Voice and Narrative: realities, reasoning and research through metaphor.

by
Angela Packwood.

Presented for PHD. Examination
University of Warwick,
Department of Education.

March 1994

Contents.

Table of Figures.

ACKNOWLEDGEMENTS

I owe grateful thanks to those friends and colleagues who have encouraged and supported me during the past three years.

However, my greatest debt of gratitude is to Michael who has always been 'the wind beneath my wings', and without whom this work would not have been completed.

Voice and Narrative:
realities, reasoning and research through metaphor.

Summary

This study is an exploration, on a professional and personal level, of metaphor as both an *object* of, and a *tool* for, research. The methodology used is qualitative, and overall the approach is phenomenographic. The research develops through three stages.

Firstly, through an analysis of the metaphors found in the discourse of students, teachers and the government, a model of metaphor has been developed and used to give a framework for the examination of metaphor as the *object* of research.

Secondly, the model has been extended to identify the metaphors by which the *reality* of the *research process* is constructed. Metaphor has then been used as a *tool* of research in order to identify and analyse the metaphors by which the research process has been framed by two researchers working with the same teacher.

The three key metaphors identified through this application of the model; **narrative, story** and **voice**, have been explored to consider their applicability and relevance as ways of conceptualising research.

Finally the implicit metaphor by which this entire study has been framed, ***research as metaphysics,*** has been explored through a personal reflection on the reality of the research process for the researcher.

The study is located within a postmodernist paradigm through an exploration of the applicability of postmodernist assumptions to this research process.

Throughout the work the voice of the researcher narrates her reality contextualising the research process .

Voice and Narrative:

realities, reasoning and research

through metaphor.

> There seem to be two ways of understanding things; either by way of a metaphor or by way of a story ... Metaphors and stories, models and histories are the two ways of answering 'why'. (McCloskey 1990:5)

CHAPTER ONE.

Introduction

Research as Metaphysics: Stories and Metaphors of Self.

> We see the presence of the researcher's self as central in all research. One's self can't be left behind, it can only be omitted from discussions and written accounts of the research process. (Stanley and Wise 1993: 161)

This study is about metaphor, and is itself a series of metaphors. It is about voices, or more accurately, about finding voices within, through and beyond the text; and giving them validity, whether they are those of the researcher or the researched. It is about reading the text and reading between the lines. It is about honesty, truth, reality and other similar illusions. It is a text which itself speaks of the multi-faceted, multi-dimensional, prismatic experience, which some call research, and others call life (Packwood 1989).

When Thinking, Think for Everything.

> Knowing others is called understanding. Knowing self is called wisdom. Selflessly search self and all the secrets of others will be found. The deepest of self is the deepest of others. Knowing self is knowing others. (Grigg 1990: 65)

The text is made up of interwoven stories. Like any collection of short stories there are a selection of styles used. For, just as the voices which tell the stories are different, so are their styles of telling and that in itself is part of the story, or metaphor. The stories are told in a multiplicity of voices because this is a search for **a** voice, not **the** voice. It is an exploration of ways of finding a voice for the researched, the researcher and the research process. In this search can be heard the echoes of the stories and voices of others operating in the teacher-researcher paradigm, who have also engaged in a similar task and to whom a debt is owed *and* acknowledged throughout this text.

> Representing the sociological as poetry [or in my case a reflexive, narrative text] is one way of decentering the unreflexive 'self' to create a position for experiencing the self as sociological knower/constructor - not just talking about it but doing it. In writing the Other, we can (re) write the self. (Richardson 1992: 137)

All stories pre-suppose an audience, even if that audience is only the teller. Sometimes the stories we tell ourselves are the most important, for they are the way in which we make sense of our lives and the world in which we live. The stories making up this text also presuppose an audience, the critical friend, on whose integrity they rely to hear the stories and to recognise the voices.

Limitations.

There are two perspectives, professional and personal, to this work, consequently there are two ways of expressing its limitations. For the professional perspective, the limitations are those which apply to any piece of research. If I did it again I know I would be more comprehensive, more precise, more accurate, more innovative, more *everything* to make it better. In fact, to paraphrase the old joke, I probably wouldn't start from *there* to get *here*.

In terms of the personal perspective, the limitations can be best expressed by a poem I found when I was teaching. It made such an impact on me that I kept it stuck in the front of my mark book. I used it to conclude a piece of research I had undertaken (Packwood 1989). When I began to work with student teachers I introduced it to them in the hope that they too would find it a moving and memorable lesson.

WRITING
'and then I saw it
saw it all all the mess
and blood and evrythink
and mam agenst the kichin dor
the flor all stiky
and the wall all wet
and red an dad besid the kichen draw

I saw it saw it all
and wrot it down an ever word of it is tru

You must take care to write in sentences.
Check your spellings and your paragraphs.
Is this finished? It is rather short.
Perhaps next time you will have more to say.
(Dean 1983:14)

Once again, I feel like the child in the poem! I have attempted to share my reality with the reader and in so doing I realise that I open myself to a different reading of the text than that which I had intended. This is not an experience unique to me as a researcher, Richardson (1992) presented her research text as a poem, Jermier (1992) presented his as a short story, Gersick (1992) adopted a non-traditional way of engaging in her research, and *all* recognised and acknowledged the pitfall of misunderstanding inherent in adopting such approaches.

> Undoubtedly to locate oneself within research and writing is a hazardous and frightening business. Vulnerability is always frightening because it can be, and often is, abused or countered by bland invulnerability. (Stanley and Wise 1993:177)

Locating the Genre of this Work.

From the reading I engaged in following the decision I made concerning the presentation of this work (see p.190 - 197), I realised much to my *dismay*, that to take a personal, reflective approach to the research process and product is to risk locating the work in the genre of postmodernism; and as such requires consideration, not to say justification, given the controversial nature of postmodernist thinking (Callinicos 1989; Hutcheon 1989; Smart 1990 and 1992). (Chapter 16: 210 contains a discussion of the limitations of postmodernism and its applicability to this work).

Postmodern thinking has affected all forms of cultural discourse including that of mathematics. In mathematical and scientific circles in the fields of chaos theory, subatomic physics, molecular biology, debates are being instigated about the

nature of theory, about causality and the potential of mathematical and scientific enquiry to provide an absolute foundation for knowledge.

Those adopting a postmodernist perspective argue that you can only know something from the self's position in a specific historical time and body. This perspective does *not* take for granted the text of papers, manuscripts, books and articles; rather these become objects for study (Clifford and Marcus 1986).

To regard postmodernism as the new meta-theory is a contradiction in terms. For postmodernism itself rejects the meta-narratives and the meta-theories of modernism. Postmodernists argue that we have come to the end of the grand meta-narratives of the Enlightenment. It challenges global, all encompassing world views. Such views are dismissed as being logocentric, totalizing meta-narratives that anticipate all questions and provide pre-determined answers.

In fact, the term postmoder*nism* is in itself inaccurate, as those who operate with this perspective regard themselves as standing in opposition to all the previous 'isms', not merely modernism. This opposition has been caricatured as the stand taken on the one side by the

> ... dogged metaphysicians, a fierce and burly crew, stalwartly defending various bedrocks and foundations by means of an assortment of trusty but clankingly mechanical concepts such as 'class', 'materialism', 'humanism', 'literary merit', 'transcendence' and so forth'; and on the other side stands the opposition, 'the feline ironists and revellers in relativism, dancing light-heartedly upon the waters of differance, deflecting all foundationalist blows with an adroitly directed ludic laser beam. (Soper 1991:122)

Thus to know what postmodernism is, seems to be able to tell the latest story, but from a personal, subjective perspective and with recognition that the story is just that - a story, a fiction. Postmodernism argues that there are no universally true meta-discourses in which we can securely ground what we do. Meta-discourses and the discourses arising from them are the product of specific social, political and cultural arrangements. A discourse is characterised by its embeddedness in social contexts, its historical contingency, its boundedness by a common vocabulary, its significant absences, that is 'the ways in which it constitutes meaning systems, simultaneously structuring such meaning on the basis of a system of inclusion and exclusion.' (Mumby 1989:298). These discourses cannot be extracted from their historical and political settings. The knowledge produced through discourse cannot be separated from relations of power.

In terms of research this means that to *talk* about research discourse is to engage in meta-discourse - discourse about discourse. Research meta-discourses are those stories we tell ourselves in order to validate our findings and our research, to assure ourselves and others, that our activities are worthwhile. They are the methodological debates we enter into to defend, justify or critically examine how we undertake research. However, research discourses do not operate as instruments of rational control over our research, rather these discourses control researchers by determining what can and cannot be said.

This text is intended to move beyond the rational discourses of research in order to share the reality, both professional and personal of the research process. It is to be read as a series of stories which share characters, settings and goals but which each tell their own version of reality. This means that the text is recursive

and that it highlights the tension between the discourse which attempts to control research - positivism - and the universe of discourse within which this research has evolved - constructivism.

It also moves beyond the modernist, teacher-researcher discourse into the postmodern by the introduction of a poetic personal narrative thread and an explicit acknowledgement of the philosophy of Taoism which has supported the process.

There is an argument that postmodernism taken to its logical conclusion in constructing a text would result in a piece which was totally fragmented, the parts of which need have no relevance each to the other. In this text a sense of continuity and coherence is given through the unifying threads of voice and narrative, myth and metaphor, used to weave the stories together into a meaningful whole.

It is a warm, late summer morning. On a patio covered with pots of flowers, their bright, primary colours splashing the quiet brickwork with a riot of noise, there is a large, white, oval garden table. At it sits a writer. The table is littered with books and papers but amongst the apparent confusion is a cleared space where a slender glass vase stands, cradling a single deep red, fragrant rose bud.

The writer contemplates the rose for a moment, then picks up her pen to write. The intimidating dazzle of a pristine white page lies before her. This scene, this point of action in time, is one which could have been witnessed by the silent, critical observer at any time during the past two and a half years. Only the setting would have changed from season to season. In Spring and late Autumn the space in time would have been a cluttered desk, in a cluttered room, lined with books and carpeted with papers. In the Winter it would have been a dining room table in a room warmed by the flickering light of the fire.

But this time, this point of action, this violation of blankness is different. This time the writer writes from the self, as a person to whom the words belong, for they are her story, narrated in her voice. She is sharing them from choice and with belief. Previously she would have produced the writing as an instrument, through necessity. She would have been writing a fiction. Now she writes a truth, her truth.

She knows and accepts that it may not be everyone's truth. For part of the knowing she has come to on this long and difficult journey, is that everyone has their own truth. Some people acknowledge the truth of others, some adopt the truth of others which turns their own truth into a lie, still others bitterly reject anothers truth out of hand. She has learned that lesson painfully. She can create fictions no longer and write of illusions - so what follows is different. For her, this time the writing is real. This time she wants to write. This time, there is a rose amongst the clutter.

Aims of this study.

1. To consider the significance of metaphor in the construction of reality.

2. To identify and categorise some of the uses and functions of metaphor in research.

3. To begin to construct a research discourse centred on metaphor.

4. To explore and reflect on the personal reality of the research process.

Guiding Questions.

How, and in what ways, can metaphor contribute to both the process and product of research?

What is the *personal* reality of research?

Assumptions.

The assumptions which follow are ***implicit*** in the text. They emerge and are justified *through* the narrative.

- Reality is subjectively constructed.
- Language is the means by which social reality is reflected upon and mediated.
- Metaphor is the language form which is the means of generating the conceptual categories to organise and communicate our perceptions of reality.
- Ideology is encoded in our language through metaphor.
- The study of language forms, specifically metaphor, in discourse constructed around a subject, is an important area of inquiry.

CHAPTER TWO.

Research as Justification:Rationale.

> Of all available metaphors, the most central and salient, available to all human beings is the self ... Central to the net of metaphor through which we recognise and respond to the world is the experience of the self and the possibility of reference to it. (Bateson and Bateson 1987: 194)

Research as Recipe: Research as Discovery.

Social science research is an ideological undertaking. That is, it reflects a particular world-view, opinions and attitudes. The ideologies which shape and frame the research are reflected in the metaphors which we use to conceptualise the process. However, these underlying metaphors are not always evident in the final product. Van Maanen (1988) identifies two types of rhetoric in research reports - realist and confessional. The realist story is the most common and focuses on the subjects of the study. The less common confessional story stresses the researcher's point of view, explaining and justifying the research. Despite the increase in autobiographical, reflective accounts of the realities of undertaking research; for example; Bell and Newby (1977), Bell and Encel (1978), Roberts (1981), Bell and Roberts (1984), Burgess (1984a and b), Ellis and Flaherty (1992); one of the most pervasive implicit metaphors which frames the final text, is *still* that of research as a recipe.

> If you are a beginning researcher, the problems facing you are much the same whether you are producing a small project, an MEd dissertation or a PhD thesis. You will need to select a topic, identify the objectives of your study, plan and design a suitable methodology, devise research instruments, negotiate access to institutions, materials and people, collect, analyse and present information and finally, produce a well-written report or dissertation. (Bell 1987: 1)

This is not only an implicit metaphor, it is also an implicit *myth*. The metaphor is that the process of research is following a recipe. The myth is, that this is the truth. These are illusions which we, as researchers perpetuate. We perpetuate them by the way we present our final research texts and by the way we carefully delete the voice of the researcher, *our own voice*, from the text. The recipe continues;

> Opinions vary as to the order in which sections should appear, but most researchers would agree with Nisbet and Entwhistle (1970:168) that a report or dissertation should include the following sections:
> 1. Outline of the research.
> 2. Review of previous work.
> 3. Precise statement of the scope and aims of the investigation.
> 4. Description of the procedure, sample and tests of measurements used (if any).
> 5. Statement of results.
> 6. Discussion.
> 7. Summary and conclusions.
> 8. References.
> (Bell 1987:126)

None of the above is invalid. However, it represents only one version of the reality of the research process and product and it is not the reality I have experienced of either. The personal reality of the process for me is reflected in the words of Stanley and Wise.

> ...the point at which we begin to realise that this 'hygienic research' in which no problems occur, no emotions are involved, is 'research as it is described' and not 'research as it is experienced' is frequently a crucial one. **It tends to be the point at which we are required to present our research products to academic colleagues, supervisors, publishers and so forth.** And so it is precisely the point at which we are most vulnerable, most likely to find pressures to conform to 'normal science' most difficult to resist, should we want to. (Stanley and Wise 1993: 153, my emphasis)

It takes a lot of courage to decide that we do want to change the accepted metaphor of **Research as Recipe**, to one which is *personally* as well as professionally meaningful. There is considerable pressure to engage in a positive presentation of self to the potential audience of colleagues. The desire to change does depend, of course, on a perception of the need for a different research ideology. For some people the Recipe Metaphor is the one within which they operate comfortably. The difficulty in changing the Recipe Metaphor is, that it reflects the dominant research ideology, the positivistic, mechanistic, scientific paradigm within which our society operates, and to change it in any way can leave us in a very vulnerable position - both personally and professionally. The underlying question we have to answer through our texts is, what do we most trust as the arbiter of what is right and what is real - self-reflective knowledge, practical reasoning, or traditional authority?

There is an inherent structural bias against research framed by paradigms other than the dominant one. Those who allocate funding, and thereby 'legitimacy', to research are representatives of the dominant model, and consequently it is research in that mould which attracts their interest, their patronage and the status which comes from undertaking funded research.

Jermier illustrates the paradox for those who would pose a challenge to the dominant positivist tradition.

> ... top refereed journals ... publish few studies grounded in counter positivist epistemology. The journals' editors complain that they do not receive many non-traditional manuscripts. Authors contend that the top journals' editors and reviewers are biased against non-traditional manuscripts. (Jermier 1992: 212)

The tension between research metaphors arises through conflicting approaches and focuses. In the scientific paradigm the meanings and patterns which already exist in the world are the focus for research. In the qualitative paradigm the focusses of research are the conceptual and linguistic structures of our culture. The underlying assumption is that there is an external, universal reality, but that access to this reality is not achieved by objective, universal, non-culturally determined approaches. The object of this research paradigm is to discover how people make sense of the world, not how the world actually is. Truth is a representation of the conceptual and cultural system in which it is made and by which it is accepted; it is *not* a function of an objective, universal, pre-cultural reality.

The dilemma for researchers arises when having undertaken our research in one paradigm we attempt to present it in the format of the other, and in so doing have to answer the question;

> If we have some honest truths to tell, how best can we do it? (Ford 1975: 424)

This issue reflects back to the previous metaphor **Research as Recipe**. In order to resolve the dilemma of telling honest truths and to be true to *my* metaphor of **Research as Discovery** I have decided to include a reflective presentation as part of the text, which will allow the reader to reconstruct for themselves the reality of my metaphor of **Research as Discovery**. Also the work is contextualised by a personal, reflexive narrative commentary *on* the process which is itself *part* of the product.

Having made the decision to reflect on the personal implications of the research process, I was reassured and consoled to find two commentaries which echoed and made explicit the feelings I had been experiencing and repressing. Like Pamela Richards I too had woken up at 3 am in the morning with the

> ... perfectly formed, crystalline conviction, I knew, absolutely and with complete certainty that I was a fraud ... because I don't work the way everyone else does. (Richards 1986:112)

Neither Richards nor I are alone in experiencing the paralysis of attempting to match up to mythical standards, Frost and Stablein in the conclusion to their book on doing exemplary research include the following excerpt:

> One of our colleagues who received a Ph.D. a few years ago recently read some of the cases in this volume. She commented that what she had thought was her unique experience of frustration, pain and delay, as well as the joys of research, seemed to be more of a shared experience in the research process underlying the events described in these accounts. She expressed a feeling of relief. She observed that if this is the way that good research can be done, then one can be freed from the tyranny of having to match the ideal image of research as an orderly, trouble-free, and unemotional undertaking. (Frost and Stablein 1992: 290)

Once I had made a decision and the text had been written a framework for locating it within a canon appeared through a series of synchronous occurrences. This has allowed me to validate - albeit in retrospect - the decision I made. These validations and contextualisations are integrated into the text, they are not presented as a separate review of the literature. To present them in such a way would be to betray the honesty of the process and revert back to the **Recipe Metaphor**. They are identified by asterisks in the bibliography.

The research journey is a spiral dance that constitutes both the research and the researcher. Let us dance together, doing exemplary research. (Frost and Stablein 1992: 292)

CHAPTER THREE

Organisation:The Shifting Sands of Research.

The initial design of this study was constructed around four sets of data; ***student personal, anecdotal, narrative accounts*** of themselves as teachers pre- and post-teaching practice; ***teacher semi-structured interview transcripts***; ***government press releases***, and ***qualitative research articles on classroom practice.*** These four sets of data were to be analysed to identify the metaphors used by each group in their conceptualisation of teachers, teaching and education. The emergent metaphors were to be compared and contrasted and the implications of the degrees of congruence to be commented upon.

As the work progressed the focus slowly and subtly shifted, from a narrow view of metaphor as being essentially, though importantly, a semantic device; to a wider consideration of the roles of metaphor in the *construction* of the research process. Firstly, of metaphor as both a tool for, and object of, analysis in the research process; secondly, of the metaphors through which research is framed. My understanding of metaphor has developed from regarding it as an interesting, recurrent phenomenon in discourse, to believing it to be a powerful, professional, analytic research tool, *and* a focus for personal reflection.

This shift in perspective, of regarding metaphor as powerful in both process *and* product, occurred over time almost insidiously. It did not become fully apparent until I came to put together the pieces of the jigsaw which had been steadily accumulating over a period of two and a half years. Miles and Huberman (1984) as well as Maso (1987) argue that it is in the process of writing up qualitative research that the final analysis of data takes place.

Each of the first three sets of data was gathered and analysed at an *initial* level as part of my professional practice. As such they formed the basis of conference papers and seminars I gave, and the research with which I was involved during 1991 - 1993. Each set of data, therefore, had formed the basis of a discrete presentation. The intention was to extract each data set from the corresponding research text and context, re-analyse and undertake a correlation from the perspective of congruence.

As the work progressed I kept a research diary noting issues, both personal and professional, that caused me concern (not to say grief), from the construction of, and response to, the conference papers, seminars and research contributions I made. At the point of collating and finally writing up the work I considered my field notes and looked at the data holistically, that is, each set within their research text. It became apparent that, whilst it would be possible to write up the work with the focus I had originally intended, this might lead me into the trap identified by Julienne Ford;

> And so, desperate to get our tales told, to be rid of them, we cheat. (Ford 1975: 426)

In self defence, I think that, if I had chosen to ignore the messages which came from, and through my work, the person I would have cheated was myself. That this was not merely a unique, personal dilemma was highlighted by an account of the research process by Sutton and Rafaeli. When their data were analysed they produced the exact opposite results to their stated hypothesis;

> ...Our initial inclination was to change the introduction so that it proposed new hypotheses that fit the data... (Sutton and Rafaeli 1992: 121)

The dilemma was one which I was now facing on both a professional and personal level. The professional issues concerning work with, and on, metaphor, were signalled through channels such as the following JET editorial, and also painfully through some critical (destructive *not* constructive) responses to my work.

> **Followers of Fashion**
>
> 'Few papers arrive at the JET office these days without 'reflection' in their titles or sprinkled over the text. Running 'reflection' a close second in frequency of use, if not of 'salience', is delivery. 'Metaphor and 'story' are coming up on the outside and the smart money must be on them...our concern (is) that following fashion seems more important than thinking in the field of teacher education.
>
> Not that we are against reflection or the use of metaphors and we are very fond of stories. What worries us is a suspicion that some authors might first be reaching for the clichés and then writing their stories for JET around them.'
>
> (Journal of Education for Teaching 1991: 235)

Such criticisms indicated that metaphor was in danger of becoming dismissed as a new bandwagon on which passengers could jump if they were fast and not too fussy. The bandwagon was only a lightweight, fashionable vehicle, likely to pass in a flash and leave little noticeable disturbance in its wake.

For me, however, the emergence of metaphor as a tool of analysis in social science research was a genuine and important attempt to undertake the textual analysis of a subject's own language, and to use that as a means of identifying, accessing and presenting their world views.

What prompted the JET editorial comment seems to be an indiscriminate use of metaphor without locating it in a clear theoretical framework. This tends to

undermine its value in research. From the work I have undertaken I believe that metaphor can be both *process* and *product; data* and *analytic tool* and that these two perspectives are being confused.

The focus in current research (Ch. 7:55) seems to be on the metaphor itself, not the role of metaphor in the research process. There are two ways in which metaphor can be part of the research process. Metaphors either emerge from discourse and are then analysed; *the narrative of the research is constructed around the metaphors of the researched.* Or the discourse of the research emerges through the metaphor of the researcher; and in consequence *the metaphor constructs the research narrative*.

From a professional perspective what was apparent was that metaphor needed a clear grounding in theory which would locate it within research methodology as a valuable and credible tool.

There were three ways in which I could attempt to achieve such a grounding. I could critique other people's material in order to construct the research discourse. I could continue with my original research plan and retrospectively address the issues, keeping the reason for, and the reality of, the theorising process to myself. Or, I could re-focus my own work.

> ...'theory' means something rather different when shown in relation to, and as a construction out of 'substantive work' because to locate it within a context enables us to see how and why it was constructed, not just that it was constructed. (Stanley and Wise 1993: 178)

My work claims to deal with realities, reasoning and research. To use the work of other people would be to re-construct another's reality in order to explain, and justify, my own. Alternatively to omit part of the process would be to fail to:

> ...recognise and highlight the role of researchers in constructing, not reconstructing or reclaiming or reflecting research situations and data. (Stanley and Wise 1993: 201)

So, like Sutton and Rafaeli I decided to write an account which reflected the reality of the research process for me because I too;

> ...wanted to write a paper which reflected the process by which we had learned... (Sutton and Rafaeli 1992: 122)

The second perspective, that of the importance of the metaphors *through which the research is constructed*, was personal, and my approach to it arose from my reading of the fourth set of data, articles on the reality of teaching, which were the last set to be analysed. When I came to start the analysis I realised that what was important to me at the point in the research process I had reached, was *not* the metaphors which emerged through the text, but the metaphors *through which the text itself emerged*.

Struggling to find my own metaphor through which my research could be presented, I became aware of the metaphors of others, and the way those operated to define the research process. I began to focus on the metaphors we shared; those of **narrative, voice** and **story.** It seemed to me that the way to explore this personal perspective on metaphor and research was by revealing the voice and narrative of the researcher and showing the reality of the research process through a critique, evaluation and analysis of my own work. To take a personal, reflective perspective on my *own* research.

As a result of the re-focusing, this study is ultimately about metaphoric shifts and the concentric ripples of metaphoric change which are a result of that initial move. That realisation did not emerge until that all important point when I began to write up the research trying to follow the **Research as Recipe** metaphor. I was not able to follow the recipe through all of its set stages without in some way changing my ingredients to make them fit the recipe. In the event I realised that to unquestioningly follow the recipe was in fact a betrayal of my personal ideology as a researcher. It was to deny that the metaphor within which I operated, **Research as Discovery**, was *personal* as well as professional. Therefore the work has three separate, but inter-connected, focuses; an identification of metaphors, developing and applying a model of metaphor and a personal reflection, contextualised by a personal, narrative commentary.

CHAPTER FOUR.

Methodology: Research as Professional Practice

> I know of no 'method' for the conduct of qualitative inquiry ... There is no codified body of procedures that will tell someone how to produce a perceptive, insightful, or illuminating study...(Eisner 1991:169)

The rationale behind choosing one methodology over another is fundamentally a subjective one, connected to the nature of what is being studied and the underlying goal of the research. The question I had to ask was, how could I, as a subjective, meaning producing individual be objective about the subjective realities of others?

> Our methods of research emerge from our involvement in our social conditions and provide a means by which we can seek to resolve the contradictions we feel and the worlds that seem unresolved in our everyday life. (Popkewitz 1984: p.viii)

This study aims to explore the complex interconnection between the construction of reality and the use of metaphor - both the reality of the researched and the researcher. In terms of the focus of the work at the personal level it is both subjective and reflexive; at the professional level it is a search for continuities across a natural divide which involves carrying out a sequential step-by-step testing and discovery of ideas.

When this research was re-focused another agenda became apparent; there was a need, firstly, to challenge the objectivity that assumes the subject and object of research can be separated from one another, creating distance between the self and others. Secondly, a need to establish the relevance and status of personal and grounded experiences as a source of data.

In order to incorporate the personal and professional aspects of the research, and to meet the criteria of flexibility, subjectivity and grounded experience, the methodology needed to be essentially responsive.

As part of the intellectual movement which represents a fundamental shift away from traditional social science there has been a strong move towards developing post-empirical research strategies which offer *alternatives* to positivism. These strategies produce research which does not deny or discount the subjective. Epistemologically this research rejects the assumption that maintaining a separation between researcher and researched provides a more valid or objective account. Such research seeks to validate personal, reflexive biography (Mackinnon 1982). My research falls within this qualitative paradigm.

The focus of this research is transformative, allowing the explicit negotiation of underlying meanings. It acknowledges that research is a result of cultural and political choices which *personally* affect the researcher (Levine 1985; Richardson 1990; Smith 1990; Van Maanen 1988). It recognises that the language we use creates the frame within which we realise knowledge, so our use of language in research will pre-determine what we learn in the process. It acknowledges that selective reporting leads to the formation of, and support for, a viewpoint. The subjectivity of the process is acknowledged through an *explicit* recognition that there are factors within the research process through which a voice is constructed:

- Choosing the focus;
- Choosing the participants;
- Choosing the methods of data analysis;
- Choosing the methods of data collection;
- Choosing the narrative format of the final text.

As there are multiple ways of knowing, so no single method can answer all questions, or offer all perspectives. Therefore the approach used is multi-methodological and at the level of reflection requires the personal involvement of the researcher, for in interpretative research the unique strengths of the researcher shape the research, rather than it being shaped by the positivist myths of standardisation and uniformity. The research is characterised by its flexibility and responsiveness. The interpretative dimension of the research attempts to transcend concerns about personal pre-judgements. In terms of Habermas's three fold identification of the cognitive interests which drive knowledge - *and research,* this research can be seen as being both hermeneutic and emancipatory.

FIGURE 1.

Threefold Classification of Types of Knowledge

Type of Knowledge	Form of Knowledge	Cognitive Interest.
Empirical analytic.	Predictive. Laws and theories.	Technical control.
Social Scientific.	Recovery of Meaning.	Hermeneutic.
Critical Reflective.	Systematic Reflection.	Emancipatory.

(Adapted from Held 1980: 296 - 329).

The methods used also reflect feminist approaches to research. In essence this means that the methodology is *informed* by feminist perspectives and purposes, for it is in feminist research that challenges to positivist traditions have been most strongly located (Reinharz 1991, 1992; Nielsen 1990; Stanley and Wise 1983 and 1993). However, this research is *not* feminist research. It does not

deal specifically with gendered issues. More importantly, I feel that by labelling we constrain within the parameters of that label and by so doing also exclude from it other perspectives which may be of value. It seems as though the label feminist is particularly prone to this concept of exclusivity. Therefore, this work *acknowledges* the impact of feminist issues, arguments and strategies, rather than being a product of them.

I have used the situation at hand as a focus for the inquiry and as a means for collecting data. In respect of the first research focus, the identification of metaphors, I used teachers and students to whom I had access and government documents which were publicly available. The interviews with teachers were 'Rapport Interviews' (Massarik 1981) That is, I attempted to establish a degree of mutual trust with the interviewees. Although our interaction was bounded by a semi-structured interview schedule I took the opportunity to establish positive interpersonal relations. The metaphor with which I was operating here was that of **Human Being in a Role**. That is, there was no denial of the humanity of either myself as interviewer, or the interviewee and yet the central focus of the dialogue was still the subject matter of the interview.

With the student data the relationship was one of asymmetrical trust because of the nature of my status as lecturer and theirs as students. However much a lecturer attempts to establish a feeling of mutual trust with students there is inevitably an imbalance of power in the relationship. After all, I mark their work, not they mine.

I have used my own experiences as a researcher to provide the reflective, personal focus. The relationship here is *not* a straightforward one. The *personal*

voice and story are located within the text of the *professional* voice and story and both are subject to the interpretation of the reader. Therefore the personal voice is at all times aware of its relationship to the professional voice, *and* the professional interpreter.

I have engaged in textual analysis of interview transcripts, documents and narrative accounts. I have used the linguistic techniques of contemporary literary criticism and metaphor as a way of analysing both the product and process of research. I have also used more than one research technique simultaneously - triangulation - to access and analyse the material (Cook and Fonow 1990). It takes multiple approaches and complexity in data collection to capture and preserve the multiplicity and complexity of perceived reality. To achieve this I have moved back and forth between analysing raw data and reformulating tentative hypotheses, trying at each phase to move to more abstract levels of synthesis. The analysis has been inductive, allowing the patterns, themes and categories to emerge from the data and categorising and ordering the data as a way of trying to refine my understanding of those emerging patterns and themes. Finally, I have '... handled my own rat.' (Hackman 1992: 74), that is, I have stayed close - at times ***painfully*** close - to the phenomena I have been studying.

In this research the questions to be addressed drove the methodology, not vice-versa. Within the broad paradigm of the methodology the methods were selected both as being appropriate to analyse the data and also as reflecting the underlying values inherent in the research design. As metaphor is encoded at the level of vocabulary it is therefore embedded within the literal text of the discourse. The methodology had to incorporate the discourse of the research

subjects as a major focus for investigation, which would indicate methods of discourse analysis. A methodology based on the accounts of the research subjects is more likely to provide a better fit with the reality of those subjects, than one which uses the reality of the researcher as the source of dominant constructs.

Content analysis (Berelson 1952; Krippendorf 1980) seemed most appropriate, as initially the focus was on the metaphors used within the text, and to use content analysis would identify them. However, to code isolated units destroys the importance of the wholeness of the text. A text achieves its meanings through the interplay yielded by different codes (Barthes 1974). To extract meaning from a text it must be read and interpreted in multiple ways. In order to make personal reality explicit, the approach to the discourse must become exegetical. The discourse needs to be seen as a related whole and as such submitted to an hermeneutic process which seeks their significance. It is a recursive dialectic which moves inwards towards a fuller interpretation of what is available; and outwards to seek further evidence.

The analysis of content therefore, needed to be qualitative (Kracaeur 1953), rather than quantitative (Berelson 1952; Krippendorf 1980). That is, the text needed to be conceived of as a meaningful whole so that the act of analysis involves an act of interpretation. This interpretation is based on specific assumptions which are made explicit in the course of the analysis. The task of the analyst is to bring out the 'hidden' messages within the text. In this approach qualitative content analysis is exegesis.

> Documents which are not simply agglomerations of facts participate in the process of living, and every word in them vibrates with the intentions in which they originate and simultaneously foreshadows the indefinite effects they may produce. Their content is no longer their content if it is detached from the texture of intimations and implications to which it belongs and taken literally; it exists only with and within this texture - a still fragmentary manifestation of life, which depends upon response to evolve its properties. (Kracauer 1953: 641)

Ideally this analysis is undertaken *by those being researched* (Hunt 1987; Clandinin and Connelly 1990). This was not entirely possible within the context in which I was operating. With the student teachers the texts *were* used with individuals in tutorial and seminar situations as frameworks for analysing and developing their personal philosophies of teaching. In terms of my own status as researched subject, I have used reflection as a way of taking a critical posture towards my own research and to scrutinise it for explanations of my researcher self .

