

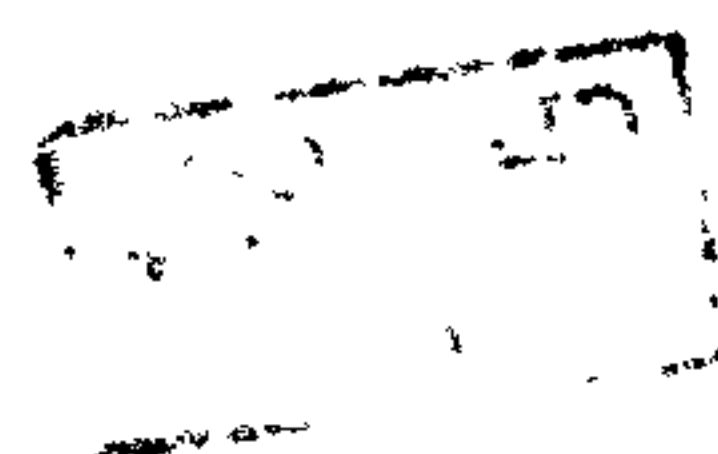
**TEACHER EDUCATION AND COMPETENCE IN AN
INTERCULTURAL PERSPECTIVE: SOME
REFLECTIONS IN BRAZIL AND THE UK**

Submitted by

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ABSTRACT

The present thesis aims to discuss the concept of competence in teacher education concerned with the preparation of teachers to deal with cultural diversity. It will focus particularly on the roles of educational theory and school experience in the development of that concept. The literature review discusses these roles as envisioned by different paradigms in education, so as to locate the study with reference to them. Emphasis is given to a critical theory approach, in which the concept of intercultural perspective is understood in the scope of the study. A parallel between two countries - Brazil and the UK - attempts to contextualise the theoretical framework developed in the preceding chapter. It will be argued that, despite considerable differences, Brazil and the UK share the challenges imposed on their educational systems by the multicultural nature of their societies. The evidence of the role of teachers' perceptions and assumptions in the perpetration of education inequality in both countries is presented, and the contributions of the intercultural approach to change the situation is discussed. A case study undertaken in a higher teacher education institution in the UK highlighted the nature of some of the constraints for the development of intercultural sensitivity in the delivery of educational theory and in the school experience component. It will be argued that the persisting net of misconceptions associated with the intercultural approach, as well as the hierarchical culture in the institution in question, represented relevant factors detrimental to the development of competence in an intercultural perspective. The extent to which they are common in teacher education institutions in Brazil and the UK would need to be addressed in further research in the area.

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CHAPTER 1: INTRODUCTION

RATIONALE, METHODS AND SCOPE OF THE THESIS

1.1 - Structure and Rationale

Politicians, academics, administrators and staff involved in teacher education express frequently their common aim of building competent teachers. Nevertheless, competence is a fluid and dynamic concept and the theoretical perspective implied in the evaluation of what is considered 'competent' becomes fundamental in determining the effectiveness of teacher education.

This thesis aims to discuss the concept of 'competence' in teacher education concerned with the preparation of teachers to deal with cultural diversity, so as to represent agents of change of educational inequality which persistently attaches to those whose cultural patterns do not correspond to the ones fostered in the school system.

In this sense, some questions should be addressed, such as: Does it make sense to talk about neutrality of competencies and skills in teacher education? What is the role of teachers' perceptions and expectations in the perpetration of educational inequality? What should be (and what is) the balance between classroom skills and analysis of classroom in a wider context in teacher education? Those were the main concerns which motivated the present study. They led to other research questions to be addressed in the scope of it, which can be summarised below:

- a) Can competence be equalled to a sum of technical competencies, regardless of context where teaching and learning takes place?
- b) What is the concept of competence informing teacher education, as perceived in a teacher education course taken as a case study?
- c) What should be the role of theory in teacher education concerned with competence in a perspective of change of the situation of selectivity pointed before?
- d) What are the insights provided by the intercultural perspective for working towards competence in socially, economically and culturally diverse societies such as in Brazil and the UK?
- e) To what extent are people involved in a teacher education course taken as a case study sensitised to the need of preparing teachers to act in a socially, culturally and economically diverse society?

The above questions constitute the main issues to be addressed in the present study. The rationale for addressing competence in an intercultural perspective comes particularly in a time where the very role of theory in teacher education seems to be put into question. In the UK, recent policies concerning teacher education seem to be underlined by a stand against theory in favour of practice and a view of competence as a set of technical competencies to be developed in teacher education, with an increase in school-based training as well. Although this trend is more obvious in England, Scotland also suffers its influence, especially given its peculiar position of being a country in its own right but, at the same time, part of the UK, and a minority in the political decision process, as is well explained by Grant (1994a). In Brazil, even though the theoretical

components of teacher education have not been put into question by Brazilian policies yet, authors such as Freitas (1992) are concerned with the increasingly prevalent view in many teacher education courses of the importance of practice to the detriment of theory, with the result that the theoretical preparation of teachers in Brazil would seem to be running 'serious risks' (Freitas, 1992, 95-96).

It will be argued in this thesis that the problem with this kind of view which over-emphasises practice to the detriment of theory is that it carries in itself assumptions drawn from a theoretical perspective, which is based on beliefs about the neutrality of education (and, consequently, of technical competencies and classroom skills) in the concept of competence to be achieved by teacher education. Challenging such views, the comparative chapter will highlight the selectivity which affects specific groups or segments of the population, such as economically and socially disadvantaged children through repeating and consequent drop-outs, as shown in statistics in Brazil (Klein and Ribeiro, 1991), or by more subtle pedagogical measures like the famous setting by abilities where specific groups such as ethnic minorities are persistently kept in a lower set, as pointed by Kilgour (1993a), and Troyna and Siraj-Blatchford (1993) in the UK.

In order to address the main concerns of the thesis, three parts can be identified in its structure. First, a general overview of four paradigms by which the concept of competence in teacher education can be worked out is presented, in order to locate the present study with reference to them. The conceptual framework also discusses the role of educational theory and its link to the practice in schools as derived from each approach. Particular emphasis is given to the critical theory approach, in which the intercultural perspective as understood in the context of the thesis is defined.

The second part contextualises the conceptual framework in a comparative study between two different countries - Brazil and the UK. The multicultural nature of both countries and the similar challenges imposed on both educational systems as a result is discussed, with particular concern to those factors which disadvantage within the educational systems in question specific groups of the population. In this sense, comparative literature dealing with the role of teachers' perceptions and expectations in the perpetration of educational inequality is particularly emphasised. The extent to which the intercultural perspective has been addressed as a path to prepare teachers committed to change is discussed. An overview of the thinking underpinning teacher education in both countries is presented.

The third part tries to look into the extent to which the theoretical framework discussed finds an echo in a real-life teacher education institution, taken as a case study. It is mainly concerned with the extent to which people directly involved in a teacher education course are sensitive to the above issues in their educational practice. The insights generated in the case study could help understand potentials and constraints of working out the intercultural perspective in teacher education institutions in multicultural countries, such as Brazil and the UK.

Some arguments pervade the study, and are revisited in the chapters. Basically, they refer to the intercultural sensitivity to be developed in teacher education courses concerned with competence in a perspective of change, and could be summarised as follows:

- intercultural perspective is a need for teacher education courses in multicultural nations;

- it involves the challenge of misconceptions concerning those whose cultural patterns do not coincide with the ones developed in the school system;
- it advocates the challenge of racist, sexist, cultural and other forms of biases in pedagogical practices;
- it is a philosophy to underlie teacher education, rather than a discipline or a token lecture to be delivered;
- it encourages the thinking of alternative ways to deliver existing subjects, taking into account the cultural context of pupils;
- it fosters the acceptance of cultural diversity as an asset rather than a constraint.

The next section will draw on the paths chosen to try and answer the research questions in the scope of the thesis.

1.2 - Methods and Scope of the Thesis

The general aim of the thesis and its research questions already carry in themselves values which are going to guide and inform the methodological approach to this study. The need for analysis of the concept of competence in teacher education is concerned with the problem of social, economic and cultural inequality, as explained in the perspective of the study. It will require an approach drawing both on literature, for the discussion of the main concepts involved in it, and on a methodological approach which will capture them as perceived in the everyday reality of a teacher education course. In this sense, the option for a qualitative approach is a natural result of this perspective, and Lüdke and André (1986, 13), citing Bogdan and Biklen (1982), summarise the main characteristics of qualitative research in the following terms:

'The naturalistic or qualitative research, according to Bogdan and Biklen (1982), involves the obtention of descriptive data, obtained in the direct contact of the researcher with the situation in study; it emphasises the process rather than the product and tries to portray the perspective of the participants.'

Denzin and Lincoln (1994a,1) define qualitative research as a 'field of inquiry in its own right', pointing to the complexity of 'terms, concepts and assumptions' surrounding the term, which are drawn from

'... traditions associated with positivism, poststructuralism, and the many qualitative research perspectives, or methods, connected to cultural and interpretive studies.'

The importance of explaining the theoretical perspective which guides the methodology employed and the interpretation of data is pointed out in studies of qualitative research. No more can the researcher separate methods from the theoretical perspective for the discussion of the problem in focus. Wolcott (1992, 6) expresses well the inter-connection of theory and methods in qualitative research:

' We seem especially prone to discuss fieldwork procedures as though they are independent of the ideas we want to explore

' ... Once we recognise that ideas and procedures *are* forever joined - that they really are two sides of the same coin - then their complementary features offer alternative ways to approach qualitative study by variously emphasising one dimension or the other.'

Citing Bruner (1993), Denzin and Lincoln (1994b, 576) also emphasise the need to take into account the researcher's theoretical perspective in the research undertaken, summarising the role of the qualitative researcher as follows:

'-The qualitative researcher is not an objective, authoritative, politically neutral observer standing outside and above the text;

-The qualitative researcher is "historically positioned and locally situated as an all-too-human observer of the human condition";

-Meaning is "radically plural, always open, and there is politics in every account".'

Bearing in mind these assertions concerning qualitative research and the role of the researcher in it, the search for a conceptual theoretical perspective by which 'competence' in teacher education concerned with inequality has been sought cannot be separated from the choice of strategies of inquiry and interpretation of data gathered in the fieldwork.

As argued earlier, the way 'competence' is viewed is not consensual, and the need to clarify positions and identify our own in a theoretical framework was, in itself, a substantial part of the qualitative research undertaken, occupying basically the first part of the thesis. This part also dealt with comparative data concerning the context of the selectivity of educational systems in two multicultural countries - Brazil and the UK. It tried to relate the theoretical framework by which competence is viewed in the perspective of the study with the context of teacher education in Brazil and the UK.

According to the main concerns which motivate the qualitative research to be undertaken, Wolcott (1992) classifies them as: theory-driven, concept-driven and reform-driven research. Nevertheless, Wolcott (1992, 16) also recognises that:

'Ultimately, everything can be subsumed under theory, even the theory implicit in empiricism that holds sensory experience to be the only source of knowledge, or the theory of action implicit in reform. But I also think it useful to examine research in terms of the immediate concerns that drive it. Among educators, that means assigning priority to reform-driven work.'

In the context of our research, the problem of educational inequality and the way teacher education can act in order not to represent another variable to add to the existing ones in perpetrating the situation both in Brazil and the UK can make the thesis be considered a reform-driven research. The search for a concept of competence imbued with a perspective of change, both in literature and in the perceived dynamic of a teacher education course can make it be classified also as a concept-driven research. Nevertheless, the explicating of the theoretical perspective to guide the researcher in the analysis and interpretation of data does not render the thesis as a theory-driven one. The analysis of theoretical paradigms will be made insofar as it illuminates the framework adopted by the researcher to understand the concept of 'competence as conceived in teacher education in Brazil and in the UK, in the light of that conceived in the scope of the thesis in a perspective of change.

In doing so, philosophical discussions of paradigmatic differences and ideas of their main representatives will be avoided. At the same time, in the discussion of concepts such as competence, educational theory, theory and practice, and intercultural perspective, philosophical paths are not touched or touched

lightly, and a narrower frame of reference drawing on educational literature and authors is used. This way, the theoretical analysis will try to establish, for a start, the broad framework in which the researcher identifies the direction and ideas in the thesis. Basically, as commented earlier, the identification with a critical theory approach is the stance adopted, and a definition by Carspecken and Apple (1992, 511) expresses well the basic theoretical perspective of the study:

'The "orienting theory" ... of the critical researcher ... [consists] of concerns about inequality and the relationship of human activity, culture, and social and political structures. It is this orienting theory that initially motivates the critical researcher to conduct research and makes it possible for questions to be formulated and field sites chosen for study ...'.

Building on this theoretical approach, the focus is on educational literature and educational field of work, and it concentrates on this perspective to focus the discussion of concepts.

Evidently, by the very fact that the field of education and educational theory draws on 'contributory disciplines' such as philosophy, psychology, sociology, and so forth, as explained by Grant (1994b), the educational frame of reference in which the concepts will be discussed will surely articulate views embedded by approaches from these disciplines. Nevertheless, they are not the primary focus in the analysis, and the attempt will be to concentrate on the discussion of concepts of 'competence', 'educational theory', and 'intercultural perspective' as they affect and are affected by the educational thinking, both in Brazil and in the UK, as well as by the perceptions and practice of those directly involved in a teacher education course.

As noted before, the discussion of these concepts will also be based on the comparative literature between Brazil and the UK, and some words should be said about the comparative approach as it is treated in the scope of the thesis.

The choice for the comparative approach between Brazil and the UK on the subject of competence and intercultural perspective in teacher education was based on options drawn from the theoretical perspective of the study.

Talking about the importance of comparative education, Grant (1990, 11) confirms that:

'... comparative education can render a particularly valuable service by providing a background of contrasts against which to examine one's own problems.'

Grant (1990, 2,3) also indicates four elements as the 'minimum' in comparative education: awareness of differences and similarities between the systems in enough countries to clarify the point, as well as the context within which the educational process functions and the 'relevance of the other countries' experience to one's own.'

At this point, it must be stressed that, in order to be considered a complete comparative study, the present work should deal more deeply with the important contextual variables which characterise the social, economical and political structure of Brazil and the UK - which would certainly represent a study in its own right. Instead, the present study will touch on general features of size, the population and its ethnic composition, economic development and educational policies insofar as they provide a general overview of the background where teacher education in both countries takes place.

From there, the focus will be on the comparison of specific literature providing information about: the situation of selectivity of both educational systems against specific groups of the population, the role of teachers' perceptions and expectations which act to perpetrate the inequality in both realities, the elements in teacher education which contribute to the building up of these expectations, and the importance of educational theory and intercultural perspective for competence , as expressed in the perspective of the present thesis.

It should be pointed out that, when referring to segments of the population attained by the selectivity of the educational systems, the Brazilian literature cited in the present thesis tends to emphasise socially and economically disadvantaged children, whilst in the case of the UK it is mostly concerned with children coming from ethnic minorities.

Evidently, these are far from the only sources of inequality felt in educational systems. Verma (1993, 2) points that the sources of inequality are various and the term is employed:

'to refer to matters of ethnicity/race, sex/gender, and inter-regional (e.g., urban/rural) differences.'

Others could still be added to these, concerning mental and physical disabilities, age, and so forth.

On concentrating on the literature concerning the ones cited before in Brazil and the UK, consideration is taken of the fact that these are relevant (even if not the only ones) characteristics of those groups against which inequality of the educational systems in both realities is strongly felt. Also, the fact that socio-economical factors and cultural ones are often mingled becomes clear in

the analysis of educational inequality. As argued by Carspecken and Apple (1992, 508):

'Rather than seeing cultural phenomena as isolated entities, we must situate them back into the social relations that give them meaning. They are profoundly social constructions Culture and power, then, are not part of different language games but, rather, form an indissoluble couplet in daily life.'

In the same approach, Arshad (1993, 61) emphasises that the analysis of educational inequality should attempt to overcome a compartmentalised view in terms of 'hierarchy of oppressions', and try and make the connections between the common mechanisms underlying its perpetration in whatever context where it may occur.

In fact, comparing educational inequality in two different contexts such as Brazil and the UK is a challenging task. However, against the striking differences to be broadly described in the study, both countries 'share the challenges imposed on their educational systems by the multicultural nature of their societies' (Canen, 1995a). Against that multicultural framework, the present thesis will focus on the 'selectivity of the educational systems in both countries against specific groups of the population whose cultural patterns do not coincide with the dominant ones' (Canen, 1995a). These comparative data should provide the context for the building up of the critical perspective by which competence and intercultural education are understood in the thesis.

As expressed before, the above theoretical considerations and the comparative approach will occupy a substantial part of the thesis (basically chapters 2, 3 and 4). Nevertheless, the thesis itself cannot be considered a theoretical one. Not only is it not theory-driven, as expressed above, but also another interest

motivated its elaboration: the need to understand the concept of 'competence' and the role of 'intercultural perspective' not only from an 'outside' approach (in this case: from the literature sources), but also from an 'inside' approach (in this case: from the researcher's perceived view of the dynamic of a teacher education course and the perceptions and expectations of people involved in it). In fact, as explained by Humes (1994a, 44) in the context of studies in policies of education,

'The "insider" / "outsider" classification should be regarded as a continuum rather than a designation of discrete categories. Neither approach can be found in a pure form: it is a matter of degree.'

The need to study the concept of 'competence' and 'educational theory' for competence as conveyed by a teacher education course, and the extent to which people directly involved in it are sensitised to the issue of intercultural perspective in their everyday pedagogical actions was considered a very important one in the scope of the thesis. The relevance of the approach is three-fold. First, it should allow the researcher to see the 'other side of the story', namely, the expectations and perceptions of those directly involved with the education of teachers towards the issues addressed in the study. Secondly, it should offer the researcher a snapshot of the possibilities and/or constraints felt in the institution responsible for teacher education in adopting an intercultural approach as explicated in the theoretical framework of the study. Thirdly, it could offer to the researcher possibilities of gaining new insights in the understanding of an intercultural perspective and the related theoretical issues highlighted in the study, by the immersion in the practice of teacher education as it is carried out in a real-life higher education institution.

The choice for this approach was also based on the process of the literature review itself. Although literature was found concerning intercultural education in terms of theoretical models or on experiences involving the approach in the school curriculum and teacher education programmes working in this line, a study was not found which would try to look into the everyday routines of a teacher education course in order to draw a picture of the net of expectations, perceptions and constraints surrounding the people involved in it, in terms of the extent to which they affect intercultural perspective as developed (or not) in teacher education.

The need to employ a methodology which would capture the 'movement' in the everyday life of such course was well expressed by Lüdke and Mediano (1992, 9) when referring to the concerns which led to the approach chosen for their own research in the field of evaluation in primary schools:

'... we also wanted to try to understand a little bit more deeply what is behind these mechanisms [involved in the evaluation process], what makes the actors involved ... to act one way and not in another.'

A case study represented the approach which would allow the researcher to get into the reality of a teacher education course, observing classes, analysing relevant documents for the understanding of the thinking behind it and interviewing people, so as to understand their 'assumptive worlds', using the expression employed by McPherson and Raab (1988).

Wolcott (1992, 30) points out that case study is 'broadly defined' and mentions several studies which can be reported as case study, among which is 'participant observation study' (Wolcott, 1992, 32), where the central concern is defined as: 'observer is present to participate, observe and/or interview'. This would seem a good definition for the kind of study undertaken in the present thesis, and the

challenges faced in the implementation of this approach deserved a chapter of its own (chapter 5).

In defining case study in broad terms, Wolcott (1992, 37) also points out that it 'seems improperly designated as a method'. Stake (1994, 236, 237) also objects to the definition of case study as a methodological choice, stressing it represents 'a choice of object to be studied'.

The need to focus and delimit the case to be studied is also pointed by Stake (1994, 244), in terms of the choices to be made about 'persons, places and events to observe'. In the present study, the choice of where and what aspect of teacher education to study as a case followed some 'attributes of interest' (Stake, 1994, 244).

The interest on focusing on initial teacher education followed the view that , although representing only part of the process (since teacher education does not end there, being a life-long process in which other developments such as in-service training are of the utmost importance), it is still an important place and time where future teachers will come in touch with ideas which will form the basis of their work in schools.

As said by Verma (1993a, 3), it is important that

'teachers should be aware that the teaching-learning processes are not neutral and are heavily cultural in character.'

Initial teacher education seems the first place in the future teacher's career where such notion of the process of teaching and learning in an intercultural perspective should be stressed.

Also, in choosing primary teacher education as the focus of the analysis, the study bears in mind that it is at primary school that the main foundations of the process of learning take place. Apart from that, in socially, economically and culturally diverse societies, the perceptions and expectations of teachers towards the different backgrounds of pupils and the effectiveness of their pedagogical actions in these different settings during primary school will be crucial for the future development of these children in the educational system and in society. It should be remembered that, in Brazil, repeating due to persistent under-achievement takes place mostly in the primary school, and they account for what is called the failure of the educational system there.

In Scotland, where the case study took place, initial teacher education is done in two ways: the BEd. (Bachelor of Education), a four-year course leading to a degree of Bachelor of Education, or PGCE-Primary (Post-Graduate Course in Education), a one-year course for those who already have their first degree in another subject and intend to become primary teachers. The interest of feeling both patterns of training led to the decision of trying to observe and interview people involved in both, concentrating on BEd. 4 in the case of the BEd. course due to the fact that it is the year where the students are on the 'exit point' to enter the profession.

Due to the main concerns of the research, the choice of concentrating the observation on the dynamic of Professional Studies and School Experience in the process of initial teacher education both in PGCE-Primary and in BEd.4 took into account that it is at Professional Studies that theory of education is delivered in initial teacher education. The interest in pinpointing the extent to which intercultural perspective embedded the educational theory as perceived in tutorials and seminars of this discipline would not be complete, though, without a glimpse of the extent to which the practice in schools informed and

was informed by this concern, during the School Experience component. Again, it must be pointed that the challenges inherent to the approach and the bureaucratic constraints imposed in the middle of the field-work deserved a chapter of its own (chapter 5).

Having considered the scope of the case study , it should be pointed out the role it was to play in the context of the research. Stake (1994, 237) classifies case studies into: intrinsic, instrumental and collective ones. Intrinsic case study is defined by Stake (1994, 237) as based on the researcher's interest in studying that particular case in itself, 'in all its particularity and ordinariness'. Instrumental case study refers to a particular case which is examined by the researcher in order 'to provide insight into an issue or refinement of theory' (Stake, 1994, 237). Collective case study is the instrumental study 'extended to several cases' (Stake, 1994, 237).

In the present thesis, the boundaries between the first two classifications became blurred. In a first instance, the case study was chosen for an instrumental perspective. Nevertheless, the challenges it offered and the constraints imposed on its dynamic would appear to have opened a new path in the understanding of intercultural perspective and teacher education, which would have turned the case interesting *in itself*, in all its ordinariness, therefore turning it into an intrinsic case study. The approach to a fieldwork in which the researcher assumed a similar culture to the academic one was to be encountered was challenged by elements which characterised a complete different culture.

If, on the one hand, such challenges compromised one of the methodological strategies employed, leaving the instrumental character of the case study reduced to a 'flavour' of the process of teacher education in a higher education

institution, on the other hand, they provided new sources of thought for the analysis of intercultural perspective and teacher education.

In fact, intercultural perspective in a critical orientation became not only the perspective to embed the focus of inquiry, but also the process lived by the researcher in the fieldwork, with elements faced by qualitative researchers approaching the site of a different culture. As pointed by Quantz (1992, 483), in a critical perspective, culture is recognised as an 'ongoing political struggle around the meaning given to actions of people located within unbounded asymmetrical power relations'. With this perspective in mind, the case study will be analysed in the second part of the thesis, together with the considerations concerning the intended methodological strategies and their rationale, as well as the actual ones employed in the field study in the light of the emerging aspects which surfaced during its undertaking.

It seems important to address at this point the issue of the validity and generalisability of the case study reported, which should be considered in the light of the qualitative approach in research. As expressed before, the subjectivity of the researcher is not denied in the qualitative approach. Nevertheless, some measures such as the triangulation process are cited by authors such as Stake (1994) and André (1983) as a means towards providing a more comprehensive view of the case in question. As stated by Stake (1994, 241),

'to reduce the likelihood of misinterpretation, we employ various procedures, including redundancy of data gathering and procedural challenges to explanations ... called *triangulation*'. [emphasis in the original].

André (1983, 3) suggests the triangulation as the strategy to be used to ensure the validity of the information contained in case studies. Triangulation refers, then:

'to the use of a variety of data, collected in different moments, in varied situations and provided by different informers. [It can refer] also to triangulation of methods - the checking of an aspect, question or problem, through the use of different methods.'

In this sense, strategies used in the triangulation process in the present study consisted of: documentary analysis, interviews and observations.

Documents were chosen which were considered relevant to the understanding of structure, thinking and practice in both BEd. and PGCE-Primary in the higher education institution, in terms of concept of competence developed and potentials and/or constraints for intercultural sensitivity. Interviews were carried out with administrators, tutors responsible for Professional Studies and School Experience in one group of PGCE-Primary students and one of BEd.4 students, and with some of the students involved (the details concerning samples and methodological issues are dealt with in the second part of the thesis). Observation was due to be carried out of tutorials and seminars in Professional Studies , as well as of students' teaching practice in placement schools. The constraints imposed on the observation meant they could not be carried out at all after a certain point in the fieldwork (this aspect will be discussed in the second part of the thesis).

In fact, policies and constraints encountered by qualitative researchers doing case studies are not new. Punch's (1994, 84) words when talking about ethical and political issues which were part of his experience in research can very well apply in the present study context:

'In two projects that commenced with supportive sponsors, I encountered an accumulation of unanticipated difficulties, such as varying interpretations of the research bargain over time, disputes about contractual obligations, restrictions on secondary access, intimidation via the law, and even an (in my view unethical) appeal to professional ethics in an attempt to limit my research. Those issues are not exclusive to projects employing observation, but perhaps they are more likely to occur in an acute way there than in other styles of work.'

Punch(1994, 84) emphasises the need for the researcher to assume his or her 'social and moral conduct in relation to the political constraints of the field'. The fact remains, though, that the challenges encountered in fieldwork are, many times, due to various fears occasioned by the subject of the research and by the presence of a researcher, seen as an element of change in the routines carried out in the institution and even as an 'assessor' of them. Nevertheless, research should be regarded under a different light, as 'intellect and democratic', as expressed by Grant (1994b,138) when referring to Davie's book 'The Democratic Intellect'.

One last issue concerning the case study is the generalisation it can provide in research. On studying this single instance, how could one be sure it represents the reality of all the institutions where teacher education takes place? In fact, the main purpose of case studies is arguably to provide generalisations of a different kind from those attained in surveys or other quantitative research. In focusing the attention on the whole context where the information is obtained, and in the assumptive worlds of the agents involved in the study, the instance covered by the case study is unique. Stake (1994, 239) confirms that:

'With its own unique history, the case is a complex entity operating within a number of contexts, including the physical, economic, ethical, and aesthetic. The case is singular, but it has subsections ..., groups ..., a concatenation of domains - many so complex that at best they can only be sampled'.

The kind of generalisation case studies provide should therefore be seen as a more subjective, experiential one. As explained by Stake (1994,241),

'People find in case reports certain insights into the human condition, even while they are well aware of the atypicality of the case. They may be too quick to accept the insight. The case researcher needs to provide grounds for validating both the observation and generalisation.'

With these views in mind, the case study report will be the subject of analysis in chapters 4, 5, 6 and 7 of the thesis. It should be borne in mind that every effort was made to preserve the anonymity of the institution in question, as well as of members of administration, staff and student-teachers involved in the study.

The first part will deal with the main conceptual issues of the thesis, grouped in two basic chapters. Chapter 2 traces a general overview of different paradigms informing differentiated concepts of competence, focusing particularly on the intercultural perspective in a critical theory approach for competence in a perspective of change. The role of theory and practice as conceived under those different models is also scrutinised, with a particular emphasis on the articulation theory and practice as envisaged in the critical intercultural model informing the study. This chapter also brings to focus the concrete ways by which non-critical and critical, intercultural approaches are reflected in the professional studies and school experience components of teacher education. It

focuses particularly on the insights provided by the intercultural perspective in breaking stereotypes and sensitising future teachers to ways of working out school subjects and pedagogical strategies bearing in mind cultural diversity.

Chapter 3 contextualises the conceptual framework developed in the previous chapter in the comparative study between two different countries - Brazil and the UK. A general overview of major differences between both contexts is initially presented so as to put into perspective the comparison undertaken. In a second moment, the multicultural nature of both countries and the similar challenges imposed on both educational systems as a result is analysed. The role of teachers' perceptions and expectations in the perpetuation of inequality is presented, with an overview of the thinking underpinning teacher education in both countries and the extent to which the intercultural perspective has been addressed as a path to prepare teachers committed to change.

CHAPTER 2

BUILDING A CONCEPTUAL FRAMEWORK TO UNDERSTAND COMPETENCE IN AN INTERCULTURAL PERSPECTIVE

2.1 - Critical Theory, Intercultural Perspective and Competence in Teacher Education

This section will present an overview of four theoretical approaches to competence in education, based on LeCompte and Preissle's (1992) classification of paradigms. It will focus on the extent in which each of these approaches takes into account the wider socio-cultural context where teaching and learning takes place. It will argue that the critical theory perspective, embraced by educators such as Paulo Freire, presents potentials for the development of competence in teacher education courses concerned with cultural diversity and change of educational inequality. It will then proceed to the definition of intercultural perspective as understood in the present study.

The need to make explicit the theoretical framework against which the concept of competence is understood in the present work is then enhanced, and a classification of paradigms is useful in order to identify the approach undertaken for the analysis. Nevertheless, it seems important to bear in mind the limitations of any classification of theoretical frameworks, which inevitably conceive an artificial idea of uniformity and of static concepts to analyse a dialectical and dynamic process such as social reality. Also, their presentation many times gives the false impression of a 'chronological sequence' of paradigms, with the last one 'prevailing' upon the others in contemporary thought. In reality, in the same time (and frequently in the same space) different paradigms may co-exist and/or confront themselves in the social and educational arena. Whilst some researchers sometimes seek a more critical

approach, others may guide their work under a structural-functionalist one; whilst some academics may follow critical perspectives, educational policies may be imbued by concepts of competence more in line with structural-functionalist models.

Bearing in mind such limitations conveyed by the classification of paradigms, there are nevertheless clear advantages in its use, defined chiefly in terms of the clarification of the main ideas which guide the researcher in the study undertaken. Wolcott (1992, 9) explains the advantage of LeCompte and Preissle's (1992) proposed list of theoretical frameworks in the following words:

'[it] identifies a manageable number of theoretical orientations [and] offers a useful means for locating major landmarks in the qualitative horizon'

Based on four theoretical frameworks (structural - functionalism, conflict theory, symbolic-interactionism and phenomenology, and critical theory - including feminist and post-structural approaches) , proposed by LeCompte and Preissle (1992, 848) in the context of research in the social sciences, the concept of competence can be worked out according to the one which informs educational practice.

In the present study, competence is understood in a context of socially, economically and culturally diverse societies, and the need for teachers to be prepared to act competently in them. It is also understood in the context of the selectivity of the educational systems in these societies against specific groups of the population, and the need to prepare teachers as agents of change, so as not to represent another variable to add to the existing ones in perpetrating the above situation. Whilst the context of educational inequality in two countries -

Brazil and the UK - will be addressed in the comparative study undertaken in chapter 3, it is important to stress at this point that competence as viewed in the present thesis follows a 'critical theory' approach, defined by Carspecken and Apple (1992, 511) as:

'the "orienting theory" ... consisting of concerns about inequality and the relationship of human activity, culture and social and political structures.'

Kincheloe and McLaren (1994, 140) express the main characteristic of a critical perspective as follows:

'Inquiry that aspires to the name *critical* must be connected to an attempt to confront the injustice of a particular society or sphere within the society.' (Kincheloe and McLaren's emphasis)

Nevertheless, as pointed out by Kincheloe and McLaren (1994, 138), although 'critical theory'

'usually refers to the theoretical tradition developed by the Frankfurt school ... , none of the Frankfurt school theorists ever claimed to have developed a unified approach to cultural criticism.'

In this context, rather than getting into different critical theorists' concepts and ideas, which would go beyond the scope of the thesis, it is relevant to pinpoint the main contribution brought by the critical theory perspective into the field of education, as pointed out by authors such as Silva (1992), Kincheloe and McLaren (1994), and Quantz (1992). That mark is translated by the idea that people involved in education are perceived as being able at least *partly* to act in order to overcome educational inequality. Such a position can be understood in a two-fold perspective: with reference to structural - functionalism, it clearly challenges the view of education as a neutral process

whose goal of developing pupils' natural abilities is embraced without critical analysis of the wider social, economical and cultural variables involved. On the other hand, whilst acknowledging the weight of extra-school variables in educational (in)equality, it overcomes the determinism embedded in the interpretation given to conflict theories, whereby the school is viewed as a place for reproduction of unequal social relations, with no place for pedagogical practice concerned with change. Silva (1992) and LeCompte and Preissle (1992), however, call attention to the need to understand the contributions made by conflict theories of reproduction, insofar as they 'introduced the concepts of asymmetries of power... [and] began to look at cultural reproduction [rather than cultural transmission]...' (LeCompte and Preissle, 1992, p. 849). In this sense, Silva (1992) emphasises the need to understand critical theory as a lens by which *both* reproduction and change should be scrutinised in educational practices. Going a step further, Kincheloe and McLaren (1994, 139) stress that such understanding should be geared towards illuminating strategies of resistance to inequality, through transformative pedagogical practices by teachers and students. As explained by Kincheloe and McLaren (1994, 139):

'... [critical educators] contrasted the deterministic perspectives of [Marxist scholars] ... with the idea that schools, as venues of hope, could become sites of resistance and democratic possibility through concerted effort among teachers and students to work within a liberatory pedagogical framework ..., for critical empowerment rather than subjugation.'

By pointing to both possibilities ingrained in school routines and practices of reproducing and /or changing educational inequality, and by embracing a transformative goal in its approach, critical theory would distinguish itself from

another theoretical model, namely symbolic interactionism and phenomenology. Even though such a perspective also claims to go beyond conflict theories and look into the school mechanisms to understand teaching and learning, Woods (1992, 338) points out that the focus of the phenomenological approach is in the attribution of 'meanings' by human beings to things, emphasising categories such as 'the self, construction, interaction and voluntarism ...'. Schwandt (1994, 118) explains that phenomenology should be understood as part of constructivist, interpretive approaches to human inquiry, imbued by the goal of:

'understanding the complex world of lived experience from the point of view of those who live it The world of lived reality and situation-specific meanings ... is thought to be constructed by social actors ... in particular places, at particular times, [who] fashion meaning out of events and phenomena through prolonged, complex processes of social interaction involving history, language, and action.'

Bringing such ideas into the educational sphere, even though sharing with critical theory the basic concern of understanding intra-school mechanisms in the process of education (therefore refusing the determinism implicit in the common interpretation of reproduction theories), the similitude between both approaches seems to end here. In fact, the critique to the phenomenological approach as undertaken by critical theorists is drawn on its failure to connect the analysis of the school processes and interactions as constructed and perceived by the actors involved in them, with the wider socio-cultural context informing them. Silva (1992, 87) explains that 'failure' in terms of lack of connection between 'the microsocial level and the wider social structure'. Even though conceding the importance of such studies in education, in terms of the subtleties of their analysis of intra-school interactions and of the methodological relevance of their approach, which boosted qualitative research

and represented a 'forerunner of critical ethnography' (Quantz, 1992, 452), authors such as Silva (1992, 87) call for the incorporation of the sensitivities of the phenomenological approach 'into other forms of analysis with a more political orientation'. In fact, a good example of evolution of analysis from a symbolic interactionist approach into a critical theory one is given by Quantz (1992) when referring to Paul Willis' work. Quantz (1992, 456) points out that Willis' (1978) 'Profane Culture' is an ethnography of a :

'drug subculture with its emphasis on the social construction of drug use and its relation to life style ... within ... [a symbolic interactionist] tradition of deviant studies.'

On the other hand, Willis' (1977) following work 'Learning to Labour: How Working Class Kids Get Working Class Jobs' is already classified by Quantz (1992, 456) as an ethnographic study which 'neatly placed a deviant culture within the material relations of broader society', characterising an evolution to a critical theory approach. Silva (1992, 68) summarises the critical theory thought pervading Willis' (1977) work in the following words:

'people do not simply receive symbolic and cultural materials the way they are transmitted. There is a cultural space in which elements and symbolic materials are changed, re-elaborated and translated according to the parameters belonging to the cultural world of people involved. There is no pure reproduction.'

Critical theorists in the educational field are therefore pointed out by Denzin and Lincoln (1994b) as primarily concerned with the elaboration of 'pedagogies of resistance', whose main aim will be to promote strategies of teaching and learning which take into account the 'voices' of those normally kept off the main tracks of the educational system, due to the dominance of cultural values different from theirs in schools.

Such ideas bring us to the concept of intercultural perspective in a critical theory approach, as understood in the context of the present study. In order to elaborate on it, it seems important to bear in mind that, as argued by Denzin and Lincoln (1994a, 14), not all cultural studies are contained in a critical theory approach, and a tension exists between:

'humanistic cultural studies stressing lived experiences and more structural cultural studies projects stressing the structural and material determinants (race, class, gender) of experience.'

In the first case, cultural studies would be in a social-interactionist, phenomenological perspective, whose limitations in terms of lack of analysis of the wider structural variables which act in the concept of culture itself were already touched previously in this chapter. The second one would be in a critical theory approach, in which the concept of culture is understood in terms of its straight link to power relations in society, explained by Carspecken and Apple (1992, 508, 509) in the following words:

'Rather than seeing cultural phenomena as isolated entities, we must situate them back into the social relations that give them meaning. They are profoundly social constructs ... Culture and power, then, are not part of different language games but, rather, form an indissoluble couplet in daily life.'

The analysis of both approaches to cultural studies leads to the argument that a lack of transformative potential seems to exist in cultural perspectives in phenomenological or symbolic interactionist approaches. By failing to establish the connections between culture and power, such a perspective avoids raising awareness of the structural factors underlying educational inequality, offering little scope for working out competence in a perspective of change. Carspecken

and Apple (1992, 546) clarify that point concerning both approaches in the following words:

'One form of cultural power consists of cultural interpretative schemes, which keep subordinate groups from fully challenging the social relations that disadvantage them. A counter form of cultural power consists of the cultural themes used by subordinate groups to partially challenge these relations and win small realms of greater autonomy and freedom within stifling living conditions.'

Building on the above distinction, it can be argued that preparing teachers to deal effectively with cultural diversity implies educating them as agents of change of educational inequality which disadvantages those whose cultural patterns do not coincide with the official one embraced by the school system. In this sense, it implies preparing them to understand those structural determinants underlying educational inequality, and equip them to act as 'pedagogues of resistance', as proposed in a critical theory approach to cultural studies. Denzin and Lincoln (1994b, 580) cite the Brazilian educator Paulo Freire as the most significant example of pedagogy of resistance in a critical theory approach in education:

' The critique and concern of the critical theorist has been an effort to design a pedagogy of resistance. The pedagogy of resistance, of taking back 'voice', of reclaiming narrative for one's own rather than adapting to the narratives of a dominant majority, has been most explicitly laid out by one working with adults, Paulo Freire, in Brazil.'

Although Freire's (1982) method was undertaken out of the official educational system and dealt specifically with adult education, its success in taking into account students' cultural backgrounds into curriculum and pedagogy and promoting literacy has been inspiring to many educators working in other areas

such as teacher education. Denzin (1994, 509) summarises well Paulo Freire's critical approach to cultural studies:

' One school, following Paulo Freire ..., regards concrete reality, dialectically conceived, as the starting point for analysis that examines how people live their facts of life into existence.'

It is important to stress that literacy as envisaged by Freire's (1982) method represented the culmination of an educational process in which students' awareness of the socio-cultural factors underlying inequality as affecting their lives was systematically sought for. In this sense, the words and sentences used in the course arose from themes raised by the students themselves, after they had been exposed to images depicting their ways of living, with all the inherent social and economic contradictions. By bringing into consciousness such contradictions, the educational process undertaken articulated cultural diversity and development of awareness of inequality of cultural power. Literacy would be a means by which those alienated from the dominant cultural power would understand the sources of inequality, challenge prejudice and stereotyping and express their world views in a perspective of change.

The above considerations lead to the importance of viewing intercultural perspective as comprising *both* concepts of multicultural and anti-racist approaches in education and teacher education, understood as fully articulated throughout the present work. The idea of bringing the term intercultural education into the arena would be an attempt to overcome the associations normally attributed to both anti-racist and multicultural expressions, and emphasise the need to understand transformative perspectives in teacher education as necessarily embracing a multicultural approach which is anti-racist, anti-sexist, anti-classist, anti-culturally discriminatory, and so forth. Grant (1995, 12) explains well the scope of the intercultural perspective

understood in such approach, and the need to overcome the idea of a distinction between multicultural and anti-racist perspectives:

' Much has been written on "multicultural education" and "anti-racist education", as if they were essentially opposed. It should be recognised that *some* multicultural education ... [which] emphasise the picturesque or the quaint is fairly ineffective if it does not attack racism. But surely any multicultural education that does not deal with racism is a contradiction in terms.'

Building on the above consideration, an intercultural perspective in teacher education as viewed in the present study refers to an approach in which the need to sensitise future teachers to cultural diversity is inextricably linked to the need to challenge stereotypes and assumptions underlying racism and other forms of prejudice against specific groups of the population who come to the school system. Based on a critical theory approach, an intercultural perspective viewed in this light would be concerned with

'developing competence in future teachers ... [which] should take into account the context of future teachers' actions, preparing them to understand cultural diversity and act as agents of change, rather than reproducing inequality through assumptions and misconceptions' (Canen, 1995a, 232).

Such a project of competence in teacher education would aim to develop future teachers' awareness of the wider contextual determinants of inequality and the limited impact of education in the attempt to overcome it. However, it should stress the need to undertake transformative practices in teaching and learning so that education should not represent 'another variable to add to the existing ones in perpetrating ... inequality' (Canen, 1995a, 235).

It is the argument of the present work that, by raising awareness to the link of cultural power and power relations in society, intercultural perspective would pave the way to prepare teachers who would be less likely to embark on misconceptions associated with the idea of intrinsic 'superiority' of any individuals and cultural forms over the others. Corroborating Grant's (1995) views on the need for understanding intercultural perspective as embracing multicultural and anti-racist approaches, Carspecken and Apple (1992, 508, 509) spell out the importance of education in dealing with the structural sources of differential power in the following words:

'... [T]o think seriously about education, like culture in general, is also to think just as seriously about power, about the mechanisms through which certain groups assert their visions, beliefs, and practices. While education is not totally reducible to the political, not to deal with the structural sources of differential power is not to deal with education as a cultural and social process as well.'

The role of teachers and teacher educators seems to be crucial for the development of teaching and learning in an intercultural perspective. It can be argued that, only with a clear perception of the connections between education and society, with its contradictions and injustices, and a well established project of changing educational systems which persistently affect with failure specific segments of the population, can the teacher contribute to make the school an added value to children irrespective of their socio-cultural backgrounds. In an intercultural approach, the possibility of education in providing resistance to the status-quo is accomplished insofar as, in a first instance, people involved in it become conscious of the heavily cultural character of the process of education, and the straight link between cultural values and power relations in society, as expressed earlier. Silva (1992) points out that 'knowing' is the first step for 'changing', and Verma (1993a, 3) expresses well the 'non-neutrality' of

the process of teaching and learning and its 'heavily cultural' character in the following words:

'Teachers need to be aware that the teaching-learning processes are not neutral and are heavily cultural in character ... It is important that we understand more about how the cultural messages implicit in the teaching-learning processes affect [pupils'] perceptions, for then it may be possible to improve the focus of our teaching.'

The need for teachers and teacher-educators to perceive curriculum, pedagogy and technical skills as non-neutral, but rather as heavily cultural and thus directly linked to power relations in society is enhanced in this approach.

Competence in an intercultural, critical theory approach will be achieved insofar as future teachers are sensitised to the need to promote the manifestation of the different 'voices' which come to school system, taking into account and building upon cultural diversity in a process of teaching and learning in a perspective of change.

2.2. - Competence, Competencies and the Role of Educational Theory in a Perspective of Change

Whilst the previous section outlined the intercultural perspective as understood in the present study, this section will elaborate specifically on the role of educational theory in the building up of competence in an intercultural perspective in teacher education. It will contrast such a view with that advocated by the competency-based model of teachers, predominantly informed by a structural-functionalist approach to education. The discussion will be mainly based on the conceptual distinction between the concepts of competence and competencies in teacher education. It will be argued that the

role of educational theory is enhanced in models of competence which articulate technical competencies to the moral and philosophical dimensions of education. In an intercultural thinking, it is argued that such dimensions are geared towards a project of change of educational inequality and celebration of cultural diversity. It will also be argued that the clarification of the role of educational theory should be accompanied by research into its nature and content, so as to visualise its potentials for developing competence in a perspective of change.

To start with, it seems important to clarify the concept of competence as understood in the present study. Building on the previous section dealing with the concept of an intercultural perspective in teacher education, it is argued in the present section that a project of 'competence' of future teachers in a perspective of change should provide them with elements which will allow critical thought and analysis of both possibilities of their action in reproducing and/or changing the selectivity of educational systems against specific groups of the population. It should prepare them to be sensitive to cultural and social diversity, and the impact of their actions and expectations upon the attainment of children coming from all different social, economic and cultural backgrounds.

In order to do so, it is argued that such preparation of teachers should build on a 'model of competence' which goes beyond the acquisition of technical skills or competencies. Rather, it should provide future teachers with theoretical basis for the understanding of the human aspects and the wider contextual variables which act in education, and which will affect the way technical skills and content are to be effectively employed to promote learning for all children who come to school.

Competence to be worked out in this perspective in teacher education would arguably imply understanding of the process of education in its wider implications, without, at the same time neglecting the technical aspects involved in it, which should be present for competent teachers' actions. It would be understood in the context of teacher education concerned with the preparation of teachers as critical professionals as opposed to 'mechanical executors of tasks' (Grant, 1994b; MacIntyre, 1990). According to Candau (1991, 13), competence conceived in this way calls for the recognition of the multi-dimensionality of the process of education, which comprises human, technical and socio-political dimensions, to be treated in an articulated way in teacher education courses. The human dimension is explained by Candau (1991,13, 14) as comprising the 'subjective' and 'affective' aspects of the process of teaching and learning; the technical dimension refers to 'the organisation of the conditions which best promote learning', comprising elements such as elaboration of instructional objectives, selection of content, strategies of teaching, assessment, and so forth. As for the socio-political dimension, Candau (1991, 14) emphasises that it is not a separate aspect of the process of teaching and learning; rather, it 'embeds the whole pedagogical action', since teaching and learning always takes place within a specific culture, dealing with 'concrete people' belonging in 'specific socio-cultural positions'. Mello (1982, 43) suggests a definition of 'competence' which embeds the articulation of the three dimensions proposed by Candau (1991) in the following terms:

'Adequate domain of school knowledge and ability to organise and deliver it in a way that ensures it will be effectively assimilated by pupils; a relatively integrated and articulated view of the relevant and immediate aspects of his or her practice ...; an understanding of the relations between the training he or she received, the school

organisation and the results of his or her action; a broader understanding of the relations between the school and the society.'

The need to view competence as a global concept, which includes technical competencies but is not restricted to them is crucial to understand the roles associated to educational theory and school experience in teacher education in a perspective of change, to be addressed shortly. Carr (1993a) makes a clear distinction between competence and competencies, based on the two senses which the word 'competence' embraces: a wider, holistic one called 'capacity sense', and a narrower one, called 'dispositional sense', to which Carr (1993a, 257) also refers as 'competencies in dispositional sense' or simply as 'competencies':

'... Dispositions are causal powers or inherent tendencies which enable agents or objects to perform certain specifiable functions either by training or natural endowment. Skills, habits and faculties may all count as dispositions...'

'Capacities, on the other hand, are rather more than abilities in the sense of causal powers They are actually *knowledge-driven* ; capacities entail the voluntary and deliberate exercise of principled judgement in the light of rational knowledge and understanding.' (Carr's emphasis)

The above distinction is crucial for the understanding of the role of educational theory in teacher education concerned with the preparation of competent teachers. Carr (1993a) emphasises that although the concept of competence in teacher education embraces both levels of 'competencies' and 'capacities', it is important to stress which one 'gains ascendancy' so as to pinpoint the perspective by which future teachers are being prepared. Carr (1993a, 270) argues that there is a pressing need to recognise that dispositional

competencies are 'available to us only via [capacity sense] and not vice-versa' (Carr's emphasis). In this sense, teacher education would be more than a training process, involving more than the development of 'dispositional competencies' or skills, but rather relating them to the moral values and theoretical perspective pervading the educational process. Solberg (1994, 10) develops a similar line of argument, by emphasising the need for teacher education to be concerned in preparing a 'person of competence', conceived as :

'the higher unity that makes use of competencies, abilities , and skills when playing different roles or acting in different arenas, but cannot be defined in terms of skills, competencies, etc. - unless we add to the definition, "at least".' (Solberg's emphasis).

Commenting on the infeasible way of de-composing the concept of 'competence' in 'competencies' or 'pieces of competence', and the endless lists one would have to make in order to go beyond technical aspects to be included in these lists, Solberg (1994, 4) points out that this is due to the fact that being a teacher is 'something more than a total by addition'. Solberg (1994, 10) illustrates well the moral dimension of education and the need to understand 'competence' as more than a set of 'competencies' when quoting one example extracted from Charles Dickens' novel, *Oliver Twist*, in which Fagin - the man who trained young orphans to steal - was a 'very brilliant teacher as far as methods are concerned'. In this case, if technical competencies were the sole attribution of competence, Fagin would be considered a competent teacher, even though the technical skills which he mastered were geared towards the training of young thieves.

The above illustration conveys the need to consider the moral and philosophical dimensions of education against which the training of technical skills should be constantly referred to. In this sense, there seems to emerge a consensus in

literature in the area as to the importance of educational theory in preparing teachers as critical thinkers, concerned not only with the mastering of skills but uppermost with the moral and ethical dimensions of the educational process.

As said by Young (1990, 16,21):

'Students and serving teachers still come to courses hoping for the kind of understanding and direction that they cannot generate from their own practice or experience. They seek and often do not get theoretical guidance to make sense of increasingly complex situations that they find in schools and colleges ... Students are looking beyond their own practice and experience.'

'... [A] concern with practical relevance need not lead to the demise of educational theory. The contrary is in fact the case: the changing circumstances facing teachers are going to require them to have more not less theoretical resources.'

Educational theory for 'competence' as understood in the broader sense pointed out by Candau (1991), Carr (1993a, b) and Solberg (1994) is well emphasised by Grant (1994b, 134) for a model of teachers as autonomous and critical professionals:

'We are assuming here that teachers should be autonomous, critical professionals with control over their own practice and a need to understand it ..., that they therefore have to be concerned with the "why", "what" and "who" questions of education, not just the "how" ... If we accept it, then educational theory must have a role in helping us to understand practice.'

The importance of theory in teacher education concerned with the preparation of the 'competent person' to which the above authors refer comes in a

perspective which believes there is no practice without theory informing it, either implicitly or explicitly. Smith (1992, 389) remarks that:

' The root meaning of "theory" actually connects it with "viewing", with the idea of perceiving-as. There is no "practice" in human affairs which does not come to us filtered through one set of lenses rather than another.'

Grant (1994b, 133) confirms the inevitable presence of theory even in statements which advocate practice to the detriment of theory, stating that 'even such statements as "theory and practice are hostile" or "theory and practice are irrelevant to each other " are indubitably theoretical statements.'

In fact, one could point out that the emphasis in 'competencies' and in 'practice' to develop such 'competencies' in teacher education belongs to a theoretical framework identified with views of structural-functionalism, in which the 'neutrality' of education and of its technical component is ascertained, a 'classless society' is implied, and the heavily cultural aspect of education with its consequences on the selectivity against specific groups (as well its potentials for change) are not questioned. It comes with a perspective which emphasises the technical dimension of the process of education, without articulating it to the human and contextual ones to which Candau (1991) refers, as indicated earlier. Against this broad theoretical framework, authors such as Carr (1993b) point out the behaviourist approach underlying competency-thinking, which can lead to the idea pointed by Solberg (1994, 6) of 'man [as] nothing but a behaving organism'. Edward's (1992, 288) critique of competency thinking highlights the very need for educational theory to illuminate even the way competencies should be interpreted:

'It is hard to see how ... observable competencies ... can be separated from a well-informed understanding of how children learn - at different stages in their development, and in different social and cultural circumstances...'

By the same token, Carr (1993b) illustrates Edward's (1992) above argument on referring to the competency 'questioning pupils effectively, responding and supporting their discussion', contained in the SOED (1993) Guidelines for Teacher Training. Carr (1993b, 23) highlights the different interpretations such competency could raise, depending on the theoretical framework espoused:

'... an educational "progressive" or "radical" would ... understand [the above competency] to mean something quite different from a traditionalist and the "effective" questions of the former could be markedly different from those of the latter.'

In fact, the need to regard every practice (and assertions concerning the importance of practice) as theory embedded leads to the importance of understanding educational theory as a necessary component in teacher education, so that the practice in schools be illuminated by critical reflection which clarifies the purposes of education. As argued earlier, in the perspective of the present study, the focus of concern would be on the extent to which such purposes take into account the need to develop the full potential of pupils coming from diversified cultural backgrounds. The above idea leads to the need to specify the theoretical framework or model of teachers which embeds the selection of content to be considered educational theory, as well as its relation to practice in the context of teacher education courses.

In fact, even though the importance of educational theory for competence in teacher education has been addressed (Smith, 1992; Carr, 1993a, b; Young,

1990; Grant and Humes, 1990; Grant, 1994b), there seems to be a case for further research into the analysis of the selection of its content and theoretical framework informing it, in teacher education courses. It can be argued that there is a pressing need to make explicit how theory is viewed in the context of specific models of teachers which are themselves linked to theoretical frameworks by which education and society are viewed. This comes as a crucial step to visualise in which sense educational theory can be articulated to practice and promote 'competence' in a perspective of change, as understood in the present study.

We argue here that the urgency of this enterprise comes in a time where 'half theory or 'theory' reduced to its technical dimension in teacher education courses may be confounded with theory itself, and thus be regarded as irrelevant and useless even by those to whom teacher education is aimed for: the future teachers. Should this happen, it might be argued that the field for 'competence' to be accepted as a set of 'competencies' will have been prepared, and a model of teachers as mechanical executors of tasks, as 'behaving organisms', and consequently as maintainers of the 'status-quo' will have been legitimised.

2.3 -Theory and Practice in Teacher Education: the competency model, the reflective practitioner model and the critical, intercultural reflective practitioner model

As argued in the last section, even though the role of educational theory has been enhanced in educational literature concerning competence in teacher education, the content of what is considered educational theory and the way it should be linked to the school experience (the 'practice') is not as clear.

The present section will expound on the nature of educational theory, adopting Smith's distinction between reflective and academic educational theory. The section will deal firstly with ideas on the content of academic theory as envisaged by intercultural literature (section 2.3.1.). It will then focus more extensively on reflective theory (section 2.3.2). It will illustrate ways in which reflective educational theory and the school experience component of teacher education are treated by three models of teachers: the competency-based model (structural-functionalist approach), the reflective practitioner model (phenomenological approach) and the intercultural, critical reflective practitioner model (critical theory approach).

In order to develop the ideas in the present section it seems important, in the first instance, to clarify what is understood by educational theory in the context of the present study. Smith's (1992) distinction of the three senses applied to it may help clarify the issue. According to Smith (1992, 392), the first sense of educational theory is the 'reflective theory', in which student-teachers are encouraged 'to "theorise", to stand back from the classroom....and examine the presuppositions and assumptions that are being made'. The other sense is called 'academic theory', in which literature and traditions of the subject are called for, so as '[to] acquire a historical perspective [and] wrestle with quite fundamental concepts that affect the whole way the educational enterprise is conceived'. Finally there is the sense called by Smith (1992, 393) as 'barmy theory', in which a 'grand idea' is behind its formulation, with 'no procedures of rationality' to moderate it. In fact, Smith (1992, 393) indicates that the last sense is characteristic 'not of educationists but of those who have been mounting a campaign against them', and therefore the two first senses are pointed out as the ones worth considering in teacher education. It is important to note that even though arguing the importance of working out both reflective and

academic theory in teacher education, Smith (1992, 395) concedes it is not his purpose to touch on the content to imbue both senses.

Building on Smith's (1992) distinction of academic and reflective educational theory, it should be emphasised once more the difficulty in pinpointing the content to imbue both. Also, it is important to bear in mind that such content will necessarily be linked to the theoretical approach by which competence in teacher education is conceived. Apart from that, the blurred distinction between both senses is well expressed by Smith (1992, 394), who points out that '[q]uite where "reflective" theory shades into "academic" ... ought not to be *stipulated*...' (Smith's emphasis). In this sense, it should be pointed out that the following considerations concerning both academic and reflective educational theory will be done separately for the purpose of clarifying the argument, and ideas related to one should inevitably surface in the narrative referring to the other.

2.3.1 - Academic Educational Theory

Concerning academic educational theory, Grant (1994b) explains that it is an inter-disciplinary activity, citing philosophy, history, psychology and sociology as 'contributory disciplines', each of them having been given different 'status' and ascendancy in the teaching of educational theory throughout the last years. Carr (1993b, 21) points out that in the sixties and seventies, educational theory in teacher education courses in the UK focused on the 'initiation of students into a range of "applied" educational disciplines of philosophy, sociology, psychology, history and so on...'. The teaching of these subjects separately was criticised in two main aspects: first, as pointed by Grant and Humes (1990,4), it was expected that a 'magic' synthesis would occur in the students' minds from the inputs of each the contributory disciplines, and provide an 'integrated

theory hardly possible to attain'; secondly, as pointed by Carr (1993b, 21) it was criticised for 'focusing too much on theoretical understanding for its own sake at the expense of professional understanding of a more experiential kind.'

The amalgamation of the contributory disciplines into one called generally professional studies would represent an attempt to try and overcome both sorts of criticisms. However, the criteria for the selection of content from the contributory disciplines in the professional studies component would still be an open question. In a critical approach, Grant and Humes (1990,4) suggest that such content should be related to the 'overall conception of the aims of education, informed by social, moral and political values'. It should bear in mind:

'the educational process itself, how it interacts with its context, how social change produces new learning needs and how institutions adapt or develop to cope with these.' (Grant and Humes, 1990, 6).

In a similar line, Candau (1991) illustrates the approach to academic educational theory as delivered by her in methods courses in education, based on the articulation of the technical, human and contextual dimensions of education cited earlier. In such courses, Candau (1991) explains that methodologies are presented to student-teachers, bearing in mind the following aspects: the theoretical perspectives informing them, the historic and socio-cultural context where they were initially generated and the concepts of man, society, knowledge and education underlying their approach. Grant (1994b, 128) summarises the thinking behind selection of content in academic educational theory in a critical perspective in the following words:

'... essentially it is a way of introducing ideas and concepts and a context in which they can be examined critically.'

Grant (1994b, 128, 129) also stresses the need for academic educational theory to have a 'broad remit', rather than be 'tied only to the here and now', so as to equip student-teachers 'to handle issues that are likely to arise in the future'.

In fact, when an intercultural perspective imbues the concept of competence, Gramsci's ideas illuminate the scope of academic educational theory in such an approach. Entwistle (1979, 166) remarks that:

'Gramsci's view of the teacher's role, together with his conception of the unity of theory and practice, suggests that what one should seek from educational theory is less a hand-to-mouth focus upon classroom technique, than a sense of vocational commitment ..., deriving from the historically familiar notion that vocation implies not simply a technical competence, but also, and especially a complex of attitudes, beliefs and commitments which are social, moral and political (and, perhaps, religious) in character.'

In this sense, in an intercultural perspective as understood in the present study, the selection of the content of academic educational theory should be undertaken so as to prepare future teachers as critical thinkers, equipping them with tools to address constantly the ' "why", "what" and "who" questions of education, not just the "how"' (Grant, 1994b, 134).

As argued earlier, it seems that further research into selection of content in academic educational theory would help illuminate concrete ways by which the above considerations should be taken into account in the reality of teacher education courses. Whilst the case study undertaken in the present study will try to advance some understanding in the area, we shall turn now to some considerations referring to reflective educational theory, focusing on its

potential for working out an intercultural perspective in the reflection on the school experience component of teacher education.

2.3.2 - Reflective Educational Theory

In order to elaborate on reflective educational theory, a set of considerations should be made referring to the relation theory and practice in teacher education, and the concept of reflection derived from it. As argued earlier, the complexity of such a question comes insofar as there is not one single way of understanding the relation theory and practice in teacher education, and the same applies to that which is considered reflection on practice to be promoted by reflective educational theory. Without considering lengthily the philosophical issues implied in the conceptions of the relation theory and practice - which goes beyond the scope of the present work - it is important to note that, roughly speaking, two positions can be pinpointed concerning the ways by which this relation is conceived in teacher education. Fávero (1992, 64, 65) calls them as dichotomised and dialectical approaches:

'In the dichotomised conception ... theory is seen and thought of as a set of absolute and universal pieces of truth ... [whilst] practice is seen as if it had its own logic, irrespective of theory.'

'In the dialectical conception, theory and practice are considered ... as the nucleus to articulate the preparation of the professional, being worked out in an integrated way, as an indissociated unity Theory is formulated and worked out in relation to a concrete reality. As for practice, it is point of departure and also of arrival.'

