 10 of which have been in teacher preparation. She does not know if it was because her parents were teachers that she chose teaching as a career, but from her earliest recollections as a youth, that was her focus. She never thought of doing anything else; she began teaching right out of school at about age 17. She remembers her first teaching experience as being somewhat intimidating because she went into it young and felt that she did not get enough support from the persons who were supposed to supervise her teaching practice. Therefore, one of the things she would want to advocate for in teacher preparation is having a critical friend or mentor in the process. She believes her role as a teacher educator is to help students to grow and develop in their own ways, helping them to recognize those things they are strong in which will help them to be better. She also wants to show them the possibilities of doing those things that they are not so good at. Apart from just presenting content to students, Rabina’s major role is to help students developing the attitudes a teacher must have by being professional.

Lara

Lara is an Early Childhood educator, who has been a teacher educator for 33 years. She said she just knew that’s what she wanted to do. It was also because she had teachers whom she could emulate. She started teaching after leaving high school teaching at the grades 8 and 9 levels. Her first teaching experience was quite intimidating as the teachers she prepared to teach

were physically the same size as her, even though she was a few years older. Most of her students were not interested in classroom teaching, but eventually she got them to understand the whole aspect of teaching and learning. She believes her most important role in preparing student teachers is to emphasize to them that they should always teach with the advocacy for change in mind.

Rosina

Rosina is an Early Childhood educator who has been teaching for 36 years, 11 of which have been dedicated to teacher education. She chose teaching because as a child growing up in the country, she always admired teachers. She viewed teachers as persons to emulate, and at the time, most persons were choosing the teaching profession as a career path, and so she felt it was the natural thing to do. During the 1970s, there were few options available and because she lived in the rural community, that was the thinking at time, that she should be a teacher. She describes her first teaching experience as one she will never forget, as she had a very supportive teacher and principal who assisted her with the process. She believes her earlier years in teaching were encouraging. She related a visit from the principal. "The first time he came into my classroom and I was teaching and I stopped and I went to him and he said 'Continue. I am just watching you, I am just listening to you.' When he was finished, I got a little love note to tell me my strengths and my weaknesses. And then his wife -- at the time, she was studying at the university and every Friday afternoon she would call me on her verandah and she would go through with me what I was going to teach, and how I should do it." She believes her role as a teacher educator is to help students to develop the pedagogy that is necessary to function effectively in

the classroom and to be a mentor to them. She also sees herself as a friend and does not want students to view her as superior.

Serene

Serene is an Early Childhood educator who has taught for 40 years, 14 of which have been dedicated to teacher education. She believes teaching chose her, because from birth she has never envisioned herself doing anything else, and as a young girl growing up in rural Jamaica, people always looks at her and said “You’re going to be a teacher.” Her mother also encouraged her to be a teacher. Her first teaching experience began in the 1970s after high school, and she remembers a good mentorship experience as the other teachers showed her the rudiments of classroom management. What stood out in her mind was the respect she received from her community as everyone looked at her differently. She describes her role as a teacher educator to be a mentor for young teachers who have completed the teacher training program. Her objective is also to assist them through the experience of becoming a teacher, while sharing her teaching experiences with them.