The approach used to the data was that of literary analysis, for literary analysis acknowledges that meaning cannot be detached from the uses of language (Bruner 1986). All of the texts were read *as though they were literary texts* and key metaphoric phrases were identified. The data thus produced was then coded first of all into broadly descriptive categories focusing on verbal phrases, as previous work on metaphor had identified metaphor as being located in verbal phrases (Munby 1986; Corcoran 1989). These categories were then refined by identifying the specific determinants for each metaphor. The determinants were expanded by identifying other descriptors using Roget's Thesaurus (Dutch 1978). The data was then translated into ASCII computer files

and loaded onto the mainframe computer. Oxford Concordance Program was used to analyse the data into lists of concordances. The determinants were used to create the command files for each data set in order that *each* text would be searched for examples of each metaphor (see appendix 1). The concordance files were then analysed into overarching metaphors. This was done both because of the quantity of data available and also to ensure that no instances of the metaphoric phrases had been missed.

At each stage of the analysis process a sample of the data was checked to test the validity of the coding. The quantity of data and the nature of the project precluded employing other people to cross code the data, (Krippendorf 1980) therefore a sampling system was used. In the case of the student data, student groups were asked to re-code the samples of data. In the case of the teacher data the other colleagues who were involved on the project that generated this data re-coded the material as part of the writing process; in the case of the government data colleagues from other departments and other institutions were asked to re-code the data as part of workshops given both at conferences and as part of 'in-house' seminars. In this way the initial codings were verified. Any discrepancies were resolved by going back to the original text and both coder and re-coder discussing the material.

At this point the work was re-focused and instead of a *comparison* of metaphors the need for a *framework* within which metaphor could be located became apparent. A model of metaphor was constructed from analysis of the data. This was then applied to the first three data sets and then extended and applied to the fourth data set.

The questions asked in the reflective part of this study demanded *interpretation* of the discourse of research. Thus, the methodology is hermeneutic or interpretative. If labels must be applied then the research methodology can be categorised as ideographic or phenomenographic. That is, it 'investigates the qualitatively different ways in which people experience or think about various phenomena' (Marton 1990:144), in this case the phenomenon is both metaphor in general and the metaphors of research in particular.

> Phenomenographers do not make statements about the world as such, but about people's conceptions of the world. (Marton 1990: 145)

Phenomenographic research produces categories of description which can be used in other contexts. Each category can be related in a larger web or framework producing a 'complex of categories of description'. This is the focus of section one of this work. The production of a complex of categories of metaphor which may serve as a framework within which understandings of phenomena other than those focused on in this research may be investigated.

An interpretative approach faces the problem that it challenges an academic culture which traditionally holds authority over research. It is a culture which suppresses and devalues subjective experience. This is reflected in the meta-language of inquiry, in which narrative creates the style and form for thought. (Richardson 1990; Eisner 1991). Research texts are written in dehumanised prose. We validate our own work by referring to the work of others and locating our work within a lineage. We objectify the topic we have chosen, and there is no trace of the self as producer. What is encoded in such narratives are the definitions of the prevailing myths of society, one of which is that the scientific method is the best way to study both natural and social-cultural phenomena.

The synthetic potential of any discourse analysis is expressed only through the analytic skill of the researcher (Bertaux and Kohli 1984). Therefore the evidence produced in support of any interpretation may be rooted in the researcher's own private understanding. **It must be acknowledged that qualitative content analysis *is* a subjective process and that the discourses *are* open to re-interpretation by others.** A central question which this raises regarding such qualitative, subjective, interpretative research has to do with the generalisability of a micro-perspective to other situations. The key to this problem lies within what Eisner sees as the responsibility of the reader.

> Researchers strive to make their conclusions and interpretations as credible as possible within the framework they choose to use. Once they have met that difficult criterion, their readers are free to make their own choices. (Eisner 1991: 56)

Generalisability is a question of the interpretation of the research text by the reader, through a process of analogy and extrapolation. Generalisation is a *metaphorical* process (Adelman, Jenkins and Kemmis 1976) which is that of the reader *not* the author. The insights gained from a qualitative study can be transferred by analogy to other contexts *when the reader* recognises that a situation is analogous. The language used within the research narrative creates a schematic map by which the reader can recognise the way the researched have conceived and acted upon the world and by which the reader can make a judgement concerning analogous situations.

The generalisability of the positivist paradigm is a myth. Nature is *not* uniform in time and space. Closed populations can *not* be unambiguously defined. The attributes by which a research population is defined are *not* necessarily shared by all its members. Therefore at best, generalisability is a process by which it can be said that one situation has relevance to another, not that one situation pre-determines the outcomes of another. The similarity is *metaphorical* not total. This work is an exploration of the metaphorical and as such, I hope, will prove to the reader/interpreter to be generalisable to other situations of which *they* have knowledge.

CHAPTER FIVE

Research as Data Collection and Analysis.

This part of the study intends to identify and analyse the metaphors used by three coherent and inter-related groups; students, teachers and the government, by which realities of being a teacher and teaching are constructed.

Guiding Questions.

1. What metaphoric language do students, teachers and the government use to describe perceptions of the professional reality of the teacher?

2. What implications, if any, does the metaphoric language of these groups yield?

Rationale: The Role of Metaphor in Constructing Reality.

> Language creates illusions that tell the truth.
> (Olney 1980: 63)

Each person actively constructs their subjective reality through a synergy of language, perception and knowledge. This reality is then expressed through language. However, language is not merely a way of reflecting subjective reality by communicating and sharing ideas and experiences; rather it *shapes* our experiences and judgements, and by so doing helps construct our reality. The social basis of discourse makes it an agent for change over time. Change occurs when new materials and interests are incorporated into the existing system so that there is a different fit between language and reality.

> The tendency to assimilate others' discourse takes on an even deeper and more basic significance in an individual's ideological becoming, in the most fundamental sense. Another's discourse performs here no longer as information, directions, rules, models and so forth - but strives rather to determine the bases of our ideological interrelations with the world, the very basis of our behaviour; it performs here as authoritative discourse, and an internally persuasive discourse ... The ideological becoming of a human being, in this view, is the process of selectively assimilating the words of others. (Bakhtin 1981: 297).

Language is the means by which society forms and permeates the consciousness of the individual. Language is an instrument of communication and control. Linguistic forms allow significance to be conveyed and distorted. Interpreters can be informed *and* manipulated. Language reflects the social structure of the community. Social structure is the ordering or distribution of power and social functions. Power is distributed asymmetrically between social classes it is directly reflected in and mediated through language.

Discourse is not a transparent medium for the interaction between human minds and the world; it is, rather, a major factor to be taken into account, simultaneously shaping and shaped by that interaction.

> Every socially significant verbal performance has the ability - sometimes for a long periods of time, and for a wide circle of persons - to infect with its own intention certain aspects of language that had been affected by its semantic and expressive impulse, imposing on them specific semantic nuances and specific axiological overtones, thus it can create slogan words, curse words, praise words and so forth. (Bakhtin1981: 293)

Metaphor is one of those points at which knowledge is most clearly constructed by discourse rather than found outside in the world. Sternberg (1990) has

looked at the way that metaphors have generated theories of intelligence, research questions *and* limitations.

FIGURE 2

Metaphors Used to Conceptualise the Mind: Major Questions and Limitations

Adapted from Sternberg (1990)

Metaphor	**Major Question and Limitation.**
Geographical	What form does a map of the mind take? The limitation is that the map has nothing to say about mental *processes*.
Computational	What are the information-processing routines underlying intelligent thought? The limitation is that it is not clear *how similar* computers are to human intelligence.
Biological	How do the anatomy and physiology of the brain and the central nervous system account for intelligent thought? The limitation lies in trying to *interpret* the relationship between physiological changes and intelligence.
Epistemological	What are the structures of the mind through which knowledge and mental processes are organised? The limitation lies in the need to take into account *individual and cultural* differences in what constitutes competence.
Anthropological	What forms does intelligence take as a cultural invention? The limitation lies in the fact that *people perform differently under experimental conditions* than they do in their everyday lives. Therefore to generalise from experimental contexts may give misleading results.
Sociological	How are social processes in development internalised? The limitation is that *this is such a new metaphor* that, as yet, there is no complete theory of intelligence based upon it.
Systems	How can we understand the mind as a system in a way that crosscuts metaphors? The limitation is that such an approach produces *complex theories which are difficult to falsify*.

Thus we are guided in our everyday thinking by the pervasive, implicit images which carry one frame of reference over to another situation. These images are the metaphorical representations of our reality by which we select, name and relate elements within a given context. Metaphors are used by individuals as a language resource within which their experiences can be conceptualised. Sontag (1991) in her essays 'Illness as Metaphor' and 'Aids and Its Metaphors' has attempted to 'dissolve' the metaphors surrounding cancer and AIDs so that people would see them as merely diseases not punishments or death sentences.

Johnson makes the following claim for metaphor;

> ..[metaphor is] one of the more fruitful ways of approaching fundamental logical, epistemological and ontological issues central to any philosophical understanding of human experience (...) [metaphor] also provides a theoretical focus for those in other disciplines who have been possessed by metaphor too. (Johnson 1985: ix)

These are *not* the metaphors of the Eng.Lit. class where endless time is spent carefully dissecting 'The moon was a ghostly galleon....' (Noyes in Harrison and Stuart-Clark 1984:140) in order to examine exactly how the moon did, or did not, resemble the aforementioned ship. Rather it is the metaphor by which one person's world is story shaped, for someone else it is a clockwork model and for yet another the world is simply a manifestation of a divine law.

> For, as human beings, we must inevitably see the universe from a centre lying within ourselves and speak about it in terms of human language shaped by the exigencies of human intercourse. Any attempt rigorously to eliminate our human perspective from our picture of the world must lead to absurdity. (Polanyi 1962: 3)

Each person has a store of metaphors in which their ideologies, philosophies and dogmas are encoded. These metaphors operate not only in the construction of personal, individual realities, but also in the construction of social reality. Social reality is constructed by groups of individuals whose shared interpretations of events constitute and sustain their reality. New metaphors may quickly provide a standard conventional way of referring to something while old ones may well not be stated by custom. For example, the metaphors of consumerism in modern capitalism denote a shift in ideological focus from economic *production* to economic *consumption*.

Metaphor is both process and product in the construction of reality. We construct our individual and joint realities as reflections of our internal metaphors, and a product of that reflection are the metaphors with which we communicate our reality.

This re-definition of the role of metaphor, from literary flourish to a vehicle of life-meaning, which has emerged from the constructivist approach to reality has resulted in it being a focus for discussion in varied disciplines (Ortony 1979) including philosophy (Beardsley 1962, 1967; Black 1962; Henle 1965; Goodman 1968, 1979; Ricouer 1978; Davidson 1979; Rorty 1980; Rorty 1987, Hesse 1987); linguistics (Sadcock 1979; Cohen 1979; Rumelhart, 1979); socio-linguistics (Kress and Hodge 1979; Fairclough 1989); sociology (Strauss 1987); psychology (Paivio 1971; Ortony 1975, 1979); mathematics (Lemon 1988; Lopez-Real 1989 Brewer 1989), science (Hesse 1963, 1984; Kuhn 1979; Pylyshyn 1979); artificial intelligence (Arbib 1972); cognition (Sternberg 1990) and not least in educational research (Ch. 7:55).

CHAPTER SIX.

Research as Archaeology:Historical Background.

The word metaphor comes from the Greek *metaphora* derived from *meta* meaning 'over' and *pherein* meaning 'to carry'. Metaphor refers to the linguistic process whereby aspects of one object are carried over to another object and the second object is then spoken of as if it were the first. It is a trope of figurative language which operates on the assumption that terms literally connected with one object can be transferred to another.

The definition of metaphor which held good for 2,300 years, and which has determined the parameters of the role accorded to it in the exploration of epistemology and ontology, derives directly from an interpretation, some would say mis-interpretation, of the words of Aristotle.

> Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy. (Barnes 1984: 1457b7)

The interpretation of Aristotle's words on metaphor also established two other criteria used in the intervening centuries in its definition. Firstly, that metaphor is a deviant use of language, a figurative rather than a literal use. This of course has an impact on the truth claims of, or on behalf of, metaphor. If metaphor is deviant and figurative then it cannot contain literal truth, which is the only truth that concerns science. Secondly, the Aristotelian definition also established the argument that metaphor must be based on similarity between the elements of transference. It was not until Richards (1936) that the issue of *similarity* was

challenged and the claim made that in some circumstances metaphor could create similarities between dissimilar objects.

This philosophical perspective on metaphor was distilled over the centuries to;

> An elliptical simile useful for stylistic, rhetorical and didactic purposes, but which can be translated into a literal paraphrase without any loss of cognitive content. (Johnson 1985: 4)

Philosophy in the intervening years seems to have viewed metaphor with an inherent suspicion, regarding it as a means to distort the truth, rather than as a way to express the truth. The position taken by philosophers on metaphor was bound up with the definitions current at each point in history of truth and knowledge. Metaphor was considered by philosophers, as far apart in years as Cicero and John Stuart Mill, as a distortion of truth and therefore as a dangerous device.

This belief was strengthened as science emerged as the dominant knowledge paradigm. Scientific knowledge could be reduced to literal truth statements which could be verified and justified. Therefore any language use which deviated from the literal-truth paradigm was merely a rhetorical embellishment, a figurative use of language.

This then was the status of metaphor in philosophical thought, with some notable exceptions. Vico in the early 18C considered metaphor to be the essential and necessary psychological origin of human thought. He saw conscious rationality as the product of an integrated metaphorical and emotional response to the world (Vico 1744 tr. 1961).

Nietzsche (1873 tr. 1989) in his essay 'On Truth and Lying in an Extra-Moral Sense' made the following claims;

> What is truth? a mobile army of metaphors, metonyms, anthropomorphisms, in short , a sum of human relations which were poetically and rhetorically heightened, transferred and adorned, and after long use seem canonical and binding to a nation...Everything that sets man off from the animal depends upon this capacity to dilute the metaphors into a schema...the illusion of the artistic transference of a nerve stimulus into images is, if not the mother, then the grandmother of any concept...It follows from this, to be sure, that the artistic metaphor-formation with which every perception begins in us, already presupposed those forms, and hence is carried out in them...Only the fixed permanence of these original forms explains the possibility that later a structure of concepts was to be constructed again out of the metaphors themselves...**That drive to form metaphors, that fundamental desire in man, which cannot be discounted for one moment, because that would amount to ignoring man himself,** is in truth not overcome and indeed hardly restrained by the fact that out of its diminished products, the concepts, a regular and rigid new world is built up for him as a prison fortress. (Nietzsche 1873 tr. 1989, 246 - 257, my emphasis)

Nietzsche's insight into language was that metaphor is the process by which we encounter the world; we experience reality metaphorically.

Richards, in his lecture on metaphor, made the statement that;

> ..metaphor is the omnipresent principle of language. ... Thought is metaphoric, and proceeds by comparison,and the metaphors of language proceed therefrom. (Richards 1936: 90).

Richards suggests our experiences are influenced by metaphoric thought and that the world we experience is the product of earlier metaphoric projections.

Following on from Richards' claims for the centrality of metaphor was the work of Urban, who undertook an analysis of metaphor, language and reality.

> ... the limits of my language are the limits of my world. (Urban 1939:21)

His argument was that a world which cannot be described cannot be known. This follows on from Wittgenstein's propositions regarding language and reality found in the Tractatus Logico-Philosophicus

> 5.6 The limits of my language mean the limits of my world.
>
> 5.62...The world is *my* world: this is manifest in the fact that the limits of *language* (of that language which I alone understand) mean the limits of *my* world. (Wittgentstein 1921: 56 - 57)

In terms of Urban's theory, metaphor is located within universes of discourse. That is, each discipline; science, art, history, philosophy etc., is separated one from another by the *presuppositions* which operate within each individual universe of discourse. In order for communication to be possible between universes of discourse there must be a shared understanding of the meanings inherent in the vocabulary being used.

It was not until twenty years after the work of Richards and Urban and eighty years after Nietzsche, that claims concerning the *centrality* of metaphor to human thought and consciousness became of real concern to philosophers and linguists. However until 1977 the focus of concern of Johnson's 'metaphormania' (Johnson 1985:i) was still more the *meaning* of metaphor within a general theory of language and the scope and function of metaphorical language, rather than the relation between metaphor and the world. The ascendancy of the logical positivists and their belief that the human conceptual

system is literal and that truth can therefore only be expressed in literal language, had to be challenged by the relativists and the Sociology of Knowledge before the role of language in constructing reality and the subsequent importance of metaphor in that construction became an issue for discussion (Mannheim 1952; Scheler 1980; Schutz 1962).

It was the emergence of the centrality of language to human thought and experience which freed metaphor from the narrow linguistic/semantic definitions within which it had been confined since the time of Aristotle. This re-focussing had to wait until the twentieth century, when the positivist, empiricist approach to the role of people in creating the world in which they live, the dualistic mind/matter split of Descartes, was challenged by the sociologists of knowledge who held that people played an active role in constructing their worlds. The role of language developed from being a means of expressing literal truths to being a way of actually constructing those truths. Language, thought and knowledge were perceived as being inextricably linked in a synergistic relationship. The world was no longer seen as existing only as objective reality separate to humankind, but rather as a subjective entity which was actively constructed by humankind. Reality became an individual construct, rather than a universal given.

The sociology of knowledge can broadly be said to be concerned with the social bases for expressed beliefs. The central argument is that knowledge is socially determined; social factors have important significance in the way that knowledge is produced and structured. Knowledge is a product of the culture, developed and modified in response to practical contingencies. This would seem to take the consideration of knowledge of ourselves, the world, and other

people , from being the sole province of philosophy, where the questions are to be answered in terms of epistemological theories, and to relocate it within the province of sociology. It is perhaps this attack on the traditional boundaries of philosophy which has made the progress of the sociology of knowledge as a discipline so slow and beset by problems. However, it is more accurate to see the sociology of knowledge as being inter-disciplinary, drawing its theoretical constructs from philosophy, sociology and phenomenology.

Berger and Luckman (1966) developed the central theses of the sociology of knowledge further by the argument that reality was socially constructed. All human knowledge, they contended is developed, transmitted and sustained in social situations and mediated through language. Knowledge is viewed as a social product; it is the result of a set of social practices engaged in by a group of people working together. It is in the shared categories of meaning used to understand the world that the social basis of knowledge lies. Knowledge is related to social action in that there are shared pre-suppositions within the group for interpreting the world. It is not whether pre-suppositions are true or false which is significant, but whether they are functional for the group. In this context knowledge is existentially determined not by the individual but by the social group. The shared meanings of the group are available to each individual of the group, yet it is the collective existence or understanding which determines knowledge.

Thus, if meaning is to be constructed as opposed to merely being empirically validated, then metaphorical language can have a cognitive function in this construction. It is in the claims for the importance of metaphor in human

consciousness made by Nietzsche (1873), Richards (1936) and Urban (1939) that the foundations of the constructivist theory can be found.

It was in this climate of constructivist versus non-constructivist approaches to knowledge and reality, that in 1977 a multidisciplinary conference on metaphor and thought was held at the University of Illinois. Contributions were made at the conference by philosophers, psychologists, linguists and educators and from that conference emerged the book 'Metaphor and Thought' (Ortony 1979). The book was divided up into sections which reflected the organising themes of the conference. These were; Metaphor and Linguistic Theory; Metaphor and Pragmatics; Metaphor and Psychology; Metaphor and Society; Metaphor and Science; Metaphor and Education. The book identified the two key questions to be asked about metaphor - ***What are metaphors?*** and, ***What are metaphors for?*** (Ortony 1979: 5) which have provided the framework within which future work on metaphor has developed.

It is in the work of Schon (1979) on Generative Metaphor. Reddy (1979) on the Conduit Metaphor of Language, to be found in part II of the book in the section on 'Metaphor and Society' that the constructivist approach to reality and knowledge was reflected in thought about metaphor. The work of Schon and Reddy gave rise to that of Lakoff and Johnson (1980) on metaphor as the underlying foundation of human consciousness, thought and reality. From this re-kindling of interest, metaphor has become a focus across discipline boundaries, its role in the construction and understanding of reality becoming of central interest.

How we shape our own beliefs and experiences determines what the world is for us. There are aspects of reality which can be shared. The concept of a table can be understood by those whose cultures and life experiences give them access to that concept. However, the table in my version of reality might be a scrub topped pine one, whilst yours might be polished oak with barley twist legs. We share an *objective* understanding of the concept 'table', but we internalise it in different ways in our subjective realities. In one sense all language is metaphoric because it speaks of one thing in terms of another. That is, to talk of a table is not the table itself, the word is a representation of the reality.

The external representation of the internal images for abstract concepts is the synthesis of metaphor. Each person holds metaphoric images for their world views. Life, for some, might be a battle; for others it might be a journey; for others it might be a game. Humankind might be seen as being the puppets of a greater intelligence; or they might be seen as controllers of their own destiny; or they might be seen as partners in the business of life. The universe might be seen as a vast, clockwork model; or it might be seen as a multi-verse; or indeed as a sensitive, living organism. If the metaphor with which we structure our concept of time is, **Time as Commodity** of which there is a limited supply, then we will spend time, or save time, or waste time, or invest time. If, however, time is not for us a limited commodity then we will give time, share time, use time.

We can become de-sensitised to the way in which we conceptualise aspects of our reality such as language, love, money or work. In consequence we do not question the accuracy of those metaphors unless there is a considerable paradigm shift, such as that of the women's movement, when suddenly the patriarchal metaphor which structures our conceptions of aspects of our reality

such as business or government are called into question. 'Herstory' as opposed to 'History' is a totally different lens through which to look at the past. As we change our metaphors so we change our ways of seeing the world.

The concept of metaphor has been appropriated from a narrow definition to become an extended term used as a way of knowing in other disciplines. The role of metaphor interrelates closely with the role of narrative in human life. Just as narrative is the way in which we organise our inner realities and outer experiences into a coherent form which can be shared with others, so we use metaphor to provide the images through which that frame can be communicated to others.

Thus the movement during the second half of the twentieth century, facilitated by the development of the sociology of knowledge, has been from the traditional approach to metaphor, locating it at the surface level of language, to an approach which recognises the centrality of metaphor to our construction of reality .

Limitations of Metaphor: Metaphor as a Dangerous Device.

Metaphors are culturally determined both across and within languages. Metaphors used about a given situation may have different and possibly conflicting connotations depending on the life experiences of those using them. Likewise the interpretation of metaphor is also culturally determined.

> Take, for example, the expression a rolling stone gathers no moss. In Britain, this is used as a derogatory comment. Moss is valued and rolling signifies moving too fast. People who move fast do not gather a sufficient layer of cultural knowledge and skill about themselves. In North America,

> however, rolling is more positively valued. Moss is now seen to be an undesirable trait. It sticks to things that stay in one place too long. The same expression, therefore, is positive when metaphorically applied to persons long resident in the US. (Beck 1982: 93)

The cultural dependency of both metaphor and its interpretation is perhaps something which needs to be considered when research and its conclusions are adopted *unquestioningly* from one culture to another, albeit within the same language community.

Metaphor is also highly selective and thereby partial. In order to achieve its results metaphor selects some aspects to highlight and suppresses others. Metaphors are abstractions from reality, not reality itself. The selection of appropriate facts with which to construct a metaphor is arbitrary. The following is an example of the construction of the reality of education by the use of metaphor.

> **Classroom Decline Concealed.**
> A Steady decline in primary classroom standards and infant literacy has been systematically concealed by a 'defensive monopoly' within the educational establishment, a leading psychologist who initiated the debate on reading in 1990, claims in the Times today.
>
> He criticises the national Foundation for Educational Research which has linked low reading standards to social deprivation and questioned the extent of the alleged decline for providing 'oil for the machinery of institutional cover-up'.
>
> 'Concern with the truth has become tantamount to taking an axe to the welfare state' in a 'saga of fudge and counter-fudge', Mr. Turner says. His original research into reading which 'stumbled across' the biggest decline in standards for 40 years, caused a heated debate. (D'Ancona 1991: 1)

The above excerpt from an article in the Education Times (1991) illustrates the role and importance of metaphor in constructing reality. In this example the 'reality' being constructed is that of the **defensive monopoly** of the educational establishment who have **systematically concealed** information which has been stumbled across despite attempts to **oil the machinery of institutional cover up** in a **saga of fudge and counter fudge**. The author's concern with the truth **has become tantamount to taking the axe to the welfare state**.

Mixed though the metaphors are, they have considerable power. Mr. Turner's reality, encoded in his accusatory metaphors has become accepted and unquestioned for a large part of the population (Clark 1991; Dennis 1991; Merritt 1991). Any counter criticism or attempt at refutation is seen as being part of the educational establishment's defensive monopoly, by those for whom the metaphors have become accepted, unquestioned reality.

The implications of the unexamined metaphor are potentially dangerous. Abuse of metaphor occurs when metaphor is taken as a *literal* interpretation of reality, thereby constricting thought and providing deception.

> A metaphor in a political or economic system, by virtue of what it hides, can lead to human degradation. (Lakoff and Johnson 1980: 236)

The metaphors which people use are not randomly chosen; they reflect their stock of social experience.

Finally, there is no single metaphor which best conceptualises any given situation. There are many metaphors and theories, each of which reveal an

aspect of the structure of reality. It is being aware of and discussing the differences which reveals the 'truth' in any situation.

CHAPTER SEVEN.

Research as Genealogy: Review of Literature.

The explosion of metaphormania which Johnson (1985) identified has generated work in the field of educational research that challenges the objective stance which sees education as a process which can be reduced to its component parts. The emergence of the constructivist focus on metaphor and the work done on that basis by Schon (1979), Reddy (1979) and Lakoff and Johnson (1980) gave impetus to a series of research projects which utilised metaphor as a heuristic in the research process.

In his chapter Generative Metaphor: A Perspective on Problem-Setting in Social Policy Schon (1979) explores, from a constructivist perspective, the role of metaphor in the setting of problems. Metaphor is seen as being not only a product, that is a frame for reality; but also part of the process of constructing that reality; a process through which new ways of seeing that reality come about.

For Schon, there were three 'puzzles' inherent in this constructivist perspective on metaphor. How should we interpret discourse in order to identify the existence and use of generative metaphor in people's thinking? How does metaphor operate in order to produce new perspectives on reality? How do we produce generative metaphors and how do they work?

He chose to analyse problem setting in the realm of social policy. He argued that problem settings were located in the stories which people told about particular situations and that this type of discourse was structured by generative metaphors. He used story here in the sense of the coherent, structured

narratives that people craft about issues of importance to them, whether they be expert, participant or onlooker to a situation. Metaphor not only structured the story in which the problem was set, but also defined the way in which the solution to the problem was perceived. The metaphor framed both the problem and its solution. However, different participants in the situation may structure their problem setting/solving frame through different or even conflicting metaphors, which would have implications for the resolution of the problem. Either there is negotiation and compromise, or the different perspectives on the problems and their solutions become contested issues of ideology and belief.

The identification of the generative metaphor arises through an analysis of the problem-setting story. The reality under discussion is framed by the story and the elements of the perceived problem are named through the structuring metaphor by which the story is mediated. Schon gives as his example two differing 'stories' about urban housing. One story frames urban housing as a 'blighted area' and the elements of the story build up a picture of reality which supports that metaphor. Whereas the other story frames urban housing as an example of a 'natural community' and builds up a very different picture of reality through that metaphor. Not only did the different metaphors produce different problems, of necessity they gave rise to alternative solutions.

The idea of identifying *types* of metaphor was developed by Lakoff and Johnson (1980) who identified three categories of metaphor by which we structure our thoughts and actions. They are:

Structural metaphors. where one concept is structured in terms of another. For example the metaphor of **war** structures the way we think and talk about argument.

Your claims are **indefensible**.

He **attacked** every **weak point** in my argument.

His criticisms were **right on target**.

I **demolished** his argument.

I've never **won** an argument with him.

You disagree? OK. **shoot**.

If you use that strategy, he'll **wipe you out**.

He **shot down** all of my arguments.

(Lakoff and Johnson 1980: 4)

Orientational metaphors, which organise systems of concepts with respect to one another. These metaphors have to do with spatial orientation. For example,

Happy is up; sad is down

Consciousness is up; unconsciousness is down

Good is up; bad is down

More is up; less is down

(Lakoff and Johnson 1980: 15-16)

Such orientational metaphors have their basis in our physical and cultural environment. Consequently they will vary between cultures and within cultures where there are sub-cultures. Lakoff and Johnson argue that cultural values which exist such as 'More is Better' are coherent with orientational metaphorical concepts, in this case 'More is Up' and 'Good is Up'.

Lakoff and Johnson's third category, Ontological Metaphors, is the most complex. They argue that ontological metaphors help us to deal rationally with our experiences. They allow us to conceptualise events, actions, states,

activities, emotions and ideas as entities and substances. In doing so we can identify them; refer to them; quantify them; categorise them; group them; and reason about them. Inflation becomes an entity and the mind becomes a machine.

These ontological metaphors serve various purposes. Events and actions can be conceptualised as objects. 'Are you *in* the race on Sunday?' Where the race is conceptualised as a container.

Activities can be conceptualised metaphorically as substances. 'There was *a lot of good running* in the race' Where running is the substance in the container, i.e. the race.

States can be conceptualised as containers. 'I *put a lot of energy* into washing the windows'

A physical object can be conceptualised as being human. '*Cancer* has finally *caught up with* him.' (Lakoff and Johnson 1980: 25-33)

Obviously the structuring of concepts using a metaphorical framework does not operate via a series of discrete metaphoric units. There are overlaps between structural, orientational and ontological metaphors. There are layers of metaphoric meanings within concepts. Inflation may be regarded as an entity in an ontological metaphor. Yet for inflation to go up is dependent upon an orientational metaphor being superimposed upon the ontological one. For Lakoff and Johnson;

> We understand a statement as being true in a given situation when our understanding of the statement fits our understanding of the situation closely enough for our purposes. (Lakoff and Johnson 1980: 179)

In other words we reach an understanding of the world when our layers of metaphorical representation are congruent and match our experience.

Lakoff and Johnson's experientialist synthesis of understanding and truth, which they offer as an alternative to both subjectivity and objectivity, has proven to be a useful tool for those whose aim is to understand the world through the way in which we interact with it.

Guba (1978) and Guba and Smith (1986) investigated the nature of metaphors and their possible use in the development of evaluation methods. They explored the use of metaphor as a means of adapting procedures from other disciplines and applied areas for use in educational evaluation. This synthesis was used in the National Institute of Education's project *Research on Evaluation* (1978-1985) (Guba and Smith 1986). The aim was to see educational research and evaluation from the perspective of another discipline, and to ask the question, 'what new approaches are suggested by using these other perspectives as metaphors for educational research and evaluation?' So for example, from law they took the metaphor of the **levels of evidence.** In terms of educational evaluation the question to be asked was, under what conditions would less than conclusive evidence be acceptable within evaluation? From investigative journalism they took the metaphor of **document tracking**. In educational evaluation this meant tracking the documents which confirmed or disconfirmed evidence. The project used metaphor as a general conceptual device to investigate possible alternative approaches to evaluation.

Metaphors have also been used in other research and evaluation projects. Patton (1981) used metaphor to encourage creative thinking and

communication in training and evaluation. House (1983) uncovered the basic themes of a dominant form of educational evaluation by using metaphoric analysis, and Miles and Huberman (1984) saw the advantage of using metaphors to analyse and interpret qualitative data.

Other work also utilised the importance of metaphor. Ben-Peretz (1986) argues that the metaphors used by researchers when identifying and describing teacher thinking and work can have impact on the data collection and analysis. Miller and Fredericks (1988) suggest that the analysis of metaphors should be part of the qualitative research tradition and use such an analysis of metaphors generated by teachers about effective teaching and effective schools. Sawada (1990) takes this argument one step further at the level of research methodology. In the qualitative / quantitative debate, the apparent dichotomy between the two research paradigms could be bridged by the introduction of what is called *abductive* reasoning. This is a metaphoric form of reasoning where conclusions are drawn from instances of similarity. Sawada argues that if abductive logic is accepted then the inductive / deductive distinction would lose its force and the use of metaphor would become legitimate in inquiry .

In the context specifically of education, Lakoff and Johnson's work has stimulated several studies over the years with a variety of focuses. One focus is that of the relationship between metaphors expressed in a variety of contexts. Kliebard (1982) felt that the metaphors which evolve into curriculum theory can serve to direct research by creating a symbolic language. This was expanded upon by Danahay (1984) who took metaphor into the context of the relationship between course content, tutors and student teachers. The argument is that the metaphors current in course documents, outlines, handbooks, curriculum

content etc. may well represent the collective values and typical attitudes of lecturers to student teachers. An analysis of the meta-language of teaching may help to understand the conditioned teacher-student relationship, and recognise the factors that shape productive or unproductive attitudes and to contribute to greater teacher freedom and creativity in choosing appropriate self-images for the classroom. Cinnamond (1987) also felt that an analysis of current policy documents for their metaphors of teaching, learning, education, knowledge, and teachers, will be a valuable source of data. Provenzo (1989) extended this by analysing interview data using metaphor as an analytic tool in order to identify how teachers, school systems and society conceptualise work.

The work of Lakoff and Johnson (1980) was taken up particularly by educational researchers in Canada and the United States. In Canada, Munby had already considered the weaknesses in the current cognitive-information model of analysing teachers' thinking, planning and decision making. He felt that previous research undertaken using the repertory grid technique had identified propositional statements about professional action which might not reflect the way in which teachers normally carry that knowledge (Munby 1984).

On becoming aware of Lakoff and Johnson's work Munby decided that, as the professional knowledge which teachers were sharing was shared through language and that metaphor is used to vocalise tacit knowledge, then metaphor could be used as a tool in research (Munby 1986).

In this latter study Munby (1986) used data from a National Institute of Education study carried out by the Research and Development Center for

Teacher Education at the University of Texas, Austin, in order to explore the metaphors underlying an individual's professional practice.