Competency models of teachers are generally perceived by authors such as Carr (1993a, b) and Solberg (1994) as based on the first approach specified by Fávero (1992). By emphasising the training of competencies as the predominant role of teacher education, practice in schools is many times advocated as the only requisite for competence in such models. Alternatively, a role for educational theory may be acknowledged, provided it is limited to its instrumental, technical component, with no effort of articulating it to the human and contextual dimensions of education (Candau, 1991). As explained by Georgen (1979), when theory is presented in this light, practice is seen as a point of departure to attain 'absolute' theoretical principles which were there 'a-priori'. This kind of 'theory' is unlikely to provide critical reflection on practice, and therefore offers little scope for working out competence in a perspective of change.

Identified in a phenomenological, symbolic-interactionist approach, some models of teachers advocate a dialectical approach to theory and practice in the context of teacher education. The future teacher is regarded as a 'reflective practitioner', to be guided through a carefully planned programme to interpret and construct knowledge through the experience provided by the school experience component of the course, with the aim of developing 'a self-analytical approach to one's teaching style' (Hoover, 1994, 84). Popkewitz (1994, 6) describes the influence of cognitive psychology 'to replace earlier behaviourism' in the constructive, phenomenological approach, with the emphasis on 'how teachers think and reason about classroom practices.' Hoover (1994, 83) clarifies the concept of reflection as envisaged in such an approach, contrasting it to the competency-based model :

'Reflection moves away from a competency-based evaluation toward an emerging philosophy that stresses the extent to which teachers can

accurately monitor their teaching behaviour, the ways in which teaching behaviour affects the behaviour of students and the unique concerns of diverse teaching /learning contexts.'

The dialectical relation of theory and practice as conceived in phenomenological approaches to competence is then resolved through a concept of praxis which focus on the construction of knowledge through reflection upon immediate practice or experience, fostering future teachers 'to interpret and construct meaning from their practicum experiences' (Hoover, 1994, 84). This relation is explained by Quantz (1992, 463) when talking about symbolic interactionism:

' Praxis may be understood to be one resolution to the theory and practice dualism

'[In symbolic interactionism], the problem created by the dualism of thought and practice, then, is thought to be solved through the construction of thought while participating in practice.'

Such construction of thought takes place by reflectivity on the school experience component of the course, and Hoover (1994, 84) cites some techniques by which reflection is fostered in this approach, such as writing, which can take the forms of 'journal writing, lesson analyses designed as reflection-on-action following teaching, and written reviews of videotaped teaching episodes.' However, Hoover's (1994) research about the viability of writing as a means to attain the above aim of reflectivity already denounced some limitations, which can be inferred to the model of reflective practitioner conceived in a phenomenological approach. On analysing two student-teachers' (named fictitiously as Amanda and John) daily self-analyses and weekly journals, Hoover (1994, 91) observed that a great part of them constituted of

'outpouring of complaints and survival concerns', chiefly related to teachers, curriculum and aspects such as 'moving from a university setting into the reality of public schools'. The need to move from personal variables to a reflection-action which takes into account wider contextual ones was enhanced by Hoover (1994, 91):

'In order to be most effective, programmatic features of teacher education programs designed to facilitate reflective action must encourage movement beyond personal concerns to deliberation about educational principles and practice, the consequences of teaching behaviours upon students in unique contexts, and the broader issues of the relationship of schools and society.'

Hoover (1994, 92) also points to the importance of teacher-educators in seeking methods to encourage student-teachers towards 'thinking critically' about practice, and foster reflection which is 'problematic and purposeful', so as to combine 'deliberation and action to effect necessary change'.

In fact, as argued earlier, the above criticism posed by Hoover (1994), already denounces limitations to the concept of praxis as advocated in the phenomenological, symbolic-interactionist approach, when competence in a perspective of change is to be pursued. Quantz (1992, 465) elaborates on the question, by outlining the main difference between praxis as conceived in the above approach, and that informing the critical, intercultural perspective:

'The understanding of praxis as knowledge generated through theory constructed in practice, while similar to a critical meaning, is nonetheless, different. The difference lies in that symbolic interactionists define praxis as arising in experience while critical theorists define it as arising in transformation.'

The above statement seems to be crucial for the understanding of the role of reflective educational theory and its relation to the school experience component as envisaged in the intercultural approach to competence espoused in the present study. It brings the idea that the reflection to be promoted on the school experience component should go beyond the aspects of the immediate practice and seek to incorporate the analysis of wider contextual variables where teaching and learning takes place, so as to promote preparation of teachers as agents of change. Quantz (1992, 464) elaborates further on the relation theory and practice in both models, pinpointing the transformative potential embedded in that underlying the critical theory approach:

"Theory and experience" implies a knowledge located in the present and, therefore, constrained by the socio-political constructions of the moments; on the other hand ..., [for critical theorists] theory is the basis for transformative action and truth can only be determined by the future, while, for the symbolic interactionist, theory is the basis for understanding experience and truth is located in the present.'

This basic difference in the way praxis is conceived by the phenomenological and the intercultural models of teachers reflects on the way knowledge and selection of content in school curricula, for instance, is interpreted in both approaches. Popkewitz (1994, 6, 7) criticises the way the phenomenological approach to competence 'crystallises' knowledge of the school curriculum, with a 'reification' of school subjects, which are made to seem 'universal rather than historically contingent'. Quantz (1992, 483) contrasts such a view to that informed by a critical-theory approach, whereby knowledge is interpreted as being 'always formed through power and power is always located in knowledge'. The consequence of a critical theory approach to knowledge would be the encouragement of reflection on the school experience which

would treat school subjects and pedagogy as constructs socially, culturally and historically determined, and thus subject to scrutiny.

The above considerations concerning the relation theory and practice as conceived in different paradigms should help cast light on the thrust of reflective educational theory to be promoted when competence is understood in the perspective of the present study. The intercultural model proposed will try to encourage student-teachers to devise 'pedagogies of resistance' which will take into account cultural diversity in its formulations, by working out theory and practice imbued with a project of change of educational inequality.

2.4 - School Experience, Reflection and Competence in Teacher Education

The present section will try to relate the conceptual ideas discussed so far with a particular stage in teacher education: the school experience component. It will be particularly concerned with the kind of theoretical input to be provided by the teacher education institutions with reference to the reflection on the school experience of student-teachers. It will focus on the extent to which an intercultural perspective could be worked out in that specific area of teacher education.

'School Experience', called by some 'Teaching Practice', is considered a crucial part in initial teacher education. It is at this stage that students get in touch with the reality of classroom, with all the complexities of situations that are reflected in it, and get the concrete feeling of the process of teaching and learning as it is done in schools. Its relevance in initial teacher education for development of 'competence' in future teachers is widely acknowledged. However, as argued by Canen (1994, 2),

'the "temptation" of treating this "practice" as "neutral" and devoid of any theoretical underpinning to guide its aims has led to positions which tend to summarise the whole process of teaching and learning in the same light, as a purely technical and instrumental activity ...'

As expressed in the last section, in the context of the present study, the role of educational theory (both academic and reflective) in illuminating the school experience component is considered fundamental. It is thought to provide student-teachers with the critical tools to analyse practice in the light of moral, ethical and philosophical considerations. As also expressed in the last section, the kind of relation theory and practice conceived by the model of teachers will have a strong bearing on the thrust of the reflection to be fostered on the school experience component.

Although teacher education is a life-long process and does not end obviously with the conclusion of initial teacher education, the theoretical framework against which school experience is to be analysed in initial teacher education should provide the first theoretical ideas by which the reality of schools can be understood by future teachers.

It is the premise of the present work that school experience is a major opportunity where awareness of the heavily cultural nature of the process of teaching and learning could be developed, and a questioning of alternative ways to present content bearing in mind cultural diversity could be fostered in future teachers. Likewise, school experience is also regarded as a major opportunity where future teachers' awareness of the role of their expectations and perceptions in the achievement of different groups should be raised. Therefore, it is a stage where a challenge of stereotypes and assumptions could be

developed, so that future teachers could represent agents of change rather than reproduction of educational inequality .

Evidently, translating ideal into practice is no easy task. An analysis of the complexity of factors involved in the partnership process between teacher education institutions and schools for the school experience component has been the object of the literature concerning this subject in the last few years. An overview of it will be made in the first part of the analysis. Going beyond structures and roles in the partnership process, literature was reviewed which could give insights about perspectives, strategies and content of reflection promoted by teacher educators in the context of school experience.

Adler (1991) pointed out that different meanings underlie the much employed expression 'reflective practice'. Zeichner (1987), cited by Adler (1991), identifies three levels of reflection: technical (reflection on the effectiveness of teaching strategies, without questioning the nature of objectives); teaching within its situational and institutional contexts (reflection on how contexts influence practice and the worth of educational targets), and teaching with moral and ethical concerns (reflection which goes beyond immediate practice, aiming at justice and equity, imbued in a perspective of change). As argued by Adler (1991), teacher education courses would claim they fostered reflective practice even though many times the level of reflection promoted would not go beyond the first level previously mentioned. In this sense, in a critical theory approach, the need to undertake reflective practice which embraces the three above senses is stressed by Adler (1991).

Building on the above considerations, the literature review dealing with perspectives, strategies and content of reflection in school experience as undertaken in the present section can be divided under two broad categories:

a) non-critical works, which focused on the technical dimension of reflection on teaching ('competence' understood as a set of competencies, reflection on 'how' to teach effective teaching) and which focused on reflection on the human dimension of teaching ('competence' understood as a result of systematic reflection on immediate experience for personal, human growth of future teachers);

b) critical intercultural works, which tried to articulate both dimensions to contextual concerns, in a critical approach ('competence' understood as a result of systematic reflection going beyond immediate experience, seeking to prepare teachers as agents of change to combat inequality in the educational sphere).

The theoretical perspectives by which the role of education and the relation theory and practice are viewed in the models which emphasise each of these levels of reflection for 'competence' have been analysed in the last section. It should also be pointed out that the works 'classified' under the above headings in the present section may contain elements of other dimensions of reflection on the process of teaching and learning. What the classification process took into account was their *main* focus of concern.

Literature dealing with perceptions of student-teachers and teacher educators concerning the reflection promoted in the school-experience component, was also analysed in terms of the categories specified before. Bearing these aspects in mind, the following will be the analysis of literature concerning school experience in initial teacher education, focusing particularly on the theoretical input for reflection (or reflective theory, as explained in the last section) as undertaken by teacher education institutions .

2.4.1 - The issue of partnership teacher education institutions and schools for the school experience component: non-critical and critical approaches

The issue of partnership has been receiving considerable attention recently in the literature on school experience, particularly in the UK, where educational policies have been calling for a more intensive role to be played by schools in initial teacher education. The present section will draw on literature in the area, emphasising the role of tutors from the higher education institution in promoting reflection on the school experience component. It will also be argued that, even though such a role is generally acknowledged, exactly what kind of theoretical input to be provided by tutors is not addressed in the literature concerning partnership in teacher education. The section will finish with the concept of partnership as developed in the intercultural literature.

Due to the fact that 'school experience' is the only course in initial teacher education which is developed 'in two places and two times' (Carvalho, 1988), works which clarify the issues involved in the partnership process between both the teacher education institution and its partner schools offer an interesting view of the background against which school experience has to take place. Moreira (1992) argues that it is important that teacher education institutions and schools be articulated as partners, so that distance between those who 'think about' and those who 'practise' school education be minimised.

Some works deal with theoretical considerations of what partnership means. Kirk (1993), for instance, views partnership in two approaches: a 'weak partnership', where schools are seen merely as places for application of theory acquired in the teacher education institution, and 'strong partnership', where theory and practice are seen as articulated moments, where schools and teacher education institutions have complimentary contributions. In this last approach,

school teachers are seen as responsible for sharing with student-teachers 'craft knowledge', and teacher education tutors as bringing knowledge of theoretical literature and of research findings, promoting critical analysis of teaching and learning.

The importance of tutors coming from the teacher education institution in providing a theoretical basis for reflection on school experience is enhanced in both the non-critical and critical literature in the area. That literature is also concerned with the limitations of teacher education conceived as school-based training by itself. Some examples can be mentioned: McCall (1993, 7) cites a study made by Munro on school-based training programmes in New Zealand which showed that students were being socialised into the culture of the placement school, with survival concerns which 'overpowered any recourse to reflective or self-critical practice', which clearly put into question teacher education as a solely school-based training. Elder and Chalmers' (1987) systematic observation of students in their school experience revealed that, by the end of the block (when student-teachers already assumed responsibility for the day-to-day running of the class), a pattern of 'copying' the classroom teacher's style and model could be detected, with evident lack of reflection on practice in a wider perspective.

In this sense, although the role of schools and school-teachers is acknowledged, the presence of tutors from the teacher education institution is seen as crucial for the necessary reflection to be provided to student-teachers. Lambert (1993) emphasises the importance of the role of the tutor as the 'outside eyes and ears', the physical manifestation of the distance between the non-stop business in which schools are engaged and the space for reflection to be fostered in the school experience component. Also, schools are described as having other priorities, teacher education not being one of them.

The view concerning the importance of the role of tutors surfaces also in works dealing with mentorship programmes, whereby a school teacher specially designated as 'mentor' is seen as a key figure in the partnership process. Stark (1994) stresses the basic distinction between supervising teachers and mentors, in the sense that mentoring means more than 'keeping an eye' on the student, including 'direct training element or curriculum input'. However, Stark's (1994) study pointed out that school teachers were torn by their dual responsibilities to students and pupils, and a planned mentoring role would need extra resources and support to be effectively done. Wilkin (1992, 320) attaches great importance to the role of mentors, emphasising the basis of partnership as 'working closely with and through mentors', although she concedes that ultimately the 'quality control' should remain within the higher education institution. Jacques' (1992) study on mentoring in initial teacher education also clarified limitations inherent to the role of mentors and the need for professional tutors in providing the analysis of student-teachers' practice in the light of relevant theory. In fact, Jacques (1992, 334) based the analysis on four categories or levels of teacher training identified by Furlong *et al* (1988) which comprised: direct practice (experience in schools and classrooms); indirect practice ('detached' training within the training institution); practical principles (critical study of practice and its use) and disciplinary theory (critical study of practice in the light of theory). Jacques (1992) concluded that mentors felt they had neither the time nor the appropriate knowledge to develop levels c and d, and that tutors should be responsible and address such levels more thoroughly. In fact, some mentorship programs which focus on the role of mentor in the partnership process were analysed by Elder and Kwiatkowski (1993), who criticised many of them in terms of the marginalisation of the role of the tutor from the higher education institution in the process, with an ensuing narrow apprenticeship approach to school experience. They proposed a division of roles between school teachers, students and tutors in the partnership process,

whereby the first ones would be in charge of enlightening school policies and classroom issues, the second ones in researching schools in context and the tutors' role would be to help student-teachers 'to ground their ideas in appropriate and relevant theory while providing a context for reflection.' (Elder and Kwiatkowski, 1993, p.65). The limitations for mentorship programmes are further analysed in the Scottish literature both from the point of view of allocation of resources and from a questioning of the role of mentor itself in initial teacher education. McCall (1993) explains, for example, that not only resources in Scottish teacher education are well established in the higher education sector, but there is also a lack of clear view of the kind of level of training for those who would act as mentors.

Although they point to the importance of tutors in providing a theoretical analysis of school experience, the above works dealing with partnership in a non-critical approach do not elaborate further on the kind of theoretical input which is or should be provided by tutors from the higher education institution in the context of school experience. Booth's (1993) research on the effectiveness and role of mentoring in schools, from the students' point of view, seems to go a certain way towards elaborating on the issue. Booth (1993) analysed the aspects of teaching and learning enforced by mentors and those in which tutors were expected to provide the necessary understanding and training. The research showed, for instance, that confidence was felt by students at the end of school experience in classroom skills and technical aspects of teaching and learning. However, less confidence was felt over issues such as dealing with pupils of different cultural backgrounds and those with special educational needs. The study concluded that mentors may have played a key part in the development of confidence in classroom skills, but that in those crucial issues relating to the wider context of education, mentors were seen as lacking in expertise, or were simply unaware of the need to develop

them. In the same line as Stark (1994), Booth (1993) also points that mentors were constrained both by the school activities and by the immediate concerns of students. This way, issues such as 'links with parents' or 'taking into account cultural differences of pupils into curriculum and pedagogy' would probably be raised by them just in case they arose in the context of the school placement. In this context, Booth (1993) suggests that such wider educational issues could be developed by tutors from the teacher education institution. Their role would be that of providing the analysis of the school experience in terms of a broader theoretical framework which goes beyond the immediate technical concerns of teaching and learning.

An important aspect detected in non-critical literature referring to partnership for the school experience component refers to the kind of perceptions nurtured by tutors with reference to their role in the process. Such perceptions had to do with the extent to which they fulfilled the idea of providing theoretical guidance to student-teachers' reflection on the school experience component. Stark (1994, 69) points out that the tutors' role seems to be understood by them as 'relatively well circumscribed in terms of visits and tasks to be undertaken'. Such statements would appear to suggest a very pragmatic view espoused by tutors with reference to their role in the school experience component, in contrast to that visualised in literature mentioned so far.

In fact, two worrying points were detected by Elder and Kwiatkowski's (1993) study concerning the issue: on the one hand, a perceived reduction of the role of tutors to mere 'assessors' of students' teaching practice in the school experience component; on the other hand, tutors' lack of confidence as to their ability to undertake with student-teachers the expected reflective analysis of school experience in the light of theory. Concerning the first point, Elder and Kwiatkowski's (1993, 31) study points out that 'tutors confirm the centrality of

assessment in their role and practice', and aspects such as dealing with the wider context of education is pointed as very rarely mentioned, since a 'continuing dialogue in a "partnership" between students and their tutors' is practically non-existent. However, Elder and Kwiatkowski's (1993) study does not elaborate on the possible reasons underlying the perceived reduction of tutors' role to an assessment-oriented one. Rather, the problem is analysed in the context of the need for clarifying roles of class teachers and tutors in the partnership process, on the assumption that the limitation of tutors' role to that of assessors is a consequence of a lack of understanding of their respective attributions in the school experience of student-teachers. Elder and Chalmer's (1987, 62) study, on the other hand, suggested that tutors were not 'committed towards [sic] a more integral involvement with the classroom processes with which both student and teacher are faced'. Elder and Chalmer (1987, 62) point to two possible reasons for this: severe time and resource constraints, and the view espoused by tutors that student-teachers should 'emulate "a model of good practice" as observed by them in the school placements. Such assumptions on the part of tutors would appear to contradict their expected role of providing support for reflective practice of student-teachers in the light of theory. Rather, they would suggest that tutors *endorsed* an apprenticeship model in the school experience component, even though working in teacher education institutions which advocated a more reflective approach to competence. In this sense, the contradiction between a model of reflective practice and an apprenticeship oriented one would be present *within* the higher education institution itself, manifested in tutors' attitudes to their role in the school experience component. The second worrying point presented by Elder and Kwiatkowski (1993) concerned tutors' lack of confidence in their ability to undertake with student-teachers reflective practice in the light of theory, and that seems to be the key to understand the problem. Even though the authors do not elaborate further on the issue, preferring rather to discourse

about 'confidence in partners' in the school experience component (p. 43, 44, 45), the idea that tutors would be lacking in theoretical grounding to assume the role of facilitators of reflective educational theory would beg for further research in the area of partnership. It is important to note that the inconsistencies pointed out by Elder and Kwiatkowski's (1993) study between a more apprenticeship-based model of teachers which seemed to imbue school practice and the model of 'reflective practitioner' generally adopted by the teacher education institutions do not appear to tell the whole story. Even though the student-teacher may indeed behave like a 'chameleon' in the process, having to adapt to school teachers and teacher educators simultaneously in order to succeed, as argued by Elder and Kwiatkowski (1993), such an idea does not exclude the fact that inconsistencies may be taking place also within tutors' perceptions and practice, as argued earlier. In this sense, it seems that addressing the questions of what 'appropriate and relevant theory' to be developed by tutors means, and in what specific ways it could provide 'a context for reflection' would help build up tutors' confidence in undertaking their expected role (namely facilitating student-teachers' reflective practice in the light of theory).

In summary, by and large the recent literature concerning partnership teacher education institutions and schools for the development of 'competence' in the context of the school experience component in initial teacher education in 'non-critical' literature emphasises similar points, namely: the importance of both schools and teacher education institution in the partnership process; the relevance of clarification of roles and of communication of the model of teachers adopted by the teacher education institution to the partner schools, in order to provide a coherent experience for student-teachers; the importance of tutors in providing the theoretical basis for the analysis of the school experience component in initial teacher education .

However, they also share serious limitations for those interested in analysing the kind of reflection to be fostered in student-teachers by tutors, in the school experience component. The first one is the lack of further elaboration of the kind of 'theory' to be provided by tutors in the analysis of the school experience component with student-teachers. One can get some glimpses here and there concerning the issue, such as in Booth's (1993) study mentioned before, where the limitations of mentors' role in providing analysis of cultural diversity and teaching for pupils with special needs are pointed, thus implying these are areas for tutors to deal with. Apart from Booth's (1993) work, one gets other glimpses of what kind of reflection is to be developed in Stark's (1994) and Elder and Kwiatkowski's (1993) studies, where the 'reflective practitioner' model is mentioned as the model adopted in teacher education and which constitutes the theoretical basis for the analysis made in both of them. However, a deeper clarification of the theoretical underpinning of the 'reflective practitioner' model as adopted in the teacher education institutions studied would be needed. Likewise, the analysis of the effective strategies used to translate the model in practice are not elaborated on. One is reminded of Adler's (1991) study mentioned earlier, and the need to clarify what level of reflective practice is being fostered in the reflective practitioner model adopted.

As a consequence, the analysis of reasons for the 'lack of use' of the model in practice, as detected for instance, in Elder and Kwiatkowski's (1993) research, is made in terms of its 'complexity', with recommendations that the teacher education model should specify outcomes and also 'how these might be achieved and who has specific responsibility to develop the characteristics or skills'. However, as stated by Elder and Kwiatkowski (1993,4) themselves, at no point of the study was the model of 'reflective practitioner' challenged. Their suggestions to improve its 'use' in practice concentrated on possible measures to develop better the 'enabling' level of partnership, such as: specifying

outcomes as well as strategies to achieve outcomes according to the 'reflective practitioner' model to the partner schools; specifying roles and responsibilities in the partnership process; increasing communication and liaison between school and the teacher education institution; more continuity of experience in terms of fewer placement schools per student; more scope for tutors and students negotiating placement in schools, and so forth. Likewise, Stark's (1994) study also takes the model of reflective practitioner a-critically, and the focus is again the analysis of the quality of interaction and perception of roles and responsibilities of those involved in the partnership process in the school experience component, so as to try and improve the process.

Although relevant for the study of partnership in teacher education, it seems that such suggestions should be accompanied by a crucial question of revisiting the model of the 'reflective practitioner' as adopted in the teacher education institutions in focus. That would mean reassessing the role of theory and practice as conceived and implemented by teacher education programmes in those teacher education institutions in question. If anything, such analysis could surely offer precious insights for a better understanding of the reasons for the model of teachers as conceived by the teacher education institutions analysed by Elder and Kwiatkowski (1993) not being used in practice. Likewise, it could illuminate those factors which hinder tutors from developing the expected reflective educational theory with student-teachers in the school experience component.

In fact, non-critical studies underpinned by a symbolic interactionist or phenomenological approach (such as those discussed so far) suffer another limitation inherent to that perspective in research in teacher education, as pointed by Atkinson and Delamont (1985): the emphasis in the teacher education institution as a 'total institution', neglecting not only the segmentation

between subjects within it but also an analysis of the content and ways by which curriculum is delivered to student-teachers. Also, a lack of scrutiny of conflicts inside the institution itself can be pinpointed. This way, inconsistencies inside the teacher education institution are not analysed, and the way the model of teachers adopted is translated by tutors with student-teachers in their everyday practice is not an object of reflection. Likewise, as argued previously, the question of the 'lack of confidence' expressed by tutors in Elder and Kwiatkowski's (1993) study in dealing with 'theory' would certainly need further elaboration. The relevance of tutors to be well grounded in theory so as to promote reflection effectively on the school experience component seems to be a very important aspect to be considered. Such an idea is particularly relevant when analysing the 'use' of a model in the context of school experience, or when considering 'competence' to be developed in initial teacher education.

In a critical, intercultural approach, some authors advance the main thrust of the theoretical grounding which should underlie tutors' pedagogical actions, and some illustrations can be provided. Mediano (1983) and Krasilchick (1988), for instance, stress that teacher educators who work with students in the school experience component should themselves be equipped both with subject knowledge and understanding of the educational phenomenon in its 'totality'. The term totality refers, in their view, to the wider economic, social and cultural context, informing and being informed by the educational process. Eggleston (1993) stresses the need 'to train the trainers' so that they can provide future teachers with understanding of cultural diversity and with strategies on working in an intercultural perspective. Liston and Zeichner (1987), cited by Orlikow and Young (1993, 81), emphasise that teacher educators themselves should set the example to student-teachers, reflecting critically on their own pedagogical practices and institutional contexts where they work.

Also in an intercultural perspective, Siraj-Blatchford (1993, 92) pointed that ill-prepared tutors were the main reasons for the failure of 'permeation' models of multicultural education in teacher education, defined as models where equality issues were due ' [to] underpin and cascade through *all* courses and practices in ITE' (Siraj-Blatchford's emphasis). As stressed by Siraj-Blatchford (1993, 92), such a model could not succeed while it was implemented by those who did not raise 'their own conscience and understanding of issues of racism, sexism and class inequality'. The above author stresses the responsibility of teacher education institutions in providing staff development and service education for tutors in this perspective. Therefore, Siraj-Blatchford's (1993) study points clearly to the link between the success (or lack of it) of the model of teachers adopted by a teacher education institution, and the confidence and coherence of action of tutors who eventually implement it in their daily pedagogical actions with student-teachers. It therefore addresses an important question left open by non-critical authors.

At this point, another important limitation arising from the non-critical approach in the works, referring to partnership mentioned earlier, should be mentioned, namely the apparent lack of concern in preparing students to deal with cultural diversity. Issues concerning race, gender, cultural diversity, social class, etc., are not mentioned, and the impression one gets is that school experience is a matter of optimising the liaison between teacher education institutions and schools. That would mean that school experience would fail to represent a meaningful experience for future teachers, to reflect on teaching and learning as a culturally laden process, so as to think on effective ways they can act as agents of change of educational inequality. Orlikow and Young (1993, 75) talk of 'school experience' as currently being driven by pragmatic concerns of 'finding willing sites for students [rather] than by the quality of the school experience and the existence of well-developed antiracist practices...!.

In fact, when talking about partnership in an intercultural perspective, Orlikow and Young (1993, 75) stress the need for a different relationship between teacher education institutions and schools, demanding a clear statement that issues of gender, race and class are 'major concerns of all school experiences'. Apart from that, in an intercultural perspective, the importance of attempting to provide student-teachers with contact with multi-ethnic schools during school experience is also emphasised. Grant (1993) talks of the importance of increasing efforts not only to try and establish partnership with multi-ethnic schools, but also to have a curriculum which integrates multicultural issues in the teacher education institution. The importance of trying to establish partnership with schools which work in a multicultural perspective is emphasised by Grant (1993, 49), who points out to the wealth of insights such experience can provide for students in initial teacher education, most of them 'white, female', with attitudes shaped in a society 'where racism, sexism and socio-economic differences are pervasive' (Grant, 1993, 49). These kinds of insights can be illustrated by a visit made to a school working in such perspective, promoted during the Multicultural Education course in the University of Glasgow (1993). Hand-outs and talks provided by the staff in the school highlighted important aspects of working in an intercultural perspective. Simple things such as putting up a note with a 'welcome' sign to parents at the entrance of the school were pointed out as ways of encouraging pupils and parents from different cultural backgrounds to come forward and participate in the school life. In fact, such parents would probably otherwise feel 'intimidated' to approach staff and discuss their ideas. In this sense, such a simple measure was contributing to creating an egalitarian ethos in the school, which should be present in education in a perspective of change. Student-teachers who would be exposed to such experience would very likely benefit enormously, by getting in touch with concrete ways by which an intercultural ethos is developed in the schools. They would very likely feel the importance of analysing partnership

between teacher education institutions and schools as more than just finding 'willing sites', as commented by Orlikow and Young (1993).

However, the benefits of studies of partnership provided in a non-critical, symbolic-interactionist approach should not be underestimated. Indeed they do provide a very useful picture of the interactions and everyday complexities involved in this particular phase of school experience in teacher education, revealing the structures and modes by which the process operates. Nevertheless, due to the main limitations pointed out in their approach, those who wish to extract the kinds of 'theory', or content for reflection actually provided by tutors from the teacher education institution to analyse school experience, or who are concerned with trying to investigate the significance of 'appropriate theory' to be delivered by tutors means, have to consult another body of literature. Likewise, those who wish to understand school experience in terms of potentials and limitations for working out 'competence' in an intercultural perspective have also to proceed to other kinds of works in initial teacher education. The next sections will try to deal with literature concerning those issues.

2.4.2 - Content for Reflection: School Experience in Non-Critical and in Critical, Intercultural Approaches

When consulting the literature which can give insights about content and strategies to develop competence in teacher education in the context of school experience, two sorts of work have been discussed before: the non-critical and the critical, intercultural ones. Non-critical works were defined in the present study as those which do not question the wider context where teaching and learning takes place. They view school experience as part of a teacher education process which aims to build competent teachers understood either as

'experts' in technical classroom skills and abilities, viewed as 'neutral' (thus understanding competence as a set of competencies to be developed in the course), or as teachers who are able to reflect on the human aspects of their practice, 'constructing' knowledge through reflecting on the immediate experience provided in the school experience component (thus understanding 'competence' as the result of reflection on the experience of teaching and learning, 'developing an analytical approach to one's teaching style' (Hoover, 1994, 84)). Neither of these approaches questions structural inequality in which race, gender, social class, cultural diversity, and so forth are given a serious weight in the context of the present study. Likewise, they do not view school experience as part of a teacher education process which aims to develop 'competent' teachers as agents of change, who will be able to adapt content and pedagogical strategies to cultural diversity, therefore promoting intercultural education. Because of this, such approaches were considered in the scope of the present thesis as 'non-critical', whilst those which view competent teachers as agents of change, preparing them to combat inequality through a pedagogical action which articulates technical, human and contextual concerns, were considered 'critical, intercultural'.

Content for Reflection: School Experience in Non-Critical Approach

Moving away from a literature which focuses on school experience in the partnership process, non-critical works which try to analyse it from the point of view of the aspects considered relevant in the 'teaching of effective teaching' are the first ones to appear. Because 'competence' as understood in the present thesis includes the technical dimension (although far from being limited to it, as expressed in the conceptual framework), some of the non-critical works can offer interesting points for reflection, though having necessarily to be analysed bearing in mind that teaching and learning is a heavily cultural process, and that

there is no such thing as value-neutral knowledge or technical classroom skills. They will be addressed in the present section.

Kyriacou (1993), for instance, researches into development of expertise in classroom teaching during initial teacher training and the first year of teaching. The mentioned author divides literature in the area in three main categories: research on student-teachers, research on the first year of teaching and research on initial teacher training. In the first and third categories, some important questions are addressed. Citing Calderhead and Robson's (1991) work, Kyriacou (1993) talks about the question of student-teachers' images of teaching before and after the process of training and the extent to which teacher education courses challenge initial misconceptions in order to develop expertise. As will be further discussed in this section, the issue of challenging student-teachers' assumptions is crucial for competence understood in an intercultural approach. The predominant aspects for expertise as detected in Kyriacou's (1993) study, however, do not touch on intercultural concerns. They can be summarised as follows: student-teachers' expertise in establishing classroom discipline, attitudes and their appropriateness in the world of schools, the shift from 'idealism' to 'realism' at the end of school experience and works which dealt with student-teachers' self-evaluation processes. Among the last ones, McLaughlin (1991) pointed out that student-teachers during school experience made greater use of their own judgements than by referring to their co-operating teachers. The emphasis is then placed on the need to help student-teachers 'to articulate and negotiate appropriate criteria to judge their own level of success' (Kyriacou, 1993, 82). Kyriacou (1993) also refers to works such as that of Eisenhart, Behm and Romagnano (1991) which presents a picture of inconsistencies between university, school and student teachers' agenda. That work also shows conflicting expectations of tutors in relation to their performance, similar to the ones pointed out by Elder and Kwiatkowski

(1993) and discussed in the last section referring to partnership. However, as expressed by Kyriacou (1993), a very substantial effort has been devoted to the production of teaching competencies and skills to be developed, and a list is produced which comprises: planning and preparation, lesson presentation, lesson management, classroom climate, discipline, assessing pupils' progress, and reflection and evaluation. The fact that no intercultural studies for development of expertise appear in Kyriacou's (1993) study could undoubtedly be indicated as a serious limitation in the analysis undertaken. Even though some works dealing with expertise arising from reflection on one's approaches to learning are mentioned, the intercultural component of such a reflection is not touched upon. Also, the lack of concern to the role of teachers' perceptions and assumptions in the concept of expertise developed has been challenged by many authors, among which are Rutter *et al.* (1979). Even though pinpointing many technical variables for competence in teacher education, such as preparation of lessons in advance, directing attention to the class as a whole (if the lesson is planned as class-oriented), regularly setting and marking homework, and so forth, Rutter *et al.* (1979) make a point of highlighting the importance of teachers' frequency of praise and high expectations in children's achievement in school (a more elaborated analysis of the role of teachers' perceptions and expectations will be undertaken in chapter 3 of the present thesis).

In fact, the idea of expertise as an absolute concept, alienated from the cultural context of teachers and learners, seems to be pervasive of Kyriacou's (1993) analysis. Kyriacou's (1993) apparent assumption that 'expertise' can be taught is challenged by Silcock (1993, 18), who argues that student-teachers should rather be encouraged to think of teachers as those who provide learning opportunities, being equipped with 'flexible ways of dealing with the widely different circumstances learners introduce into classrooms, rather than the

consistent use of specialised pedagogical skills'. The critique made by Silcock (1993) to Kyriacou's (1993) perspective on expertise is in line with the one made by Carr (1993a, b) of competency-based models for teacher education. Silcock's (1993, 15) illustration of 'college talk about teachers being problem-solvers', without considering the important factor that 'each specific class parcelled [Sic] by teaching may demand a different type of problem-solving skill' suggests the need to articulate competencies to the context where teaching and learning takes place. Silcock (1993, 18) also criticises the 'reflective practitioner' model for the difficulty of translating 'the reflection on action', the unique strategies to be devised 'on-the-spot ... within unique learner-oriented context', into a set of ideas to be taught to student-teachers. Silcock (1993), however, does not propose alternative ways in which school experience could be analysed. The mentioned author does not elaborate on strategies aimed to provide student-teachers with the opportunities for them to learn 'the management of the large number of social encounters', in which he defines the process of teaching.

Some authors who understand 'competence' as the result of a process which aims to develop reflective practice in a phenomenological approach try to undertake that task, suggesting ways and strategies by which the aim of producing teachers as 'reflective practitioners' can be worked out by tutors and student-teachers in school experience and in initial teacher education as a whole. Elliott (1989, 96) exemplifies some approaches in this perspective, such as the 'exchange theory' one, where student-teachers may be asked to articulate a problem in their practice and then reflect upon it by the questions raised by their peers, or student-teachers commenting on a videotaped extract of their lesson and then carrying on in 'in-depth interviews' in order to pinpoint the subjective theoretical underpinning of their comments, challenging assumptions and 'deficient elements' in the light of relevant theory. Elliott (1989, 97) also

exemplifies the 'action-research' approach or 'practical educational inquiry'. In such an approach, teacher educators have to foster students-teachers' development of their 'reflexive powers', through the construction of written records, the 'mirrors' of the self-in-action and basis of dialogue and communication of their experience to others, seen as essential for the development and validation of educational theory (perceived as arising in the reflexivity about 'cases of professional practice'). Elliott (1989) emphasises there are no strict rules for the construction of these records, which are to be produced by teacher-educators and practitioners reflecting on their own practice. 'Reflective writing' for constructing private records of student-teachers are also cited by Elliott (1989), who advocates a 'continuity' between these 'biographical reflection' pieces written by student-teachers and the records made with teacher-educators concerning their school experience, for development of the 'reflective practitioner'.

Elaborating more on the idea of personal past experiences of student-teachers as a basis for reflexivity in a phenomenological approach, Tann (1993, 55), proposes eliciting student-teachers' 'personal theories' (understood as a person's 'set of beliefs, values, understandings [and] assumptions' or 'the ways of thinking about the teaching profession') as the first step to build on reflective practice. Citing Goodman (1984) and Zeichner and Liston (1987), Tann (1993, 56) argues that such process enables student-teachers to articulate and identify what was on a 'common sense' level. In that way, they would be able to understand their interpretative frameworks and thus 'to theorise', by identifying their rationale and overcoming 'the limitations of experience' (Zeichner *et al.*, 1987, cited by Tann, 1993, 56). Tann (1993, 58) also proposes steps in reflective writing specifically concerning lesson-planning which would comprise: a phase of identification of aims, strategies and roles; a second phase of description and reporting of initial impressions and ideas; and a third phase

where problematisation of a 'key' event, with subsequent 'understanding', 'validation' and 'appropriation' are sought.

However, when analysing 'real-life' students' reflective writing, Tann(1993) comments that three main difficulties arose, namely student-teachers found it hard to spot assumptions and challenge them (tutors had constantly to ask them 'why', 'so what', etc.); student-teachers also found it difficult to explore 'disparities between belief and practice' (tutors had to encourage discussion to enable them to do so); finally, Tann (1993) observed that student-teachers had difficulties in expressing their reflection in anything beyond colloquial language and the personal level, thus failing 'to theorise' (Tann, 1993), as conceived in the reflective practitioner model.

The same sort of difficulties arose in Hoover's (1994) study on the type of reflectivity embedded within the writing of two student-teachers during their final block of school experience, of which some mention has been made in the previous section of the present chapter. As will be remembered, their daily lesson self-analysis papers and weekly journal writing activities centred mostly on their personal feelings and 'survival concerns', and Hoover (1994) pointed that assignments should be better focused so as to allow reflection beyond the personal level, incorporating 'the broader issues of the relationship of schools and society' (Hoover, 1994, 91). As was commented in a previous section, such limitations pointed out by Hoover (1994) concerning the focus of student-teachers' reflective writing could be applied in the context of the phenomenological paradigm as a whole, in which concerns with the relationship between education and the wider socio-cultural context are not likely to permeate the reflection fostered.

Concerning possible ways of focusing assignments in reflective writing, Sands and Bishop (1993) proposed some when analysing curriculum development in the PGCE/Secondary course at the University of Nottingham. In that case, student-teachers were required to focus their observation during the three weeks of primary school experience (observation phase) in three of a list of aspects which included, for instance, gender differences, the school approach to aspects of special needs provision and multicultural education. The list would be a means for going beyond the personal level of reflection pointed out by Tann (1993) and Hoover (1994), at least during the observation phase of the school experience component. A session on 'equal opportunities' in science and method work and a 'genderwatch' observation schedule for working in school were also used in order to focus the observation on these relevant aspects of teaching and learning. It should be noted that since aspects of gender and multiculturalism were to be chosen among others from a list (rather than embedding the teacher education philosophy or constituting the focus for inquiry and analysis in the school experience), such a study could not be considered critical, intercultural, as understood in the context of the present study. However, it does raise interesting ideas concerning the intercultural perspective in the school experience component, as illustrated by the following task demanded from student-teachers, described by Sands and Bishop (1993, 205):

'at more advanced stage students were asked ...[to suggest] ways in which curriculum content, resources, language, and teacher-pupil interaction ... promote aspects of multiculturalism in their teaching. In addition ... [they had] to develop one of the issues into a piece of extended writing'.

Even though reflection on an intercultural approach will be addressed in the next section, it seems important to note that requiring the above ideas to be worked out in the school experience component as expressed by Sands and

Bishop (1993) could raise relevant insights concerning this area. As expressed by the authors, after the observation phase, student-teachers had to comment on 'how their attitude and behaviour had changed during the time in school (Sands and Bishop, 1993, 204). Such an open statement could very well include a challenging of stereotypes and misconceptions concerning children from diverse ethnic and socio-cultural backgrounds, as envisaged in an intercultural approach.

In terms of the 'reflective practitioner' model in a phenomenological perspective discussed so far in the present section, it is relevant to note that the role of tutors in fostering reflectivity is stressed in most of the works. However, one particular paper written by Proctor (1993) focuses on evidence from studies which suggests that tutors' judgements and pedagogical action related to school experience were far from being reflective themselves. In fact, as explained by Proctor (1993, 96), tutors' understanding of classrooms was 'very situation specific', concerning particular student-teachers in particular classrooms where they were placed. Their judgement of 'competence' was formed early on, and most of the time referred to the students' personality factors, such as 'a strong-minded student', 'a quiet and methodical student', and so forth (Proctor, 1993, 97). In this sense, Proctor (1993) puts strongly the case for training programmes and staff development which would try and develop reflectivity in tutors in the first place. In a similar line to the proposed elucidation of student-teachers' 'personal theories' made by Tann (1993), such training programmes should aim to pinpoint the way tutors reason and make their judgements, so as to develop 'reflective tutors'. It is reasonably pointed out by Proctor (1993, 107) that it is 'hard to imagine that tutors can promote reflective practice in student teachers without being reflective themselves'. The need for dialogue between tutors and student-teachers, as well as between tutors and school teachers and among tutors themselves are also pointed out as necessary steps

to foster tutors' reflectivity. The mentioned author points out that such steps would help tutors break away from the 'isolation' pattern in which their judgements are generally formulated.

The importance of Proctor's (1993) study comes in that it analyses one serious inconsistency in the teacher education institution itself: the non-reflective judgements informing the important area of assessment of competence of student-teachers under the responsibility of tutors. It also seems to go a certain way towards clarifying one important aspect to be considered in the analysis of the lack of use of the model of reflective practitioner as detected by Elder and Kwiatkowski's (1993) report analysed previously, namely the lack of preparation of tutors in the reflective practice adopted by the model in question. Proctor's (1993) work also challenges the 'limitations' of school experience undertaken in schools where different models of teachers or ethos prevail, stressing that tutors have the potential to share discussions with school staff and to encourage student-teachers' activities and approaches in an effective way, irrespective of the model prevailing in the school in question (Proctor, 1993, 108).

It can be argued at this point that there seems to be plenty of evidence that tutors' pedagogical actions are decisive for the success of the model adopted in the philosophy of the teacher education institution. Whereas the model is neither understood nor effectively carried out by tutors in their daily practice, an artificial situation is created whereby student-teachers are exposed to a model of 'competence' which is present only on paper, but totally ignored in the practice of the teacher education institution. This fact applies to any model of teachers to inform the concept of 'competence' as adopted by the teacher education institutions. As mentioned in a previous section concerning partnership, Siraj-Blatchford (1993) showed how the failure of intercultural

permeation in teacher education courses was also linked to the ill-preparedness of tutors who implemented the model. In fact, the situation can be summarised in a few words: those in charge of developing 'competence' in future teachers should themselves be 'competent', in whatever model of competence they base their actions.

At this point, a summary of the main points of concern for the present thesis arising in the non-critical literature dealing either with the issue of partnership or with content and strategies for reflection for development of 'competence' could be pointed out. First of all, the importance of tutors from the teacher education institution in providing the necessary theoretical guidance to student-teachers. This guidance would provide the means by which student-teachers can critically analyse practice in the school experience component. As shown throughout the present section, even though many of the works consulted seemed to reach such a conclusion, studies pointed to the lack of confidence of tutors in effectively carrying out this task. Also, the highly subjective and intuitive patterns which informed their judgement of student-teachers' performance in school experience was pinpointed. There emerged, therefore, the need to prepare and train tutors in special courses and staff development programmes so that they can provide the theoretical basis for the analysis of school experience as expected from them.

The importance of developing reflectivity both in tutors and student-teachers concerning their teaching practice is emphasised in works underlined by the 'reflective practitioner' model in an interactionist, phenomenological perspective. Also, the steps and strategies proposed in them to achieve this are very relevant for those interested in 'competence' in an intercultural approach. The challenging of assumptions and misconceptions as an initial step for developing reflectivity in future teachers (and also in tutors, in the first place) is

an example of strategy which is also frequently mentioned in critical, intercultural literature concerning teacher education.

However, the fact that such studies do not question subject content and curriculum practices, failing to understand them as a selection of knowledge linked to power and embedded with cultural assumptions, is a serious limitation pointed out by Popkewitz (1994), as commented before. In fact, the reflectivity to be fostered in a non-critical approach, as perceived in the works mentioned in this session, refers mostly to the human growth of student-teachers after considering their teaching practice in the specific context of their experience in the classroom. They show no explicit concerns for challenging 'cultural assumptions' implicit in curriculum practices, or for devising different ways of working out subject contents to take into account cultural perspectives different from the 'dominant' ones.

In this sense, both the functionalist approach (with an emphasis on teacher education as development of 'competence' understood as a set of competencies and classroom skills), and the symbolic interactionist or phenomenological approach (with emphasis on 'competence' as the human growth of student-teachers as a result of reflectivity on their school experience, without challenging cultural assumptions embedded in school curriculum), could arguably contribute to preparation of teachers who will not be likely to challenge inequality in education.

Atkinson and Delamont (1985, 314) point to the convergence between the functionalist and symbolic-interactionist approaches to teacher training research in that they lacked an 'adequate treatment of cultural transmission and knowledge management', failing to address 'reproduction of professional knowledge, culture and power'. In this sense, the 'content' of professional

training has been ignored in such research. Apart from that, Atkinson and Delamont's (1985) critique also emphasised the trend of such a research in perceiving the site of the teacher education institution as a 'total' one, failing to pinpoint conflicts and inconsistencies, as touched upon before in the present chapter. Some rare works such as Proctor's (1993) do provide a picture of the contradictions of a model which theoretically aims to prepare student-teachers as reflective practitioners, and tutors' pedagogical actions which are far from being reflective themselves. However, they still do not offer an analysis of the extent by which tutors' perceptions and actions are linked to or/constrained by power relations in the institution itself. Also, they do not deal with the ways the 'theoretical' model of teachers proposed as 'intentions' is effectively translated in programmes and curriculum practices.

In fact, it can be argued from the review of non-critical literature, that the analysis of 'knowledge' as transmitted in the everyday life of a teacher education institution seems to be in need of further research. This is also true in the particular context of research referring to school experience and the classes linked to its theoretical analysis in initial teacher education.

As was pointed before, although competence-models based on a functionalist approach and reflective-practitioner model embedded in a phenomenological, symbolic-interactionist approach differ in the way 'competence' is pursued, they do share a basic common assumption. That assumption refers to the non-questioning of knowledge in terms of cultural messages and power linked to its selection.

Therefore, it is the argument of the present thesis that both models contribute to the preparation of future teachers based on a concept of 'competence' which reinforces the status-quo. They deny the critical analysis of wider context and

structures where competence will have to be shown. Adler (1991, 147) points that Cruikshank's and Schon's views of reflective practice are 'extensions of the technical, instrumental approaches to teacher education ...'. The resemblance of both models is equally argued by Adler (1991, 147) on the grounds that reflective practitioner models convey an 'utilitarian' view, with the implicit question of competence reduced to 'how might particular teaching goals best be reached?', rather than questioning the 'goals embedded in the curriculum'.

It seems that clarification of what theoretical knowledge embeds the reflection on practice to be provided by tutors is a crucial point to be researched, if we aim to provide tutors with more confidence in their role in the school experience component of initial teacher education, and in the partnership process itself. That this 'theoretical knowledge' is directly linked to the model of teachers adopted in the teacher education institution seems to be very clear, from the conceptual framework adopted and the literature review. However, the assumption of a perfect 'coherence' between the theoretical model proposed by the institution and the real pedagogical actions of tutors is also a 'myth' that has to be challenged by further research in teacher education.

From this perspective, the analysis of the 'non-critical' literature concerning school experience showed three main areas in need for further research for those interested in 'competence' being worked out in critical, intercultural perspective: one which seeks to analyse the way the model proposed in the teacher education philosophies is actually worked out by tutors with student-teachers, describing its dynamics and the net of perceptions, consistencies and inconsistencies embedded in it; one which critically analyses the content of theory as delivered by tutors in the light of the model of teachers adopted in the teacher education institutions; and a third one which critically analyses the model adopted in the teacher education institution itself, questioning the kind

of knowledge being transmitted, the articulation of theory and practice provided and the kind of competent teachers it aims to build.

In order to analyse the above issues, an incorporation of the insights provided by research in non-critical approaches to the concerns of intercultural perspective in critical theory approach could be adopted. They would possibly clarify the extent to which 'competence' as worked out in the context of school experience takes into account concerns with preparing teachers in a project of change. Such an approach would go beyond Atkinson and Delamont's (1985) proposal, in the sense that it would try to analyse knowledge in the context of teacher education not only in terms of reproduction of cultural capital, but also in its potentials for resistance to reproduction. That would be accomplished through the analysis of the everyday pedagogical actions of tutors with students in initial teacher education.

In order to search for research which deals with school experience and its theoretical analysis by the teacher education institution in a critical, intercultural approach, another body of literature was consulted which dealt with inequality and teacher education. This is the object of analysis in the next section.

Content for Reflection: School Experience in an Intercultural, Critical Approach

Works dealing with the critical, intercultural perspective in teacher education normally focus on the philosophy underlying the approach, as well as suggestions of ways of fostering critical reflectivity in student-teachers and of working out curriculum in schools taking into account cultural diversity. Some of them also analyse the role of multicultural policies and the extent to which tutors' practices and perceptions are actually influenced by them. However, there still persists a need for further research concerning the actual ways by

which intercultural, critical models are actually translated in the everyday pedagogical actions of tutors with student-teachers during the school experience component, or the analysis of potentials and constraints embedded in alternative models in teacher education in providing space for committed tutors to work out in a critical, intercultural perspective in the school experience component. In summary, literature in an intercultural perspective offers insights for working out in this perspective, although it seems to need further development in terms of analysis of both possibilities of reproduction and change embedded in the real-life school experience as carried out in teacher education institutions in general.

First of all, the importance of the literature in such approach is the clarification it provides of what an intercultural perspective means. Grant (1994c, 58) stresses the need for educational systems to adopt an intercultural perspective in education, addressing the problem of how to educate young people in the 'skills, knowledge and attitudes required to function adequately in [their] *multiple* identities' (Grant's emphasis). Grant (1995, 12) also discusses the main scope of an intercultural perspective in education, understood as referring to multicultural education which is in essence anti-racist (for a more elaborate discussion, see section 2.1 of the present chapter):

'...If people are open to education in dealing with racism, what can it do?...We can perhaps deal with the myths and superstitions, and we can do something to make children more familiar with other peoples ...

...The ultimate justification of multicultural education is a sense of fairness and justice...Some attitudes are to be encouraged, and we

know how they should seem. They may not be *internalised*, but at least the expectations will be known.'

Grant's (1995) above statement indicates clearly the importance of promoting an intercultural perspective in education for children of any cultural background. This is contrary to a common assumption that such a perspective be present exclusively in cases where there is a considerable number of ethnic minority children in the school. In the same line, Tomlinson (1990) emphasises the need for multicultural education both for ethnic minorities and white pupils in all-white schools, stressing that the focus of education in this perspective has moved from issues concerned with the education of ethnic minority pupils, to those concerning the education of all pupils in an ethnically diverse society, so as to promote acceptance of all groups as part of the nation. As argued by Canen (1995a, 235), an intercultural perspective 'both for white and ethnic minority children ...[is] stressed, so as to discourage prejudice and racism and to achieve effective equality of opportunity.' Elaborating more on the sort of education envisaged in an intercultural approach, Grant (1995, 14) synthesises some important points:

'Children - all children, not just those in areas where there are ethnic minority pupils - will have to study more of their own culture *and* that of their ... neighbours *and* those of the minority groups within their own society. Languages will have to figure too, and so will history, geography, art, music and literature. It is an enormous task for the whole curriculum, not just for an add-on bit.'

Preparing teachers in an intercultural perspective is therefore instrumental in promoting the education of future generations in the values of tolerance, understanding and appreciation of cultural diversity. We shall turn again to the

possible ways by which pedagogical strategies and subject content (particularly the issue of language teaching) could be promoted in such approach. We shall now turn to the kind of reflection promoted in the school experience component, as derived from literature dealing with the analysis of programmes of teacher education claiming to develop intercultural approach.

Talking about the effects of an intercultural perspective in terms of those normally excluded from the main tracks of the educational system, Moreira (1992) refers to Freire's (1982) pedagogical ideas, based on the need to build on the culture and lived experience of pupils for a pedagogical action in a perspective of change. As explained by Moreira (1992), even though different ways and different 'points of arrival' are proposed in the literature concerning intercultural teacher education, the 'point of departure' (namely: building on children's cultural backgrounds for effective teaching) is generally accepted.

Some authors try to conceptualise the levels and types of approach to an intercultural perspective, specifying more the 'points of arrival' to which Moreira (1992) refers. Since school experience and the reflection to be promoted about it are linked to the philosophical model of teachers adopted in the teacher education institution, such a literature is relevant in order to understand the extent to which courses which claim to provide intercultural perspective are indeed working it as understood in a critical, pluralist approach. Verma (1993b, 18), for example, points that pluralism implies recognising the importance of each group in developing its own culture within a national framework, exemplified in multicultural and anti-racist education. It is identified as opposed to assimilationism, where the objective is to make all groups adopt the majority culture. It also goes beyond integrationism, where integration of goals of different cultural groups is sought. Grant (1996) makes a comparative examination of multicultural education, discussing points such

as the concept of culture, cultural contact and change among groups and the implications for the schooling of majority and minority groups. Educational policies of assimilation, limited assimilation, pseudo-pluralism and pluralism are also discussed by Grant (1996, 26), who argues that:

'It is important to recognise ... that unity can be compatible with pluralist policy, provided the unity element is not seen simply as an automatic assimilation to the majority mode, but is conceived as something valid for the community as a whole ...'

Grant (1993) distinguished five main approaches to multicultural education in teacher education programmes reporting commitment to this perspective: teaching the exceptional and culturally different, human relations, single group studies, multicultural approach and multicultural and social reconstructionist approach. Grant's (1993) programmes in the 'teaching the exceptional and culturally different' approach were considered assimilationist in character, a-critical in relation to the dominant culture. In such an approach, reflection on school experience would be promoted in terms of analysis of the extent by which student-teachers presented content in a relevant way for culturally different pupils, in order to make them 'adapt' to the majority culture. The 'human relations' approach focused on the human dimension of teaching and learning, in terms of promoting positive relationships among members of different cultural backgrounds. No critical examination has been made of conflict between groups and of race, class and gender oppression. In such an approach, school experience was understood in terms of the extent by which student-teachers developed lessons and activities which eliminated race, class and gender stereotyping, including in their teaching works of authors of colour, promoting celebration of cultural holidays, etc. The other three approaches were considered by Grant (1993) as more critical. In the single-group studies, one specific cultural group was targeted, and student-teachers were placed

during their school experience in particular geographic areas where the group was. Reflection was promoted on the culture of the group and the ways in which it had been oppressed or worked on under dominant groups. One critique made by Verma (1993a, 4) to this kind of approach is that it runs the risk of presenting an 'immutable' character of a specific ethnic group, with all the dangers of stereotyping, rather than analysing the dynamism of cultures and the changes occurring when they get in touch with other cultures. The multicultural approach programmes analysed by Grant (1993) built on cultural pluralism: student-teachers during their school experience had to learn how to build on pupils' cultural backgrounds and skills, and promote their active thinking. At the same time, they were encouraged by tutors to reflect on how gender, race and social class oppression got transmitted in their own teaching practices. Such a perspective was extended in the multicultural and social reconstructionist approach: student-teachers during school experience were taught not only to build on pupils' cultural backgrounds but also to teach them to critically analyse inequality and oppression in society, so as to prepare a new generation in a perspective of 'social structural equality and cultural pluralism' (Grant, 1993, 48).

While the above study dealt specifically with multicultural teacher education programmes, Lynch (1986) made a classification of initial teacher education courses in a general, in terms of the extent to which multicultural education imbued their philosophy and practice. In this perspective, teacher education courses ranged from 'systemic' and 'total institution multiculturalism', where multicultural perspective imbued philosophy, ethos and practices in the teacher education institution, to an 'ethnocentric captivity' level, where a monocultural perspective predominated. The intermediate stages were those where, for instance, new isolated programmes were multicultural ('curricular multiculturalism'), or isolated initiatives with cognitive aims appeared, such as

workshops or lectures ('ad-hoc multiculturalism'), or when multiculturalism was understood solely in terms of multiethnic staff, student bodies, etc. ('institutional multiculturalism'). Due to the fact that the 'intermediate' approaches were characterised by a lack of philosophical commitment to intercultural perspective in the teacher education institution (being limited to sparse or occasional activities), it is doubtful whether concerns with intercultural perspective would imbue reflection on the school experience component.

In fact, when the intercultural perspective is understood as a 'philosophical orientation' (Baptiste and Baptiste, 1980, cited by Orlikow and Young, 1993, 71), building on cultural pluralism and on the need to prepare future teachers to combat inequality, reflection on school experience would appear to be more effective if worked out in a critical perspective. In this sense, it would be part of a whole ethos where intercultural concerns in teacher education prevail. Grant (1995, 13) explains such an approach in the following words:

'Anti-racist ... or multicultural education, cannot possibly work if it is a mere addition to the curriculum. It cannot rely on having one panacea to solve the whole question of racism. It is an extremely complex phenomenon, and will have to have complex solutions in education, and anything else.'

Bringing such an approach to the context of the school experience component in teacher education, student-teachers would be encouraged to analyse the concrete ways by which inequality is perpetuated through teachers' apparently 'neutral' pedagogical actions, and try and devise alternative strategies to deliver subject content so as to take into account cultural diversity and combat prejudice and racism. In school experience conceived this way, student-teachers would be encouraged to reflect on both possibilities of reproduction

and change present in educational practices, and try and maximise strategies for resistance and change, in their pedagogical actions.

While the literature dealt with so far has covered the main approaches in intercultural perspective in school experience and initial teacher education, the next section will try to summarise the main contributions concerning strategies to promote critical reflection on the school experience component, in an intercultural perspective.

2.4.3 - School Experience and Reflection in an Intercultural Perspective: Strategies and Content

As argued by Canen (1995a), the concrete ways to promote intercultural perspective in the school experience component of initial teacher education understood are still open, but some ideas can be pinpointed from the literature. Basically, these ideas deal with strategies to promote critical reflectivity in student-teachers, and on ways of working out curriculum subjects so as to build on cultural diversity.

As specified in previous sections, the process of reflection on school experience builds on the premise that 'competence' includes, but is not limited to, acquisition and analysis of development of technical competencies, or the 'craft' knowledge of teaching. This premise had already been emphasised by those who work on the model of the 'reflective practitioner' conceived in a phenomenological approach. According to that model, competence is thought to be achieved in the process of development of reflectivity of student-teachers about their personal actions as teachers and their self-analysis in the school experience component.

It was pointed in previous sections that the intercultural model of reflective practitioner would try to incorporate such concerns into other patterns of reflection, where inequality in education and its structural determinants such as class, gender, race, cultural diversity, and so forth would be analysed in the context of reflection on the school experience component.

Because it incorporates the pattern of reflection promoted in the phenomenological approach, though going beyond it, such a critical reflection can be fostered by strategies proposed in the literature from both phenomenological and critical perspectives. Denzin and Lincoln (1994c) talk of the need to go beyond what they call endless 'meta-discussions' of different theoretical paradigms, and build on the insights provided by them in order to understand the problem focused on in qualitative research. In this sense, ideas and strategies proposed in different paradigms can be useful, within the limits of the scope of the analysis and implementation of such ideas in the theoretical paradigm adopted.

With this perspective in mind, the following will be an attempt to systematise possible strategies to promote critical, intercultural reflection in the context of school experience , and ways of reflecting on existing subjects of the primary school curriculum in an intercultural approach.

Challenging assumptions and misconceptions: a first stage in critical reflection

In a perspective which recognises the importance of teachers' perceptions and expectations in the achievement of pupils from different socio-economic and cultural backgrounds, it seems paramount that the first stage of reflection to be fostered in school experience should be focused on the student-teachers' initial perceptions and assumptions concerning the issues highlighted in the present

study. As pinpointed by Canen (1995a, 232), some authors such as Eggleston (1993) stress that breaking through stereotypes of class, gender and race is a key task in teacher education. Others such as Rizvi & Crowley (1993) suggest that 'teacher education should aim to develop student-teachers' critical skills with which "to deconstruct racist assumptions" and "to work with the contradictions of cultural life".

In fact, the challenging of assumptions and misconceptions of student-teachers seems to be the first step to be undertaken for developing competence in a perspective of change. Grant (1993) expresses the view that school experience in initial teacher education is the best time to provide future teachers with 're-examination' of misconceptions and assumptions. Such a step had already been pointed in literature dealing with development of reflectivity in non-critical literature. The difference is that in a critical perspective, the challenging of assumptions goes beyond personal feelings and ideas about teaching and learning. It encompasses questioning of attitudes towards issues of class, gender, race and others, which shape differentiated pedagogies and have a weight in the selectivity of educational systems.