As a conceptual basis Munby used Schon's generative metaphors and Lakoff and Johnson's categories of spatial/orientational and ontological metaphors as the theoretical framework for identifying the metaphors in the data.

This study gave rise to a major research project 'Metaphor, reflection, and Teachers' Professional Knowledge' (Munby and Russell 1986-1988) funded by the Social Sciences and Humanities Research Council of Canada. Munby and Russell were concerned with investigating the non-propositional knowledge, or knowing in action, of teaching, based on the work of Schon (1983, 1987). The earlier work on metaphor was subsumed into this project to provide one of the perspectives. The focus was no longer *solely* on metaphor.

Over a period of two years interviews were conducted with four teachers, two who were new to teaching and two who had more than five years of teaching. The interviews were analysed from the perspectives of reflection in action and metaphor. In order to link the perspectives of metaphor and reflection in their data analysis, their strategy involved a combination of teachers' own reports of changes in their teaching approaches and views of the classroom context with analysis of teachers' interviews over time in search of shifts in the imagery they use to describe their work.

Their research revealed interesting differences in the teachers' awareness of the events of their practices. Their four teachers illustrated different degrees of awareness of the frames for their own practice, which was paralleled by

differences in progress towards their personal goals for teaching. Munby and Russell postulate that two broad factors contributing to these differences are the relationship of personal values to professional contexts and the ability to examine patterns in terms of belief.

Professional contexts can inhibit or promote the development of personal values and professional learning within teaching. Collegial support for promoting one's own professional learning and development is important. A professional context in which one has a subordinate or unsupported position inhibits professional learning and development (Munby and Russell 1989 - 90)

The way that teachers question their practices and examine their beliefs about teaching shape the learning that develops through experience. The relationship between their espoused views of learning and their classroom practices is also an important factor in accounting for the differences in the development of their professional knowledge. Munby and Russell identify as a fundamental question whether teachers evolve their philosophies of teaching with experience and by trying various teaching methods; or whether they actually enter teaching with philosophies which they then develop methods to put into action.

A second focus typified by the work of Munby and Russell is that of metaphor as being a useful tool in the process of *reflecting* on teaching. A great deal of work has been done on ways of identifying and analysing reflection - both reflection on action *and* reflection in action. (Schon 1983, 1987, Cruickshank 1985; Wildman and Niles 1987; Calderhead 1987; Pollard and Tann 1987; Korthagen 1988; Russell 1989). Interviewing students or teachers can give us access to their espoused theories of action, that is the way they say they would act in

certain circumstances. However, as Russell (1989) points out, reflection-in-action cannot be inferred in retrospect by discussion about what has happened in a particular situation, it must *also* be observed.

Metaphor can also be a way of documenting reflection in action in a teaching context (Bullough 1990; Tiberius 1986; Munby 1986: Candy, 1986, Munby and Russell 1990). The process of becoming a teacher is a quest for personally appropriate and compelling metaphors. Marshall (1990) has used metaphors and metaphorical language with student teachers as devices to increase reflection. Kottcamp (1990) sees metaphor as one of a number of strategies, such as journals, case records, and interviews, for increasing reflection at different levels and stages of professional practice. Bullough (Bullough and Gitlin 1989, Bullough 1990) has used metaphor as a tool to aid reflection in his work with cohorts of student teachers at the University of Utah.

Connelly and Clandinin (1987) also recognise metaphor as an important part of the process of analysis in their narrative study of experience. Student teachers can use a narrative approach to their past experiences as pupils and their present experiences as apprentice teachers to help make the connections between theory and practice. Narrative study of experience, they argue, connects autobiography to present and future action.

How metaphors can be used in terms of practice is a focus explored by Sergiovanni (1986) who saw models of teaching and supervision as metaphors which should be applied to practice in order to enable the user to see situations in a new light and apply new knowledge to that practice. The basis for this argument is that our ways of thinking about the world determine the methods we

find useful for studying the world and therefore how we define reality. Teaching and supervision should not be studied using methods suitable for natural sciences. Teaching and supervision are cultural sciences and are therefore more suitable for investigation using qualitative methods of human inquiry.

A further focus has been that of identifying overarching metaphors in teaching and learning in all fields of knowledge (Pugh, 1989). Tiberius (1986) in a study of the metaphors underlying the improvement of teaching and learning identified two competing metaphors of teaching. **Teaching as Transmission** is the dominant metaphor and **Teaching as Dialogue** is the subordinate metaphor. If there is a shift between these two metaphors this will have an impact on the improvement of teaching and learning. Zahorik (1987) typified the overarching metaphors used to conceptualise teaching as, **Teaching as Science** and **Teaching as Art** and suggested that it is possible that the adoption of one rather than the other may be better for improving teaching.

The relationship between metaphor and power has been explored by Finlayson (1987) who argues that the use of certain metaphors when conceptualising issues such as school climate may actually deny power and importance to those who are involved. Metaphors can be used to build models to empower students (Gradin 1989). Certain metaphors of teaching/learning can be seen to be internalised more easily by male or female teachers. Some metaphors place teachers in a more passive rather than an active role in the teaching/learning relationship. The metaphors identified are; the **Conflict Metaphor**; the **Midwife Metaphor** ; and the **Web Metaphor**. The **Midwife Metaphor** being more easily internalised by female teachers and the **Conflict Metaphor** by male. The **Web**

Metaphor was used by those teachers, of either sex, who perceived their role as being one of facilitating learning rather than controlling or nurturing children.

Metaphors can also be a way of students and teachers communicating and addressing issues of power and authority (Tobin 1989). Kloss's study (1987) showed that the way in which teachers metaphorically conceptualise their institutions and their students will affect the way they facilitate the education of those students. Metaphors can be used to make sense of teachers' roles. Belief sets can be associated with specific roles and metaphors. The construction of new metaphors can help teachers reconceptualise teaching roles and change instructional practices (Tobin 1990). Grasha (1990) suggested that an analysis of the guiding metaphors of students can make a significant contribution to naturalistic methods of assessing student learning styles such as observation and interview. Such an assessment can help tutors adapt to learning styles.

There is a great range, depth and focus in the projects which have used metaphor as a heuristic in the research process. Each one re-constructs the notion of metaphor within their own particular arena, contextualising their work, as indeed I have done, within the corpus of work which already exists. Whilst this locates their work within an academic framework it does not necessarily locate metaphor as a tool within that framework because as yet there is comparatively little discourse clearly locating metaphor within the research *process*. This work is intended to contribute to the structuring of such a discourse. Firstly, by analysing metaphor as data in the research process in three projects which focus on conceptions of teachers and teaching by different, but linked groups. Secondly, to identify and categorise the patterns and themes in the nature and use of the metaphors in those studies. Thirdly, by examining

three particular metaphors through which the research process itself is structured - **voice, story and narrative**; and by considering the implications of metaphor as process within the discourse of research.

CHAPTER EIGHT

Data Set One.

Student teachers' personal, anecdotal narratives.

One of the current metaphors conceptualising the teacher is that of the 'reflective practitioner' (Schon 1983). That is, an individual who has the power to reflect critically on her performance, beliefs, philosophies, feelings and actions. An individual who is able to enter into an existential appraisal and to use that in an evaluative cycle to change elements of professional reality. This can only be achieved if she is able to critically appraise the 'taken for granted'. Part of the 'taken for granted' are those theoretical conceptions of being teachers which students bring to a teacher education course. The way these may be made problematic by the experiences of teaching practice can become part of the process of reflection.

Research has asked important questions about the experiences both of being a student and of being a teacher (Zeichner and Tabachnik 1991; Woods 1985; Ball and Goodson 1985; Delamont 1987; Nias 1989; Cortazzi 1991; Calderhead 1992). The teacher education course is the arena where both of these perspectives meet; the student teacher is in the process of being transformed from being the learner to being the teacher.

So two of the questions which can be asked at this point are:

- What are the congruences between students pre- and post-practice conceptualisations of being a teacher?
- How can this information be used to enhance the development of the student as a reflective practitioner?

It is not an easy task to access the information which would enable tutors and students to answer these questions. This study explores one way of doing so, by identifying the personal metaphors which students hold of being teachers both before and after teaching practice.

Interviewing students or teachers can give us access to their espoused theories, that is the way they say they would act in certain circumstances; as opposed to their theory in action which is how they actually do act (Argyris and Schon 1974). A possible disadvantage with interviewing is that the questions can structure the nature of the issues covered. It is the agenda of the researcher rather than that of the student which is covered. This is valid when it is specific, pre-determined issues which are being addressed. In this research the purpose was two-fold. Firstly to access students' individual perspectives on teaching. Secondly, to identify metaphors which occurred within their discourse. Therefore personal, anecdotal narrative, structured only by the title they were given, 'What sort of teacher do you think and hope you will be?', was the discourse chosen for analysis.

The idea of using personal narrative as a way of accessing ideas and experiences is not a new one. It is becoming of increasing interest in educational research (Elbaz 1991). The role and importance of the 'voice' of the teacher in terms of their personal narratives is receiving researcher's attention (Cortazzi 1991).

Narrative, particularly personal narrative is a powerful force and can be an equally powerful methodology for research (Reason and Hawkins 1988). The narrative study of experience connects autobiography to present and future

action. Student teachers can use a narrative approach to their past experiences as pupils and their present experiences as apprentice teachers to help make the connections between theory and practice (Connelly and Clandinin 1986, 1987, 1990). Metaphor is an important tool to be used in the analysis of narrative in order to uncover *implicit* frames of reference.

The sample in this study comprised fourteen second year students on a BA(QTS) university course. The students were members of one tutor group of seventeen who had been randomly allocated to that group at the beginning of the year. There were twelve females and two males in the sample. Three members of the tutor group chose not to have their accounts used as part of this study. Three of the female students were mature students. There were no students of ethnic minority origin. Five of the students had been to public school and one had entered the course through an access route.

At the end of the Autumn term those of the tutor group who had agreed to take part in the study were invited to write a discursive account of what sort of teacher they thought, and hoped, they would be.

During the first five weeks of the spring term they undertook their first block teaching practice. In the first year they had gone into school in pairs for serial and block observation periods. There had been little or no teaching during this time.

On return from teaching practice, as part of the process of professional reflection, they were again invited to write a personal anecdotal narrative reflecting on their experiences. Anonymity was guaranteed in terms of this study

to those agreeing to let their work be used. The research conclusions were used in subsequent seminars and tutorials to help the students begin to develop a personal, reflective philosophy of teaching. The accounts produced ranged from two A4 pages as the minimum to five A4 pages as a maximum.

The texts were read and from this first close reading three categories of experience emerged; **TEACHER AS SELF, TEACHER/CHILD RELATIONSHIP, AND THE PURPOSE OF TEACHING.**

The following two data charts list the metaphors used by the students ***firstly*** in their pre-teaching practice accounts, and ***secondly***, in their post-teaching practice reflections.

DATA CHART ONE

PRE-TEACHING

PRACTICE

REFLECTIONS

Teacher as Self	**Teacher/Child Relationship**	**The Act of Teaching**
Enthusiastic	Guide	Impart basic values
Professional	Nurture	Expand knowledge and understanding
Knowledgeable		
Nurturing		
Self-critical		
Self-critical	Leader	
Patient	Counsellor	
Willing to learn	Mediator	
Practical	Role model	Controlling behaviour
Realistic	Adviser	Informing
Imaginative	Protector	Instructing
	Leader	Demonstrating
	Mutual Respect	

Teacher as Self	Teacher/Child Relationship	The Act of Teaching
Understanding	Role Model	To communicate knowledge and enthusiasm
Knowledgeable	Treat children as individuals	
Caring	Mutual respect	
Inspiring		
Fair		
Thoughtful		
Encouraging		
Sense of humour		
Caring	Treat children as individuals	To give knowledge
Knowledgeable	Helper	to manage learning
Honest		
Fair		
Professional	Role model	To enforce discipline
Caring	Guide	
Kind	Motivator	To convey information
Fair	Respect	To share knowledge
Organised	Treat children as individuals	To encourage learning

Teacher as Self	Teacher/Child Relationship	The Act of Teaching
Enthusiastic	Leader	
Patient	Role model	
Trusting	Helper	
Professional	Role model	To encourage children
Caring	Guide	To facilitate learning
Giving of yourself		
Motivator		
Consistent	Role model	To control behaviour
Able to learn	Guide	To facilitate
	Retain power but be approachable	Achievement
Fair	Mutual Respect	Share knowledge
Organised	Treat children as individuals	
Enthusiastic	Leader	
Patient	Role model	
Trusting	Helper	
Professional	Role model	Encourage children
Caring	Hold balance of power	Facilitate learning

Teacher as Self	Teacher/Child Relationship	The Act of Teaching
Give of yourself	Guide	Control
Consistent	Role model	To control behaviour
Willing to learn	Guide	Facilitate achievement
Human being	Leader	To encourage children to experiment
	Guide	
	Friend	
Knowledgeable	Helper	To give knowledge
	Guide	
	Role model	
	Judge	
	Mutual respect	
Sense of humour	Power	To keep discipline
	Enforce right and wrong	Share experiences
		Help children achieve
		Pass on information
		Encourage interest
		control
Sense of vocation	Mutual respect	Explain
	Leader	Encourage

Teacher as Self	Teacher/Child Relationship	The Act of Teaching
	Keep authority	
Flexible	Friend	To keep discipline
Caring	Leader	
Social worker	Guide	
Organised		
Consistent		
Good communicator		

POST TEACHING PRACTICE

Teacher as self	Teacher/child relationships	The act of teaching
Patient	Supportive	Teaching inhibits self-expression
Self-controlled		Teaching is frustrating
Strong, physically and mentally	Control	Teaching is a test
		Teaching is stressful
A good actor	Maintain distance	Teaching is acting a part
Observant		
Well prepared	Maintain discipline	Teaching is keeping control
Punctual		
Enthusiastic	Encouraging	Teaching is over-nurturing
Stamina		Teaching is stressful
Patience		Teaching is paradox
Honest	Mutual respect	Teaching is learning
Resourceful	One-way relationship	Teaching is self-sacrifice
Interesting		
Fair		
Encouraging		
Dedicated		

Teacher as self	**Teacher/child relationships**	**The act of teaching**
Good communicator	Firm but fair	Teaching is developing self-confidence
Punctual		
Tolerant		
A team-worker		
Approachable	Friendly but in charge	Teaching is about developing relationships
Patient		
Good writer		
Good memory		
Knowledgeable	In control	Teaching depresses creativity
Well resourced	Well disciplined	Teaching is isolating
Organised		
Dedication	Mutual respect	Teaching is a mission
Organised		
Non-judgemental		Teaching is a dilemma

Teacher as self	**Teacher/child relationships**	**The act of teaching**
Committed	Treat children as individuals	Teaching is reaching a compromise.
Tolerant	Role model	Teaching is negotiating
Understanding	Firm	Teaching is making and maintaining relationships
Fair		
Good listener	Approachable but in charge	Teaching is learning tips for teachers
Well organised		Teaching is power
Well resourced		Teaching is delivering the national curriculum

The preceding metaphor lists, which the first close reading had produced, were then re-coded into over-arching metaphoric categories by grouping the metaphors using Roget's Thesaurus to produce relevant synonyms. This produced the categories; **TEACHING AS NURTURING, TEACHING AS PLANNING AND TEACHING AS AUTHORITY,** which are presented in the following pre- and post-teaching practice comparisons:

Data Chart Two.

Comparative Lists.

1.Teacher as Self

Teaching as Nurturing

Pre-Teaching Practice	Post-Teaching Practice
Willing to learn 2	Good actor
Understanding	**Understanding**
Trusting	Non-judgmental
Thoughtful	Persevering
Sense of vocation	Social worker
Sense of humour	Tolerant 2
Self-critical	Self-controlled
Patient 3	**Patient 4**
Nurturing	dedicated 2
Inspiring	Interesting
Imaginative	Observant
Honest	**Honest**
Give of yourself 2	Self-confident
Flexible	Stamina
Fair 4	Fair 2
Enthusiastic 3	**Enthusiastic**
Encouraging	**Encouraging**
Caring 6	
Kind	

Teacher as Self

Teaching as Planning

Pre-Teaching Practice	**Post-Teaching Practice**
Professional 4	Well prepared
Knowledgeable	**Knowledgeable**
Practical	Well resourced 2
Realistic	Team worker
Organised 3	**Organised 3**
Motivator	Good listener
Consistent	Punctual
Communicator	**Communicator**

Teacher as Self

Teaching as Authority

Pre-Teaching Practice	**Post-teaching Practice**
Share 3	***There were no references for this metaphor post-teaching practice.***
Encourage 4	
Facilitate 3	
Give	
Help	
Explain	
Pass on	

2.Teacher/Child Relationship

Teaching as Nurturing.

Pre-Teaching Practice	Post-Teaching Practice
Guide 9	Supportive
Nurture	Encouraging
Mutual respect 6	Mutual Respect 3
Children as individuals 4	Children as individuals
Adviser	One way relationship
Protector	
Helper 4	
Motivator	
Friend	
Mediator	
Counsellor	

TEACHER/CHILD RELATIONSHIP

TEACHING AS PLANNING.

Pre-Teaching Practice	Post-Teaching Practice
Leader 5	
Judge 1	
Role model 9	**Role model**

TEACHER/CHILD RELATIONSHIP

TEACHING AS AUTHORITY.

Pre-Teaching Practice	Post Teaching Practice
Retain Power but be approachable	Approachable but in charge
Enforce right and wrong	Enforce control
	Maintain distance
	Maintain discipline
	Firm but fair
	Friendly but in charge
	In control
	Well disciplined

3.The Act Of Teaching

Teaching as Nurturing

Pre-Teaching Practice	Post-Teaching Practice
Share 2	Inhibits self-expression
Encourage 4	Frustrating
Facilitate 3	A test
Pass on	Stressful
Give	Acting a part
Help	Over-nurturing
Explain	A paradox
	Learning
	Self-sacrifice
	Develops self-confidence
	Depresses personal creativity
	Isolating
	A mission
	A compromise
	Dilemma
	A process of negotiation
	Developing relationships

The Act of Teaching

Teaching As Planning

Pre-Teaching Practice	**Post-Teaching Practice**
Impart	Learning tips for teachers
Expand	Delivering the National Curriculum
Instruct	
Demonstrate	
Communicate	
Manage	
Convey	

The Act Of Teaching

Teaching As Authority

Pre-Teaching Practice	**Post-Teaching Practice**
Keeping control	Keeping control
Being in control	Having power
Enforcing discipline	
Managing the classroom	

As can be seen from the preceding lists of the metaphors used pre and post-teaching practice the greatest change arises in the conception of the **Act of Teaching** in terms of the **Teaching as Nurturing Metaphors**. Although it is interesting to note that **Teaching as Authority** in terms of **Teacher as Self,** was no longer a relevant metaphor for students' post-teaching practice. This was because their theoretical, personal sense of themselves as both *an authority* and being *in authority* had been strongly challenged by their actual classroom experiences.

Thus the experience of teaching seems to move the students from a largely abstract, theoretical metaphor for the act and purpose of teaching - teaching is giving, sharing etc.- to one which is intensely personal and which demands of them a re-framing, or indeed development of a personal philosophy of teaching to take into account and work with those feelings. The change in their metaphors reflects the change in their reality. This is the point at which they need to become 'reflective' in order to develop a personal espoused theory of teaching which will underpin their classroom practice (Zeichner and Liston 1987).

We work with students on the theory of teaching but we seldom, if ever, work with them as *people* to help them develop a personal, professional philosophy which will *sustain* them when they enter teaching. Research shows how quickly students become socialized into the ethos of a school (Lacey 1977; Zeichner and Tabachnick 1985; Calderhead 1987; Smyth 1989; Aspinwall and Drummond 1989; Bullough 1991). This may well be because they have no clear, well established metaphor through which their personal philosophy is conceptualised and therefore follow what is the norm for their school when their *theoretical* metaphors of teaching are challenged by the *reality*.

If reflective practitioners are those who are willing and able to review taken for granted beliefs and forms of knowledge and to consider the grounds upon which they are predicated and the outcomes which arise from them; as opposed to those practitioners who engage unquestioningly in routine action, guided by the three elements of their daily routine, circumstances, external authority and long established routine (Zeichner and Tabacnick 1991); then students need early opportunities to experience situations which allowed them to develop and

practice reflective skills. They need the opportunity to identify and explore their schematic metaphors of teaching and to reconstruct those metaphors if, as the data seems to indicate, they are leading to paradox and dilemma in their espoused theories and theories in action which in turn are leading to disjunctures, preventing them from developing congruent theories in action.

Data Set Two.

Interviews with Teachers Undertaken as Part of the 'Teaching As Work Project' (Campbell, Evans,Packwood and Neill 1991).

Conventional rhetoric holds that primary teachers operate with a child centred metaphor of teaching in which their professional role is conceptualised through their personal sense of commitment to the children (Delamont 1987; Nias 1989; Cortazzi 1991). The outcome towards which they are working is the development of the whole child as an individual through the process of education. They identify and cater for the needs of the individual. It is basically a *process* model of their professional role

> Professional practice (praxis),...values action itself above the outcome of the action; that is, to act wisely is more important than meticulously following a set of rules to achieve a predetermined outcome. (Grundy 1989: 87)

However, the implicit definition of the teacher's professional role to be found in the education reform act is *product* oriented.

Specifically, the National Curriculum aims to provide:

- - clear and precise objectives for schools, based on best practice;
- - identifiable targets for pupils to work towards;
- - clear accurate information for parents about what their children can be expected to know, understand and do, and what they actually achieve;
- - guidance for teachers, to help them get the best possible results from each pupil;
- - continuity and progression from one year to the next, and from one school to another. (NCC 1992: 3)

It is a model in which the needs of the individual to be met by education are those which benefit society as a whole, rather than solely the individual.

> The curriculum must also serve to develop the pupil as an individual, as a member of society and as a future adult member of the community with a range of personal and social opportunities and responsibilities (DES 1989: 2:1)

As it is a product oriented model it lays emphasis on measurable outcomes with an implicit assumption of the accountability of the teachers for the successful delivery of those outcomes.

> (2) The curriculum...shall comprise the core and other foundation subjects and specify in relation to each of them;
> (a) the knowledge, skills and understanding which pupils of different abilities and maturities are expected to have by the end of each key stage...
> (b) the matters, skills and processes which are required to be taught to pupils of different abilities and maturities during each key stage...and
> (c) the arrangements for assessing pupils at or near the end of each key stage for the purpose of ascertaining what they have achieved in relation to the attainment targets for that stage. (Great Britain 1988: 2:2)

Kogan asserts that the national curriculum contradicts the model which teacher hold of their professional role:

> .... teachers develop the curriculum not to produce discernible and measurable outcomes, but rather to provide a negotiated order of knowledge to be explained and discussed with client groups. (Kogan 1989: 141).

This work is intended to identify the current metaphor by which teachers conceptualise their professional role in the context of the implementation of the national curriculum.

The sample was made up of twenty four key stage one class teachers who were a 1 in 4 sample of the teachers who had taken part in the study, 1330 DAYS (Campbell and Neill 1990). They comprised eight main scale, nine incentive A, four incentive B, one incentive C, and two deputy heads. They worked in nineteen LEA's, and with class groups of from 20 to 35 pupils; eleven had year two pupils in their class. The interviews were conducted off school premises in order to provide a private setting to enable the teachers to speak frankly and openly about how they perceived their working lives.

The questions in the interview schedule which generated the data for this study were 'How do you feel about being a teacher? What does being a teacher mean to you? The theme which emerged from a close reading of the interview responses to these two questions, which connected with other literature on teachers' lives and careers, was that of the model teachers hold of their professional role (Hoyle 1974; Ball and Goodson 1985; Nias 1989).

After this first close reading the interview transcripts were then transposed into ASCII computer files. Oxford Concordance Program was used to produce concordance files which located points in the transcripts where teachers discourse reflected their professional metaphors. The files were searched by constructing a command file identified from the first close reading of the answers given to the two key questions (see appendix 1 for the structure of the command file). The points located in the transcripts by the use of the concordance program were then re-read.

From this analysis the following over-arching metaphors; **Teaching as Personal Identity, Teaching as Accountability, Teaching as Vocation , Teaching as Product,** emerged from the discourse. The data were then re-coded into these categories as follows.

Data Chart Three.

Teachers' Professional Metaphors

TEACHING AS PERSONAL IDENTITY

Your best suddenly isn't good enough, and you think, 'where am I going to get any more reserves of energy or enthusiasm from to meet that new target?'

You're probably doing more than before, it's just that suddenly they move the goal posts.

They don't hold you in very high esteem, the general public.

You still get parents who do tell you all is wonderful, She couldn't read six months ago and now look at her, so you've still got that morale boost, but the whole feeling of being a teacher and having a worthwhile contribution to make to society is just not there any more.

The fact that their child can't read, or that you tell the parent that their child can't concentrate it's nothing to do with them it's you yourself, you're not helping, you're not doing it right.

I am not good enough, I am not doing it right...are the children benefiting from this?...

Sometimes I don't like telling people I'm a teacher.

It's sort of a feeling of failure I suppose really, that's the hardest.

You know what you want to do, you know how you want to achieve it but you can't.

At one time I felt very confident that I spent this time and it helped...and felt that I was a good teacher, but now I am not so sure any more.

But to phrase it like that this is the code that you will follow comes back to the depressing aspect again.

You're very aware of your faults really and you are always putting yourself down you know.

A teacher, by a lot of parents, is regarded as a child minder.

I feel very insecure about it all, very insecure and stressed about it.

I have always spent a lot of time on teaching...because I could see why I was doing it and I enjoyed it...now I am begrudging it.

TEACHING AS ACCOUNTABILITY

We have all felt that what we have been doing for all these years just hasn't been good enough and we've all felt, well, what else can we do to improve it really if what we're doing is not good enough.

We were supposed to justify what we were doing and we were supposed to educate the parents.

You think, 'oh yes I'm doing my best', but you don't feel as if its good enough for them.

I think a lot of teachers are having a great deal of difficulty in coming to terms with their changing role in the job they have held for so many years and recognising the power that the governors have.

It's very difficult to talk about the things we need to talk about because they (governors) are in business or they are in a different job

They (teachers) have got to justify what they are doing to governors - selling they think, what we are doing - why should we have to justify to governors a maths scheme that we choose - we, as professionals think is the most suitable.

But they're (governors) not professional people who we can necessarily relate to - its not like being accountable to your head teacher, or an inspector, or an adviser, it's being accountable to people who are, in fact in a tremendously powerful position but are not qualified teachers.

Our governors are very much on the ball, they are very committed to their part, we have no problems filling our governorships and they are very keen to do the job properly and so they are sort of body watching over us and, of course, they are an unprofessional body and we've got to answer to them.

We had to learn about which books children were going to read and when they were going to be tested for the SATs, in the Daily Telegraph or the Daily Mail under such headings as, These are what the bright children will read, This is what the average child will read, and it was that type of thing that parents would say to us, Well, what's the National Curriculum, and we had to look them straight in the eye and say, We haven't seen the document.

We had no idea and we've had to go back on some things.

We as professionals, that we as the teaching profession and we, as the educational service, had little idea as to what was going on.

Things have changed - I went on a course once and one of the lecturers joked, Well, as far as I can tell, there was nothing on the radio this morning, so I think the National Curriculum stayed the same.

Teachers are not held to be professional people at all, not like a lawyer, a doctor or a dentist. You look up to a dentist more than a teacher.

It is certainly my professionalism that dictates that the children in my class come first but of course I do have the statutory obligations now. Friends of mine who've got school-aged children would ask me, Well, you know you are going to do that, and that ... We hadn't had any of the documents, we didn't know when it was happening.

The media would have everyone believe that teachers knew everything about this National Curriculum and it was going to be the best thing since sliced bread -and we had no idea, we were as much in the dark, and its still going on now.

I think that the fact that it came in so quickly without us being consulted was something that upset a lot of people.

Parents who I spoke to two years ago and said, No, these are the children who are being tested, its changed - that type of thing because we never really were sure what was happening,

The time I spend is not on what I would choose to do. It's to do with meetings....

Before I was directing myself and I was doing what I wanted to do.

TEACHING AS VOCATION

There seems to be more and more being asked of us and yet we never seem to get anything back from it - and I don't mean necessarily teachers' salaries because if you did it for the money you wouldn't do the job.

My motivation is happy and successful children in whatever sphere, whether it' s academic or non-academic.

It has to be a vocation, you have to be dedicated to that job and I know that I can do it well and I don't need any other motivation other than seeing those children learn and develop.

I'm taking responsibility for children, not only their intellectual development but their social, personal and physical and their entire development, and there can be nothing more important than that.

I'm still very proud to be a teacher and no matter what people say I know that I am doing an extremely worthwhile job.

I know that I'm helping to shape the future of the country, of the world.

I am still very proud to be a teacher because I still do feel that I am doing a very special job.

I am still as committed and dedicated to the job as I ever was.

TEACHING AS VOCATION

There seems to be more and more being asked of us and yet we never seem to get anything back from it - and I don't mean necessarily teachers' salaries because if you did it for the money you wouldn't do the job.

My motivation is happy and successful children in whatever sphere, whether it' s academic or non-academic.

It has to be a vocation, you have to be dedicated to that job and I know that I can do it well and I don't need any other motivation other than seeing those children learn and develop.

I'm taking responsibility for children, not only their intellectual development but their social, personal and physical and their entire development, and there can be nothing more important than that.

I'm still very proud to be a teacher and no matter what people say I know that I am doing an extremely worthwhile job.

I know that I'm helping to shape the future of the country, of the world.

I am still very proud to be a teacher because I still do feel that I am doing a very special job.

I am still as committed and dedicated to the job as I ever was.

(It's important that) children speak well, write well and express their thoughts, can think, can think of methods of finding out more, enquiry methods.

You have got to teach reading, writing and number work.

To teach basic skills, but not really to be concerned with this parcel of knowledge that the national curriculum is trying to teach.

They (children) learn in miscellaneous packages really.

The national curriculum with its insistence that each child gets the education it needs and deserves and demands is a philosophy you agree with , to the best of your ability.

I don't really see the curriculum for infant children in the same way the national curriculum writers seem to. I think that you have got to teach skills to infant children.

Experience tells me that children don't learn the way the national curriculum is set out.

I decided at the beginning of last year that my job as a middle infant teacher was to teach these children to read and to know numbers, especially numbers to ten, firmly. The other things, yes, we will do them, but these are my properties.

I think my place in the infant school is to teach a child to read and write and be numerate.

I think the job is to get a child to like school, really interested and to teach basic skills.

I think the job of an infant teacher is to get a child really wanting to come to school, really interested in things that go on there.

It could be argued, from the data, that these teachers are operating with a metaphor reflecting the *restricted* professional, focusing on the child and the classroom to the exclusion of the wider implications of their role (Hoyle 1974). By identifying professional issues on which teachers should focus and spend some of their time, such as; in service training, meetings, formal recording and assessment; the education reform act is in fact encouraging the development of the extended professional. If teaching is a profession then teachers need to conceptualise it metaphorically in the terms of the *extended* professional.

Hoyle (1974) defined the extended or restricted professional as follows. The restricted professional is one who ;

- - has a high level of classroom competence,
- - is child centred (or sometimes subject centred)
- - has a high degree of skill in understanding and handling children,
- - derives high satisfaction from personal relationships with pupils,
- - evaluates performance in terms of her own perceptions of changes in pupil behaviour and achievement,
- - attends short courses of a practical nature.

The extended professional has the qualities attributed to the restricted professional but *also* has

- certain skills perspectives and involvements in addition. These are;
- - views work in the wider context of school, community and society,
- - participates in a wide range of professional activities,
- - has a concern to link theory and practice,
- - has a commitment to some form of curriculum theory and mode of evaluation.

The government has repeatedly stated that it does not intend to specify how teachers should deliver the curriculum, that is, how they should engage in professional practice. It could be argued that what they have done is codified the professional parameters within which teaching can operate as a profession.

Therefore the national curriculum, may *increase* the professional status of teaching by giving a clear framework in which the attributes of a profession are contextualised, and within which teachers can exercise professional autonomy.

Data Set Three.

Department of Education and Science Press Releases.

> We live in a society which to a large extent marches in time with truth - what I mean by that is that ours is a society which produces and circulates discourse with a truth function, discourse which passes for the truth and holds specific powers. (Foucault 1970: 320).

All texts, whether verbal, written, or visual are intended to establish the validity of certain kinds of knowledge and truth; either the knowledge and truth of the individual, or the knowledge and truth of an organisation, institution or group. To do this they use conventions of language and narrative. Social reality, is reflected in a variety of discourses which arise from the institutions or groups of which they are part. From this perspective language is never neutral, it is a form of political and social control. The truth it conveys is not absolute and ideal, rather it is relative and pragmatic. Language functions as a means of transmitting values, beliefs and attitudes which can generally be conceptualised as ideologies. Theories of ideology emphasise that all communication has a socio-political dimension (Williams 1977; Fowler *et al.* 1979; Kress and Hodge 1979; Larrain 1979; Fairclough 1989; Thompson 1990).

Because it is most effective when it is least obvious, the more unobtrusive the ideological assumption is in generating a coherent interpretation of the discourse, the more successful it is in reproducing the ideology. Texts do not foreground ideological statements, rather the ideology is encoded in the discourse through the linguistic devices used within the narrative. These operate

as triggers which encourage the interpreter of the text to respond in such a way that she brings ideologies to the interpretation and in so doing reproduces them.

Ideology operates through making implicit assumptions which position the interpreter of the text in such a way that the judgements and actions within the text seem reasonable, they seem to reflect common sense, or common knowledge. This manipulates the interpretation in such a way that the interpreter engages with the text from a particular, given, ideological perspective and by accepting this perspective as unproblematic, the ideology is perpetuated.

Frederic Jameson identified the 'smallest intelligible unit of the essentially antagonistic collective discourses of social classes' as ideologemes; Jameson (1981: 76) and the role of the ideological analyst as;

> ...first that of the identification of the ideologeme, and, in many cases, of its initial naming in instances where for whatever reason it had not yet been registered as such. (Jameson 1981: 87)

It is not an easy task to identify the smallest intelligible unit of ideology in a text. Volosinov (1973) has identified the smallest ideological unit in a verbal or written text as the word. For the ideological impact of a word to be identified its relation to other words in phrases and ultimately the relation of those phrases one to another needs to be considered.

Metaphor is one of the linguistic devices in which ideologemes can be encoded. It permeates our language and structures our conceptions of reality. It is part of the linguistic code that helps us to create personal relevance and also to *constrain* personal and professional identities. Therefore the study of metaphor

in the discourse constructed around a subject is an important area of inquiry. In the case of this work the three perspectives are those of students, teachers and the government. Analysis of metaphor can be used as a means of identifying world views and possible points of tension between groups which have a common interest, but which may not share a common metaphor because they operate with conflicting ideologies.

In this project an analysis of Department of Education Press Releases for the calendar year 1991 has been undertaken in order to identify the ideological generative metaphor with which the government is operating in relation to education.

The calendar year 1991 was chosen because it corresponded with the year in which the teacher and student data were gathered. Department of Education Press Releases were identified as being the documentary source of government discourse because of the nature of their function. They are texts constructed to inform an interested and involved audience, part of the educational establishment, of the government's policies and, perhaps more importantly, *changes* in policy. Therefore, unlike the teacher and student texts previously analysed, these were narratives which had been drafted and re-drafted with a specific focus and audience in mind and designed to achieve a particular purpose. That purpose being to comment on or announce government policy or initiatives.

All of the press releases were read and the key speeches were extracted. These texts were then read to identify any overarching metaphoric themes. The two which emerged from this first close reading were; **Education as Mystery**

and **The Government as Architects of Change.** These themes were then used to construct command files and *all* the press releases were then analysed using Oxford Concordance Program (see appendix 1 for the structure of the command files).The concordance program was used to identify any points in the texts where the metaphoric phrases occurred. The locations in the text were then re-read to ensure that they *were* additional examples of the over-arching metaphors.

Listed below are all the metaphoric references within each category for specified government documents. The numerical heading is the Department of Education Press Release number.

Data Chart Four.
The Government's Metaphors of Education

EDUCATION AS MYSTERY

2/91

To make the curriculum intelligible to parents

13/91

City Technology colleges are;

beacons of excellence

show impressive results

too good to keep to ourselves

demonstrate innovative approaches.

111/91

communicate effectively with parents

ensure the public knows how much we have to celebrate:

communication about targets:

lay stress on reporting:

direct and continuing dialogue:

better communication

sustained discussion

open and focused discussion

119/91

communication must be a two way thing

parents will be able to see how their children are performing

what the tests reveal

it is essential that annual written reports are clear and easy to understand

212/91

promote the profession's positive image

re-inforce public respect

244/91

public services exist to serve people

citizen as client, voter entitled to see his/her interest put first

requires the citizen to be better informed

to have better access to those responsible for providing public services

the providers will respond

to know who is accountable

better information

better access

greater responsiveness

greater accountability

arrangements for redress

clear statement of educational objectives

show how far these objectives are being met

publish results

finding out what customers require from the education service

make the service more accessible

call more of the shots

inform parents

clarity in any definition of the objectives of teaching and learning

translate clear objectives into practice

discern clearly the contours of the new landscape

disclose information

parents will be able to express their preference

parents will be able to register their expectations

there is merit in a more open system with better information

greater openness

policies must be published in a form which is easily understood and not just to the professionals

readable report

education is a public service not a mystery

365/91

Parents will be given accurate information

to which they are entitled under the parents' charter

419/91

We will put facts about education directly into the hands of parents

to block the distribution of the leaflet is an act of censorship

1/91

undermine

2/91

built on foundations of great strength

raise public confidence

secure improved standards

raise the morale

raise standards

build on our strengths

tackle our weaknesses

level of ability

monolithic uniformity

framework (x 6)

narrow and unbalanced

broad and balanced foundation

breadth and depth

inclined towards

squared

structured framework

foundation subjects

core subjects

tackle

depth

structure (x 3)

builds on

re-inforce

clear framework

building

13/91

build on the success

111/91

blueprints

builders

simplified structures

well constructed

bedrock on which future achievement is built

foundation subjects

structure

build

structured

unbridgeable

undermine (x 2)

framework

119/91

strong, flexible framework

framework (x 2)

built on

concrete targets

constructed

171/91

framework

168/91

framework

firm foundation

243/91

structured

framework

244/91

structure

framework (x 2)

250/91

laid regulations

262/91

framework (x 2)

357/91

sound foundation (x 2)

sound basis

412/91

foundations on which all else rests

built in primary schools

where those foundations are strong

foundations are insecure

framework (x 3)

hit the nail on the head

mould

419/91

cornerstone

436/91

bedrock

build on

tackle

The ideological implication embedded in the metaphor, **Education as Mystery**, is more than simply the making clear of something that is puzzling or unexplained. Education, we are led to believe, is in crisis (Clarke 1991). Ideological creativity in discourse may be associated with managing crises. Certainly the representation of education as mystery is a creative image. It is, however, not a new one. It has been nearly twenty years since the phrase 'the secret garden of the curriculum' was first used (DES 1976) *and* since it was stated that the curriculum was too important to be left in the hands of the teachers. What is *new* is the ideological implication of this metaphor.

It is not simply a continuation of the 'secret garden' debate on the semantic level. It is rather about opening up the craft gild of the teachers so that their craft secrets become open to public discussion, comment scrutiny and criticism.

This interpretation of **Education as Mystery** articulates with the generative metaphor of the **Government as Architects of Change**. In that metaphor the teachers are conceptualised as the artisans, a skilled group of craft professionals. In mediaeval times groups of skilled artisans banded together in gilds which had craft secrets and mysteries which were guarded carefully and jealously over the years. The mediaeval gilds in the time of Edward II wielded great power, they had superseded the old ruling families and had wealth and land. As time went on they were perceived by the government of the day as a threat to the centralisation of power until in the 16th century their powers were broken with central government taking over many of their functions.

The government perceives teachers, under the guidance of inspectors and advisers, as having operated in the same way as a closed gild, with a 'secret'

language, regulated from within, its members closing ranks when either a member or its ways of practising were threatened from outside.

The government's generative metaphor of **Education as Mystery** will predetermine their solutions to the problem of the mystery. The solutions will be enacted through their generative metaphor of the **Government as Architects of Change**. (For the discussion of the solutions See pp133 - 137).

Re-Focusing the Research

From the data it became apparent that it was possible to identify metaphoric conceptualisations focused around specific aspects of reality, such as being a teacher or education. The conceptual framework within which I approached this work, was firmly rooted in the currently accepted role of metaphor in constructing reality. This framework now did not seem to give sufficient depth to the analysis. By undertaking the matching of metaphors the work would operate only on a primary level of comparison. It was not really possible to identify *causal relationships* or offer explanations for the ways in which metaphor *was* constructing reality. To undertake a comparison would focus on the surface features of the metaphor, rather than the deep features of the way metaphor was operating.

In its most basic form the comparison would be as below. Obviously such a table would include detailed examples of the elements making up each metaphor. Discussion of these would enable *some* degree of consideration of congruence and its implications.

FIGURE 3.

A Comparison of Metaphors

Students	Teachers	Government
Teaching as Nurturing.	Teaching as Vocation.	Education as Mystery.
Teaching as Planning.	Teaching as Account-ability	Education as a Public Service.
Teaching as Authority.	Teaching as Product.	Architects of Change.
	Teaching as Personal Identity.	

I felt very dissatisfied at the level of analysis to which I thought a comparison of data sets, however detailed, would allow me to go. I wanted to investigate, and perhaps account for, causal relationships. I believed that metaphor was a sufficiently powerful tool to allow me to do this *provided* I could develop a framework within which it could be applied.

In terms of the analysis which I had undertaken I was able to use the results of Data Set One, Student Data, and Data Set Three, the Government Data to inform my own professional practice. I recognised that giving students access to their own metaphors and helping them to work with those metaphors empowered them. It was also apparent that their metaphors needed to be contextualised in terms of the changes which the Government were imposing at all levels of education. Therefore to introduce them to the Government metaphors proved valuable. However, I also recognised that this contextualisation needed to be taken one step further and the metaphors which underpinned their University course also needed to be identified and shared with them. This is a process in which I am presently engaged (Packwood and Sinclair-Taylor 1994).

The same process of empowerment could also be undertaken with teachers in an In-Service Training context. To enable them to recognise their own professional metaphors and to relate those to the metaphors which are being imposed upon them, would give them a basis for defining, or re-defining their sense of professionalism. The use of metaphors in this transformation of perspective and the interaction between the metaphors of different groups is illustrated by **FIGURE 7, p.142. Illustrating the Role of Metaphor in Perspective Transformation.**

The feeling of dissatisfaction, of something being missing, drove me to read and re-read the three data sets which I had coded into categories, and the original texts. This moving back and forth between data source and data analysis began to reveal something of the nature of the metaphors encoded in the text and isolated in the analysis. Different metaphoric structures seemed to fall into different categories, each category being linked to the next through the way in which together they constructed reality.

The following, which constitutes the second focus of this work, is an attempt to produce an analytic framework which could be applied to metaphors either as they are initially identified or as they are more generally categorised, in order to identify and discuss causal relationships.

CHAPTER NINE

Research as Constructing Theory:Developing a Model.

> Theory' means something rather different when shown in relation to, and as a construction out of 'substantive work' because to locate it within a context enables us to see how and why it was constructed, not just that it was constructed. (Stanley and Wise 1993: 178)

Towards a Model of Metaphor.

Identifying metaphors ***is*** a subjective exercise. To put them, once identified, into an objective framework then gives a common ground for discussion. I may not be able to agree or disagree with your identification of the underlying metaphor in a personal anecdotal narrative as one of life being a battle, but if you then go on to analyse that metaphor in terms of a secondary objective framework then there are common grounds upon which we can agree or disagree.

However, metaphor in social science research seems to have been used more as part of the descriptive process, often stopping at *identifying* what the metaphor is, and not necessarily considering its *implications* for practice or policy.

The majority of research undertaken using metaphor either as a tool or as an object of analysis starts from the basis laid down by Schon (1979) or Lakoff and Johnson (1980). Their work is used as a way of providing the framework within which metaphor can be identified.

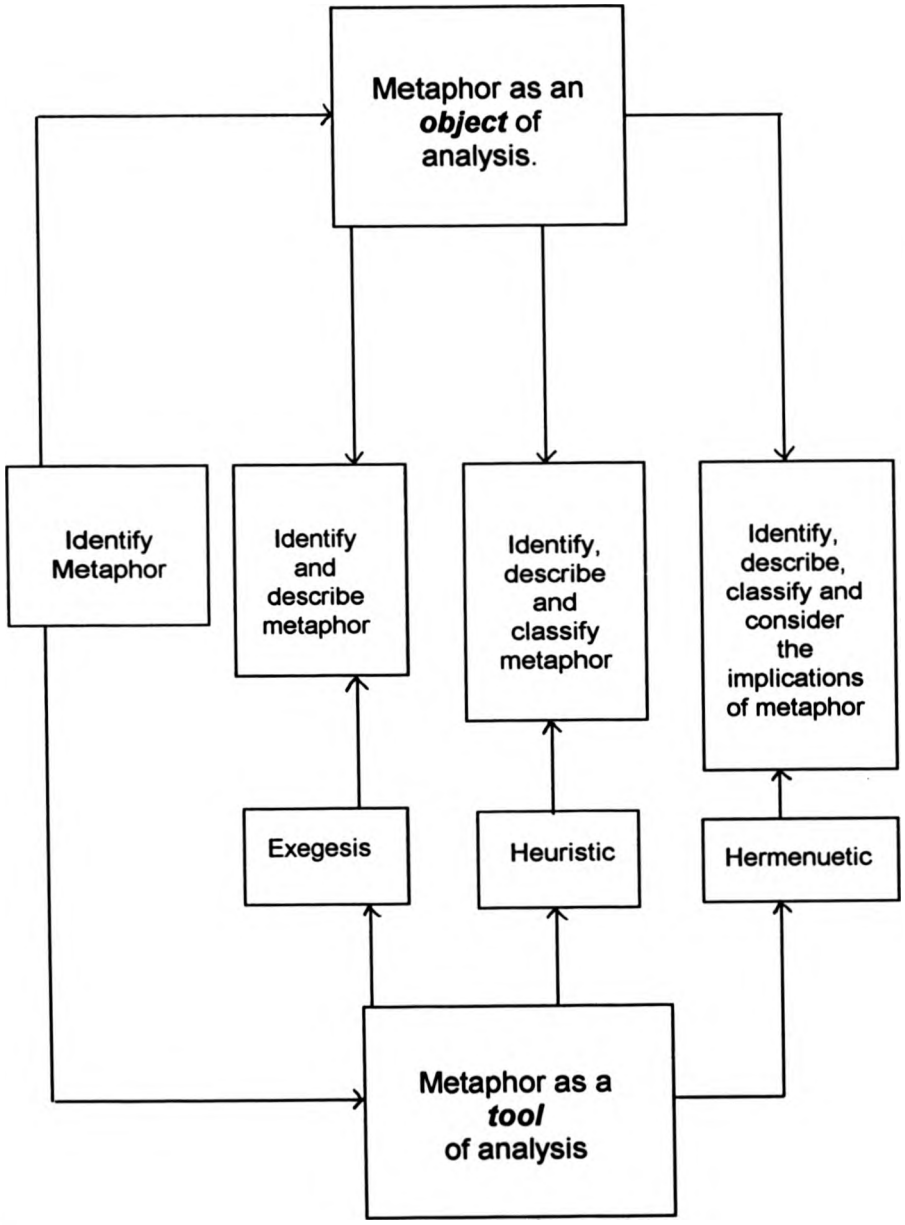
The work of Lakoff and Johnson (1980) was fundamental in revealing the ubiquity of metaphor and in allowing us to realise that it was a fruitful area of study in everyday discourse, not just in literary texts. But this work needs to be

expanded to allow metaphor to develop as a useful, recognised and accepted tool of research; to have a chapter to itself in the technical manuals of research, rather than a mere reference in the more esoteric texts. The work by Schon (1979) on generative metaphors has gone some way to providing a basis for an extended definition.

The two uses of metaphor, as tool and object of analysis, are *not* mutually exclusive as can be seen from **FIGURE 4, The Relationship between Metaphor as an Object of Research and Metaphor as a Tool of Research,** following. They are *contributory* parts of the process and it is up to the researcher to identify clearly what the use of metaphor is and what the process is in which they are engaging.

Figure 4 shows that metaphor can be approached *either* as an object, or as a tool, and that it is the use which is made of it once it has been identified which differentiates its importance as either process or product.

FIGURE 4
THE RELATIONSHIP BETWEEN METAPHOR AS AS OBJECT OF RESEARCH AND METAPHOR AS A TOOL OF RESEARCH



Categories of Metaphor.

Predetermined Categories.

There were two categories of metaphor which emerged through reading the work of Pepper (1942), and Lakoff and Johnson (1980). Pepper had identified an over-arching category of metaphor which he called Root Metaphors. as being those metaphors with which we seek to make sense of experience rather than those metaphors through which we shape experience. They operate at the meta level, interpreting rather than creating. They are formed in the following way,

> The method in principle seems to be this. A man desiring to understand the world looks about for a clue to its comprehension. He pitches upon some area of common-sense fact and tries if he can understand other areas in terms of this one. The original area becomes then his basic analogy or root metaphor. (Pepper 1942:91)

These Root Metaphors are what Frye (1957) referred to as Archetypal Metaphors. that is those metaphors which pattern the way in which we operate.

At the other end of the scale Lakoff and Johnson (1980) had identified what I would want to call Representational Metaphors, that is, the metaphors which shape everyday discourse and which reflect the role of metaphor as a fundamental process for structuring thought.

Therefore the task for me, became one of identifying and classifying the *other* types and levels of metaphor which seemed to be emerging through the data.

Conscious and Unconscious Metaphors.

Firstly, metaphor could be divided into Conscious and Unconscious. That is, there are those metaphors which are deliberately constructed to act as a

catalyst to widen, or narrow, our world view and to deepen, or change, our thinking; conscious metaphors. Then there are those metaphors which we use as an unchallenged and unproblematic constituent part of our everyday discourse; unconscious metaphors

Therefore if a text to be analysed is one which is constructed there will be within it conscious metaphors designed to have a particular role within the text. There will also be unconstructed or unconscious metaphors within the text for it will be framed within the wider social frame of reference to which that particular text belongs. These were the metaphors which were reflected in the government texts.

In unconstructed discourse the metaphors will be unconscious and representational. That is, the semantic level metaphors which emerge through the text will be representative of how the social group, of which that person is a member, frames the issue in question. There will also be metaphors which encode the individual's interpretation of that group reality. There will be a general level of metaphorically framed discourse and a specific level of individual metaphoric representation. These were the metaphors which were reflected in the teacher and student data.

Metonymic and Synecdochic Metaphors.

Metonymy is a linguistic device which is closely related to metaphor. Metonymy comes from the Greek word *metonymia* from *meta* = 'change' and *onoma* = 'name'. Metaphor is distinguished from metonymy by the fact that in metonymy it is the name, or attribute of a thing which is transferred to take the place of

something else with which it is associated. For example, 'the crown' stands for the monarchy and 'the deep' represents the sea

Jakobson and Halle (1956), from clinical observations of psychiatric patients suffering from speech disturbance, or 'aphasia', posed two axes for the operation of language, the axis of combination and the axis of selection. Jakobson postulated that metonymy works on the combination axis of language and metaphor on the selection axis. Metonymy operates symbolically where an attribute or name is taken for the whole. It functions through the association we make between the name/attribute and the whole. It is a condensation of reality. Whereas metaphor operates by *selecting* aspects of different concepts to juxtapose in order to heighten meaning. It operates through evoking similarity between otherwise different things. This was noticeable in the student data where ***discipline*** or ***control*** were often used to stand for teaching strategies and classroom organisation.

In literary terms Jakobson and Halle (1956) argue that metaphor is the normal mode for poetry, whereas metonymy is the normal mode for the realistic novel. He perceives metaphor as not being essentially realistic, but imaginative. It is not bound by the principles of contiguity on the same plane of meaning; instead it requires the interpreter to seek similarities between different planes through the principle of association. That is, by transposing values or properties from one plane of reality or meaning to another. Jakobson argues that metaphor is more easily accessed than metonymy because it is more open to interpretation (Jakobson 1987).

A closely related trope to metonymy is synecdoche. Synecdoche operates in a very similar way to metonymy. Synecdoche is derived from the Greek *synecdochesthai* meaning 'to receive jointly'. The transference in synecdoche takes the form of part of something being carried over to stand for the whole thing. For example, 'twenty summers' standing for twenty years or 'the keel' standing for the ship.

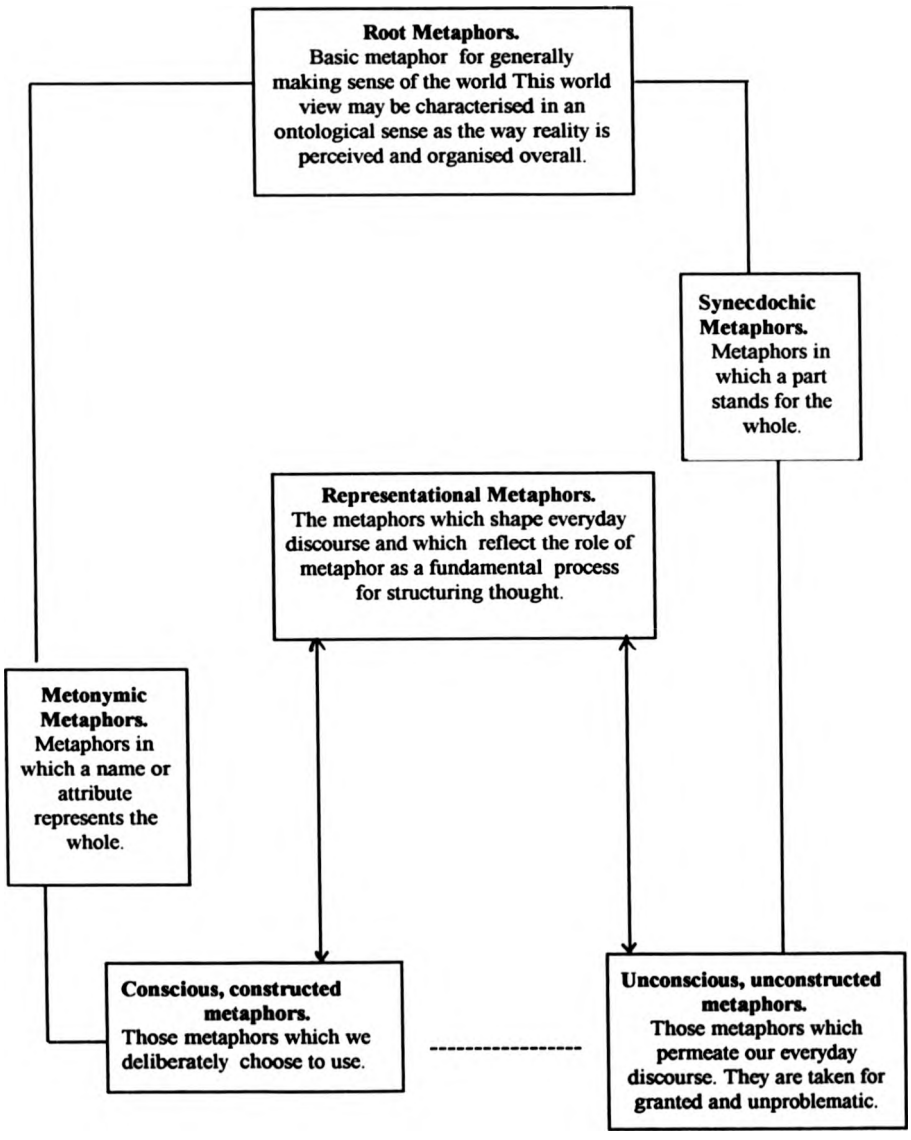
Rather than distinguishing between metaphor and metonymy/synecdoche as discrete linguistic devices it can be argued that metonymy or synecdoche can form one of the constituent parts of metaphor signifying reality. Metaphors which use metonymy or synecdoche as part of their structure offer additional scope for analysis (Lodge 1977). The reality which the metonym or synecdoche represents can be elucidated and explored. Metonymy and synecdoche work by associating meanings within the same plane, the whole is represented by an attribute, this gives an added dimension, in that the selection of the part or attribute to stand for the whole is arbitrary, and consequently can reflect the ideology of the individual or the group. This was particularly so in the case of the government data and the metaphor of **Education as Mystery** where the aspects chosen to represent education as a whole contributed greatly to the ideological impact of the metaphor. For example, the use of educational professionals in an unspecified way which therefore included; teachers, advisers, inspectors, teacher educators etc.

The categories of metaphor identified so far; Root, Representational, Conscious and Unconscious and Metonymic or Synecdochic Metaphors, (see **fig. 5** following **A Model of Predetermined Metaphors**), were very wide and did not

seem to account for all of the different types of metaphors which were emerging. The categories needed to be more specific.

FIGURE 5

A MODEL OF PREDETERMINED METAPHORS



Emergent Categories

Three more specific categories emerged. These were; prototypical metaphors, generative metaphors and schematic metaphors.

Prototypical Metaphors.

The first more specific category of metaphor emerged at the macro-level. This I have identified as 'prototypical', where prototype is defined as the original model from which copies are made. Prototype has been chosen rather than 'root metaphors' after Pepper, because I believe that prototypical metaphors arise from the root metaphors. They are the models from which the generative and schematic metaphors arise. They serve to pattern the world at the macro-level.

Prototypical metaphors operate below conscious awareness. They are the implicit macro-models in terms of which the meso and micro level metaphors are framed. Prototypical metaphors. operate at two levels, group prototypical metaphors and individual prototypical metaphors. Group prototypical metaphors emerge when there is a general consensus between a group of people about an aspect of their shared reality. Individual prototypical metaphors represent the wider frame of reference for an individual's discourse about her world. A prototypical metaphor is a coherent set of assumptions providing a framework within which an individual or a group constructs a particular part of reality.

In text two, the teachers' discourse, the prototypical metaphor of a coherent group, was identified through a reading and re-reading of individual texts all generated by the same set of questions. Individual prototypical metaphors for the professional role each differ slightly, but there is an overall general

consensus which the exegesis of the texts reveals. For the teachers their professional prototypical metaphors were; **Teaching as Personal Identity, Teaching as Vocation, Teaching as Product and Teaching as Accountability.**

For the teachers interviewed the prototypical metaphor they had of themselves as professionals was predicated upon valuing themselves personally. The result of the demands of implementing the national curriculum has been that teachers feel that their metaphor has been unilaterally redefined. The teachers feel that they have not been involved in the reconceptualisation of their professional metaphor. They feel, rightly or wrongly, that the national curriculum has undermined their metaphor which is predicated on valuing themselves personally. The result is that teachers are aware of the ambiguity of no longer having a clear metaphor conceptualising of their professional model. This impinges upon their judgements and, in turn, results in problems which undermine and damage their sense of professional and personal identity even more.

The underlying concern of the teachers interviewed was the threat to their professional reality, their autonomy and what they believed was the culture of teaching. *All* aspects of professional reality seemed to be challenged by the national curriculum.

For teachers the emphasis on product rather than process and on measurable outcomes has caused them to doubt both their professional and personal belief in the expertise which underpins their prototypical metaphor. Teachers felt that the increased emphasis on 'accountability' in the national curriculum

undermined their belief in their role as experts because those to whom they are accountable are no longer the 'experts' in education, but are members of the general public.

What constituted professional commitment in their metaphor was a concern for teachers. One measure was the amount of time outside the school day which they voluntarily spent on preparing and resourcing their classroom activities. They were prepared to devote additional time to activities which they thought of as being an important part of their professional role, for example putting up displays; rather than those which were externally imposed upon them, such as going to meetings. This issue is not a trivial one because it reflects the infant teacher's concern to produce an environment conducive to learning, where children's work is valued and celebrated. The displays are perceived as visual evidence of the achievements of the children and indirectly of the teachers.

Teachers felt that the judgements they make about their priorities in school in terms of the use of their time, and more importantly, about what happens in their classrooms, are based on their individual professional expertise. That professional expertise helps teachers identify the needs of their pupils, which in turn determines their professional role.

They had an overwhelming sense of their professional expertise being criticised by the government and society as a whole. This is not a new phenomenon; in 1969 the first of the Black Papers were published criticising teachers (Cox and Dyson 1969a, 1969b) In the 1970's the media were full of criticism of education because of the William Tyndale Affair (Gretton and Jackson 1976). Such criticism then also had an effect on the morale of teachers (DES 1978).

For the teachers interviewed in 1991, the sense of being criticised undermined their personal confidence in their professional metaphor. This meant that although they could, and did, make judgements in their classrooms on how to deliver what they and the government agreed were the basic aims of education, they worried *personally* about exercising their professional autonomy by making such decisions.

One conceptualisation or prototypical metaphor of the teacher, is that of the **Reflective Practitioner**. There is an argument that this reflectivity is constrained or, indeed, eroded by the national curriculum. This is also an issue which has been under debate, (Menter and Pollard 1989; Rudduck 1991; Packwood 1992). However, if the metaphor of the **Reflective Practitioner** is of one who makes sense of a new situation in terms of their present practice (Schon 1983), then, once again, the national curriculum could be seen as providing a catalyst for encouraging teachers to reflect on current practice; practice which might well have become routine as a response to the pressure of daily repetition. Their enforced reflection might well result in a re-conceptualisation of the prototypical metaphor of professionality in teaching from that of:

> ...Socially legitimated elites who could make a selection from the culture in creating the curriculum, and administer it in terms of their perception of what would most benefit their client. (Kogan 1989: 137)

to that of the craft professional - a skilled practitioner who has a consciousness of their craft and who is applying that professional craft practice within a pre-determined framework.

Generative Metaphors.

The second level, the meso-level, is that of generative metaphor. Generative metaphors are the specific representations of prototypical metaphors. That is, the larger world-view determines how we will view issues, problems, possibilities. A prototypical metaphor of a patriarchal society will produce very different generative metaphors conceptualising the issues concerned with one parent families, than will a prototypical metaphor of society being predicated on equality between the sexes.

Generative metaphors can be identified at a semantic level, but they also operate at an important implicit level. That is, identification of an overt, generative metaphor about an issue, problem or situation will, on analysis, reveal the acceptable outcomes and solutions, which may not be explicitly encoded at the schematic level. The generative metaphor will be a specific representation of the wider prototypical metaphor held by the individual or group within which the issue is framed (Schon 1979).

There is also an underlying tension in the identification of generative metaphors because of the issues of power which surround them. When different groups hold different generative metaphors about the same issue, whose metaphor prevails, or how compromise is negotiated depends upon the power inherent in the group, not necessarily on the validity of the metaphor they hold. The issues which are raised are those of power and ideology, values and beliefs. In this situation when the 'solution' to the problem is not the one which identification of the generative metaphors involved indicates, it is possible to work back from the solution to ask questions about how that solution was reached, in terms of the power, ideology, values and beliefs of each of the groups.

The government's ideological generative metaphor of **Education as Mystery** has resulted in certain policy decisions intended to open up that mystery. The central, overt one of which, is the Parents' Charter as part of the wider Citizens' Charter, through which parents are to be given an entitlement to information, presented in particular ways about their children's education. The corollary to this entitlement is accountability. Opening up education strips away the lack of accountability, which the mystery secured for the education professionals, and ensures greater responsiveness to the demands of their clients, who are both parents and ordinary citizens. The permeation of this metaphor can be seen in the teachers' prototypical metaphor of **Teaching as Accountability**.

A distinction is made in the government's generative metaphor of **Education as Mystery,** between the partnership between parents and teachers and that between industry and education. It seems as though there are two levels of partnership. The government and industry working together as partners to decide what it is that schools should be delivering ; parents and schools working together as partners to ensure the delivery of the determined curriculum.

Education as Mystery has to be opened up in two ways. Firstly parents are to have access to the information they need in order to ensure that schools are delivering the curriculum. Secondly education must be opened up to industry to make sure that the curriculum is supplying what customers need and providing value for money. Accountability therefore becomes two edged. There is the accountability for delivery of the curriculum and accountability for responsiveness to the needs of society as defined by the government and industry and of spending public money wisely. There are two systems for opening up the mystery. There is the paper based system designed to give

information to parents through the issuing of reports and the publication of test results; and there is the opening up through the re-distribution of power, by which governing bodies are re-constituted and given more responsibility, and the inspectorate becomes independent. This power re-distribution is achieved by bringing in people from outside the educational establishment, preferably from industry and the business community.

This generative metaphor held by the government and through which they operationalise their metaphor of a teaching profession reveals a very distinct ideological approach to the culture of teaching and the definition and application of the role of the professional. In this common sense approach to opening up education the re-distribution of power seems to be in the public good. The words of the government identified in the Department of Education Press Releases (see appendix 2) comprising data set three, imply that it is common knowledge that education is a public service which has been jealously guarded from public scrutiny by the education professionals.

The government, operating on behalf of the public good, are to break the power of the craft gild of the education elite. They will be the **Architects of Educational Change**, operating in partnership with their clients, and directing the operation of the group of skilled artisans whose professional role it is to implement those changes under the direction of, and accountable to, the architects and clients of the new educational system. More significantly, the craft mystery of these artisans will no longer *be* a mystery, but must be open to all, and their work must be clearly regulated and accountable. The metaphor with which the government wants to *replace* the mystery is that of **Education as Public Service**. In this metaphor

> Education is not a mystery, it is a public service...Public services exist to serve people...The citizen as client, voter entitled to see his/her interest put first. It (the Citizens' Charter) requires the citizen to be better informed and to have better access to those responsible for providing public services ... to have greater confidence that the providers will respond to his or her enquiries and needs; to have recourse to simpler procedures for complaint and for redress; and to know as a taxpayer who is accountable for the use of public money in pursuit of policies laid down by central and local government. Each of these themes - better information, better access, greater responsiveness, greater accountability and arrangements for redress, - is of course entirely consistent with shifting powers from local government to citizens acting collectively or individually. The National Curriculum provides a clear statement of educational objectives. The examinations and tests that go with it will show how far these objectives are being achieved. Schools will be required to publish their examination results in a common and consistent form. Parents and others from the community are strongly represented on the governing bodies ... But there is still some way to go before individual citizens, and in particular individual parents, are regarded as full partners in the education system, let alone the primary customers whose views are to be encouraged...the key concerns are not so much about establishing a distinctive educational philosophy but about finding out what customers require from an education service...There is merit in a more open system .(Department of Education and Science 244/91)

Generative metaphors can be sub-divided into three categories of empowerment - of the *individual*, of the *group* and of *society* as a whole. The government generative metaphor of **Education as Public Service** falls into the category of empowerment of society as a whole. Of course, the ideological assumptions encoded in such a metaphor ***are open to critical evaluation,*** they need not be 'taken for granted'.

Schematic Metaphors.

The third level, the micro-level of metaphor can be defined as schematic. These are the explicit metaphors. They are identified at a semantic level. They are the metaphors which we use in everyday discourse and they are the clues to our generative and paradigmatic metaphors. Schema are the mental networks which structure concepts for us (Arbib and Hesse 1986). In order to acquire new concepts we either have to assimilate them into our existing knowledge framework, or we have to change the existing schema to accommodate the new knowledge. Schematic metaphors are reflected in the words we use daily to represent those frameworks of experience and reality.