Grant (1993, 48) argues that most student-teachers in teacher education programmes analysed are 'white and female', and 'may experience cultural shock if assigned to teach in multi-ethnic schools', due to the limited multicultural approach in their teacher education programmes. The author also stresses that student-teachers' attitudes have been shaped by a society where 'racism, sexism and socio-economic differences are pervasive' (Grant, 1993, 48), re-enforcing the importance of initial teacher education in challenging stereotypes and misconceptions. In the same perspective, Adler (1991,142), citing Zeichner and Lyston (1987), comments that reflection as critical inquiry will look for unarticulated assumptions, challenging them; pedagogy will aim to

encourage student-teachers to question and analyse pedagogy and content within an 'ethical and political framework'; and students must be 'sensitised to the socio-cultural and personal consequences of accepted, ordinary practices' (Adler, 1991, 143).

Among the strategies to develop critical reflection, writing is also proposed in this approach. However, the focus of the writing strategy goes beyond the personal level and 'survival concerns' of student-teachers, pointed out as shortcomings of non-critical models by Hoover (1994) and Tann (1993). In fact, in a critical approach, Adler (1991) cites Smyth's (1989) suggestion of four stages to writing so as to develop questioning of assumptions and misconceptions in student-teachers, namely: a first one, where a description of a 'confusing and perplexing situation' is asked to be provided by student-teachers. From there on, the three next stages will foster questioning of students' 'operational theories', putting them into wider social, cultural and political contexts. In the last phase, they would try to 'reconstruct' theories, considering alternative actions and 'how they might be undertaken' (Adler, 1991, 143), once control of selves and contexts have been obtained. As can be noted, once more similarities between the technique and the discourse employed here and those proposed by Elliott (1989) and Tann (1993) in a reflective-practitioner model in a phenomenological approach can be detected, with the main difference being the direction and scope of analysis to be provided in a critical model, as specified before.

A very good example of a 'confusing and perplexing' situation being presented as a first step to challenge assumptions and mis-conceptions towards ethnic minorities was described by Donald *et al.*(1994). On the process of analysing the way multicultural education was being promoted in primary schools, the researchers' interviews with black and white children in a certain stage of the

action research project allowed them to pinpoint situations where racist attitudes and abuses were felt by children, but ignored or brushed aside by teachers. One of them - 'Beth's story' - was the episode of a party where a girl from an ethnic minority background was invited and was bitterly abused there, picked on by her school mates for her different clothes and appearance. 'Beth's story' was re-written by the researchers and presented to teachers and other children in other schools, so as to detect their reactions and pinpoint the extent to which racist beliefs underpinned their opinions, underlying their 'operational theories' to which Smyth (1989) refers, cited by Adler (1991). Although the authors limit themselves to describing the reactions of teachers, the idea of showing a real-life 'puzzling situation' such as 'Beth's story' where race, gender and class oppression appear, can represent a starting point for pinpointing student-teachers' assumptions and misconceptions and challenging them. The phases described by Tann (1993) and Elliott (1989) for the 'reconstruction of theory' in student-teachers can be fostered in terms of devising new approaches to cultural diversity. This would allow the challenging of perceptions and expectations in their daily pedagogical actions and bringing into debate those issues during the analysis of the school experience component.

Perplexing situations can also be gathered from the reports of student-teachers themselves, who may have first hand experiences of dealing with racist or stereotyping instances. Siraj-Blatchford (1993, 94) gives examples in her study of student-teachers who experienced racism, and also of women whose experiences were under-valued by tutors because they were 'mothers', and were not expected to be academically bright by tutors. In this way, Siraj-Blatchford (1993) highlights the importance of letting student-teachers talk about their experiences as an effective strategy for developing awareness of cultural diversity and for challenging stereotypes and assumptions in teacher education.

As pointed in a previous section concerning 'partnership', the importance of allowing student-teachers to get in touch with multi-ethnic schools and with schools committed to working in inter-cultural perspective are also stressed as important steps to develop an intercultural perspective and challenge assumptions and misconceptions. However, the way such experience is to be worked out by tutors in the teacher education institution is also crucial. It seems important that debates and discussions focusing on the situations pinpointed be brought to critical analysis in the scope of the meetings between student-teachers and tutors involved in school experience. Such discussions would deal with both the situations in the schools committed to an intercultural perspective, or otherwise. The observation phase of school experience could be a rich arena where issues such as race, gender and culture in a critical perspective could be raised. The idea of a 'genderwatch' explained by Sands and Bishop (1993) could be developed also in terms of a 'culturewatch', whereby student-teachers in their observation phase could be sensitised to focusing their observation on cultural issues. Those could range from the analysis of the presence of an intercultural perspective in school policies and ethos, to the class teacher's actions in class. In this last arena, observation of teacher's ways of transmitting subject content could be analysed in terms of the extent to which he or she would be employing strategies and working out subject content in intercultural perspective. The focus would be on the extent the teacher would be taking into account cultural diversity and the need to build on pupils' cultural backgrounds in order to promote effective teaching. The normally required focused observation of a certain pupil in class taken as a case study could also be made in terms of the analysis of the cultural background of that pupil, his or her own 'story', and the extent to which that story is taken into account by the class teacher to promote learning. In that sense, the observation of practices in the school experience component could also represent a starting point for student-teachers' discussions and written

assignments with the goal of pinpointing and challenging assumptions and misconceptions. As argued by Canen (1995a, 232):

'Reid (1993, 117) extends the argument further, suggesting that the school experience component of teacher education could be a good starting point to examine all issues relevant to social class, gender, ethnicity and other forms of inequality, as raised through systematic reflection on classroom practice in an intercultural framework. The insights gained through critical reflection by a schoolteacher as described by Reed & Beveridge (1993, 189) illustrate the process well, and highlight its potential for changing unequal power relations in the social reality of the classroom.'

The next stages, suggested by Smyth (1989) for critical reflection and writing as pinpointed above, would necessarily require the theoretical input to be provided by academic educational theory, so that the 'perplexing situations' detected in either of the sources mentioned before should be analysed against informed research in the area. It would be the stage where Smith (1992, 392, 393) calls for the imparting of the wider perspective in education to student-teachers, so that a more 'thorough-going scrutiny' of their ideas be achieved through the reading of books and other sources of educational thought. It would be the stage where the borders between both reflective and academic educational theory would blend. However, it should be pointed out that the effective ways by which such process could be undertaken is not as yet clear from Smith's (1992) work. It would very likely be a stage in which the direction to the synthesis of the educational contributory disciplines proposed by Grant (1994b) would have to be carefully devised, bearing in mind the critical intercultural model of teachers informing the reflection to be promoted in student-teachers. However, in accordance with the theoretical framework of the present study, what seems clear in the undertaking of that synthesis is the

importance of providing student-teachers with research in all areas which would challenge stereotypes and assumptions concerning pupils whose cultural values differ from those espoused by the school system. As argued by Canen (1995a, 233):

'[t]he importance of bringing into consciousness unarticulated stereotypes and challenging them in the light of informed research cannot be stressed enough in the context of teacher education in an intercultural perspective.'

Grant (1994b,132) gives an example of research which proved false the notion of 'bilingual deficit', according to which the mind was a 'pin-pot, with room for only English or French'. The 'bilingual deficit' rhetoric claimed that children coming from ethnic-minority backgrounds were disadvantaged due to the fact that their mother tongue was different from the national one (and was not a European one). In fact, as shown by Grant (1994b), developing the mother-tongue has proved to benefit somewhat the learning of other tongues, and such pieces of information provided by research should be passed to student-teachers, in order to challenge assumptions and misconceptions concerning these children. Likewise, research concerning the role of teachers' perceptions and expectations in the perpetration of inequality in education, as well as those concerning the views of education and society which underlie different models of teaching could be discussed. This way, they would help develop critical reflectivity concerning teachers' actions in school, as well as the understanding of the links between pedagogical actions and the wider socio-cultural variables. The necessary link of teacher education and research, is enhanced in literature which points that real research, not only 'pretend' one or research for the sake of research, should be fostered in teacher education. Carvalho (1988) proposes school experience as an important opportunity where action-research could be carried out, under the supervision of tutors from the teacher education

institution, providing the means to think critically about the relationship between teacher education and schools.

As it will be further discussed in chapter 3, the role of teachers' expectations and assumptions on the achievement of children from different backgrounds either in Brazil or in the UK is a very significant one, and all the efforts to provide clarification of the real sources of inequality and challenge assumptions and misconceptions should be encouraged in initial teacher education, throughout the school experience component and other areas in the curriculum.

However, if the focus of the present section was on strategies to challenge assumptions and perceptions of student-teachers concerning groups from different socio-economical and cultural backgrounds, it should be stressed that such strategies for developing reflectivity and critical awareness of inequality do not operate in a 'vacuum'. In fact, future teachers will have to teach 'something' to their pupils, and teacher education courses cannot stray from the task of developing the 'technical dimension' (Candau, 1991) of the process of teaching and learning, equipping student-teachers with strategies and solid domain of content to be taught to pupils. As argued by Canen (1995a, 233),

'Whilst subject content is treated as unproblematic, "universal rather than historically contingent" (Popkewitz, 1994, 7) in non-critical literature, intercultural approach will build on the very need to question knowledge and pedagogy as culturally embedded constructs, directly linked to power in society (Popkewitz, 1994). In this sense, the challenging of assumptions and misconceptions concerning specific groups of the population will be accompanied by the challenge of ethnocentric, and/or upper-class oriented curricula, as well as of

technical and formal conceptions of pedagogy, when interpreted as a set of 'neutral' procedures.

The next section will address the issues of pedagogical strategies and subject content in an intercultural perspective.

Challenging pedagogy and school subjects: school experience in an intercultural perspective

As it was emphasised before, school experience in an intercultural perspective will be part of a whole process of teacher education conceived in that approach. Representing a crucial part of teacher education, namely, the one where student-teachers will get in touch with the experience of schools, it is important that assumptions and misconceptions concerning groups of the population left out of the main tracks of the educational system should be challenged. That would provide student-teachers with the basis for understanding the broader structural variables in society which act in the existence of inequality and which filter to the classroom, and in the possible space for committed teachers to act in a perspective of change. However, as argued by Canen (1995a, 233):

'[s]trategies to challenge assumptions, to develop critical awareness of inequality and to nurture positive expectations towards cultural diversity can arguably represent part of the process (albeit a crucial one) of teacher education in a perspective of change. In fact, critical reflection on subject contents and pedagogical strategies should be an intrinsic part of intercultural teacher education.'

As explained by Tomlinson (1990), contrary to many misconceptions, an intercultural perspective attains existing subjects of curriculum, and the same can be applied for the curriculum normally delivered by tutors linked to the

analysis of school experience. Krasilchik (1988) distinguishes three stages of 'school experience': classes in the teacher education institution (where reflection on school experience should be encouraged), 'serial' school experience (where student-teachers 'fit in' the placement schools, observing and taking part in some of the activities) and supervised teaching practice (where student-teachers assume the responsibility of the classroom). The cycle is permeated by pedagogical strategies involving: planning, implementation and assessment of the school experience. In an intercultural perspective, the approach by which such phases are to be developed involves the commitment of teacher educators in guiding student-teachers through pedagogical strategies aimed to foster children irrespective of their cultural backgrounds to achieve their full potential. For planning and implementation, for instance, Siraj-Blatchford (1993) suggests working out topics such as: how children learn, differentiate teaching styles and management, teaching and learning materials, all informed by 'race' and 'gender'. The absence of the 'class' factor is worth noting here. Moreira (1992) takes a wider approach, suggesting to take into consideration the culture of the pupils from disadvantaged backgrounds in the discussions of the above aspects (thus embracing the variables of race, gender, social class and cultural diversity as intrinsically linked in the problem of inequality and in attempts to change it). In this same perspective, Mediano (1983,8) criticises the way lesson plans have been designed in many teacher education courses, in the following terms:

'The famous lesson plans prepared by student- teachers in the school experience component had all the same characteristics, no matter whether aimed at a state school in a disadvantaged area, or at a high class school in a privileged area.'

Balzan (1991) talks of the need for tutors and student-teachers to view lesson-planning as a dialectic process action-reflection-action, leaving for a second

moment the written documents with the main conclusions obtained in the planning process. As explained by Balzan (1991), these only have value if they resulted from the process of reflection and discussion about reality, thus enforcing the need to contextualise content and strategies to be employed in teaching practice, rather than concentrating exclusively on the technical aspects of planning.

Lynch (1986) summarises cognitively relevant components of a multicultural teacher education programme, among which are: knowledge of micro-cultures of society, alertness to bias, knowledge of pedagogical implications of prejudice acquisition and reduction, awareness of the issues associated with testing, assessment and examinations in a multicultural society, awareness of educability and achievement as social constructs, deriving from specific cultural assumptions, and the implications of cultural diversity for curriculum and teaching methods at schools.

Pervasive to all the above considerations about pedagogical strategies for intercultural teacher education is the need for a constant dialogue to be undertaken between tutors and student-teachers, so that the same dialogic perspective permeates future teachers' actions with pupils from diverse cultural backgrounds. As argued by Canen (1995a, 233),

'Freire's (1982) dialogical conception of teaching and learning can be said to be the cornerstone of intercultural sensitivity in pedagogical strategies.'

In fact, the impact of dialogue on the achievement of ethnic minorities is described by Aliaga (1992, 9), when talking about her experience in teaching mathematics to ethnic minorities:

'The atmosphere to be encouraged is the antithesis of the traditional classroom... [S]tudents are encouraged to participate, talk, debate, disagree and argue. ... It is not chaotic, but it is full of energy, outspokenness, and people daring to extend themselves and take risks.

'Students are not encouraged ... to be cautious so as to hide their lack of knowledge. Quite the opposite: "Make mistakes!"... I make it clear that mistakes are not a reflection of ... how intelligent they are. ... I emphasise the principle that it is all right to show lack of understanding because the rest of the class will also learn from it.'

In the same perspective, Reed and Beveridge (1993, 191) emphasise that dialogue should be the principle to guide all learning situations, whether involving 'the teacher educator, the intending teacher or the school pupils, all of whom, in the praxical [*sic*] dialogue, are studying each other.'

Apart from pedagogy, literature dealing with ways of working out content in an intercultural perspective also provides a significant contribution to the preparation of student-teachers in a perspective of change. Canen (1995a) makes a parallel between Brazil and the UK concerning teacher education in an intercultural perspective, citing authors in both countries who have been proposing ways of working out existing curriculum subjects in an intercultural approach. Among these authors, Tomlinson (1990) makes an interesting briefing of ideas documented by practitioners on how to teach three core subjects of the National Curriculum (Mathematics, Science and English) and one of its foundation subjects (History) in a multicultural perspective. In Scotland, Kilgour (1993a, b) showed a concept of curriculum embedded in a multicultural approach, emphasising it should address pupils' rights as well as listing contents, with concerns in reviewing content for racist/sexist bias,

ethnocentric curriculum, and so forth. In Brazil, Freire (1982) represents a good example on how literacy could be achieved when built upon themes that emerged from the universe of the students. Others such as Leal (1982), who managed to promote literacy for slum children in Brazil are also mentioned, as well as Ferreiro's (1991) interesting analysis of the capacity of children coming from disadvantaged urban areas in calculating with money out of the school context, and the importance of building upon such ability when teaching mathematics in school. Again in the UK, other authors such as Cross and Pearce (1993) talk about the importance of developing cultural sensitivity in the science curriculum, mentioning food, life processes, clothing, relationships and cultural traditions as areas of particular cultural sensitivity. Davies (1993) mentions the importance of working out the discipline of History in a way that encourages children to look at other cultures and societies with empathy, which helps them to avoid false generalisations which, in turn, lead to wrong assumptions, preconceptions and racism in society.

Parallel to pedagogy and curriculum, skills such as interviewing parents, accessing services for the resolutions of social problems and so forth are also cited (Hickling-Hudson and McManiman, 1993), 'enforcing the need to prepare future teachers in the understanding of feasible steps to combat inequality to be taken in the restricted space of education' (Canen, 1995a, 234).

Last but not least, some considerations should be made concerning language teaching in an intercultural perspective. As argued by Canen (1995b, 3), the intercultural approach in teacher education

'brings future teachers to understand "official" language as one among many possibilities ... directly linked to power relations in society, which

assign "status" to certain cultural manifestations to the detriment of others, among which language appears a powerful one.'

the above argument is illustrated by Grant and Docherty (1992, 154), who explain the historical conditions that made English start being perceived as the language of power, deposing Scots from its position as standard language, which opened the ways for its transformation 'into a low and uneducated dialect'. Likewise, Khan (1994, 17) points out that languages spoken by South Asians in the UK are perceived as of 'low status', since those belong to 'a former colony and now occupy a sub-class within British society.' In this sense, the link between language status and power challenges the assumptions that any form of language is *intrinsically* superior to another. Marks (1976, 201) points out that the 'linguistic deficit' hypothesis - which basically associates non-standard dialect to 'restricted' code, 'prejudicial to communication and learning', and standard dialect to 'elaborated' code, 'more universally intelligible and having wider linguistic and social functions' has never been proved. Likewise, as mentioned in a previous section, Grant (1994a) also emphasises that research has proved wrong the assumption that bilingualism is a handicap, and Khan (1994) confirms that evidence has pointed out the advantages held by bilingual children in conceptual flexibility and skills needed for the learning of a second language.

In this sense, in an intercultural teacher education, the challenging of assumptions concerning language diversity would be accompanied by the need to build on the linguistic and cultural universe of pupils for effective learning of the language of the school. Marks (1976, 201) points out that educationists should direct their concern on

'specific goals ... in language education, where the culture of the home community, its language and its beliefs, are maintained alongside the

introduction to those forms of language deemed necessary in a technological society.'

On cognitive terms, some authors such as Dodson *et al.*(1968, 7) provide useful steps for applying bilingual methods, based on the importance of bearing in mind the differences between first and second-language learning.

Evidently, the issue of language development is a complex one, and its analysis would require a study on its own, beyond the scope of the present study. However, the point to be made is that preparing teachers in an intercultural perspective would necessarily mean that it should be concerned with working out cognitive strategies and skills for language development as

'part of a general strategy to foster the bilingual ability of the pupils, facing his/her cultural background as an asset rather than a constraint.'
(Canen, 1995b, 9).

As a concluding note, it can be argued that teacher educators concerned with the preparation of future teachers to act in an intercultural perspective and as agents to combat inequality, could draw on existing literature and research which deals with alternative ways to work out language teaching, curriculum subjects and pedagogical strategies and skills in an intercultural approach, a tiny sample of which was shown above. The message present throughout the intercultural, critical literature on teacher education is that it should be viewed first of all as a philosophical approach to the process of teaching and learning, which builds on the need to work out competence in a perspective of change , with a project to combat inequality within the specific field of education. To achieve this, it seems important that intercultural perspective should not be limited to isolated lectures or workshops, but rather embed the whole way by

which disciplines such as professional studies, school experience and curriculum studies are worked out with student-teachers.

The analysis of school experience in an intercultural approach comes in a perspective which understands the need for analysing the position of this discipline in relation to the whole process of initial teacher education, which should be embedded in all its ethos and disciplines in this perspective.

However, the need to understand the thinking and the philosophy adopted in the teacher education institution as a whole should go beyond the analysis of programmes and intentions. The way tutors' perceptions and expectations manifest themselves in their daily pedagogical actions with student-teachers can offer precious insights as to the real way by which models are translated into practice, and policies are mediated by perceptions and actions. School experience as part of a broader intercultural project in teacher education represents one possible path to be followed in the attempt to fight inequality and prepare teachers in a perspective of change.

Whilst the present chapter tried to clarify the conceptual framework underlying its approach in the study undertaken, chapter 3 will contextualise it in terms of the educational inequality and the need for intercultural perspective as drawn from literature in two different countries: Brazil and the UK. Chapters 4 and 5 will then address a case study in which the above area was researched in the locus of a teacher education institution in the UK.

CHAPTER 3

TEACHERS, COMPETENCE AND EDUCATIONAL INEQUALITY IN BRAZIL AND THE UK: A COMPARATIVE APPROACH

3.1 - Brazil and the UK: Setting the Context for the Comparative Approach

As argued in the previous chapter, inequality in education from a critical, intercultural perspective has been the main concern imbuing the concept of competence as understood in the present thesis. Such an approach calls for the importance of analysing those factors in teachers' actions which can potentially reinforce inequality, and detect and devise those which would foster teaching and learning in a perspective of change. In this sense, 'competence' to be worked out in teacher education would build on the need to prepare teachers to understand and act effectively in a culturally diverse society. As commented on in the last chapter, challenging stereotypes and enhancing the understanding of the straight link between knowledge and power are the cornerstones for competence in an intercultural perspective.

However, if the theoretical framework and its discussion was carried out in chapter 2, the context which motivated such an approach in the comparative study undertaken still remains to be explained. In other words, if competence was understood in a perspective of change of inequality and of selectivity of educational systems, it remained to be explained 'where' such inequality was felt, how teacher education in those places responded to the problem and what possible insights could be obtained in the comparative approach to analyse the issue. These points will be addressed in the present chapter.

Comparative studies can provide useful insights into educational issues, by exposing 'a background of contrasts against which to examine one's own problems' (Grant, 1984, 11). Halls (1990), cited by Renkema (1994, 2, 3), makes the interesting point that educational studies written by non-nationals about other countries usually carry in themselves implicit comparisons, thus being perceived as comparative in essence. Therefore, when undertaking a comparative study involving any aspect of education in two different countries, it becomes important to explain the context in which such a study takes place. The relevance of providing contextual information in comparative education is stressed by Grant (1984), who points out that education is influenced by geographical, demographic, historical, political, economic and cultural aspects of the society in which it functions.

Comparing inequality and initial teacher education between two different countries such as Brazil and the United Kingdom of Great Britain and Northern Ireland (UK) is a challenging task. In fact, contextual differences are many, some of which have been analysed by Canen (1995a, 228), and are quoted below:

'[d]ifference of size is the first one to impinge, Brazil being one of the biggest countries in the world and the biggest one in South America. other differences can be pinpointed in economical terms. While the UK is considered an industrialised country, Brazil is treated by the general sociological and economical literature as a developing country, 'with all the theoretical implications of such terminology' (Costa, 1990, 63). Barbosa (1994, 322) points out that Brazil is a country where 'development and underdevelopment are found next to each other', citing as an illustration the contrast between the state of São Paulo, the main industrial centre, with 'an output larger than those of several

European countries' and the North-eastern region, 'one of the less developed areas in the American Hemisphere'. Such disparities are reflected in the provision of educational opportunities for the population, and although access to primary schooling has been universalised in urban areas (Klein and Ribeiro, 1991), rural opportunities are beset by difficulties affecting developing countries in general, some of which have been examined by Iredale (1993).

'Political differences are also significant. Brazil is a federal republic, whilst the UK is a constitutional monarchy, defined by Grant (1994a,1) as 'one of the few multinational states that is neither federal nor totally centralist in structure, but an increasingly and messy compromise between both'. The implications for education are dramatically pointed out by Grant (1994[c]) in the case of Scotland, in which an 'odd' situation exists whereby an 'autonomous' educational system is nevertheless constrained by decisions taken in the UK parliament, in which the Scottish numerical minority results in educational policies being implemented regardless of what the majority of Scots may wish. In the Brazilian case, Gomes' (1993) analysis of the role of the State and its commitment to education in Brazil and Latin America may offer a picture of the intricacies of political and economical models and their effects on development in these areas'.

At this point, an overview of the way the educational systems (especially teacher education) operate in Brazil and the UK would be interesting. As explained by Grant (1994a) in the context of the UK, while central government kept a policy of distance or 'hands off' from educational matters, the local authorities and even the schools had a great deal of autonomy to implement curriculum. Gatherer (1989,99) explains well the chain of levels of curriculum

development in Scotland, from national level to local authorities and school level, stressing the flexibility schools used to have in choosing from alternative models and how they 'exploit [their] strengths and meet [their] own curricular needs'. In terms of teacher education in the specific case of Scotland, Grant (1994a, 9) explains that the colleges of education 'had their own boards of governors and were directly responsible to the Secretary of State'. However, centralisation moves also had consequences in this sector, and Grant (1994a,9) explains that the system of higher education began 'to change dramatically throughout the United Kingdom' from 1991 on, with the trend of colleges becoming universities or amalgaming with new or existing universities. The general argument for this change was presented by Professor John Phillips, in a report by McBain in *The Herald* 1994 Entrance guide to Higher Education in Scotland (May 12, 1993), in terms of the 'more currency' attached to a university degree than a college or polytechnique degree. Grant (1994a, 10) warns, however, that the change means that resources in higher education will be subject to more competition, and 'huge gaps between wealthy ... institutions at one end of the scale, and impoverished and poorly regarded institutions at the other' will probably ensue.

Apart from the change in the structure of higher education, other measures were brought about by the more centralised approach to education adopted by Government from the 1980s on, this time referring to curriculum in schools and in teacher education. The National Curriculum and national testing in England and Wales, the competence-based model for teacher education, as well as the 5-14 Guidelines for the curriculum and the SOED (Scottish Office Education Department) Guidelines for Teacher Training in Scotland characterise the end of the autonomous 'era' referred to before by Gatherer (1989), and exacerbate the ambiguity of the Scottish position. On the one side, the models for school and teacher education curriculum are filtered from central decisions taken by a

'party who lost the election in Scotland' (Grant, 1994a ,56); on the other, the 'autonomy' of the Scottish educational system means that such decisions are adapted to Scottish ethos, such as explained by Grant (1994a, 12) when talking about Scottish authorities preferring to work on 'guidelines' and 'secure consensus if possible', rather than adopting a high amount of prescription, as in the English case. This is also the case in teacher education, not only from the point of view of the content of the 'competencies' in the competency model (to be more fully discussed in chapter 5) and the guidelines 'format' to which Grant (1994a) refers, but also from the point of view of the place where teacher education is to be carried out. In fact, as explained by Grant (1994a, 56) Scotland was spared 'some of the oddities of the English educational system, like the latest teacher training proposals ...', which basically suggested alternative 'routes' whereby one can become a primary teacher in England by special schemes carried out solely in schools. Such an idea did not find an echo in Scotland: although the school experience component was effectively increased in teacher education courses as a result of the recommendations in the SOED (1993) Guidelines, teacher education is still an all graduate profession, under the responsibility of the higher education sector (two routes for primary teacher education are possible: the PGCE-Primary - the post-graduate certificate in education, a one-year course for those who already hold a degree and wish to become primary teachers and BEd.Primary-Bachelor of Education degree, a four-year course for those wishing to become primary teachers after having completed secondary school. One route exists for those wishing to become secondary teachers, namely one year of PGCE-Secondary, after having completed the first degree in the specialist subject in question).

The presence of the General Teaching Council for Scotland (GTC) as a regulating and controlling body for the teaching profession is generally perceived as a large element in the impediment of the 'oddities' to which Grant

(1994a,56) refers in teacher education happening in Scotland. Its creation in 1965, according to Hunter (1968, 257), gave the Scottish teaching profession a measure of self-government 'believed to be the first of its kind in the world', and McPherson and Raab (1988) explain the founding of the GTC as a 'concession to a rising teacher assertiveness that the SED [Scottish Education Department] could not afford to ignore'.

In terms of the interventionist approach taken by the Government concerning education and teacher education in UK, it should be stressed that its over-prescription of curriculum and targets for assessment of pupils and teachers alike, as well as the new emphasis on individual subjects, were deeply resented by educationalists and the teaching profession in Scotland and England alike, as explained by Broadfoot *et al.* (1994) in the English case. Likewise, the 'competence-based' teacher education model imposed has been equally object of systematic criticisms both in England and in Scotland, as more fully discussed in chapters 2 and 5.

As mentioned before, Brazil is a different case from Scotland in that it is a country in its own right and able to control its own educational system. However, it is no stranger to the centralisation moves taking place in the UK, as it is itself a traditionally centralised educational system. Some authors, like Ribeiro (1993) and Gomes (1994), criticise the centralised character of the Brazilian educational system. Ribeiro (1993, 17) calls it a fantasy in the Brazilian context, whilst Gomes (1994, 4) stresses the fact that the 'state imposes common rules to a diversified and dynamic reality', with a resulting 'sterilisation' of innovative and adaptive strategies.

Again, an overview of how it works would be interesting, bearing in mind the very limited scope of such analysis, which aims to provide solely a 'bald' picture

in order to understand the background against which the comparative study takes place (a fuller picture of Brazilian context and its influence on the educational system can be obtained in works of authors such as Romanelli (1980) and Cowen & McLean (1983)). Broadly speaking, Brazilian Government issues circulars ('pareceres') through the Federal Council of Education (linked to the Ministry of Education) containing the 'minimum curricula' to be present in schools, teacher education and other graduation courses. The State Councils of Education in each of the Brazilian states develops the minimum curricula for the secondary schools and universities according to local priorities, diversifying it and implementing additional subjects as appropriate, as well as recommending the amount of time to be allocated for disciplines. The municipal secretaries do the same specifically concerning primary schools. Primary education is compulsory, with eight years which span from the age of 6 to 14 years old. After that begins secondary education, taking between three or four years, comprehensive in character and leading to the universities examination entries.

In Brazil, initial teacher education for teachers who wish to act in nursery school and in the first four years of primary is held in the scope of comprehensive secondary schools with special provision for the preparation of teachers, while those wishing to teach in upper primary or in secondary schools have to attend university in the subject they intend to teach, in courses which basically cover three years of the subject content and the last year in studies provided by the Faculty of Education, being part of the degree obtained.

For the pre-primary and lower primary teacher education (the latter being the concern of the present thesis), the Federal Council of Education determines the minimum basic curriculum common to all secondary education and the minimum professional disciplines to be present in teacher education, which are

developed as appropriate by the State Councils. For illustration purposes, one of the State Council of São Paulo circulars, the CEE N.30/87 (Brazil, 1987, 477), shows the professional curriculum for initial teacher education aimed to prepare teachers to act from pre-school to primary 4. It comprises minimum professional disciplines, determined by the Federal Council of Education, including: educational studies, in the form of the following independent disciplines: psychology of education, history of education, sociology of education and philosophy of education; structure and administration of primary education; methods course and school experience (Teaching Practice). The added disciplines required by the São Paulo State Council in this case are: content and methods for teaching the Portuguese language, with emphasis in literacy development; content and methods for social studies; content and methods for science and mathematics (BRAZIL, CEE 1987, 477).

One interesting point to notice is the so-called academic-based character of teacher education in Brazil, evidenced by the emphasis on the teaching of the contributory disciplines of education as separate fields, whereas they have tended to be amalgamated in the form of one discipline generally called Professional Studies or otherwise, in the UK context. Reid (1993, 113) explains that growing demands from the part of Government from the mid-1980s on for more 'relevance and direct utility' of treatment of the contributory disciplines of education resulted in such amalgamation in the UK context, pointing out that 'present demands for competency-based courses appear set to further this trend'. Young (1990, 15) also regrets the change from academic discipline-based courses which used to prevail in teacher education in the 1960s and 1970s in the UK to what is perceived as a growing focus on classroom issues 'likely to be faced by the beginning teacher'.

Another way of interpreting the Professional Studies component in the UK, however, could be the attempt to synthesise the main ideas of the contributory disciplines of education in terms of their relevance for future teachers, as discussed in chapter 2. The basis for the idea would be the understanding that, in the way the different subjects were taught before, a 'magic' synthesis was expected to occur in students' minds (Grant and Humes, 1990, 4), providing an 'integrated theory hardly possible to attain'.

Although that point will surface in other moments of the present study, it is important to notice that it is the argument of the present work that much depends on the kind of selection of content and the direction given to the Professional Studies component in order to assess its importance in equipping future teachers with the necessary critical tools to understand education in a broader context. But then, the same applies also to the academic discipline-based teacher education as developed previously in UK and currently in Brazil. Balzan (1991) cites examples where assessment tests carried out in disciplines such as philosophy of education and psychology of education in some institutions in Brazil were limited to 'fill in the gap' questions, and Nadai (1988a, b) points to the a-critical character the teaching of these disciplines assumed during the authoritarian political regime prevailing in Brazil until the mid-1980s. Freitas' (1992) argument that teacher education in Brazil has been pervaded by a mentality whereby 'concrete problems' (referring to classroom situations and classroom skills) tend to prevail and the theoretical formation of teachers 'runs serious risks' confirms that the criticism expressed by Young (1990) cited above in the context of the UK can also hold true in an academic-based teacher education, as in Brazil. In the UK, Young (1990, 17) himself recognises that the separate teaching of the contributory disciplines in the 1960s and 1970s in England was impregnated by élitism, representing

'a peculiarly English view that the appropriate general education for the elite was a form of academic specialisation that quite explicitly had no direct relation to a student's future occupation.'

The above considerations highlight the importance of understanding the relativity of the differences between a discipline-based approach and that of an integrated one in terms of the academic educational theory in the curriculum of teacher education. It is important to emphasise the need to understand the way both approaches are effectively translated in terms of the theoretical perspective to imbue selection of content, the model of teachers adopted, the kind of articulation with the practice in the school experience component, and the effective ways they are worked out in the everyday life of these institutions by tutors with student-teachers, either in Brazil or in the UK. The importance of proceeding to this kind of approach is emphasised in the sense that it provides a clearer view of the perspective to imbue teacher education in question, helping to pinpoint those factors which could foster an intercultural perspective in the context of teacher education. This point has been more fully addressed in previous chapters, and will be revisited in the case study report (chapters 5, 6 and 7).

It seems important to stress at this point that in order to take full account of contextual differences between Brazil and the UK, or specifically understand political decision-making processes concerning education, or even trace the general content of curriculum in teacher education in both realities, a study in its own right would be required, beyond the scope of the present work. The general glimpse of contextual differences presented so far highlights the need to keep them as a constant framework so as not to lose sight of the background against which the study is done, apart from representing the wider structural

variables which affect teachers and teacher-educators in their daily practice in both Brazil and the UK.

However, as pointed out by Grant (1984), a comparative perspective should not only deal with the differences but also try to analyse similarities between the educational aspects in focus, so that insights towards one's own educational issues should be obtained as a result of the process. As argued by Canen (1995a, 228)

'... against the striking differences only broadly described so far, both countries share the challenges imposed on their educational systems by the multicultural nature of their societies. As argued by Grant (1995, 1), the United Kingdom has always been "multinational, multilingual and multicultural". As Grant (1995, 12) points out, this is not only due to the millions of ethnic minority population all over the country, but also to the fact that the native population itself is already multicultural "to an extent not fully appreciated". In the case of Brazil, the contribution made by several races and cultures is emphasised by Barbosa (1994, 322), and even though national identity and unity of language are claimed (due allowances having to be made to the presence of Tupi-guarani as the native Indians' language, chiefly concentrated in the north of Brazil), such concepts do not necessarily mean cultural uniformity. Moreira (1992) points out that at least two sorts of cultures can be identified in the scope of Brazilian society, with implications for education and teacher education: the popular and the dominant.

Against the multicultural framework of both Brazil and the UK, the present chapter is concerned with the selectivity of the educational systems in both countries against specific groups of the population whose cultural patterns do not coincide with the dominant ones. Focusing specifically on intra-school mechanisms and particularly on teachers' actions and expectations which

contribute to the perpetuation of the problem, it is argued that such selectivity presents painful similarities, characterised by specific mechanisms underlying educational inequality, in which race, gender and social class emerge as some of the powerful determinants.'

The following sections will present the context of educational inequality in both countries, addressing studies on perceptions and expectations of teachers and their consequences in the perpetration of inequality. The final section will present an overview of the thinking underpinning teacher education in Brazil and the UK, and the extent to which intercultural insights have been permeating their approach to competence.

3.2- Equality of Access, Inequality of Results: An Overview of the Problem in Brazil and the UK

When talking about inequality, it seems important to specify the sense in which the term is employed in the context of the thesis, as well as explain those attained by it in Brazil and UK.

Verma (1993a, 1) explains that inequality in the educational context is a situation whereby

'sections of the population either get no access to any schooling at all or only access to one in which the dice are loaded against their chances of success'.

Building on this definition, a double perspective in which to analyse inequality can be pinpointed: the first one is concerned with the problem of access to schooling, emphasising the need to make sure it is universal; the other one sees

access as the first but far from the only dimension in which the problem of inequality should be tackled.

From this perspective, Costa's (1984) distinction between (in)equality of access and (in)equality of results is illuminating.

As argued by Canen (1995a, 227),

'In Brazil, equality of access to primary schooling resulted from the expansion of the educational system in a period of industrialisation and urbanisation, with a greater demand for access to the hitherto 'elitist' school system. However, the assumption that equality of access would bring educational equality has been challenged by the alarming statistics of repetitions due to under-achievement in primary school, affecting mostly children from socially and economically disadvantaged backgrounds. In the UK, the question of equality of access was focused on the secondary sector, where the previous division between vocational and academic-oriented secondary education was perceived as a serious barrier to equality of opportunity, filtering those pupils from more advantaged backgrounds to the academic tracks leading to higher education and the others to the vocational ones, thus perpetrating educational inequality. The comprehensivisation of secondary education implemented from 1944 on would have addressed this distortion. However, the fact that equality of access did not bring 'equality of results' (Costa, 1984) is pointed out by authors such as Riddell [and] Brown (1993, 2) and Verma (1993a), who indicate that persistently inferior academic attainment of specific groups of the population such as working-class and /or ethnic minority children indicates continued educational inequality.'

Summarising the 'lessons' from such research, Riddell and Brown (1993, 3) comment that the

'meritocratic model intrinsic to comprehensive education was not working, partly because pupils were not in a position to compete with each other on equal terms and partly because schools were themselves implicated in reproducing existing social relations'.

As shown by Mello (1982) in the Brazilian case and by Grant (1982) in the UK situation, the equality of access to schooling brought into the reality of schools a broader social and cultural mix which was hardly existent before. Grant (1982) points that 'going comprehensive' brought many teachers to face problems of behavioural nature and others hitherto confined to the vocationally oriented secondary schools, whilst Mello (1982) shows that the changes in the social composition of schools in Brazil put into question methods and curriculum hitherto destined to pupils who already brought from home the necessary habits and customs necessary to achieve highly at school.

Most of all, the equality of access - the first step to equality of opportunity - brought into question the concept of 'competence' to be developed in teacher education, so as to prepare teachers to deal effectively with cultural diversity and develop the full potential of each and every pupil who comes to school, regardless of class, gender, race or cultural background.

From a critical, intercultural approach by which 'competence' is understood in the present thesis as specified in chapter 2, three premises should be recognised in the process of working out towards preparation of teachers in a perspective of change of educational inequality, in Brazil and the UK.

The first premise of building that 'competence' would be the recognition that equality of access is a necessary pre-requisite for equality of results. It is not rare to identify moaning about the 'evils' brought by universalisation of schooling in Brazil, and Grant (1982) points out that many teachers blamed comprehensivisation for the alleged lowering of standards and even for educational inequality in schools in the UK. A second premise to 'build' this 'competence' in teacher education would be the recognition of the contextual variables which act in the production of the inequality of results, and the restricted space for committed teachers and teacher educators to act to change the situation. Inequality of results in which class, gender, social class and cultural background are some of the powerful determinants cannot be understood solely in the school context. As pointed by Freitas (1992), they are issues which originated outside school, therefore were not being solved in the school.

A third premise would be the recognition that, although limited in the fight against social inequality, education cannot withdraw from the responsibility of what happens inside the school gates. As claimed by Rutter *et al.*(1979), children spend fifteen thousand hours in school, and time spent there should represent influence for the good. Such a premise implies that working out 'competence' of future teachers would have to draw on a critical approach that takes into account the weight of teachers' perceptions and expectations behind 'pseudo-neutral' pedagogical actions, figuring out their sources and ways of challenging them in order to promote teaching and learning in a perspective of change.

Whilst a further section will try to trace parallels between research in Brazil and the UK focusing on the role of teachers' actions and expectations in promoting educational (in)equality - basically elaborating on the third premise -, the next

section will draw on the parallel between research in both countries which attests to the importance of understanding the very limited space of education in promoting such equality, by focusing on the complexity of structural factors outside teachers' control which weigh in the perpetration of inequality - basically elaborating on the second premise of the study.

3.3 - The Complexity of Extra-School Variables in the Analysis of Inequality in Brazil and the UK: The Scope of the Comparative Approach

The last section tried to trace a general picture of educational inequality in Brazil and the UK, pointing to universalisation of access as the first but far from the only step to ensure educational equality in both countries.

A parallel between research undertaken in Brazil and the UK highlights the evidence of factors which go beyond teachers' control and which hold powerful weight in the determination of children's differentiated achievements in school in both realities, thus enforcing inequality of results. It is not intended as a complete analysis but rather as an illustration of some recent works which corroborate the need to understand the restricted space of education in tackling inequality, committed as it may be to change.

In Brazil, Levin (1984) points out that the model of economical development emphasised in the 1970s, although it promoted an economical boom, did not bring the necessary equality in the distribution of resources, resulting in social inequality which had repercussions in the educational sphere. Costa (1990) identified and interpreted data obtained from the various pieces of research undertaken from 1970 on, relating to variables which influence school attainments in Brazil. These were grouped in the categories of : school

environment, home and social environment, personal characteristics and psychological factors. After analysing each group of variables, one of the conclusions of the work pointed to the importance of all of them, with special emphasis on the socio-economical background of the pupils in their final achievements in school. The socio-economical variable acted upon many others, such as the presence and quality of domestic cultural environment of children, which was significant in children's final attainments in school.

Such results corroborate findings in the UK, in which the socio-economical background and cultural resources of children were important variables to answer for achievements in school. Paterson (1993, 11), talked about the relevance of research which tries to understand the weight of cultural background separately from socio-economical status, arguing that a simple model of social class is untenable when 'material and cultural resources cut across each other'. Pointing out that evidence exists that parental cultural resources 'can help to compensate for lack of material resources', the author argues it is not enough to say that 'working- class people are culturally deprived'. However, Paterson (1993, 11) confirms that 'social circumstances influence children's progress as well as the level they have reached at any stage', citing detailed investigations to corroborate the argument.

Neighbourhood effects on educational attainment were other factors studied by Garner and Raudenbush (1991) in the UK, which showed that neighbourhood deprivation had a significant and negative association with pupils' achievements. In Brazil, Lüdke and Mediano's (1992) study on the role of assessment in schools illustrates well this variable, when the authors describe the three different schools observed which all served children coming from shanty-towns (slums), geographically situated in the heart of high and middle-class areas in Rio de Janeiro. Whilst the pupils in one of them were regarded

as hooligans or marginals (terms employed by members of the Association of Community Dwellers to refer to them), in another one the children, socially disadvantaged as they were, stimulated better responses on the part of the community members. Such a difference in attitudes was explained by the fact that in the latter case, most of the pupils were children of maids, janitors and employees who came from the slums but worked for the members of the community. In this context, these children had the opportunity to play with the others from more advantaged classes, being exposed to the 'dominant' cultural values and therefore altering the general pattern of intake of the school. In this case, neighbourhood effects were positive towards these children's attainments in school. At the same time, such a study confirms Paterson's (1993) argument about the need to go beyond the concept of social class when considering achievement in school, and the relevance of trying to figure out the cultural resources to which children have been exposed to as another important extra-school variable to consider.

Paterson (1993) tries to relate socio-economic status to other sources of educational inequality, such as gender and ethnicity. In relation to gender, no final conclusion was reached, and the author urges for more research to be done in the area. In relation to ethnicity, the author argues that no work has been published in Scotland on the interactions between ethnicity and socio-economic status, pointing that it is difficult to identify the extent to which low-achievement of those pupils from ethnic-minority background is due to ethnicity or to the 'occupational patterns of the ethnic group to which they belong' (Paterson, 1993, 13). However, it could be argued that even that last statement made by Paterson (1993) would be rather restrictive, since it would imply a homogeneity in occupational patterns for a certain ethnic group, which may not be the case at all.

The sort of confusion implied in the above research has been balanced by Gillborn (1993, 27), when examining data on the educational achievements of ethnic minority children in the UK. Gillborn (1993) attests to the spectrum of professions in any ethnic group, providing evidence that, within each ethnic group, children from professional/managerial backgrounds achieved higher results than those from the same ethnic group from "intermediate" or manual backgrounds. Even so, Gillborn (1993, 28) is cautious with reference to the above results, arguing they were originated in surveys and other quantitative research which did not take into account what happens within the schools. Gillborn (1993, 28) claims that in order to understand 'how ethnicity is reflected in the day-to-day realities of school life, we must move beyond the school gate and into the classroom'.

The fact that considerations of ethnicity and gender have not occupied a high profile in the Brazilian literature concerning inequality of results is pointed by Silva (1992) as a path in need of further research. In the same perspective as that pointed by Gillborn (1993) in the UK, the interconnection of gender, ethnicity and social class in the analysis of under-achievement of children in Brazil is still unclear. The emphasis on social class in the analysis of inequality of results can be regarded in the light of the perceived dominant characteristics of those who are the most affected by exclusion from the mainstream educational system in the country. However, as argued by Moreira (1992), the fact that dialects and popular culture are persistently absent from school curricula in Brazil reinforces the need for further research which goes beyond the exclusive area of social class in Brazilian educational systems. It should attempt to understand the interconnections between social class, ethnicity and cultural background in order to trace a better picture of the extra-school variables which influence inequality of results in Brazilian schools, as well as take into account such variables in teaching and learning. In the UK, Riddell

and Brown (1993) confirm that social class has also been highly investigated in the analysis of extra-school variables which influence the inequality of results, pointing out that research concerning ethnicity and gender are more recent, but growing steadily. The assumption pointed out by Grant (1994b) that British society is 'white, Christian and monocultural' could partly explain the delay claimed by Riddell and Brown (1993) in the recognition of the importance of factors such as ethnicity and cultural diversity in the analysis of inequality of results in education.

The studies of extra-school variables which account for inequality as analysed in the present section did not intend to exhaust the area, but rather to illustrate their influence on children's achievements in school. The implications of raising awareness of future teachers to such factors are twofold: on the one hand, it is meant to avoid the 'naiveté' pointed out by Balzan (1994) of assuming pedagogical actions, committed to change as they may be, could by themselves solve the problem of inequality. On the other hand, its political implications are stressed by authors such as McPherson (1992), who pointed out that government and authorities should take into account in 'league tables' and assessment procedures of schools and teachers such extra-school variables, lest providing an unfair and biased picture of the performance of schools and teachers. The importance of bearing in mind the extra-school variables is emphasised by McPherson (1992) as the only fair means by which the 'added value' given by a school to its pupils can be analysed, since it takes into account the weight of variables which were there before teachers' actions took place.

However, as argued by Canen (1995a, 227),

'Although many factors outside the educational sphere contribute inequality and have been researched in their own right, increased

awareness of the need also to understand what happens inside the classroom has motivated research concerning the impact of teachers' perceptions and expectations in the perpetuation of the problem, and the importance of challenging wrong assumptions and stereotypes in teacher education concerned with preparation of teachers in a perspective of change. On comparing research in the area in two different countries, Brazil and the UK, the present [study] aims to contribute to the understanding of the similar nature of intra-school mechanisms underlying educational inequality, focusing particularly on the role of teachers' perceptions and expectations'.

The above area of research will be addressed in the following section of the present study.

3.4 - Looking into the Classroom: The Role of Teachers' Perceptions and Expectations in Educational Inequality in Brazil and the UK

The last sections showed that, although effective steps were taken in Brazil and the UK to promote equality of access to education, equality of results was far from having been attained. Gillborn (1993), studying inequality which attains ethnic minorities in the UK, called attention to the fact that people tend to speak of the under-achievement of certain groups, rather than the under achievement or failure of the educational system itself, re-inforcing the pattern of blaming the victims and their backgrounds for under-achievement. As argued by Canen (1995a, 229),

'Research dealing with teachers' expectations and its effects on educational inequality has been aimed at overcoming this shortcoming. Rather than following a quantitative approach in the form of surveys, for instance, such research generally concentrates on qualitative studies

in the form of case studies, trying to pinpoint the mechanisms by which expectations and perceptions are reflected in 'pseudo-neutral' pedagogies which conceal, under their apparent technicalities, the selectivity undertaken against specific groups of the population.'

In the UK, some important examples can be pinpointed. Eggleston (1993) cites three hypothetical cases where class, gender and race influenced teachers' differentiated evaluation of children with potentially similar capability. Canen (1995a, 230) cites a case study undertaken by Troyna and Siraj-Blatchford (1993) in a multiethnic comprehensive secondary school in England, which showed that the processes of designation and allocation of ESL pupils (in need of English as a second language), coupled with the school rigid hierarchical system of ability grouping, 'inhibited the progress of these students and denied them equality of educational opportunity' (Troyna and Blatchford, 1993, 3). Troyna and Blatchford (1993, 6) stress the point that:

'ESL pupils do not necessarily have learning difficulties. Irrespective of their competence in standard English, they should be able not only to participate in mainstream classes with pupils of similar abilities but also have the same chance as other pupils to take subject at GSCE [General Certificate in Secondary Education]'. .

As has been pointed out, the above case study took place in England, where a different educational system and a more rigid approach to 'setting by abilities' is generally perceived. However, as argued by Canen (1995a, 230),

'... the constraints under which Scottish education operates within the UK political system have already been touched upon, which leads to many trends south of the border filtering through to the Scottish educational system. Apart from that, concerning specifically the role of

teachers' perceptions and expectations in Scotland towards specific groups of the population such as ethnic minorities, Brown and Riddell (1993, 77), citing Arshad (1993), point to the importance of not assuming the "it doesn't happen here" approach when analysing inequality in the Scottish educational system. According to the authors, a greater awareness of matters of equality and a discussion of "myths", such as the "egalitarian character" of Scottish education, should help "to jolt the system out of the cosy perceptions that Scottish education is above suspicion on issues of discrimination". Hughes (1993, 18) provides an interesting account of what he calls his own "classroom teachers' perspective on class in Scottish education", in a study highlighting the ways in which teachers' perceptions and expectations concerning those children coming from deprived areas influenced the teachers' judgement of academic performance, which were "based on historical precedent rather than present day circumstances".

In fact, Hughes (1993, 18) provides an interesting account of aspects of school life which disadvantage working class pupils and their parents, pinpointed on his school experience in a comprehensive secondary school in Central Scotland. As pointed out by the author, since comprehensivisation, the school has had five associated primary schools, among which one served an area of social deprivation, whilst another served middle-class children. The latter had very strong links with the secondary school which stemmed from a time before comprehensivisation took place. Hughes (1993,18) points out that teachers' perceptions and expectations were higher concerning pupils coming from that school, and that the 'poorest pupils stood out and some staff continued to regard them as non-academic'. Similar to the situation pointed out by Troyna and Siraj-Blatchford (1993) concerning ethnic minority children, those pupils

coming from the middle-class primary school continued to dominate the 'credit/general Standard grade classes and achieve higher examination results'.

In Brazil, a similar study to Hughes' (1993) was made by Silva (1992). In the study in question, different sorts of pedagogy were being applied in schools attended by children from different social classes, clearly connected to teachers' differentiated perceptions towards these children. Canen (1995a, 230) describes Silva's (1992) findings, which indicated that:

' in the school with a highly economically advantaged intake of pupils, teachers emphasised pedagogy which encouraged the interaction of children with a wide variety of materials and experiences, providing them with plenty of opportunity to express their ideas, either orally or in written form. Feedback was present throughout the process, since the children were constantly asked to present their works to the class, or to discuss them with the teachers, or to correct the answers immediately with their peers. When analysing teachers' perceptions and expectations in this case, Silva (1992) pointed to the presence of highly positive expectations mainly due to the advantaged backgrounds of the pupils. For instance, the teachers believed the social environment of the children was rich in educational stimuli, and therefore pedagogy based on mechanic learning and authoritarian actions to control behaviour would be problematic. Although the pattern of schooling was different in the state school serving middle-class pupils, the most marked differences were felt in the school with a socially and economically disadvantaged intake. Here, teachers were limited to giving instructions, children had to complete mechanical exercises (following the type 'fill in the gaps'), classroom behaviour was controlled by authoritarian remonstrations and dialogue was practically non-existent; only rarely

did teachers use reasoning and logical arguments to establish order in the class. Feedback was also rare, mechanical exercises remaining most of the time without any correction. Clearly enough, when analysing perceptions behind teachers' pedagogic actions, serious biases due to the disadvantaged backgrounds of the pupils in question informed them. For example, teachers tended to believe that those children would leave school before finishing primary schools and there was no reason to try and pinpoint their individual abilities and strong points since they would be 'selling groceries' or 'putting up bricks' (words used by the teachers interviewed by Silva, 1992, 122). Such findings illustrate how pedagogy (and teachers' perceptions behind it) can act concretely in the routine of schools, materialising the 'expulsion' from the school system of pupils from disadvantaged backgrounds.'

Also in Brazil, authors such as Mello (1982) and Lüdke and Mediano (1992) offered important contributions in the analysis of the role of teachers' actions and expectations in the perpetration of educational inequality. As commented by Canen (1995a, 230),

'Mello (1982) showed how children from disadvantaged backgrounds were viewed by many school teachers either under the fatalistic light of victims of their own social and economical conditions (which would make it useless to try and teach them much, teachers' role being rather of giving them "love and understanding"), or as idle and less intellectually able (which would answer for their failure, 'serving them right'). In their research about the role of assessment in Brazilian primary schools, Lüdke and Mediano (1992) also mentioned the fact that some of the teachers in their study even declared that "in order to be street-sellers [referring to the prospects of life of the children in their

school], what they are learning is enough", in a clear demonstration of the ways teaching to these children from less advantaged classes can be made "cheaper", according to teachers' perceptions and expectations towards them'

Another sort of consideration refers to the fact that blaming pupils' backgrounds for their under-achievement in school characterised a 'blaming the victim' pattern present both in Brazil and the UK literature concerning teachers' perceptions and expectations. Mello (1982) pointed out that one of the possible reasons for this strategy in teachers' thinking was the mismatch between pedagogical theories received during teacher education, with all the underlying idea of 'neutrality' of technical competencies, and the reality of failure encountered in their everyday practice. Unable to perceive the need to change methodology and take into account a different perspective to promote effective teaching, the 'blaming the victim' and its background strategy appears as a means to save their own self-esteem in the process.

Eggleston (1993,12) also shares this view in the context of the UK, pointing out that blaming children's backgrounds for their low-achievement in school comes often as a 'need' of teachers. Eggleston (1993, 12) also stresses that, even in those situations where such an argument could be true, teachers should not 'end the matter' there and condemn children to the constraints of their lives. However, more often than not, aspects pointed as 'constraints' by teachers in Eggleston's (1993) study were not constraints at all, but rather biased perceptions concerning those children's backgrounds and capabilities. In fact, Eggleston's (1993) study showed that black children were persistently kept in lower-ability groups in several schools investigated in a previous study by Eggleston *et al.*(1986). When teachers were asked about the reasons for this, it surfaced that they held the assumption that black children 'lacked the

persistence, the ambition and endurance to "make it" academically', which justified the pedagogical strategy of assigning them to lower-achieving groups.

Whilst the above example provided by Eggleston (1993) highlighted teachers' assumptions concerning ethnicity, Hughes' (1993) work illuminate assumptions referring to language diversity of children. In fact, Hughes' (1993, 20) analysis showed that judgements on the basis of the language and accent, and the assumption that 'a regional dialect implies diminished intellectual capacity' (Hughes, 1993, 20) underlined teachers' perceptions and expectations. Those were considered very relevant among the factors disadvantaging working class children in the school in study, in the same way they did in the case of the ESL pupils in the case study carried out by Troyna and Siraj-Blatchford (1993). Among other ideas, Hughes (1993, 20) points to the need of encouraging pupils to express themselves in their natural dialects, 'retaining their own voice', lest a 'wide gap between the values of home and those of school' occurs and 'disenchantment and alienation set in' (Hughes, 1993, 20), perpetrating educational inequality. These ideas sit well with those put forward by Grant (1994a) , Marks (1976) and Khan (1994), more fully elaborated in the previous chapter, when referring to the need to break assumptions concerning language diversity and bilingualism and build on children's linguistic backgrounds for effective teaching of the target language and/or dialect.

In fact, pre-conceptions associated with dialects and accents of children living in deprived areas and belonging to lower social classes are similar to those associated with the bilingualism of children coming from ethnic minority backgrounds, and are also cited in Brazilian literature. As argued by Canen (1995a, 229),

'even though national identity and unity of language are claimed (due allowances having to be made for the presence of Tupi-Guarani as the native Indians' language ...), such concepts do not necessarily mean cultural uniformity.'

In fact, Moreira (1992) points out that preconceptions against dialects and accents and the emphasis in Brazilian schools of imposing on children the 'norma culta' (the so-called cultivated form) of the language to the detriment of their natural means of linguistic expression, are decisive factors to consider in educational inequality. Therefore, the assumption held by teachers that children who speak differently are less academically capable was present in both countries' literature referring to the role of teachers' perceptions in the perpetration of educational inequality. In fact, as more elaborated in chapter 2, at the basis of such assumptions there is what Moreira (1992,42) indicates as the straight link between power and language, whereby the one spoken by the socially and economically 'dominant' is the language considered the 'right' one, taught in the schools and alienating the other dialects and forms of expression. By 'closing the doors' to the child's dialect, Moreira (1992,43) points out that schools and teachers will be reproducing the same social relations that stigmatised that dialect as 'inferior'. Moreira (1992) emphasises that in Brazilian schools, teachers should believe in the competence of pupils in dominating different linguistic codes and use them in different situations, and that such linguistic variety should be regarded as an asset rather than a constraint in the process of learning the so-called 'cultivated' form of Portuguese.

As argued in the previous chapter, the perception of any form of language as being 'superior' to another has no scientific validity, and Grant(1994a) emphasises the fact that research has also disproved wrong the assumption

that the mind is a limited space where there is only room for one language. In fact, the evidence is indeed the opposite: developing the mother-tongue (or dialect, if that is the case) is proved to benefit the learning of the second language, not only by the fact that it builds on the natural, previous knowledge of pupils to promote learning in new areas, such as a different language - which is a didactically sound proceeding - but also that it boosts their confidence and self-esteem in the process, by enhancing their cultural values and ways of expressing them through their own 'voice'. In the case of the UK, Grant (1994b) stresses that it is particularly important to acknowledge these pieces of evidence, considering the multicultural nature of its society and the need to build on cultural diversity - in which language is a crucial 'marker' (Grant, 1993, 2) - to promote effective learning. In the particular case of Scotland, Grant(1982, 14) points to the fact that not only ethnic minorities have been suffering from assumptions which consider bilingualism a liability rather than an asset in education, but also the Scottish languages of Gaelic and Scots have been systematically de-valued and even 'beaten out' of children in favour of English. The link between power and language pointed by Moreira (1992) in the Brazilian context is also confirmed by Grant (1994b,132) in the UK, who cites the fact that Gaelic-English, Punjabi-English and other bilingualisms which include 'less prestigious' languages from the social and economical point of view are regarded as deterrent to the learning of English, which is not the case if the mother-tongue is a European one, for instance. As argued by Canen (1995b, 2), intercultural teacher education should raise student-teachers' awareness to the relativism of the definition of what is considered dialect or a language in its own right, pointing out that '...social and economical factors play an important part' in that definition. Grant and Docherty (1992, 153) illustrate the argument by calling attention to the fact that spoken Scots is 'stigmatised as "bad English", though it is no more bad English than Catalan is bad Spanish or Norwegian bad Danish...'

As argued by Canen (1995b), the importance of developing teachers' and future teachers' awareness as to the source of these kinds of false assumptions and perceptions concerning languages and dialects, and the need to challenge them in their daily practice cannot be emphasised enough in the fight against educational inequality in Brazil and the UK.

The same sorts of considerations concerning language can also be applied to curriculum of schools - another source pointed out by studies researched by Canen (1995a) as relevant in the understanding of possible sources of teachers' false assumptions and perceptions which tend to link cultural diversity to academic incapability. For example, Tomlinson (1990) points to the effects of the 'Imperial curriculum' in the UK - based on a set of values from which a notion of superiority of British 'race' was implied and a strong anglo-centric perspective was reflected - in teachers' perceptions and expectations concerning ethnic minorities. As shown by Tomlinson's study (1990), some of these views were still present in the discourse of many teachers, politicians and administrators approached for the study, who defended the Imperial curriculum against a multicultural approach under the pretext of preserving 'high standards' in education. The need for revising curriculum adopting a multicultural perspective is stressed in Tomlinson's (1990) work, not only in terms of its importance for ethnic minorities but also for white pupils in all-white schools in the UK, as more fully discussed in chapter 2 of the present thesis. In fact, as shown by authors like Eggleston (1993) and Riddle and Brown (1993) in the UK, and Grant, C. (1993) in the USA, many teachers and teacher educators still regard multicultural education as important solely in the case where ethnic minority pupils represent a substantial number in the courses and schools in question.

Stressing the necessity of teacher education courses to address education for a multi-ethnic society, Tomlinson (1990) comments that the lack of confidence felt by teachers in the study in raising multicultural issues was blamed on their inadequate training. That perception of a lack of training in multicultural expertise had also been pointed out by student-teachers studied by Booth (1993) in the UK.

In Brazil, the 'elitist' and 'ethnocentric' character of the school curricula is also remarked upon by authors such as Moreira (1992), Gomes (1994) and Nadai (1988) as alienating the culture of the pupils coming from disadvantaged backgrounds. Moreira (1992) actually identifies two sorts of culture in the scope of Brazilian schools: the popular one and the dominant one, pointing out that the popular culture has been absent from curricula, which has been persistently re-asserting the superiority of a culture associated with class, gender and race. On the same lines, Gomes (1994) explains that the 'elitism' in Brazilian schools has been preventing them from addressing the real needs of children who are exposed to cultural diversity. Moreira (1992) stresses that school is an important site of cultural struggle, and that the culture of the working class pupils should become part of a pedagogy turned to their interests and necessities. Looking at the problem from a historical perspective, Nadai (1988a, b) talks of Brazilian school and teacher education curricula imbued by values a-critically imported from industrialised countries of Europe and the USA, with a complete absence of the study of the culture of those peoples from the other continents which are culturally and economically dominated, including those from Latin America.

Interestingly enough, the same sort of considerations are made by Grant (1982, 3) in the context of Scottish education, this time in terms of devaluation of Scottish culture, languages, history and arts in school curricula and 'cultural

penetration by a larger and more powerful neighbour'. Grant (1982, 12) explains better the idea:

' One of the continuing problems of Scottish education has been the devaluation of our culture generally, the provincialisation of the country, and the uncritical acceptance of norms imported from elsewhere.'

'... What Scottish education has failed to do has been to give adequate weight either to the immediate culture or the wider complex of cultures of which it is part, and in which we all live. Neglecting both to concentrate largely on English norms is to do ill service to the future citizens of a pluralist world.' (Grant's emphasis)

Therefore, Grant (1982,12) makes it clear that the argument is not to confine people to their own culture without contact with the 'wider world of knowledge', which is also Moreira's (1992,41) idea when talking about the need to avoid 'mystifying' either popular or 'erudite' culture. What is argued by both authors is that school and teacher education curricula in both Brazil and Scotland need to address their pupils' own values and culture, not only from the point of view of class, gender and ethnicity, but also from the broader perspective of enhancing their own history and particular cultural values as nations in their own right.

As argued by Canen (1995b), viewing 'official' curricula and language as the results of an arbitrary selection of knowledge linked to power in society helps to understand the need to critically think of alternative ways of working them out so as to take into account each one's own particular culture and values. In this sense, they represent essential steps towards overcoming false perceptions and assumptions linking cultural diversity with academic incapability,

minimising the weight of intra-school variables in the perpetration of educational inequality, and which should be developed in teacher education in a perspective of change.

The extent to which intercultural sensitivity has been underlying official thinking with reference to teacher education in Brazil and the UK will be addressed in the next section.

3.5 - An Overview of Theoretical Thinking Underpinning Teacher Education in Brazil and UK : Could There Be a Space for Intercultural Perspective at Present?

The last sections of the present chapter tried to draw a parallel between Brazil and the UK concerning research dealing with some of the factors outside and inside the school gates which are seen as perpetrating educational inequality in both countries. Although the differences between both contexts should always be borne in mind and were emphasised in the first section of the chapter, there was a similarity in the mechanisms by which school factors, particularly those referring to teachers' perceptions and expectations, worked out in both realities in perpetrating educational inequality, as pinpointed from the aforementioned studies.

Likewise, teacher education concerned with the preparation of future teachers who will be able to challenge such stereotypes and act in a pluralist society can also present similarities in literature from both countries.

In fact, as pointed out by Canen (1995a), although acting in different societies, Brazilian and UK educators committed to fairer and more democratic Educational systems share the basic principle present in a critical, intercultural

perspective: the open-mindedness of education towards the cultural, social and economical backgrounds of all who come to school, building on them and recognising their influence on the process of building knowledge in society.

The present section will try to look into how committed to an intercultural perspective as conceived in the present study teacher education policies and thinking in both countries have been in the last few years. No claim to a complete analysis of teacher education in both countries is made, but rather a glimpse of the general approach underlying it in the last few years, in terms of the theoretical framework undertaken in the present thesis and specified in chapter 2, so as to pinpoint the potentials embedded in them in tackling inequality and preparing competent teachers as understood in the context of the present study and more fully elaborated in chapter 2.

Basically, the theoretical interpretive framework for the analysis of the thinking behind teacher education in both countries will follow the conceptual framework proposed by LeCompte and Preissle (1992, 848) in the context of social sciences research and analysed in chapter 2, which groups theoretical ideas under the titles of : structural-functionalism, conflict theory, symbolic-interactionism and phenomenology, and critical theory, including feminist and poststructural approaches.

The critical, intercultural approach in education - which has basically been described in chapter 2 as the approach to underlie the present study - can be said to have had in the Brazilian educator Paulo Freire one of its most important sources of inspiration. As more elaborated in chapter 2 of the present thesis, Denzin and Lincoln (1994) cite Paulo Freire as the most significant example of 'pedagogy of resistance' in a critical theory approach, where the process of taking back the 'voices' of those culturally oppressed is the main

concern for an educational process concerned with inequality and imbued in a perspective of change. Paulo Freire's influence on the multicultural literature both inside and outside Brazil is widely recognised, and although acting in the context of adult education, his ideas are employed in other fields of education such as teacher education. In Brazil, Moreira (1992) cites Freire as one of the sources of the awareness of the need to consider the culture and experience of pupils for a pedagogical practice turned to the interests of the working-class people. Carvalho (1988) also points to the influence of Paulo Freire in the discussions of curricular reforms in the last decade.

However, as pointed out by Denzin and Lincoln (1994a,16) concerning more 'influential' paradigms, proponents of structural-functionalism or positivism and post positivism tend to control 'sources of power and influence', whilst constructivists and proponents of critical theory will 'continue to play secondary, although important and progressively more influential, roles in the near future'.

In this sense, in the case of Brazil, it is important to notice that Freire's (1982) *Pedagogy of the Oppressed* was employed out of the mainstream educational system, by the time imbued by structural-functionalist approach underlying both the 'Escola Nova' movement starting in the 1930s (Romanelli, 1980, 145) and the 'market-oriented' approach to education prevailing from the 1960s until the end of the 1970s (Candau, 1991). In fact the 'Escola Nova' ('New School'), is noted by Romanelli (1980, 145) as an educational movement carried out by 26 Brazilian educationalists in the 1930s, basically proposing a new approach to teaching and learning, emphasising a child-centred approach and challenging the 'traditional' school with its emphasis on transmission of content, substituting it for concepts such as 'activities', 'learning to learn' and 'problem-solving'. From a political point of view, the emphasis brought about

by the 'Escola Nova' on the equality of access fostered the expansion of the school system and its universalisation in urban areas. In terms of teacher education, the structural-functionalist approach underlying the Escola Nova proposals characterised its thinking at the time, and Candau (1991) talks of that period as the one where the main concern was with the technical dimension of the process of education, and the 'silence' of its political one. The privileged 'theme' worked out in teacher education courses was the critics to the traditional pedagogy. 'Competence' in future teachers was understood as the extent to which they dominated the new techniques of teaching and learning in the 'child-centred' approach proposed by the 'Escola Nova', drawn chiefly from psychology, regarded as the 'key' to promote efficient pedagogical actions and change the situation of inequality. The emphasis stressed by Romanelli (1980, 146) brought about by the 'Escola Nova' on the scientific method and on the findings of psychology considerably influenced the preparation of teachers and the concept of competence as worked out in teacher education courses at the time. In terms of policies on Education, Romanelli (1980, 151) remarks, for instance, that the Constitution of 1934, in its second chapter dealing with Education and Culture, represents almost entirely the thinking of the movement of the Escola Nova.

In the UK context, the movement named as the New Education and later as Progressive Education is pointed out by Nisbet (1994, 9) as predominating from the 1920s until the 1960s, promoting the 'clash between traditional and progressive standpoints in education', and also privileging Psychology in the treatment of Education. Nisbet (1994, 11) remarks, for example, that after the Education Acts of 1945 and 1946 which 'authorised education authorities to provide child guidance services', Psychology was strongly demanded. As argued by Cowen (1994, 253), while the 'scientific basis' of educational studies at that time was provided by psychology, the 'moral basis' was provided by the

ideas of the 'great educators', giving them access to 'an Idea of the Good'. The emphasis on the 'great educators' approach and on the 'scientific' input of psychology in educational studies is also mentioned by Grant (1994b, 127). In fact, Grant (1994b, 127) argues that an important motivation for the emphasis on psychology was exactly the 'drive to make education more "scientific" ', with the 'apparatus of "objective" analysis', among which the 'mental testing'.

The assumption of the neutrality of education and of the 'objectivity' of psychological 'apparatus' such as mental testing in 'measuring' children's intelligence and abilities, without considering the different contexts they came from and which influenced results in the testing (rather than representing different 'levels' of intelligence), characterised the structural-functionalism approach underlying educational thinking at the time. However, as explained by Grant (1994b, 127, 128), by the early 1950s, doubts started being cast on the mental testing and the 'social implications that came with it', apart from the suspicion of dishonesty in the results as obtained by their 'great apostle', Sir Cyril Burt. Gillborn (1993, 34) indicates that the selectivity imposed by the results of mental testing has had an 'appalling record in relation to the treatment of ethnic minorities'. The author argues that, although 'race' and 'intelligence' are 'two concepts for which there are no universally agreed definitions', there have been recent attempts to resurrect past debates about the "intelligence" of different ethnic groups. The effects on educational inequality of such pseudo-neutral strategies as conceived in a non-critical, structural-functionalism approach as specified in chapter 2 should therefore be recognised.

In Brazil, the structural functionalism approach was exacerbated in the sixties, with a more technicist and market-oriented view underlying education. Candau (1991) explains that it was a period during which the political model reinforced control, repression and authority (Freire and others whose ideas

were not in line with the model were not allowed to proceed with their work), and education was linked to the National Security and viewed as a means to promote economical development. Expressions such as liberty, activity and experience, emphasised by the 'Escola Nova' movement, were substituted by 'productivity', 'efficiency', 'rationality', and the idea was to conceive education as a systematic action which had to be planned, with carefully specified behavioural objectives and assessed in terms of the consecution of such targets. Teacher education emphasised 'competence' under the 'market oriented' idea, stressing the elaboration of objectives, the different taxonomies, the 'construction' of the assessment instruments, and so forth.

Although different in their approach, both the 'Escola Nova' and the market-oriented perspectives in teacher education were pointed by Candau (1991) as based on the same principle of the 'silence of the political dimension' of the process of teaching and learning. Likewise, they did not take into account the heavily cultural nature of the process of teaching and learning.

The end of the 1970s saw the emergence of the critics to the perspectives mentioned before in Brazil, and this time a 'conflict paradigm' imbued much of teacher educators' rhetoric, denouncing the false neutrality of the 'technical' dimension and the commitment of education to the reproduction of social inequality. In the UK this trend is pointed out by Grant (1994b, 128) as having imbued disciplines such as sociology in the 1960s, having attracted 'grave suspicion, even hostility in right-wing government circles, suspecting left-wing bias ...'. Cowen (1994, 254) points out that the sociological approach to educational studies was in great part due to the criticism put forward by some educators who called attention to the conditioning of thought and practice towards social realities, 'which were themselves the result of social and economic forces'.

As expressed in chapter 2, although very important in the sense of provoking critical thought about the nature of education and its 'false' neutrality, such an approach understood 'competence' as an empty construct, since no use was perceived in technically preparing teachers once their action was deterministically linked to the reproduction of social inequality. Grant (1994b, 128) points to the 'dogmatism' and 'squeezing of educational theory into exquisite constructs' as the main setbacks of such an approach, which 'took insufficient account of how education actually works'.

The fact remained that the movement of the in-school mechanisms and their 'mediating' character was not object of consideration in such approach, nor was the dual possibility embedded in them of reproducing and/or resisting to reproduction, as interpreted by the critical theory approach in education, elaborated in chapter 2 of the present thesis. Symbolic-interactionism and phenomenology, as well as critical theory proponents tried to address these issues, the first ones trying to extract the subtleties of in-school interactions and the meaning attributed to them by the people involved, whilst the second ones sought to understand concrete ways by which apparently technical school routines materialise the reproduction and/or inscribe potentials for resistance.

The notion that class, gender, race, and ethnicity shape apparently 'value-free' pedagogies have prompted the need to challenge assumptions and stereotypes in teachers and future teachers, as well as to question alternative ways to build on pupils' cultural backgrounds to promote effective learning. Cowen (1994, 256) argues that such concerns started to take shape in that stage where sociological thought began to imbue educational studies, defining a 'moral centre' with the drive for 'equality of educational opportunity'.

However, as confirmed by Denzin and Lincoln (1994a, 11), it should be kept in mind that each of the moments or paradigms described above 'is still operating in the present, either as legacy or as a set of practices ...'.

In this sense, in the UK, the centralisation moves taking place after 1988 in education have been characterised by the market-oriented approach similar to the one underlying educational thinking in Brazil during the 1960s described before, with emphasis on product and observable performances and competencies in the context of teacher education. Cowen (1994, 257) calls that a stage of 'pragmatization of educational studies', and situates it in the anxiety shown by political parties about Britain's 'ability to compete in a world economy...', and in the so-called 'irrelevance' of sociological ideas for the 'classroom- level competence of teachers' . According to Cowen (1994, 259), such a trend has been exacerbated ever since, with the present stage being characterised by a 'conservative revolution' in which issues of 'quality' and 'standards', 'efficiency and management', 'consumer choice, economics and the market' are pointed to as

'the vocabularies through which the post-war consensus on the educational system (stressing equality of educational opportunity) has been broken'.

In fact, in the case of the Scottish guidelines for teacher education, the above trend becomes clear. As argued by Carr (1993b), even though there is a rhetoric which stresses the need to prepare new teachers who should have a 'commitment to views of fairness and equality of opportunity as expressed in multi-cultural and other non-discriminatory policies' (SOED Guidelines, 1993, 6), such a statement is presented as an 'additional' competence, as if moral and ethical procedures were separate from technical skills in the teaching process

(the conceptual discussion of the competency model has been dealt with in chapter 2).

Apart from that, by not embedding the whole concept of competence in the intercultural approach and not elaborating further concrete ways by which teacher education courses could implement such 'multi-cultural and other anti-discriminatory policies', the approach to the issue follows what Siraj-Blatchford (1993,91) calls as a 'technicist' one, whereby

'generalist statements of the intent to educate student teachers for equality and diversity are made with little support in terms of guidance for staff development, time allocation or course content.'

In this sense, the predominance of indicators of performance in the competence-based approach as expressed in the guidelines attests to a trend of reducing competence to a set of 'practical' competencies, with a demise of the theoretical input of sociological studies in the understanding of the context of education and the determinants of situations of educational inequality.

In Brazil, Candau (1991) points out that the present moment is a challenging one for teacher educators: those who refuse to accept 'competence' as a set of technical skills to be mastered regardless of context, as implied in structural-functionalist approach underlying legislation concerning teacher education (in fact, basically the same since the 1960s), but who also believe it implies more than awareness and denunciation of the reproductive character of Education, have to devise ways of working out technical, human and contextual dimensions of teaching and learning in an articulated way, imbued by a commitment to social change, towards the change of inequality.

Talking about school experience in teacher education in Brazil conceived in this perspective, Nadai (1988b,52) calls for a permanent effort to take into account the cultural universe of the pupils for whom teaching is conceived, trying to ask the following questions:

'What do we know about the children and youth from the less advantaged backgrounds in Brazil? How do they think, play, and interact? Is it possible to discover in their everyday life fights and resistance [to inequality]? Is it possible to find any traits passed from generation to generation characterising their 'family memory'(...)? How can we enhance and build on this 'memory' which is found out of the 'cultivated', written knowledge?'

The political climate of the end of the 1980s with the transition from the authoritarian, centralist regime to a new democratic era in Brazil surely has contributed to this kind of approach. However, if the rise of democracy gave new hopes to all sectors of society of a better quality of life for the population and educational system more committed to social change, the challenges of democratisation are mentioned by authors such as Gomes (1993) as in need of careful scrutiny. Gomes (1993, 536) argues that many authoritarian regimes in Latin America were defeated by economic crises, but the 'fragile' democracies which emerged were linked to 'populism and corporatism', thus being limited in their ability to bring about the structural changes of social participation expected by the electors. In the educational sector, Gomes (1993, 537) remarks that , although giving the 'illusion' of change by dealing easily with matters such as enrolment expansion, school building and reform, school lunch programmes, etc., Government may leave those crucial areas such as curricula and teacher education 'virtually untouched'.

The same sort of analysis is made by Berkhout and Bergh (1994) in the context of South Africa, where expectations of 'almost overnight equality in all facets of education' were unfulfilled. The authors question, for instance, if the 'new state' would merely replace one elite with another, or would be able to transcend the limitations of its 'newly-acquired' elitism. In a further statement, Berkhout and Bergh (1994, 10) point out that the rearrangement of power in South Africa could have the consequence of individuals or groups being 'dependent' on the state, suppressing the initiative and responsibility essential for social participation and change. An important point to be made in the Brazilian context is that it should not be assumed that transition to democracy implies an immediate change in the educational systems and in the suppression of the situation of inequality. As argued by Gomes (1993, 539), an effective effort by the state, 'resulting from an enlightened pact between politicians, businessmen, workers, educators and other social groups' is required.

Likewise, moving to the focus of the present thesis, it can be argued that the rise of democracy does not necessarily imply in an immediate change of 'paradigms' underlying policies and thinking concerning education and teacher education. The fact that a critical, intercultural approach is being discussed more should not be seen as a uniform trend, given the dynamism of reality and the complexity of factors involved in the process of change of structures in any country, particularly those undergoing a newly democratised regime, as mentioned before. Torres'(1994) interesting account of Paulo Freire as Secretary of Education in the Municipality of São Paulo shows the complexity of policy formation in Brazil and how it reflects on the implementation of educational reforms as proposed by Paulo Freire, who resigned from the post in 1991 - two years after having been appointed. Talking from a perspective of policy-making, Torres's (1994) study is interesting in the specific context of the present thesis insofar as it reveals the conflicts and contradictions operating in

the implementation of a critical, intercultural approach by the one who is considered among the most important names in such approach: Paulo Freire himself. A dialogue between Paulo Freire and an 'authoritarian' head teacher of a school, described by Torres (1994, 201), illustrates the complexity of translating policies and ideals into practice, and the mediating character of the in-school mechanisms in the process, as advocated in the three premises of the present thesis mentioned in the previous sections. The extract is worth quoting at length:

' [school principal] "Yes, yes , yes, I am authoritarian, and I will continue to be." Then Freire said to her, "Look, I know that you are authoritarian. I would like to ask you very lovingly to begin to be less authoritarian in this administration. But really I cannot impose on you the taste of democracy." The principal remained in her post.'

Although the context of the dialogue is not provided by Torres (1994), the fact that an authoritarian approach contradicts the intercultural perspective underlying Paulo Freire's pedagogy of the oppressed is very clear. The principal's refusal in adopting a more democratic approach highlights, among other things, the need to analyse carefully what happens 'beyond the gates' of our educational institutions, with its reproductive and /or transformative possibilities, so as to devise strategies to promote sensitivity to the issues advocated by policies and ideals.

Broadfoot *et al.* (1994) illustrate this point in a comparative study of French and English teachers' reactions to political changes in education in both educational systems. In this case, it is pointed out by the authors that teachers' perceptions and expectations were not changed by external political impositions; rather, teachers tended to incorporate the changes into their own

system of values, which basically remained the same, since they themselves had not been involved in the process of decision-making.

Torres (1994, 214) draws on Freire's thinking to cast a light on the challenges of attempting to translate policies into practice, committed to social change as they may be:

'as a policy maker, Freire certainly has recognised that politics, technical competence, and ethics are deeply interwoven in any attempt at educational reform. For more than 3 decades he has tirelessly argued that education is not neutral and that the political nature of education is independent of the educator's and the policy maker's subjectivities.'

Bringing the above considerations into the context of teacher education, the need to go beyond the analysis of policies in order to understand the thinking underlying 'competence' as effectively worked out by teacher education institutions is highlighted in such perspective.

The comparative study undertaken in the present chapter highlighted the fact that, despite contextual differences illustrated in the first section, Brazil and the UK societies are presented with selectivity of educational systems against specific groups of the population, in which teachers' perceptions and expectations play an important role.

The need to analyse the extent to which 'competence' as worked out in teacher education at present has taken intercultural concerns in its formulations should then move beyond policies and get into the life of the institutions responsible for the preparation of teachers. The case study undertaken in the present study tried to advance some understanding in this area of intercultural education, and will be analysed in the next chapters of the present thesis.

CHAPTER 4

INTERCULTURAL PERSPECTIVE IN INITIAL TEACHER EDUCATION : THE CHALLENGES OF A CASE STUDY

4.1 -The Case Study Approach: Some Considerations

Case study as it is conceived in the present study is linked to a qualitative paradigm of research, basically defined by Denzin and Lincoln (1994a, 2) as the study of

'things in their natural settings, attempting to make sense of , or interpret phenomena in terms of the meanings people bring to them'.

Crucial to the qualitative approach is the acknowledgement of the presence of a 'gendered, multiculturally situated researcher' (Denzin and Lincoln's words, 1994a, 11) throughout the process of research, from the theoretical framework adopted and set of questions formulated, to the strategies of inquiry and interpretation of data. One can argue that this is due to the fact that the 'neutral' researcher is possibly mythical, or a construction of people's perceptions.

In this sense, fieldwork procedures and theoretical ideas are not seen as separate instances, but rather as 'two sides of the same coin' (Wolcott, 1992, 6): fieldwork procedures are, ultimately, 'paradigms of interpretation [put] into motion' (Denzin and Lincoln, 1994a, 14). Building on this framework, case study is not viewed solely as a methodological choice, but rather as 'a choice of object to be studied' (Stake, 1994, 236, 237).

Lüdke and André (1986,17) point out that the case is considered as a unity inside a wider system, as an instance - an event, a person, a group, a school, an

institution, a programme, etc. - to be intensely and systematically studied. The 'uniqueness' and 'particularity' of the case are its main features (Stake, 1994; Lüdke and André, 1986), and case researchers are perceived as seeking out 'both what is common and what is particular about the case, the end results being generally something unique' (Stake, 1994, 238).

If the subjectivity of the researcher is acknowledged throughout the process, measures to give a deeper understanding of the case and offer sources for alternative interpretations are also pointed as crucial. Making clear the theoretical framework underlying the research, employing a variety of strategies of inquiry and clarifying the circumstances and negotiations taking place during the fieldwork are some of them, to be considered next in the context of the case study undertaken.

4.2 - The Case Study Undertaken: Rationale

The present case study set out to understand to what extent 'competence' as worked out in a teacher education institution took into account the need to prepare teachers to deal with cultural diversity. Its overarching research question was: What is the balance between classroom skills and analysis of classroom in a wider context (i.e. - socio-economical and cultural) provided in a teacher education institution?

The time was particularly stimulating for the subject in question, since teacher education in the UK had been suffering from a more interventionist stance adopted by central policies, with a strongly market-oriented perspective emphasising 'competence' as a set of technical skills or 'competencies' to be developed in teacher education. Although with an 'autonomous' educational system, the 'odd' position of Scotland as a country in its own right but constrained by decisions taken by the majority in the UK parliament (Grant, 1994c) meant that a competency-based approach had also been filtered to

Scottish teacher education. The extent to which such a model interfered in the philosophy of the institution in question would be another theme to be researched in the case study.

The research questions and the perspective of the study led to the need to employ a methodology that would make it possible to analyse the way 'competence' is worked out in the reality of a teacher education institution. The need to see the role of policies, and that of perceptions and expectations of tutors, students and administrators, over the dynamics and the perspective of the course (in terms of the categories explicated in the theoretical framework), would require observation of classes, analysis of documents and interviews in order to get a round picture of the process.

In other words, it was considered important to get into the site of a teacher education institution, so as to understand the concrete ways by which models and intentions are translated into practice, as well as pinpoint the net of perceptions and expectations of those involved in teacher education concerning the kind of 'competence' to be worked out. As argued by authors such as Orlikow and Young (1993), although much has been researched and theorised upon concerning schools, teacher education sites and practices have generally been left untouched by fieldwork practices and critiques. The present case study aimed to advance some understanding in this area of research.

4.3 - Boundaries and Focus of the Case Study

The need to focus and delimit the case is an important issue to be considered, and Stake (1994, 244) stresses that choices have to be made about 'persons, places and events to observe'.

As expressed in chapters 1 and 2, school experience as the phase during teacher education where student-teachers get in touch with the reality of

schools was considered particularly important for the analysis of 'competence' from the perspective of the study. As also argued in the introductory chapter, primary initial teacher education was the main concern, bearing in mind the importance of primary school and primary teachers in the development of children from diverse cultural backgrounds in the educational system and in society. It was also a premise of the study that the value of practice in schools for future teachers would be enhanced insofar as critically analysed and reflected upon.

The focus of the case study would therefore be on the input of the higher education institution in terms of the direction and kind of analysis provided for the experience of students in the primary schools, with a particular concern for the extent to which intercultural sensibility permeated the reflection fostered by tutors with students during the process. It was considered important to pursue the approach in both the B.Ed. and PGCE-Primary, since they represent two different paths leading to the same qualification of primary teachers. In the case of the B.Ed., B.Ed.4 was chosen as the focus since it represented the exit point of students after their preparation as primary teachers in the course.

4.4 - The Intended Strategies of Inquiry: Rationale

As expressed above, the subjective element in qualitative research should be recognised as permeating the whole process. Apart from clarifying the researcher's theoretical framework, making use of varied strategies of inquiry - also known as 'triangulation' - is another way to equip the reader with varied perspectives and sources of data in order to ensure more depth in the understanding of the case. In fact, whereas triangulation has been considered by some authors as a strategy for validation of qualitative research, others such as Denzin and Lincoln (1994a) do not agree with such a position. They argue that validity is a concept belonging to other paradigms in research underpinned

by the assumption of the existence of an objective reality liable to be understood by the researcher. Since qualitative research assumes objective reality can never be apprehended, Denzin and Lincoln (1994a, 2) view triangulation as an 'alternative to validation', defining it as 'a strategy that adds rigor, breadth and depth to any investigation'.

Building on this framework, in order to fulfil the aims of the present study and provide greater depth of understanding of the case, three basic strategies of inquiry considered by Punch (1994) as central to qualitative research were employed, namely: observation, documentary analysis and interviewing (a summary of the strategies for the data collection is presented in the appendix 5).

Observation was considered relevant to the most likely opportunities where analysis and reflection of school experience would take place, such as tutorials and meetings in the higher education institution linked to such an analysis (Professional Studies component of the courses) and on dialogues and briefings between tutors and individual students concerning their teaching practice, taking place either in the higher education institution or in the placement schools. Likewise, observation was due to be carried out of other opportunities whereby a deeper understanding of school experience was thought to be likely to occur, such as meetings of staff of the higher education institution related to any aspect of school experience, dialogues between tutors and school teachers or head teachers concerning student-teachers' teaching practice, and so forth.

Although the focus was on the input of the higher education institution in the school experience component, it was thought that a glimpse of the activities carried out by a B.Ed.4 and a PGCE-Primary student-teacher in their placement schools during one day would provide a general view of the dynamics of school experience from the 'other side' of the partnership,

illuminating aspects of the contribution of schools and the higher education institution in the school experience component. These opportunities could also be used as opportunities to talk informally to the students and get a glimpse of their feelings concerning aspects relevant to the research. This way, spending one day with a BEd.4 and a PGCE-Primary student in their respective placement schools was also thought to be an important strategy in the observation process in the context of the study.

The value of the observation strategy is enhanced by Spindler and Spindler (1992, 63, 64), who call it the 'guts' of the qualitative approach. They argue that no technical devices can replace the attentive observer, 'with all senses unstopped and sensitivities working at top efficiency' (Spindler and Spindler, 1992, 66). McCall-Simmons (1969) emphasises the importance of direct observation since the subjects of a social scenery do not always come to realise certain aspects of their reality. In this sense, interviews alone would possibly fail to convey a more accurate picture of the case in study: the researcher himself should proceed to the observation of events.

In order to contextualise the information emerging from observations, document analysis was considered an important strategy in the study in question. Lüdke and André (1986, 39) point out that documents

'are not only a source of contextualised information, but they themselves appear in a certain context and provide information about that context'.

In the case of the study undertaken, documents were considered relevant which could enlighten the structure, thinking, and practice in both B.Ed. and PGCE-Primary in the institution in question. They were analysed in terms of the concept of competence developed, the approach to the link theory-practice

in teacher education and potentials and/or constraints for intercultural thinking in the model of teachers adopted.

Apart from contextual information, perceptions and expectations of those involved in the study would also be crucial in order to understand the values and underlying theories underpinning competence as worked out in the institution. Talking about the value of the interview as a methodological strategy, McPherson and Raab (1988, 55) point out that it is a way by which one can come to know about the 'assumptive worlds' of those involved, their 'intermingled beliefs, perceptions, evaluations and intentions'. Choosing a small and diversified number of people representative of the case in focus is pointed by Thiollent (1982, 86) as one of the main criteria for the choice of interviewees in a qualitative approach. As stressed by Thiollent (1982), it is not a statistical sample but rather a selection of individuals according to the criteria of the researcher, which should include representatives of different perspectives concerning the subject studied. In the case study undertaken, the views of administrators, tutors and student-teachers linked to school experience were thought to provide three illuminating perspectives by which intercultural sensibility in teacher education could be pinpointed on the institution in question.

Again, it should be stressed that, from a qualitative perspective, none of the strategies of inquiry should be regarded as neutral, value-free or independent of the researcher's assumptions and perceptions. However, taken together, the three strategies of inquiry should provide a reasonable source of data to advance more depth of understanding of the case study undertaken. Likewise, clarifying the relationships and negotiations taking place during the fieldwork could help understand the context where the study has been developed, therefore representing an additional strategy to ensure deeper understanding of the case.

The next sections will deal with these aspects of the case study, elaborating the 'strategies in action' and the challenges imposed in the fieldwork.

4.5 - The Case Study Under Way

Once deciding on the case study approach and the strategies of inquiry to fulfil its aims, an institution was approached that would represent initial teacher education in Scotland and that would be willing to co-operate. No special selection was made in terms of denominational or non-denominational institution, or of any other a-prioristic aspect. Due to the intensive presence to be displayed by the researcher in the fieldwork, it seemed crucial that an institution should be chosen which was perceived as potentially displaying a co-operative stance towards research in teacher education.

Formal letters and a copy of part of the project of the study (rationale, aims and research questions) were sent to a senior administrator of the chosen institution, and an informal interview was set up shortly afterwards. On that opportunity, the researcher clarified the aims and strategies of inquiry of the study, and spelled out her intention of carrying out fieldwork during at least two terms of the academic year, so as to be able to get a deeper understanding of the process of teacher education in the institution in question in both B.Ed. and PGCE-primary patterns of training.

Good communication, as well as willingness to co-operate have been much appreciated in this first approach. Permission was granted for the researcher to carry out the case study, and many important documents concerning the thinking and philosophy of the institution were provided on that occasion.

On that occasion, it was pointed out to the researcher that a different structure for school experience existed in PGCE-Primary and B.Ed.4, which had to be taken into consideration for the observation of classes. Whilst in PGCE-

Primary, blocks of school experience in schools were alternated with Professional Studies tutorials held in the higher education institution, in B.Ed.4 an extended school experience block was to be held in the second term of the course, during which time no classes were to take place in the higher education institution. In this sense, the Professional Studies component in B.Ed.4 held in the higher education institution during the first term was not articulated to the experience in the schools. It consisted of: students' seminars on educational topics, information concerning the school experience block and tutorials about methods of research. The 170 B.Ed.4 student-teachers were divided in groups of around 20 for the seminars on educational topics, each group supervised by a different tutor, once a week. They were divided into two groups of 50 for the tutorials concerning either methods in research or instructions for the school experience component, with tutors delivering two repeated sessions for both groups in the big auditorium, one to be held early in the morning and the other immediately afterwards.

Since the focus of the study was on the input of the higher education institution in terms of the preparation and analysis of the school experience component, the PGCE-Primary structure would allow a rounder observation of the process, since the Professional Studies tutors would also visit the student-teachers in their placement schools. In the case of B.Ed.4, the lack of a straight link between Professional Studies tutorials and the school experience component meant that tutors and student-teachers would not meet as a group to prepare, discuss and analyse school experience. Rather, the input of the higher education institution concerning specifically the school experience component in the B.Ed.4 case would be restricted to the dialogues and briefings taking place between the higher education institution staff and the students on individual basis, during the crit-visits of tutors to the placement

schools and in the conferences to discuss their final reports at the end of the term in the higher education institution.

After being acquainted with such differences between both PGCE-Primary and B.Ed.4 school experience components, it was agreed that the researcher could proceed to the observation of Professional Studies tutorials and tutor's visits to student-teachers during the blocks of school experience in the case of PGCE-Primary. In the case of B.Ed.4, the researcher could be present in the Professional Studies tutorials dealing with information concerning the block school experience, as well as observe tutor's visits to his/her group of students in their placement schools during the extended block of school experience to be held in the second term of the academic year. In order to get a glimpse of the pattern of training provided, the researcher could also observe any of the other tutorials in Professional Studies in B.Ed.4.

In the case of the PGCE-Primary, two generalist tutors shared the responsibility of the Professional Studies component and school experience for a class of around 17 student-teachers. Each tutor would visit about 8 students allocated in pairs to 4 placement schools, both in advisory and assessment character, but would address the group as a whole in the higher education institution in the tutorials of the Professional Studies component. It was decided that the researcher could shadow one tutor and his/her group of students in the group classes in the higher education institution. As for the supervised teaching practice of student-teachers in their placement schools, the researcher could observe the PGCE-Primary tutor visits to one of each pair of student-teachers allocated in the 4 placement schools. Although certainly involving a considerable amount of travelling to different areas where such schools were located, such procedure would allow the researcher to analyse the extent to which different ethos and context of schools were taken into consideration in the planning, implementation and analysis of student-teachers'

school experience, relevant for the working out of competence in an intercultural perspective, as expressed in the theoretical chapters of the study. The researcher intended to follow the same process in the B.Ed.4 school experience component during the second term.

No objections were raised to the presence of the researcher during the Professional Studies tutorials, either from the B.Ed.4 and PGCE tutors or the student-teachers involved. Likewise, the presence of the researcher during the supportive and assessment visits of the PGCE-Primary tutor to her group of students in their placement schools was agreed upon by all those involved, including the head teachers of the schools in question, to whom formal letters had been sent by the senior administration of the higher education institution in question.

4.6 - The Strategies in Action

The willingness to co-operate and the attention given by tutors, students and administrators during the first approaches and initial period of the research must be stressed, since it was very important to break any initial apprehensions and build the foundations for a relaxed relationship, so important in case studies, as mentioned in the first part of the chapter.

Before entering the fieldwork, initial schedules for the analysis of documents, as well as for the observations and interviews with administrators, tutors and student-teachers had been outlined, so as to bear in mind the main categories from the conceptual framework and the main aims and research questions of the study (appendices n.1, 2, 3 and 4). They were not intended as limiting, but rather to keep in perspective the main areas to focus during the fieldwork, and were kept in loose forms so as to allow the insertion of other categories or modify existing ones according to the conditions arising during the fieldwork.

Spindler and Spindler (1992, 73) suggest that interview schedules, together with other codes or instruments should be generated 'in situ', resulting from the observation and ethnographic inquiry. In this sense, whilst the process of analysis of documents began after the first approach to the site of the research, continuing throughout the fieldwork and afterwards, the interviewing process was left to the second term of the academic year, after the researcher had been able to make a considerable amount of observations during the first term, so that the final interview schedules could take into account aspects detected by the researcher during those observations.

4.6.1 -Documentary Analysis

As expressed in the first section of the present chapter, documents were requested which were likely to provide a deeper understanding of the structure, dynamics, content, thinking and model of teachers imbuing school experience in the institution in question. They included some which referred to the institution as a whole, and others specific to the groups of B.Ed.4 and PGCE-Primary observed by the researcher in their tutorials and school experience. In the first category, some of these documents included: SOED (Scottish Office Education Department) Guidelines for Teacher Training (1993) and the Course Documents of B.Ed. (Honours) Primary and PGCE Primary. In the second category, documents included: school experience remits and blank forms of reports on students' performance used by tutors and school teachers, modules, packages or any hand-outs concerning educational theory as conceived in the Professional Studies component of the PGCE-Primary and B.Ed. courses.

The documents were negotiated with and provided by the administrators of the higher education institution in question. Some hand-outs delivered to students during the tutorials observed were given to the researcher by the tutors.

It was suggested to the researcher that a sample of anonymous self-assessment records and evaluation files of the school experience component of student-teachers from both B.Ed.4 and PGCE-Primary student-teachers could offer useful insights concerning the balance between classroom skills and analysis of classroom in a wider context and intercultural sensibility as perceived in the assessment process. For this purpose, the researcher would have to send a formal letter to another senior administrator not approached yet in the study so as to get permission for access to the documents in question. (As it is going to be commented in the next sections, this issue brought about a turn of events which culminated in the end of the fieldwork, after two academic terms elapsed).

The analysis of the documents provided to the researcher focused basically on the questions and issues highlighted in the study, so as to draw the perspective behind their formulations concerning: aims of school experience in teacher education, model of teachers, theoretical underpinning of 'reflection' and 'competence', articulation theory and practice in the context of school experience and its analysis, balance of classroom skills and analysis of classroom in a wider context and intercultural sensibility throughout the issues highlighted before. It has been carried out in three phases: the first, the listing of the documents available and the assessment of their importance to the focus of the research; the second, the analysis itself, focusing on the aspects pinpointed before and in others which appeared in the context of the documents and which provided illuminating perspectives to the understanding of the case; the third, a synthesis of data in main categories of analysis. These ones should be crossed with data emerging from the other strategies employed in the study, so as to draw the extent to which what is written is filtered and translated in the everyday life and dynamics of school experience in the teacher

education institution, considering the actions and expectations of administrators, tutors and student-teachers involved in the process.

4.6.2 - Observation

During the first term, the researcher proceeded to the observation of a sample of PGCE-Primary tutorials in Professional Studies given by one tutor to a group of 17 student-teachers in the higher education institution (5 tutorials altogether), as well as to two 'crit' visits made by that tutor in two different placement schools to two of the student-teachers approached before by the researcher.

The number of observations in placement schools was to be spanned throughout the blocks of school experience of the PGCE-Primary group taking place in the first term, so that at least another four in the four different schools were to be effected. Apart from the two carried out, other four visits were scheduled to be observed by the researcher during the following block of school experience to take place later on in the term. Likewise, the day to be spent with a PGCE-Primary student-teacher in her placement school, as clarified in the previous section, had also been scheduled. However, as is going to be explained in the next section, impediments and constraints to the fieldwork meant that all those further observations eventually had to be cancelled altogether.

As to the PGCE-Primary tutorials, as indicated in the last section, before each one to be observed, the researcher would ask the PGCE-Primary tutor in advance for her consent to the observation to be carried out. This was generally agreed, except for a few occasions where the student-teachers were to have a group activity or workshops instead of tutorials, or in another one where the tutor did not wish the researcher to be present during a tutorial where group discussions concerning student-teachers' opinions of the previous

block school experience were to be carried out (It should be noted that such a refusal took place after the turning point in relationships in the fieldwork, as hinted in the previous section and to be commented on in more detail in the following section. Before that, the researcher had been able to observe one of these discussions).

As for the B.Ed.4 tutorials in Professional Studies, the researcher observed 3 tutorials concerning instructions for the school experience component to be held in the following term, as well as one seminar of a group of students on educational issues and one tutorial concerning research methods in education (5 tutorials in Professional Studies altogether). It should be remembered that the last ones were intended as a glimpse of the pattern of teacher education provided, since the focus of the study was on the planning, implementation and analysis of the school experience component, to be done in the second term during the extended block school experience. Two meetings of PGCE-Primary staff to discuss proceedings for the assessment of student-teachers were also observed by the researcher.

The fact that the observation was carried out by the 'lonely researcher' to which Punch (1994) refers undoubtedly placed some constraints, chiefly in terms of the timetables of classes in both PGCE-Primary and B.Ed.4 tutorials in Professional Studies to be observed, which overlapped at times. Also, a considerable amount of travelling to the site of the teacher education institution and to the placement schools would have been decreased in the case another situation different from the 'lonely researcher' one was to be present in the project.

To such constraints others were to be added as a result of deterioration in relations in the fieldwork (to be commented in the next section), which should be kept in mind when considering either the number or the analysis of observations eventually carried out.

However, as it is going to be pointed out further on, the insights provided by these occasions were thought to outweigh the shortcomings pointed before, chiefly when crossing the data emerging from the observations eventually carried out with the ones from the other strategies of inquiry employed in the study.

The methods and instruments used in the observations, as well as the role assumed by the researcher throughout the process are important aspects to be considered at this point. During the observations carried out, a combination of the observation schedule (appendix n. 4) and extensive field notes were employed. The observation schedule was particularly useful in order to keep the focus of the study in perspective. However, due to the fact that the interest was not only to quantify opportunities whereby certain patterns of behaviour occurred, but rather pick up underlying cultural assumptions informing those patterns, the use of field notes predominated during the observations carried out, which were then grouped by the researcher in the categories of the observation schedule immediately after the observations took place. This method is particularly defended by Spindler and Spindler (1992, 77), who point out that field notes are indispensable in that

'they provide in relatively short compass a holistic grasp of not only what is happening and what people have said but one's reactions to things said and done. ... The notes provide temporal ordering and sequence as well as content.'

The initial interpretations following those notes many times represented starting points for important analysis done afterwards, as suggested by Spindler and Spindler (1992).

As for the role of the observer in the fieldwork, it can vary according to the level of participation taken in the instance studied. Cicourel (1980), identifies

theoretically feasible roles ranging from 'full participant' from one extreme, and 'full observer', to the other one. However, as argued by Spindler and Spindler (1992, 64), many times it is not possible or indeed desirable to attempt to participate in the situations observed; the main requirement should be that the researcher observes directly the action taking place, attempting 'to change that action as little as possible by his or her presence'.

In this sense, in the case study carried out, the researcher's role was of passive observer, similar to the one assumed by Rutter *et al.* (1979, 55), described as follows:

' Although we did a great deal of observation ... we did not 'participate' in the usually accepted sense. We did not ask to become members of the teaching staff but instead remained very clearly independent research workers, with quite distinct roles ...'.

'By maintaining a rather distinct role, where we were not identified by the pupils as members of the staff, nor by the staff as attempting to become part of the pupils' sub-culture, we hoped that we would be able to maintain open contacts with all groups ...'.

Due to the warm atmosphere established in the first part of the field work, as expressed before, the researcher gradually felt sufficiently at ease to do the observations, being genuinely welcome by tutors and student-teachers alike, who seemed to get used to the comings and goings of the researcher in the classes. Frequently they would ask about the topic of research carried out, or other pieces of information concerning the country where the researcher came from, and so forth. Hand-outs were provided for the researcher, and the PGCE-Primary tutor would communicate the researcher of meetings of the staff which might be interesting in the context of the study, such as the two

discussions concerning clarification of the process of assessment of the school experience of student-teachers, at which the researcher managed to be present.

In the tutorials, the researcher would try to sit and take notes in unobtrusive places. When group activities were carried out, the researcher would try to join a group of students, so as to get a better perspective of the situation. This strategy was particularly useful, as the researcher managed to pinpoint student-teachers' activities and doubts, as well as the way the tutor would address them within the group.

With regard to the two visits made by the PGCE-Primary tutor to the two student-teachers in their placement schools, the researcher would first meet the tutor at a previously established place in the school. Afterwards, the researcher would shadow her during dialogues with the head teacher, class teacher and student-teacher, observing also the student-teachers' performance and the written and/or oral comments made by the tutor about it.

It should be stressed that throughout these occasions, the researcher would systematically check with tutor and student-teachers alike whether any constraint was felt by her presence during these occasions, and only by being assured of the opposite (which was the case in all of them), would the observation of each opportunity be carried out.

The researcher also spent one day 'shadowing' a B.Ed.4 student in her activities in the placement school, observing and taking notes on the several aspects of her work such as teaching classes, her role in connection with the class teacher and the pupils, and so forth. Also the break times in the staff room were good opportunities for informal talks with the student, and the researcher also met the other student who was paired in the same school on these occasions.

Apart from representing important starting points for the understanding of intercultural sensibility as worked out in the school experience component in the institution in question, the insights generated in the observation phase represented an important basis for the improvement of the initial interview schedules and their development to the pilot and the final interview schedules, applied during the second term of the academic year. These are going to be analysed in the next section referring to the interviewing strategy of inquiry.

4.6.3 - Interviews

As expressed earlier, interviews with three categories of people in the institution, namely administrators, B.Ed. 4 and PGCE-Primary tutors and student-teachers were thought to provide three illuminating perspectives concerning the case studied. Semi-structured interviews were chosen as they represented the approach whereby opinions, expectations and assumptions could be dug up without the boundaries of highly structured schedules and, at the same time, keeping the focus in perspective through the open questions used as 'starters', which were followed up according to the dynamics of the interviews and the answers provided for each of them by the interviewees.

Recommendations by Thiollent (1982, 86) concerning semi-structured interviews were borne in mind, such as: choosing a small and diversified number of people representative of the subject in focus, and conducting the interview without imposing the problematic, but rather remaining in a situation of 'floating attention', allowing to stimulate the interviewee and explore his or her cultural universe without a forced questioning. Apart from the use of the tape recorder, with the previous consent of all the interviewees concerned, the researcher also took notes during the interviews carried out, which proved particularly helpful by the time of the analysis of the material, as previously suggested by Spindler and Spindler (1992).

Pilot interview schedules were discussed and validated by two specialists, and were then applied to an administrator, a tutor and a student-teacher. Some adjustments were made for the final interview schedules, eliminating some questions referring to structure of courses which had already been covered in documents and in the pilot interviews, and sharpening the focus on the balance of classroom skills and analysis of the classroom in a wider context, as well as the extent to which intercultural sensibility permeated such balance as perceived by the subjects approached (final interview schedules in appendices n. 1, 2 and 3).

The final interview schedules (for administrators, tutors and students) were applied to two other administrators, a B.Ed. 4 and a PGCE-Primary tutor, 4 B.Ed. 4 student-teachers and 5 of the PGCE-Primary group of student-teachers under the supervision of the PGCE-Primary tutor shadowed by the researcher.

Again, it should be stressed that no claims for statistical representativity is made in the context of the interviews carried out. As suggested by authors dealing with a selection of interviewees in qualitative research, such as Stake (1994) and Thiollent (1982), in-depth interviews to be carried out with a small number of interviewees considered to represent different perspectives on the case in focus should be the main criteria for the interviews made. The concern has been on the content of ideas expressed, rather than on the extent in which they numerically represented the general opinions prevailing in the higher education institution in question.

Something should also be said about the access to the interviewees in the context of the study. Due to the frequent presence of the researcher in the PGCE-Primary tutor's tutorials and school visits, access to her was easy, and a date for the pilot interviewing was immediately arranged. However that tutor,

felt to be particularly vulnerable to the pressures in the higher education institution which caused the deterioration of relationships in the fieldwork, cancelled the interview. It was eventually carried out in the beginning of the second term, albeit in a much colder atmosphere than the one previously prevailing.

It is interesting to note that the pressures upon that tutor were manifested particularly in the occasion of the interview, when she asked whether any students had already been interviewed. When the researcher answered negatively, she asked for the researcher to provide the interview schedules to be used with the students before the interviews were carried out, 'for her own protection' (words used by the tutor). After consultations, it was suggested to the researcher that such proceedings could lead to pressures on the students themselves, which would bias the ideas expressed in the interviews. In this sense, the researcher came back to that tutor with a negative answer to her request.

The climate created by the sudden turning point in relationships in the fieldwork (to be discussed in the next section) meant that the other subjects to be approached for the pilot and final interviews were also only contacted by the second term, after some resolutions were taken during a meeting established in the higher education institution with the researcher, part of the administration of the higher education institution and two representatives of the university where the researcher was based. The meeting had as a main aim to reach common-ground avenues to be pursued in the fieldwork (the analysis of the resolutions of this meeting, along with their actual implementation in the second part of the field work are also going to be clarified in a further section).

Although all the administrators agreed to the interviews, some were felt to be more independent, to a certain degree, in relation to the climate created,

offering a warmer approach to the researcher, as opposed to others who showed little collaboration in the development of the research.

As for access to the students, PGCE-Primary ones were drawn at random from the list of the group under the supervision of the PGCE-Primary tutor shadowed by the researcher, and they all agreed to proceed to the interviews. It was particularly important for the researcher to have their opinions rather than those of any other group under the supervision of other tutors, so as to have a round picture of the dynamics and thinking informing school experience and Professional Studies as observed by the researcher and perceived by them. Some of the interviews took place in the lunch breaks in the institution in question and, in two cases when this was not possible, the researcher met the students concerned in their halls of residence, at previously agreed times. As for B.Ed.4 student-teachers, the situation was different in the sense that the access to them was not as easy as in the case of the PGCE-Primary group. This was due to the fact that B.Ed.4 students were all allocated in their placement schools for the extended block school experience during the second term, which the researcher was constrained from observing (as it is going to be commented upon later on). The researcher asked for the list of students and their telephone numbers in the higher education institution in question, which was denied for bureaucratic reasons. The researcher then got in touch with the B.Ed.4 tutor and asked for names of students under his supervision to be approached for the interviews, and he argued such names should be provided only at a later point, after the students had finished their school experience block. However, as the name of one of them had already been provided for the researcher to spend a day with in the placement school, as pointed out before, and due to the fact that a colder atmosphere in the field work was increasingly being perceived by the researcher, that opportunity was taken to ask the student 'shadowed' that day whether she would agree to be interviewed. Not

only did she agree, but she also introduced the researcher to the other B.Ed. 4 student-teacher placed in the same school with her, and two interviews were arranged in this way. Because those interviews were carried out in the higher education institution on a particular day when all B.Ed.4 student-teachers were gathered to attend a lecture, two other B.Ed.4 student-teachers were approached for the interviews. These students immediately agreed and two further interviews were then carried out. It should be stressed that this was a unique opportunity when B.Ed.4 student-teachers could be found as a group in the higher education institution, since in the following term they would be individually engaged in their independent final research assignments. It should also be noted that the students concerned, from both PGCE-Primary and B.Ed. 4 courses, were at all times co-operative and happy to help the researcher in whatever way they could. The researcher had never felt any constraints or resistance on their part throughout the field work. Indeed, there seems to be every reason to believe that, were the researcher allowed to continue the field work as proposed, some benefits would possibly have arisen from the interchange between them and the researcher. One of such benefits would possibly have been the encouragement of comparative research in education.

With the consent of all interviewees, all the interviews were carried out with the use of a tape recorder, as well as simultaneous use of notes, as explained before. The process of analysis of the material followed the basic concerns of the research, and the crossing of ideas of the three sources - administrators, tutors and students - were thought to enhance understanding of the net of perceptions and expectations surrounding intercultural perspective in teacher education, as conceived in the institution in question.

4.7 -The Challenges of the Case Study

As pointed out before, the approach to the subjects of the research had been a very positive one during the initial phase of the study.

Nevertheless, after nearly two months in the fieldwork and after all relationships of trust and respect had been built between the researcher and members of staff, the whole research had to come abruptly to a halt. This took place after a letter had been sent by the researcher to another administrator, in order to ask permission to get access to anonymous self-assessment records and evaluation files of a sample of student teachers. As explained in the last section, those were thought to be relevant in order to pinpoint the balance of classroom skills and analysis of classroom in a wider context, as well as intercultural sensitivity permeating this balance, as perceived in the assessment process.

In answer to the letter, an interview was set up during which the administrator in question rejected the request, arguing that self-evaluation records of student teachers would present a 'distorted view' of the course, since students 'did not understand the process of their training' (the administrator's words, from the notes taken by the researcher during the interview, 24 November 1994). Apart from that, after taking note of the names of all members of staff (tutors and administrators alike), the administrator in question made it clear that observation of assessment visits made by tutors to their student teachers in their placement schools could not take place, and that she would have 'to put a stop to them' (the administrator's words, from the notes taken by the researcher during the interview, 24 November 1994). The argument presented was that students could claim at a later point that they had been disadvantaged in their assessment due to the presence of the researcher during their school experience. Supportive visits of tutors, on the other hand, would present no problems, and the researcher could observe them. However, all visits made by

B.Ed. 4 tutors to student teachers were assessment oriented, which meant that the researcher would not be able to proceed to the observation of school experience of B.Ed. 4 students as a whole. As indicated to the researcher later on during the field work, all PGCE-Primary visits made by tutors to student-teachers from that point on would also be assessment oriented, since the only visits carried out on a supportive basis were the first ones. In this sense, the researcher would not be able to proceed to the observation of any visits made by either PGCE-Primary or B.Ed.4 tutors to the student teachers in their school experience, and those already planned were cancelled.

A meeting was set up between the researcher, three administrators of the higher education institution and two representatives of the university where the researcher was based. As commented before, the meeting had the aim of establishing the possible ways for the research to continue, clarifying the extent to which the intended strategies of inquiry could be pursued in their original form.

The researcher came to the meeting with an alternative so as to allow the observations to take place, and, at the same time, consider one of the administrators' alleged concerns with any possible claims made by students concerning 'disadvantages' due to the observation of their teaching practice. The proposal put forward by the researcher in the meeting was that, rather than assuming beforehand that students would be negatively affected by the research, the other alternative should be contemplated: that students would welcome the presence of the researcher. Once becoming aware of the academic purposes of the study, students who were willing to participate in the project could sign their names, acknowledging their consent to the presence of the researcher observing their teaching classes. The proposal was rejected by the administrator referred to earlier, on the grounds that even the signature of students would not be enough to guarantee their acquiescence to the

observations or to the results of their school experience. In other words: in case anything went wrong in the results obtained in their school experience, students could still argue that their failure was due to the presence of the observer, even though they had previously agreed to it.

The observation of tutorials, and that of a day in the school experience of a B.Ed.4 and a PGCE-Primary student teacher were allowed, provided that the researcher would get authorisation from the tutor, the student and the head teacher of the school concerned. Anonymous evaluation and assessment files of students concerning their school experience were eventually authorised to be studied by the researcher, even though such resolution did not take place in the practice of the fieldwork. In fact, the return of the researcher to the site of the teacher education institution after the meeting took place was marred with difficulties. Access to further documentation, including student-teachers' evaluation files was denied, even though authorisation had been granted at the occasion of the meeting, as expressed before. Likewise, the day to be spent with a PGCE-Primary student in his/her placement school did not occur, due to the lack of authorisation from the higher education institution. When the researcher wrote a clarification document to the higher administration reminding them of the commitments undertaken in the meeting and demanding that they be fulfilled, an answer came in which the researcher was accused of 'discourtesy', 'lack of ethical awareness', and of 'distorting opinions' expressed in the meeting. The letter also spelled out the warning that no contacts between the researcher and students or members of staff of the higher education institution in question should be pursued from then on. The end of the fieldwork was therefore determined.

The researcher's decision to carry on the case study report even with the constraints imposed was based on the importance of the data already collected in terms of providing insights into the potentials and constraints for

intercultural teacher education in a real life institution. In this sense, the institutional constraints faced by the researcher seemed to indicate intriguing avenues to be explored in the analysis of the concept of competence in teacher education as espoused in the teacher education institution in question. An attempt to analyse the situation created by the presence of the researcher in the higher education institution, in the light of the conceptual framework adopted in the present study, will be made in the next section.

4.8 - Intercultural Sensibility and the Case Study Undertaken: Some Considerations

The last sections showed the intended strategies of inquiry and their rationale in the context of the case study, as well as the challenges encountered in the fieldwork by the time of their implementation.

However, above all, they seemed to show the existence of two different views concerning teacher education, shaped by underlying opposite cultural assumptions: on the one hand, a view of teacher education as a process of development of independent and autonomous critical thinkers (Grant, 1994a), concerned with working out subject content and pedagogical practices in a perspective of change; on the other hand, a view of teacher education in which student-teachers were viewed as passive elements, the term confidentiality was used as a means of preventing research to be undertaken of the teacher education practices, and life in education had more to do with following bureaucratic rules than working out content in a perspective of change. Similarly to the research undertaken by Spindler and Spindler (1992, 87), both views could be said to be shaped by different cultural assumptions, in that sense they were 'pervasive within the dialogue' established between the researcher and the teacher education institution staff, and were 'antecedent' to the actions of the administrators and tutors as observed in that institution. Broadly

speaking, the existence of two different cultures could be pinpointed in the following terms: on the one hand, an academic culture, open to dialogue and research, nourished in the environment where the research was originated and informing the researcher's approach to education and teacher education; on the other hand, a hierarchical culture perceived in the higher education institution chosen as a case study, with its top-down style of decision-making imbued by an authoritarian model and a clear resistance to research and to democratic participation of student-teachers within it.

Such differing cultural frameworks would surface in the way competence was worked out in the teacher education institution, and in the extent to which intercultural sensitivity permeated it. The above idea can be elaborated in the following terms: if the process of decision making and the nature of the decisions taken toward the research followed a certain pattern in the higher education institution in question, it would be feasible to infer that other decisions in the institution might be reached in a similar way, including the balance of classroom skills and analysis of the classroom in a wider context, and the extent to which intercultural concerns pervaded the process of teacher education.

Evidently, several issues referring to the power of decision-making in the higher education institution in question and the very nature of the decisions taken were so relevant that they would be a case study on its own, with cross-areas of analysis from management studies, educational research studies and so forth - which goes far beyond the scope of the present work. However, some important points to consider refer to the cultural assumptions informing the ethos of the institution in question, and the pattern of decisions taken. First of all, it could be argued that the hierarchical, authoritarian model prevailing in the higher institution in question undoubtedly represented a potential barrier to intercultural sensitivity in teacher education. Torres (1994) reproduces the

dialogue established between the educator Paulo Freire and one head teacher in a Brazilian school, where it becomes clear that an authoritarian stance cannot be reconciled with the need for dialogue and critical reflection, as endorsed in an intercultural perspective emphasised by Paulo Freire. In the case study undertaken, such an authoritarian stance also emerged as a powerful element controlling tutors' expectations and perceptions, conveying an atmosphere detrimental to innovation and free thinking, essential to an intercultural approach in teacher education .

In fact, Humes' (1986, 146, 147) words about a similar situation of control from the then SED (Scottish Education Department) over staff to be appointed to the new B.Ed. courses in May 1984, and the silence of college principals at the time, would fit well in this context:

'College Principals themselves have not been especially assiduous in defending those qualities of academic rigour and intellectual freedom among their staff on which effective teaching and learning depends.'

'Staff who have been appointed because they are willing to go along with approved policies are unlikely to have the capacity or the vision to take students beyond the prevailing orthodoxies.'

Going beyond the pattern of decision-making and control, the nature of the decisions taken is also worth considering. Under the ostensible reason of defending students' rights and confidentiality, the stance against qualitative research in the teacher education site could hardly be concealed. The fear of allowing teacher education practices to be critically analysed became patent in the denial of evaluation files to be scrutinised and observations to take place. Such fear could arguably be at the bottom of what Orlikow and Young (1993) and Atkinson and Delamont (1986) pointed as the scarcity of qualitative research in teacher education practices.

However, the reason presented for the denial of the assessment files for scrutiny conveyed clearly the kind of expectations underlying the teacher education institution's approach to competence. On stating that student-teachers had a 'distorted view' of their process of training, the idea of a concept of competence a-prioristic determined by the institution emerged, in which the voice of students had no place. Evidently, that position clearly contradicted an intercultural approach to teacher education as espoused by authors such as Grant (1995), Siraj-Blatchford (1993), Moreira (1992) and others, whereby the voices of student-teachers should be the cornerstone of critical, reflective practice for competence in a perspective of change. Indeed, the silencing of student-teachers also contradicted also reflective practice as conceived by phenomenological authors such as Tann (1993), Hoover (1994) and Elliott (1989), who advocated the challenging of student-teachers' assumptions and perceptions as an important step towards competence.

If the assumption that an intercultural perspective is about dialogue and understanding of cultural diversity, it can be argued at this point that intercultural sensibility in teacher education could be significantly enhanced in teacher education institutions where a culture of research and dialogue prevailed. Above all, an intercultural perspective would certainly be considerably enhanced in an environment where reflecting upon one's own practice was not mere rhetoric imbued by a theoretical model of a reflective practitioner to be taught exclusively to students, but would permeate the whole ethos of the teacher education institution, from administrators' attitudes to staff and students' practices. It seems that opening the gates for research and critical scrutiny of teacher education practices represents a crucial step for developing openness to cultural diversity and intercultural perspective in teacher education.

One last issue emerges in the context of the case study undertaken: to what extent the data collected in this specific case study represents the reality of a teacher education institution, in terms of intercultural sensitivity permeating its philosophy and practice as perceived in the school experience component? In other words: to what extent can generalisations be made from the case study undertaken?

In fact, the issue of generalisability of case studies in a qualitative approach follows the same considerations referring to the concept of validity, discussed in the first section of the present chapter. As argued by Stake (1994, 239), even when stated as 'generalities', the issues raised by a case study researcher are 'matters for study regarding the specific case', chosen by the researcher so as 'to maximise its understanding'. In this sense, as argued by Lüdke and André (1986), citing Stake (1983), case studies provide 'naturalistic generalisations', translated by the extent to which the reader can identify in the case reported elements detected in his/her own personal experience. As explained in the introductory chapter of the thesis, Stake (1994, 241) indicates that 'people find in case reports certain insights into the human condition, even while they are well aware of the atypicality of the case'.

The clarification of the theoretical framework adopted, as well as the strategies of inquiry used in the triangulation process and the challenges encountered in the fieldwork represented an attempt to provide the reader with a comprehensive view of the case study undertaken, with hopes that insights could be got by the experience reported.

In this sense, as stated by Spindler and Spindler (1992, 89, 90),

'we leave to the reader the specific relevances, as appropriate to modernist ethnography, which asks the reader to do some work'.