Reddy (1979) in his identification of the **Conduit Metaphor** for language was identifying the schematic metaphor for language with which an Anglo-American culture operates. As indeed were Lakoff and Johnson (1980) when they carried out the linguistic analysis which led them to assert that all human thought is structured metaphorically. Within their analysis they identified different metaphorical constructs for one concept, such as argument being conceptualised in terms of war or in terms of a game. I would argue that these are examples of schematic metaphors. examination of which reveal the generative and prototypical metaphors of those who phrase their discourse on argument in one or other of the ways. Lakoff and Johnson's (1980) subdivision of metaphor into three categories; structural; orientational and ontological can further be analysed to identify schematic divisions within each category. Alternatively the categories of metaphors which they identified could be analysed to identify the generative and prototypical metaphors which they reflect.

From the student and teacher data it became evident that there were certain standard ways of metaphorically conceptualising teaching, **Teaching as Nurturing, Teaching as Vocation, Teaching as Authority**. These metaphors occurred at all levels in the text, both general and specific. They only changed when they were used to represent direct, individual experience. The general metaphors of teaching were very stereotypical and are reflected in books, films etc. They move from being stereotypical to being unique when the general becomes specific as can be seen in the change in student metaphors for **The Act of Teaching: Teaching as Nurturing** before and after teaching practice.

The Act of Teaching: Teaching as Nurturing.

Pre-Teaching Practice	**Post-Teaching Practice**
Share 2	Inhibits self-expression
Encourage 4	Frustrating
Facilitate 3	A test
Pass on	Stressful
Give	Acting a part
Help	Over-nurturing
Explain	A paradox
	Learning
	Self-sacrifice
	Develops self-confidence
	Depresses personal creativity
	Isolating
	A mission
	A compromise
	Dilemma
	A process of negotiation
	Developing relationships

For students to become reflective practitioners they need first to be able to identify their schematic metaphors. their espoused theory - how they *think* they should operate as teachers; in order to evaluate its congruence with their theory

in action - how they actually *do* operate in the classroom. When they are able to do this then they can take the necessary steps to change or enhance either their espoused theory or their theory in action (Argyris and Schon 1974) A knowledge of the schematic metaphors through which they frame their espoused theory as identified in this study can be used to begin the reflective process. It will help them identify their conceptions of teachers and teaching.

An identification of personal metaphors can provide a way of accessing underlying values and philosophies and as such can provide a focus for analysis. If, during a course or a teaching practice a students underlying metaphors change then this may signal a change in self-understanding and awareness of this may provide a means for empowering beginning teachers to reflect on, and perhaps even re-direct, their development (Bullough 1990).

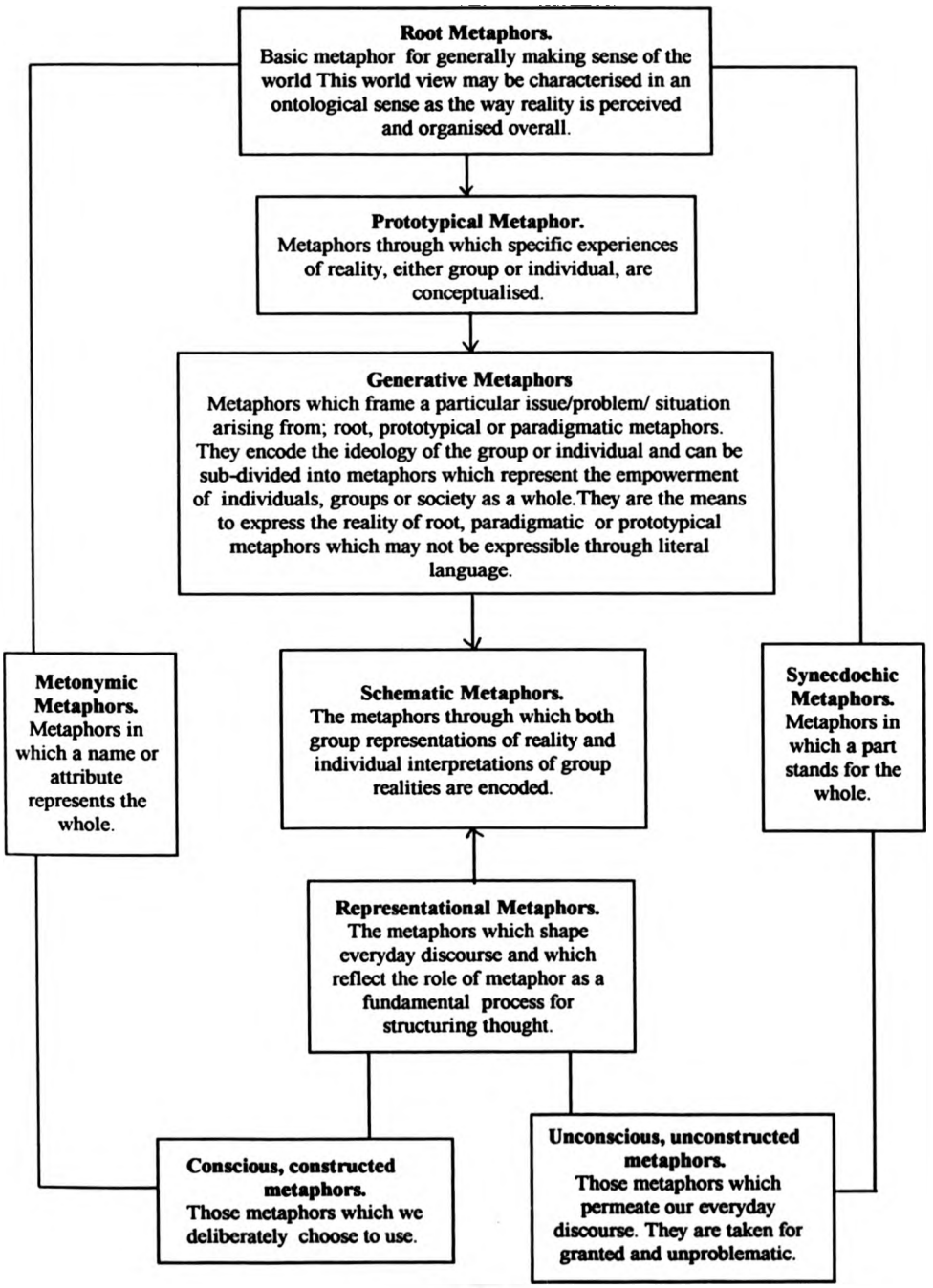
Schematic metaphors can be sub-divided into stereotypical and individual. Stereotypical schematic metaphors are those which have an external origin. In this case they are the metaphoric representations of teachers and teaching which originate in second hand experiences such as literature, the media, folklore and cultural stereotypes. These can be found in column one, Pre-Teaching Practice. Individual schematic metaphors are those which the individual uses to represent their own first hand experience of being a teacher. These can be found in column two, Post-Teaching Practice. From these two lists the students perspective transformations reflected in the changes in their metaphoric conceptualisations of themselves as teachers, their relationships with children and the act of teaching, can be identified.

Comment.

Thus three overarching types of metaphor can be identified from the second analysis of the data; **generative, schematic and prototypical.** Certain texts can be seen to generate more of one type of metaphor than another. These three additional categories of metaphor can be identified as the macro, meso-, and micro-level of metaphor. They represent the overall pattern of reality of the individual or group; the operationalisation of that pattern when faced by problems or situations which demand courses of action; and the representation at a semantic level of those mind sets. See FIGURE 6 following, **An Evolutionary Model of Metaphor**. In this diagram the model of metaphors shows the *relationship* of one category of metaphor to another. The metaphors emerge one from another, the model is an ***evolutionary*** one. The types are not mutually exclusive, there is some overlap, this is *because* of the evolutionary nature of the model in which metaphors emerge one from another and indeed reflect each other.

FIGURE 6

AN EVOLUTIONARY MODEL OF METAPHOR



CHAPTER TEN

Discussion.

The power of metaphor to shape both our individual and our shared realities is an ideological issue. It is part of the general process of the production of meaning and as such should be open to the type of critical analysis which, in making problematic the taken for granted, allows us to understand the process of constructing reality both for ourselves and society as a whole; and to either accept or reject those metaphors with which we operate.

Metaphor cannot stand alone, either as a research tool or as an object of analysis. If it is to be an object of analysis, then its implications need to be commented upon. In terms of the first research focus of this work, the essential role that metaphor plays in the ways that individuals constitute reality is an axiom of existential, phenomenological approaches, and as such needs a framework within which metaphorical meanings can be located.

At the point in time when this research was being undertaken both students and teachers were undergoing a period of transition. The students were moving from being learners to being teachers, and were adjusting their realities as a result of their practical experiences. The teachers were re-defining their professional identities in relation to their personal identities ***and*** in relation to the conception of teaching which they perceived the government as holding.

The research which I undertook with the students and teachers using metaphor as an object of analysis was *exegetical*. The metaphors were indicators of the

changes in professional reality which were taking place. The government data provided an *hermeneutic* perspective, for it was through the government data that I could *contextualise* the change which the metaphors of the teachers reflected and which would become part of the students reality as they developed into professional teachers in the post national curriculum era.

Metaphor was a tool of understanding and interpretation *for me as a researcher*. For the teachers directly involved in the research process the metaphors had no *immediate* relevance, although they were the constructs of their reality, for I had no way of sharing them. I *was* able to share the results of the first part of the research process with the students, to give them back their metaphors for them to use as a way of reflecting on the reality of the teaching process. For both groups an awareness of, and insight into, the government metaphors by which change to their realities was being imposed and structured would have helped in their own understandings of the change process in which they were involved. Metaphor could have been used as an *heuristic* in the process of perspective transformation.

From this I realised that, to capitalise on the role of metaphors in the meaning making process in times of change and transition, students and teachers need to be able to *use* their own metaphors as part of the process of transforming their perspectives. Perspective transformation consists of the re-organisation or confirmation of cognitive structures in the light of experience. A shift in world view, or preferred ways of perceiving reality involves the active, engaged and personal making and re-making of a set of hypotheses, so that a web of meaning, or personal schema system is elaborated and extended. Perspective

transformation is critical awareness of, and emancipatory insight into, the present metaphors through and by which we construct our reality.

> The knowledge of self-reflection includes interest in the way ... one sees oneself, one's roles and social expectations. (Mezirow 1981:5)

By reflecting on the metaphors through which we construct our own reality, *and on the metaphors through which others, such as the government*, construct that reality, we can begin the process of perspective transformation. We can begin to move from an initially non-reflective consciousness to a position of emancipatory action (Thomas 1979).

Perspective transformation is the emancipatory process of becoming critically aware of how these metaphorically structured concepts both enable and constrain the way we see ourselves and our relationships; and then re-constituting this structure to permit a more discriminating integration of experience; then acting upon those new understandings.

> You are yourself, in some sense, what you teach.
> (Salmon 1988: 37)

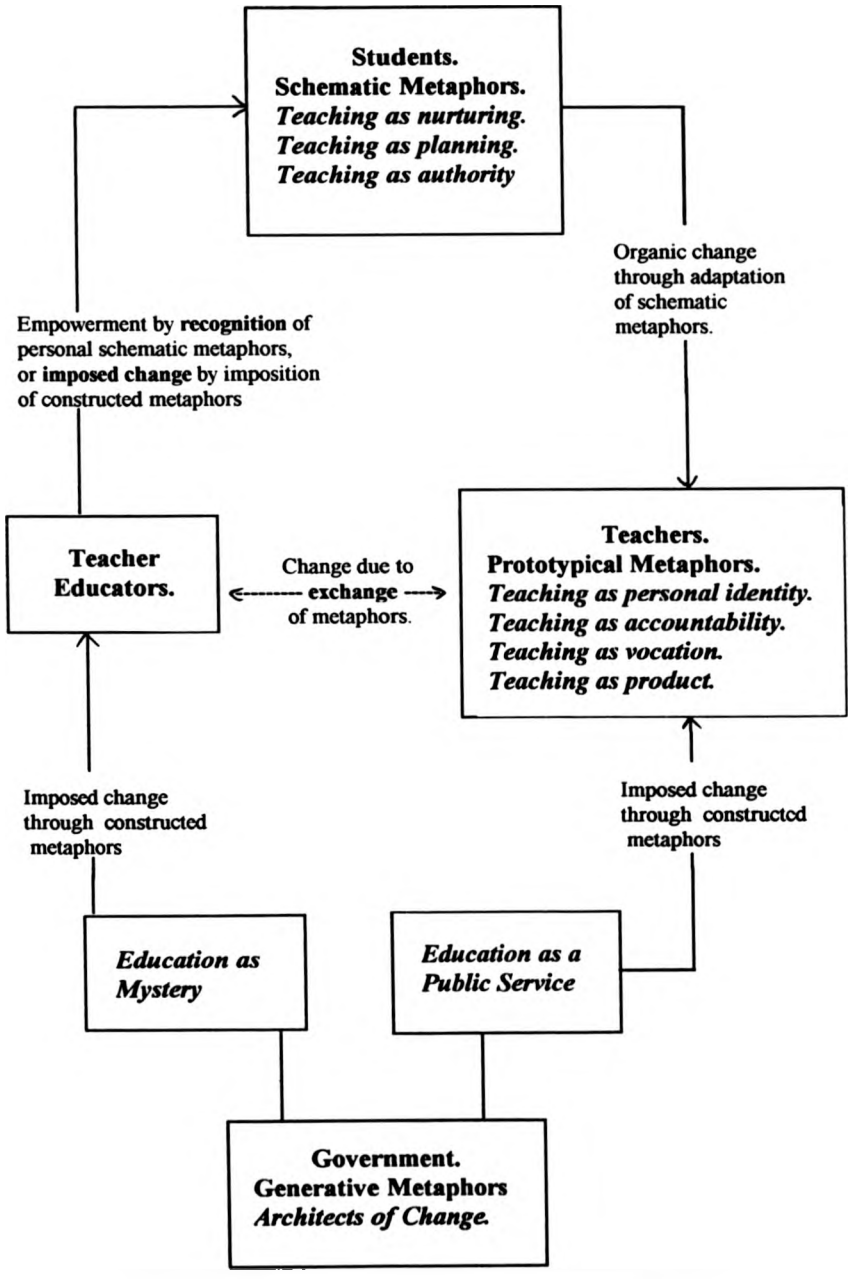
What teachers need is not necessarily *research findings* through which to effect perspective transformation, but a *recognition of their own metaphors* and a framework within which to locate those metaphors in order to begin the emancipatory process.

FIGURE 7 following, **Illustrating the Role of Metaphor in Perspective Transformation**, shows the way that metaphor can operate within that process of perspective transformation, whether it is *imposed* or *organic*. To be able to recognise our own metaphors and those of others, and to acknowledge their

role in the process is a way of empowering those engaged in perspective transformation

FIGURE 7

ILLUSTRATING THE ROLE OF METAPHOR IN PERSPECTIVE TRANSFORMATION

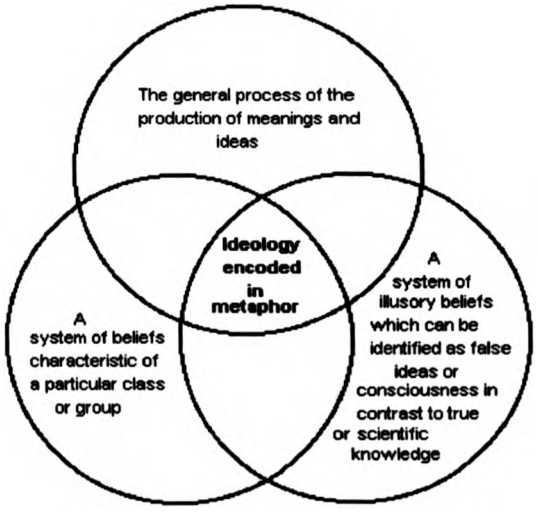


CHAPTER ELEVEN

Metaphor as a Tool of Research.

If metaphor is to be used as a tool, then its purpose must be clearly identified. This raises the question of how to *contextualise* metaphor as a research tool/object. The answer can be found in the *nature* of metaphor. It is essentially *ideological*. It encodes the values, beliefs and attitudes of an individual, a group or society as a whole (Larrain, 1979). FIGURE 8 below, **The Ideological Role of Metaphor**, illustrates the inter-connectedness of the process of the construction of ideological meanings and the role of metaphor in that process.

FIGURE 8 The Ideological Role of Metaphor



Metaphor is an indicator of a change in ideology. It is a way of transmitting implicit meanings. It is also a means of transferring the ideological attributes of one group to another.

This makes metaphor an appropriate tool to be used in critical discourse analysis. Critical discourse analysis, which is also called critical language analysis or study, makes explicit the ideology embedded in language. It reveals the link between semantic effect and the structure of language.

> If linguistic meaning is inseparable from ideology, and both depend on social structure, then [critical] linguistic analysis ought to be a powerful tool for the study of ideological processes which mediate relationships of power and control. (Fowler *et al.* 1979: 186)

It is an interpretative approach which identifies how the use of surface structures of language such as vocabulary, grammar etc. generate particular meanings, and how, in turn, this functions to produce, maintain and change the social relations of power.

Critical discourse analysis takes the text to be analysed as a whole and situates it within its socio-political context.

> The texts are not appropriated as sources of data, but are treated as independent subjects for critical interpretation. (Fowler *et al.* 1979: 196)

Such analysis considers the constructions of language in relation to the way in which they in turn construct reality. The process of analysis is one of first describing the text; then an interpretation of the relationship between the text and the interaction in which it is situated; finally there is an explanation of the relationship between the interaction and the social context.

Fairclough has suggested a framework for undertaking critical discourse analysis in which metaphor is featured as a sub-section of the analysis at vocabulary level (Fairclough 1989: 119-120).

> ...the relationship between alternative metaphors ... is of particular interest ... for different metaphors have different ideological attachments. (Fairclough 1989: 119).

Thus considering the extended evolutionary model of metaphor developed in this work (see **FIGURE 10** P 153) it is possible to foreground the role of metaphor as a tool in critical discourse analysis.

The ideological nature of metaphor also makes it an appropriate tool and object of analysis in depth hermeneutics. Thompson (1990) develops the concept of depth hermeneutics from the work primarily of Paul Ricouer (1981), as a method of analysing modern culture. Hermeneutics draws attention to the pre-interpreted nature of the social-historical world. That is, when engaging in social-historical inquiry the phenomena which are under investigation are already understood by the participants in that social-historical world. The role of the researcher is to *re*interpret phenomena which are already pre-interpreted. Depth hermeneutics is the development of a methodological framework which allows the interplay of different types of mutually supportive analysis in order to explore the pre-interpreted phenomena of the social-historical world.

Thompson (1990) develops depth hermeneutics as a framework for the analysis of symbolic forms in structured contexts. His framework has three phases, each of which focuses on a particular analytic procedure.

- Phase One - Social-historical analysis; the social and historical conditions of the production, circulation and reception of symbolic forms.

- Phase Two - Formal or discursive analysis; the study of symbolic forms as complex symbolic constructions displaying an articulated structure.

- Phase Three - (Re-)Interpretation; the creative explication of what is said or represented by symbolic form; the creative construction of possible meaning.

Metaphor operates at phases two and three, but as Thompson says, phase one is an essential pre-cursor to the analytic procedures of the other two phases because,

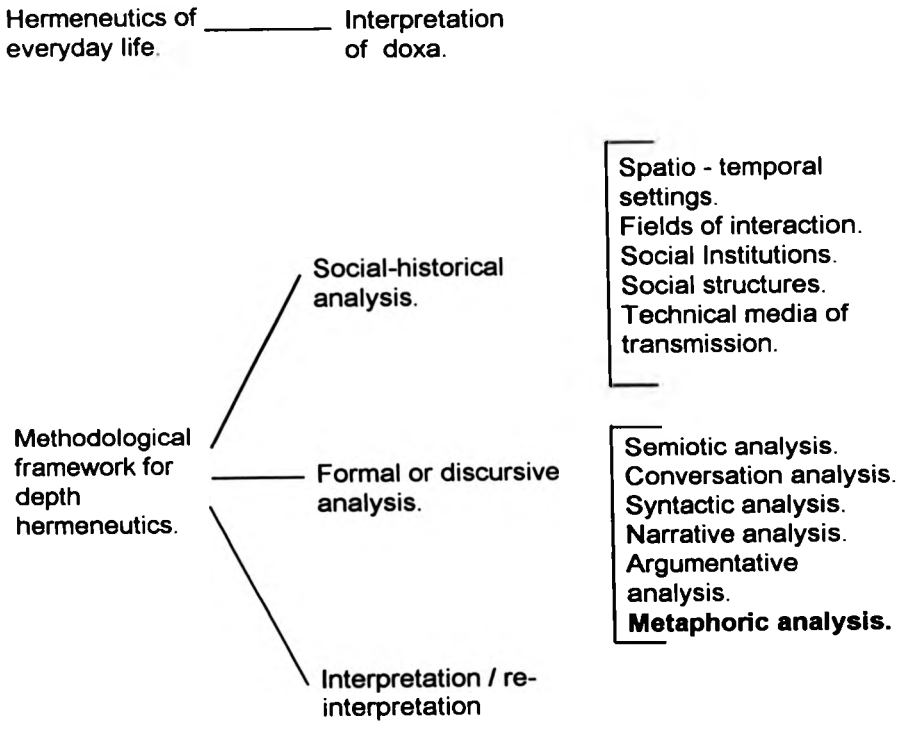
> ...symbolic forms do not exist in a vacuum: they are contextualised social phenomena. (Thompson 1990:22)

Thompson's methodological framework can be extended to include metaphor as a specific analytic procedure at phase two and it is a feature of symbolic form to be specifically commented upon at the level of (re-) interpretation. The model would be used for the analysis at phase two and then the implications of the metaphors commented upon at phase three.

FIGURE 9 following, **Forms of Hermeneutical Inquiry** represents the methodological framework of depth hermeneutics. It identifies both the focus of analysis and the types of analytical tools which can be used. Metaphor would operate as part of the formal or discursive analysis referred to and reflected upon in the interpretation/re-interpretation phase.

FIGURE 9

FORMS OF HERMENUETICAL INQUIRY



CHAPTER TWELVE

Applying the Model to Research.

The movement in research towards qualitative methodologies may be seen as a result of the inability of the hypothetico-deductive scientific paradigm to deal with the new form of social reality inherent in the post industrial (or postmodern) society. Traditional social patterns have fragmented and this fragmentation is being approached through integrative, contextual methods of understanding. In the new patterns which are emerging, language and experience are seen as constitutive elements of social reality and as such have become focal points for research.

Inquiry into the individual, subjective constructions of reality is being undertaken through analysis of the language of everyday experiences. Different traditions of inquiry - symbolic interactionism, ethnomethodology, semiotics, linguistics, literary theory - all these modes of enquiry are exploring social and individual reality. Through that exploration the importance of everyday conceptual categories for social analysis is being acknowledged. Abstract thought and concrete experience are invoked in order to help us understand the abstract in terms of the concrete; or in terms of another abstract which in turn has been rendered understandable by its comparison to a concrete experience. Levi-Strauss (1963) claims that all societies make sense of abstract concepts which are of importance to them by embodying them metaphorically in concrete experiences. These metaphors become tools to think with, enabling us to give shape and form to our abstractions.

The metaphors which frame our representations of the world are aspects of myth, which Barthes (1973) has defined as being the stories by which a culture

explains or understands some aspect of reality. Metaphors encode constituent parts of myths, myths become chains of related metaphors. Therefore the question in terms of the research process is, whose truth does the myth or research represent of which the metaphor of the researcher is but a constituent, though representative part?

In order to answer this question it became necessary to add another category to the model of metaphor which had emerged through a re-analysis of the data. This category related specifically to the changes in approaches to research detailed above.

Paradigmatic Metaphors.

Some metaphors are semantic indications of assumptions or, what Kuhn (1970) describes as paradigm shifts. He defined paradigms as the ultimate frames of reference for discourse about the world, particularly the scientific world. When a revolution in science takes place there is a corresponding paradigm shift. The paradigms are ways of seeing and paradigm shifts are ways of seeing afresh. The assimilation of metaphors representing a new paradigm into everyday discourse can reflect a change in the shared reality of society and thereby the individual. The metaphors which are used in constructed texts or in the technical discourse centred on a particular institution, organisation, or way of life come to represent a reality as they move from those texts into everyday discourse. Originally the metaphors would transfer slowly, at first through word of mouth, through writing, then through the medium of print. Now the transference is rapid because of the media explosion in terms of telecommunications and information

technology and often the metaphors are cross-cultural as mass media give us access, albeit at one remove, to other cultures.

The new perspectives created by metaphors which do pass into everyday discourse are not transitory. Rather, because of the assimilation of the metaphor into everyday discourse, there is a re-construction of reality. As the new metaphors become less novel and more widely accepted, they begin to construct reality. A shift at semantic level represents the paradigm shift which has occurred in thinking. That paradigm shift comes to represent the shared reality. One example of this is the integration of metaphors from technological advances, such as the computer. The word **interface** is now a metaphor for a variety of interpersonal relations. Or **network** to represent a variety of connections in commerce, industry, education, and personal spheres.

Such metaphors can be defined as paradigmatic metaphors and the identification of them in both unconstructed and constructed text will reveal the spread of paradigm shifts at the semantic, though not necessarily the cognitive level. Metaphors can be used in an illustrative way without their underlying meaning being understood. They come to represent a secondary level of meaning. Therefore, the **interface** metaphor can be used by people to convey a particular meaning even if they have no idea of what an interface actually is.

In time we recognise and define the illustrative examples of this transition as, clichés, frozen or dead metaphors. Those which are not illustrative, but referential become accepted, unproblematic, unquestioned reality.

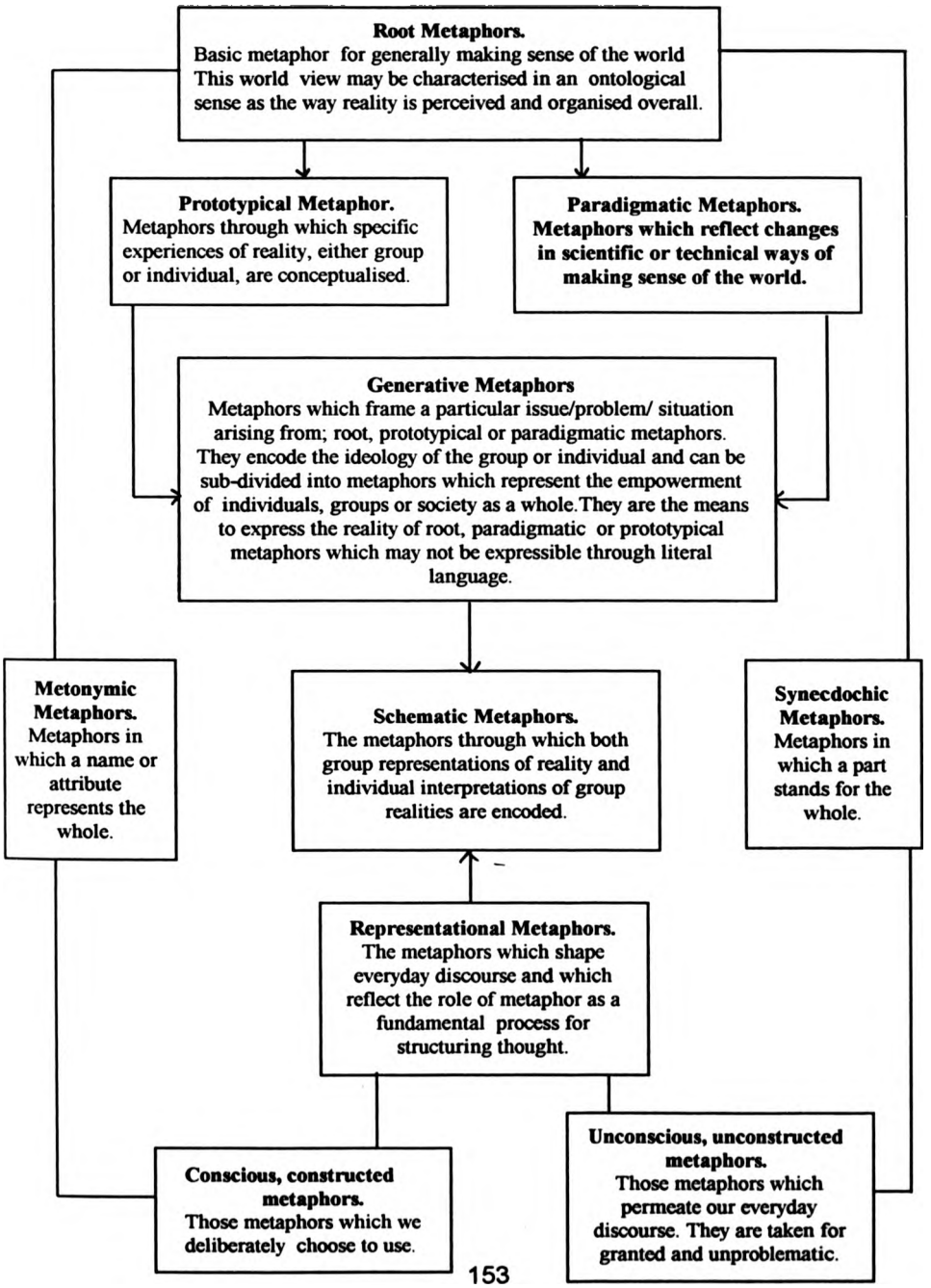
> Vacant metaphors, eroded figures of speech, inhabit our vocabulary and grammar. They are caught, tenaciously, in the scaffolding and recesses of our common parlance. There they rattle about like old rags or ghosts in the attic. (Steiner 1989:3).

Paradigmatic metaphors fit into the model in the way shown in **FIGURE 10 Extending the Evolutionary Model of Metaphor,** following. They are an *extension* to the categories of metaphors identified through the *background* reading to this work, that is Root, Representational, Metonymic and Synecdochic Metaphors, **and** those which emerged through the data analysis; **Conscious and Unconscious, Prototypical, Generative and Schematic Metaphors.** The necessity to identify them as a separate category evolved from the application of the model to the research process. They operate at the same level as the prototypical metaphors and they determine the nature of the generative metaphors through which research is conceptualised.

FIGURE 10 shows the extension of the evolutionary model of metaphor to incorporate the additional category of paradigmatic metaphor as it emerged from the process of applying the original model to the research process.

FIGURE 10

EXTENDING THE EVOLUTIONARY MODEL OF METAPHOR



In terms of research the paradigmatic metaphor with which the researcher conceptualises research will pre-determine;

- what is being researched
- the research methodology
- the relationship between researcher and researched
- what data are collected
- how data are collected
- the data selected for analysis
- the analytic procedures
- the type of text finally produced.

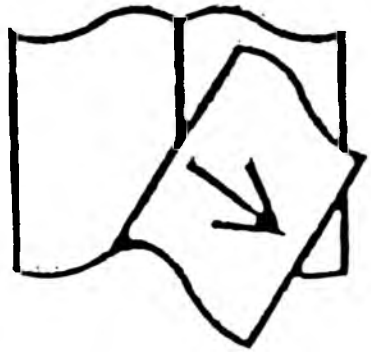
To take a theoretical stance on the understanding and recognition of our research metaphors enables us to distance ourselves from what may have become an unproblematic and taken for granted process. Our data are products of our research process and as researchers we need to be in a position to *recognise* how we construct our reality.

> We live what we know. If we believe the universe and ourselves to be mechanical, we will live mechanically. On the other hand, if we know that we are part of an open universe, and that our minds are a matrix of reality, we will live more creatively and powerfully. (Ferguson 1980: 156)

Research which is framed through the paradigmatic metaphor of qualitative inquiry is a movement towards reflecting in research the 'matrix of reality' held by each individual. It is a movement away from the Cartesian duality of mind and body which so neatly fitted the mechanistic model of the universe firmly grounded in Newtonian physics. The new view of the universe reflected through the lens of quantum physics and chaos theory shows a kaleidoscope rather

PAGES MISSING
NOT AVAILABLE

155



> fundamental model of inquiry for human beings in the human condition. For at its roots language is used to mediate a shared vision. (Heron 1981: 26, my emphasis)

The shared vision is one of research which is dialogic or dialectical, it is *minimally* two sided. In some way it purports to be reciprocal. The researcher and the researched enter into negotiations over the research process. The process itself is seen as being dynamic. The terms which emerges from the approaches used in this research are in themselves a vocabulary of inquiry; *dialogue, dialectical, reflection, collaborative, participative/ory, co-operative, heuristic, illuminative, endogenous, phenomenological, holistic, interactive.* It is tentative and exploratory, rather than didactic and certain.

The following story considers the paradigmatic and generative metaphors through which qualitative research may be conducted. It emerges from the fourth set of data. It is one in which the metaphors of research shared by two researchers, *focusing on the same research subject,* are identified, explored and analysed, both in relation to their research and in terms of the wider application of metaphors of research.

Gradually the tight bud of the rose begins to unfurl and from its relaxed petals there drifts a perfume - elusive but real.

The desk is still cluttered, but it is possible to begin to identify some pattern in what, before, was a haphazard search.

Of late the writer had become aware of, and interested in, the concept of synchronicity. It seemed to her that recently she was part of a pattern - a meta-pattern - which, once she was aware of it, manifested itself in all areas of her life. Was this, she wondered, the answer to the postmodernist dilemma - that when we no longer rely on the meta-narratives we become freed to recognise the meta-patterns and our role within them?