The case study undertaken aimed to enhance understanding of the potentials and constraints felt in the reality of a teacher education institution in conceiving school experience as part of a project of preparing future teachers to act in culturally diverse societies. The cultural assumptions underlying the view of teacher education as evidenced through the challenges encountered in the fieldwork would help illuminate the ethos in which the written intentions and observed practices took place. They should be kept as a framework against which to proceed to the analysis of the concept of competence as emerging from the data provided by the strategies of inquiry employed in the case study, to be analysed in the next chapter.

CHAPTER 5

INTERCULTURAL SENSITIVITY AND SCHOOL EXPERIENCE IN A HIGHER TEACHER EDUCATION INSTITUTION: ANALYSIS OF INTENTIONS

5.1- PGCE-Primary and B.Ed.Primary: Two Patterns of Primary Teachers?

The data from the teacher education institution taken as a case study are the object of analysis in the following chapters. As commented on earlier, every effort was made to preserve the anonymity of the institution, as well as of the members of the administration, staff and student-teachers involved in the study. The present chapter draws on the data provided by the documentation analysed.

The institution in question follows a general pattern in Scotland explained earlier, whereby initial teacher education (primary) is done in two ways: the Bachelor of Education (B.Ed.), a four-year course culminating in the honours degree and the PGCE (Post-Graduate Course in Education), a one-year training for graduate students who wish to become primary or secondary teachers. This way, a different context in terms of students' backgrounds and time of training is present on both courses. In the higher education institution chosen as a case study, these differences surface in the aims and the structure of the courses as expressed in their statements. Whilst the B.Ed. course aims, among other things, to 'offer to students a balanced personal and professional development appropriate to a level of higher education suitable to the needs of the beginning teacher' (B.Ed.-The Course, 1992, 9), the PGCE course assumes some steps in terms of theoretical thinking have already been covered previously for the graduation, and aims to build upon these steps and provide

the professional training required. This can be noted in one of the aims of the course (PGCE Programme, v.1 - The Proposed Course, 1993, 13): 'to provide for graduates the opportunity to use and build on the perceptions and experience of that background in order to introduce them to the skills and demands of teaching as a profession...'. The honours degree awarded in the B.Ed. case poses an additional aim enhanced in its programme and practically absent in the PGCE one, namely: 'to develop in students a capacity for, an interest in and commitment to research ...' (B.Ed. - The Course, 1992, 10). In this sense, the Professional Studies component of the course from year 3 onwards is developed so as to provide the 'raising of awareness in the student of the inter-relationship of research and practice...' (ibid., 13), and a final research assignment is demanded by the end of year 4 (some comments related to the theoretical importance of research as expressed in the documents and as effectively translated in the practice of the institution have been made in the previous chapter).

The structure of both courses present some variations as a result of the differences highlighted so far. For instance, school experience in the PGCE course occurs throughout the academic year in the form of blocks which alternate with the taught courses held in the higher education institution. An overview of the structure of school experience in the PGCE course (PGCE-Primary Education Programme -v.1: The Proposed Course, 1993) indicates that the three terms of the academic year have some weeks spent in the institution, dedicated to classes in curricular studies, professional studies and independent study, whilst others are spent in the placement schools for the school experience component. In the last ones, student-teachers are required to observe and participate alongside the allocated classroom teacher in classroom planning, routines and actual teaching, and are visited during their teaching classes by the professional studies tutor on supportive and assessment basis.

Supportive visits are considered by the institution as those in which no evaluation takes place, whereas the opposite is the case in the assessment visits. The progression in the length of time of the school experience block and in the degree of responsibility of student-teachers over pupils' learning and class management is developed throughout the academic year, with basically the following pattern: term 1 consists of two weeks of serial experience (student-teachers required to observe school and classroom routines, but not to undertake any teaching) and two school experience blocks of three weeks each (student-teachers required to participate and also undertake teaching classes, either to groups or whole-class teaching); term 2 has one week spent in the serial block and two blocks of two and four weeks of school experience, whilst the third term has an extended school experience block of four weeks, in which it is ascertained that 'students rapidly become responsible for the daily management of the placement class'.

Although an alternation between higher education institution taught classes and blocks of school experience also occurs in the B.Ed., and a progressive lengthening of the school experience blocks and in the responsibility of student-teachers over pupils' learning and classroom management is also targeted, such a process is not constrained to one academic year, but spans throughout the four years. In the first one, serial experience takes place at the beginning of the first term, and at the third one a block of three weeks occurs, when student-teachers are required to participate and work alongside the classroom teacher with pupils in a group situation (planning and organising activities for one group of pupils). A similar scheme takes place in year 2, with an increase in time for the school experience block (five weeks), in the number of groups of pupils under student-teachers' responsibility (two) and in the range of the responsibility undertaken (planning, implementing and evaluating their teaching practice). Year 3 consists of a four-week school experience block in the first

term, a serial experience of 5 weeks (once a week) in the second term, and a five-week block school experience in the third term, when student-teachers are required to take responsibility for whole class planning and group activities, as well as on assessment, data-gathering and record keeping. In year 4, an extended block school experience of 7 weeks takes place during the second term, as mentioned in previous chapters, and by then student-teachers are required to take full responsibility for the class, by planning, implementing and assessing extended programmes in all curricular areas (time distribution of blocks is in a great part prescribed by the national guidelines for teacher education (1993), to be commented in the next section.).

In fact, it would appear that time represents a major variable in the scope of both courses, and undoubtedly is perceived as one of the main constraints for the PGCE-primary programme, as expressed both in documents and in some of the interviews conducted during the fieldwork. The PGCE programme (PGCE-Primary Education Programme-v.1: the Proposed Course, 1993, 11) states, for instance, that all the intentions declared in the statement of quality should be achieved within 'resource constraints of a 36 weeks' course'. One of the administrators interviewed expressed his concerns related to the time constraint of PGCE as follows:

ADM. 1: What a Post-Graduate Primary student has to cover in a year is frightening, and various agencies came up with the possibility of a two-year course. Unfortunately, this would have resource implications ...

When asked informally about the possibility of two patterns of teachers emerging from this dual system (namely: B.Ed. and PGCE), one member of staff expressed the opinion that PGCE students were expected to 'catch up' with the B.Ed. ones by the end of the one- academic year. Nevertheless, the

opinions expressed by two of the administrators formally interviewed pointed out to the advantages of the B.Ed. pattern of teacher education in the following terms:

ADM.1: The fact is that B.Ed. students, when they leave the [higher education institution], they will have a teacher training certificate which is the same as the one-year post-graduate- but it is an honours degree. So, we have to ensure that certain levels of academic achievements are achieved ... I think it is essential that we have sufficient time in the [higher education institution] to meet the vocational and the academic demands of the course ...

About PGCE : If you consider university course in , say, English, I am not sure that conceptually [PGCE] equips a young person to teach English. I think it is a different kind of knowledge, but there has to be sufficient in [higher education institution] time...

ADM.2: We are up against the constraint of a one-year PGCE primary course...In a 36-week course we are not doing as much as we would like ... We actually make the statement that in the PGCE-Primary course we believe that we put out somebody who has minimal competence, whereas a B.Ed. after four years of professional training clearly is a very, very professional and competent student. ... There has been some hearsay consistent evidence of employers preferring B.Ed. trained students, because they are, just at that point in time, inevitably more effective in general.

The problem pointed out above seems to emerge as a hidden set of assumptions concerning the effectiveness of the PGCE pattern of training, which may surface to PGCE students and reflect in their everyday life in the teacher education institution, as well as in their motivation and performance as beginning teachers. It could be argued that such negative expectations as

expressed in some of the opinions commented above could represent factors inhibiting the development of the full potential of PGCE student-teachers, in the same way pointed out by authors such as Canen (1995a), Silva (1992), Lüdke and Mediano (1992), Eggleston (1993) and others, concerning the role of teachers' perceptions and expectations on pupils' attainments in school. It is interesting to quote the way a particular PGCE-Primary student-teacher perceived the differentiated expectations involving B.Ed. and PGCE student-teachers:

Mary(PGCE): I find that in this [higher education institution] there is a lot of tension between the two groups of students [B.Ed. and PGCE]. The argument is that 'how can you possibly be a primary teacher as I will, when I have 4 years of experience and you only have one year'. In fact, they are very much different courses. It is a charged issue, and there is a lot of animosity.

Evidently, the above student-teacher's opinion should be understood as a personal experience, and by no means should be regarded as a general feeling among all PGCE students either in that particular institution or in any other one. However, the fact that such an opinion was confirmed in the administrators' views quoted earlier and their perception of the superior quality of the B.Ed. pattern of training may indeed represent a worrying aspect of primary teacher education to be taken into consideration. In fact, the above perceptions as translated by administrators and the student-teacher seem to confirm Humes' (1986, 146) apprehensions expressed in his analysis of political decisions involving the appearance of the B.Ed. degrees and their co-existence with PGCE:

'...Why did colleges agree to an increase in the proportion of students taking an alternative entry route, i.e., the one-year course following a

non-vocational degree? Will they therefore be regarded, by a curious process of inverted snobbery, as second class citizens within the colleges?

As suggested by the opinions quoted before, it seems that the answer to Humes' (1986) question would be affirmative. Evidently, when an intercultural perspective is the one to imbue teacher education, it seems that the process of fostering future teachers' positive attitudes towards cultural diversity (Grant, 1994c, 1995; Verma, 1993a,b) should start with a similar process of fostering teacher educators' high expectations of student-teachers during their preparation for the profession. If there appears a 'class' of students perceived under a different light by teacher educators, it is feasible to argue that such students are being disadvantaged in the system. The situation is further aggravated by the differentiated job opportunities and prospects of life for those coming from both patterns of training, as surfaced in one of the administrators' discourse cited before. Once more, we seem to be facing intra-institutional aspects which reproduce educational inequality (this time in the context of teacher education itself), in which teachers' and teacher educators' perceptions play an important role (Canen, 1995a; Verma, 1993a,b; Troyna and Siraj-Blatchford, 1993). Certainly our fieldwork had no intention of following this line of inquiry, nor is it endowed with sufficient evidence to sustain any conclusion for the question above. However, it could be suggested that the process of challenging assumptions in order to promote intercultural awareness in teacher education (as commented in the theoretical chapters) should also bear in mind the need to challenge cultural assumptions involving the two patterns of teacher education, so that the concerted effort to combat educational inequality may start in our own teacher education attitudes and practices. If indeed the B.Ed. pattern of training is perceived as superior to the PGCE-Primary one, as the above quotations from administrators and of the

student-teacher seem to suggest, there seems to be an urgent need to consider alternative ways by which student-teachers could finish their teacher education with similar levels of expectations and self-esteem concerning their competence as primary teachers.

Following our focus of study, bearing in mind the two ways of acquiring the primary teaching qualification, the following sections will deal with the model of teachers informing both patterns in the institution in question, with a particular concern to the extent to which a balance of classroom skills and analysis of classroom in a wider context was sought and an intercultural sensitivity was fostered, either in the B.Ed. or in the PGCE-Primary patterns of teacher education.

5.2- The National Guidelines for Teacher Education: Structure and Model of Teachers for Teacher Education Courses

The analysis of structure and model of teachers conveyed by any teacher education course in Scotland from 1993 on would not be complete without an overview of these aspects as recommended in the directives issued by the Secretary of State for Scotland through the National Guidelines for Teacher Training (SOED,1993). In the higher education institution in question, the PGCE course had started working under the guidelines by the time of the fieldwork, whilst B.Ed. was requested to gradually introduce their formulations into the course in three years' time.

As more fully commented in chapters 1, 2 and 3, the guidelines were part of a general move of centralisation of educational policies in the UK, constituting the framework for the approval and validation of teacher education courses in Scotland by the Secretary of State. Although a deep analysis of the thinking

pervading the guidelines is out of the scope of the present chapter (chapter 2 drew more extensively on competency-thinking and its theoretical framework), it seems important to pinpoint succinctly its main recommendations in terms of structure and model of teachers to imbue the courses, in order to proceed to the analysis of the ways in which the specific institution chosen as a case study interpreted those areas in its declaration of intentions and dynamics.

Structure in terms of syllabus and their time allocation is stipulated for both PGCE-Primary and B.Ed.-Primary in the SOED Guidelines (1993, pp. 6 - 7) under the heading 'Specific Conditions for Courses'. It is pointed out that school experience and related professional studies in the B.Ed. course should be present in each year of the course, with at least 30 weeks to be devoted to school experience of which 'more than half should occur in the final 2 years ... and include a substantial block in the final year'. In the case of PGCE-Primary, it is determined that at least 50% of the 36-week course should be devoted to school experience, 'with a block of 4 weeks occurring in the later part of the course'. As discussed in chapters 1, 2 and 3, the increase in time to be spent by student-teachers in school placements has been viewed by many as an approach to a model of teachers which reduces education to a 'practical' activity, therefore emphasising 'hands-on' experience to the detriment of the ethical and philosophical questions involved in the educational process, as discussed in the more theoretical input of the higher education institutions. In terms of the research question proposed by the study, such a view would suggest a shift towards classroom skills to the detriment of analysis of the classroom in a wider context, in other words: a shift towards a view of teacher education as a practical undertaking, rather than as a process whereby the goal should be the preparation of critical and creative professionals.

The 'practical' view of the role of teacher education would seem to be further corroborated in the context of the guidelines by the emphasis on competencies for the approval of courses, listed under three categories: competencies related to subject and content of teaching, competencies relating to the classroom and competencies related to professionalism. It is important to note that even though moral and ethical attributes of teaching are listed under the last category of competencies, which are defined by the guidelines (p.1) as 'knowledge, understanding, critical thinking and positive attitudes', critics such as Carr (1993a, b) and Solberg (1994) still stress the inadequacy of a model in which such attributes are presented as a list of separate competencies, rather than being recognised as intrinsic part of the process of teaching and learning.

Such criticism may apply to the way intercultural sensitivity is displayed in the document, namely as a separate competency 'related to professionalism', worded in terms of the preparation of new teachers with 'commitment to views of fairness and equality of opportunity as expressed in multi-cultural and other non-discriminatory policies' (SOED, 1993, 6). The peripheral role of intercultural education as conveyed in the guidelines may also be felt in the listing of the areas of the primary curriculum to be covered by teacher education institutions, in which multicultural education is pointed out as an 'example' of a 'cross-curricular element' (ibid., 7), rather than a perspective to imbue pedagogy and subject-contents, as proposed by authors committed to intercultural thinking cited in earlier chapters. In fact, since no suggestions on how to implement multicultural education in the context of the disciplines in teacher education are advanced in the referred guidelines, a technicist approach to the subject as mentioned by Siraj-Blatchford (1993, 91) may be pinpointed, namely, one in which the intent of educating towards cultural diversity is explicated without any elaboration on concrete ways by which the institutions could implement it.

The analysis of the statements concerning school experience and professional studies may indeed reinforce both the emphasis on the 'practical' view of teacher education and the lack of intercultural sensitivity as worked out in the scope of the disciplines in question. In fact, with regard to school experience, the main recommendation is that it 'should provide the practical context to illustrate and develop the skills, understanding and content being taught in the institution ...' (SOED, 1993,2). Such a statement seems indeed to convey a dichotomised approach to the relation theory and practice in teacher education as described by Fávero (1992) , whereby theory and practice are perceived as two distinct instances, with theory providing a-prioristic concepts to be applied in practice, rather than informing and being informed by it. Although emphasising the importance of the partner schools in the process of teacher education, such dichotomised approach to theory and practice as conveyed by the guidelines suggests a tacit view of a 'weak partnership' as described by Kirk (1993), whereby the school represents solely the context for application of skills previously learned in the teacher education institution, in opposition to a concept of strong partnership whereby both institutions should have complementary roles based on the articulation of theory and practice in the school experience component. The absence of intercultural concerns in the statements of the guidelines referring to the school experience component is also worth noting. For instance, no mention is made of the importance of selection of schools with a broad spectrum of social and cultural intakes so as to provide student-teachers with contact with cultural diversity, and no cognisance seems to be taken of the potential inherent to this phase of teacher education in providing opportunities for the analysis of educational inequality as reflected in school and classroom routines, as recognised by authors such as Grant, C. (1993), Reid (1993), and so forth.

The same sort of argument could be brought to the scope of the related discipline of professional studies, as treated by the SOED Guidelines (1993) in question. The only statement referring to the content of the discipline ascertains that it 'should provide an intellectual challenge for students and have an explicit concern with the classroom and the professional needs of teachers' (p.2), and that it should be 'closely and continuously related to the other components of the course and to school experience' (p.2). Again, the emphasis seems to be on relevance in terms of usefulness of the discipline to classroom practice, rather than a concern towards equipping future teachers with theoretical tools to think creatively and critically and represent agents of change. No intercultural concerns are advanced either, and no mention is made to the potential inherent in the discipline for the planning and analysis of school experience in the light of a critical, intercultural approach, as conceived in the scope of the present study.

In terms of preparation of teachers in subject-content, an emphasis is placed on the need for teacher education courses to address curriculum studies based on the 5-14 SOED (Scottish Office Education Department) Guidelines for the Curriculum (1993), which basically set out the planning of the curriculum for the 5-14 year-old age group in five areas (namely: language, mathematics, expressive arts, environmental studies and religious and moral education), specifying attainment outcomes, strands, attainment targets and levels in which the learning goals should be attained. Although not to be analysed in depth at this point, it is important to note that this programme, like the national guidelines for teacher education referred to earlier, has also been part of the centralisation moves in educational policies in the UK. Authors such as McAllister (1993) denounce its highly prescriptive content as a move towards curtailing teachers' judgement and creativity in delivering curriculum, apart from conveying the assumption of a linear progression in educational

attainments which overlooks the social and cultural factors influencing pupil's progress. As pointed out by McAllister (1993, 81), even when intercultural concerns do surface in the document, they do not go beyond general 'unobjectionable' statements, failing to touch on issues of structural determinants of racism and on strategies to combat it.

However, on a brighter note, it could be argued that the fact that multicultural education is mentioned at all in both the 5-14 guidelines for the curriculum and the National guidelines for teacher education represents already an open path feasible to be pursued by teacher education courses committed to preparing teachers as agents of change. It can also be reasonably argued that, although the competence model underpinning the guidelines for teacher education may be justifiably under attack, the fact remains that the ways to develop it are left open for each institution to work out (as stated in the introduction of the document, p.1), and in that 'space' there could possibly reside the strengths of teacher education courses committed to the preparation of teachers as critical thinkers and as professionals imbued with concerns towards educational equality. Reed and Beveridge's (1993, 190) argument concerning the scope for pluralist praxis in the teaching of the National Curriculum in England may well apply in the context of the SOED guidelines for Teacher Training and the 5-14 Guidelines for the Curriculum in which future teachers are required to be trained:

' [...] [T]he National Curriculum prescribed content according to levels of attainment; now it prescribes modes of assessment to measure attainment. What [it]... does not describe is the process by which a pupil learn to attain that level. It does not show the teacher how to teach or the learner how to learnSo pluralist praxis is still free to determine an ITT [initial teacher training]curriculum, which reflects the transformative processes by which any pupil comes to learn'.

With this perspective in mind, the following section will deal with the extent to which such a transformative approach underlies the model of teachers and the content of school experience and professional studies as worked out under the framework of the national guidelines by the teacher education institution in question in both B.Ed. and PGCE patterns of teacher education.

5.3 -The Model of Teachers in the Higher Education Institution: What Reflection?

As it was commented on in the last section, teacher education institutions from 1993 on had to plan their courses taking into account the competence-based model conveyed by the SOED national guidelines for teacher training. In the institution targeted for the present case study, PGCE started working under the new guidelines in the year of the study, whilst B.Ed. had started to phase in, but still had three years before the new guidelines were thoroughly implemented. In this sense, an interesting perspective emerged from the documents in both courses, in the sense that they allowed an overview of the prevailing model of teachers prior to the issuing of the guidelines, and on the impact of competence thinking conveyed by the guidelines on the model adopted, which was more evidenced in the case of the PGCE .

Despite the different structures commented on in the last section, similar trends in terms of the model of teachers underpinning both PGCE and B.Ed. courses and of the steps to accommodate the competency thinking to that common framework could be pinpointed. The underlying model of competent teachers developed by the higher education institution is referred in both B.Ed. and PGCE. documents as the 'reflective practitioner', as illustrated in the following statements:

'The proposed changes are viewed as providing further support to the assisting of [B.Ed.] students towards the model of reflective teacher, which is integral to the Honours Course. (B.Ed. Degree Course with Honours - Proposed Changes to Course: March 1993,5)

'The graduate of the ... [B.Ed.] course is the reflective, competent generalist primary teacher ...' (B.Ed. Primary Education Honours Course: The Course, February 1992, 8)

'[The PGCE programme offers] a process of reflective professional education ... with specific focus upon: the student him or herself and the course process itself' (PGCE-Primary Education Programme, v.1: The Proposed Course, May 1993, 13).

As argued in previous chapters, the nature and quality of the 'reflection' promoted by teacher education courses who advocate the model of the reflective practitioner can vary considerably. It can sometimes refer to reflection on the technical effectiveness of classroom skills alone (competence understood in a structural-functionalist framework), or in conjunction with personal and professional development of the trainee teachers (competence identified with a phenomenological approach), and in some cases it can incorporate both patterns of reflection in a more critical, intercultural framework (competence worked out in a model of cultural studies in critical theory approach or intercultural perspective, as understood in the present thesis).

Bearing in mind the limited character of any attempt at classification of theoretical frameworks (including the one developed by LeCompte and Preissle, 1992, upon which the above classification was based) and the non-existence of any of them in a 'pure' state, the following should be seen as an attempt to pinpoint the prevailing perspective underlying the model of reflective practitioner as conveyed in the records of statement of intent in the design of both PGCE and B.Ed. courses in the institution in question.

An overview of some statements related to the thrust of the reflection to be promoted in these courses seems to suggest a process focused on the effectiveness of subject knowledge and classroom skills, on the one hand, and on the personal development of self-awareness and self-evaluation skills, on the other. Some illustrations of statements (or rather, non-statements, due to their vagueness) referring to the aims and the model of teachers espoused by the B.Ed. and PGCE courses may be useful to corroborate the point:

' To develop in [B.Ed.] students a flexible and reflective approach to all aspects of their professional responsibilities, which will ... provide a basis for an evaluative approach to developments in the curriculum and the learning process (B.Ed. Primary Education Honours Course: The Course, February 1992, 10).

' The aims of the assessment [in B.Ed.2] will be to cause the students to reflect on their experiences...' (Ibid., 17).

'[T]o develop in the [PGCE] student an ever-increasing awareness and understanding of the term "teaching" in its widest yet most precise sense and to consider in depth certain key characteristics such as the

learning of concepts and skills and the pastoral nature of the adult-child relationship; (PGCE-Primary Education Programme- v.1: The Proposed Course, May 1993, 13)

'...[T]he proposed [PGCE] course will focus upon strongly in the strong [sic]emphasis upon development of self-criticism, self awareness (of strengths as well as areas for development) and of self-assessment and self-evaluation' (ibid., 15)

As it can be noted, piercing through the above rhetoric in order to understand the theoretical underpinning of competence may be a difficult task. However, what the above-quoted paragraphs seem to mean, as far as it can be told, is that the focus on the development of the 'self' in the process of reflection to be fostered in the B.Ed. and in the PGCE courses suggests a model of competence identified with the principles underlying the symbolic-interactionist or phenomenological approach (LeCompte and Preissle, 1992) in education. As commented in chapter 2, such a theoretical framework is based on the notion of praxis as resulting from the articulation of theory and practice in terms of reflection on experience (Quantz, 1992). The aim is an increased awareness of strengths and weaknesses in student-teachers' teaching styles (Hoover, 1994) and a resulting developed capacity for self-evaluation and self-improvement, central for the achievement of competence as understood in the context of the model. The emphasis on the technical and human dimensions of the process of teaching and learning (Candau, 1991) to the detriment of their articulation to the wider context (socio-cultural, economical) where education takes place has been pointed out as one of the shortcomings of the phenomenological approach (Silva, 1992; Quantz, 1992), when viewed in a more critical, intercultural perspective. This idea becomes very clear in the PGCE statement cited before, where the focus of concern throughout the course is claimed to be the 'learning

of concepts and skills' (technical dimension) and the cognisance of the 'pastoral nature of the child-adult relationship' (human dimension), with no reference whatsoever to the context where such dimensions should be developed, such as the cultural diversity of pupils. Even though some references to wider context in parts of the documents of the B.Ed. and PGCE might seem to contradict such ideas, a closer look would suggest either a generic approach (i.e., with no indications as to the nature of variables considered under the expression 'wider context'), or an emphasis on the political structure where education operates, particularly on issues and structures involved in the school policies, rather than a concern with promoting critical reflection on the wider structural variables (economical, social and cultural) which pervade teaching and learning. Some illustrations can clarify the argument:

' [The PGCE is committed] in the primary sector ... to a focus on the whole person and the overall context and process of education.' (PGCE Primary Education Programme- v.1: The Proposed Course, May 1993, introduction)

'...[A]s they [the PGCE students] come to their final four-week placement in the third school, the demands upon them to take into account the whole school environment, its relation to e.g. national and regional policies and to its community will be considerable' (ibid., 24-25)

'...[In]the final stage of the course ... [t]he major focus will be upon ... a review of the implications of 5-14 vis-a-vis its place in the primary-secondary educational continuum...[and] experience of field studies to explore learning opportunities in the wider context' (ibid., 25).

'...[I]n term, 2, [B.Ed.] students have opportunity for a wider perspective of the education of the primary school pupil, with visits to various agencies which give insight into the role of parents, the role of the wider community, the development of curriculum and assessment policies in the primary school' (B.Ed. Primary Education Honours Course - The Course, February 1992, 19).

'The major assessment in [B.Ed.] Year 4 is seen as appropriate to an Honours course in that it offers opportunity to students to: reflect upon their experience...; consider the inter-relationship of the pre-school provision and the early stages, [and that of] the early stages and the upper primary school; gather data on the effect of whole school policies on the various stages within a school; relate the effect of external agencies and regional/national policies on the provision within a primary school; implement their data gathering and analytical skills which have been developing in the course of Year 3'. (ibid., 19)

The emphasis on educational policies seems therefore to prevail in the treatment of a wider context in the scope of the model of teachers adopted in the institution. However, that does not mean intercultural concerns are absent from the statement of intent of the institution in question.

In fact, in both PGCE and B.Ed. statements of intent, awareness of cultural diversity and a commitment to anti-racist policies is mentioned in parts of the documents. However, no attempt to define what is understood by the term multicultural education is made. In fact, following the same trend as detected in the guidelines for teacher training and the 5-14 curriculum, a technicist approach (Siraj-Blatchford, 1993) seems to pervade the thinking, in which the presence of 'unobjectionable' (McAllister, 1993) statements, and a lack of

further elaboration on pedagogical strategies to develop intercultural reflection predominates. In the case of the PGCE, for instance, an 'unobjectionable' aim for teacher education in terms of intercultural sensitivity is expressed as the preparation of teachers 'whose professional attitudes acknowledge and respect what others, including pupils, parents and the community bring to the educational process, a particular concern being for justice as it relates to issues such as cultural difference and learning difficulties' (PGCE Primary Education Programme-v.1, The Proposed Course, 1993, 12). Even though the indisputable need for 'justice' and respect' for cultural diversity is acknowledged in such a discourse, not much can possibly be advanced in terms of the theoretical framework and the practical strategies to promote such values in the context of the teacher education provided. The other statement referring to intercultural education in the context of the aims and model of teachers in the statement of intent of the PGCE course appears under the heading of 'course outcomes' (ibid., 15), in which one of the expected qualities to be produced by beginning teachers is spelled out as 'a commitment to views of fairness as expressed in multicultural and other non-discriminatory policies', taken from the SOED Guidelines for Teacher Training (1993, 6). The fact that such a statement is an 'ipsis-literis' copy from the one in the guidelines might probably suggest a similar approach to the intercultural perspective as an 'added' competency (Carr, 1993a), rather than a 'philosophical orientation' (Baptiste and Baptiste, 1980, cited by Orlikow and Young, 1990, 71) in the institution in question. Although it might be argued that such a fact is indicative of the constraints imposed by the competency model embedded in the guidelines (commented on in the last section), the fact remains that intercultural sensitivity as spelled out in the statement of aims and model of teachers of the PGCE course seemed to be peripheral to the reflective practice intended to be promoted in student-teachers, focused basically on the development of self-analysis of teaching

styles and classroom skills, underpinning the reflective practitioner model in a phenomenological approach.

Similarly, the intercultural perspective as gleaned from the B.Ed. statement of intentions seems to be diluted by general statements, such as the objective of preparing teachers who will 'be able to plan, manage and evaluate learning strategies for children across the primary spectrum, with an appropriate understanding of and sensitivity to differentiation needs' (B.Ed.Primary Education, Honours Course: The Course, 1992, 10). Apart from being the only statement referring to pupils' diversity in the context of aims and objectives of the B.Ed. course, it is worth noting that the broad term 'differentiation needs' might well call for further elaboration, in the context of the document in question. Although it might be assumed that it includes cultural and social diversity, there is no guarantee that such is the case. A more restricted view on 'competence' might well focus on preparation of teachers to 'differentiation needs' in terms of pupils' cognitive 'abilities', devoid of careful consideration of the impact of social and cultural variables on pupils' attainment in school. As illustrated in chapter 3, the consequences of such an approach could be disastrous for pupils from cultures other than the 'official' one, disadvantaging them in the educational system (Verma, 1993a,b; Siraj- Blatchford, 1993; Riddell and Brown, 1993; Canen, 1995a; Mello, 1982; Silva, 1992). The fact that intercultural perspective is not clearly spelled out in the aims and model of teachers in the B.Ed. statement of intentions might be indicative of the peripheral role it is meant to have in the teacher education course in question, even though the document makes the effort to include in one of its appendices the recommendations set out by UNESCO and by the UK government concerning multicultural policies and recommendations, and that such appendix states, among other things, that the 'primary aim of the [institution]...must be to contribute to education for living and working in a multicultural, multiethnic

society, which is in turn part of an increasingly interdependent and pluralist world' (B.Ed. Primary Education, Honours Course - The Course, 1992, appendix I/6). In fact, if such is indeed a 'primary' aim, one may wonder why it is in an appendix rather than in the statement of the B.Ed. aims and model of teachers.

It is interesting to note that, as commented on before, the B.Ed. document has been issued prior to the SOED Guidelines for Teacher Training (1993), therefore providing a testimony to the model of teachers adopted and the degree of intercultural sensitivity embedded in it, regardless of the constraints imposed by the competency model conveyed by the guidelines. The predominance of aims and objectives dealing with classroom and self-evaluative skills and the total absence of any mention of the wider context (apart from the political one, as commented on earlier) may indeed confirm the shortcomings of phenomenological models in addressing the wider macro variables which act in the process of education, as advanced by authors such as Silva (1992) and Quantz (1992). As commented on in chapter 4, since competence-based models are accused of the same shortcomings, authors such as Atkinson and Delamont (1985), Popkewitz (1994) and Adler (1991) spell out the convergence between both models, which arguably ill-equip future teachers critically to analyse cultural messages and power embedded in the process of teaching and learning. In this sense, even though the notion of 'competence' as a set of 'competencies' does not match the holistic approach to competence as developed in phenomenological approaches, such as explained by Carr (1993a, b) and Solberg (1994), the 'silence' of the wider context dimension of teaching and learning can represent a powerful 'common ground' upon which the amalgamation of both models - the competence-based and the reflective practitioner in a phenomenological approach - might become less problematic than initially envisaged.

In the institution in question, the need to accommodate the competency-thinking underlying the SOED national guidelines for teacher training (1993) and the phenomenological reflective practitioner framework seemed to be translated, in the statement of intentions of the PGCE course and on the proposed changes expressed in a separate B.Ed. document, in terms of incorporation of the competencies to the focus of reflection to be developed with student-teachers. In this sense, the reflective practice worked out would comprise the enhancement of student-teachers' self-analysis and self-evaluation skills in relation to the competencies spelled out in the guidelines. This idea seems to be confirmed in some of the statements contained in the B.Ed. and PGCE documents spelling out the aims and model of teachers adopted in the reviewed course under the national guidelines framework, as well as in some hand-outs and printed material:

'The assessment of [B.Ed.] students' performance [serves] two purposes....: [t]he professional development of the students as reflective practitioners [and]...the achievement of a summative decision on the students' performance in regard to the competencies identified...' (B.Ed. Degree Course with Honours: Proposed Changes to Course, March 1993, 7).

'[T]he [PGCE] course process has been designed with a number of key assumptions and features, particularly:... the process of self-reflection and evaluation...will be supported by an explicit process of planning, experience and analysis and reflection throughout the course process...[;] [d]evelopment of the competencies will be achieved through initial focus on and highlighting of particular competencies, but will build rapidly and progressively to coverage of the full range of

competencies.' (PGCE Primary Education Programme - v.1: The Proposed Course, May 1993, 18)

'Throughout the course and its progression, students will be enabled and expected to focus on the competencies and attitudes, and their interrelationships through the process of: P (lan), E (experience), A(nalyse), and R(eflect).' (ibid., 22)

'Self-Evaluation and the Competencies...Reviewing progress on the competencies is intimately bound up with evaluating lessons. If a lesson goes less well than it should, for example, because your instructions to pupils about the talk were unclear (competence A1), then the circumstances should be examined, weaknesses explicitly identified, and potential remedies listed.' (PGCE Primary Course, Professional Studies Programme, [Unit] 3: Evaluation, 1993, 10).

As it can be noted from the above rhetoric, an incorporation of the competencies listed in the guidelines for teacher training into the process of self-awareness and self-reflection underlying the reflective practitioner model in a phenomenological approach seemed to be embraced by the institution. It is far from being argued that the amalgamation is a smooth process. The fact that competence-based approaches view competence as a sum of competencies (Solberg, 1994) might indeed pose difficulties inherent to the 'flawness' of the idea in the first place, as advanced by Carr (1993a, b), Solberg (1994), McAllister (1993) and others. As it will be discussed further in the analysis of the interviews and the observation, difficulties arising from this artificial division could be said to attain particularly the process of assessment of students in their supervised teaching classes, where an overall performance in

class had to be 'broken' into discrete competencies in reports and assessment files. The difficulties of tutors and class teachers alike in proceeding to this mechanism rather than the holistic approach to competence hitherto adopted would attest to the challenges imposed by the amalgamation of both models of teachers in the day-to-day life of the teacher education institution (to be more fully commented upon in the next sections).

The division of competence in discrete competencies to be worked out in specific periods of the academic year in the PGCE programme of professional studies underlies even more the surreal nature of such an approach in teacher education. In fact, the PGCE programme offers a diagram (PGCE Primary Education Programme-v.1, The Proposed Course, May 1993, 27), in which the list of competencies from the SOED Guidelines for teacher training (1993) is presented in the first column of a table, alongside three more columns where it is shown the degree of emphasis given to each competency in respectively term 1, 2 and 3 of the academic year. The procedure is explained in the following words (ibid., 26):

'... [The diagrammatic representation is intended to indicate] [t]he areas of competence upon which there will be a **specific focus** (botted in the original) at the various stages of the course. This **specific focus** [ibid] is indicated by using the letter of the competence in **UPPER CASE** [ibid] . A **lower case** use of the same letter indicates on-going concern for development of the area, through e.g. continuing experience of it on greater ownership by the student.'

Such a procedure seems to confirm the concerns expressed by Carr (1993a, b) and Candau (1991) when referring to the unfeasibility of working technical aspects of teaching and learning in isolation from human and contextual concerns. In terms of the competencies outlined in the diagram in question, one

example which can illustrate the artificiality of the scheme refers to the 'competency' A9, namely: 'maintain the interest and motivation of pupils', presented in upper case in the two first terms and in a lower case in the third term. As stated before, such presentation means that a smaller degree of focus from the part of tutors will be deployed in the 'competency' in question during the third term. Even though ownership by the student is presented to justify a 'lower case', one is left to wonder how a tutor can work out the process of teaching and learning in the professional studies classes or proceed to an overall assessment of a student's teaching practice dissociated from the degree of 'interest and motivation of pupils' maintained in the class.

Focusing on the intercultural sensitivity as worked out in such diagram, it is noteworthy that it is presented as competency D2, namely: 'take into account cultural differences among pupils' (ibid., 29), which counts with an upper case throughout the terms of the academic year, indicating constant focus on it, at least at the level of intentions. It would certainly be helpful if an indication of what is understood by that statement were made. As argued by Grant (1995), some views on multicultural education tend to focus on the exotic aspects of cultural diversity rather than on the structural aspects underlying racism, sexism and cultural stereotyping, therefore representing little contribution for the preparation of teachers to act towards educational equality. In fact, the acceptance of the intercultural approach as a 'competency' rather than a perspective to imbue and pervade the whole process of teaching and learning seems to confirm its peripheral role in the PGCE course. In this sense, it could be argued that notwithstanding the inherent difficulties of the amalgamation of two models in which competence is viewed differently (as a 'sum' of competencies in the competence model and as a holistic concept in the reflective practitioner in phenomenological approach), the peripherality of

intercultural concerns as expressed in both provides a 'common ground' which should make the amalgamation less complex than it might indeed appear.

In fact, the 'common ground' characterised by the silence of the contextual dimension and intercultural concerns pointed out by authors more critically oriented in the competence-based and the reflective practitioner models may be more fully illustrated in the B.Ed. statement of intentions. As pointed out before, such a document preceded the competence-based fashion, and the peripheral role of an intercultural perspective in the aims and model of teachers as expressed in its statement of intents was already touched upon. Moving on to the extent to which intercultural perspective pervaded the B.Ed. curriculum itself, it is interesting to note that it treats 'multicultural education' as a 'cross-curricular theme' (B.Ed. Primary Education, Honours Course, 1992, 64), similarly to the approach espoused by the SOED (1993) Guidelines for Teacher Training, rather than a philosophy underpinning content subjects and pedagogy as recommended by authors such as Grant (1995), Verma (1993a,b) and so forth. It is also worth noting the complete absence of any attempt at defining what is understood as 'multicultural education' in the context of the B.Ed. document (such a fact had already been noted in the PGCE document). As argued by authors such as Grant (1995, oral communication), multicultural education is not a 'given', and the wide range of interpretations attributed to the term by different institutions who claimed to adopt the approach in teacher education is well illustrated in Lynch's (1986) study, more fully discussed in chapter 2. It seems therefore that a clear definition of multicultural education in the statement of intents would be most helpful. It is interesting to point out that the document spells out the way in which multicultural education is intended to be worked out in terms of a 'permeative approach' (ibid., 64). No attempt to define what is understood by that expression is made. The justification for its use is that 'it does not seem feasible that the significance of issues can be

explored in a unit centred on one component/programme only'. It would appear that the sense attributed to the permeative approach is the one pointed out by Siraj-Blatchford (1993, 92), in which 'equality issues should underpin and cascade through all courses and practices in ITE [initial teacher education]'. However, as argued in chapter 2, authors such as Lynch (1986) and Siraj-Blatchford (1993), draw attention to the dangers of permeation, which can be a catchword disguising processes that can be so permeated as to be non-existent. In other words: by not explaining the approach to be developed in the courses, multicultural education would simply not appear in them at all. Apparently answering to this fear, the document goes on to say that 'in addition [to the permeation process]..., the issues [multicultural education, gender, language development and special educational needs] will be introduced in Professional Studies in year 2 and developed in Curricular Studies', and that in year 3 there will be a more highly centralised treatment of these issues across the course' (B.Ed. Primary Education, Honours Course, The Course, Feb. 1992, 64). Again, although not explicitly using the term competency, the isolation of intercultural perspective as a 'theme' to be focused on during determined periods of the course process may suggest a similar approach to it as developed in the competence-based model adopted by the PGCE course, confirming the 'common ground' between the two (reflective practitioner and competence-based) models with reference to intercultural sensitivity (or lack of it).

In summary, the reflective approach pursued at the level of intentions as gleaned from the PGCE-Primary and the B.Ed. documentation seems to be underlined by a phenomenological approach to competence, focusing on personal self-awareness as to the strengths and weaknesses in future teachers' style of teaching, against a wider context apparently understood predominantly in terms of the framework of the educational policies and guidelines, as commented before in this session. Social and intercultural concerns emerge

solely in a few general statements, peripheral to the model of teachers as developed in the statement of intentions of both B.Ed. and PGCE-Primary courses. A further scrutiny of the professional studies and the school experience aims and programmes as spelled out in the PGCE and B.Ed. documentation should help clarify the extent to which the general statements commented on before were indeed translated into the content of the disciplines aforementioned.

In fact, an overview of the programme of the professional studies component of the PGCE course seems to point to the presence of the same sort of general statements and rhetoric which was detected before, which applies also to the way intercultural perspective is referred to. The course is said to be structured around four areas of knowledge stated as: 'children, the curriculum, teaching and learning process and appropriate models of the beginning teacher' (PGCE-Primary Education Programme, v.1, The Proposed Course, May 1993, 50). No explanation is provided for the theoretical framework in which such areas are to be developed in the course, nor the kind of input provided by the 'contributory disciplines' of educational theory (Grant, 1994a; Young, 1990) as worked out in the development of the themes in question. This can be noted by the statement referring to the thrust of the analysis of the areas (PGCE-Programme - Primary Education -v1, The Proposed Course, May 1993, 50):

'Each of these [areas] will be examined from the perspective of the teacher, demonstrating how ideological beliefs encompassing these matters influence a teachers' classroom behaviour, and how the examination of such beliefs might proceed.'

As it can be noted, the ample scope of the definition leaves room for an infinite range of possibilities in which the areas in question could be dealt with. The following paragraph of the document would appear to be an effort to elaborate

the preceding statement a little more, although it seems equally unlikely to provide any hints to the thrust of the reflection to be provided on the areas in question. It does, however, mention multicultural education and equal opportunities as some of the underpinning issues to pervade the study of the areas:

'These areas of interest will be continuously interrelated by reference to underpinning issues and concepts, such as assessment and evaluation, meeting special needs,... multicultural dimension, equal opportunities and the development of the 5-14 programme.' (ibid., 51).

Again, an attempt to define what is understood by 'multicultural education' would be most helpful in the context of the document. Furthermore, the extent to which the 'multicultural' and 'equal opportunities' dimensions did in fact embed the approach to the areas of the programme in question would have to be scrutinised directly in the hand-outs and printed material distributed to students in the professional studies component of the course. An overview of such material seems to suggest, however, that intercultural sensitivity is restricted to the general statement quoted above. In fact, what seems to emerge from the hand-outs and printed material concerning the areas of knowledge in question appears to be an emphasis on the technical aspects of the process of education, with some concerns for the personal development of students mainly through self-evaluative processes, rather than a concerted effort to articulate the reflection to the 'multicultural dimension' and 'equal opportunities' claimed before. What seems to emerge in terms of a wider context is again the framework of educational policies under which schools have to operate, rather than the context of cultural diversity of pupils who come to school.

The printed material concerning management of the curriculum (PGCE Primary course, Professional Studies Programme, [Unit] 5: Managing the Curriculum, Feb. 1994) offers an interesting example. Whilst the first pages provide a description of the Scottish HMI's report on Standards and Quality in Scottish schools, the other pages elaborate on the concepts of 'forward planning', 'reporting' and 'whole school policies', entirely based on the specifications of the SOED (1991) 5-14 curriculum guidelines. Indeed, there seems to be an undertone of viewing the 5-14 recommendations as a reliable guide for the basic statement expressed at the introduction of the unit (ibid. 1), namely: '...[D]eveloping procedures for managing the curriculum effectively is an important task'. For instance, the topic of 'forward planning' is introduced by a sentence claiming that '5-14 provides guidance on curriculum delivery in a number of important areas...' (ibid., 2). Likewise, the theme of 'reporting' is introduced by a statement directly quoted from the 5-14 document, and each paragraph concerning the topic is either opened by or based upon the guidelines in question. Noteworthy is the acritical stance adopted in reference to the 5-14 policies, as well as the abundance of market-oriented 'jargons' underlying the treatment of the topics. For instance, 'forward planning' is defined as 'an important element in any school quality control mechanisms, affording evidence which may be used by the management team when required to give an account of the schools' curricular provision...' (ibid., 3); 'reporting' is presented as an aspect to be 'properly managed' (ibid., 3), the teacher is required to be 'properly organised about collecting accurate information on the child throughout the reporting period' (p.3), and expressions such as 'monitoring policy progress' (ibid., 3) and 'proper account of existing practice and performance' (ibid., 4) set the tone of the whole hand-out in question. No hints are advanced as to what is considered 'proper' in the sentences formulated before, and no mention of the need to take into consideration multicultural concerns in the planning and reporting flagged out is touched

upon in any part of the document. Likewise, not even an attempt at a definition of multicultural education is made. The topics are treated exclusively from the technical and managerial point of view, a far cry from the concept of curricular planning embraced by intercultural thinking (Balzan, 1991, 1994; Grant, 1995; Grant C., 1993; Eggleston, 1993; Mediano, 1983, and so forth).

The printed material referring to 'evaluation' offers another illustration of the point. It is claimed from the outset that '5-14 lays great emphasis on planned classroom assessment...as the basis for many teacher activities' (PGCE Primary Course - Professional Studies Programme, [Unit] 3: Evaluation, 1993, 2). We are also told that the 'SOED is currently sponsoring a nation-wide teacher appraisal initiative...' (ibid.,3), which serves as an introduction to the warning to students that 'the appraisal of your progress ...is thus only the beginning of a career-long process of continuous professional growth for you...' (ibid.,3). The undertone of appraisal as an act of accountability of teachers towards external bodies which monitor their performance seems to be embodied in this last statement, reinforcing a model of teachers as 'mechanical executor of tasks', rather than the autonomous, critical professionals advocated by Grant (1994a). The market-oriented jargon is also abundant, illustrated particularly in the following sentence addressed to student-teachers (ibid., 3): 'You need to read about and study evaluation techniques. Ideally, ... your developing classroom skills should also be appraised by the customers, the pupils'. (customers??...).

The emphasis on the technical dimension of the assessment process taken in isolation from the socio-cultural context where it should occur (Candau, 1991) is also evident in some of the statements provided: they seek a definition of assessment as a 'range of techniques for collecting evidence...' (PGCE-Primary-Professional Studies Programme, [Unit] 3: Evaluation, 1993, 2); evaluation is presented as a 'set of techniques to ask questions about practice with a view to

improving that practice' (ibid., 2) , and an attempt to define appraisal is made as a 'set of techniques... to form judgements about how successful an individual's practice is...' (ibid., 2). At no point in the document are the cultural backgrounds of the pupils considered in the discussion of assessment and evaluation, which seems to enforce the idea that the general statement of intents in which it is claimed that multicultural education is one of the 'underpinning issues' in the areas of knowledge in the professional studies component, as quoted before, remained exclusively at the rhetoric level. It is left open what exactly they mean by multicultural education.

It is interesting to note that even though a substantial part of the hand-out is concerned with the development of self-evaluative skills, in line with the proposed model of reflective practitioner in a phenomenological approach, technical indicators appear to predominate in the direction proposed to the self-evaluation to be undertaken by the student-teachers. This point can be well illustrated in the 'key evaluation questions' deemed as 'appropriate to the full-time class teacher' and suggested as a guidance for the self-evaluation process: (PGCE - Primary Course, Professional Studies Programme, [Unit]3: Evaluation, 1993, 15 - 16):

'Do I make use of systematic methods of collecting information about my current practice that may be helpful? Do I try to keep well-informed about developments in teaching, learning and assessment in schools that have implications for my teaching? Do I make use of a variety of different ways of developing a particular teaching skill (e.g. attending workshops, using training manuals, collaborating with colleagues)? Do I make the best use of my involvement in a scheme of teacher appraisal to consider my development needs? How well do I help colleagues to appraise and develop their classroom practice? Do I regularly review

how I can organise my time and effort to better effect? Do I use a range of useful strategies and techniques to deal with sources of stress effectively? Do I help to create a supportive climate in my school to help colleagues discuss and overcome problems?' (PGCE-Primary Course, Professional Studies Programme, [Unit] 3: Evaluation, 1993, 15-16).

The above questions seem to illustrate the convergence of the reflective practitioner model and the competence based approach to teacher education as effected in the institution in question. The lack of contextualisation of assessment and evaluation in terms of the socio-cultural dimension of the process of education, and the complete absence of intercultural concerns in the questions proposed to student-teachers illustrates the convergence of both models when analysing intercultural perspective in teacher education, visible from the aims and model of teachers up to the content of hand-outs and printed material distributed to student-teachers.

The situation of the professional studies component in the B.Ed. course does not seem to differ substantially from that of the PGCE described above. As commented before, reflective practice from a phenomenological approach and the emphasis on a wider context as exclusively pertaining to educational policies where teaching and learning operate seemed to imbue the thinking of the B.Ed. The silence of intercultural sensitivity in the aims and model of teachers proposed, as well as the view of multicultural education as a 'cross-curricular theme' and a complete lack of definition of what is meant by 'multicultural education' in the first place, conveyed a sense of peripherality of the issue in the teacher education provided, as extracted from the statement of intents of the course in question commented earlier. It remained to be seen the extent to which such peripherality was indeed translated in the hand-outs and

printed material distributed to student-teachers in their professional studies component. Far from attempting to exhaustively analyse the bulk of such material, the following should provide a few illustrations of how important topics in educational theory were (or were not) presented with reference to intercultural sensitivity.

An overview of the programme of professional studies as developed in the B.Ed. course revealed a similar approach to the PGCE course in terms of areas of knowledge to be covered in the course, evidently spanning in a lengthier period of time in the case of B.Ed. (four years, in contrast to one year in the PGCE course). In this sense, year 1 covers what is called 'the child, school, and society', year 2 focuses on 'the curriculum', year 3 is concerned with the area of 'organisation and management' and year 4 covers what is denominated as 'wider professional perspectives'. Similarly to the PGCE case, a scrutiny of the aims as expressed in each of the areas of knowledge in question does not clarify either the theoretical framework or the input from the 'contributory disciplines' (Grant, 1994a) underlying their approach in the course. Since the vague titles of the areas could be lent to any sort of interpretation, it would be expected that the aims would advance some understanding on the perspective in which they were intended to be worked out. In fact, what the aims do provide is a plethora of vague statements, again subject to a wide range of possible interpretations and implementation strategies. Some illustrations may be useful:

'Year 1: The Child, School, and Society'

Aim[s]: To provide a context and theoretical framework to review the wide-ranging and often problematic issues of significance for teaching and learning in primary schools[;] [t]o relate these issues directly to

students' own experiences in school [;] [t]o develop the initial skills necessary for classroom operation involving an activity for one group.' (B.Ed. Primary Education Honours Course, The Course - Feb. 1992, 82).

As it can be noted, although reference to a straight link between the professional studies and the school experience component is made in two of the above aims (to be more fully commented on later in this section, in the analysis of school experience from the PGCE and B.Ed. documents), it is highly unlikely that any idea can be advanced in terms of the theoretical input and the thrust of the reflection to be promoted in the theme proposed (namely: 'the child, school and society'). Rather, an undertone of a 'pragmatic' oriented view on educational theory seems to permeate the statements, in which the applicability of the theoretical themes in the context of the classroom seems to be conveyed, similarly to the criticisms advanced by authors such as Young (1990), Reid (1993) and Cowen (1994), referring to the shift towards more 'practical' issues in the professional studies component in teacher education in the UK, and Carr (1993a, b), referring to the same trend in the context of the SOED (1993) guidelines for teacher training in Scotland, discussed in the second section of the present chapter .

Moving from the aims into the content itself of the professional studies programme in year 1 did not prove to be of substantial help in the pursuit of the theoretical framework in which the area in question (namely: the child, school and society) will be analysed. We are told that term 1 will include school focused units, in which 'multicultural education' is presented as one of the topics which 'might' be included (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 83), alongside others such as: the child in the

classroom, the primary curriculum, the role of the teacher, language and communication, and community/school relationships. Again, no hint of the interpretation given to 'multicultural education' and to other terms such as 'language', and 'community' is offered. As it can be remembered from the theoretical chapters of the present study (namely chapters 1, 2 and 3), the issue of language diversity is an important one when considering intercultural sensibility in education, and the complexity of the factors involved in the very definition of language has been discussed by authors such as Grant and Docherty (1992), Khan (1994), Marks (1976), Canen (1995b), and others. It would therefore be expected that such issues would deserve a further elaboration in the context of the document in question. Furthermore, the fact that such themes 'might' be touched upon, as worded in the document (ibid., 83) would suggest once more that they do not constitute the focus of the professional studies component as worked out in term 1, but rather 'possible' themes to be raised.

Term 2 of year 1 is said to revolve around 'theoretical modules' (ibid., 84), in which four main themes are presented as providing a framework for the 'reflective orientation ...[on] contemporary issues ...from the perspective of the separate theoretical disciplines' (ibid. 84), namely: human nature and the nature of the child; the child, the family and the school; schooling in Scotland; and alternative worlds. Here, an attempt to provide clarification with reference to the inputs of the contributory disciplines to the analysis of the themes could be pinpointed in the statement following the listing of the themes:

'Each [of the themes] lends itself to multi-disciplinary approach. For example, in relation to [the first theme], psychology might deal with possible characterisations of child development, sociology with

processes of socialisation and philosophy with the problematic of human nature and possible associated aims and values. Although [the third theme] may appear localised the issues arising might include, for example, historical or comparative treatment within the United Kingdom context. Similarly, [the fourth theme] might involve wider, even international perspectives' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 84).

As it can be noted, the illustration of the contribution of the disciplines of psychology, sociology and philosophy is advanced, although it might be argued that an undertone of a structural-functionalism perspective seems to pervade the statement (more fully addressed in chapter 2), whereby the notion of harmony in society rather than conflict and inequality prevails. In this sense, it is interesting to point out that sociology is suggested in the above quotation from the B.Ed. document as a means to understand the 'socialisation process' involved in the first theme of the professional studies programme, rather than a tool to 'examine inequality and assist teachers in tackling it in the classroom and schools' (Reid, 1993, 109). Likewise, the titles 'human nature' and 'nature of the child' might suggest a similar approach detected by Grant (1994a, 126) in teacher education in the 1960s, whereby there seemed to be an assumption of 'an unbreakable link between the views of [the three 'isms' - idealism, naturalism and pragmatism] on the Nature of Reality, the Nature of Man (sic), the Nature of the Child, and so on for the nature of the curriculum, teaching methods and so forth'. Apart from the reductionism of such an approach, pointed out by Grant (1994b), the idea seems to be conveyed that education is about understanding these different 'natures', taken in isolation from the cultural and social context where teaching and learning take place. Even though no further clarification is provided with reference to the theoretical framework from the contributory disciplines in question, a statement in the

outline of the programme of the B.Ed.1 professional studies component seems to leave no doubt as to the lack of sensitivity to inequality and intercultural concerns in the treatment of the themes:

' While cross-curricular themes will inevitably arise in the course of ... year [1], as the development of the child is set against the wider contexts of school and society, there is no sustained concerted focus on these.' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 11).

As it has been voiced earlier, since multicultural education is treated as a 'cross-curricular' theme in the context of the B.Ed. documentation, the above statement sets out clearly that the issues raised in the professional studies component in B.Ed. 1 should not be embedded in an intercultural perspective. The lack of articulation between the technical and human dimensions of the process of education from the context where it takes place (Candau, 1991) becomes clear in such a statement, as well as the lack of intercultural sensitivity in the treatment of educational theory as conveyed in the professional studies component in the B.Ed. 1 programme. One is left to wonder in what possible ways the themes 'the child, the school and society' are to be worked out with student-teachers, if issues at the heart of the intercultural perspective such as cognisance of cultural diversity and the interrelationships of social processes which perpetrate educational inequality are left out of the discussions.

Since, as noted earlier, the B.Ed. document of intentions stated that 'cross-curricular themes' would be addressed in year 2 (configuring the separation of intercultural perspective as a separate 'theme' or competency, as commented upon earlier), it would be interesting to proceed to an overview of the B.Ed.2 aims and content of the professional studies component, so as to detect the extent to which the so-called 'cross-curricular theme' of 'multicultural

education' was indeed present at least in the phase where it was intended to be worked out, albeit as a separate issue or competency. As it has been noted before, in year 2 'curriculum' constituted the focus of the professional studies component. The 'introduction of cross-curricular themes' is flagged out (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 12) and it is stated that 'specially designed workshops will provide an integrative focus for a co-operative response to learning difficulties, language and other cross-curricular issues, engaging staff as appropriate from each of the major course components' (ibid., 79)

Although it is not clear what is meant by 'workshops', evidently it seems to be clear enough that an intercultural perspective is not even addressed in the listing of the cross-curricular themes in the above statement, at best being given the benefit of the doubt of being included among the so-called 'other cross-curricular issues'. Even admitting such a possibility, the fact that it should be placed as another 'cross-curricular issue', alongside 'learning difficulties' and 'language' might be symptomatic of the treatment of cultural and linguistic diversity as 'handicaps', in line with misconceptions and assumptions perpetrated in the educational system analysed by authors such as Grant and Docherty (1992), Silva (1992), Troyna and Siraj-Blatchford (1993), Moreira (1992), Canen (1995a) and so forth.

An overview of the B.Ed.2 course aims of the professional studies component would be essential in order to understand the extent to which wider sociological and intercultural concerns would feature in the analysis of the theme 'curriculum':

Aims: to examine the influence and determinants of the curriculum of the primary school; to consider the implications for curriculum design and pedagogical action; to provide the skills necessary for effective classroom operation.' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 89).

Again, the ample scope of the wording of the aims would leave room for any sort of theoretical input. However, a closer scrutiny of one of the hand-outs delivered to B.Ed. 2 student-teachers might clarify some important points concerning the aims of the course:

'Course Aims for Students: ... [e]xplore some of the theoretical and historical background to the construction and delivery of school curricula[;] [e]xamine psychological insights into the learning and thinking processes of primary school children [;] [r]elate this knowledge to current curriculum guidelines and practices in a constructive, but critical manner [;] [a]pply, reflect and expand on this knowledge in work undertaken as a member of the teaching team in a school.' (Learning and the Curriculum: Course Introduction and Outline, B.Ed.2 Professional Studies Programme, 1994, 1).

As it can be noted from the above illustration, the only reference to the recipients of the curriculum - namely, the children - is underlined by a psychological approach. The 'psychological insights into the learning and thinking processes of primary school children' (ibid.) seem to constitute the core of the analysis of curriculum delivery. The fact that cultural and social variables associated with child diversity are not even considered are worth pointing out. Children are referred to by a general term, conveying the

assumption that they all follow the same 'learning and thinking processes', regardless of the context where their upbringing and their education is carried out, or of the influence of teachers' perceptions and other intra-school mechanisms on their learning experiences. The predominance of 'psychology' in the theme in question seems to confirm the trend registered by authors such as Nisbet (1994) and Grant (1994b) in teacher education courses from the 1950s on, when psychology was privileged among the contributory disciplines as a drive to 'make education more "scientific" ' (Grant, 1994b, 127). As argued in the theoretical chapters of the present thesis (namely chapters 1, 2 and 3), the dangers of confining the analysis of children's learning to a psychological component are enhanced insofar as future teachers will be devoid of critical tools to understand the weight of social and cultural determinants in children's achievements. The biases inherent in mental testing due to this shortcoming had been pointed out by authors such as Grant (1994b), and Gillborn (1993). By concentrating future teachers' attention exclusively on the psychological component of learning - which is what the hand-out in question seems to convey - teacher education would be missing the opportunity to raise awareness of cultural diversity and the need to take it into consideration when planning curriculum delivery. Children who underachieve would very likely be regarded by these teachers as lacking in intellectual ability, perpetrating assumptions and misconceptions concerning their cultural diversity, taken as constraints rather than assets, as commented by authors such as Gillborn (1993), Silva (1992), Troyna and Siraj-Blatchford (1993), Canen (1995a), and others.

Apart from the predominance of psychology in the aims expressed in the hand-out in question concerning the theme 'curriculum' to be worked out in B.Ed. 2, another trend registered in such aims is the political context where curriculum operates. The aim of 'relating this [the psychological] knowledge to current

curriculum guidelines...' may reinforce more or less the same pattern detected in the PGCE professional studies component and in the aims of teacher education as expressed in the B.Ed. document commented on before, namely the understanding of a wider context as the political context where teaching and learning operates. Even though a more critical stance seems to be gleaned out from the B.Ed.2 aims (the aim is expressed in terms of relating knowledge to the guidelines in a 'constructive , but critical manner', as quoted above), there still seems to persist an absence of any reference to wider cultural and social variables underlying the process of education. A 'systemic' approach defined by Candau (1981) as the understanding of teaching and learning against the apparatus of the laws and guidelines regulating it seems again to be another predominant trend alongside psychology, in the educational theory delivered in the professional studies component, as expressed in the B.Ed.2 aims. The application and reflection on 'this knowledge' in schools may reinforce the conservative nature of the reflection fostered in the reflective practitioner model conveyed by the B.Ed. documentation, and give hints to the same approach underlying the school experience component undertaken (to be commented on later in the present section). As it was noted previously, such reflection would seem to be geared towards the psychological, human dimension of the process of education, contextualised against the educational policies informing it. Even though admitting that the 'theoretical and historical background to the construction and delivery of school curricula' - as expressed in the first aim quoted earlier from the B.Ed.2 document concerning the professional studies component - might have the potential of being worked out in an intercultural approach, it seems difficult to realise how it could be done when children's learning is considered exclusively against psychological variables and political context.