CHAPTER THIRTEEN

Analysing the Metaphors of Research: Exploring Multiple Realities.

One of the issues in conducting research on lived experiences is identifying the reality of the *research* experience for both the researcher *and* the researched. Each will have their *own* generative metaphors through which the story of the research process is framed. However, for the researcher the paradigmatic metaphors from which that generative metaphor derives may not resonate with the prototypical metaphor held by the researched. It becomes a question of accepting and working with multiple realities which may, on occasion, cause misunderstandings.

> Very soon the Rabbit noticed Alice...and called out to her in an angry tone,
> 'Why Mary Ann, what are you doing out here?'...
>
> 'Serpent!' Screamed the Pigeon.
> 'I'm not a serpent!' said Alice indignantly...
> 'Serpent, I say again!' repeated the Pigeon...
>
> 'Who are you?' Said the Caterpillar... Alice replied, rather shyly, 'I - I hardly know, sir, just at present - at least I know who I was when I got up this morning, but I think I must have been changed several times since then.'
> (Carroll 1865: 52; 74; 65/66)

To the White Rabbit the reality was that Alice was Mary Ann, his housemaid, whom he felt perfectly justified in castigating for being away from her duties. To the Pigeon, Alice was a serpent intending to steal her eggs, and whom she was justified in attacking. Alice herself had undergone so many changes that she was unable to refute the others' perceptions of her, or in fact to re-establish her own reality. Alice's voice was not sufficiently strong to confront and challenge the alternative realities held by the others.

There are three stories in this text, two of which have Alice as their focal point, but the Alice of the White Rabbit is not the same as the Alice of the Serpent and neither of them are the 'real' Alice. In the third story Alice is her own heroine, but even she does not know who she really is.

An example of similarly conflicting realities, within the research experience, is illustrated by the series of articles entitled 'Ways of Seeing, Ways of Knowing; Ways of Teaching, Ways of Learning about Teaching' (Shulman 1991, Grant 1991, Gudmundsdottir 1991a, Hall and Grant 1991, Clark 1991: 393-435). Applying the extended model of metaphor to these articles goes some way to explaining the possible causes of conflict between multiple realities.

'Ways of Seeing: Ways of Knowing.'

> While preparing the paper Knowledge and Teaching (Shulman 1987), I sought a characterization and analysis of a fine teacher's work with which to lead off the article ... At the time I was reading the drafts of Sigrun Gudmundsdottir's (1988) dissertation and, as I often do, I had fallen in love with one of the teachers she was studying in a purely textual sense, of course. She was known to me only as 'Nancy'. Through Gudmundsdottir's observations and write-ups, I felt that I knew a great deal about her and about her teaching.
>
> An account of Nancy became the opening section of Knowledge and Teaching...And though I knew her only through Sigrun Gudmundsdottir's eyes, pen, selective attention and theoretical inclinations (which were pretty close to mine), it never disturbed me that there were other versions of Nancy out there, alternate readings of this enchanting text. I understood theoretically that observers construct the realities they apprehend and that different observers could write very different versions of Nancy. I even knew that Nancy would probably portray herself in different ways.

> I never though to seek permission to use Nancy's real name and give her a voice in her own description. Had I cited a scholarly source without attribution or proper citation I would have been properly admonished by editors and peers. But if that source was a teacher whom we could call 'the subject', 'the respondent', or even pseudonymously 'Nancy', her silence was considered normal and proper. Imagine my surprise at learning, several years later, that our research relationship with Nancy had not been an exclusive one. She had been studied a few years earlier by Grace Grant (1988) using the pseudonym 'Linda Reed'. (Shulman 1991: 393-394)

In 'Ways of Seeing', an Alice-in-Wonderland multiplicity of voices and narratives is echoed. For Grace, Susan Hall is Linda Reed, an 'exceptional teacher' who 'represents all able American High-School English teachers.' For Sigrun, Susan Hall is 'Nancy', an 'experienced, excellent high-school teacher', on whom she bases her 'Portrait of an Excellent teacher.' And for Lee Shulman, Susan is a characterization who 'exemplified excellence in teaching and thinking about teaching.'

For Susan she was all three personifications and at the same time was still herself, an experienced high-school English teacher willing and able to reflect on herself as part of the process and product of research.

The two generative metaphors of research with which Grace and Sigrun operated; **Research as Observation** and **Research as Dialogue**, resulted in two very different experiences for Susan - her Linda experience and her Nancy experience. The reader of these texts had to wait for serendipity to make her privy to the Susan experience underlying the other two stories.

In her reflections on her initial research Grace herself utilises the metaphor of **story** to explain the lessons she learned from sitting at the back of Linda's classroom.

> In what ways, I wondered, does this reference (of Linda's) to Mt. Everest suggest how Linda constructs meaning within the context of literature? And upon what principle, or principles, is that construction based?
>
> These two questions result in two stories. The first is the story of Linda's remarkable ability to develop thoughtfulness in students ... The second story is a more personal one; it centres upon the relation of knowing and seeing - upon the role played by the selection of a particular type of qualitative inquiry - to what is seen in Linda's teaching. (Grant 1991: 397)

Through reflecting on her research Grace has discovered her own personal story of the process. She has found the voice of the researcher and in telling *her* story has also come to the realisation that the research methods we select are not merely neutral tools in the process.

> The story behind the story is more problematic ... As a researcher, I could not enter into Linda's classroom as a wholly neutral observer and expect to understand the highly complex network of relationships that Linda designs and manages ... I became a non-participant observer... (Grant 1991:404)

Grace's metaphor of **Research as Neutral Observation** resulted in a discontinuity between researched and researcher's constructed reality of the research process.

> I tried to limit my intrusion on Linda's already over committed time. Linda interpreted my protection of her time as disinterest in her content knowledge. I tried to provide little of my own thinking about her

> subject-matter knowledge in order to change that knowledge as little as possible. Linda thought I was withholding information rather than trying to learn from her, reaching conclusions rather than seeking to understand - before any interpretation how she constructed meaning in the context of one classroom ... As our relationship developed, we both became increasingly uncomfortable with my inability to carry my share of the conversation. Moreover, because our relationship was still at the fragile point, we both hid our vulnerabilities and did not speak of our discomfort. (Grant 1991: 405)

This discontinuity in realities, different voices telling different stories, might well have remained an unknown subtext to the research if researcher and researched had not come together for the presentation of Linda's experiences in two research studies. Grace and Linda have both 'reconstructed' the meaning of the research.

For Grace has come the knowledge that qualitative research ,

> by its recursive nature requires a much more thorough exploration and reiteration about the process than I originally imagined. (Grant 1991: 406)

For Susan/Linda the actual research experience with Grace proved to be an alienating one.

> Because we didn't have the personal interaction, I had to read your book to learn what you had seen.' Yet at the same time in terms of her professional role it was a reflective, learning experience ' I learned a great deal about my teaching and my students. Having a daily observer can be like having a mirror there constantly...(Hall and Grant 1991:425)

Sigrun used a case study approach for her research with Susan as Nancy. For her, however, the problem arose when,

> ... the teacher's story becomes the researcher's story and the researcher does not know it. (Gudmundsdottir 1991a: 413)

Rather than constructing a story about a teacher with clearly defined boundaries between the researcher's story and that of the researched, she began to look at the classroom using Nancy's models and categories. Sigrun had annexed Nancy's reality. She was able to make Nancy's story her own because of the research metaphor with which she was operating. It was essentially one of **Research as Involved Observation**, in which teachers were invited through interview and participant observation in the classroom, to share and make explicit the reality of teaching for them.

The difference which this makes to the reality of the research process for the teacher being researched is vividly illustrated in Susan's interview with Grace, where they discuss Susan's experiences as Linda and Nancy.

Susan.

> With Sigrun the (research) process was different. She was around so long and had so much interaction with me, that I felt as though she were a friend taking my class ... With you I had almost no personal interaction ...You came in very much like a camera. You observed what I did, and you gave me almost no feedback. (Hall and Grant 1991:423 - 428)

The reality of the research process is a reality not only for the researcher but also for the researched. The generative metaphor with which the researcher frames the process can determine whether those realities are shared and a

common reality negotiated, or whether the only voice which is heard, and the only story told is that of the researcher. Christopher Clark (1991) commenting on the multiple perspectives of Susan, Linda and Nancy acknowledges that researchers' intentions and expectations frame and focus what we, the interpreters of the texts see, and that this reality is not the only one. To hear the voice and story of the researched embedded within the story of the research would help to bring together multiple realities.

FIGURE 11 **A Comparison of the Generative And Paradigmatic Metaphors of Research** following, identifies the paradigmatic and generative metaphors of research with which Grace and Sigrun were operating as they researched the realilty of Susan Hall.

A Comparison of the Generative And Paradigmatic Metaphors of Research.

Grace **Paradigmatic Metaphors**	**Sigrun** **Paradigmatic Metaphors**
Research is a process of careful observation by an informed, *though uninvolved* observer. Research re-constructs and interprets the reality of the researched *from the data*.	Research is a process of careful observation by an informed and *involved* observer. Research re-constructs and interprets the reality of the researched from the data and *from interaction with the researched*

Grace **Generative Metaphors.**	**Sigrun** **Generative Metaphors**
Research is negotiation of *access*.	Research is negotiation of *focus*.
Research is *modifying* theoretical frameworks.	Research is *developing* theoretical frameworks.
Research is observing and *interpreting* the reality of another.	Research is observing another's reality and *listening to their stories*.
Research is living with a *flexible* approach.	Research is living with uncertainty.
Research is identifying and analysing the conceptual images of the researched.	Research is *sharing* the conceptual images of the researched
Research is the narration of the story of the researched in the voice of the researcher, *from the perspective of the researcher*.	Research is the narration of the story of the researched in the voice of the researcher, *from the perspective of both*.

That Grace and Sigrun share many research metaphors can be seen from the comparison. The difference between the research experiences which Susan had with each of them lies in the way they conceptualise the role of the researcher at the level of interaction with the researched *and* at the point of

generation of theory. Grace's metaphor led her to operate as an informed, but aloof observer of Susan's reality. The interview questions which she asked were focused on 'subject matter, knowledge and goals for students' (Grant 1991: 404). Her approach gave her the ability to recognise Susan's metaphorical framework for her teaching, but it did not allow her to share her insights with Susan. The process was not dialogic. The story constructed from the data remained firmly that of the researcher, although that story, in terms of the conceptual framework of the research, changed as the work progressed. The approach adopted by Grace alienated Susan, who felt that she had no power or control over the story being narrated. Although the story was of her the telling remained that of an external other. Her voice was not heard in the product, although it had contributed to the process.

In Sigrun's case her conceptualisation of the role of non-participant observer enabled her to share and understand Susan's reality as a teacher. However, listening to the voice and the stories of the researched subject caused Sigrun problems. Just as Grace's difficulties were caused by her relationship with Susan, that is the *distance* she kept , Sigrun's were caused by her *closeness* to Susan. Sigrun adopted Susan's story as her own. Working from a position of theoretical uncertainty Sigrun became enmeshed in the images of Susan's reality without having a framework through which to contextualise that reality in terms of the research focus.

Both operate from a shared root metaphor. **Reality is Constructed,** both engage in qualitative research, but the metaphors through which they conceptualise the reality of the research process resulted in two very different experiences for Susan, the subject of their research.

For Susan her prototypical metaphor was of **Research as Dialogue**. From this arose her generative metaphor of **Research as Professional Development**. Her metaphors did not match with those held by Grace, which resulted in a conflict of realities. Whilst with Sigrun, the realities matched almost too well which resulted in a professional conflict for Sigrun.

The outcome of the final dialogue between Grace and Susan is interesting. It shows how, with an exploration of metaphors and a process of negotiation and compromise new understandings and relationships can be constructed.

> ... Susan Hall and Grace Grant are now working together again as teacher and researcher. The *social contract* this time is based on *interdependence* rather than independence, and the development of a *common language*. Committed to a *collaborative relationship*, we have left behind issues of status, and focus instead on the *connection between us*. (Hall and Grant 1991: 427, my emphasis.)

Story and **voice** are very important metaphors for both Grace and Sigrun *and* for Susan within the research process. They are metaphors which are echoed in many qualitative research reports. Through narrating the stories of, and giving voice to, the silent, research is seen as being a way of achieving emancipation, empowerment and equality.

This metaphoric analysis of the research process gives rise to further questions, this time focusing on the validity of the metaphors used to conceptualise the research.

Can research texts be considered to be narrative?

How do the metaphors of story and voice operate as metaphors of research?

Do these research metaphors promote empowerment, emancipation and equality?

The following exploration of each of the metaphors attempts to address these questions.

Research as Narrative

> We see all research as 'fiction' in the sense that it views and so constructs 'reality' through the eyes of one person. (Stanley and Wise 1993: 172)
>
> We no longer need, then - if we ever did-to be told that the narrative mode of discourse is omnipresent in human affairs. (Nash 1990: p.xi)

All research is a human affair, whether it is categorised as quantitative or qualitative. It is carried out by people either with or on others, or on in/animate subjects with the justification that it will yield some kind of social benefit. Given the social nature of research then the narrative mode of discourse will also be found within both processes and products.

But what is meant by narrative? Lamarque (cited in Nash 1990: 131), identified four common features of all kinds of narrative;

1. Narration of any kind involves the recounting and shaping of events...
2. Narration has an essential temporal dimension...
3. Narrative imposes structure; it connects as well as records...
4. Finally, for every narrative there is a narrator.

Using these four criteria it can be seen that research can be conceptualised as narrative. (1) The design of a research project gives shape to a series of events which are later recounted as part of the research text, and as the shaping and recounting of the research are inextricably bound together, each contributes to the fictionality of the other. (2) Research has a temporal dimension. The research text is bounded and defined by the time over which the research took place and this temporal dimension of the research text can be extended by the use of the literature review which provides a historical context for the events taking place as part of the research narrative. (3) The research project and the research text are both representative of the structure that undertaking research imposes upon reality. Research connects theory to practice and the past to the present, thus by this interweaving of the past with the present, research also connects with the future. (4) And despite all attempts to remove the voice of the narrator from the research story, the storyteller is there, her voice often concealed between the lines of text on the page. Research provides narrative accounts which;

> ...provide theoretical accounts which are continuous with experience...continuous with the experience of the conclusions, interpretations and analyses of the researcher as the agent involved in constructing them. (Stanley and Wise 1993: 201)

This raises the question - what type of narrative is research? For Lamarque also points out that narrative is not identical with literature, nor is narrative identical with fiction, although both fiction and literature are forms of narrative. Narrative is not synonymous with either fiction or literature.

The difference between story and narrative as they are used here needs to be explored because the two should not be regarded as synonymous. The narratives of research contain stories within the text. The narrative is the web in which the stories are caught and held. Story in research is multi-faceted, it is not a linear, polished sequence of events. Rather it is a reflection of multiple realities. Elbaz (1991) sees story as being a particularly relevant way of letting the voice of the teacher be. Narrative orders the knowledge of teaching and that knowledge is therefore best voiced through the personal stories of the teachers.

If narrative is then identified as an over arching concept which embraces structured texts it is possible to sub-divide the meta-concept narrative into types of narrative. The simplest sub-division would seem to be into fact and fiction. However, the relationship between fiction and narrative is complex because at one level all narrative is in some respect fictive. That is, it is a selective ordering of events, a reflection of reality as it is perceived, not reality itself. Thus it can be argued that even laboratory reports are a form of fiction.

If all narrative has within it elements which are fictive, then it might be possible to construct a continuum of 'fictionality' from narrative which is closely representative of the truth, to narrative which bears no resemblance to any truths of which we are aware. However such a continuum would have to be subjective and individual, because what is perceived as truth varies from individual to individual, from culture to culture, and from generation to generation. Just as 'truths' change and develop so do the fictions of one generation become the realities of the next.

Whether a narrative is perceived as being fact or fiction depends not upon the intention of the *author*, but the perceptions of what is true by the *reader*. Thus, what is fact for a qualitative researcher may well be fiction for a natural scientist.

All narrative can be read as truth or illusion. In a phenomenological, deconstructionist perspective it is the *reader* who decides, not the *writer* (Iser 1972).

All research therefore, can be seen as either fiction or fact or a mixture of both (Eisner, 1991) according to the epistemological stance of the reader. Or to put it another way, *according to the paradigmatic epistemological metaphor with which the researcher is operating*.

Like the study of metaphor the systematic study of narrative can trace its genesis to Aristotle's analysis of Greek tragedy. As with metaphor, it was not until the early twentieth century that the study of narrative was developed to expand the field of narrative theory beyond the poetics of fiction alone.

It was developments in other fields; linguistics, folklore, anthropology, which provided the impetus for undertaking more broad ranging studies of narrative, taking it beyond solely literary fiction. This expansion of the concept of narrative into fields other than the solely literary has enabled many forms of discourse, such as conversation, advertisements, legal evidence, economics to be analysed as narrative texts.

Analysing the textual product of research using the tools of literary theory is not a new venture. Edmondson (1984) has worked on a rhetoric of sociology; Brown

(1977) has written a poetics of sociology; Berger (1977) has compared the novel and social science research; Krieger (1984) consider the relationship between ethnography and fiction; and Atkinson (1990) in 'The Ethnographic Imagination' has worked on defining ethnography as a genre using literary theory to analyse the form and style of a variety of ethnographic texts.

In terms of the presentation of research products in a fictional genre Richardson (1990) has presented research findings in the form of a poem; Richardson and Lockridge (1991) used a dramatic approach to reporting ethnographic studies and Jermier (1992) presented his research report as a short story.

How then should these accounts be read? For they are the telling or re-telling of stories. It is research which has become the interweaving of stories and voices. The stories are of the research, the researcher and the researched each framed in their own voice. What are the criteria by which we judge this work? Do we apply traditional, empirical, positivist criteria such as validity, reliability and generalizability to what are, in essence, *true* stories? Or do we read them for what they profess to be - the perceived reality of the life experiences of one person, recounted to another, mediated by that other, commented on by that other all from the perspective of that other's perceived reality? Or do we read them as biography, or autobiography? Fiction or fact? And if we read them as a particular type of narrative do we then use the literary criteria applicable to that genre by which to judge them? Modern twentieth century literary and critical theory is not so concerned with character and what is described or represented, but more with the basic material of the text, the language and the way events and experiences are constructed within the text, that is, the way the basic units of language are combined into larger units and how these in turn construct the

narrative of the text. Narrative is what underpins and structures all writing, it reflects the narrative nature of thought and the way we structure knowledge itself, *by use of metaphor.*

This approach gives guiding questions which can be asked of narrative, reflective research texts which can form the basis of evaluative criteria.

- How coherent is the text - does the story make sense?
- How have the conclusions drawn been supported?
- Have multiple data sources been used to give credence to the interpretations made?
- Are the observations congruent with the rest of the study or are there anomalies that cannot be reconciled?
- Are there other credible interpretations of the text and if so, what are the reasons for adopting one interpretation over another?
- How does the study relate to what is already known?

The question of the validity of these texts relates to the epistemological stance of the reader. Which forms of representation are acceptable to the research community is an epistemological and political matter. The form through which reality is represented not only influences what can be said, it also shapes what we can experience. Artists, writers, sculptors and scientists all have unique ways of experiencing the world (Gombrich 1963).Whilst no two experiences are ever identical, the form in which those experiences are represented will make a difference; it is a reflection of mind as well as nature. The difference in representations is epistemic.

Qualitative research is seen as posing a threat to objectivity, non-propositional language such as metaphor is seen as undermining the possibility of

verification. Scientific language is designed to transform experience into symbolic representation from which feeling has been excised.

If you believe that knowledge is the product of scientific inquiry then art, poetry and literature have no part to play in the determination of knowledge (Phillips 1987). Ontological objectivity becomes the ideal towards which you strive. Episteme is seen as being in opposition to doxa because there may be consensus on beliefs which are not true. Reliance is placed more on the authority of knowledgeable others than on creative imagination; a distance is created between the self and others.

If, however, you are prepared to challenge the authority of the scientific method as the best way to study both natural and cultural phenomena, then personal, stylistic features need no longer be excised from the text as irrelevant, and the metaphorical conceptualisation of **Research as Narrative** within which stories are told, becomes an acceptable and *valid* approach.

Research as Storytelling.

> We're obliged to consider the ungainly fact that in our culture, where we least expect it and even when we vociferously disclaim it, there may actually be storytelling going on, and that the implications may indeed be 'considerable' (Nash 1990: xi)

In a paradigm where reality is socially constructed, the world essentially becomes *story shaped* (Hardy 1987). Storytelling and story making are perceived as being activities central to the construction of realities.

In disciplines as varied as psychology, philosophy, literature, economics and business studies, story has been re-defined in terms of its importance both to the individual and the society and culture within which that individual creates their reality.

Story has been defined in the following ways;

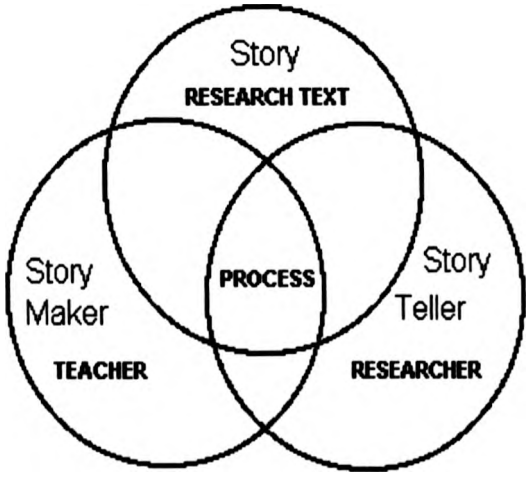
- Story is multi-functional.
- Story is a universal form of discourse.
- Story is often embedded in other forms of discourse.
- Story is a mode of knowing emerging from action - we transform events into narrative.
- Story, myth and fairy-tale play a powerful role in shaping meaning in our lives.
- Story is the imposition of coherence on the incoherence of human experience.
- Story is a primary and irreducible form of human comprehension.
- The most realistic story only represents reality, it is not reality itself.
- To tell a story is to take a stance towards events and, rather than to reflect a world, to create a world.
- The forms of narrative coherence draw on culturally inherited criteria, ways of telling which produce archetypal ideologies of narration.
- There is a profound relationship between story and thought - dreams are stories, internal dialogues are stories we tell ourselves.
- Our stories help us create and sustain reality, society and culture.

(Hardy, 1987; Polkinghorne 1988; Mitchell 1981; Fawcett et al., 1984; Bruner, 1986, 1987,1990; Branigan, 1992; Britton and Pellegrini 1990).

As the paradigm shift from research as a scientific tool to research as a collaborative process of discovery has evolved so too has the relevance of story. Focus on the person - the thoughts, feelings, emotions and life experiences - which is an important aspect of the paradigm shift has resulted in different methodologies such as ethnography being developed to make unfamiliar the familiar and thus take into account the richness of this source of data (Reason and Rowan 1981; Miles and Huberman 1984).

The stories told by individuals, groups and societies take on consequence. They become rich sources of data for those engaged in humanistic social science research. Research becomes story telling and retelling.

FIGURE 12 below **Story and Research** shows the inter-relationship of the elements of the process.



The relationship between the researcher, the teacher, the story and the process is not a uni-level one because the generative metaphor of **Research as Story Re/telling** is not simplistic and all embracing, producing one type of research process and product. Rather it is complex, and like story itself, it takes on different shapes according to the relationship which the researcher perceives between the story itself, the story maker and the storyteller.

The process element of FIGURE **12** can be completed in one of three ways;

- **Exegesis** - critical explanation.
- **Hermeneutic** - determination of meaning.
- **Heuristic** - a way of finding out.

Story, like metaphor, can be seen as data or as methodology; it can be process or product, it can be the story of the researched or of the researcher.

The focus on story as being a way to understand the constructed realities of those who are subjects for research is a clearly identifiable theme in the research on teachers (Grumet 1980, 1981, 1990; Connelly and Clandinin 1986, 1987, Elbaz 1991; Gudmundsdottir 1991b Cortazzi 1991; Goodson, 1991, 1992). Analysing personal stories is seen as being one way to explore how theory is enacted as practice in teaching. There are also power issues implicit in the telling and re-telling of stories. Whose stories are heard and thereby validated often depends on the forum and format in which the stories are being told.

> We tend to depreciate narrative as a form of knowledge, and personal narrative particularly, in contrast to other forms of discourse considered

> scholarly, scientific, technical or the like. (Hymes 1980: 129)

The stories used as a focus for research can be divided into two broad categories, the stories told by the researcher and the stories told by the researched. In the first type of story the researcher tells the story of what the teacher is doing and attempts to draw inferences from that story. The researcher is essentially interpreting her observations and making sense of the teacher's reality in her own terms.

In the second the researched themselves tell their stories. Stories of their personal life, stories of particular incidents in their professional life or a combination of the two. The researcher re-tells these stories acting either as biographer or editor.

Either the stories are those the teacher tells about themselves edited (in the sense that a film is edited) by the researcher, or the stories are those the researcher herself tells about the teacher. In either case the researcher may be looking either for patterns or for causal relationships through an exegetical, hermeneutic, or heuristic approach. In both cases the power to establish the metaphoric framework within which the research takes place lies with the researcher.

Listening to and collecting personal stories is seen as being a way to explore how theory is enacted as practice. The stories which are accessed in this form of research fall into three categories. Personal, anecdotal narratives focused around particular instances in the teachers' experience, such as dealing with a disruptive pupil. There are autobiographical stories, life histories. That is, the

story of the teachers' life - their autobiography - elicited by the researcher, and which are then re-constructed either as individual stories or as contributions to composite models of teachers and the teaching process. Finally there are case-studies which can be longitudinally autobiographical or focused in depth on one defined experience.

When research claims to understand and enter into the reality of the researched then story has a central role to play within that focus.

> Getting inside the lives of others is the object of the qualitative researcher, who cannot understand the acts of other except from the perspective of the actors. (Campbell 1988:72)

Voice.

Story and **voice** are not simplistic uni-level metaphors. They imply that there is something to say, that the something will be listened to and will be heard. So they imply the reciprocal metaphors of message and listener. These metaphors deal with power, with belief, with ideology and with attitudes. For what you choose to hear attributes credence to the content of the story and status to the teller. How much of the story you hear and believe will also reveal your own (research) metaphors.

The metaphor of **voice** has been recognised as being powerful and important in research which has been undertaken with groups who themselves are disempowered in some way. Gilligan's work 'In a Different Voice' (1982, 2nd edition 1993) is a powerful exploration of this theme. Belenky et al (1986) in 'Women's Ways of Knowing', subtitled their work 'the development of self, voice and mind'. They explore the recognition of voice, or rather *lack* of it, as being

the way that women conceptualise their lack of power and their desire for empowerment in all areas of their lives. Belenky et al. use the metaphor of **voice** and its opposite **silence**, as a framework for their book. Essentially they are looking in depth at the stories told by women, who, despite the apparent impact made by the women's movement, still feel that their voices are not heard at home, at school or in the wider community. Just as was found in research conducted on *concrete* instances of talk, that there are considerable gender differences in process and product, with women being disadvantaged; so research conducted on ways of knowing, being and valuing reveal the *same* gender differences and disadvantages.

The metaphor of **voice** is a powerful one in women's search for empowerment and emancipation (Grumet 1990). It is a schematic metaphor which encodes a root metaphor in conflict with the dominant, positivist root metaphor conceptualising reality, where logic and reason are the keys to unlocking the mysteries of the universe.

That this should be so is the result of a myth - that knowledge exists only in literal truth statements which can be verified and justified by the reasoning of logical, scientific methods. Within this closed, self-perpetuating world view there is no room for the voice of intuition, that of dream, story and metaphor. Yet within their web of words are spun the visions which later become reality.

For centuries the myth has been perpetuated, that knowledge lies, not in the intuitive, mystical words of poets and dreamers, but in the reasoned, logical discourse of the plain men of science.
Gradually this has grown into a schism in knowledge.

- science versus art;
- fact versus fantasy;
- useful versus decorative;
- technological versus creative;
- rational versus emotive;
- logical versus intuitive;

  and for some the logical, reasonable corollary;
- truth versus lies!

There are value claims implicit in such a division. One way of thinking is more valued by society than another, which is why for some truth is inherent in logic; and lies inherent in intuition.

What is reflected in this schism are two opposing voices conceptualising reality. One of which has been dominant for the past centuries; the logical, rational, scientific, voice. And one which is now posing a challenge to that received wisdom; the fluid, responsive, intuitive, voice. It is within the conceptualisations of these two world views that conflict lies.

What is happening now is that we are in a time when the frozen metaphors of the age of logic are being challenged by the dynamic ones of the age of intuition. Voices previously silent are demanding to be heard. It *is* a time of shifting paradigms.

Each time there has been a shift in understanding, a paradigm shift, there has been a corresponding shift in metaphor. The emerging metaphors give us the necessary new images with which to think about old problems. The difficult point is the time of transition when conflicts arise between one paradigm and another.

When paradigm shifts are in process those being asked to change their perceptions the most, are often those who framed the old metaphor. They have a vested interest in resisting and rejecting change. When the paradigm shift occurs slowly, for example the move from Newtonian mechanical physics to Einstein's relativity, inertia is caused by the fact that the old metaphor is so entrenched that it has become accepted, unchallenged reality.

Kuhn (1970) argues that the paradigm shift itself is not incremental in its inception. Rather it happens as a blinding flash of intuition. The gradual part of the process is the way in which the new idea gets adopted by more and more people until the balance alters and the new paradigm replaces the old. It is what Carey (1982) refers to as the psychic pressure exerted by a critical mass of humanity which accelerates awareness exponentially until the scales are tipped and the rest of humanity experiences almost instantaneous transformation. All the voices speaking the new metaphor become heard.

Words have power. Images have power. The words which hold images, and the images which are conveyed by the words are doubly powerful. The age of reason has created a voice which tries to deny this. It has constructed a metaphor of the world where language is a tool in the service of science and as such can only be used in the way science prescribes and proscribes - to convey reasoned logic. Truth, in this metaphor, has only an objective reality and if the truth claim made by language can not be validated then it is not truth, but a lie, a literary embellishment, or a fiction. It is not reality.

Those who make these claims are victims of their own subjective realities. They are bounded by the laws of natural science and exist in a reality dominated by proof and rationality, to the exclusion of emotion and intuition. What they have suppressed in this reality and thus failed to realise, is, that even their great truths, the *discoveries* of science were in fact the products of intuition and imagination. The ideas which changed our ways of relating to the world all came from intuitive, imaginative sources - a flight of fancy, a dream, an image. Einstein imagining what it would be like to travel on the end of a beam of light; Descartes dreaming of the Angel of Truth.

> Thought comes often clad in the strangest clothing:
> So Kekule the chemist watched the weird rout
> Of eager atom-serpents writhing in and out
> And waltzing tail to mouth. In that absurd guise
> Appeared benzene and aniline, their drugs and their dyes.
> (Mackay 1977: 67)

Everything that was, and is, created, once started as an idea in someone's mind - a picture they visualised, a story they told themselves, a feeling they had - which they then worked to turn into reality. The process of discovery and invention is a *metaphoric process*, a process of intuition, of unreason.

The conflict between the voices of logic and intuition is a conflict between world views encoded in the metaphors conceptualising each. New paradigms are challenging the old and as they triumph the voices of the previously silent *and* silenced will be heard, reflected in the images we use and value to conceptualise our world and our ways of thinking.

To frame research through the metaphor of voice is to doubly acknowledge the voices of the disempowered - through the recognition of voice to let others hear the voices of the silent.

> Where language and naming are power, silence is oppression, is violence. (Rich 1992: 59)

Chapter Fourteen.

Discussion.

Two of the distinctive features of the qualitative paradigmatic metaphors of **empowerment, emancipation and equality** are firstly, the role which they give to those who are the subject of research; and secondly the demands they place upon the researcher to develop a relationship with the researched.

These two features are reflected and embodied in the generative metaphors of **narrative, voice and story**. In human inquiry the voice of the researched is heard and the researcher narrates the story of the research not from the perspective of being the sole author of that story, but from the standpoint of one of the characters in it.

To date however, human inquiry has been more concerned with reducing the alienation of the researcher from the researched and conversely the researched from the process. It is less concerned with reducing alienation from the product, or text, of the research. Some work has been undertaken with the aim of integrating the voice of the researcher within the text, but on the whole, what has emerged has either been a retrospective analysis of the subjective element of the process (Bell and Encel 1978; Roberts 1981; Burgess 1984b); or a rather self-conscious attempt at explicit reflexivity within the text (Woolgar 1988). Neither of these approaches are wholly satisfactory as they both operate at one remove both from the process and the product. The voice of the researcher should emerge as part of both the process and the product. It should be the 'I' within the text.

This would then result in a text which was a doubly constructed story or autobiography as well as being a critically reflective analysis of process and product if both the voice of the researcher and the researched were to be given status and authority in telling their stories.

What happens at the moment is that those texts produced in the frame of human inquiry, where research is done *with* people rather than *on* people, are *re-constructed* autobiographies. That is, from a plethora of words, images, memories, events, experiences, discourses etc. the researched chooses those which she is willing to share with the researcher, who then chooses those she would like to share with the reader. In effect she operates as an editor selecting according to her research metaphor those events which she will label as data. These events may then be offered back to the research subject who can, if she so wishes, apply another editorial filter formed by the metaphor she holds of *herself* in the role in which the researcher has cast her. Finally the triply refined words, events, discourses etc. are offered to the reader framed in the context of the research text. That is, they are *embedded in a commentary framed by the objectives of the research*. This is autobiography so synthetic that it is close to being fiction. It is an approach which Berk (1980), Woods (1985a and b) and Butt *et al.* (1992) refer to as collaborative biography. I would argue that it is not simply collaborative but ***constructed*** because it is manufactured according to the criteria of what contributes to the development of professional knowledge and the metaphor of research held by the researcher.

In the biographic formation of teacher's knowledge by the process of collaborative biography the researchers take the teachers through four stages identified by questions which teachers ask themselves - 'What is the nature of

my working reality?', 'How do I think and act in that context?', 'How through my work life and personal history did I come to be that way?' and 'How do I wish to become in my professional future?' (Butt *et al.* 1992; p.62 - 63).These are the questions and stages identified by the *re-teller* of the story, not the *teller*.

Human Inquiry is also perilously close to turning a metaphor into a myth. The myth being that research which involves the researched in participation or collaboration is empowering because it is doing research *with* people rather than *on* them. It is not, it is doing research on people but *asking them to collude* in being research subjects by their tacit acceptance of the process which all the time remains in the control of the researcher. It is paying lip service to emancipation.

The all important metaphors of voice and story need to be expanded to become reciprocal. The voices of researcher and researched *both* need to be heard telling their own stories and commenting on the stories of each other.

> Our lives are ceaselessly intertwined with narrative, with the stories that we tell, all of which are re-worked in the story of our own lives that we narrate to ourselves...we are immersed in narrative.
> (Brooks cited by McCloskey in Nash 1990: 7).

Storytelling in research is an interpretation of narratives and within that process there are pitfalls and problems to be overcome. Contemporary literary criticism and the rise of postmodernism have ended the idea that the text is neutral and that meaning is created by the author. In the stories of research the relationship between story maker, storyteller and interpreter is more complex than that between interpreter and text. The narratives being offered for interpretation in

research demand of the interpreter a double act of deconstruction. The subject's narrative and the interpretation of it by the researcher must both be *re*-interpreted by the reader.

The question must also be asked - does the re-telling of the stories of others genuinely give a voice to the silent? If the researcher tells the story of the researched, with whom does the power lie? Does not such an annexation of the lives of others in fact disempower them?

> ...we shouldn't be interested in other people's views of reality purely in order to render them invalid. (Stanley and Wise 1993: 148)

Does collaborative research, the telling of a joint story, *genuinely* empower the researched? (Butt, Raymond and Yamagashi 1988; Goodson 1992; Butt, Raymond, McCue and Yamagashi 1992). Whose name goes on the published article or book? There is also an *implicit* issue here. How does the relative status of the researcher and the researched affect the nature and type of the stories which are shared? How do the different realities - the different metaphors - held by each affect the way the stories are understood and interpreted? Telling the stories of others does not transcend the metaphors upon which they are predicated. Re-telling *may* however distort and misrepresent those metaphors.

All stories are fiction because they *represent* reality, they do not *reproduce* it. The fictionality of the stories of the researched (and the researchers) is a disclaimer to be added to any storytelling research. This disclaimer does not absolve the researcher from recognising and addressing the issues of memory,

imagination, bias, distortion, and downright lying in the stories which they present as evidence to others.

> Taking a life for one's text and weaving it into its proper context, past or present, the writer must find and reveal the truth. (Campbell; 1990: 6)

If these issues are satisfactorily addressed then other, more pragmatic issues must also be considered. There needs to be a clear definition of constructed autobiography which will allow it to be recognised as a discrete research genre. Within the genre different types of stories such as the critical incident, or the symbolic growth experience must be categorised. Analytic techniques must be developed or adapted which will allow this rich source of data to be presented without losing its richness through sterile, reductionist techniques such as word counting.

The final question to be considered is, paradoxically, the one which underpins constructed autobiography as a possible research genre. Of what *use* is the re-presentation of the stories of others? Autobiography provides the material for the internal, nomothetic analysis of an ideograph, that is, for a representation of a human life (De Waele and Harre, 1979; Bernstein; 1990). True, the re-telling and re-shaping of our own personal narratives has a cathartic, therapeutic effect for us as individuals. But of what use is personal introspection to others? Should others be made privy to the personal reality behind the professional persona? Where does research end and prying begin? These questions are as valid to the stories of the *researcher* as to the researched.

These are questions which I as both researcher and researched in this text, feel that I must answer. The stories of others re-affirm for me my own identity as an individual and as a member of a group. They reflect my experiences and are often the way by which I solve problems. They are the vehicles of change, albeit individual change. Yet *all* change to be lasting must begin with the individual. You cannot teach something until you have learned it as a truth for yourself. The stories of others reflect their realities, they allow me to share those realities and, if I so wish, to change my reality in response.

> The [constructed] autobiography when the reader seeks confirmation of his or her own perceptions of reality in terms of those experienced by another mortal. (Olney; 1980: 55)

Voice is a metaphor used by those who are concerned with the empowerment of those being researched (Goodson, 1991 and 1992; Lytle and Cochran-Smith, 1990). The centrality of narrative, story and voice are combined by Grumet (1990) in her proposal for a narrative focus for educational theory.

> Let our songs have three parts, situation, narrative and interpretation. The first, situation, acknowledges that we tell our story as a speech act that involves the social, cultural and political relations in and to which we speak. Narrative ... invites all the specificity, presence and power that the symbolic and semiotic registers of our speaking can provide. And interpretation provides another voice, a reflexive and more distant one. (Grumet, 1990: 281)

In the research text are embedded the realities of the researched as interpreted by the researcher. Through the words and observations of the world of the researched we are given a selected insight into their reality. But what of the reality of the researcher? What of their voice, their story? The sanitised text of

'hygienic' research carefully removes from the product any reflections on the reality of the process.

She had not wanted to make the journey into work. The thought of walking into the building and making meaningful conversation with her colleagues had a paralysing effect on her - both body and mind. She spent time lavishly in getting ready , pausing to inhale luxuriously the heady fragrance of the now fully opened rose on her desk, and then left in a flurry of unpreparedness. She 'forgot' some important documents and had to return home for them. She chose to go to another part of the campus to drift aimlessly through unfamiliar corridors, before going finally to her own room.

It was a sense of futility and displacement which eventually drove her to the library to look at an international loan thesis on micro-fiche which, after a delay of nine months, had finally arrived.

More as a way of demonstrating her gratitude to the librarian for her help and support in the search she took the two celluloid oblongs containing the fruition of someone else's dream to the fiche reader and set it up.

The blurred and scarred images danced and flickered before eyes tired with searching for her own words as well as those of others. She began to skim the pages which to her had the unreality of the sepia-tinted photographs displayed in worn frames.

The shock of realisation when it came gave her a physical jolt in her solar plexus. This was no traditional Ph.D Thesis written in the academic prose (and pose)which was apparently so necessary to prove one's academic worth. This work spoke from the 'I'. It spoke of reality. It had a subjective, real voice. It was a piece of writing which captured the anguish of finding a voice in which to be heard that did not violate the personal reality of the author/researcher, leaving them a schizophrenic success.

CHAPTER FIFTEEN

The following is the reflective and reflexive, account of the *story within the story*, or rather the *micro*-story of the research process, within which this text is *and should be* embedded.

Research as Allegory.

The search for the voice of the author/researcher in the text, and the validation of that voice as being a legitimate, acceptable part of the research process is not new (Reason and Rowan 1981). As the paradigm of qualitative research has developed in response to the Cartesian, positivistic paradigm drawn from the natural sciences the role of the researcher in the text has also developed. Like new paradigm research itself, the search for voice has been seen as a somewhat eccentric and literary undertaking, not as a part of *real* research. What is more interesting, not to say challenging, is that the search for voice has become part of the feminist perspective. The search for the voice of the researcher in the text parallels the search for voice in society of the feminist movement (Gilligan 1982 rpr 1993; Belenky et al 1986; Grumet 1990; Reinharz 1992). In fact, the search might be better termed a quest, for it certainly seems to have all the elements of one. The researcher often has to take on the role of the reluctant heroine desperately searching for the magic gift which will enable her to reveal the truth and overcome the powerful beings of the illusory world of academia. These beings act as the gatekeepers, their role to keep inviolate the mores of the kingdom. Often the heroine herself has to resort to disguise or illusion to outwit the gatekeepers and to write the realities of the world as allegories for those who will, to make sense (Ellis and Bochner 1992; Ronai 1992).

One of the shapechanger tricks with which the gatekeepers of the mythical kingdom protect its boundaries is to adopt the unsuspecting heroine and her

quest and thereby turn her into a subject, albeit minority one, of their kingdom. So the search for the authentic voice of the author/researcher becomes labelled postmodernism (or nostalgia in parentheses) or new literary forms. Alternatively the artefacts of the minority group are briefly admired for their originality and then dismissed as the quaint products of an alien, possibly uncivilised society. Thus effectively disempowering the heroine.

Ellis (1991a, 1991b) makes a plea for the use of one's emotional experience as a legitimate object of sociological research to be described, examined and theorised. The problem arises when the search for the authentic voice becomes introspective and self-conscious. Introspection is conscious awareness of oneself, a social process of self-examination involving internal dialogues with oneself. The telling of one's story becomes a circular process of interpretation which integrates cognitive and emotional understandings (Denzin 1985). Emotional sociology is valid when it is a process of self-reflection allowing for the deconstruction of the underlying processes of research. It is a transformative process where the underlying meaning of the research is negotiated. Self-reflection allows readers to incorporate the cognitive/emotional experiences of the researcher into their own stock of knowledge (Berger and Luckman 1966).

Another problem occurs when awareness of the need to acknowledge the voice of the author/researcher dominates the text to such a point that the text becomes sublimated to the voice and then there is reflection on the reflection and acknowledgement of the acknowledgement of the voice. Voice, text and research become tautology. New literary form takes over with its stylistic attempts to represent voice and its self-conscious consciousness.

Experimentation in presentation becomes so important that it supersedes the reality of the text.

In a narrative construction of research it should be possible to locate the voice of the author in the text itself, rather than having to reconstruct it in a consciously self-conscious way, such as in dialogue with itself, in the text (Woolgar 1988).

Hearing The Voice Of *This* Researcher.

I was in something of a state of despair by the time I came to the research article data. I felt that I had embarked on a long and arduous three year journey only to find that I had been following the wrong map because I no longer recognised the contours of the landscape in which I found myself.

I had been concerned about the nature of the text or discourse under analysis. The texts were of different genres. The government data were constructed texts, designed for public delivery and intended to promote certain government policies. The teacher data were responses to semi-structured interview questions asked as part of another research project. The student data were texts which had been produced to fulfil the criteria laid down for assessment. The articles were texts constructed to tell a story - the story of the research, the researcher and the researched. The idea of genres of research texts led me to begin to think of research as a literary undertaking, and in turn this encouraged me to consider what I was doing from the point of view of a *reader* interpreting texts, rather than a *researcher* analysing discourse.

I engaged particularly with one series of texts as a reader not a researcher. These were the texts which I had identified as being important because they gave perspectives from those *undertaking the research*, those *reading and using the research* and the *person being researched*. From this re-reading I realised that, through a subjective, interpretative process I was beginning to recognise a metaphor emerging on two levels, explicit and implicit. That metaphor was the metaphor of **voice**. The research I was reading was about giving a voice to the silent, that is the person who is being researched. Not to repeat and use her words in the text as data, but to allow her to comment on the research process. This resonated very strongly with my own experiences as a researcher. I was having great difficulty in finding a voice for myself within the research which I was struggling to write up. It was a struggle because of the attempt to depersonalise and objectify what was in fact an intensely personal and subjective experience. I was a storyteller who was being forced to engage in a sophisticated cloze procedure, and although I felt that intellectually I was capable of completing the exercise, emotionally I felt that it would diminish me beyond recognition. If I denied myself my own voice, then I was effectively disempowering myself. If I could hear my voice in the text then I would retain my identity as both a researcher and a person.

My dilemma was vividly illustrated by Ronai;

> According to one editor, I'm having a problem with my 'voice'. She tells me it is not clear who is speaking at various points in the text I have produced. I need to clarify when the dancer is speaking and when the researcher is speaking. Here's the problem. My voice is cracking as I write this. My identity is fracturing as I spill my guts while trying to produce in my audience an emotional knowing of my experience as a dancer/researcher. I cannot smoothly switch hats...It is dishonest and

> contrived to sort out separate influences and label them, although occasionally one voice will speak loudly and clearly. My perception of my 'self' incorporates influences from these roles, but the end result is not compartmentalized around them. The self produced in this text is emergent from the interaction of these roles. (Ronai 1992: 112)

How then can the 'self' produced in *this* text be identified within a framework which will locate the personal dimension of the professional experience? How can the metaphors of voice and story be acknowledged as part, not only of the *text* of the research, but of the *process* of the research itself? What is the ideological basis which allows for, *and recognises*, the duality of research as product *and* research as process?

Research as Quest: Finding a Voice.

> ...most of us fail to confront the contradiction between consciousness and research ideology. Our research simply gets written up in exactly the same way that previous researchers have written up theirs. By doing so, of course, we help to perpetuate the research ideology of 'hygienic research'. (Stanley and Wise 1993: 153)

This piece of work is ultimately both reflective and reflexive. That is it seeks to look back on itself and take as problematic the underlying assumptions through which the text has been formulated. Needless to say this is not an easy task, not least because it requires the researcher to become involved personally with both the process and the product of the research.

> ...deliberately to construct such a thing as the finished product itself is to place barriers between writers and readers.(Stanley and Wise 1993: 22)

The two levels on which the text operates are both discrete and yet interlinked. The research *product*, a model of metaphor, and the *process* of research, the

metaphors of **voice** and **story** are embedded in a text which seeks to question both. There is a story which explains the importance and relevance of this approach.

> Polner tells of a sociologist from another planet who visits Earth with a research student. The professor asks his student to carry out fieldwork on the subject of Earth societies. After a relatively short while, the student returns. But instead of his own report, he has brought with him bound copies of all the existing sociology journals.
> 'There was no need,' he tells his master, 'to explore any further. For there already exist these records compiled by Earthly Sociologists. They tell us all we need to know.'
>
> The professor reproves his student: 'Can't you see,' he exclaims, 'that these records constitute data for analysis in the same way as do the societies themselves? For both rely on the tacit knowledge of their members and this knowledge defines the reality in ways we must investigate." (Ford 1975: 350)

I have attempted to investigate the reality which underpins this work and in doing so have encountered the problem of honesty identified by Ford;

> One of the directions in which I, at least, will turn my thinking is towards the question of how the student of the science of meanings is to bear the burden of responsibility inherent in the business of communication. How is he to reconcile the honesty which graces his humanity with the magical practicalities of persuasion, argument, dialogue and rhetoric? (Ford 1975: 427)

I believe that we achieve that reconciliation by recognising and accepting the metaphors through which the reality of researcher and researched is conceptualised - ***through the narrative of research to tell the stories, and hear the voices.***

Recognising and Valuing Different Realities.

> Strongly influenced by developments in modern physics, it is believed that our perceptions of reality are determined by our viewpoint. (Allender 1986: 175)

I attended a conference at another University. I chose carefully the sessions which I wanted to attend because I felt that all of those giving papers had something to say to which I wanted to listen. One session in particular attracted me because of the poetic nature of the abstract in the conference proceedings. I was not disappointed because the nature of the presentation itself was poetic. It began with a Zen story and continued in a metaphysical vein which I found entrancing, yet at no point did it lose connection with the reality of the research process it was describing (Mason 1991).

I both envied and admired the presenter. I envied him because he so obviously had a personal philosophy which he was able to integrate with his work; and I admired him because he had the courage to make that philosophy public to a forum of those who do not have a reputation for celebrating anything which cannot be reduced to a column of numbers, represented as a graph, or for whom poetic utterances are the province only of those who provide their data.

This experience was vividly recalled to me last year when I received the comments of a referee on a journal article I had submitted.

> The author has paraded some very interesting intellectual ideas in this piece, however they lack belief and commitment. The approach to this piece is shallow. (Anonymous)

The referee was quite right. I had done exactly that. In order to present a piece which I thought my peers would accept I approached the issue in a purely intellectual way. All I was interested in was publication. The comments served me right but they did present me with a dilemma. In order to show the belief and commitment which I had in my work I would have had to reveal myself, my own philosophy and my own beliefs and I did not know if I had enough courage to do that. I perceived the pressure to conform to be so great in the arena in which I found myself that it has taken me almost to the point of no return to have sufficient courage to present my work in a way that is not merely an intellectual exercise. Like Richardson, who presented her text as a poem, the desire to represent my work in a form which reflected the creativity of the process became;

> ...a charismatic idea, it developed a life of its own. It proffered sociological life writing that was endearing, enduring and endurable - bounded and unbounded, closed and open - sociological writing that I would want to read and write. (Richardson 1992:132)

At a point of desperation when collating my thoughts, feelings, data and previous material ready to put this study together I gained access to a thesis called 'Shimmering Paradigms'. I had requested the thesis in December 1992. It was necessary to have it on international loan and I finally received it in August 1993. It was so late in the research process for me that I nearly did not read it.

It was a revelation.

It was a Doctoral Thesis written in the first person. The introduction and conclusion were records of conversations between the researcher and the

admissions secretary. The central narrative was presented as though it was a script for the documentary film of the research process. Within this paradigmatic metaphorical framework the author conceptualised the research/writing process with a striking generative metaphor.

> Fear occupies the basement of the skyscraper of life and experience. He is the very foundation upon which the entire structure is built. One of his bricks may be removed, but it does not bruise him. Even as the cement that supports the foundation is chiselled away, fear still flexes his muscles, and even when the building falls, fear is only at rest. The foundation still remains, deep in the bowels of the earth. My documentary will be about fear and the courageous moments of putting it to rest. It will be about frailty and incompleteness of human understanding and communication - of communication first with self, of finding voice, of speaking up, of speaking to others, of crushing inconsistencies, of finding inner harmony. It will be about creativity - creating or constructing one's own building in a way to be as little dependent on the basement of fear as possible. (Bilash 1989: 35)

The last barrier had been breached.

I have learned my lesson from the referee's comments, taken courage from the conference paper I heard, and gained confidence from 'Shimmering Paradigms' in order that I might present not a perfected piece of work, but rather the story of both personal and professional development through the research process.

John Rowan and Peter Reason have developed a typology of ideological characteristics for each of five stages of research; *Being, Thinking, Project, Encounter, Communication* (Reason and Rowan 1981: ch. 10). The ideological characteristics range from safety to self-actualisation in terms of maxims and

attitudes; and from the proto-static to the meta-dynamic in terms of outlook. My ideological outlook can be identified as being a combination of the paradynamic characteristics for Being, Thinking and Project; and the metadynamic characteristics for Encounter and Communication. It has the characteristics of self-actualisation for all five stages of the process in terms of maxims and attitudes.

FIGURE 13. A Typology of Research Ideologies.

STAGES OF THE RESEARCH PROCESS	OUTLOOK PARA-DYNAMIC	MAXIMS AND ATTITUDES SELF-ACTUALISING
BEING	Subjectivism. Aims at self-actualisation. Sees self as authentic.	Be concerned with own personal growth. Taking nothing for granted. Let go of goals.
THINKING	Select authorities who feel right. Unify data by reference to own consciousness.	Get absorbed in new information, follow your nose, go where it leads. See information everywhere.
PROJECT	Develop plan which brings in the researcher as a person. Non-alienating relationships.	Think out plans for their own sake. Get absorbed in research designs as such. Maybe invent new ones.
ENCOUNTER	**OUTLOOK META-DYNAMIC** Initiate process of change through conflict. Self-developing process.	Go into experience completely, holding nothing back. Non-manipulative. Open to other. Involved, spontaneous, committed.
COMMUNICATION	Communication is built into the process, not a separate thing. Poetry of research itself.	Communicate to self very thoroughly, working and re-working experience. Then with others, especially those who took part then may be with others again.

Adapted from Reason and Rowan (1981: 118-121)

My ideology for research is one of ***dynamic self-actualisation***. The paradigmatic metaphor is of **discovery**, both about the subject being researched *and* about myself as a researcher. The disadvantage of discovering and acknowledging such a metaphor for research is that the process can all too easily become a navel gazing exercise. Dynamic self-actualisation can become a synonym for introspection, psychotherapy by research. To counterbalance this self-indulgence there must be a specific outcome for the research. It must serve a purpose for an audience wider than the researcher and the researched. The purpose may be as simple as offering a personal insight into the research process to others; or as complex as exploring alternative paradigms for research and presentation and as such may serve as a focus for criticism of both process and product.

Therefore I think that there are two categories missing from the Reason and Rowan typology. Firstly, a further stage in the research *process* - Product. In this category the implications of the research should be identified not only in terms of the researcher, but also of the wider research community. In terms of *my* ideology of research, the category would read as follows.

FIGURE 14. An additional Category, *Product*, to be added to Reason and Rowan's Typology. (Reason and Rowan 1981: ch.10)

STAGES IN THE RESEARCH PROCESS	OUTLOOK	MAXIMS AND ATTITUDES
PRODUCT	Text is a critical, reflective evaluation of the research process as well as a record of the research and the outcomes.	Contributes to both the personal and professional development of the researcher.

Secondly an additional category could be added to align the personal and professional aspects of the research process.

Aligning the Personal and the Professional.

When research is perceived as being a personal as well as a professional undertaking then not only ideology is important for an understanding of the work but the personal philosophy of the researcher from which the ideology arises plays a part in its construction. The metaphors of self are echoed in the text; they help to shape the narrative and provide the underlying reasons for the realities of the research process for the researcher, as was so vividly illustrated for me in the previously mentioned conference paper which could perhaps have been entitled, 'Zen and the Art of Research.' (Mason 1991).

The philosophical outlook of the researcher should perhaps form another category for Reason and Rowan's typology. It would be a category left blank, to be filled in by individual researchers. In my case it would be filled in from a Taoist perspective, as it is in the precepts of Taoism that I have found most sustenance whilst trying to complete this work. So much so in fact that one of my research diaries is entitled 'The Tao of Research' and through it I have related Reason and Rowan's typology to some of the central precepts of Taoism.

Metaphors of Self: the Tao of Research.

Being.

Self as Authentic.

Let go of goals

When Thinking, Think For Everything.

Knowing others is called understanding. Knowing self is called wisdom. Perhaps force can master others but only strength can master self. Selflessly search self and all the secrets of others will be found. The deepest of self is the deepest of others. Knowing self is knowing others. First have the strength to meet self; then have the strength to let go of self.

Thinking.

Select authorities who feel right.

Follow your nose, go where it leads.

Understanding By Following.

In the kingdom of thinking, nothing can be attained by force. Push and thoughts stumble over themselves. Try and there is confusion. Search and struggle and all that is found is searching and struggling. To understand, learn and then forget learning. Let go and trust. Trust the letting go and follow its leading. Understanding cannot be controlled by self.

Project

Develop plan which brings in the researcher as a person.

Get absorbed in research designs.

Be The Hidden Source.

Examine the obvious. Search the subtle. Penetrate the depths of everything. Be the mystery that is called self. When not even the depths of self can be understood, how can anything else be understood? The greatest insights describe but cannot explain. With stillness within, wait until the mud of mind settles. Peacefully change from still to moving. Calmly seek without finding. Wait until the timing is right. Be contentedly empty. Be certain and everything stops.

Encounter.

Self-developing process.

Open to others.

Uncertainty.

Accept ignorance as the human condition. Accept uncertainty willingly. Be confused. Choose right or wrong, yes or no, true or false and trouble begins. The fool is disguised in certainty. Be certain, become confident, and the whole world sets out to teach otherwise. Without certainty, the whole world softens and accommodates. Uncertainty is the softening by which a way is found in everything's changing. Give up certainty and learning begins.

Communication

Poetry of research itself.

Communicate with self.

Using What Is Not.

A vessel is shaped from clay but its usefulness comes from the empty space within. What is valuable comes from what is; what is useful comes from what is not. Therefore, attend to the unknown as well as the known. Certainty binds, uncertainty frees. Attend to the uncertain as well as the certain. Move in questions and beware of answers. Take hold of certainty and be lost. Find the answers and be wrong. Answers close, questions open. Find the space between thoughts, the uncertainty between certainties. Without emptiness, nothing more can be received so nothing more can be learned.

Product.

Engage in reflective evaluation.

Develop personally and professionally.

Falling With Perfect Balance.

Learning is like standing; beyond tiptoe there is no balance, beyond reaching there is no grasping. Alert, with both feet grounded and body ready, take hold with both halves of the mind and open to the inner centre. Hurry and there will be confusion. Those who profess understanding, do not have it. Pare to essentials. Trust the finding but not the found. Be humble before everything known and everything not yet known. To learn and teach, be light and open and balanced. Always be on the edge of this known, falling with perfect balance into the silence of the next known.

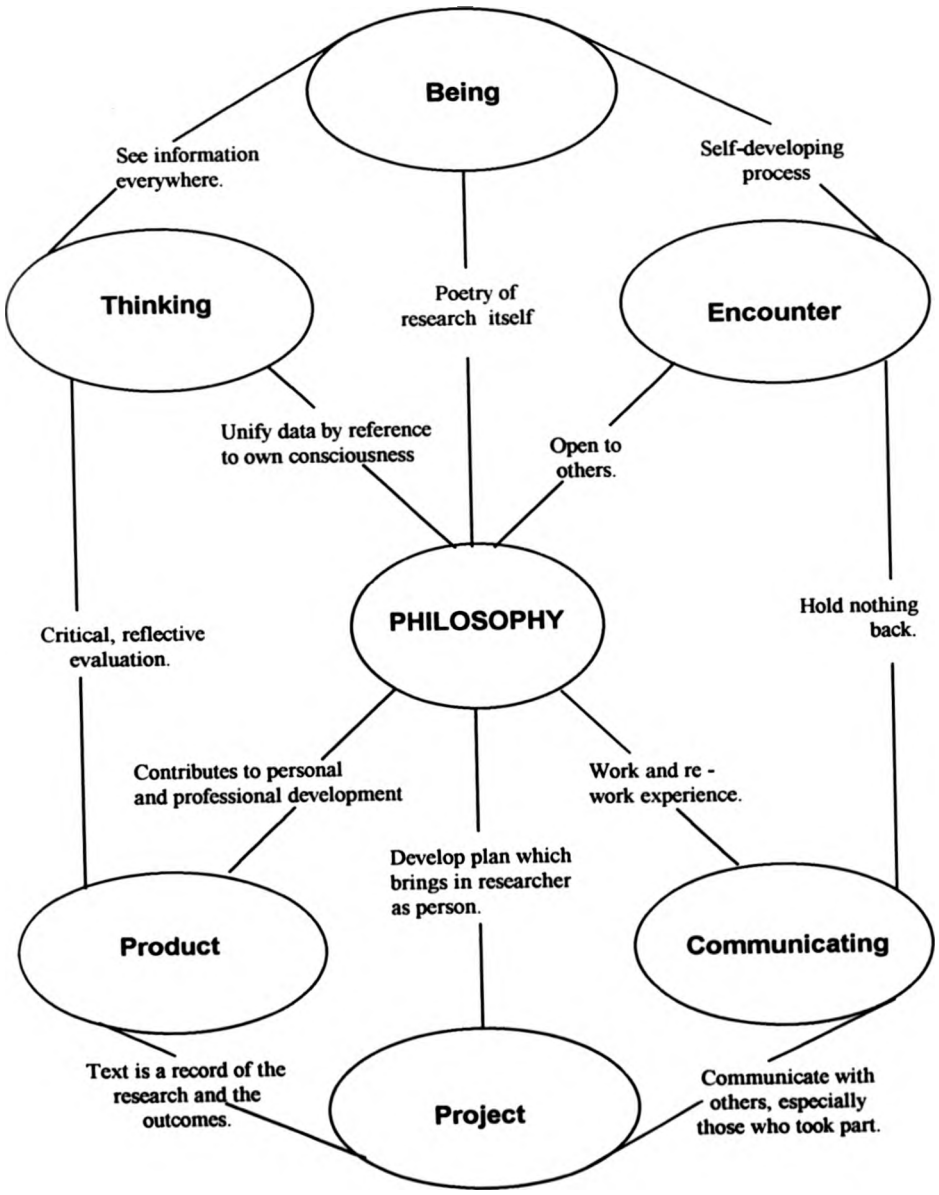
The metaphors of the Tao seem peculiarly relevant to the research process, at least in as much as I have experienced it. The sense of ambiguity, of uncertainty, of having to make sense of the process as it unfolds is echoed in the complexities of the Tao and perhaps the most telling phrase is;

'The journey of a thousand miles starts with a single step.'

I would also *re-frame* the typology into a more dynamic format in order to reflect the reality of the research process for me as an individual. Set out in what appears to be a linear form it implies simple progression through the stages of the process. In fact the process is far more like a web, which can be entered at any point and which allows recursive movement at any stage. The two categories Product and Philosophy could be added to the typology and the whole *re*-presented as follows **FIGURE 15 A Dynamic Representation of a Typology of Research.** It is a dynamic web which can be entered at any point but which revolves around the philosophy of the researcher.

FIGURE 15

A DYNAMIC REPRESENTATION OF THE TYPOLOGY OF RESEARCH



To identify, as being central to the qualitative/human inquiry research paradigm the metaphors of empowerment, emancipation and equality and in this work to identify those metaphors as being operationalised through the generative metaphors of narrative, voice and story/telling, is not the end of the thousand mile journey but a beginning. It is the first step on a new journey with a different map, drawn from a re-viewing of the landscape traversed so far.

As the rose petals drift gently down to land on a desk now cleared. the last memory of their sweet scent perfumes the air.

The writer softly gathers them up and places them between the pages of the manuscript lying beside her.

There they will remain pressed and preserved. lasting reminders of the often difficult. often painful. yet ultimately rewarding task of finding and being true to her own metaphors of reality.

CHAPTER SIXTEEN.

Post Script: Postmodernism

Exploring the limitations of postmodernism.

Postmodernism lays claim, in an eclectic way, to concepts and stylistic forms which can be identified as strands in modernity. Postmodernism owes a debt to Blake, Baudelaire, Proust, and Eliot who all challenged modernism in ways to which postmodernism has later laid claim without acknowledging that debt. It is postmodernism's recognition of the meaninglessness of aesthetic products created as a result of the commodification of art in late capitalism which is an original contribution to critical awareness (Jameson 1984).

There is an inherent contradiction in the postmodern approach to the relativism of reality. Taken to its logical extremes this approach means that postmodernism *itself* should remain as a micro-discourse. To apply the doctrine of anti-rationalism consistently means that general statements cannot be made - no meta-narrative or discourse is possible. Therefore, logically, postmodernism can *only* be the discourse of the individual, not the group.

Postmodernism elevates the role of the reader of the text in constructing the text (Barthes 1974). As readers are plural so different readings can provide multiple interpretations of the text all being equally valid. This leads to a criticism which itself modernist; if there are no criteria of good and bad then how can we know if one interpretation is better than another?

Habermas (1985) has argued that this anti-rationalist stance of the postmodernists is an extension of the anti-rationalism of the modern period. The

emergence of postmodernism can be seen as an extension of the move to counter the overwhelming dominance of rationalist and non-relativist scientific thought. The danger of the postmodernist approach is that in essence it is reductionist and when taken to the extreme can deconstruct to the point of nihilism. It is the cult of the individual in which everything has equal value and so nothing has value.

Postmodernism, whilst seeming to open up options by offering 'an irreducible diversity of voices and interests' (Connor 1989: 29) instead of the search for the all-encompassing narrative unified by the fixed perspective of the centred subject, is not an easy option or one without inherent difficulties;

> How can anyone ask me to say goodbye to emancipatory meta-narratives when my own emancipation is still such a patchy, hit-and-miss affair? (Lovibond 1989,12).

There is also a politically oriented argument. Some of the structural features of the post modernist condition which can be identified, such as planned obsolescence, the explosion in advertising and multimedia communication, the re-definition of 'debt' into 'credit' and particularly the focus on consumerism; actually close down choices. Postmodernism can be seen as opening up options in a merely superficial sense.

> commodification and capitalist exchange relations have penetrated the spheres of information, knowledge, computerisation, and consciousness and experience itself to an unparalleled extent. (Kellner 1988: 258)

In political terms Eagleton (1985) argues that Postmodernism has been co-opted to consumerism by reason of its basis in relativism. For Jameson this raises a significant question;

> We have seen that there is a way in which postmodernism replicates or reproduces - reinforces - the logic of consumer capitalism; the more significant question is whether there is also a way in which it resists that logic. (Jameson 1988: 29)

In terms of research, the adoption of a post modernist perspective (to call it theory would be a contradiction in terms) raises an interesting paradox. From the perspective of postmodernism research can be seen as the attempt to produce knowledge which serves to legitimate specific relations of power. But by removing this tyranny of such positivist thinking where does postmodernism locate conceptions of justice and morality? Is simply identifying our moral convictions as part of a language of historical contingency sufficient? Is the ideal discourse of research 'social practice'? (MacIntyre 1981) That is, a social encounter, conceiving participants as partners rather than subjects and striving towards personal synthesis. If there are no meta-narratives of modernistic thinking to provide a basis for discourse then where can the rigour of postmodern research be located?

The choice of a research discourse is never simply the expression of an intellectual preference, it is *not* independent of historically concrete cultures and practices. Research methodologies are historical artefacts. Research studies create economies of knowledge, certain kinds of knowledge serve certain kinds of interests and ignores others. Research methodology and ideology are mutually constitutive. What postmodernism has to offer is a focus on the

narrative of the individual and the acknowledgement of the situated, partial nature of knowledge claims within the context of the shifting and often contradictory nature of identity. It is *not* that meta-narratives are to be discounted, but rather that those narratives are to be deconstructed into the micro-narratives of the individuals. This serves a dual purpose. It allows the voices of those dispossessed by the meta-narratives to be heard; and it allows the taken for granted truths and realities of those meta-narratives to be made problematic and thereby verified.