A further scrutiny of the content of the modules to be developed in the B.Ed.2 professional studies component seems to corroborate even further the

peripheral role of the so-called 'cross-curricular theme' of 'multicultural education' supposedly to be focused on during that academic year, and the emphasis on psychology and educational policies in the treatment of the theme 'curriculum':

'This programme begins (module 1) by examining how children learn and moves (module 2) to a consideration of the pedagogical implications, Determinants and influences on pedagogy are analysed (module 3), and the rationale for and means of monitoring the effectiveness of the curriculum in terms of pupil learning (module 4) lead to specific, practical applications relating to block school experience (module 5). The implications of putting policy in practice (module 5) are reviewed in the light of the students own experience during school placement.' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 91).

Although the links professional studies and school experience will be analysed later on in the present section, it is important to note that, in terms of intercultural sensitivity, the above statement leaves a considerable gap, enforcing once more the psychological dimensions of 'how children learn' and of educational policies, 'the implications of putting policy in practice' (ibid., 91). The following page of the document elaborates on the 'issues for consideration within the modules' (ibid., 92), and it is relevant to note that the only time multicultural education is cited is under the heading of the unit of 'teaching and learning', worded as 'gender, multicultural and other issues' (ibid. 92). Again, no definition of what multicultural education means is given, and the fact that it is mentioned alongside 'gender' seems to contradict its broad sense as embracing anti-racist, anti-sexist, anti-cultural stereotyping, and so forth, as proposed by authors such as Grant (1995) and Arshad (1993). Apart from

that, it is important to note that multicultural education is cited amongst innumerable other headings, in which psychological and technical expressions (alongside a framework of educational policies) predominate. In fact, some of the topics featured in the programme illustrate this point. The first unit - 'Learning and the Primary School Child' has the following topics: 'theoretical approaches to cognitive development; intelligence, motivation and learning; language and learning; self-esteem and achievement.' (ibid., 92). The predominance of psychology and the lack of contextualisation of the 'child' seems evident in the topic in question. The second unit - 'teaching and learning' - seems to be the one where the 'cross-curricular' theme of multicultural education is intended to be touched upon, as it can be perceived in the topics provided: 'strategies and expectations; curriculum differentiation; relationships; gender, multicultural and other issues; technology and learning.' (ibid., 92). It is noteworthy again that multicultural education is mentioned alongside 'other issues', as well as the total lack of any attempt to define it in the context of the document, from the model and aims to the programme of professional studies itself. Also noteworthy the fact that in no other point of the programme of professional studies in B.Ed. 2 is multicultural education cited again, which seems to indicate once more the peripheral role it assumes. One could risk to argue that it would seem likely that multicultural education would at best be worked out in discreet moments during the course, in what Lynch (1986) calls an 'ad-hoc' approach, commented on in chapter 2 of the present thesis. An overview of the other units of the programme seems again to corroborate the complete absence of intercultural concerns and the predominance of psychology and a technical approach to teaching and learning, against the framework of educational policies taken as the context within which teaching and learning takes place. Unit 3 - designated as 'influences on curriculum design', for instance, has the following topics: 'knowledge and curriculum planning; analysis of "official" curriculum statements; curriculum planning

models; issues in planning and analysing curriculum at school level.' [Unit] 4 is presented under the heading 'assessment and evaluation'; and the topics are: 'nature and purpose of assessment; record-keeping and reporting; methodological issues in evaluation; conducting evaluation; self-evaluation for professional development.' The predominance of technical aspects of evaluation seems to be expressed in this unit in the emphasis on 'methodological issues' and on the aspects of 'record-keeping and reporting', along the same lines as detected in the way such issues were presented in the PGCE professional studies hand-out (commented on earlier in this section). Likewise, the 'self-evaluation' topic seems to be in line with the reflective practitioner model of teachers in a phenomenological approach as gleaned throughout the statement of intents of the B.Ed. course. At this point, before proceeding to the content of the other units and topics, it would be interesting to have an overview of one of the hand-outs which touches upon evaluation. The lack of intercultural sensitivity in the approach to the theme is expressed in the content of the hand-out distributed to B.Ed. 2 student-teachers, similarly to the approach detected in the PGCE hand-out concerning the same topic, which was analysed previously in the present section. The B.Ed. 2 hand-out in question refers to the unit called 'learning and ability'. (B.Ed. 2 Professional Studies, Course Unit 2: Learning and Ability, 1993). The introduction of the hand-out states that, whilst the first part deals with 'meaningful and rote' learning, relating them to 'two distinctive teaching methods, the expository and discovery', the second part engages student-teachers in the process of self-evaluation and self-awareness inherent to the phenomenological approach, this time in relation to the issues discussed in the first part of the hand-out, namely: 'it asks you [the student-teacher] to evaluate your own learning habits and how they are influenced by your current course'. It is stated that '[i]n so doing, it is hoped you will become more aware of the strategies you promote and contexts that you create for learning in the classroom' (ibid., 3). The third part is

presented as dealing more directly with evaluation of learning, and here the influence of psychology in defining variables to be considered in the evaluation process is remarkable. The introduction of the hand-out offers the necessary illustration to confirm the point:

'The final part of the unit begins an examination... of what is often seen as perhaps the most significant factor in accounting for differences in learning, that of intelligence or ability i.e. a common sense notion is that different levels of intelligence can explain variations in learning performance. The section... will look at psychologists' and teachers' attempts to measure intelligence by means such as tests, and both the positive information provided and inherent shortcomings in these methods' (ibid., 3).

As can be noted, a critical stance seems to be advanced in terms of analysis of advantages and shortcomings of mental tests. However, a further scrutiny of the hand-out provided shows that even though the works of Mackintosh and Maskie-Taylor and their 'contribution to the Swann report' (ibid., 61) is mentioned, alongside with the ideas that 'we would be unwise to accept the view that there are proven differences in ability between racial groups per se', and that 'many of the ethnic-minority children [who underachieved in the mental tests] were recent immigrants' (ibid., 61), no critical position is advanced in the paper. In fact, these pieces of information are listed and quoted, but no further comment is advanced from those who elaborated the hand-out. In comparison to the whole of the hand-out, which comprises 68 pages, these pieces of information concerning bias inherent to mental tests and their effects on perceptions associated with ethnic minority groups occupy solely one paragraph on page 61, and no further reference to them is made. The following paragraph deals with the 'usefulness' of the tests, stating that

even though some may question it, '...it is arguable that this move away from IQ type assessments has been made at the expense of clear analyses of the child's relevant abilities' (ibid., 62), thus steering away from the intercultural concerns as expressed before and focusing on the 'advantages' of mental tests. The conclusions of the hand-out require student-teachers to 'reflect' upon certain questions concerning mental tests. It is noteworthy that not one of them seems to require reasoning on the intercultural 'bias' of mental tests as expressed in that paragraph in the hand-out. Rather, the questions guiding student-teachers seem to refer basically to the issues of reliability of mental tests, and on distinction of terms such as attainment and ability, as it can be illustrated as follows: '

'Can teachers effectively measure the ability of their pupil?... Would it be better to talk of abilities rather than intelligence or ability? Do teachers need to assess "ability" at all? Is there a vital distinction to be made between attainment and ability? Is "grouping by ability" in classrooms a misnomer? Is the attempt to apportion percentages to heredity and environment in the make up of intelligence necessarily sterile?' (ibid., 64).

Evidently, it should be pointed out that some of the questions provided could potentially be worked out in an intercultural perspective, such as the one related to the 'grouping by ability' one. However, by the thrust of the hand-out as a whole, which hardly touches on the biases of mental tests, and by the last paragraph of the conclusions, which offer 'curriculum based assessment' underlying the 5-14 curriculum programme as one of the alternatives to the evaluation of children away from the mental tests, it could be argued that the wider socio-cultural variables pervading teaching and learning are not the object of concern in the topic of evaluation. The concluding sentence of the hand-out seems to set unequivocally the psychological tone of the topic:

'Furthermore [apart from the 5-14 programme], there has been extensive work in cognitive psychology in the development of thinking and reasoning skills as "general abilities" that will be considered in unit 4' (ibid., 64).

In this sense, the message conveyed seems to be that psychological considerations, together with the alternative assessment criteria suggested by educational policies, constitute the core of the professional studies component dealing with the issue of assessment and evaluation in the B.Ed. 2 programme.

Even though a somewhat more critical narrative than in the PGCE case seems to be present in the B.Ed.2 hand-outs such as the one analysed above and in the one referring to assessment in the 5-14 guidelines, in as much as student-teachers are required to interact with the hand-out answering questions and reflecting critically on the statements, the direction of the reflection proposed does not reach the critical, intercultural perspective advocated in chapters 1, 2 and 3 of the present study. At no point are cultural diversity, educational inequality and its determinants discussed. Likewise, no instrumental ideas are advanced as to possible ways by which such issues might be incorporated into teachers' pedagogical practice, so as to activate each and every pupil's potential in the scope of teaching and learning.

The last units proposed in the programme of professional studies in B.Ed.2 seem to particularly emphasise the educational policies in the analysis of teaching and learning and of the school experience of student-teachers, as it can be noted below:

'[unit] 5: the management of learning' (B.Ed. Primary Education Honours Course - The Course, February 1992, 92). [Topics]: 'planning programmes; documenting planning; strategies for implementation; working with groups; curriculum coherence; classroom management and control.'. [Unit] 6: 'Policy into Practice?' with the topics of: 'review of school experience; emergent issues (e.g. links with parents, gender); relationship of theoretical background ...to school experience.' (ibid., 92).

It seems important to stress that the analysis of the B.Ed. 2 programme and the illustrations of the hand-outs provided could not exhaust the process as it was done in the course carried out in the institution. However, considering that such was the year in which multicultural education was flagged out as a 'topic' to be focused upon, the overview of the documentation provided might seem to give clear indications that such issue was, at best, touched upon discreetly, rather than representing an axe around which pedagogical strategies and curricular concerns should revolve, as proposed by authors more interculturally oriented such as Grant (1995), Tomlinson (1990), Verma (1993a, b), Moreira (1992), Popkewitz (1994), and others.

The fact that a critical approach is not even mentioned as a paradigm to analyse school and society in one of the hand-outs provided seems to be decisive in the contention that the professional studies course as presented in the B.Ed. documentation was imbued by the same conservative approach to teaching and learning as the PGCE course, failing to raise student-teachers' awareness to the role of wider socio-cultural variables in pupils' attainments in schools, and their potential role as teachers to translate that awareness in pedagogical actions which take cultural diversity into account. The hand-out referred to before offers a 'framework of ideologies' liable to pervade curriculum design, in the

form of a table in which the headings are: 'romanticism', 'classical humanism', 'liberal humanism' and 'instrumentalism' (B.Ed.2 Professional Studies, Course Unit one: Curriculum Foundations, Perspective and Models, 1993, 16). The absence of 'critical theory' or other sociological theories focusing on 'conflict' rather than 'harmony' in society is noteworthy. It could be argued that, by failing to address to student-teachers a spectrum of paradigms which put into relief those factors underlying inequality in society and possible paths feasible to be taken in the educational sphere to overcome it, the B.Ed. 2 course is committing itself from the very start to a structural-functionalism approach to education, as elaborated in chapter 2. Even though a small paragraph in the hand-out sets out the idea that curriculum centralisation might be regarded as a form of imposing dominant values and culture 'on large sections of the community' (ibid., 40), such as ethnic minorities and children from underprivileged backgrounds, such an idea is left undeveloped, presented as 'food for thought' for student-teachers to work out 'how convincing ...these arguments against central control of a common curriculum [are]' and decide 'which [arguments] are strongest, which weakest, and why?' (ibid., 40). In this sense, even though the issue of cultural diversity is brought up with reference to the analysis of centralisation moves to the curriculum, it could be argued that the reduction of the subject to that sphere of criticism would not be enough to bring home the importance of forging teachers' practice which takes into account cultural diversity in their everyday actions. Coupled with the limited 'ideological frameworks' offered in the table cited before, it could be argued that such an approach would therefore be reducing the view of education to its internal components of technical and human dimensions, as expressed by Candau (1991), failing to heighten awareness of future teachers to the socio-political variables which perpetrate inequality. It would be providing educational theory in which the notions of class, gender, race and cultural backgrounds would, at best, be analysed superficially, dissociated from

a deeper analysis of the determinants of inequality and the actual ways it may be perpetrated and/or attempted to be changed by teachers' actions in school, as argued in chapter 3 of the present thesis.

If such a lack of intercultural sensitivity and critical awareness of the articulation of technical, human and contextual dimensions of the process of education was pinpointed in the B.Ed. 2 professional studies programme, which supposedly was the period chosen to focus on the so-called 'cross-curricular' theme of multicultural education, it is not surprising that the same trend has been pinpointed in B.Ed.3 and B.Ed.4 professional studies programmes.

In fact, the B.Ed.3 professional studies component revolves around the theme 'organisation and management', highly underlined by efficiency and market oriented terminology, as the aims express:

'Aims: To analyse school organisation and classroom management practices and their impact on school effectiveness[;] [t]o relate this analysis to their own preparations for the various school experiences they will undertake[;] [t]o examine the relationship between the policy contexts of the school system and the participants in the processes of primary education[;] [t]o provide opportunities to gain insights about research[;] [t]o support students in the systematic collection of information about classroom processes and its subsequent analysis and reporting.' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 96).

As can be noted, the emphasis upon school policies and management seems to be particularly exacerbated in the B.Ed. 3, in which it is stated that an intention

is 'to examine the locus of decision-making in the educational system and in particular to point up the issue of accountability' (ibid., 96). The statement goes on to stress that issues such as 'the complex interplay of policy agents at national, local and school levels will be considered, as will its impact on the work of children and teachers...' (ibid., 96). The fact that such a political context seems to be understood as a synonym for 'wider context' of education is clear in the statement referring to what the B.Ed. 3 achieves in the overall context of the B.Ed. course, as illustrated as follows: 'Year 3 examined the inter-connectedness of teaching and schooling processes with the larger society' (ibid.; 103). Evidently, the above overview of the content of the B.Ed.3 professional studies component leaves serious doubts as to the extent to which such 'inter-connectedness' could have possibly been made, suggesting rather a reduction of societal variables to the political context of education, as argued previously.

Moving on to B.Ed.4, a somewhat broader theme would seem to offer a greater potential for critical, intercultural approaches in the professional studies component. In fact, the theme 'wider professional perspectives' (around which B.Ed.4 professional studies programme revolves) could well embrace issues of educational (in)equality, focusing on the role of teachers in acknowledging cultural diversity and working towards achieving every pupil's potential, as advised by authors such as Freire (1982), Moreira (1992), Verma (1993a, b), and others. By looking at the proposed aims, little could be advanced in terms of the direction given to the theme in question. Such aims are: '[t]o develop in the students the attitudes and skills necessary for taking full responsibility for a whole-class of primary school children for an extended period and for beginning to undertake a full professional role[;] [t]o encourage students individually and collectively, to subject their professional beliefs and assumptions as they have now emerged to deeper and more systematic

scrutiny.' (ibid., 103). One could ask: what do expressions such as 'undertake a full professional role', and 'subject [one's] professional beliefs and assumptions ...to deeper and more systematic scrutiny' mean? The paragraphs referring to the main elements to be addressed in the course (namely: 'exploring students' thinking'; 'the teacher and other professionals'; and 'contemporary professional concerns and international dimensions') do not help in the clarification sought. One is told that 'exploring students' thinking' will 'encourage students to reflect on the competing and conflicting values, goals, purposes and interests which comprise the professional enterprise of teaching in which they will be engaged in term 2 [the extended block school experience]'. What does it mean exactly? What is the theoretical framework informing the reflection fostered and how is it translated into pedagogical actions in the professional studies tutorials? Evidently, as argued throughout the present thesis, the importance of clarifying theoretical frameworks and defining terms (such as 'professional role', and 'professional beliefs') as employed in course aims and objectives seems paramount in order to extract the perspective in which they are to be worked out. As it can be noted, such does not seem to occur in the documentation provided by the institution. In the case of B.Ed.4, the need to scrutinise the content of professional studies would again follow the drive to understand what exactly is meant by the expressions mentioned in the proposed aims, and extract the extent to which the potential for critical awareness and intercultural perspective embedded in them is in fact activated in the course content.

Battling through another set of general statements which could mean anything at all, such scrutiny would painfully try to pinpoint objective ideas which would clarify the thrust of reflection provided in the B.Ed. 4 programme of professional studies. In this struggle, one statement in particular seems to indicate that again the reflection fostered does not go beyond the human and technical dimensions of teaching and learning , and that the context against

which they are discussed is the legal framework pinpointed throughout the analysis done so far in the present section. Such an idea is explicated in the statements referring to the other two areas to be addressed in the course, namely: 'the teacher and other professionals', and 'contemporary professional concerns and international dimensions'. Referring to the first one, it is stated that 'students will be afforded an opportunity to engage in critical and constructive dialogue with professionals and others concerned with the care of children in school and community' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 104). So far, general statements again. However, the next sentence provides the vital clue to support our initial contention referring to the reduction of wider context to political context in the scope of the course proposed in the documentation provided. Such sentence reads as follows: 'This [critical and constructive dialogue above mentioned] **will be contextualised within the legal framework** (researcher's emphasis) relating to children and education and the rights and duties of the main participants'. It would appear that such a statement leaves little doubt to the scope of the reflection proposed, and to the fact that such reflection is far from promoting critical awareness to wider socio-cultural variables involved in education and educational inequality.

Interestingly enough, the obsession with the legal framework spills over even to the promising theme of 'contemporary professional concerns and international dimensions' proposed. In this case, even though it is claimed that student-teachers will be encouraged to 'examine aspects of educational provision further of Scotland which might illuminate their own experience' (ibid., 104), and that ' a **brief** (emphasis in the original) review of international issues will provide "core" activities' from which a particular 'topic' could be explored by them, the examples provided for such topics leave little doubt as to the thrust of the reflection provided of the theme in question. Such examples are worded as follows: 'Although it would be inappropriate to identify specific topics for

future study, two current examples might be School Boards and parental involvement and National curriculum and assessment policies.' (ibid., 105). One might ask if these are indeed well suited examples for a theme supposedly geared to 'international dimensions'. It would seem that comparative and international studies as proposed by comparative educators would be more feasible as examples of such a dimension in the context of the programme in question.

Even though the illustrations provided in the professional studies programmes of both the PGCE and B.Ed. courses should be understood as such (a full analysis of materials and hand-outs would be necessary though impractical both in terms of space and available time in the scope of the present thesis), some insights could be drawn from their analysis. Together with the considerations referring to the model of teachers adopted and analysed in the present section, they might help in casting a light on the perceived thrust of reflection provided in the educational theory as delivered in the professional studies component in the institution in question. Such considerations might be summarised in a few points, some of them already touched upon in the course of the analysis undertaken. First of all, it is important to point out that, even though a more critical stance is felt in the documentation referring to the professional studies component in the B.Ed. case, as argued previously, a basic pattern underlying both the B.Ed. and PGCE professional studies approach as detected in the documentation analysed could be pinpointed. Such a basic pattern can be very simplistically defined in its main characteristics, namely: the emphasis on psychology in the understanding of children's learning (therefore considering children as a uniform entity rather than attempting to distinguish cultural diversity and socio-cultural variables underlying their learning process); the stressing of technical aspects of pedagogical themes such as planning and evaluation (emphasis on techniques and operational definitions, rather than

linking such aspects to the context of pupils and their cultural diversity which should inform the very essence of the planning and evaluation proposed); the contextualisation of pedagogy and children's learning predominantly against the educational policies, understood as equivalent to 'wider, societal context' ; and finally, the fostering of reflective practice by means of the development of self-evaluation skills in student-teachers, geared predominantly towards the technical and human dimensions of education (i.e., students' evaluation of their teaching styles and competencies), rather than a move towards critical reflection on the 'why' and 'whom' questions of education, as suggested by authors such as Grant (1994b). A common ground between the phenomenological and the competence-based models of teachers represented by the silence of the contextual variables of education and a lack of intercultural sensitivity seemed to be corroborated in the professional studies documentation of both B.Ed. and PGCE courses, underpinning the approach to educational theory as delivered in both courses. Since the analysis and reflection on the school experience component would appear to be directly linked to the theoretical input of the professional studies component, it could be suggested that the pattern delineated previously would be very likely to underlie the reflection fostered in the school experience of student-teachers.

In fact, in the case of the B.Ed. course, the link between the school experience and the professional studies components of the course is made explicit in the aims expressed throughout the programme of the B.Ed. professional studies, and some illustrations have been provided earlier in this section when analysing that programme in years 1, 2, 3 and 4. Elaborating more on the theory-practice link as envisaged in the documentation between both phases in the B.Ed. course, it is important to perceive that some statements would seem to convey a dichotomised relationship to theory and practice (Fávero, 1992) commented on in chapter 2, whereby theory would precede and inform practice, but not

vice-versa. Others, however, would address the relationship as an articulated one, whereby both theory and practice would feed into each other in the reflection promoted. In this sense, professional studies is sometimes called the element which should 'equip the students with the appropriate theoretical background which underpins the practice of primary education' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 78), suggesting theory as an a-prioristic component informing practice, similarly to the approach expressed in the SOED (1993) guidelines for teacher training commented on in the last section. The same dichotomised approach (Fávero, 1992) underpins other statements referring to the link between professional studies and school experience in the B.Ed. programme, such as:

' The purpose of this serial school experience is to give students an opportunity in the classroom to implement some of the curricular knowledge and skills that are being developed in the first two years of the course.' (B.Ed. Primary Education Honours Course - The Course, 1992, 112)'.

' School Experience will be ...the locus for...the integration of the theory introduced and developed in the Professional Studies and Curriculum components [;] [t]he practice of this theory in the primary school [;] the practical experience in school placement providing a context for the focus of the course.' (ibid., 107).

As commented on before, whilst such statements convey the notion that the theory provided in the professional studies and/or other curricular components of the course would be 'applied' in classroom situations, with little room for challenging or altering theoretical issues when confronted with the practice, other statements seem to go beyond such a 'one-way' approach. These

statements attest to the articulation of theory and practice, by emphasising the role of school experience as context and focus for the reflective practice promoted. However, in line with the reflective practitioner model underpinned by a phenomenological approach, such articulation seems to be effected in terms of reflection on the immediate practice provided in the school experience component, in the interpretation and construction of meaning from the 'practicum experiences' (Hoover, 1994). Illuminated by the theoretical input provided by the professional studies component, such reflection is geared towards the topics focused there, particularly concentrating on student-teachers' development of classroom skills or competencies and self-evaluation skills with reference to these competencies and teaching styles.

Some illustrations may be useful to clarify the point:

'The block school experience will allow the students to identify potential strengths and weaknesses and to develop their ability to relate to young children and to manage the resources of the class.' (ibid., 111).

'Through observation of the work in the classroom the student will be helped to grow in understanding of the teacher's role developing a greater awareness of the relationship between teacher and pupil.' (ibid., 111).

'In looking at the nursery school programme, the student will ...be expected to consider such aspects as working with parents, inter-professional links and the nursery/primary interface' (ibid., 116).

'...[A]s the development towards the reality of teaching and towards enhancing their reflective potential, students will be expected towards

the end of this block to experiment with the recording of their planning/implementation/evaluation cycle.'

'During this final block school experience the students will be expected to display a fully professional approach in undertaking the extended teachers' role in which the students' professional practice is fully informed by understanding of accountability and self-evaluation' (ibid., 118).

As the deciphering of the rhetoric of the above illustrations may suggest, an emphasis on students' immediate practice and reflection upon that practice in terms of its human and technical dimensions (Candau, 1991) seems to prevail, informed by the phenomenological approach enhancing self-evaluation skills geared towards efficiency of competencies and relationships established in the classroom. The incorporation of wider socio-cultural variables underlying any teaching and learning situation does not seem to prevail in the reflection envisaged, as it would be expected in more critically, interculturally oriented teacher education, proposed by authors such as Candau (1991), Grant (1995); Eggleston, (1993); Moreira, (1992); Verma, (1993); Popkewitz, (1994), and so forth. The only time intercultural perspective is touched upon is in the outline of the school experience in year 2, where it is stated that '...all students should be able to discuss the ways in which they have taken into account such generic issues as multicultural education, anti-racist education, gender education and equal opportunities.' (ibid. 113). In this sentence, the separation of the term multicultural education from anti-racist and gender education and equal opportunities undoubtedly points to a view of multicultural education in a narrow sense, in opposition to the ideas expressed by authors such as Grant (1995), Arshad (1993), Lynch (1986) which do not conceive the concept of multicultural education which does not include those other perspectives in its

very concept. Apart from that, the term 'generic issues' seems to leave no doubt as to the peripheral role of intercultural sensitivity in the school experience proposed. The fact that such an issue is touched upon in year 2 is directly linked to the professional studies component of that year, which, as it may be recalled, was presented as the period in which the 'cross-curricular' theme of 'multicultural education' was supposed to be worked out. As it may also be recalled, the approach to multicultural education as evidenced in the B.Ed. professional studies documentation was at best superficial, characterising an 'ad-hoc' approach commented on by authors such as Grant, C. (1993) and Lynch (1986). Even though it is ascertained that 'this will be an element of all future school experiences' (B.Ed. Primary Education Honours Course - The Course, Feb. 1992, 113), the lack of specification of the concrete ways in which the reflection on these issues will occur, coupled with the fact that such is defined as a 'general issue' (it does not figure in any other statement concerning the reflective practice to be promoted in the school experience component) leaves doubts as to the role it is to be given in the real life course in question. Such an idea may be further enhanced by the fact that the focus for reflection on school experience is given by the theme worked out in the professional studies component, as perceived in the statement referring to B.Ed. 2 school experience:

'...this block school experience [aims] ...to further the development of a reflective professional practitioner within the context of the overall theme of "curriculum"...' *ibid.*, 113).

In this sense, it seems feasible to infer that the pattern outlined in the approach to educational theory and the extent to which intercultural sensitivity permeated it in the professional studies component analysed earlier is likely to

inform the reflection on the school experience component of the course analysed.

It is interesting to note that the B.Ed. 4 school experience remit would seem at first glance to break the pattern, by dedicating its last page to attempts at definition of multicultural education and an interesting checklist for consideration in pedagogical actions permeated by intercultural concerns. Multicultural education is defined on that page as:

'... a broadening of the education provision for all [emphasis in the original] pupils across the whole curriculum so that our education system reflects the multicultural society in which we now live[;]a "whole school" ethos i.e. involves everyone (emphasis in the original) within a school, pupils, teaching staff and non-teaching staff. it involves every aspect of the school's activities curricular, extra-curricular, even the decor of the school. It starts as soon as children begin their education[;] it is ...for combating racism and is therefore particularly relevant for white children where ignorance can lead to unacceptable prejudices, and that these can lead to unintentional as well as conscious racism[;] it is NOT(capitals in the original) simply a study of "other" religions in an RE. class NOR (capitals in the original) is it simply a sampling of "strange" foods in a Home Economics class[;] it is NOT (capitals in the original) extra English classes for ethnic minority children or anything geared solely towards their needs[;] BUT (capitals in the original) it does include all of these things[;] it is NOT (capitals in the original) a subject in its own right to be added to school curriculum.'

(B.Ed. 4 - Remit for Block School Experience 1993/1994).

The checklist provided would seem to go some way towards elaborating on practical indicators whereby student-teachers could assess whether their practice was indeed imbued by multicultural concerns, and is worth quoting:

'The purpose of this list is to focus the attention of students on the wide range of characteristics of positive [sic] multicultural education. They are starting points for consideration rather than for judgement; for exploration rather than conclusion...Does your centre of interest introduce and develop skills and concepts necessary to prepare children to live in our multicultural society? Does your centre of interest introduce the children to varying social, religious and cultural backgrounds? ... Does your centre of interest allow you to explore and discuss prejudice against people and bias in teaching material?... Do you try to avoid ethnocentrism, i.e. do you try to show things from the point of view of the people from other cultures? ... Do you use any P.E games, dance or music which are used in other countries? ... Do you have any conscious strategies to cope with the problems of any children who have an emotionally inadequate response to race? ... Does the school have a multicultural policy or is it attempting to introduce multicultural elements?' (B.Ed.4 Remit for Block School Experience, 1993/1994).

It might be argued from the definitions and questions proposed that, if in fact they were to imbue curricular and professional studies components and reflection on observation and planning and implementation of school experience components, a great potential for intercultural sensitivity could be pinpointed.

However, the fact that such statements appear in the very last page of a school experience remit and do not figure in any of the curricular studies considerations in the scope of this remit is intriguing, to say the least. In fact, a closer look at the document in question seems to convey once more the idea that multicultural education is peripheral to the model of teachers adopted, as an 'appendix' rather than an axis around which teaching and learning issues should be considered. One piece of evidence can be pinpointed in the assessment criteria for the school experience component, expressed as follows:

'...The effectiveness of the format and the extent to which [your professional record] conveys to your tutor, the quality of the planning; assessment; and evaluation of programmes of work[;]...[t]he extent to which both the work undertaken and the methodologies selected were suited to the range of abilities of the children[;] ...[t]he degree to which you have demonstrated competency in curriculum planning over an extended period.' (ibid., 1).

As it can be perceived, the reference to children is related to their 'abilities' and the extent to which student-teachers take such factors into consideration, with no reference to any of the multicultural indicators suggested in the 'checklist' provided at the end of the remit. The separateness of the multicultural issues from the main considerations involving school experience as it is conveyed in the present remit is again reinforced in what is called 'aspects [the student-teacher] should familiarise [him or herself] with' (ibid., 3), listed as follows:

'aspects of organisation within the school...; policy documents of the school; the school in relation to its local environment (communication with parents, other agencies, catchment area etc.); the school in its

wider environment (communication with Region, policy documents of Region etc.)' (ibid., 3).

As it can again be perceived, context in terms of educational policies as expressed in documents of the school is particularly emphasised, and no intercultural concerns appear among the aspects student-teachers should 'familiarise with', such as ethnic composition of the intake, and ways cultural diversity is integrated into curriculum and pedagogy of the school.

Page 4 of the referred document shows clearly the predominance of technical skills and a psychological approach to teaching and learning in the school experience component, with indicators of the B.Ed.4 'level of development in teaching' (ibid., 4) translated into expressions which convey a lack of contextualisation of curriculum and pedagogy as developed in the course. 'Selecting aims and objectives', for instance, is translated in terms of 'select and express aims and objectives appropriate to the various stages of pupil development, across all curricular areas' (ibid., 4). Again, 'pupil development' is taken as an abstract concept, without consideration to the cultural and social backgrounds of the pupils in question, as suggested by more interculturally oriented authors such as Siraj-Blatchford (1993), Moreira (1992) and Balzan (1994), when referring to planning and implementation of classes. In 'professional qualities', the core of the reflective practitioner in a phenomenological approach is evidenced, in the statement which reads as 'display evidence of a strong commitment to ongoing professional self-development, within a reflective framework'. The total absence of intercultural concerns in the indicators proposed suggests that such a dimension is far from being an integral part of the reflective framework in question.

In this sense, one could venture to advance the argument that even though the potential for working school experience in BEd.4 in an intercultural perspective is present as conveyed in the last page of the remit, the absence of a consistent integration of the aspects pinpointed there and the aims and assessment criteria evidenced throughout the document seems to attest again to the peripheral role of intercultural perspective in the reflection on school experience fostered.

Trying to extract the thrust of the reflection promoted in the PGCE school experience component would prove to be another struggle among the jungle of general statements and rhetoric, detected previously in the statement of aims and model of teachers and in the professional studies component of the course.

Similar to the B.Ed. documentation commented on previously, the PGCE approach to theory and practice as expressed in the statements referring to the school experience component seems to be defined at times as a dichotomised approach (Fávero, 1991), with school experience viewed as a context for application of a-prioristic theoretical concepts; at other times, however, it is viewed from a more dialectical approach, informing and being informed by theory. However, also similar to the B.Ed. trend and in line with the phenomenological approach to competence pinpointed in both courses, such dialectical articulation revolves around the immediate experience of student-teachers in the placement school, focusing on competencies and relationships in the classroom and the development of self-evaluative skills with reference to these aspects, rather than incorporating reflection on the wider socio-cultural variables underlying teaching and learning. In this sense, little potential for transformation or change seems to emerge from the reflection, as would be expected from a dialectical approach to theory and practice in more critical,

intercultural approaches, such as explained by Quantz (1992). Some illustrations may be useful :

'During the initial induction period [of school experience] students will be introduced to the self-reflective approaches the course wishes to develop from the earlier stages, and will provide them with an initial overview of the primary school, the classroom...and the learning and teaching of the young child within and across those stages.' (PGCE-Primary Education - School Experience: Placement Information and Guide, Session 1993-1994, 9).

' During [the period after the induction one], the consciously reflective approach to planning will be stressed and the competencies initially focused upon in the induction period will be given greater emphasis, particularly with regard to understanding strategies for effective planning, taking account of differentiation needs, management of resources and the importance of monitoring practice' (ibid., 9).

'...[A]s they come to their final **4 week placement in school 3** (bold in the original), the demands upon them to take into account the whole school environment, its relation to e.g. national and regional policies and to its community will be considerable. The degree of reflectiveness and consistent evaluation expected of the student will be considerable...' (ibid., 11-12)

'Through the course process outlined above, it is intended that students should emerge from the course with a wide range of initial competencies, a comprehensive perspective on primary education and its place in the educational continuum, and prepared for the probationary period, equipped with a self-reflective attitude that will facilitate the continual learning that will be part of their on-going professional development' (ibid., 12).

As it can be grasped from the above illustrations, a similar pattern detected in the professional studies component explained earlier in this section seems to permeate the school experience component. The articulation of professional studies - school experience revolves around the self-reflective approach geared towards the competencies introduced by the competency model in the SOED Guidelines, and in the self-evaluative approach enhanced in the phenomenological perspective, amalgamated and informing the reflection on the school experience component. Such dimensions are contextualised against 'national and regional policies', and no specification of intercultural concerns surfaces apart from a brief mention of the school 'community' and of children's 'differentiation needs', which in themselves cannot be said to necessarily include intercultural awareness. The dialectical approach to theory and practice through the liaison between professional studies and school experience is again underpinned by the phenomenological approach focused on praxis coming from reflection on immediate experience, rather than contextualising such experience in the wider socio-cultural context with views to equality and transformation (Quantz, 1992).

Such an approach and lack of contextualisation of children in terms of their wider social and cultural diversity can also be pinpointed in some of the hand-outs concerning school experience. One illustration can be made of the aspects required to be observed by student-teachers in their serial experience, where again the 'child' to be observed is taken exclusively from the point of view of the classroom experience, rather than put against the social and cultural context that he comes from. Some illustrations can be made at this point:

'During this activity [observing the child in a small group learning situation], pay particular attention to: ...what the child does[;] what the child learns [;]

what you do in relation to this child [;] what you learn.' (PGCE Primary Education School Experience Record - Block School Experience Term 1 - School 1, 1993, 20).

' This time...concentrate on those factors which helped or hindered the target's learning during those 10 minutes. The following pointers may help to begin: time of day[;] weather[;] level of noise in the room[;] seating arrangements[;] companions[;] availability of equipment[;] nature of preparation for the task[;] interruptions.' (ibid., 25)

As it can be perceived from the above illustrations, the cultural and social backgrounds of pupils and the adequacy of teachers' pedagogical actions with reference to these are not considered among the aspects which could potentially 'help' or 'hinder' the process of learning, as would be expected in more critically, interculturally-oriented teacher education, such as suggested by authors such as Grant (1994a,c; 1995), Grant, C. (1993), Verma (1993a,b), and so forth. In this sense, the potential inherent in the observation phase of school experience to debate issues such as race, gender and culture, as exemplified by Sands and Bishop (1993) with their 'genderwatch', seems to have been lost in the school experience in question.

It is important to note at this point that no further indications as to the thrust of the reflection promoted is given in the context of the documentation on school experience. That refers basically to structural aspects of the partnership to be established between the higher education institution and the placement schools, with a particular predominance of statements referring to the need to clarify roles between the partners and the importance of measures adopted by the institution, such as the disclosure of appropriate documentation to the schools, so as to clarify the model of teachers adopted and the requirements in

terms of the assessment of student-teachers during their teaching practice. Such statements are underpinned by the non-critical approach to partnership issues as referred to in literature commented on in chapter 2 of the present thesis, chiefly represented by authors such as Stark (1994), Elder and Kwiatkowski (1993), and so forth, whereby better communication between schools and the higher education institution is advocated, but no effort to analyse inconsistencies within the implementation of the model of teachers in the institution itself is questioned, as suggested by more critical authors such as Atkinson and Delamont (1985). Therefore, even though schools are claimed to be equal partners in the process, and that a 'strong partnership' (Kirk, 1993) seems to transpire in the statement of intentions, the fact that the reflective practitioner model 'amalgamated' to the competency model is transmitted through documentation in a one-way system to the schools seems to convey a somewhat secondary role to schools in the definition of competence as worked out in the teacher education institution in question. Furthermore, the non-critical stance of the partnership proposed comes insofar as no wider contextual variables are considered in the analysis of the school experience component, interpreted rather in terms of optimising communication between both partner institutions and of finding suitable places for student-teachers to act (Orlikow and Young, 1993). At no point is there any reference to the centrality of a choice of schools with multi-ethnic ethos, as suggested by authors such as Grant (1993), or in the fundamental need for a statement that acknowledges issues such as gender, race, class and cultural diversity should underpin all school experiences, as suggested by Orlikow and Young (1993). Some illustrations might be useful to clarify the approach to partnership emphasised in the PGCE documentation:

[T]he partnership already established will be further enhanced to support the course process and students, particularly through

establishing shared understanding of the aims, process and assessment of the course in all partners.' (PGCE Primary Education - Vol. 1 - The Proposed Course, May 1993, 6);

'[The course] assumes a high level of interaction between the school and [higher education institution], based on a view of **partnership...**' (emphasis in the original) (ibid., 18);

' [T]he partnership will be based upon the essential basis of **shared understanding** (emphasis in the original): ...between the partners, of the overall course process in the school and [higher education institution] locations; of the respective roles and responsibilities in the students' development; of the assessment process throughout the course, particularly the role of self-assessment and its key role in the formative development process.' (ibid., 19).

As it can be noticed, the reflective practitioner in a phenomenological approach seems to underpin the partnership process as envisaged by the institution in question, and it seems unlikely that any intercultural concerns surface in the school experience component as stated in the documentation in question. Since the reflection promoted by the school experience component seems to be equally underpinned by the professional studies component of the course, it seem feasible to argue that school experience as presented in the PGCE documentation fails to raise awareness of future teachers to the wider societal and cultural context where teaching and learning takes place, reducing it rather to technical and human components, in a framework of legal educational policies taken as the wider context where education operates.

In this sense, the documentary analysis provided in the present section would suggest that by examining both patterns the B.Ed. and PGCE would be

providing a similar message to student-teachers, namely: that teaching is a question of optimising classroom skills and resources, of understanding the psychological stages of child development de-contextualised, and on being cognisant of the educational policies which represent the framework where future teachers will operate. School experience in this context seems to represent an extension of the ideas discussed in the professional studies component, and a model of teachers which silences the wider socio-cultural perspective of education seems to imbue not only the declaration of the model and aims of teacher education, but also the effective ways by which such a model is translated into the disciplines of school experience and professional studies, as analysed so far.

However, as argued in the methodological chapters of the present thesis, data from documents should be understood as a declaration of intentions, with no indication as to the effective ways in which such intentions are translated into the everyday life of the institution, or the net of perceptions and expectations filtering their planning and implementation. The observation and interviewing techniques employed in the fieldwork should help cast some light on the extent to which the potential of intercultural sensitivity as indicated in some of the general statements of the documentation in question was indeed activated, or more importantly, was perceived as being relevant in the context of the professional studies and school experience as conceived by administrators, tutors and student-teachers in the institution in question. The next chapter will deal with the data obtained from both strategies of inquiry.

CHAPTER 6

INTERCULTURAL SENSITIVITY AND TEACHER EDUCATION: ON HOW INTENTIONS ARE TRANSLATED INTO PRACTICE

6.1 - School Experience and Professional Studies Observed

The present chapter deals with data from the observations carried out.

As commented on in chapter 4, the observation undertaken in the case study in question was constrained both in its duration and in its target. Therefore, the data to be presented in the present section should be understood solely by its illustrative character, stemming from the researcher's will in sharing the insights provided by these few opportunities in the understanding of the model of teachers and the degree of intercultural sensitivity as worked out in professional studies tutorials and school experience supervised practice.

As pointed out before, the focus of the observation was on the input of the higher education institution in terms of the kind of reflection promoted on the school experience component with student-teachers, and was supported by field notes and an observation schedule (appendix 4). As shown in the last section dealing with documentary analysis, such input was directly linked to the professional studies component, which provided themes around which the focus of the analysis of school experience would revolve.

As commented on in chapter 4, in the case of the PGCE, the professional studies tutor would pay visits to the student-teachers in their placement schools either on a supportive or on an assessment basis, and the observation was carried out of two of these visits and of a number of professional studies tutorials. The link between both subjects was clearer in this case, where the

tutor would show similar emphasis on certain dimensions of teaching and learning in both the professional studies tutorials and in the debriefing with student-teachers after their teaching practice. In the case of B.Ed.4, a different scheme existed commented upon in chapter 4, and the observations were carried out in 6 professional studies tutorials, of which 4 were dedicated to instructions for the block school experience to be undertaken by student-teachers on the following term, one was a tutorial concerning types of research techniques in preparation for student-teachers' final research assignment, based on any topic chosen to be studied in the school experience to be undertaken, and one was a seminar conducted by a pair of student-teachers related to the area called 'students' thinking', whose topics were presented in the form of challenging questions referring to wider educational issues, to be considered by student-teachers.

6.1.1 - B.Ed.4 Professional Studies Tutorials and Students' Seminar

B.Ed.4 students' seminar sessions revolved around pre-established topics presented in the form of questions, some of which were: 'Has quality assurance a place in primary schools? What is the nature of 'partnership' as it is expressed in primary school contexts? What issues are raised by the introduction of a programme of staff development and appraisal to schools? Can teacher education courses be based on the development of competencies? Should teaching be a self-regulating profession? Is research the most useful form of staff development? How far should school take on the values and practices of 'the market'? What are the implications of primary schools being required to report the results of pupil learning? Is school development planning in schools a help or a hindrance to progress? What are the sources of stress felt by teachers today and how could it be alleviated? The future of denominational education in a multicultural society [interestingly enough this last topic is the only one

which is not presented in an interrogation form]' (from the hand-out with the 'menu' of themes for seminars - B. Ed. 4).

As it can be noted, the topics proposed in this part of the B.Ed. 4 professional studies component seemed to be geared mostly to the impact of educational policies and their centralised influence on education and teachers' autonomy, confirming the pattern of reducing a wider context to the political environment where teaching and learning takes place, detected in the last chapter dedicated to the documentary analysis. Even though a tone of critical analysis and openness to debate seems to be sought, it is interesting to note that such a possibility of criticism revolves around limited themes, not including wider social, economical and cultural variables of education in the selection of topics. Even though the existence of a multicultural society is evidenced in the last topic, it is presented in relation to the issue of denominational education, rather than a perspective which should underlie teaching and learning in a multicultural society. It is difficult to pinpoint the main thrust of that seminar as conducted by the students, since no opportunity to attend it existed in the research. However, the seminar attended by the researcher which dealt with the topic 'what is the nature of "partnership" as it is expressed in primary school contexts?' did provide some hints to the approach to wider social and cultural variables as conveyed by the interventions of the tutor and the execution of the debate on that occasion. It also provided some hints to the kind of analysis expected by the tutor with reference to the topic on multicultural society and their impact on denominational education, since by the end of the seminar on partnership the tutor dedicated some time to the pair of students who would be in charge of that topic in a future presentation, offering guidance and suggestions.

In general terms, what could be pinpointed in the observation of the B.Ed.4 professional studies seminar concerning the issue of 'partnership in the context of primary education' was a similar trend detected in the documentary analysis of reducing the theme to the internal variables of education - technical and human (Candau, 1991), against a political framework understood as synonym of wider context. However, what that observation did provide in addition to the documentation was an opportunity to witness some concrete ways by which the contextual dimension of education and teacher education was dodged in the discussion of the topic, even when opportunities arose which clearly demanded an elaboration of such a dimension by the tutor in question.

An overview of the dynamic and content of the seminar as perceived by the researcher would illustrate the point. Students' presentation started with the questioning of what was the nature of partnership in the context of primary school as considered by the class, and answers arose which focused on the groups involved in the partnership process, such as 'parents, church and government (education authorities)', which were written on the blackboard by the students taking the seminar. They then showed the picture of a boat in which the words 'children, staff and parents' were written on it, 'wider community' was labelled on the sea where the boat sailed and 'school board' was written on the sails of the boat. The picture was praised by the tutor at the time, who considered it reflected well the partnership in primary education. However, the issue of 'wider community' was fairly underdeveloped in the remainder of the students' presentation, which concentrated on the exposition of the 'school board' idea, with its duties and rationale, and on the 5-14 guidelines with their concerns for reporting to parents. The ensuing debate revolved around these issues, and would be left in its entirety around technical aspects of reporting to parents and/or how to foster their involvement in school boards, if not for the intervention of one more critical student, who pointed out

the need to recognise the fact that some parents were illiterate, and that the responsibility should lie primarily with the school in the partnership process in providing for the education of children. Such a remark seemed to bring into the debate the wider contextual perspective of education, by tacitly implying the existence of social and cultural diversity of backgrounds of pupils and the need to take it into consideration when talking about parents' participation and the school role in the partnership process. However, the answer of the tutor brought the subject back into its initial track, by ignoring the scope of the context referred to by the student, as it can be noted in her following remark:

B.Ed.4 Tutor: No parent is an expert, but they should support in what the teacher is doing, and take advantage of that...

As can be noted, the issue of illiteracy of parents was dodged and masked by the word 'expert', and the topic of the importance of parents in the partnership process was brought back to its intended non-critical course, with no reference to the wider socio-cultural variables surrounding parents and children alike. It is interesting to note that the student in question pressed the subject further, calling the attention to the importance of acknowledging the above fact of illiteracy of parents so that the school should assume responsibility in preparing their children effectively in academic subjects which feature in examinations at the secondary level. The answer provided by the tutor, as well as the dialogue which ensued is worth quoting:

B.Ed.4 Tutor: The examination system caters for other abilities [apart from the academic ones]....Pupils have support learning, behavioural learning [which] are recorded in their record of achievements.

Student: They have to have qualifications...Record of achievements will do?...

Tutor: You and the teacher have to work well together. They have to work on ideas for parents to go to meetings, to discuss these things...

Once more, the contextual dimension was dodged, and the issue was brought back to the same comfortingly restricted view of partnership as depending on the 'good-will' of parents in supporting teachers in the process of teaching to their children. The extracts in question seem to highlight the same silence of contextual dimension detected in the documentary analysis, this time showing the concrete ways in which some teacher educators may perpetrate it in their daily practices. Interestingly enough, another occasion showed once more the restricted view of education as translated in the seminar in question. When the pair of student-teachers presented Henderson and Munro's (1993, TESS, October 15, 5) news concerning home links and showed a picture in which a school notice spelled out the warning that parents should not approach any member of staff prior to permission from the head teacher, the following comment was made by the tutor:

B.Ed.4 Tutor: Well...what should be the alternative [to this type of school notice]? This is to prevent people disrupting classes...

It is almost inevitable here to remember the importance shown by staff in a multiethnic school visited during the Multicultural and Comparative Education course (Department of Education, University of Glasgow, 1994), who emphasised the importance of the sign 'welcome' to parents, chiefly to those from ethnic minorities who would otherwise feel intimidated and shy in approaching teachers concerning their children's education. As it could be seen from the illustration above, such concerns were totally absent in the narrative of the tutor.

In fact, the discourse present throughout the seminar and the debate, with the leadership of the tutor, suggests that a vision of society and education in a strongly structural-functionalism approach (see the four theoretical frameworks proposed by LeCompte and Preissle, 1992, referred to in chapter 2 of the present thesis), pervaded the thinking in question. Society as a group of individuals in harmony and education as a means to developing individuals' abilities and potentials, this time with the partnership of 'parents', was the message suggested by the seminar in question. Issues of class, gender, race and cultural diversity were completely avoided in the discussion, dodged abruptly whenever they chanced to surface, as it was shown in the case of the student's opinion illustrated previously.

The comments of the tutor at the end of the above students' presentation seems to present further evidence to the importance attached to the technical and human aspects of education, by concentrating on these in the assessment of the seminar:

B.Ed.4 Tutor: I was very impressed by your organisation, planning and ideas. Also the way you involved the people, gathering opinions from the groups...gave opportunities for everybody. You also had good organisation of resources. You should perhaps look at partnership between schools and colleges... you concentrated on parents and school boards. [turning to one of the students] Speak up a little more... Another thing, you could talk about reading schemes for involving parents, also in mathematics schemes... You made good use of the 5-14 document... lively discussion..' (from the field notes, on 25/10/93).

The emphasis on the students' organisational and other classroom skills, as well as the importance of promoting participation and debate, devoid of any

comment referring to the context where the issue of partnership should be discussed configured once more the silence of intercultural sensitivity in the issue delivered. Again, issues of race, gender, social class and cultural diversity were far from representing the themes around which partnership should revolve, as proposed by authors such as Grant, C. (1993), Orlikow and Young (1993) and Siraj-Blatchford (1993), and no consideration of the concrete pupils to whom the process of teaching and learning should be geared was made. In this sense, the abstract child was the notion present throughout the debate and the debriefing. Teaching would be a question of optimising classroom skills and relationships, with the help of the 'partners' in question and the 'helpful' documents provided by educational policies.

The suggestions made to the pair of students responsible for the topic 'the future of denominational education in a multicultural society' provided further evidence to the weight of the educational policies as the framework for the analysis of the issue:

B.Ed.4 Tutor: In the documents [there are] the rights to have denominational education. Multicultural by issue [sic]...In the early days, either one or the other. Now...more members are from other religions. Talk to head teachers, those responsible for RE programmes, the religious and moral [statements] in the 5-14... Start using the 5-14, this is the position. Talk about it. ...More people from different cultures go into ...[denominational] schools...Think of four situations or scenarios: politicians, church leaders, teachers and parents, each group in a different perspective...'

Apart from the already repeated approach to themes as expressed in the legal framework, the above illustration seems also to convey an undertone of assuming multicultural education as something added or juxtaposed to

denominational education, as a need that arose exclusively due to the increasing presence of pupils from different ethnic backgrounds in those schools. The last suggestion made by the tutor in terms of creating a scenario in which opinions of different characters regarding the matter should be confronted seems to emphasise the tone of the debate as centred around the need or not of multicultural education, rather than the proposal of concrete ways by which it could be advanced in schools by future teachers' actions. The assumption of multicultural education as a necessity arising exclusively in the cases where an increase in presence of ethnic minorities in the schools is felt had already been detected in Tomlinson's (1990) and Grant's (1993) studies, cited in chapter 3 of the present thesis. The need for teacher education to emphasise the opposite was advanced by authors such as Grant (1994a, 1995), Grant (1993), Verma (1993a,b), Tomlinson (1990), Canen (1995a, b) and others, who stress that multicultural education represents a necessity for raising children from any background into an outlook of knowledge, respect and tolerance for cultural diversity and aversion for racist behaviour, therefore being advocated regardless of the presence of minorities in the schools in question. As suggested in the theoretical framework of the present thesis, when an intercultural perspective is embraced throughout pedagogy and curriculum, it goes a considerable way towards avoiding ethnocentric, sexist or classist approaches to education and helps in cultivating an anti-racist stance in life for the future generations. By basing its principles on the need for respect and knowledge for other peoples' cultures and beliefs and recognising their influence on the construction of knowledge (Grant, 1994c, 1995; Verma 1993a, b; Canen, 1995a, b), multicultural education would incorporate universal values and would certainly enhance denominational education. By adopting a more limited approach to the subject, the teacher education provided would be missing an important opportunity to prepare future teachers to deal with cultural diversity and represent agents of change. In this sense,

even though a pedagogy of debate and dialogue was fostered in the professional studies seminar in question, which would be in line with critical perspectives in education (Freire, 1982; Moreira, 1992; and so forth), the thrust of the discussions was far from being imbued by a transformative approach to education.

If the seminar on students' thinking did not show any evidence of intercultural concerns, the reduction of the educational process to its technical component was even more prominent in the B.Ed.4 professional studies tutorial referring to 'some action research characteristics'. After talking about relative contrasts between positivist and interpretive paradigms of research (no mention was made to critical theory or other cultural studies paradigms in research, as suggested by authors such as Denzin and Lincoln, 1994a, b, c), the tutorial went on to propose an example in which action research was taken in the context of the classroom. Noteworthy in the example in question is again the reduction of the analysis of children' behaviour in class to intra-school variables, and the lack of any attempt to set the classroom in its wider socio-cultural context. The following illustration should help clarify the point:

B.Ed.4 Tutor: [Here is an example of] an action research cycle. Initial problem: time spent on finishing activities. Field notes and observation suggest possible causes such as out of seat behaviour, distraction, off talk behaviour while in seat, and requests of teacher for repetition of instructions. In the plan strategies - I will attempt to reduce [some of]the instances above. For example: make sure they have rubbers on their seats, etc. [to reduce the first instance mentioned]. Act and observe. Further period of observation. [To reduce off task behaviour while in seat], try to increase own level of positive responses to social behaviour - good praise. For [tackling the frequency of requests of teacher for repetition of instructions], use task cards with groups

that are most troublesome. The cycle continues until decisions are made to end data collection and observation periods and write up the findings...(from the field notes on 14/11/93).

It is interesting to pinpoint that the possible reasons pointed out by the tutor to the restlessness of children in the classroom were exclusively in the technical domain, and the solutions proposed - distributing cards with instructions to the 'troublesome' ones, and making sure rubbers were in children's seats to avoid out of seat behaviour - seem to reduce the problem of indiscipline to teacher's management of resources and classroom skills. It is a question of optimising the 'how' dimension of education, rather than reflecting on the 'why' questions pertaining to it (Grant and Humes, 1990) In this sense, questions such as 'why were certain pupils troublesome', or in 'what ways am I as a teacher aware of the cultural universe of the pupils I am interacting with', 'to what extent am I taking such cultural universe into account in my teaching' and 'to what extent should I review my practice so that the content I deliver and the activities I propose should be more relevant to my pupils?', were not touched upon. Once more, the process of teaching and learning was assumed as an optimisation of intra-school (intra-classroom) variables; competence seemed to be understood as proper management of classroom skills (technical dimension) and use of praise (human dimension), rather than trying to consider the concrete pupils and their cultural backgrounds as the point of departure and arrival of the pedagogical actions (Fávero, 1992; Grant, 1995; Moreira, 1992, and so forth). Teaching was exclusively about methodology, not content. In this sense, the research dimension proposed would again silence any contextual or intercultural concerns, by limiting the discussion to practical matters, the 'immediate experience' as suggested in the approach to theory and practice conveyed in phenomenological approaches, as explained by Quantz (1992).

On another level of analysis, it also seems relevant to pinpoint the contradictions between what is preached and what is practised in terms of the research dimension in the institution in question. As it can be remembered, whilst constraints were imposed on the observation of student-teachers (see chapter 4) in the context of the present study, student-teachers in their professional studies research tutorials were presented with the possibility of undertaking systematic observations of pupils in their placement schools in an 'action-research' model, as noted in the tutorial observed above. As more fully elaborated in chapter 4, when a research dimension is reduced to the objective of 'playing with research', it arguably fails to engage teacher education as a whole in the continuing process of self-growth through the exchange of research findings and the scrutiny of its practices in the light of the continuing process of research.

Focusing now on the four B.Ed.4 professional studies tutorials concerning instructions for the block school experience, another confirmation of the main pattern detected in the documentary analysis and in the observation of the other B.Ed. 4 tutorials emerged, namely the emphasis on the technical dimension of the process of education and the fostering of a self-reflective approach concerning competencies and teaching styles, set against the legal framework and devoid of any concerns for the wider social and cultural variables informing teaching and learning.

Even though most of the tutorials were dedicated to direct instructions in terms of allocation of student-teachers to their respective schools for the extended block school experience to be held the following term, the above trend was observed particularly in the tutor's comments referring to the specifications of the student-teachers' teaching files, which represents a crucial part of their school experience assessment. On these occasions, with the aid of an overhead

projector, the tutor would point out the elements to be present in the files, commenting on them. Some illustrations would be important at this point:

B.Ed.4 Tutor: Teaching File - there are no rules for the format. However, there are some minimum requirements. You should give a copy to every tutor with at least: An overall theme plan (one page), three plans for each curricular area (5 pages) - because you'll be there 9 weeks, you have to know what you are doing! Also: a weekly forecast/plan of work, a weekly self-evaluation. It is difficult [for example], when you think back [on your class]...you had 6 scissors for 23 children! [This is the kind of thing expected in the self-evaluation]. It's not a record...it's how have I acted as a teacher, how did children react. It's difficult also [because it is done on a] Friday...look back on what you've done before...then make decisions for next week. Self-evaluation in an A4 sheet. (from the field notes, 18-11-93).

B.Ed.4 Tutor: Now, let's look at the file for assessment of your class. When the 5-14 came - specific objectives were changed to learning outcomes. Now, we made it like this [tutor writes on the blackboard]: aim, learning outcomes, resources, assessment, lesson evaluation. We want you to specify 3 learning outcomes - that's what you'll concentrate on, your teaching points. Learning outcome - what I want the children to learn. For each learning outcome - specify your method of assessment and the actual assessment. Method of assessment: how I intend to check if they [the objectives] were achieved. Actual assessment - what I did find out when I checked them. It is your evaluation. Lesson Evaluation: here you will look at the whole page with the 3 learning outcomes, and ask: did it work? why not? Maybe it was about the time I had to do it [insufficient time]? Assessment is only if the children learned what I wanted. Evaluation is the whole thing'. (from the field notes - 18-11-93).

The above illustrations seem to suggest two main trends. On the one hand, the emphasis on the technical aspects of lesson planning is felt throughout the instructions, with no mention of the content and /or the target (namely: the children) to whom such planning is geared to. It is again a question of optimising the formal aspects of planning, such as the ones detected by Mediano (1983), far from the dialectical proposal for planning as developed by authors such as Balzan (1991, 1994). A second trend refers to the aspects suggested as the ones to be taken into account by student-teachers with reference to their self-evaluation. As the documentary analysis undertaken in the last chapter showed, the questions proposed in the hand-out orienting students to self-evaluation referred mostly to the technical skills and competencies of student-teachers, in other words: their teaching styles. Such an approach coincided once more with a phenomenological approach to competence and to reflection on school experience, as suggested by authors such as Hoover (1994), amalgamated to the competency model conveyed by the guidelines for teacher training (SOED, 1993). The main drawback of the approach pointed out by authors such as Adler (1991), Atkinson and Delamont (1985) and Silva (1992) was in terms of the lack of articulation of the inner school variables within the wider (social, economical and cultural) context where teaching and learning takes place, and that seemed to be confirmed in the above illustration. By focusing the process of self-evaluation on technical skills and their planning (or lack of it), suggested as the main possible reasons why certain learning outcomes were probably not achieved as planned, the possibility of raising awareness to other factors which might be influencing children's behaviour was not grasped. In this sense, time (insufficient for a proposed activity), and resources ('8 scissors for 23 children!') were the only examples provided, and similar to the tutorial concerning research techniques, no suggestions related to the extent to which pedagogy and curriculum contents were tuned with the cultural universe of pupils was proposed. Again,

if a certain learning outcome was not achieved, a technical skill was the one to be focused on and improved. The self-evaluative skills promoted by the course would appear to be restricted to the technical dimension of education, failing to articulate it to the wider contextual variables of education. As argued in the theoretical framework, such an approach would be in line with the trend of certain teacher education courses, such as those researched by Booth (1993) and Canen (1984), of concentrating on intra-school variables and avoiding to link them to the context where they are developed, therefore missing the opportunity to raise future teachers' awareness to contextual variables which inform the process of teaching and learning.

Such was the emphasis on the inner school or inner classroom variables for the 'success' of a teaching process that a smooth and successful 'phasing-in' process of student-teachers in their placement schools during their school experience component was suggested by the tutor in terms of their level of adaptation, and indeed of 'copying' what the school teachers were doing. This can be perceived in the following remark:

B.Ed.4 Tutor: Nothing is new in teaching. Copy what is good. You'd be silly if you don't...

Very clearly, although it must be emphasised that the tutor in question appeared to be genuinely concerned with the well-being and success of student-teachers in their school experience - and it is precisely against this context that such a remark should be understood - nevertheless, it still rings some bells as to the dangerous possibility of less-creative student-teachers adopting an 'apprenticeship' model with reference to the class teacher closely related to them. As it can be remembered from the literature review of the present study, such a trend was pointed out by authors such as Elder and Kwiatkowski

(1993) as the by-product of the lack of proper communication of the model of teachers adopted by the higher education institution (taken for granted as the one to be fostered in teacher education) to its partner schools. That such an approach might be suggested by a tutor from the institution itself seemed to be most surprising, apparently legitimising an artificial situation whereby the model proposed at the level of intentions is one, but the one which really works for the student-teachers in their school experience is admittedly another one. Bringing the reasoning to the apprenticeship model itself, authors such as Munro (1993), cited by McCall (1993), and Elder and Chalmers (1987), were concerned that students subject to such an approach might be socialised into the culture of the placement schools, with little incentive to proceed to reflection on their practice, its underpinnings and impacts. Indeed, one could admittedly argue that when student-teachers' attention is switched exclusively to classroom craft and survival concerns, as it would very likely occur in an apprenticeship model, the aim of preparing teachers as autonomous, creative and critical professionals, aware of the 'why' and 'to whom' questions of education rather than just the 'how' (Grant, 1994b), would seem to be seriously jeopardised. On proposing and praising the 'copy', it seems that the perceived resulting model of teachers conveyed to student-teachers is exactly opposed to the one espoused in theory by the institution in question, and certainly one could venture to argue that an ambiguity inside the institution itself can be pinpointed. Such an argument reinforces the idea advanced by authors such as Adler (1991), Atkinson and Delamont (1985) and Orlikow and Young (1993), that there is an increasing need for research which attempts to go into the teacher education sites and perceive the net of perceptions and contradictions by which model of teachers are eventually translated into teacher education practices. It also seems to confirm the criticism of phenomenological approaches which tend to view the teacher education institution as a harmonious and coherent whole, as detected in what we called the 'non-critical'

literature concerning partnership and school experience in teacher education (see chapter 2). On a final note, it could be contended that the fostering of a copying strategy would seem to go a considerable way towards undermining any potential for intercultural sensitivity as worked out in the teacher education institution in question, with relation to the reflection on the school experience component.

In summary, the professional studies component as observed in B.Ed.4 seemed to repeat the trend already detected in the documentary analysis undertaken in the previous section. Since no dialogues or debriefings between B.Ed. 4 tutors and student-teachers concerning their school experience was allowed to be observed by the researcher, it would seem preposterous to ascertain that the above considerations would represent the bulk of the total input of the higher education institution on the thrust of the reflection on the school experience component of student-teachers. However, it would seem feasible to argue that the stances observed could well illustrate some *possible* trends likely to influence the kind of reflection promoted on school experience, and as such, do seem to be issues for concern for teacher educators aiming to promote critical, intercultural approaches in teacher education. The silence of the wider context in the education, and the lack of intercultural sensitivity as worked out in the B.Ed.4. tutorials and seminars observed would certainly require a total rethinking of practices as adopted in the institution in question, in case the multicultural dimension proposed in its documentation represents more than mere rhetoric.

6.1.2 - PGCE Professional Studies Tutorials, School Experience Supportive Visits and Meeting of Tutors

Observation of PGCE tutorials in the professional studies component and of two supportive visits made by the tutor to student-teachers in their placement schools, as well as the observation of two meetings of the staff to discuss assessment procedures on the school experience component allowed significant opportunities to understand the extent to which intercultural sensitivity permeated teacher education as gleaned out in the PGCE course in question.

As commented on previously, the PGCE tutorials in professional studies were delivered by the same tutor who would visit student-teachers in their placement schools during their school experience, with supportive and assessment purposes. In this sense, a straight link between both components of the course (professional studies and school experience) would seem to be facilitated, and the observation of tutorials and of the tutor's visits to the student-teachers in their placement schools would allow a more comprehensive view of the thrust of the reflection promoted by the higher education institution on the school experience component in the PGCE course.

PGCE professional studies tutorials observed dealt mainly with pedagogical issues referring to planning, implementation and assessment of teaching classes. Following the same pattern as detected in the B.Ed. 4 school experience and research techniques tutorials, as well as the main trends observed in the PGCE documentary analysis undertaken in chapter 5, the technical tone pervaded the general approach to the issues in question.

In the first part of the tutorials, the tutor would normally explain the subject with the support of an overhead projector, which featured the unit in question in exactly the same format as in the hand-out distributed to the student-teachers at the end of the tutorial (some of which were analysed in the documentary analysis). Students would normally listen passively to the exposition, and in the

unlikely event of questions arising, those would deal more with practical issues referring to the way the information given would be adapted in the lesson plans and other activities to be undertaken in the school experience block. In the second part of the tutorial, the class would be normally divided into three groups, who would carry out written activities based on the previous exposition. The tutor would circulate around the classroom, clarifying doubts which might arise in the group work.

The fact that student-teachers' questions referred mostly to practical concerns might seem to enforce data in the area (e.g. Booth, 1993) which ascertains the practice-oriented mentality of student-teachers and their predominant survival concerns. However, as also argued in the literature (e.g. Grant, C., 1993), it seems that student-teachers' interests and concerns are highly connected to the approaches developed by tutors in their pedagogical actions, which brings home the idea that tutors' responsibility in bringing wider contextual concerns related to the process of teaching and learning is a very relevant one, if an intercultural perspective is embraced.

Sadly, as it is going to be illustrated in the present section, such an approach was far from being developed either in the PGCE tutorials or in the de-briefings with student-teachers concerning their school experience. It was not the predominant trend in the evaluation files handed by the tutor to those student-teachers concerning their school experience either, and it was effectively dodged in the two observed meetings of staff to discuss the assessment procedures and the competencies established by the SOED (1993) guidelines.

As commented on previously, the technical tone seemed to prevail in the treatment of the themes in the tutorials of the PGCE professional studies, and the same tone was present in the debriefings and evaluation files concerning the

school experience of students, as undertaken by the tutor observed. Clearly, the emphasis was on aspects concerning the 'how' dimension of education, rather than the 'why' or 'to whom' (Grant, 1994b) ones.

This point was very clear in the tutorial concerning lesson planning. It was based on the material handed to student-teachers, exposed in the overhead projector and commented on by the tutor, as explained earlier. The title of the lesson was : Lesson Planning: Aims and Objectives. The bulk of the tutorial referred to the need to understand that 'what pupils can do as a result of a lesson must be **observable** (my emphasis)...', and the focus was on ways of formulating objectives with verbs expressing actions, such as 'state', 'explain', 'identify', and so forth (from the written hand-out distributed to student-teachers in the tutorial observed, on 25/10/93). The behavioural approach to lesson planning was the predominant one, and no attempt to link objectives to the context of the real pupils to whom lesson planning was supposed to be designed for was made. In fact, the only time an attempt of contextualisation was made was when the tutor was explaining that the reasons an objective was not achieved were as important as the opposite case. However, as the following illustration should show, the reason presented as to the failure of a real-life teacher in achieving one of her aims in the classroom seemed to be assumed as independent of her actions, and more to do with the pupils' 'faults':

PGCE Tutor: For twelve years, a teacher I know had achieved that competency established in the SOED guidelines - that one of 'creating a good environment for teaching'; all of a sudden, she didn't achieve it any more, because the children in her new class were different from the others, they wanted to make her life 'hell'...these are things to consider, different groups of children, [etc.]...' (from the field notes, 12/10/93).

As it can be noted, the reference to 'different children' has been done in a tone similar to the one detected by authors such as Mello (1982), Silva(1992) and Eggleston (1993), in which children's own attitudes and backgrounds are perceived as the ones to blame for the failure of the teaching process. The term 'different' was not elaborated either: in what sense were those children different from the others? Certainly in an interculturally oriented teacher education, an effort of try and have an overview of the possible contextual variables in play would be welcome. Did those children belong to varied social, economical and cultural backgrounds? To what extent were these being taken into consideration by the teacher? To what extent was she willing to review her current practice (hitherto successful with certain kinds of pupils) in relation to these children? In fact, the assumption of blaming the victims rather than questioning teachers' pedagogical actions and the extent to which they take into account those children's cultural universe was the message conveyed by the tutor in question, during the only time where children were mentioned at all in the topic of lesson planning and formulation of aims and objectives. Such a message should foster a preparation of teachers who will very likely be devoid of critical tools to understand the context of the children for whom their lessons are being prepared, and therefore reproduce the assumption of blaming the victim rather than rethinking their own practices in order to develop children's potentials. Lesson planning was therefore interpreted as an end in itself, rather than imbued by the dialectical approach in which learning outcomes should be reviewed constantly with reference to the context of the pupils they are aimed for, as suggested by authors such as Balzan (1991, 1994) and Mediano (1983).

In the second part of the tutorial, an activity sheet aimed at primary 4 children was distributed to the student-teachers, in which children were required to make up lists of the pupils in their classes according to their hair colours. In the

hand-out shown on the overhead projector, such an activity was used as a context to illustrate lesson planning, with the aim, learning outcomes and implementation information concerning teacher' role and pupils' role during the class being specified as an example for the student-teachers in question. Evidently, diversity of hair colours in the classroom could be envisaged as a potential theme to be worked in an intercultural perspective, allowing an opportunity for future teachers to foster in their pupils' attitudes of appreciation and respect for diversity, such as suggested by authors concerned with promoting an intercultural approach to curriculum, such as Tomlinson (1990), Verma (1993), Freire (1982), Moreira (1992), and so forth. However, the issue was not considered under such a light in any part of the tutorial in question. Rather, the statements concerning either aims and learning outcomes or implementation procedures focused on the technical aspects of the activity, such as the importance of providing children with information and resources in order to build lists and charts to infer hair colour distribution in their classroom, underlined by the major aim of understanding the value of 'sampling' in the analysis of hair colour distribution and in other areas of life.

It is interesting to notice that the tutor's instructions as to planning and implementation of the activity in question focused on the same dimensions pinpointed in the B.Ed. 4 tutorials, particularly those concerning school experience and the elaboration of the B.Ed.4 student-teachers' evaluation files, namely the need for optimising classroom skills such as the distribution of resources among the children (technical dimension) and the idea of a de-contextualised child, emphasised as the centre towards which teachers' actions should be geared to. The following illustration should illustrate the point:

PGCE Tutor: Implementation means what the pupils will do and what your role as the teacher will be. You have to share the learning process with them.

Imitate the salesman - how does he do to attract your attention and sell double glazing, for example? He will say: 'I've been noticing your lovely windows...' he queues you in...So, imitate it for the children. It can be a topic in weather, something visualised...catch their attention and know why they are involved...'

You have to ask the questions: how you will introduce the lesson, or the activity..., how you will give instructions ..., how books, materials, apparatus will be distributed...and ask the key questions, which will help steer the lesson along the expected line of development. You have to have clear specification of the active learning being undertaken by the pupils. What is active learning? [no answer]. Are you in active learning now? {The tutor herself answers:] No, it is passive. In the end, round off [to consolidate pupils' learning]. (from the field notes, 25 /10/93).

As can be perceived, the notions of motivating children to the topic to be delivered, as well as providing key questions to foster active learning seem to be given by the tutor in an abstract sense, and it is hard to perceive an intercultural concern in pinpointing the importance of including in the process careful consideration of the cultural backgrounds of those to whom such techniques are to be developed. Such a lack of intercultural awareness would incur in the possibility of future teachers designing key questions underlined by certain class or culture biased assumptions, and therefore fostering active learning exclusively of those children familiar with such world-views. By failing to critically address such a possibility, it seems that the child-centred approach fostered in the discourse of the tutor in question is informed solely by a psychological input, probably taking into consideration age and ability, with no concerns for the different contexts of the children in question. Similar to the trend detected in the documentary analysis of the B.Ed. and PGCE professional studies documentation, undertaken in chapter 5, the emphasis on the de-

contextualised child as a uniform entity, coupled with the focus on the need to consider the technical aspects of the lesson such as distribution of time and resources, was apparently the predominant message to guide lesson planning and, consequently, the self-evaluation skills to be developed in student-teachers.

The lack of intercultural awareness in the child-centred approach proposed seems more evident in the key questions suggested by the tutor concerning another activity for primary four children, named: 'floaters and sinkers'. The activity sheet suggested that children should test a number of different objects to see if they could sink or float (some illustration of objects was provided), and then stated, among other things, that some sinkers could float, such as iron, 'when it is made into the shape of a boat'. The referred sheet was distributed to the three groups of student-teachers, who would have to work out on how to introduce the activity so as to motivate the children to the topic in question, 'to queue them in' (tutor's words, 25/10/93), as well as devise the place, time and resources needed for the implementation of the activity in question. The tutor would circulate among the groups and in the one more closely observed by the researcher, the following suggestions emerged concerning the motivating key questions:

PGCE Tutor: Right, how would you introduce? Maybe you could ask: who can swim? who can float? Well, maybe it would be better to talk about it first, maybe some of them do not know yet...Ask them: what is float? what is sink? Explore what we mean by these words...

Student-teacher: Isn't it too complicated for them?

Tutor: Well, I think that in their experience bath may be a good idea. You could ask: if they are in a bath, how do they float?....[turning to the rest of the class]: How would you, the rest of the class, introduce? [some students

propose boats as examples, or photographs of floating things]...You could ask: how about submarines?... Could you float even if part of you is underneath the water?.' (from the field notes, 25 / 10/ 93).

As the above illustration seems to suggest, even though there seems to be a concern in translating the motivating questions to the child's world, the lack of awareness to the differing experiences children may have as a consequence of their varied cultural worlds surfaces in the way bath is pointed out as a 'good example' for children. In fact, talking precisely about the subject, authors such as Siraj-Blatchford (1993), Arshad (1993) and Khan (1994) explain that children from certain ethnic backgrounds do not have experience of baths, since running water is their requisite for cleanliness (and for many others, too). Similar to the illustration provided above, those mentioned authors put forward the case for more cognisance of the cultural worlds of children when developing concepts such as those of floating and sinking. Analysed under an intercultural lens, the motivating key questions proposed by the tutor would probably promote active learning solely for the pupils whose cultural backgrounds include the bath as a routine in their lives, not meaning much for others not included in this category. By failing to raise future teachers' awareness to cultural diversity, it would be probable that those children whose participation in the class was restricted would be classified, overtly or covertly, as lower ability ones, reinforcing assumptions and perceptions on the teachers' part pointed out by authors such as Mello (1982), Grant (1982), Gillborn (1993), Canen (1995a) and others, commented on chapter 3 of the present thesis.

If tutorials concerning lesson planning and implementation were devoid of any intercultural awareness, it came as no surprise that those referring to assessment and evaluation followed the same line, focusing predominantly on

the technical dimension surrounding elaboration of checklists and instruments to assess achievement of outcomes. It is interesting to note once more the strongly behavioural approach already detected in the lesson planning tutorials, this time exacerbated to the point of suggesting exclusion of those attitudinal and affective objectives hard to be quantitatively measured, as illustrated by the following passage:

PGCE Tutor: How will I be able to decide whether pupils have achieved attitudinal objectives? For example: children [should develop an attitude of] taking care of the playground. We have to watch for their interest. It can be a long term goal. Because of this - don't worry too much. None of the documents give suggestions to it... (from the field notes, 15-11-93).

As it can be perceived, the reference to the legal framework as the guide to the tutorial in question predominated, and the clear message was: since no documents give suggestions as to how to work out evaluation of affective objectives, it is not worthwhile to try and devise ways of doing it. Such a view appears to be based on the idea that policies and published materials have more bearing on the kind of educational theory to be delivered to student-teachers than the need to provide them with critical tools to understand teaching and learning as a multidimensional process. Such a limited view would undoubtedly put into question the extent to which tutors would be fulfilling their expected role of providing theoretical guidance for student-teachers, as spelled out by authors such as Young (1990), Siraj-Blatchford (1993), Elder and Kwiatkowski (1993), and others. Alternatively, it would perhaps suggest a lack of confidence on the part of that particular tutor in undertaking educational theory away from what is externally prescribed in documents and policies. If such is indeed the case, it seems that the case for providing staff development for tutors as put forward by authors such as Tann (1993), Siraj-Blatchford

(1993), Proctor (1993) and others seems to have been confirmed. However, as also pointed out in chapter 2, the extent to which such staff development would indeed promote a critical approach to theory in tutors would very likely depend on the ethos of the higher education institution in question. As expounded in chapter 4, the institution taken as the case study did not seem to offer an ethos in which such an approach would be likely to blossom. As for the content of the PGCE tutor's previous quotation, the emphasis was rather on those short term objectives which can easily be measured and observed, confirming the strong behaviourist approach to teaching and learning as espoused by the tutor in question, similarly to the one imbuing competency thinking and vehemently condemned by authors such as Carr (1993a, b) and Solberg (1994).

It is also interesting to note the resemblance between the guiding questions proposed by PGCE tutor in order to develop the self-evaluative skills of student-teachers concerning their teaching practice and those proposed by the B.Ed. 4 tutors responsible for the school experience component and for the research techniques tutorials. All of them shared the common ground of gearing students' attention to the intra-classroom variables which could account for the success or failure in attaining the planned objectives, or in other words: to the technical competencies and skills deployed by student-teachers. This point can be understood in the following illustration:

PGCE Tutor: A real evaluation of my lesson is a post-lesson activity using evidence from your assessment of pupil learning...Which of my objectives were achieved? Why was I successful? Was it me? Were the children? Were my resources? [Adequate] time was spent in this objective? Was it my teaching strategy? Which [objectives] were not [attained]? Do I know why? What changes would be more successful? Did I have this feeling? (from the field notes, 15-11-93).

Again, it is interesting to note that at no time the multicultural approach theoretically claimed in the PGCE documentation (see previous chapter) as underlying the professional studies topics seemed to surface in the reality of the tutorials of the referred discipline. The emphasis on de-contextualised classroom skills seems to confirm data from authors such as Booth (1993), Canen (1984) and others, when analysing the thrust of some teacher education courses in terms of providing student-teachers with technical skills but with little input on how to articulate such skills to a cultural diversity of pupils. It would not be surprising that such student-teachers would feel inadequately prepared to deal with such diversity, as well as ill-equipped to prepare future generations to appreciate such diversity and enrich their lives with values of acceptance, respect and knowledge of other cultures and values.

The lack of intercultural sensitivity and the flaw of treating multicultural education as an added competency became evident in the tutorial when such competency was addressed by the tutor. An overview of her words would leave no doubt as to the marginal role such a dimension had in the professional studies component as delivered in the PGCE course observed:

PGCE Tutor: (reading the competency): 'To produce beginning teachers whose professional knowledge enables demonstration of sensitivity to pupils' difference and the ability to promote a sense of self-worth. Take into account cultural differences amongst pupils'. This competency is difficult to see...Maybe not because you're racist...but maybe I can't see you [putting it into practice]. Maybe you have to take into account - watch not to impart your values...sometimes values that they bring to survive...Maybe I will say something only if I see you doing something negative...'

As can be perceived, the above illustration seems to leave little doubt as to the marginal role of intercultural perspective in the tutorials observed. The assumption that multicultural education is to be touched upon only in the case of the student-teacher doing something 'wrong' goes against the declared intention detected in the PGCE documentation where it is pointed as underlying the topics to be worked out in the professional studies tutorials (see last chapter concerning documentary analysis). Such a view is far from any intercultural sensitivity in teacher education as advanced by authors such as Tomlinson (1990), Grant (1995), Verma (1993a,b), Moreira (1992) and others.

At this point, it would be interesting to point out how such a lack of intercultural sensitivity surfaced in the two visits made by the referred PGCE tutor to two student-teachers in their placement schools, during the block school experience. Some words about the general dynamic of such visits would be important, in order to offer a general picture of the way they developed in the school experience in question. Following an established routine on these occasions, the tutor would meet the school head teacher and confer with her/him before actually proceeding to the observation of the student-teacher's teaching practice. The observation of the student in action would take place for a determined period of time, after which the tutor would repeat the words pointed out by Proctor (1993) as characteristics of those visits, namely, 'I have already seen enough [to make a balanced judgement]'. During the time when the tutor was present in the classroom, she would follow attentively the lesson plan made by the student-teacher, comparing it with the actual implementation developed by that student in the classroom and simultaneously filling out those items in the evaluation report already detected in the observation process. On one occasion, when the level of noise in the classroom was high, the tutor went to the front of the classroom and made use of some motivating questioning so as to bring children's attention back to the subject of the class developed by the

student-teacher. After that, the tutor came back to her place and remarked to the researcher that such a proceeding had taken place because it was a supportive visit, and that the student in question had chosen a challenging strategy of dealing with three groups of children actively working at the same time, which made it difficult to keep the level of noise down. After the lesson, the tutor would meet the class teacher to discuss the general performance of the student-teacher throughout the block school experience, and would also take this opportunity to ask the teacher about the competencies report, to which the ones observed by the researcher said they preferred to write their comments in a narrative way rather than following the competency approach. It is interesting to note that the artificiality of dividing competence in competencies pointed out by authors such as Carr (1993a, b) and Solberg (1994) and claimed as one of the difficulties of amalgamating models of teachers in a phenomenological approach to competency ones (see chapter 5) seemed to particularly surface in the discourse of these school teachers and head teachers. They genuinely expressed difficulties in proceeding to the description of student-teachers' performance other than in a holistic approach. As it is going to be commented on in the analysis of the meeting of tutors concerning assessment of student-teachers, those difficulties were also remarked upon. On that occasion, some tutors expressed the idea of first developing a general report, in a holistic approach and from that one to proceed to a competency-based approach, to the approval of all the PGCE tutors present in the meeting.

However, as also expressed earlier, such a difference in the way competence is perceived in both phenomenological and competency-based models of teachers seemed to be outweighed, in the scope of the focus of the present study, by the similarity of the silence of the contextual dimension of teacher education and the lack of intercultural awareness shared by both models. Such silence

which surfaced in the professional studies tutorials, commented on earlier, was particularly visible in the debriefing between the tutor and the student-teacher following the teaching lesson observed. Such a dialogue usually took place after the tutor had conferred with the class teacher concerning the student-teacher's performance during the block school experience, as mentioned before. One of these opportunities was particularly illustrative of the emphasis on the technical aspects of the class and the lack of intercultural awareness prevailing in the reflection fostered on the school experience component. The particular student-teacher in question had developed the theme 'vans and stock items' by proposing activities to be undertaken by the three groups of children in the class (approximately 8 pupils per group). The dynamics of the class were follows:

Children work in groups with the material delivered by the student-teacher, such as colourful cards and shapes. One group is building a van with the card. One of the three groups has five ethnic minority children. The classroom walls are very lively , with lots of displays. A sign catches my attention, in which the names of the children: Paljinder, Samera, Alyah, Paul and Thomas are cited as in need of Learning Support (E.S.L.). The level of noise is rising, and the tutor asks questions in front, such as: what kind of shops grannies would like to go to? Children get a little quieter and answer: Oxfam, knitting shops. The tutor asks again: What about boys? Some answer: toy shop. The tutor goes back to her place, and the student-teacher assumes the questions, also asking each group of pupils to explain what their activity was'. (from the field notes, 12-11-93).

Some important points can be pinpointed from the above extract. First of all, the assumption that there are homogeneous groups who like shopping in specific places seemed to underlie the kind of questioning proposed by the

tutor to the pupils, as an 'example' to be followed by the student-teacher. It would seem important to ask, at this point: Why should 'grannies' go to Oxfam and knitting shops? Are 'grannies' an homogeneous group? It could be argued that such assumptions characterise a process of stereotyping of groups at the heart of prejudice, as detected against ethnic minorities, elderly people, black people, women, and so forth. As argued by authors such as Grant (1995), Verma (1993a, b) and Gillborn (1993), such assumptions ignore the spectrum of professions, cultural patterns and preferences present in any group, and contribute to consolidate stereotyping and educational inequality in the context of the classroom. That such assumptions would go unchallenged by the tutor in question (or even worse, would originate in her pedagogical practice) is, to say the least, a very worrying aspect to consider in teacher education concerned with the preparation of teachers in a perspective of change. It would definitely go against any intercultural thinking as undertaken in the present study (see chapters 1, 2 and 3), and contradict the theoretical commitment of the institution in promoting multicultural education, as spelled out in documents of intentions (see chapter 5). Therefore, the PGCE tutor's pedagogical practice as evidenced in the above illustration would very likely contribute to the preparation of teachers unable to challenge misconceptions and stereotypes, and who would be likely to reproduce educational inequality, as evidenced in works such as Mello (1982), Canen (1995a), Eggleston (1993) and others.

Another particular point which may call the attention from the illustration above seems to be the list of pupils displayed in the classroom wall as in need of learning support, three of them with names which suggest their ethnic background. On what possible grounds were they assumed to be a lesser ability group? Although no answer was sought to the question in the fieldwork, it could be possible that such children would not be answering the questions

posed by the teacher on a frequent basis the questions posed by the teacher. This would have to be carefully considered before being judged as evidence of children's lower ability. In fact, as commented on earlier, authors such as Arshad (1993) and Siraj-Blatchford (1993) point to the importance of understanding children's cultural backgrounds so that the questions formulated by the teacher would be understood by them (the example of the bath mentioned before should be remembered at this point). Another possibility would be that the children's first language was not the one adopted in the school. The misconception of associating language difficulties (if that was the case) and learning difficulties had already been pointed out by Grant and Docherty (1992), Grant (1995), Canen (1995b) and Troyna and Siraj-Blatchford (1993), with the analysis of all the implications of such an assumption carried out in terms of educational inequality. In fact, the dialogue between the tutor and the class teacher seemed to show with no trace of doubts the biased perceptions associated with the group of ethnic minority children as displayed by the teacher in question:

Class teacher: She [the student-teacher in question] likes to teach....You see, on the right hand side, are the less able children [referring to the ethnic minority group of pupils]. She likes working with that little group...in fact, she was happy with that group. She works well...

The fact that the assumption referred to by Troyna and Siraj-Blatchford (1993) surfaced in that primary class would seem to reinforce even further the argument that teacher education should go beyond an apprenticeship model and foster critical reflection in student-teachers, as argued by authors such as Nadai (1988a, b), Verma (1993a, b), Aliaga (1992), Adler (1991) and others, so that the culture of the school would not be mimicked a-critically by them. That such critical reflection should be imbued by concern with issues such as

race, class gender and cultural diversity seems even more evident, lest a reproduction of inequality should be perpetrated, as argued by Tomlinson (1990), Grant (1995), Canen (1995a), Mello (1982), Moreira (1992) and others.

However, as the dialogue between the tutor and the student-teacher following the teaching class would show, such perspective was far from imbuing the input of the higher education institution on the reflection promoted. In fact, not only did such dialogue emphasise exclusively the technical aspects of the classroom, but it also failed to challenge the student-teacher's view concerning the group of ethnic minority children, as it can be perceived in the following illustration:

PGCE Tutor: It was brave of you, to work with three groups. It is challenging...They are very lively... Try to say: Put pencils down; do not move (that's the first rule)...Say: I don't want to see anybody out of seats...When you finish - [if it is good] - you may give them a reward...They need to be settled down as a class, even a little time... They seem to be more excitable with certain activities...maybe better a whole class teaching...You could talk of the need of the teenagers, of the elderly, [etc.] - whole class may be easier. Maybe clear the desks - make them face you...

Student-teacher: The problem is that group of Asians: they all stick together. That's why the groups are big. The teacher had already said so...

Tutor: Well, they are a lively class... You could perhaps work with one group at a time - the others could stay with library books, then, you could move to the other group, making sure that all was there: pencils, scissors, etc. Then the third group ...resources to give out. Books ready, [etc.]. Say: if you do all

right - I'll give you the good resources. In the introduction, you could use more the blackboard - to see the vans, for example. You could ask: Do you recognise these vans? their logos? Encourage them to put their hands up.... (from the field notes, 12 - 11- 93)

As it can be noted from the above illustration, the opinion expressed by the student-teacher concerning the ethnic minority children of the classroom seemed to be to a great extent influenced by the classroom teacher views on the matter, hinted at in her previous dialogue with the tutor, as commented before. However, the fact that such an assumption went unchallenged by the tutor could be pointed out as being very worrying, particularly if an intercultural awareness is thought of as a crucial dimension to develop in future teachers in an increasing culturally diverse society. In this sense, it would be expected that the challenge of assumptions by the tutor as proposed by interculturally oriented authors such as Eggleston (1993), Reid(1993), Adler (1991) and others would be made at that point. As argued by Canen (1995a, 233):

'The importance of bringing into consciousness unarticulated stereotypes and challenging them in the light of informed research cannot be stressed enough in the context of teacher education in an intercultural perspective.'

However, as argued by Siraj-Blatchford (1993), it would be relevant to consider the extent to which the tutor herself had raised her own consciousness of the issues of race, gender, social class, cultural diversity and so forth. Although this aspect will be further elaborated on in the analysis of the interviews, the fact that the tutor in question systematically steered away from the contextual dimension of education and concentrated on its technical aspects (such as the need to ensure efficient classroom control and adequate strategies

of teaching and distribution of resources), seemed to underlie a lack of intercultural awareness as worked out during the reflection on the school experience component. By failing to guide the student-teacher along the necessary challenge of the assumptions concerning 'Asians' (even by pointing out that such is not a uniform category of an ethnic group, as indicated by Grant, 1995, Gillborn, 1993 and others), the teacher education input in the reflection on the school experience component was far from representing a possibility of preparing teachers to deal effectively with cultural diversity. It seems feasible to argue that a student-teacher such as the one focused before would very likely develop expectations and assumptions similar to those detected by Mello (1982), Eggleston (1993), Silva (1992) and so forth, reproducing educational inequality in his/her own right.

The emphasis on the technical dimension taken 'per se' was further perceived in the evaluation files of the school experience as done by that tutor, and the written comments concerning the student-teacher in question may be particularly illustrative:

' Planning and Implementing:... Presentation of content: Take a little longer with your introduction. Talk in general about the different activities...Consider also to test different types of van, how people know which van is which (horn, bell, logos), how often each comes, etc. This is a lively class. For this activity, I think it would have been less challenging for you to take the whole class, or to take one group for actual teaching, keeping others employed more passively.

Building a Positive Classroom Environment....Questioning techniques: You show that you have ability to question pupils effectively. Insist on responses being given in a way that allows all to hear (i.e., not mass shouting out)'

(from the tutor's report on the student-teachers' school experience supportive visit).

It is interesting to note that at no point in the report is there any consideration of the diverse cultural context of the pupils in the classroom, so as to raise awareness to the need for adjusting vocabulary and questioning techniques to this reality, and this is even more worrying considering that there are children in the classroom who actually come from diverse ethnic backgrounds. It is particularly interesting to point out that even in the further reports which already had a format following the competency model (i.e., with a listing of the competencies and a blank space beside each one for tutor's comment), the so-called 'multicultural competency' did not raise any intercultural concerns as expressed in the tutor's comment:

*General [competency]: Demonstrating Sensitivity to Pupil Differences;
Specific [competency]: who take into account cultural differences among pupils; Comment [of the tutor, referring to the student-teacher's achievement of that competency]: 'Caring approach for all children in class was evident'.
(from the record of development and assessment of competencies, filled by the tutor during an assessment visit to the student-teacher in her school experience).*

The use of the word 'caring' when referring to the 'competency' of taking into account cultural differences may ring important bells, associated with the view expressed by authors such as Mello (1982) that teachers' perceptions of their role concerning those with diverse socio-cultural backgrounds is reduced to love and understanding. As more fully elaborated in chapter 3, such a trend was pointed out by authors such as Mello (1982) and Eggleston (1993) as one of the reasons which provided teachers with an acceptable rationalisation for their

failure in effectively teaching such children. By assuming a 'caring' perspective, the issue of delivering the curriculum in effective and competent ways which build on children's cultural backgrounds is completely ignored, and a perspective of multicultural education as reduced to the 'love and respect' for all children is again an empty rhetoric. It is important to remember that the tutor's position concerning the issue had already been presented to the student-teachers during her tutorials, in which she stated that such multicultural 'competency' would be emphasised solely in the case when student-teachers did anything 'wrong'.

However, she did not seem to be alone in the dodging of the multicultural 'competency' issue. As it was perceived in the two meetings of the PGCE staff concerning the assessment format of the competency based report of student-teachers in their school experience, to the exception of one particular tutor, all the others were eager to avoid 'wasting time' discussing such multicultural 'competency'. It seems important to quote part of the dialogue established between the tutors when it came to the discussion of that 'competency', and a particular attention should be paid to the content of the criticism expressed by the more critical, interculturally oriented tutor, as well as to the way her comments were ignored or apparently perceived as disruptive by the rest of present staff:

PGCE Tutor 1: Now, aim D: students 'who can take into account cultural differences'.

PGCE Tutor 2: I don' t think it is only racial...If someone has croissants [for breakfast, and others not] this is also a cultural difference.

PGCE Tutor 3: Why state that it is racial? It is the cultural premises they have, that's what we are looking for.

PGCE Tutor 4: I think there has to be an anti-racial [approach] when talking about multicultural education, there is an element there. Some students say: I haven't seen anyone from other cultures. This [higher education institution] gives them no help at all...the students say so! The school [they work during school experience] should have a policy [on the matter], and the students should know it. If you don't have command, it is difficult for them to do [multicultural education]. This [higher institution argues] that most schools [they deal with in their school experience] do not have pupils from other cultures... Children from India, China, they have different values...culture means that, not only a single one...'

PGCE Tutor 1 (whilst other tutors exchange uneasy glances, evidently annoyed by the tutor 4's interruption): Well, evidence for this [multicultural competency]: I think the evidence is with discussion with students.

PGCE Tutor 4: I still say they have to be built in a multicultural perspective, see that there are different cultures...

PGCE Tutor 1: Right...next competency: 'understanding the context within which the primary teacher has to work'. [Specifically]: 'knowing the organisation and management systems of schools, of school policies and development plans and where they impinge on their teaching' (from the field notes, meeting of PGCE staff, on 1/11/93).

The above illustration seems to leave little doubt as to the marginal role of intercultural perspective as understood by most of the tutors in question. It further confirms the dodging of the issue whenever it emerges, repeating the pattern already perceived in some of the B.Ed.4 tutorials cited earlier, for example. The evidence for the achievement of the multicultural 'competency' in question is advanced as emerging from the discussion with student-teachers, as proposed by tutor 1, and the suggestion that multicultural education should rather be understood as a perspective to be worked out in the course was fully

ignored. If the content of the more critical tutor was anything to go by, it seemed that the whole higher institution in question envisaged multicultural education as contingent on the presence of ethnic minorities in the schools, rather than a need for both white and ethnic minority pupils to learn to co-exist with and benefit from cultural diversity, as advocated by Tomlinson (1990), Verma (1993a, b), Grant (1995), Siraj-Blatchford (1993), Moreira (1992), and others. It is important to remember that the avoidance of discussing the matter on the part of the higher education institution staff meant that even if ethnic minority children were present in the school (as it was in the case of the student-teacher's school experience commented on previously) such a perspective would still be dodged.

In this sense, it seems difficult to escape the conclusion that such a lack of intercultural awareness characterised a practice far from promoting the challenging of assumptions and misconceptions of student-teachers referring to class, gender, race, cultural diversity and others, considered crucial steps for overcoming low expectations and promoting the achievement of the full potential of pupils from whatever backgrounds, as expressed by authors such as Grant (1995), Grant (1993), Adler (1991), Donald et al. (1994), and so forth. Similar to the tutorials in professional studies in both B.Ed. 4 and PGCE observed, such dodging of the wider intercultural issues reinforced with painful clarity the lack of intercultural awareness in the teacher education course in question, perceived not only through the documentation but also in the observations carried out.

On a last note, it seems important to clarify the extent to which the school experience of each student-teacher was brought into the discussions carried out in the professional studies component. In other words: it would be relevant to try to understand the kind of approach to theory and practice as developed in

the liaison school experience and professional studies. Hardly surprising, such discussions were reduced to some minutes during one PGCE professional studies tutorial after the student-teachers had come back from their school experience block. Also hardly surprising, the tone undertaken by the tutor who commanded the discussion was mostly technical, referring to aspects of organisation and classroom skills as detected by the student-teachers on their presence in the placement schools. After such discussions, the tutor would come back to the unit to be delivered, and the general dynamics of the professional studies tutorials as described in the beginning of the present section would be resumed. In this sense, even though an articulation between theory and practice had been advocated in a phenomenological approach as expressed in the PGCE documentation (see last section), a dichotomised approach (Fávero, 1992) whereby theory informed practice but not vice-versa was the pervasive liaison between professional studies and school experience, as observed in the PGCE course. Needless to say, such an approach concentrated exclusively on the level of classroom skills and classroom management, failing to raise student-teachers' awareness of the socio-cultural context where teaching and learning takes place. In this sense, what the documentation and the observations carried out conveyed was a gloom picture in terms of intercultural perspective, and a sombre outlook for teacher education in a perspective of change.

Evidently, similar to what has been commented on concerning B.Ed. 4 observations, it would be preposterous to argue that these opportunities represented the bulk of the reflection promoted by the higher institution on the school experience component. As it should be stressed, at this point, apart from bearing in mind the constraints imposed on the observations undertaken by the researcher, other disciplines apart from the school experience and the professional studies components should have to be carefully analysed before a

statement concerning the overall impact of the higher education institution input in terms of intercultural sensitivity should be made. The question of observing different tutors would also have to be considered, since there is a possibility that more interculturally oriented tutors (such as PGCE tutor 4, in the meeting commented on before) might have a different approach when delivering professional studies tutorials and comments on the school experience of student-teachers.

However, similarly to what has been argued at the basis of the observations of B.Ed. 4 tutorials, it can be pointed out that the fact that a complete lack of intercultural awareness persistently occurred in the opportunities observed by the researcher in the PGCE course would seem to indicate a *possible* pattern by which the process of reflection has been carried out with student-teachers. In this sense, again a total rethinking of practices as adopted in the institution in question would have to be undertaken, in case the multicultural dimension proposed in its documentation represents more than an empty rhetoric.

Confirming the importance of the observation strategy as pointed out by authors such as Spindler and Spindler (1992), such a strategy allowed a step further in relation to the documentary analysis in that it showed precise ways in which both B.Ed.4 and PGCE tutors steered away from intercultural concerns in the reflection on the school experience and on the process of teaching and learning, even when concrete opportunities arose for the discussion of the issue, as the illustrations provided in this chapter indicated.

At this point, the question to be addressed would be the extent to which administrators, tutors and student-teachers were effectively aware of the process of diversion of the wider contextual and intercultural concerns as undertaken in the courses observed. In other words, the main perceptions and

world views informing tutors' practices in terms of intercultural sensitivity would have to be scrutinised, as well as their impact on student-teachers' perceptions of competence. Likewise, the administrators' views and the hierarchical ethos of the institution as analysed in chapter 4 should be kept in mind in the analysis of these questions, to be undertaken in the next chapter.

CHAPTER 7

INTERCULTURAL SENSITIVITY AND COMPETENCE IN TEACHER EDUCATION: ADMINISTRATORS', TUTORS' AND STUDENT-TEACHERS' VIEWS

7.1 - The Model of Teachers

The last chapters referring to the documentary analysis and the observations showed a basic pattern underlying the model of teachers and the concept of competence as worked out during the professional studies and the school experience components of the course in study. Such a pattern seemed to be predominantly characterised by the ideal of a competent teacher as that of a reflective practitioner understood in a phenomenological approach (i.e., basically equipped with self-evaluative skills in order to systematically reflect on his/her personal teaching style), incorporating in the process of reflection the evaluation of the effectiveness by which the competencies listed in the SOED (1993) Guidelines for Teacher Training were being developed. The emphasis on the training of classroom skills and the silence of the wider context where teaching and learning takes place, coupled with the marginal role of intercultural concerns in the reflection promoted was a common feature detected both in the B.Ed. and the PGCE professional studies tutorials and school experience observed.

The interviews to be described in the present chapter aimed to try and understand the extent to which such a pattern was indeed perceived as a feature of the teacher education in question, particularly on the professional studies and school experience components of the course, and to trace the basic assumptions informing both the concept of competence and the importance

attached to intercultural perspective for its development, as understood by administrators, tutors and student-teachers.

Basically, some general themes were pursued in the interviews carried out, namely: the higher education institution model of teachers and the perceived effects of the competency model on it; the perceived balance of classroom skills and analysis of the classroom in a wider (social, economical and cultural) context as worked out in the teacher education course, particularly during the professional studies and school experience components; the extent to which intercultural perspective was perceived as intrinsic to the model and to the professional studies and school experience components of the course; and how important was intercultural perspective in teacher education perceived by administrators, tutors and student-teachers in the institution in question.

The convergence of ideas between tutors (called TUT.1 and TUT.2) and administrators (called ADM.1, ADM.2 and ADM.3) was a remarkable feature in the interviews carried out. The ideal of a model of reflective practitioner teachers, translated mainly in terms of the development of a constant self-evaluative stance concerning the quality of relationships in the classroom, as well as the effectiveness of classroom skills and their adaptability to an 'abstract', de-contextualised child defined mainly in terms of age and ability, was the main common approach to competence as expressed by tutors and administrators alike.

In fact, all the interviewed administrators used the expression 'reflective practitioner' to define the model of teachers underpinning the course. Trying to extract the meaning attributed to reflective practice as understood by them would advance the perspective informing such reflection (Adler, 1991), and give indications to the kind of 'competence' envisaged by them in teacher

education. The statement of two of them seemed to be illustrative of their approach:

ADM.2: Just three years ago, we aimed for what we called a classroom practitioner, that is, someone who is generally competent in the classroom. At that time we also added specialist curricular strengths, someone who in a school could be responsible for the language element, or music, and that was our model up until the current B.Ed. Now, if you look at the changes that have been taking place, and even at the discussions with teachers and with directors of education, you'll find that they are looking for the reflective teacher, they are looking for the teacher who will be able to cope with the changes over the next years, because one of the aspects of education today is rapid change, and teachers who are set in their ways are not able to cope. So, we in fact therefore have moved to a model that we say is a classroom practitioner, with the same strengths, but with this capacity for reflection.

ADM. 1: When we say Reflective Practitioner, that particular terminology has been on the scene for quite a while just now, and there is nothing terribly new about it, we are aware of that. But where I think we made a shift in emphasis here was that we wanted the students not just to become reflective on what was going to be their actual practice, the way in which they taught, but we wanted them to add to that a reflection on their own persons, on their own selves, and their own attitudes, for instance to teaching, their own values in teaching. So that, they could become aware of them; because it is terribly easy not actually to be aware of say, hidden biases, lacks in your own personal , professional make-up, which really might need to be addressed.

As it can be seen, the above statements seem to indicate the focus of the reflection upon the personal values of the individual teacher and the preparation

of teachers towards dealing with a changing world, and in this sense a potential for the challenging of assumptions regarding broader contextual issues such as race, gender, social class and cultural diversity, as advocated in an intercultural oriented teacher education (Verma, 1993a, b; Grant, 1995; Siraj-Blatchford, 1993; Eggleston, 1993 and so forth) could be possible. However, the analysis of one of the tutors' comments, as well as the remainder of one of the above administrators' statement would leave little doubt as to the lack of intercultural awareness in the reflection envisaged:

TUT. 1: The model of the reflective practitioner is a sound one, we all agree in working with it. The reflective practitioners should be able to look at what they do, be flexible to change their own practice, considering also the theoretical underbase of that practice, basically: what they are learning, features of child learning, strategies for learning, and so on.

ADM.1: But the reason for this [model] was (and I am being over-simplistic here) that a term like Reflective Practitioner might sound like somebody who is quite ready to evaluate their on-going work in the classroom, and make developments from that point of view. We are aware of the fact that we are now starting to train teachers here who are going into a primary school and a primary classroom, which is very different from four or five years ago. For instance, school boards in Scotland are up and running, and the students must be aware of the fact that they could be directly answerable to that school board, possibly to the head teacher, in a way that has not been before. With the 5-14 developments, in particularly not so much assessment but reporting, they will be asked to be accountable in a way that allows non-educationalists to communicate with them. That's very new, and that's very demanding. We are now moving into a situation where staff development and appraisal is to be the norm. Now, from the educational press and reactions of teachers and

unions, they have been very suspicious of some of these things, not least appraisal. Our idea of our students in the course and the model of the teacher we are trying to develop is of someone who right from the start is being challenged to think about themselves, and themselves as part of the practice, and in relation to the practice, and to be from the earliest stages quite robust about reflecting on what is being done. Not just in a negative way, not just saying I am not doing this well enough ... also to realise strengths, so that builds up in esteem on them [sic]. So the whole process is to do with a conscious exploration of themselves hardly developed, from the beginning of the course to the end point of the course. And this is where, for instance, the competencies do become something that we try to use positively ... in this first year, that has been difficult in the way some of the competencies from the SOED are stressed and the way we are actually trying to put them into the learning outcomes of our particular course.

As it can be perceived from the above statements, elements of a phenomenological approach to reflection which emphasise the personal growth of individuals through systematic analysis of their individual values and teaching styles (Hoover, 1994; Calderhead and Gates, 1993; Quantz, 1992) seem to be interspersed with the competency approach underlying the SOED (1993) Guidelines for teacher training, emphasising the domain of a repertoire of technical competencies, incorporated into the reflection proposed. The difficulties of amalgamating both models as indicated in the analysis of documents undertaken in chapter 5 seems to be confirmed by the above administrator, and will be commented on further shortly. However, important to note at this point is that the context informing the reflection proposed in the model adopted by the institution seems to be reduced to the political framework established by educational policies and structures, such as 'school boards', '5-14 curriculum guidelines', 'teachers' appraisal' policies, and so

forth. Also, the 'theoretical underbase' to that reflection as pointed out by the above tutor seems to revolve predominantly around the psychological input of 'features of child learning', devoid of any contextual concerns. Such a trend seems to confirm the results gleaned from the analysis of the documents and the observations undertaken in the chapters 5 and 6, whereby concerns with promoting reflection based on personal and technical dimensions of education were dissociated from efforts of articulating such dimensions to the social and cultural context where education is inserted.

7.2 - Aims of School Experience

The emphasis on technical competencies and on the self-growth of student-teachers through reflection on the immediate experience provided in the school experience component (following the phenomenological approach to 'praxis' as explained by Quantz, 1992), contextualised exclusively in terms of the framework of educational policies, was a trend further enhanced in the statements concerning the ways by which the model of teachers adopted was translated into the school experience and the professional studies components of the course. The following statements seem to particularly illuminate the point:

TUT. 1: The aim [of school experience in teacher education] must be to allow the student to develop their full range of competencies, such as class management, organisation, good working relation with pupils, organising resources, and making a tangible establishment of good class ethos. Students must be able to instigate communication between pupils, establish the presence of a wider range of competencies, rehearse the skills they learn and reflect to evaluate their practice.

TUT.2: The aim of school experience is to enable skills in the beginning teacher, the competencies. I agree with the SOED competencies, they reflect the aims of teaching practice. Comparing with our old report, we see that the competencies match the broad aims of school experience.

... [In the school experience], the students themselves have also to find out about the school policies, about the school organisation, and that is the kind of thing I would discuss with them.

ADM.3 : In most school experiences, the focus would be on classroom practice in relation to school policies. At particular times or parts of the school experience there would be, depending on the course, quite explicit demands made on the students in relation to other areas. For example, in the PGCE Secondary, the main assessment in the professional studies is called a school based study, and the students would be expected to identify an area for concern, to do with a whole range of topics. It could be the balance between boys and girls in Sciences and Maths achievements in school, setting that in a wider sociological context, and so on. The expectation is that they would look beyond the classroom, and make that explicit link both to school policies, regional policies, national policies and the way in which that fitted in to wider social, political decision-making.

... For example, if a student were in a school in a designated [local authority] area of priority treatment [deprived area], then one would expect that a link to the wider social strategy of [that local authority region] would be made.

It is interesting to notice that even when the reflection to be promoted on the school experience component seems to be underlined by wider issues such as gender imbalances and education in deprived areas, as in the above illustration, the focus of the analysis seems to be systematically dodged in the realms of the educational policies, rather than towards an effort of critically analysing the

structural factors informing those imbalances and the role of teachers' actions and expectations in trying to overcome them in the restricted space of education, as suggested by more critically oriented authors (Grant, 1994a, b, c, 1995; Verma, 1993a, b; Tomlinson, 1990; and so forth).

The focus on the technical and human aspects of the educational process (Candau, 1991), dissociated from any concerns for articulation within the wider contextual dimension and devoid of any intercultural awareness was clearly perceived in other statements concerning the school experience component, particularly evident in the question (n.18, see appendices 1, 2 and 3) which demanded administrators and tutors to choose the number and letter corresponding to their opinions relating to the importance attached to technical, human and contextual dimensions and to the emphasis actually given to each of them in the course of the school experience component. The answers provided by all of them indicated factors such as 'lesson planning', 'classroom skills, management and control' and 'domain of methods of teaching' as 'very important', and that 'the course emphasises it a lot'. However, items referring to 'adapting content to the social and cultural background of pupils', 'suggesting ways by which content can be adapted to the social and cultural background of pupils', and 'awareness of wider social, economical and cultural problems, ways of translating it into the pedagogical action in the classroom' received predominantly attributes of 'rather important' and that 'the course sometimes emphasises it'. Likewise, an unanimous answer provided by the student-teachers interviewed pointed to the emphasis on professional studies and school experience in technical classroom skills to the detriment of the analysis of classroom in a wider socio-cultural perspective during their teacher education course. It is interesting to pinpoint the comments referring to such aspects:

TUT.1: [Discussing with student-teachers teaching to pupils from different social and cultural backgrounds]. We do not really do this. Maybe in the de-briefings. In the first year, we do it at certain stages. But that issue would maybe be brought up on individual basis, during the de-briefings in all the B.Eds.

Lucy (B.Ed.4): [The technical dimension] was more emphasised. They emphasise teaching files, learning outcomes, and of course the 5-14.

Mary (PGCE): Greater emphasis on the technical [on the competencies]. The human aspect was like 'we recognise the fact', but very little on learning to learn. As for the social dimension, not at all.

ADM.3: [Adapting content to the social and cultural background of pupils]. I'd say 2, b [2: it is rather important; b: the course sometimes emphasises it]. We recognise local needs, but as to set that in a wider societal context, I would put limits, I would recognise that something is important, but want to put limits on it, in terms of providing that it is not exclusively done [sic]. It becomes narrow, and that would set the limits, because part of the task is to open up awareness, and it would be limiting if we went too far down that way.

... [As for any other aspect of the process of education that I would suggest, I can point out the following:] [discuss] school boards, relationship with parents (that is absolutely vital), widest context in which schools are actively involved in educational business partnerships, and also I'd be concerned to encourage international links.

ADM.2 [Adapting content to the social and cultural background of pupils]: 2, b [2; it is rather important; b: the course sometimes emphasises it]. It is

something that is difficult to deal with in initial teacher education. The fact is that to suggest that there are specific needs for specific ethnic minorities would be like stereotyping.

... [awareness of wider social, economical and cultural problems, ways of translating it in the pedagogical action in classroom], it is again a difficult one for us to cover.

... [any other aspect of the process of education we emphasise]: the difference between a student who does very well and a student who does reasonably, and the difference between a student who survives year 4 and the student who runs into difficulty is the co-ordinating of the planning, implementation, assessment and evaluation, or putting it into another way, the planning-evaluation cycle. This is something we are focusing on in great detail in the past two, three years. We look at the learning outcomes, we look if the student has a way of fulfilling, reaching those outcomes, we look to see [sic] if the student has a way of checking up that the outcomes have been achieved, and then we look at the student's perception of whether they have been achieved or not, the contribution of the approaches, the contribution of resources, and even to question whether they have a variety of learning outcomes established in the first place, so that is something we place very high.

ADM.1 [if there are discussions about teaching to ethnic minorities during the course] Again, we are up against the constraint of a one year PGCE primary course. In the B.Ed. course, inevitably there is much more time to deal with this, but we do it in both courses. And, both within professional studies, but also in the curricular areas. The students will come across this; they will come across the idea of equal opportunities and differentiation needs, meaning things such as support for learning but also meaning acknowledgement, and in fact encouragement, of cultural differentiation and understanding of it. So this will be dealt with in professional studies, as I said, quite efficiently; but

also in religious education, for example. [They deal with] world faiths, celebration of things like Diwali, of the Festival of Lights, our students will know about this. Mathematics is an area that is very good at working in this,[also] in the area of language. ...The students are going to get a fairly intense, but I have to say, brief awareness, in the midst of everything else.

... It seems to me that what employers are looking for is people who initially can operate in the classroom. But, even to be fair to the competencies, it is the demand of the course, by the government, that they will be able to do that within the kind of wider context you are talking about. Now, in the time we've got, there is a limit on how much time we can spend on all of that. But, all of this is addressed. The notion, for instance, of cultural backgrounds, of such things as the values of education that seem to be driven in the political context, it all comes through. Because students are expected to read and to discuss such things as national government policies, and things like that. And the way in which that becomes a regional policy, and then a school policy, and the way in which this is actually operating in a specific classroom. 5-14 would be an example of that, or a [local authority] particular policy to do with social deprivation. But it would be fair to say that in this course, the balance [between classroom skills and analysis of classroom in a wider context] is towards effective operation in the classroom, but informed by this.

The above opinions seem to leave little doubt as to the marginal role of intercultural perspective as perceived by the administrators in question, and the emphasis on the technical dimension of education, taken in isolation from the context where it is inserted. The idea that the study of the wider contextual variables involved in education is too difficult to deal with in initial teacher education, or that it would represent an additional burden to a time-constrained course, or that it does not correspond to what employers want, as voiced by

the administrators quoted above, seems to provide further evidence as to the little importance attached to the articulation of the technical and human dimensions of teacher education to the wider context where teaching and learning takes place. Again, the trend of dodging wider contextual issues in the realms of the educational policies seems to be evident, reducing context to the legal policies in which the teacher operates.

In fact, there seems even to be a resistance to touching on the subject of cultural diversity at all: For instance, when pressed further as to the importance attached to the choice of placement schools with diversity of ethos for the student-teachers' school experience, as well as the relevance of discussing cultural diversity and variables accounting for differing ethos in schools, the tutors did not show particular enthusiasm for the idea, and some of the administrators in question clearly showed a deep resistance that such dimension should be worked out at all in the course:

TUT. 1: [Sending student-teachers to schools with cultural diversity] would be advantageous, from a cultural point of view.

TUT. 2: There are advantages [in sending student-teachers to school with cultural diversity], because it can really happen, in a multicultural city like ours. It is more than likely, with such an ethnic mix as it happens here. In fact, this is built in the course, although it is impossible to formalise it.

ADM.1: We'd try to send them to a range of schools, to different ethos. However, we'd not want to send them to a school with ethos not so good. Bad practice cannot be contemplated.

ADM.3: [Selecting schools where ethos is not so good and discuss this with student-teachers] I would be a bit concerned about pushing that too far, in the context of pre-service...They go to areas of priority, and the bulk of the students would be aware of the implications, but I wouldn't want to select schools identifying 'normal' schools with no difficulties in a scale of public domain [sic]... It would not be advantageous in the circumstances.

... [Sending students to schools where children have diverse cultural backgrounds and discussing ways of teaching them] would present difficulties as a strategy. I would be a little bit uneasy. It would be a 'gold-fish bowl' approach, and that is distorting, not helpful. Whereas we send them to a range of experience in schools, where inevitably a number of issues will be addressed. And the challenge is for individual students to bring back their experience and share with the group.

Clearly, the choice of schools with a variety of ethos and with social and cultural diversity of pupils as recommended by interculturally oriented authors such as Grant (1993), Siraj-Blatchford (1993), and so forth, do not constitute a concern for the school experience component as understood by the discourse of the tutors and administrators in question. In fact, such a choice is even seen as 'disadvantageous' and 'distorting' for the students, which seems to confirm a position of competence as restricted to the optimisation of technical skills, thoroughly dissociated from the context of cultural diversity of pupils. In this sense, the 'ideal schools' for the school experience component would be seen as those in which the ethos is good, and a successful school experience would be linked to the contact of the students with good practice and a relatively 'trouble-free' experience. The ideal of providing student-teachers with 'centres of excellence' for their school experience was spelled out by one of the tutors in the following terms:

TUT.1: The criteria for the selection of schools in the school experience is determined by the school experience group. We would like to think that they were all centres of excellence, places where you see good practice, but the reality, I suspect, is that wherever nowadays you can get places to get the students on and accept responsibilities, that is where you will get them in.

Apart from corroborating the views expressed by authors such as Nadai (1988a, b) and Orlikow and Young (1993), in terms of the dangers of reducing school experience to a problem of finding willing schools where student-teachers can practice, the above tutor's opinion concerning the desirability of a centre of excellence for teaching practice seems to be in line with a model of teachers which clearly isolates teachers' effectiveness from the real context of pupils with which they will certainly come across in their daily practice. As presented in chapter 3, such an idea was present in Brazilian educational policies at the time of the Colégios de Aplicação, which catered for higher ability pupils and constituted centres of excellence used as placement schools for future teachers in their school experience component. However, the fact that student-teachers undergoing such experience were being denied contact with the social and cultural diversity intrinsic to the school reality was soon pointed out by critical educators such as Mediano (1983), Moreira (1992), Balzan (1991, 1994), and so forth. Even though student-teachers are now mostly placed in community schools for their school experience, research such as Canen's (1984) still showed perceptions associated with the 'disadvantage' of such a system and the desire for the return of school experience in those centres of excellence.

In fact, even though admitting that the choice of schools should in reality adapt to practical factors such as willingness to accept student-teachers rather than to any philosophical a-prioristic reasons, as pointed out in the interviews

with the administrators and tutors consulted, the fact that their ideal choice would be based on schools with a uniform cultural intake and good ethos would attest to the idea of competence as dissociated from the wider cultural and social context informing teaching and learning, and therefore a total rejection of intercultural perspective in the context of teacher education. However, even more dangerous is the idea that bad ethos or troublesome pupils are a deviation rather than a challenge to be tackled by teachers would leave room for the breeding of perceptions and negative expectations associated with them. Once more, by failing to analyse critically the cultural universe of the pupils involved and to question alternative ways of providing each and every pupil with opportunities to achieve their potential, teacher education would be missing an important opportunity to heighten future teachers' awareness to the wider variables involved in education and the need to take them into account for effective practice. Teachers emerging from these courses would probably follow the pattern detected by authors such as Booth (1993), Canen (1995a), Silva (1992) , Eggleston (1993), Mello (1982) and others, feeling ill- equipped to deal with cultural diversity and likely to blame pupils' backgrounds for their failure in school.

It is interesting to note that, even though one of the above mentioned administrators spelled out that student-teachers would be expected to bring to the group their questionings and experiences in the schools, including those situations where teaching to ethnic minority children would be involved, such an idea was contradicted by this administrator, as well as by others and the tutors in question further on in the interviews. In fact, when pressed to express their views as to what use is made of situations of cultural diversity or bad ethos in case they do arrive at all in a student's school experience, the administrators unanimously expressed that such a situation would be dealt with

discreetly and confidentially by the tutor with the student-teacher in question, characterising the 'deviant' nature of such a situation:

TUT.1: If this [situation of schools with not so good ethos] should happen, I would hold a discussion with the student particularly, not in a way to criticise the staff, but to treat it as a learning point to the student.

Mary (PGCE): Discussion about the school experience only [takes place] if initiated by the student, if there are any problems. It is on an individual basis, how you are doing, mainly when there are problems, how to address them.

Lucy (B.Ed.4): In the block school experience, the discussion is only when the tutor comes, on the crit-visit, on an individual basis.

ADM.3: When students return from school experience we would expect they would report on their experiences in a confidential way, within small group discussions, [raising] questions about things they have seen and that they might like to comment upon. [Schools with bad ethos] would be something which would be dealt with sensibly and professionally by the tutor. [Schools with cultural diverse ethos]: ... [Again], I'd say this would be a 'gold fish' approach. ... If we start to differentiate groups in that way, then, perhaps inadvertently, we might in fact reinforce students' difficult [sic] perceptions of pupils from other classes [sic] rather than advance their understanding in that. I am sure there are many disadvantages in that strategy. The students basically go to a school experience to look at a whole range of issues, including classroom practice.

ADM.2: If I visited a school [in which] 50% is ethnic minority, for example, that is where the tutor has to respond specifically to the school.

...[When] ethos is not so good, there are difficulties for the students. More often than not, the student will raise the problem. [We will discuss on] how these problems come about, commenting on social backgrounds of pupils, etc., point being that the evaluation make them aware that it is not a bad school, but it is a real school, it is a learning experience. They see their report after the school experience, [that is when the discussion takes place, on an individual basis].

TUT.2: Some students benefit from better placements, with co-operative pupils, they can enjoy the benefit from that experience. Others face difficult classes, and I take that into account in the evaluation.

The above opinions suggest that social and cultural diversity are seen as a deviation, to be dealt with exclusively when they appear, and in a confidential way with the student-teacher involved. One of the consequences of such an approach is that other student-teachers would be denied the opportunity to benefit from their colleague's experience, and would probably leave teacher education without ever experiencing or discussing experience with dealing with cultural diversity and diversity of school ethos. This seemed to be confirmed by some of the students interviewed (the names are fictitious, to protect student-teachers' anonymity):

Francis (PGCE): I was placed in a lovely school, in the country, with children coming from well-off backgrounds, the ethos was very good.

...[The extent to which the course prepared me to teach in different areas to pupils from different social, economical and cultural backgrounds?]Well, the emphasis was on how you teach. Nobody addressed social, economical or cultural backgrounds. I haven't had to address them so far.

Laura (B.Ed.4): I've never been in a deprived area, I am completely blank on this. I have always been in average schools.

...[The extent to which the course prepared me to teach in different areas to pupils from different social, economical and cultural backgrounds?] I was not particularly prepared, because my own experience was restricted to a certain area. Maybe if it were in the city centre, in town, I would be more prepared.

Ann (B.Ed.4): My school experience was very varied. First, I was in a poor area, the children there had many problems, which explained their attitudes to learning. Another placement was in a good are, the children were ever so clever.

... [The extent to which the course will have helped me to face schools with children from different social, economical and cultural backgrounds?] Honestly, not any help, only my past experience may help. You see, I used to work with homeless people, I came to understand that no matter what child, they need acceptance, during the 7 hours of the school day. The [higher education institution did not provide] any reading [about this], only my past experience.

Lucy (B.Ed.4): In deprived areas, children have different lives. I am used to it, they are subject to drugs and mental abuse, it is important to get this experience, so that we [teachers] give them the security they don't have at home.

Julie (PGCE): We haven't really been told about schools with major behavioural problems, social problems, it should be very distressing.

Caroline (PGCE): [I was placed] in very good schools, I was really very lucky: good practice, good discipline. I haven't seen any spectrum: it was a

middle-class school, with no ethnic minorities. I really don't know how to overtake schools [different from those].

... [The extent to which I was prepared to teach in schools in different areas to pupils from different social, economical and cultural backgrounds?] Well, I said I was lucky, but maybe [from this point of view] I had bad luck. My bad luck was to have been in such good schools, maybe it would be good to face other types of school. I expect they [in the higher education] expect we would see different things, but I don't know if it happens.

In case it is admitted that most student-teachers could conform to the basic picture described by Grant, C. (1993) in the context of the USA teacher education (namely: white, female, middle-class), it would be feasible to argue that a similar cultural shock would perhaps be experienced by them if assigned to teach in schools with cultural diversity.

7.3 -Serial Experience and Assessment of Teaching Practice: The Silence of An Intercultural Sensitivity

It would not be surprising to detect that the focus for the observation of the school experience would seem to be mostly geared towards classroom skills and organisation, against the context of the school policies, with no question of ethos or cultural diversity of pupils involved. Since these were considered as 'deviations', they would not be demanded as the focus for the observation, according to the prevalent view. The following illustrations should clarify what aspects were required to be observed in the school experience of student-teachers, as well as the lack of discussions concerning those observations:

TUT.2: It is observation of the children, and also they gather information about school policies, home background and community, following Entwistle's

model. They develop understanding of the different forces acting when children learn: teachers' values, beliefs, all contribute.

TUT.1: The framework of the observation in teaching practice is curricular matters: the way the teachers organise the class, the use of wall displays, etc.

Claire (B.Ed.4): You observe classroom routine, you discuss it with the class teacher. I don't recall any discussion about teaching in schools from different areas. They talk about what age and curricular level the children are.

Mary (PGCE): It was observation of children, in the classroom, in the playground, their biography, their interests, the background history. We had to interact with children, find about the running of the schools and their communion with home.

Francis (PGCE): We had to observe children at random. We had also to look at the school policies, and how different members of staff carried out other responsibilities. We didn't look at social backgrounds of children, we only observed them in the class. We did not discuss [the observations], it was only in written forms.

Mary (PGCE): There was no discussion about the observation. You put it in a portfolio, the quick points. The observation is more like an ice-breaker before you get into the block school experience itself.

From some of the above illustrations, it would appear that a potential for working out an intercultural perspective from the observations undertaken existed, chiefly as gleaned from tutor 2's and Mary's discourse, with concerns with children's biography and interests, as well as the links between schools and

home. However, when contrasted with the other opinions quoted above, it would appear that such 'background information' was treated as a general characterisation of the placement school, rather than the focus for the observation in terms of the extent to which it was taken into account by classroom teachers in their daily practices, as recommended by interculturally oriented authors such as Eggleston (1993), Grant (1995), Moreira (1992) and others.

Interestingly enough, the assessment of student-teachers' teaching lessons by the tutors seemed also to be devoid of any intercultural concerns, as understood from the illustrations below:

Claire (B.Ed.4): The success of your teaching class depends on the different strategies you employ, group control, if you cater for the individual pupil in terms of differentiation, planning of the lesson, preparation, implementation, how you teach.

Ann (B.Ed.4): The tutor is looking at what you have taught, if the learning outcomes are clear. You set out 3 targets for each lesson. They want to know how you achieve them: if it is listening to the children's responses, written work, child's work, [etc.]. Then, there is your self-assessment, the tutor asks how you feel it went. The [higher education institution] gave keys to guide you to reflect, reflection on what you taught. You have to look back and say: was my class successful? Why was it successful? Was it time? For example, I stuck to time in my classes. Was there organisation? I gave the children opportunities for discussion, for example. How could it be better? If I gave them other resources, would it have worked better?

Lucy (B.Ed.4): The tutors look for control of class, use of different situations: class teaching, group teaching, if you present things in an interesting way, using different strategies. In reality, you give the tutors what they want to see. There are different tutors: some of them like seeing drama, others language, what is their special area, they like it. It is very artificial, you are really planning for the tutor, not for the child.

Mary (PGCE): The tutors look at the children's reactions, your enthusiasm, organisation. They also want to see if what they taught is being put into practice, your ability in self-assessment, and if you have a strong lesson plan.

Francis (PGCE): The tutor is looking for discipline, control of class. Also, if you encourage the children, make the lessons interesting, your lesson planning, your organisation.

TUT.1: [The student-teachers that are more successful]: some are really better, some have very high curricular knowledge, some are good managers, some have an indefinable spark, a sense of personality, character, charisma. Enthusiasm and commitment, first of all. A degree of intelligence, good organisational skills, awareness of what and why they are doing.

TUT.2: [The student-teachers that are more successful]: Some have a natural teaching ability, others develop it, some never develop. It is the ability to interest, motivate, stimulate, who can praise and reward and also operate sanctions for class control. The students must also prepare well for the classes, make a well structured lesson file, an effort to resource the activities.

The above answers seem to clearly indicate that intercultural awareness of future teachers is not considered among the attributes for their success in their

school experience. These are rather based mainly on student-teachers' technical and managerial skills and on their perceived personality traits, such as mentioned by both tutors interviewed. The intuitive nature of tutors' assessment of student-teachers' performance, based on a prior subjective vision of competence and an overall judgement of student-teachers' qualities relative to that vision had already been pointed out by Proctor (1993). As more elaborated in chapter 2, the above mentioned author spelled out the need to undertake staff development aiming to encourage reflective attitudes to assessment in tutors responsible for the school experience component in teacher education, so as to add more coherence between assessment procedures and the model of teachers espoused by the higher teacher education institution.

7.4 - Professional Studies: The Lack of Intercultural Awareness

In terms of intercultural concerns, it can be reasonably inferred from the above answers concerning either the focus for the observation of the school experience or its assessment by the tutors, that they did not have any place at all in the course in question. From another level of analysis, one could infer that the lack of discussion of some of the situations encountered by the student-teachers during their school experience would mean that the theoretical higher education institution courses such as the professional studies component would be devoid of reflection on the practice experienced by student-teachers. In this sense, one could argue that the 'praxis' in a phenomenological approach as emerging from reflection on the immediate school experience (Quantz, 1992), as systematically suggested in the documentation referring to school experience and professional studies links (see chapter 5), would seem to take place at best at individual level of the student-teachers. This was probably done through the writing up of his/her class observations and/or of self-evaluation of

performance, as well as in the 'confidential' dialogue with tutors concerning any situation emerging during the school experience.

However, in the professional studies tutorials, the link theory and practice would seem to follow the dichotomised approach suggested by Fávero (1992), in which the theory is a-prioristically determined and is not informed by any reflection on practice. In this sense, the school experience would be regarded as a context where such theory would be applied, and any reflection arising from this contact would be restricted to the personal level of students' reports. It may be remembered that even those reports and the self-evaluation questions guiding them were pervaded by the emphasis on the effectiveness of classroom skills and the extent to which those conformed to the age and stage of 'abstract' children (as commented on in chapters 5 and 6), thus being unlikely to bring about any intercultural awareness.

It is important to note that the idea that most of the placement schools did not exhibit pupils from culturally diverse backgrounds was present throughout the administrators' views on the matter, and was used as a justification for the perceived lack of need for an intercultural approach to teacher education, as it can be perceived in the following statements:

ADM. 1: [Our placement schools] do and do not attract ethnic minorities. In some cases you will find many schools where you'll not find any ethnic minority children. So that, in a sense, certain students will not have the opportunity to come across this, I have to be quite candid about that. But ... there are quite a number of schools where in fact you will find people from the Asian and Chinese communities who consciously chose to send their children there. And many of our students do in fact come across and are expected to be

able to deal with that situation. Now, ... again I'll be candid and say that in a 36 week course, we are not doing as much as we would like.

ADM. 2: In [our placement schools] the number of actual ethnic minority children in the schools is tremendously limited, and we have to in fact make the multicultural element embedded in the curriculum, embedded in the attitudes.[For example], we tend to see history and geography from our own narrow perspective, so that there is a broadening of appreciation of the rights of individuals to see the world. But to actually have the experience of dealing with ethnic minority groups, that is a difficulty for us.

Apart from the already mentioned differential perception involved in the PGCE and B.Ed. preparation of teachers (more fully commented on in section 6.1 of the present chapter), the assumption that the presence of ethnic minority children in schools is the sine-qua-non condition for the fostering of intercultural awareness in teacher education can be observed. Such an assumption had already been detected by authors such as Tomlinson (1990) and Grant (1995), among others, when dealing with multicultural education and its perceived importance among educators and decision makers, as more fully elaborated in chapter 3 of the present thesis. As argued by these authors and in line with the conceptual framework of the present study, it can be argued again that if preparing future generations to accept cultural diversity and combat any forms of stereotyping and discrimination is the goal to be pursued, multicultural education should be regarded as imperative for any pupil, irrespective of his/her cultural/ethnic background. In this sense, an interculturally oriented teacher would be an asset to any school, regardless of the cultural background of their pupil intake.

Furthermore, in the case of the higher education institution in question, it can be added that the assumption espoused by some of the administrators who were interviewed that the placement schools involved in the partnership for the school experience component did not have ethnic minority children proved to be unfounded, as the last section related to the observations showed (as it can be remembered from chapter 6, one of the student-teachers dealt with a class in which a group of ethnic minority children was present). In summary, it could be argued that the omission of any intercultural awareness as understood from the administrators' interviews was based on assumptions which clearly failed to take into consideration the need to prepare teachers as agents of change, concerned with efforts of promoting the achievement of egalitarian ethos in the classroom and in the celebration of cultural diversity. In this sense, future teachers would be missing out on dealing with curriculum and teaching strategies in a multicultural approach at the peril of pupils from whatever cultural or ethnic background they would deal with, since multicultural education should be regarded as an asset for all (Grant, 1994c,1995; Tomlinson, 1990).

It comes therefore as no surprise that the administrators' opinions referring to aspects considered important and suggestions to improve school experience would be predominantly focused on one issue: the managerial aspects of the partnership between higher education institution and schools. The idea pervading such concern seemed to be to make school experience a smooth and confidence building experience for student-teachers. Some illustrations might be helpful:

ADM.1: We have paired the tutors, and now every tutor has 9 students. It has been a long developmental issue. It is much more effective if a student relates

to one tutor; before that, they had different tutors, sometimes they had tutors [visiting them in the school experience] that they had never seen before..

ADM.2. Until 1990 our students were visited by a tutor of each discipline. Ex: year 2 - each student was visited by 5 specialists. No student was ever seen by the same person. Now, it is a generalist tutor, so that a background language tutor can see a student in maths, for example, with no chaos.

ADM.3: [Partnership higher education institution and schools] The [higher education institution] sends documentation to the school. Perhaps the new guidelines (SOED) heightened awareness of the need to be explicit so that both can understand the model.

ADM.3: [Suggestions to improve school experience:] Significant need to identify complementary roles of [higher education institutions] and schools. Certain things are better in [higher education institutions], others in school, so identify which . I am not worried with roles, but with where things can best be done in a collaborative process, with roles differentiated, as equal partners.

ADM.1: In some respects, partnership became worse now: some teachers are not co-operating. Maybe we've been a little bit over-zealous [in following the competency model] in the profiles... Twice, students had to say to teachers: please, write more [in my report]. But when the schools are working, there is shared understanding. But some send their report [in the format] from last year...it is unfortunate for the students.

ADM.2: [Suggestions for improvement of school experience]: Clarification of the role of teacher, student and tutors; ensuring that in the course of training,

student will be provided with a wide experience of placement: city school, traditional school, open school; a standardisation of assessment, possibly via computer.

As can be perceived from the above illustrations, optimisation of circumstances such as the presence of the minimum number of tutors visiting students and of the partnership process in terms of making sure schools comply with the model of teachers adopted are seen as the predominant features for ensuring an 'ideal' school experience in teacher education.

In fact, as argued in the theoretical framework, measures to optimise those conditions are indeed crucial in undertaking school experience, and the value of such measures can never be underestimated. However, by failing to address intercultural perspective in the partnership undertaken, and by failing to question the reflection promoted by the teacher education institution itself, such an approach would seem to repeat what Proctor (1993) and Orlikow and Young (1993) called the trend of teacher education courses of reducing school experience to finding suitable places for practice, or even reducing its value to the optimisation of managerial circumstances which provide students with a smooth experience. In an interculturally oriented approach, failing to address issues such as race, gender, social class and cultural diversity in the school experience component and in the partnership envisaged would mean that school experience would be seen as an isolated experience in which the reflection would fail to link intra-school variables to the wider context - the shortcomings pointed out in phenomenological approaches, as remarked by authors such as Adler (1991), Atkinson and Delamont (1986), Popkewitz (1994), and others.

7.5 - Educational Theory in the Professional Studies Component

It seems important, at this point, to understand the kind of educational theory envisaged by the administrators so as to tease out the main thrust of the reflection on the school experience as promoted in the professional studies component. As it has been pointed out earlier, the fact that many of the situations arising from the school experience component would be discussed discreetly with the tutor would suggest that the practice in the schools did not represent an axis around which educational theory could revolve. The phenomenological approach to praxis as it emerges in the process of reflection and theorising upon the immediate experience (Quantz, 1992) would therefore be predominantly restricted to the individual level of reflection, as argued previously, and not constitute the mechanism undertaken in the educational theory as delivered in the professional studies component. In fact, it may seem feasible to infer that those tutorials would follow a pre-established plan, drawing on the chosen contribution of the disciplines of education as indicated by the model of teachers adopted. In this sense, theory would be the a-prioristic element to infuse the reflection on the practice on the school experience (in other words: theory informing practice but not vice-versa), as part of a relationship described by Fávero(1992) as dichotomised, more elaborated in chapter 2 of the present thesis). As for the content of that a-prioristic educational theory as delivered in the professional studies tutorials, a confirmation of the main pattern detected in the documentary analysis in an earlier section emerged in the administrators' discourse. Such a pattern reveals a predominance of psychology as the main contributory discipline in the understanding of teaching and learning, with the focus on children' different stages of learning, without any effort to relate this abstract child to the social and cultural environment where he/she comes from. Concomitantly, aspects of educational policies informing school organisation, curriculum and so forth were also worked out, presented as the 'context' for teaching and learning:

TUT.1: Educational theory is different from a continental model. There they have educational sociology, communication, semiotics, etc. Here, we give them a grasp of the fundamental principles, which include: psychology, Piaget, some aspects of Linguistics, communication. They are not introduced in de-contextualised terms. For example, when we talk about education in the first [B.Ed.]year, we talk about Rousseau, Émile, the child-centred approach. Then, we look at the history of Scottish Education. At more advanced stages, we look at Skinner. We do not offer a descriptive module, you do introduce them in the direction of their reading, and relate it to the school experience. You'd look at Piagetian theory, at children's learning at different stages, look at young children in nursery, their ego-centred learning, [etc.].

Ann (B.Ed.4): Educational theory was more about theories of learning, different modes of how children learn. We saw Piaget, Montessori modules, it was the teaching of concepts, rather than understanding of social aspects. In the fourth year, professional studies were more political, educational policies, this is something that is out there, it was stimulating to research into political changes, but this was only in the fourth year. In the three years, it was most Piaget, Montessori, [etc.].

ADM.3:[Educational theory] looks at children learning in the first [B.Ed.] year, then looks at the curriculum in a broader front. Then, it looks at school organisation, management in the Scottish system. In the fourth [B.Ed.] year, it is philosophical in bend.

ADM.2: Once establishing the model, we decide progressively on the plans. Ex: B.Ed. year 1 - focus: the child. So: Professional Studies [will deal with] psychology of learning, maths will see how children develop awareness of volume, for instance, etc. Year 3: school in the wider context, [school] as a

small branch in regional authorities, as an institution in the community and [under] the large national policies. They familiarise themselves with all this, then write down.

As it can be perceived from the above statements, the emphasis on psychology as the main contributory discipline to understand the theme of 'the child' seems to repeat the trend signalled by Grant (1994b) and Nisbet(1994) in the 1960s, confirming the lack of relevance attributed to disciplines such as sociology in the understanding of the broader context shaping this 'child's' world views, as contended by Reid (1993).

As it can be remembered, the silence of the wider contextual variables of education and the reduction of its analysis exclusively to the technical and human dimensions (Candau, 1991) were pointed out by authors such as Adler (1991), Popkewitz (1994) and Atkinson and Delamont (1986) as a common denominator between both competency-based and phenomenological approaches to competence. Such an idea may perhaps justify the fact that the 'amalgamation' between both models was perceived as challenging but basically unproblematic by the administrators interviewed:

ADM.3: We have to look back at the situation before the competencies. We could not survive, doing the job. There is not tension for me, we are not constrained [by the SOED Guidelines]. We were consulted, as an institution, at the draft stage, we have development groups exerting influence at that level, in the direction that it was going.

... The Competency model is an enlightened model, it finds opportunities to include moral values in it. In the USA it is very behavioural, here it affords possibility of values and attitudes. It is not prescriptive: the document recognises ownership, and the model SOED uses compares with other

approaches, in the emphasis on skills development... there is no conflict with the reflective practitioner, students are required to be critical of their own performance, how they might modify it.

ADM.2: The fact is that the [SOED] guidelines emerge from a series of consultations, a whole range of interested parties, and they encapsulate good practice. They came as no surprise to us. We had our doubts about the idea of a competency, because we were afraid that like in England, there'd a pressure on Scotland teachers to go back to a practitioner model and neglect what we call knowledge, skills and reflection. Now, if you look at the competencies, the fact is that the Scottish guidelines are full of insights. They don't swing towards a particular extreme model. I think it is fair to say that in Scotland, we have never swung at extremes like they do in England.

In fact, when talking about the guidelines involving a series of consultations in which the institution itself was involved, the above illustrations seem to confirm Stronach *et al.*'s (1994) views that the competency model was rather a shared approach between many of those responsible for teacher education and those in charge of educational policies. Even though admitting conceptual challenges intrinsic to the different approach to competence as envisaged by each model, as explained by Carr (1993a,b) and more elaborated in chapter 2, such complexities were felt particularly in terms of reports and the breaking up of competencies, rather than an inconsistency difficult to overcome, as expressed in the following opinion:

TUT.2: The SOED Guidelines gives a set of competencies: some of them are difficult to assess. To make the students master all the skills by the end of June, cannot be done easily. Some students have just started to understand them. We have to revisit the competencies. For example, we should see in

term 1 what competencies can be realistically attained. Some of them are difficult to get evidence: for example, knowledge to talk to parents,, that can be difficult. There is difficulty also in the assessment, because you have a set of criteria for every single one of the competencies, and they are so many.

In fact, as argued before, the similitude of approaches in terms of the silence of the contextual dimension of teaching and learning and of an intercultural awareness in teacher education were perhaps a sound common ground unifying both approaches, and it comes as no surprise the hints that a collaborative stance between administration of teacher education and educational decision makers has been established in the outline of the competencies present in the SOED (1993) Guidelines for Teacher Training, as suggested by Stronach (1994). Again, it is far from being argued that the process is a smooth one. Indeed, throughout the interviews there emerged the idea that the institution should be accountable to the SOED, and therefore should conform to its basic guidelines. However, as discussed previously in the present chapter, it may also be argued that the institution has a degree of liberty to interpret the mechanisms by which the guidelines for teacher education should be implemented. As it can be seen in the above illustrations, there seems to be a substantial degree of evidence which could sustain the hypothesis that the administration of the institution in question particularly corroborated the approach espoused by the competency model, notably with reference to the silence of the intercultural perspective and of the wider social and cultural variables involved in education and teacher education. One particular tutor seemed, however, to interpret the competency-based approach in a more critical way, identifying it with a view of preparation of teachers as curriculum specialists, rather than as critical thinkers:

TUT.1: The competency-based [movement] focus the attention of students and tutors on the process of education in teacher training. There are distinct positive aspects of it. For example; it provides clear focus on an in-product, to know where you are going, aims and objectives, it establishes the zones, it has been helpful to a point. However, I have reservations about its practicality. We have to be careful not to end up in preparing curricular technicians. By de-contextualising the areas, it is difficult to retain the holistic development, the whole person. The series of competencies is not a philosophy, a vision. The young student has to have a vision, an underpinning theory, that in general is the motivating force for teaching.

In fact, the critical tone undertaken by the tutor in question could be in line with Carr's (1993a, b) argument concerning the importance of theory and the shortcomings of the competency fashion, as more elaborated on in chapter 2. However, a case for an intercultural approach could not be pinpointed at any point during the interview, the emphasis being rather on the importance of theory in a model of reflective practitioner concerned with developing a child-centred approach, irrespective of social and cultural backgrounds involved.

7.6 - The Concept of Competence

In summary, it can be argued that the silencing of the intercultural perspective seemed to be the predominant message related to teacher education conveyed by the tutors and administrators in question. The main thrust of reflection promoted on the school experience component and the input of educational theory as conceived in the professional studies component would predominantly cover the psychological aspect of education, translated into a child-centred approach which took into account stages of development of an

'abstract' child, coupled with an emphasis on skills of planning, implementing and evaluating class lessons, taken in isolation from the social and cultural context of the pupils for whom such strategies should be geared for.

In fact, a systematic reflective practice seemed to be intended through continued self-evaluation of teaching lessons in the school experience component, though such evaluation was geared to the effectiveness of those technical skills in relation to the 'abstract' child worked out in the psychological input privileged in the educational theory delivered. In this sense, the technical and human dimensions of education were not articulated to the wider contextual one (Candau, 1991), suggesting a model of teachers far from the transformative and interculturally oriented one espoused by more critical authors, as elaborated in chapters 1, 2 and 3. Such a trend seems to confirm the direction detected in the documentary analysis and observations undertaken, and suggests a world view espoused by the tutors and administrators in question in line with a structural-functionalist approach to education and society, as elaborated in chapter 2, based on the theoretical frameworks addressed by LeCompte and Preissle (1992). In this sense, a view of society as a group of individuals with different abilities to be fostered by education, and the absence of conflict or inequality seemed to underlie their approach. Competence seemed a question of fostering reflective practice on effectiveness of 'neutral' classroom skills, and the degree to which they challenged the 'abstract' child according to his/her psychological stage, all 'contextualised' in the political framework in which the teacher is working.

When trying to understand the resulting idea of competence as understood by the student-teachers, it would be relevant to note that such a concept seemed to be greatly influenced by the direction given to the course itself. In this sense, many answers provided by the student-teachers tended to emphasise the

technical and communicative skills privileged by the course, with a total omission of wider sociological and intercultural concerns in the concept of competence in most of them:

Ann (B.Ed.4) : [A competent teacher] should have good communication skills, like children, have good organisation and management.

Laura (B.Ed.4): [A competent teacher] should have good organisation, good working relationship with children, have knowledge of the 5-14, provide a balanced, broad curriculum, and constantly evaluate yourself [sic] and the children you teach.

Mary (PGCE): [A competent teacher] should have a clear understanding of what they have to teach, have clear speaking, motivate children, maintain the class, have good knowledge of resources, have plenty of energy. Also, they should be open to teach in multicultural classes [sic], where children have different cultures, religions, etc.

Francis (PGCE): [A competent teacher] should be organised, be able to maintain discipline. You have to have a stimulating manner, and also be able to evaluate your own performance. Also, you have to like children.

As can be perceived, with the exception of one student-teacher who mentioned the term multicultural in the definition of competence, the predominant aspects considered revolved around the technical competencies and communicative skills privileged in the course in question. Mary's awareness seemed to be, nevertheless, restricted to a view of teachers being sensitive to cultural diversity in the classroom, rather than of developing intercultural awareness regardless of the presence of children with diverse cultural backgrounds in it. Apart from that, even that degree of multicultural sensibility seemed to be a

product of Mary's specific background, which originated in a country in which, according to her words, multicultural education was perceived as 'very much a political issue'. The predominant view of children as a uniform category, understood solely in terms of different ages and stages, seemed to be the basic pattern detected in the concept of competence as extracted from the illustrations above. It is therefore difficult to visualise those future teachers as being equipped either with an understanding of the structural factors underlying educational inequality, or in assuming transformative pedagogical practices which take into account the socio-cultural diversity of pupils.

It seems once more that if an intercultural perspective were to imbue teacher education, a total rethinking of educational theory and practices should be sought, so that technical aspects of competence should be articulated towards a wider perspective committed to challenge inequality and celebration of cultural diversity. Whereas tutors seem to have a great impact on students' perceptions related to competence, the question arises as to the extent to which more interculturally oriented tutors would feel free to implement such an approach in the professional studies and school experience components of the teacher education course taken as a case study. That question was posed to the administrators and tutors interviewed, and the practically unanimous answer pointed out the need to ensure parity across the tutors' pedagogical actions, so that different students would not be exposed to differing lines of thought and models of teachers. In this sense, although making sure that a message of liberty of tutors was conveyed, the administrators in question made it clear that such liberty was constrained by what was perceived as the need to ensure equality of approach to all of the students, so as not to disadvantage any of them, and such views seemed to be corroborated also by the tutors in question. Some illustrations may clarify their approach:

TUT.1: Tutors have to address the competencies, or else our teachers will not be recognised. The scope of tutors' freedom is very limited. For example, if I was convinced that corporal punishment is valid, no way could I put it into practice. The external examiners look at the course document, assessment parameters. If I wanted to implement a multicultural approach to curriculum, I wouldn't be allowed to, I couldn't take an individual slant on it. Tutors' own experience and perceptions about effective teaching come in the end, of course. They inevitably affect, but not very much. One of the features of the 90s is a top down management of education. In my view, there should be a shift, away from policies, to the grassroots, to questioning what do you do and why.

ADM.1: The most difficult thing in the assessment of trainee teachers is getting consistency. The notion of something like the competencies, or the learning outcomes we are using, giving specificity, specifying exactly what is being looked for, is helpful. So, for instance, p. 15 [the administrator opens the PGCE document of intentions analysed in an earlier section and points to a competency to be assessed by tutors]: 'present what s/he is teaching in a clear language and a stimulating manner'... we would expect there is a mutual understanding of what means clear language and stimulating manner. We will specify what 'clear' means, what 'stimulating' means. ... The thing that must be there is evidence. What is meant to happen is that tutor 1, or a second tutor, or even the teacher, they must say, for example: Yes, I found you very stimulating, in that the children were very interested, you were very animated, you used plenty of resources and you kept them thinking all the time, that is fine. But, I did not find your language very clear, because, for instance, you actually used language so technical that the children did not understand it. Now I would expect any [tutor] to say this sort of thing and to write that down.

ADM.2: [About the freedom of tutors to take into account intercultural concerns] What we have to guard against is tutors making very specific demands on an individual group of students, which are not made of other students. At the same time, we also have to allow professional freedom up to a point. For example: should I visit students and find that they are entirely competent in the class, as far as I wish them to be, I am going to push them on further, I am going to ask them questions and ask them to do things which I might not ask from another student. So, there is a level of individualised learning, but matters such as multicultural aspects, for example, are dealt with in a more uniform manner. For example, within the area of language and literature, we give the programme [for the term], the material that each group of students gets is exactly the same, and the set of activities that the students go through is exactly the same. ... One would therefore assume that the tutors within a given department are in agreement. Now, for example, in language and literature in relation to multicultural [aspects], we are keenly aware to the fact that language is a reflection of the identity of the person, as an individual and as a member of the community. So we encourage students to look at the Scots dialect, for example, so that there are attitudes to languages which reflect a respect for ethnic minorities. Now, that's a strand that runs through the course. The extent to which we would require it to become explicit in any given school experience is limited because, as you can well imagine, that kind of standardisation or uniformity that we get in the [higher education institution] would not be possible [like this].

ADM. 3: The school experience remit demands are minimal. If opportunities by chance emerge, these might be capitalised upon. But, having said that, it could not be allowed any additional things. [Tutors] could not be allowed to distort the basic remit [of school experience]. And equally - it would be wrong if in capitalising on chance circumstances, additional work demands were

placed on students. For example, maybe there is something interesting happening in relation to provision for ethnic minorities, there might be something organised in the delivery of the schools. To partake of that, to see what is going on, it makes sense. But if then the tutor would demand an assignment on that, that would be clearly unacceptable, because there would be an inequality in class demands on the students.

As can be noticed, the opinions illustrated above seem to convey the idea of the need for conformity of tutors' views and assessment procedures to pre-set criteria, such as the list of competencies mentioned by the administrator (No.1) quoted before. At the same time, the other opinions show with more clarity the constraints imposed on those views, particularly in the case of an interculturally oriented approach in teacher education. Apart from clearly assuming cultural diversity as a 'chance' occurrence and therefore an extra burden unworthy of being capitalised on, repeating again the idea of the rare presence of ethnic minority children in the placement schools selected, the above rhetoric also suggests a very limited degree of freedom for the tutor whose world view is in line with a more critical, interculturally oriented approach. It seems inevitable to compare the argument for equality and parity for students used to justify that limited degree of freedom with the constraints imposed on the fieldwork carried out by the researcher in that institution, analysed in chapter 4 of the present thesis. It might be suggested that under the veil of the so-called parity and equality across students' experience, any pedagogical practice or indeed educational research based on paradigms which admit the existence of social conflicts and cultural diversity and advocate transformative educational practices would be cut short. Such a veil seemed to hover on the whole ethos of the institution, arguably being responsible for a 'cohesion' based on a conformist model of teacher education, actively excluding any alternative way

of interpreting reflective practice and competence in more intercultural, critically oriented approaches.

The extent to which such 'strategy of contention' (to use Humes' (1994b) expression) was indeed successful would be difficult to pinpoint in the scope of the present work. However, the fact that the existence of such a strategy may be acknowledged throws a different light on the opinions expressed by administrators, tutors and student-teachers concerning the themes pursued in the interviews. The extent to which their perceptions and expectations were indeed being controlled by mechanisms of contention designed to ensure the so-called 'parity' and 'equality' across the institution would be open to speculation. That such expectations and perceptions were at any point likely to be thus controlled was certainly an unknown dimension at the outset of the case study. The present chapter tried to understand the 'assumptive worlds' (McPherson and Raab, 1988) of the administrators, tutors and student-teachers interviewed, but informed by a humble perspective as to the extent to which such worlds were shaped by the everyday contact with a constraining ethos in relation to innovative and critical models of teachers.

CHAPTER 8

CONCLUSIONS

The present thesis discussed intercultural perspective and competence in teacher education concerned with problems of educational inequality. From the literature review, it was pointed out that models of competence based on structural-functionalist and phenomenological approaches contain little potential for providing a preparation of teachers concerned with change. Since the focus of reflection as provided in such models is geared predominantly towards classroom strategies and personal growth of student-teachers, the wider socio-cultural context of education is not taken into account. It was argued that the critical theory approach in education would allow the development of awareness of cultural diversity and the link of culture to power relations in society. Such awareness would help the process of breaking assumptions related to 'intrinsic superiority' of any particular culture (including the one fostered in the school system). It would therefore pave the way for the preparation of teachers in an intercultural perspective, understood as the preparation of teachers who will be sensitive to cultural diversity in their pedagogical practices.

The parallel undertaken between two different countries - Brazil and the UK, was based on the common challenges imposed by the multicultural nature of both societies on education and teacher education. The evidence of the educational inequality affecting those whose cultural patterns do not correspond to the school system was emphasised in the comparative chapter. It also demonstrated the role of teachers' misconceptions in the perpetration of the problem in both countries, and the urgency of teacher education in an intercultural perspective.

Based on the above framework, the literature review in both countries stressed the importance of educational theory in providing student-teachers with critical tools to understand the educational process in its various dimensions, so as to be able to act in a competent, transformative fashion in their daily practices. The importance of the higher education institutions in providing such theoretical guidance was fairly recognised in non-critical and critical works dealing with the issue (as it may be recalled, such division of works was done according to the extent to which an intercultural awareness pervaded their formulations). It was fairly stressed in the majority of those works that practice alone in schools should not be considered enough to work out competence in teacher education.

However, either non-critical and critical literature failed to provide concrete ways by which educational theory should be worked out in teacher education courses. Non-critical works were found to provide relevant information concerning the complexity of factors involved in the partnership between higher education institutions and schools. They also advanced ideas on strategies to promote reflection on the school experience component, even though such reflection did not take into account wider socio-cultural concerns, as expressed earlier. Critical literature, on the other hand, provided examples of intercultural perspective as worked out on existing subjects of the curriculum both in Brazil and the UK. It also advanced the importance of dialogue in the pedagogical strategies to be used. Some works also provided useful classification of programmes in teacher education institutions who claimed to be developing an intercultural approach. As it was discovered from such works, the interpretation given by such institutions to the intercultural perspective ranged from the presence of simple token lectures, to the embeddedness of the whole ethos and philosophy of the institution in an intercultural approach.

However, as expressed before, both non-critical and critical literature would benefit from further research which would try to investigate the nature and content of educational theory as worked out in teacher education courses. Based on the importance of educational theory acknowledged by the majority of them (excepting those advocating a competency-based model, in which practice is considered the sine-qua-non condition for competence), it seems that such research would help understand the links between selection of content of educational theory and the model of teachers adopted. It would help understand the potentials and limitations of such a selection in providing critical reflection on the school experience component, when an intercultural perspective is contemplated. The importance of understanding such an issue seemed to be highlighted by some of the results in research carried out in non-critical works, whereby tutors from the higher education institution lacked confidence in the kind of 'theory' they were supposed to provide.

The case study undertaken tried to advance some understanding in this area of research. However, as expressed in previous chapters, the attempts to go beyond the rhetoric of documents to gauge the theoretical underbase of reflection as provided by the institution were met with systematic (and eventually) successful tactics of abortion. Disguised under 'confidentiality', 'parity of esteem' and other similar expressions, the observation and interviewing with students was seriously curtailed, and finally abruptly stopped. The frustration of having an attempt at research into educational theory and intercultural sensibility thus put to an end cannot be stressed enough. Above all, there emerged a heavy feeling that the lack of research in teacher education institutions commented on by authors in the literature review could be in fact due to the fact that those institutions were not willing to have their own practices scrutinised. That could be a reason for concern, particularly at a time

when research has been advocated as a dimension fostered in teacher education courses, including the one taken as a case study.

However, as expressed in chapter 4, such constraints could also be understood as a further set of variables to understand the lack of intercultural awareness in the educational theory delivered in the teacher education institution in question, as detected in the analysis of results. As argued earlier, they provided insights to the existence of two cultures: on the one hand, an academic culture, open to dialogue and research, nourished in the environment where the research was originated and informing the researcher's approach to education and teacher education; on the other hand, a hierarchical culture perceived in the higher education institution, with its top-down decision making style imbued by a clear resistance to research. Such a set of conditions would probably account for the existence of an ethos detrimental to the flourishing of an educational theory permeated by a more critical, intercultural approach.

In fact, an overview of conclusions referring to the analysis of data from the case study undertaken would be useful at this point. The teacher education course taken as a case study seemed to favour a concept of competence in which the balance of classroom skills and analysis of the classroom in a wider context was clearly tipped in favour of the first one. Even though wider context was frequently claimed to be taken into account, such was mostly understood in terms of the educational policies informing education, failing to raise future teachers' awareness to the wider social, economical and cultural variables in which teaching and learning take place. The reflective practitioner as the model of teachers envisaged seemed to be geared predominantly towards reflection on effectiveness of classroom practice in terms of technical and organisational skills, and the extent to which they conformed to a child-centred approach in which the child in question was viewed solely under the lens of psychology.

This seemed to corroborate the view expressed in the conceptual framework concerning the phenomenological paradigm in education, which did not take into account wider contextual concerns in its formulations. Evidently, the impact of the competency-thinking surrounding the model adopted could not be overlooked in the analysis undertaken. However, from the analysis, it seems that although exacerbated through the competency model, the emphasis on technical skills and the silence of the socio-cultural context of education was also a feature of the reflective practitioner model in a phenomenological approach espoused by the institution. Such an absence of wider contextual concerns underlying both models of teachers also corroborated the common structural-functionalist view of education permeating them, in which conflicts in society are ignored and education is perceived as a neutral, rather than a heavily cultural process. It is interesting to note that such a pattern underlined both the PGCE and B.Ed. courses analysed, even though a substantial difference in terms of time preparation existed between both. It would be feasible to argue that, even though a lengthier period of teacher education as espoused in the B.Ed. course would seem to be understood as more effective for development of competence, it by no means affected the extent to which intercultural sensitivity was silenced in teacher education as undertaken in the institution as a whole.

In fact, the silence of the intercultural dimension of teacher education in the concept of competence adopted was not a feature exclusive to the teacher education in question. The first part of the study showed that teacher education courses privileging the technical dimension of education to the detriment of its articulation to contextual and intercultural concerns has also been present in some teacher education courses in Brazil and the UK. The consequence of such a technicist approach to teacher education has been a perceived lack of preparation of future teachers to deal with cultural diversity, and the very likely

persistence of assumptions and expectations in the school routines which *disadvantage those from culturally diverse backgrounds*. By pointing to research in both countries concerning the impact of teachers' perceptions and expectations in the perpetration of educational inequality, the importance of adopting a concept of competence in teacher education concerned with the preparation of teachers as agents of change has been enhanced.

However, a veil of assumptions and misconceptions underlie the subject of intercultural perspective in teacher education, as the interviews carried out in the case study seem to bear out, which need to be challenged. Amongst them, some would appear to be consistently pervasive to the opinions expressed, such as: the idea of intercultural awareness being contingent on the presence of ethnic minorities in schools; intercultural awareness as an extra-burden to be undertaken in time-constrained courses; intercultural awareness representing an ideologically 'narrowing' and 'distorting' path, to be avoided in teacher education concerned with competence as the optimisation of classroom skills and reflection on personal teaching styles.

Whilst such assumptions cannot be claimed to be universal, there is considerable scope to believe they are not limited to the case study undertaken, as the literature reviewed in the present thesis seems to indicate. What does seem mostly worrying is that the hierarchical model of management and administration informing the cultural pattern of the institution, as commented on earlier, may underlie a constraining ethos which would be likely to prevent even those with intercultural awareness from developing it with student-teachers, as expressed in chapter 4. In fact, that ethos prevented the researcher to proceed in the fieldwork in order to understand more fully the nature and content of educational theory and intercultural sensitivity as worked out in a teacher education institution, as also mentioned earlier. The case study showed

the existence of a view of teacher education shaped by cultural assumptions opposite to those advocated by an intercultural perspective. In such a view, student-teachers were perceived as passive elements, the term 'confidentiality' was used as a means of preventing research in teacher education practices, and life in education had more to do with following bureaucratic rules than working out content and pedagogy in a perspective of change.

Such a state of affairs leads to two sorts of considerations. The first one concerns the need to encourage a rethinking of intercultural sensibility in the light of research at the level of administration and staff development, before being contemplated as feasible at the level of the teacher education itself. Such a rethinking would aim to break the assumptions associated with intercultural awareness, and provide the means to a better understanding of the importance of preparing teachers who will take into their practice the will to promote anti-racist attitudes and acceptance of cultural diversity, regardless of the ethnic or cultural backgrounds of the pupils in the school where they work. It would promote the insights necessary for the acceptance of intercultural awareness as an intrinsic perspective to permeate subject content and pedagogy, rather than a separate area to be crammed into time-constrained courses. Most of all, it would present intercultural sensibility as a need for teacher education concerned with the moral and ethical dimension of teaching and learning, therefore an all-encompassing philosophy which should not be restricted to token lectures.

A second group of considerations should relate to the nurturing of an intercultural awareness in the relationships established in the teacher education institutions themselves, which should encourage dialogue and openness in order to promote an ethos where practice should be subject to constant critical reflection and scrutiny, and research should be regarded as a welcome tool to

help in this enterprise. However, it should be acknowledged that the views of 'danger' or 'distortion' in the intercultural approach should be difficult to challenge, if the idea of preparing autonomous and critical thinkers is obfuscated by status-quo oriented perspectives, which are more interested in preparing teachers as reproducers of socio-cultural divisions than as agents of change. In this sense, the extent to which individuals appointed to the administration of teacher education courses are in line with an open attitude to change and are willing to promote the intercultural dialogue in the context of the institutions where they work seems an additional variable in need of further research, in the complex topic in question.

On a more encouraging note, the move towards a reflective practitioner model who is trained to think critically on his/her teaching practice with views to improving it seems to be a positive feature in the teacher education course taken as a case study. Even though patchy in its implementation, as noted in some instances such as the assessment of student-teachers' teaching practice, which tended to follow mostly a blend of competence-based views and personal intuitions of tutors, the model itself would seem to have the potential to be worked out in more critical, interculturally oriented approaches.

At this point, some basic premises could be put forward for interculturally oriented teacher education courses: the need to prepare teachers to accept cultural diversity as an asset rather than as a constraint; the importance of developing an intercultural approach in teacher education which provides future teachers with critical tools to understand the links between culture and power; the challenging of any claim of intrinsic 'superiority' of any specific culture; the challenging of the notion of 'intrinsic' superiority of any individual on the basis of his/her gender, race, social class and cultural background. Finally, as a consequence of the previous statements, the importance of

providing an intercultural perspective which does not distinguish between multicultural and anti-racist perspectives, but rather treat both as a single concept, involving the fostering of attitudes of respect, tolerance and appreciation of individuals regardless of culture, race, gender, social class, or other concerns.

Translating such premises into teacher education courses, some important questions would have to be addressed: How to translate such ideas into concrete possibilities, in terms of selection of knowledge to embed educational theory? What criteria would inform the synthesis of the contributory disciplines of education to be embedded in an intercultural perspective in the professional studies component (or equivalent) of teacher education courses? How to articulate such a body of knowledge to the reflection of student-teachers on their practice, during the school experience component of the course? What strategies would be mostly suited to promote such critical reflections and challenge assumptions and misconceptions related to pupils from any cultural background? How could we integrate the above concerns into the reflection on the school experience component undertaken by student-teachers? How could we promote school experience which takes into account practical concerns of student-teachers but which articulates such concerns to an intercultural sensitivity? How could we best articulate curricular studies and professional studies so that intercultural perspective would inform both the curriculum and the way it is delivered by future teachers, bearing in mind cultural diversity and the fostering of tolerance and acceptance in future generations? To what extent is an intercultural ethos actualised and/or constrained by decisions concerning the management and administration of a teacher education course? How to best promote an intercultural ethos pervasive to the teacher education institution as a whole, with a resulting heightening of intercultural sensibility in the preparation of future teachers?

As argued earlier, the case study undertaken in the present study tried to advance some understanding in the above area. By no means should it be regarded as necessarily representative of what occurs in teacher education institutions in general. However, by illuminating the net of assumptions surrounding intercultural teacher education, as well as the underlying mechanisms by which such assumptions operated in the everyday life of an institution, the case study highlighted some of the factors which reproduced in the routine of a higher education institution a model of competence which excluded intercultural awareness.

As argued in previous chapters, the generalisations provided by case studies are not intended in the same sense as in more quantitative strategies of inquiry, but rather provide readers with points with which similar situations can be identified and therefore illuminated. In multicultural countries such as Brazil and the UK, it seems important that further case studies in teacher education institutions be undertaken, so as to understand how common the situation described in the present study is. Such research would be relevant in order to understand more fully the various factors which contribute or constrain an intercultural approach in teacher education courses. Also, intercultural teacher education might benefit from further studies which would attempt to systematise a body of ideas as gleaned from the analysis of 'good practice' in institutions working in such a perspective. Researchers working on this line of inquiry could possibly take the present experience on board, and adventure into the world of other teacher education institutions, with their unexplored challenges.

In a time when many nations have been investing in expansion of their educational systems so as to ensure an educated and highly skilled population

able to compete effectively in the world economy, it seems that economical reasons could also justify efforts towards minimising those factors which perpetrate educational inequality. Although many variables outside the educational sphere contribute to inequality and have been researched in their own right, increased awareness of the impact of teachers' perceptions and expectations in the perpetuation of the problem have been developed, with the consequent importance of challenging assumptions and stereotypes in teacher education, so as to prepare teachers in a perspective of change. As argued elsewhere (Canen, 1995a),

'intercultural perspective in teacher education represents a feasible way by which teacher education courses concerned with educational inequality could be worked out, and it seems that the effective ways by which it could be implemented are a worthwhile challenge to be faced in Brazil, the UK and elsewhere. By undertaking a project of preparing future teachers in an intercultural perspective, we will certainly be contributing in our educational field to minimise the effect of teachers' actions and expectations in the perpetration of the problem. Like Voltaire's *Candide*, we will be cultivating our own garden'.

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APPENDIX 1

Interview Schedule for Administrators

1 - What are the general aims and model of teachers conceived by the course of initial teacher education as a whole? And that of school experience? What is a competent primary teacher according to this model?

2 - How are these aspects decided? Who decides about the curriculum and the general philosophy (rationale) of the course and of each discipline? And in the case of school experience, where partnership between higher education institutions/placement schools is expected? What are its aims and who decides them?

3 - Recent SOED policies place greater importance on the school-based training of teachers (there was an increase in the amount of time to be spent there by student-teachers). How do you see these policies? To what extent are the aims and model of teachers of the higher education institution determined by decisions in the institution itself and to what extent are they influenced by the guidelines issued by the government?

4 - How were the model of teachers and the aims and philosophy of the course of initial teacher education in the institution decided upon? To what extent are they accepted by all tutors of the disciplines in the institution? Do they normally 'translate' this model in their course planning and in their everyday pedagogical actions?

5 - Concerning specifically school experience and the partnership between higher education institutions/placement schools: to what extent are tutors from the higher education institution and class teachers or mentors of the placement schools aware of and in agreement with the model of teachers developed by the higher education institution? Are there courses or meetings between the partners to discuss this model and ways of implementing it? How do tutors and mentors or class teachers normally 'translate' this model in their course planning

and in their everyday pedagogical actions? Is there a 'coherence' of action, following this model?

6 - What are the criteria for the choice of the schools where the student-teachers are going to practice? Who determines them? Do tutors and mentors or class teachers participate in the choice?

7 - To what extent does the selection of schools for placement take into account pupils' intake and general ethos?

8 - In your selection of schools: would you see an advantage to send student-teachers to schools where ethos is not so good? Why?

9 - Does the situation mentioned in question 8 actually happen? In the affirmative case: What student-teachers are sent to these schools? Is there any specific criteria whereby, for instance, good student-teachers are sent there? Is there a system of planning placement schools in terms of 'ethos', during the term? Do you think that would be a good idea? Is there a system of review whereby a student-teacher with a 'bad' time in a placement school be changed to another school? Would that be a good measure, according to you? Has it ever happened in reality?

10 - Is there a space during the school experience and /or the professional studies component for discussion of 'ethos' of schools and /or teaching in schools where 'ethos' is not so good? In the affirmative case: how often does this occur? Do these discussions take place irrespective of the placement experience of the student-teachers? In the negative case: why? Do you agree with it?

11 - Would you see an advantage in sending student-teachers to schools where pupils have different social and cultural backgrounds (e.g. ethnic minorities)? Why? Does this actually happen? What student-teachers are sent to these schools?

12 - Is there a space during professional studies, school experience and the evaluation of the school experience with the student-teachers for discussion of

teaching to pupils from different social and cultural backgrounds? In the affirmative case: how often does it happen? Do these discussions take place irrespective of the placement experience of student-teachers? In the negative case: why? Do you agree?

13 - About the teaching practice of student-teachers in the placement schools: who advises student-teachers on the contents, resources and methodology to be employed in their teaching classes? Who is responsible for the assessment of the student-teachers' classes? What are the criteria for the assessment of the student-teachers' performance as a whole during the school experience? And for the assessment of their teaching classes particularly? What are the variables (and their weight) present in their assessment schedules? Who decides about these criteria of assessment? Who implements them? Do student-teachers write down an evaluation about their own experience? What normally makes some student-teachers more successful than others in the assessment?

14 - What is the balance of classroom skills and analysis of the classroom in a wider context (e.g. social, economical and cultural) in the professional studies and the school experience components of the course? To what extent is this balance affected by: government policies, Scottish Consultative Council on the Curriculum, education authorities, management hierarchies in the institution, tutors' own experiences and perceptions about effective teaching?

15 - In terms of resources allocated for the higher education institution and for the schools: to what extent is the running of school experience affected by the distribution and amount of resources allocated for the higher education institution and for the placement schools?

16 - Is there any kind of quality control or assessment of tutors? Whose responsibility is this and what are the criteria for this assessment? To what extent do they influence their pedagogical actions and the dynamics of professional studies and school experience?

17 - According to government views, more time should be spent in schools during the school experience ('less theory, more practice'). How important is the time spent in schools during initial teacher education in the development of competent teachers? What should be the balance between classroom experience and taught courses in the higher education institution? Is the actual balance about right? In what sense?

18 - Concerning the aspects of the process of education pointed below, please choose the letter and the number that correspond to your opinion relating to the importance you attach to them and to the emphasis actually given to each of them in the course of school experience and professional studies, following the guide:

- | | |
|---------------------------|---------------------------------------|
| 1) It is very important | a) The course emphasises it a lot |
| 2) It is rather important | b) The course sometimes emphasises it |
| 3) It is not important | c) The course does not emphasise it |

01) Lesson planning

02) Classroom skills, management and control

03) Domain of content to be taught

04) Adapting content to the age group of the class

05) Suggesting ways by which content can be adapted to the age group of the class

06) Adapting content to the social and cultural background of pupils

07) Suggesting ways by which content can be adapted to the social and cultural background of pupils

08) Relationship with pupils, with colleagues

09) Domain of methods of teaching

10) Awareness of wider social, economical and cultural problems, ways of translating it in the pedagogical action in the classroom

() () 11) Any other aspect (s) of the process of education (please specify): ----

19 - What would be your suggestions to improve school experience in initial teacher education?

APPENDIX 2

Interview Schedule for Tutors

- 1 - What are the aims of school experience in teacher education, according to your opinion?
- 2 - Are these aims carried out in reality? To what extent?
- 3 - Do the aims as expressed in the guidelines from the SOED and in the higher education institution documentation correspond to your opinion? In what sense?
- 4 - What are the criteria for the choice of the schools where the student-teachers are going to practice? Do you have any participation in the decision?
- 5 - How do you see the educational system in this country, in terms of : equality of opportunities, characteristics of pupils who normally under-achieve, variables which contribute to under achievement and those which could potentially change it ?
- 6 - How would you describe the schools chosen for placement in the school experience component, in terms of social, economical and cultural backgrounds of pupils and general ethos?
- 7 - To what extent does the selection of schools for placement take into account pupils' intake and general 'ethos'?
- 8 - In the selection of schools: would you see an advantage to send student-teachers to schools where 'ethos' is not so good? Why?
- 9 - Does the situation mentioned in question 8 actually happen? In the affirmative case: what student-teachers are sent to these schools? Is there any specific criteria whereby, for instance, good student-teachers are sent there? Is there a system of planning placement schools in terms of 'ethos', during the terms? Do you think that would be a good idea? Is there a system of review whereby a student-teacher with a 'bad' time in a placement school be changed to another school? Do you think that would be a good idea?

10 - Are there opportunities during the professional studies, the school experience and the evaluation of the school experience for discussion of 'ethos' of schools and /or teaching in schools where 'ethos' is not good? In the affirmative case: how often does it happen? Do these discussions take place irrespective of the placement experience of student-teachers? In the negative case: Why? Do you agree with it?

11 - Would you see an advantage sending student-teachers to schools where pupils have different social and cultural backgrounds (e.g. ethnic minorities)? Why? Does this actually happen? What student-teachers are sent to these schools?

12 - Is there any opportunity during professional studies, school experience and the evaluation of the school experience with the student-teachers for discussion of teaching to pupils from different social and cultural backgrounds? In the affirmative case: how often does it happen? Do these discussions take place irrespective of the placement experience of student-teachers? In the negative case: Why? Do you agree?

13 - As to the dynamics of the school experience: when the student-teachers go into their placement schools, what is the general timetable and programme of activities s/he has to undertake? How many class observations? Are they structured observations? What are the aspects s/he has to observe? What are the main aims of these observations? Who determines these aims? Are there opportunities for discussion of these observations? In the affirmative case, when and with whom do they discuss them ? (seminars, individual meetings with tutors, or class teachers, etc.).

14 - What are the opportunities where the tutors and student-teachers meet to discuss the school experience? Are there meetings with the whole class of student-teachers or are they rather on individual bases? What are the main themes and ideas around which these meetings are built? How often do they

take place? Are student-teachers encouraged to be critical of their own experience?

15 - About the teaching practice of student-teachers in the placement schools: who advises student-teachers on the planning, contents, resources and methodology to be employed in their teaching classes? Who is responsible for the assessment of student-teachers' classes? What are the criteria for their assessment? What are the variables (and their weight) present in their assessment schedules? Who decides about these criteria of assessment? Do student-teachers write down an evaluation about their own experience? What normally makes some student-teachers more successful than others in the assessment?

16 - In the partnership higher education institution placement schools: what do you think is their role in teacher education? What should be the role of tutors and that of classroom teachers and/or mentors in the school experience? Do they have these roles in practice? In what sense?

17- The SOED has issued guidelines allocating more time in school based training in teacher education ('less theory, more practice'). What do you think of these policies? How do they affect the contents and dynamics of the courses, and to what extent do they affect your pedagogical action? How important is the time spent in schools in the development of competent teachers? What should be the balance between classroom experience and taught courses in the higher education institution? Is the actual balance about right? In what sense?

18 - To what extent are tutors from the higher education institution and the school teachers aware of the model of teachers of the higher education institution? How do tutors normally 'translate' this model in their course planning and in their everyday pedagogical action? Is there a 'coherence' of action, following the model?

19-How much freedom have the tutors to implement the course of professional studies and school experience according to their philosophy?

20 -According to your opinion, what should be the balance of classroom skills and analysis of classroom in a wider contest (e.g., social, cultural and economical) in teacher education? And specifically in the school experience component?

21 - To what extent is such a balance affected by: government policies, Scottish Consultative Council on the Curriculum, education authorities, management hierarchies in the institutions, tutors' own experience and perceptions about effective teaching ?

22 - According to you, what is a competent teacher?

23 - Concerning the aspects of the process of education pointed below, please choose the letter and the number that correspond to your opinion relating to the importance you attach to them and to the emphasis actually given to each of them in the course of professional studies and school experience, following the guide:

- | | |
|---------------------------|---------------------------------------|
| 1) It is very important | a) The course emphasises it a lot |
| 2) It is rather important | b) The course sometimes emphasises it |
| 3) It is not important | c) The course does not emphasise it |

1) Lesson Planning

2) Classroom skills, management and control

3) Domain of content to be taught

4) Adapting content to the age group of the class

5) Suggesting ways by which content can be adapted to the age group of the class

6) Adapting content to the social and cultural background of pupils

7) Suggesting ways by which content can be adapted to the social and cultural background of pupils

8) Relationship with pupils, relationship with colleagues

9) Domain of methods of teaching

() () 10) Awareness of wider social, economical and cultural problems; ways of translating it in the pedagogical action in classroom

() () 11) Any other aspect (s) of the process of education (please specify)-----

24 - What could be your suggestions to improve school experience in initial teacher education?

APPENDIX 3

Interview Schedule for Student-Teachers

- 1 - What made you choose teaching as a profession?
- 2 - In your opinion, what is the role of school experience in initial teacher education? Has this course of school experience lived up to your expectations?
- 3 - What do you think should be the balance of classroom skills and analysis of classroom in a wider context (i.e., social, economical, cultural) in the professional studies and the school experience components? What was this balance during the course? Do you agree with it?
- 4 - During the observation period in the school experience component: what were you required to observe ? Were there any other aspects you think should be required to be observed?
- 5 - With whom (and how often) did you discuss the observations made?
- 6 - What was the importance of the observation and the discussions of the observations for your teaching classes?
- 7 - Who was responsible for the assessment of your teaching classes?
- 8 - Was there any opportunity of discussing this assessment, dialogue? Was there any opportunity for self-assessment?
- 9 - What are the criteria for the assessment of your teaching classes? What items do you think make student-teachers successful in their teaching classes in terms of the assessment made? Do you agree with them?
- 10 - What are the opportunities when you and your tutors of the school experience and professional studies components meet to discuss the school experience? Are there meetings with the whole class of student-teachers or are they rather on individual basis? What are the main themes and ideas around which these meetings are built? How often do they take place? Are you encouraged to be critical of your own experience, during these meetings?

11 - In the partnership between the higher education institution and placement schools: what do you think is the role of tutors and that of classroom teachers?

12 - What are your impressions concerning the placement school(s) you worked in during this course of school experience, in terms of: pupils (general social, economical and cultural background, general behaviour), 'ethos', teachers' pedagogical actions (ways of delivering content, ways of linking the content to real life problems, methodology used, adequacy to the concrete pupils in the class, etc.)?

13 - What are the general aims and model of teachers conceived by the course of initial teacher education?

14 - What do you think is a competent teacher?

15 - Which of the three underneath alternatives do you think would best define the dimension of the process of education mostly emphasised in your school experience and professional studies components, conveyed through the tutors' pedagogical actions:

a) Emphasis on the technical dimension of education: elaboration of lesson plans, attainment targets, development of classroom skills, classroom competencies;

b) Emphasis on the human dimension of education: strategies to develop communication skills among pupils and colleagues, conditions to facilitate the process of 'learning to learn';

c) Emphasis on the social dimension of education: strategies to use subject contents and pedagogy as means to understand the wider social and cultural context of education.

16 - When you will be teaching in primary schools in different areas to pupils from different social, economical and cultural backgrounds, to what extent do you think the courses of school experience and professional studies will have helped you face this reality?

17 - In order to improve school experience and professional studies in initial teacher education , what would be your suggestions?

APPENDIX 4

Observation Schedule for School Experience and Professional Studies

Meetings and Tutorials

1-Description and discussion of the content of seminars and /or meetings between tutors and student-teachers of professional studies and school experience components (bearing in mind the theoretical framework of the study). Description of the ways the three dimensions of the educational process (technical, human, socio-cultural) are being worked out (and which one prevails).

2 - Frequency (if any) by which tutors emphasise the importance of relating subject content and pedagogy to the cultural backgrounds of the pupils which student-teachers will have to face in their teaching practice and also in the future (and which, if any, are the alternatives proposed to achieve this).

not frequent _____ very frequent

3 - Description and discussion of perspectives and expectations of tutors openly expressed (or perceived by the observer) in comments and opinions during the course concerning: role of schools and teachers in society, variables that lead to failure or under achievement of pupils, assumptions concerning children from diverse socio-cultural backgrounds, concept of competent teachers, etc.

4 - Description and discussion of perspectives through which assessment is done: aspects emphasised, balance of classroom skills and analysis of classroom in a wider context in the assessment process, etc.

5 - Frequency (if any) by which problems and questions brought by student-teachers from their observations and their teaching practice in the placement schools are discussed with tutors in a group situation (tutorials and meetings in professional studies) and on an individual basis.

not frequent _____ very frequent

6 - Frequency (if any) by which problems and questions brought by student-teachers concerning wider socio-cultural aspects of education are discussed in the tutorials.

not frequent _____ very frequent

7 - Percentage of time in tutorials, meetings and activities emphasising technical dimension of education (classroom skills, competencies, formal aspects of lesson planning and evaluation skills), dissociated from any intercultural concerns.

very low percentage _____ very high percentage

8 - Percentage of time in comments, dialogues, activities or exercises emphasising the need to link pedagogy and the specific subject content of any area of the primary curriculum to the socio-cultural context of the pupils.

very low percentage _____ very high percentage

9 - Assumptions informing comments, dialogues, activities and exercises, in terms of theories of education and society, conceptualisation of teaching, intercultural sensitivity.

10 - Implicit model of teachers informing tutors' pedagogical actions, as gathered from the above evidences.

11 - Balance of classroom skills and analysis of the classroom in a wider context as conveyed by the course observed during the study.

APPENDIX 5

Summary of Data Collection

1- Documentary Analysis

Documents analysed included:

- SOED (Scottish Office Education Department) Guidelines for Teacher Training (1993);
- B.Ed. Honours Course (1992), The Course, February 1992;
- B.Ed. Degree Course with Honours (1993), Proposed Changes to Course, March 1993;
- B.Ed. 2 Professional Studies (1993), Course Unit 2: Learning and Ability;
- B.Ed.2 Professional Studies (1994), Learning and the Curriculum: Course Introduction and Outline;
- B.Ed. 2 Professional Studies (1993), Course Unit 1: Curriculum Foundations, Perspectives and Models;
- B.Ed. 4 Remit for Block School Experience;
- PGCE Primary Education Programme, Vol. 1 (1993), The Proposed Course;
- PGCE Primary Course, School Experience: Placement Information and Guide (1993/1994);
- PGCE Primary Education, School Experience Record (1993/1994), Block School Experience, Term 1;
- PGCE Primary Education, Student-teachers' Records of Development and Assessment of Competencies (1993/1994).

2- Observation

Direct Observation has been undertaken of :

- B.Ed.4 Professional Studies tutorials, comprising:
 - Student-teachers' seminars on 'wider educational issues';
 - Educational Research Topics;
 - Direct Instructions for the School Experience Block.
- PGCE Professional Studies tutorials;
- PGCE tutor's visits to student-teachers during the block school experience;
- Meetings of PGCE Professional Studies tutors concerning issues related to assessment and evaluation.

3 - Interviews

Semi-structured interviews have been carried out with:

- Administrators of the higher teacher education institution;
- B.Ed. 4 and PGCE tutors;
- B.Ed. 4 and PGCE student-teachers.