The fragmentation of the meta-narratives through deconstruction can only be the first step in moving towards a new paradigm. The second step must be re-construction into new patterns. In paradigm shifts the old paradigm is not abandoned in totality, rather it re-forms to adapt to the new perspectives, jettisoning only that which is no longer relevant. Within this research the unifying theme weaving the disparate threads of individual texts into a unified whole is that of the search for voice. Not **the** definitive voice with which alternative knowledge and truth claims can be made, but rather a chorus of voices each speaking their truths.

It is within *this* context that new paradigm, postmodern discourse frames this research. It is a framework which *can* be recognised as postmodern, but which it could be argued might also be a reflection of the modernism of Eliot, Joyce and Manley-Hopkins, to whom postmodernism owes an often unacknowledged debt, I have attempted to answer the following questions;

- what is my dominant research discourse?
- what and whose interests does it serve?
- what and whose interests does it exclude or marginalise?

- how does the knowledge produced through my research discourse operate to reproduce existing social relations?
- what kind of research discourse could I engage in which would serve other interests than naive, uncritical social reproduction?

The Application of Postmodernist Assumptions to this Research.

A post modern approach to research as narrative views it as a dialogical production of a co-operatively evolved, polyphonic text, the polyphony being a means of perspectival relativity. Discourse is privileged over text and dialogue is foregrounded. Such an approach shatters the illusion of the research text as a self-perfecting discourse. As we have argued one of the voices to be heard in the polyphonic chorus is that of the researcher. The story to be told by that voice is not merely that of the research process but also that of the emotional investment in the work. It is to make clear the personal ideology of the researcher (Packwood 1994).

If we take some of the underlying assumptions of post modernism as identified by writers such as; Callinicos (1989), Docherty (1993), Smart (1990, 1992), then we can locate this polyphonic, narrative approach to research within post modernism as a genre.

Post modernism rejects a single cosmological theory - an absolute truth told in the definitive story.

- In this work there is no single story, no meta-narrative. Instead there are a series of metaphors which when put together constitute one *individua*l version of the myth of research.

The situation, phenomenon or event addressed through a post modernist perspective is made sense of by its particularity within both its immediate context and its historicity. It is not perceived as a state of affairs which can be predicted upon the basis of supposed laws.

- Within this text each event has been located within its context and an explanation given in terms of its present reality arising out of past realities through the interpolation of the researcher's voice, my voice and my reality.

Processes are more significant than outcomes from a postmodern perspective.

- For this piece of work research has been both process and product.

Post modernism regards all laws and theories as cultural artefacts limited by the subjectivity and context of the theoriser and whoever uses the theory.

- The central focus of this work has been the realisation of the subjective reality of the researcher in determining the reality of both the research process and the product and the acceptance that this reality will be re-interpreted by anyone reading the text.

Experience is viewed as fragmentary from a post modernist perspective. Our ability to predict and thereby control phenomena through knowledge is severely limited because experience is in principle chaotic and prone to fracturing.

- This work attempts to recognise the fragmentary, fractured and chaotic reality of the research process for the individual.

Texts (in their widest possible definition), for the post modernist, do not have absolute meanings. Their meanings reside in the reality which the interpreter brings to the text by which it is 'read'. This results in a deep reading of the text which involves 'deconstructing' it, that is, attempting to see how it arises from its context, rather than merely accepting what it is saying.

- In this work there is an attempt at deconstruction embedded in the text. There is a conscious reflexivity to assist the interpreter in recognising (though not necessarily accepting) the reality of the author.

Post modernism attempts to remove the dominance of positivistic thinking. The consciousness of the observer is seen as influencing, and inseparable from the observed. Therefore objectivity is a myth which arises from our inability to live with uncertainty.

- The subjective perspective of this work is an attempt to reflect the interdependence of individual reality, process and product. It is a reflection of the reality of living with and accepting uncertainty.

Afterword

There is a final story to be told, that of the researcher as student. The Viva Voce Examination had been viewed as a trial by ordeal. It was not. Instead it was an opportunity for the voices within the text and the voice external to the written discourse to come together to be heard and celebrated. It was a time also to listen to other voices and to hear their interpretations of the stories and metaphors in the text, and through that listening to move forwards in understanding. Through this sharing, the first circle of the research process has been completed, ready to move on to the next turn of the spiral. For as the Tao says

> "Just when an end is reached, a beginning begins."
> (Grigg 1989: 127)

Appendix One
Command files used with Oxford Concordance Program.
* = wildcard.

1. Teacher Data.
    accountab*
    profession*
    priorit*
    feel*
    job*

2. Government data.
a. Mystery.
    communic*
    open
    show
    parent*
    report*

b. Architect
    build*
    foundation*
    frame*
    raise
    struct*
    core

c. Public Service
    public*
    account*
    servic*
    clear*
    client*
    provid*

Appendix Two.
Department of Education Press releases.
The speeches used initially to identify the key metaphors are in bold type.

Numerical Listing	Title/Content
1/91	Grant for teacher training institutes.
2/91	**Speech by K.Clarke at the North of England Education Conference.**
13/91	**Speech by K.Clarke at the CTC dinner.**
111/91	**Speech by the Minister of State to the AMMA Conference at Eastbourne.**
119/91	Parents have the primary responsibility for children.
168/91	Eggar praises commitment of teachers.
171/91	Annual curriculum returns.
212/91	Clarke launches 1991 teacher recruitment campaign.
243/91	Education is vital to a knowledge based economy.
244/91	**Minister of State's speech to the CLEA Conference at the University of Exeter.**
250/91	Teacher appraisal implemented by K.Clarke.

262/91	Open University opens up home route to teachers.
357/91	Classroom practice in primary schools questioned.
365/91	The Education Secretary responds to the ESAC report on reading.
412/91	**Primary education - a statement.**
419/91	Education facts to be brought direct to parents
436/91	Tests of seven year olds reveal unacceptable variations.

BIBLIOGRAPHY and REFERENCES

Adelman, C., Jenkins,D. and Kemmis, S. (1976).'Re-thinking Case Study: Notes from the Second Cambridge Conference', *Cambridge Journal of Education*, 6, 139- 50.

Allender, J. S. (1986). 'Educational Research: A Personal and Social Process', *Review of Educational Research*, 56, Summer, 173-193.

Althusser, L. (1984). *Essays on Ideology*, London: Verso.

Apple, M. (1979, 2nd edition 1990). *Ideology and The Curriculum*, London: Routledge, Chapman and Hall inc.

Arbib, M. A. (1972). *The Metaphorical Brain: An Introduction to Cybernetics as Artificial Intelligence and Brain Theory*, New York:Wiley Interscience.

Arbib, M. A. and Hesse, M. B. (1986). *The Construction of Reality*, Cambridge: Cambridge University Press

Argyris, C. and Schon, D. A. (1974),*Theory in Practice*, San Francisco: Jossey Bass.

Aspin, D. (1984). 'Metaphor and Meaning in Educational Discourse', in W Taylor (ed), *Metaphors of Education*, London: Heinemann.

Aspinwall, K. and Drummond, M. (1989). 'Socialized into Primary Teaching', in H. De Lyon and F.W. Migniuolo (eds), *Women Teachers: Issues and Experiences*, Milton Keynes: Oxford University Press.

Atkinson, P. (1990).*The Ethnographic Imagination*, London: Routledge.

Bakhtin, M. M. (1981). *The Dialogic Imagination: Four Essays*, M. Holquist and C. Emmerson (tr), Austin: University of Texas Press.

Ball, S. and Goodson, I. (eds.) (1985). *Teachers' Lives and Careers*, Lewes: Falmer Press.

Barnes, J. (1984). *The Complete works of Aristotle Vol 2*, Princeton, N.J, Princeton University Press.

Barthes, R. (1973 reprinted 1989) *Mythologies*, London: Paladin.

Barthes, R. (1974). *S/Z: An Essay*, New York: Hill and Wang

Barthes, R. (1977). *Image-Music-Text,* London,:Jonathan Cape.

Barthes, R. (1983) 'An Introduction to Structural Analysis' in S. Sontag (ed) *A Barthes Reader,* London: Fontana.

Barthes, R. (1984). *Verbal Art as Performance*, Prospect Heights, Ill: Waveland Press

Bateson, G. and Bateson, M. C. (1987). *Angels Fear*, London: Rider.

Bauman, R. (1986) *Story, Performance and Event,* Cambridge: Cambridge University Press.

Beardsley, M.C. (1962). 'The Metaphorical Twist', *Philosophy and Phenomenological Research*, 22, 293-307.

Beardsley, M.C. (1967). 'Metaphor' in P.Edwards (ed). *Encyclopaedia of Philosophy*, 5, New York: MacMillan.

Beck, B. E. F. (1982). 'Root Metaphor Patterns', *Semiotic Inquiry*, 2, 1, 86-97.

Bell, C. and Newby, H. (eds) (1977).*Doing Sociological Research*, London: Allen and Unwin.

Bell, C. and Encel, S. (eds) (1978). *Inside the Whale*, Oxford: Pergamon.

Bell, C. and Roberts, H. (1984). *Social Researching: Policies, Problems and Practice*, London, Routledge and Kegan Paul.

Bell, J. (1987). *Doing Your Research Project: A Guide for First-time Researchers in Education and Social Science,* Milton Keynes: Open University Press.

Belsey, C. (1980). *Critical Practice*, London: Methuen

Belenky, M., Clinchy, B.; Goldberger, N. and Tarule, J. (1986). *Women's Ways of Knowing: The Development of Self, Voice and Mind*, New York: Basic Books.

Ben-Peretz, M. (ed) (1986) *Advances in Research on Teacher Thinking,* International Study Association on Teacher Thinking

Benjamin, W. (1973). 'The Story Teller: Reflections on the Work of Nicolai Leskov', in H Arendt (ed), *Illuminations*, London: Fontana.

Bennett, T., Martin, G., Mercer, C. and Wollacott, J. (eds) (1981),.*Culture, Ideology and Social Process*, Batsford Academic and Educational Limited in association with the Open University Press.

Berelson, B. (1952), *Content analysis in Communications Research*, Glencoe Illniois: Free Press.

Berger, M. (1977). *Real and Imagined Worlds: The Novel and Social Science*, Cambridge Mass.: Harvard University Press.

Berger, P. and Luckman, T. (1966, reprinted 1991). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, Harmondsworth: Penguin.

Berk, L. (1980). 'Education in Lives: Biographic Narrative in the Study of Educational Outcomes', *Journal of Curriculum Theorizing*, 2, 2, 84-154.

Bernstein, J M (1990), 'Narrative in Psychoanalysis', in C Nash (ed) *Narrative in Culture: The Uses of Storytelling in the Sciences, Philosophy and Literature*, London: Routledge,.

Bertaux, D. and Kohli, R. (1984).'The Life Story Approach: A Continental View', *Annual Review of Sociology*, 10, 251-257.

Bilash S. E. O. (1989). *'Shimmering Paradigms, an encounter with epistemology'*, Doctoral Dissertation , The University of Alberta.

Black, M. (1962). *Models and Metaphors*, Ithaca N.Y.:Cornell University Press.

Bolinger, D. (198). *Language, the Loaded Weapon*, London: Longman.

Branigan, E. (1992). *Narrative Comprehension and Film*, London: Routledge.

Brewer, J. K. (1989).'Analogies and Parables in the Teaching of Statistics', *Teaching Statistics*, 11, 1, 21-23.

Britton, B. K. and Pellegrini, A. D. (eds) (1990). *Narrative Thought and Narrative Language*, Hillsdale N.J.: Lawrence Erlbaum Associates.

Bronner, S. E. and Kellner, D. M. (eds) (1989). *Critical Theory and Society: A Reader*, New York ,Routledge.

Brooks, P. (1985). *Reading for the Plot: Design and Intention in Narrative*, New York: Vintage.

Brown, G. and Yule, G. (1983). *Discourse Analysis*, Cambridge: Cambridge University Press.

Brown, R .H. (1977). *A Poetic for Sociology: Toward a Logic of Discovery for the Human Sciences*, Cambridge: Cambridge University Press.

Bruner, J. (1986). *Actual Minds: Possible Worlds*, Cambridge Mass.: Harvard University Press.

Bruner, J. (1987). 'Life as Narrative', *Social Research*, 54, 11-32.

Bruner, J. (1990). *Acts of Meaning*, Cambridge MA.: Harvard University Press.

Bullough, R. V. Jnr. and Gitlin, A. (1989). 'Towards Educative Communities: teacher education and the quest for the reflective practitioner', *Qualitative Studies in Education*, 2, 4, 285-298.

Bullough, R .V. Jnr. (1990). 'Personal History and Teaching Metaphors in Pre-service Teacher Education', A paper presented at the Annual Meeting of the American Educational Research Association: Boston, April 1990.

Bullough, R.V. Jnr. (1991). 'Exploring Personal Teaching Metaphors in Pre-Service Teacher Education', *Journal of Teacher Education*, 42, 1, Jan/Feb, 43-51.

Burgess, R. G .(1984a). 'The Whole Truth? Some Ethical Problems in the Study of a Comprehensive School', in R. G. Burgess (ed), *Field Methods in the Study of Education*, Lewes: Falmer Press.

Burgess, R. G. (1984b). *The Research Process In Educational Settings: Ten Case Studies*, Lewes: Falmer Press.

Butt, R. L., Raymond, D. and Yamagashi, L. (1988). 'Autobiographic Praxis: Studying the Formation of Teachers' Knowledge', *Journal of Curriculum Theorizing*, 7, 4, 87-164.

Butt, R .L., Raymond, D., McCue. G. and Yamagashi, L. (1992). 'Collaborative Autobiography and the Teacher's Voice', in I F Goodson (ed), *Studying Teachers' Lives*, London: Routledge.

Calderhead, J. (ed) (1987). *Exploring Teachers' Thinking*, London: Cassell Educational Ltd.

Calderhead, J. (1989),.'Reflective teaching and teacher education', *Teaching and Teacher Education*, 5, 43-51.

Calderhead, J. (1992). 'The Role of Reflection in Learning to Teach' in L Valli (ed), *Reflective Teacher Education : Cases and Critques*, New York: Suny.

Callinicos, A. (1989). *Against Postmodernism: A Marxist Critique*, Cambridge: Polity Press.

Campbell, J. K. (1988 reprinted 1990). 'Inside Lives: The Quality of Biography', in R. R. Sherman and R. B. Webb (eds). *Qualitative Research in Education: Focus and Methods*, Lewes: Falmer Press.

Campbell, R.J. and Neill, S. St. J. R. (1990) *1330 Days*, London: AMMA.

Campbell, R. J., Evans, L.,Neill, S. St.J.R. and Packwood, A. (1991). *Workloads, Achievement and Stress*, London: AMMA.

Candy, P. C. (1986).'The Eye of the Beholder: Metaphor in Adult Education Research, *International Journal of Lifelong Education*, 5, 2, 87-111.

Carey, K. (1982). *The Starseed Transmissions*, San Francisco: Harper.

Carr, W. and Kemmis, S. (1986). *Becoming Critical: Education, Knowledge and Action research*, Lewes: Falmer Press..

Carroll, L. (1865, 1872 reprinted 1986). *Alice's Adventures in Wonderland and Through the Looking Glass*, Harmondsworth: Puffin.

Cinnamond, J. (1987). 'Metaphors as Understanding, Recent Reform Reports on Education', Paper presented at the annual meeting of the Association for the Study of Higher Education: San Diego, CA.

Clandinin, D. J. and Connelly, F. M. (1990). 'Narrative Experience and the Study of Curriculum', *Cambridge Journal of Education*, 20, 3, 241-255.

Clark, C. M. (1991). 'Real Lessons from Imaginary Teachers', *Journal of Curriculum Studies*, 23, 5, 429-435.

Clark, M.M. (1991). 'Reading in Britain in the 1990's: A Spring Forward or a Fall Back?', paper presented at the 1991 United Kingdom reading Association Conference,Scotland : Edinburgh.

Clarke, K. (1991) *Primary Education: A Statement*, London: HMSO

Clifford, J. and Marcus, G. (1986). *Writing Culture, The Poetics and Politics of Ethnography*, Berkley: University of California Press.

Cohen,J.L. (1979). 'The Semantics of Metaphor' in A. Ortony, (ed), Metaphor and Thought, in A. Ortony (ed), Metaphor and Thought, Cambridge: Cambridge University Press.

Connelly, F. M. and Clandinin, D. J. (1986). 'On Narrative Method, Personal Philosophy and Narrative Unities in the Story of Teaching', *Journal of Research in Science Teaching*, 24, 4, 293-320.

Connelly, F. M. and Clandinin, D. J.(1987).'A Narrative Method ,Biography and Narrative Unities in the Study of Teaching', *Journal of Educational Thought*, 21, 3, 130-139.

Connelly, F. M. and Clandinin, D. J. (1988). *Teachers as Curriculum Planners*, New York: Teachers College press.

Connelly, F. M. and Clandinin, D. J. (1990). 'Stories of Experience and Narrative inquiry', *Educational Researcher*, 19, 2-14.

Connor, S. (1989). *Postmodernist Culture, An Introduction to Theories of the Contemporary*, Oxford, Basil Blackwell.

Cook, J. A. and Fonow, M. M. (1990). 'Knowledge and Women's Interests, Issues of Epistemology and Methodology in Feminist Sociological Research', in J M Nielson (ed) *Feminist Research Methods, Exemplary Readings in the Social Sciences*, University of Colorado Boulder: Westview Press.

Corcoran, C. A .(1989). 'Perspectives on Becoming an Elementary Teacher, Reflections of Early Experience', Unpublished PhD Thesis, University of Central Florida.

Cortazzi, M. (1991). *Primary Teaching How it is: A Narrative Account*, London: David Fulton.

Cox, C.B. and Dyson, A. E. (1969a). *Fight For Education: A Black Paper*, London: Critical Quarterly Society.

Cox, C.B. and Dyson, A. E. (1969b). *Black Paper Two: The Crisis in Education*, London: Critical Quarterly Society.

Cruickshank, D. R. (1985).'Uses and Benefits of Reflective Teaching', *Phi Delta Kappan*, 66, 10, 704-706.

Danahay, M. (1984).'Pedagogical Self-image is the Key to Better Student-teacher Interaction', Paper presented to the annual meeting of the American Council on the Teaching of Foreign Languages, Chicago: Illinois.

D'Ancona, M. (1991) *Classroom Decline Concealed*, The Education Times,21,3,1.

Davidson, D. (1979). 'What Metaphors Mean', in S Sacks (ed), *On Metaphor*, Chicago: University of Chicago Press.

Dean, J. (1983). 'Writing', in B Boyle (ed) *What's in a Poem*, London: Collins Educational.

Delamont, S. (1987). *The Primary School Teacher,* Lewes: Falmer Press.

Dennis, D. (1991) 'A Balanced View of Reading', paper presented at the 1991 United Kingdom reading Association Conference,Scotland : Edinburgh.

Dent, C. H. (1986). 'The Development of Metaphoric Competence: A Symposium', *Human Development*, 29, 4, 223-244.

Denzin, N. K. (1985).'Emotion as Lived Experience', *Symbolic Interaction*, 8, 223-240

Denzin, N. K. (1991). 'Representing Lived Experiences in Ethnographic Texts, in N K Denzin (ed), *Studies in Symbolic Interaction*, 12, Greenwich, CT.: JAI Press.

Department of Education and Science. (1976). *School Education in England: Problems and Intitiatives*, London: HMSO.

Department of Education and Science (1978) *Primary Education in England: A Survey by HM Inspectors of Schools*, London: HMSO.

Department of Education and Science (1989). *The National Curriculum: from policy to practice*, London: HMSO.

De Waele, J. P. and Harre, R. (1979). 'Autobiography as a Psychological Method', in G P Ginsburg (ed), *Emerging Strategies in Social Psychological Research*, London: John Wiley.

Dickmeyer, N. (1989). 'Metaphor Model and Theory in Education Research', *Teachers College Record,* 91, 2, 151-160.

Docherty, T. (ed) (1993). *Postmodernism: A Reader*, London: Harvester Wheatsheaf.

Dutch, R.A. (1978). *Roget's Thesaurus*, Harmondsworth: Penguin.

Eagleton, T. (1985). 'Capitalism, Modernism and Postmodernism', *New Left Review*, 152, July/August, 60-73.

Edmondson, R. (1984). *Rhetoric in Sociology*, London: MacMillan.

Eisner, E. (1991). *The Enlightened Eye,* New York: MacMillan Publishing.

Elbaz, F. (1983). *Teacher Thinking: A Study of Practical Knowledge*, New York: Nichols Publishing Company.

Elbaz, F. (1991). 'Research on Teacher's Knowledge :the Evolution of a Discourse', *Journal of Curriculum Studies*, 23, 1, 1-19.

Elliott, J. (1991). 'A Model of Professionalism and its Implications for Teacher Education', *British Educational Research Journal*, 17, 4, 309 -320.

*Ellis, C. (1991a). 'Sociological Introspection and Emotional Experience', *Symbolic Interaction*, 14, 1, pp 23-50

Ellis, C. (1991b). 'Emotional Sociology', in N Denzin (ed), *Studies in Symbolic Interaction*, 12, Greenwich, CT , JAI Press.

*Ellis, C. and Bochner, A. P. (1992). 'Telling and Performing Personal Stories: The Constraints of Choice in Abortion', in C Ellis and M Flaherty (eds), *Investigating Subjectivity: Research on Lived Experience*, London: Sage.

*Ellis, C. and Flaherty, M. (1992). *Investigating Subjectivity: Research on Lived Experience*, London: Sage.Fairclough, F. (1989). *Language and Power*, London: Longman.

Fairclough, F. (1989). *Language and Power*, London: Longman.

Fawcett, R. P., Halliday, M. A .K., Lamb, S. M. and Makkai, A. (1984). *The Semiotics of Culture and Language*, London: Pinter.

Ferguson, M. (1980). *The Aquarian Conspiracy*, London: Granada.

Finlayson, D. S. (1987). 'School Climate, An Outmoded Metaphor?', *Journal of Curriculum Studies*, 19, 2,163-173.

Ford, J. (1975). *Paradigms and Fairy Tales. An introduction to the Science of Meanings*, London: Routledge and Kegan Paul.

Foucault, M (1970). The Order of Things: An Archaeology of the Human Sciences, London : Tavistock.

Fowler, R., Hodge. b., Kress, G. and Trew, T. (1979) *Language and Control*, London: Routledge and Kegan Paul.

*Frost, P. and Stablein, R. (eds) (1992) *Doing Exemplorary Research*, California: Sage.

Frye, N. (1957). *Anatomy of Criticism,* Princeton N.J.: Princeton University Press.

Genette, G. (1980). *Narrative Discourse*, Oxford: Basil Blackwell.

Gersick, C. (1992). 'Time and Transition in my work on Teams: Looking Back on a New Model of Group Development', in P Frost and R Stablein (eds). *Doing Exemplorary Research*, California: Sage.

Giddens, A. (1987). *Social Theory and Modern Sociology*, Cambridge: Polity Press in Association with Basil Blackwell

Gilligan, C. (1982, 1993 2nd Edition). *In a Different Voice*, Cambridge: Harvard University Press..

Gombrich, E.H. (1963). *Meditations on a Hobby Horse and Other Essays on the Theory of Art*, Oxford: Phaidon.

Goodman, N (1968). *Languages of Art*, Indianopolis: Bobbs-Merrill..

Goodman, N (1979). 'Metaphor as Moonlighting' in S Sacks (ed), *On Metaphor*, Chicago: University of Chicago Press.

Goodson, I. F. (1991). 'Teachers' Lives and Educational Research', in I F Goodson and R Walker (eds), *Biography, Identity and Schooling, Episodes in Educational Research*, London: Falmer Press. Press.

Goodson, I. F. (1992). 'Studying Teachers' Lives,:An Emergent Field of Inquiry', in I F Goodson (ed), *Studying Teachers' Lives*, London: Routledge.

Gordon, W. J.J. (1966). *The Metaphorical Way of Learning and Knowing,* Cambridge: Mass.: Porpoise Books.

Gowin, D. B. (1981). 'Philosophy' in N L. Smith (ed), *Metaphors for Evaluation - Sources of New Methods,* Beverley Hills: Sage Publications.

Gradin, S. L. (1989). 'English Studies and the Metaphors We Live By', paper presented at the Annual Meeting of the Conference on College Composition and Communication, Seattle, WA.

Grant, G. E.(1988). *Teaching Critical Thinking*, New York: Praeger.

Grant, G. E. (1991). 'Ways of Constructing Classroom Meaning: Two Stories About Knowing and Seeing', *Journal of Curriculum Studies*, 23, 5, 397-409.

Grasha, T. (1990). 'The Naturalistic Approach to Learning Styles', *College Teaching*, 38, 3, 106-113.

Great Britain (1988) The Education Reform Act, London: HMSO.

Gretton, J. and Jackson, M. (1976). *William Tyndale: Collapse of a School or System?*, London: George Allen and Unwin.

Grigg, R. (1990). *The Tao of Being*, Aldershot: Wildwood House Limited.

Grumet, M. R. (1980). 'Autobiography and Reconceptualization' *Journal of Curriculum Theorizing*, 2, 2, 155-158.

Grumet, M. R. (1981). 'Restitution and Reconstruction of Educational Experience: An Autobiographical theory' in M Lawn and L Barton (eds), *Rethinking Curriculum studies, A Radical Approach*, London: Croom Helm.

Grumet, M. R. (1990). 'Voice, The Search for a Feminist Rhetoric for Educational Studies', *Cambridge Journal of education*, 20, 2, 277-282.

Grundy, S. (1989). 'Beyond Professionalism' in W Carr (ed), *Quality in Teaching, Arguments for a Reflective Profession*, Lewes: Falmer Press.

Guba, E. G. (1978). 'The Uses of Metaphors in Constructing Theory,' Research on Evaluation Program Report Series No. 3, Portland Or.: Northwest Regional Education Laboratory.

Guba, E.G. and Smith, N L (1986). 'Research on Evaluation (1978-1985)', Report Series No 3, Portland Or.: Northwest Regional Education Laboratory

Gudmundsdottir, S. (1987). 'Pedagogical Content Knowledge, Teachers' Ways of Knowing', paper presented at the meeting of the American Educational Research Association: Washington DC.

Gudmundsdottir, S. (1988). 'Knowledge Use Among Experienced Teachers. Four Case Studies of High School Teaching', Doctoral Dissertation, School of Education, Stanford University.

Gudmundsdottir, S. (1990).'Values in Pedagogical Content Knowledge', *Journal of Teacher Education*, 41, 3, 44 - 52.

Gudmundsdottir, S. (1991a). 'Ways of Seeing are ways of Knowing. The Pedagogical Content Knowledge of an Expert English Teacher', *Journal of Curriculum Studies*, 23, 5, 409-423.

Gudmundsdottir, S. (1991b). 'Story-maker, Story-teller, Narrative Structures in Curriculum', *Journal of Curriculum Studies*, 23, 3, 207-218.

Habermas, J. (1985). 'Modernity - An Incomplete Project', in H Foster (ed), *Postmodern Culture*, London: Pluto Press.

Habermas, J. (1987). *The Theory of Communicative Action, Volume 2, Lifeworld and System: A Critique of Functionalist Reason*, Cambridge , Polity Press in association with Basil Blackwell.

Habermas, J. (1991). *Communication and the Evolution of Society*, Cambridge: Polity Press in association with Basil Blackwell.

*Hackman, J. R .(1992).'Time and Transitions', in P. Frost and R. E. Stablein (eds), *Doing Exemplary Research*, California: Sage.

Hall, S. and Grant, G. (1991). 'On What is Known and Seen: a conversation with a research participant' *Journal Curriculum Studies*, 23, 5, 423-429.

Hanson, M. (1984). 'Exploration of Mixed Metaphors in Educational Administration Research', *Issues in Education*, 11, 3, 167-185.

Hardy, B. (1987). *The collected essays of Barbara Hardy*, Sussex: Harvester Press.

Harris, J.; Legge, A. and Merriam, S.B. (1981).'From Banking to Gardening: The Use of Metaphors in Adult Education', *Lifelong Learning, The Adult Years*, 5, 3, 10-11

Hawkes, T. (1972). *Metaphor*, London: Methuen.

Haynes, F. (1975).'Metaphors as Interactive', *Educational Theory*, 25, 3, 272-277

Held, D. (1980). *Introduction to Critical Theory : Horkheimer to Habermas*, Cambridge: Polity Press.

Henle, P. (1965). 'Metaphor', in P Henle (ed). *Language, thought and culture*, Ann Arbor Mich.:Ann Arbor Paperbacks.

Heron, J. (1981). 'Philosophical Basis for a New Paradigm', in J Reason and P Rowan (eds) *Human Inquiry, A Sourcebook of New Paradigm Research*, Chichester: John Wiley and Sons.

Hesse, M.B. (1963). Models and Analogies in Science, London: Sheed and Ward.

Hesse, M. B. (1984). 'The Cognitive Claims of Metaphor' in J P Van Noen, *Metaphor and Religion,* Brussels: Free University of Brussels.

Hesse, M. B. (1987). 'Unfamiliar Noises: Tropical talk: The Myth of the Literal', *Proceedings of the Aristotelian Society*, supplementary volume,61, 297-311.

Holub, R. (1992). *Antonio Gramsci, Beyond Marzism and Postmodernism*, London: Routledge.

House, E. R. (1983). 'How we think about Evaluation', *New Directions for Program Evaluation*, 19, 5-25.

Howard, R. (1988). 'Teaching Science with Metaphors', *School Science Review*, 70, 3, 101-103.

Hoyle, E. (1974). 'Professionality, Professionalism and Control in Teaching', *Educational Review*, 3, 13-70.

Hoyle, E. (1986). *The Politics of School Management*, London: Hodder and Stoughton.

Hunt, D. E. (1987). *Beginning with Ourselves, In Practice, Theory and Human Affairs*, Cambridge Mass.: Brookline Books.

Hutcheon, L. (1989). *The Politics of Postmodernism*, London: Routledge.

Hymes, D. (1980). *Language in Education*, Washington, The Center for Applied Linguistics.

Iser, W. (1972). 'The Reading Process: A Phenomenological Approach, *New Literary History*, 3, 211-228.

Jakobson, R. (1987). *Language and Literature*, edited by K. Pomorska and S. Rudy, Cambridge: Mass.: The Belknapp Press.

Jakobson, R. and Halle, M. (1956). *Fundamentals of Language*, S-Gravenhage: Mouton and Co.

Jameson, F. (1981). *The Political Unconscious: Narrative as a Socially Symbolic Act*, London: Methuen.

Jameson, F. (1984). 'Postmodernism, the Cultural Logic of Late Capitalism' *New Left Review*, 146, July/August, 53-92.

Jameson, F. (1988). 'Postmodernism and consumer society', in E A Kaplan (ed). *Postmodernism and its Discontents*, London: Verso.

*Jermier, J. M. (1992). 'When the Sleeper Awakes, A Short Story Extending Themes in Racidal Organizational Theory', in P Frost and R Stablein (eds). *Doing Exemplary Research*, California: Sage.

Johnson, M. (1981, 2nd Edition 1985). *Philosophical Perspectives on Metaphor*, Minneapolis: University of Minnesota Press

Journal of Education for Teaching (1991). Followers of Fashion, *Journal of Education for Teaching*, editorial, 17,3, 235.

Karovsky, P. (1987) 'Educational Technology's Metaphors', *British Journal of Educational Technology*, 2, 3, 157-163.

Kellner, D. (1988). 'Postmodernism as Social Theory: Some challenges and problems', *Theory, Culture and Society*, 5, 2-3, (June). 239-269.

Kliebard, H .M. (1982). 'Curriculum Theory as Metaphor', *Theory into Practice*, 21, 1, 11-17.

Kloss, R. J. (1987). 'Coaching and Playing Right Field, Trying on Metaphors for Teaching', *College Teaching*, 35, 4, 134-39.

Kogan, M .(1989). 'Accountability and Teacher Professionalism' in W Carr (ed) *Quality in Teaching, Arguments for a Reflective Profession*, Lewes: Falmer Press.

Korthagen, F. A .J. (1988). 'The Influence of Learning Orientations on the Development of Reflective Teaching', in J Calderhead (ed). *Teachers' Professional Learning*, London: Falmer Press.

Kottcamp, R. B. (1990). 'Means for Facilitating Reflection', *Ecuation and Urban Society*, 22, 22, 182-203.

Kracaeur, S. (1953). 'The Challenge of Qualitative Content Analysis', *Public Opinion Quarterly*, 16, 2, 631-642.

Krieger, S. (1979). 'Research and the Construction of Text', in N K Denzin (ed). *Studies in Symbolic Interactionism*, Greenwich , CT.: JAI Press.

Kreiger, S. (1984). 'Fiction and Social Science' in N K Denzin (ed). *Studies in Symbolic Interaction*, 5, Greenwich, CT.: JAI Press.

Kress, G. and Hodge, R. (1979). *Language as Ideology*, London: Routledge and Kegan Paul.

Kress, G. (1985). 'Ideological Structures in Discourse', in T Van Dijk (ed). *Handbook of Discourse Analysis*, 14, (Discourse Analysis in Society). London: Academic Press.

Krippendorff, K. (1980). *Content Analysis: An Introduction to its Methodology*, Beverly Hills CA.: Sage.

Kuhn, T. (1970 revised edition). *The Structure of Scientific Revolutions* , Chicago: University of Chicago Press.

Kuhn, T. (1979). 'Metaphor in Science', in A. Ortony (ed) *Metaphor and Thought*, Cambridge: Cambridge University Press.

Lacey, C. (1977). *The Socialization of Teachers*, London: Methuen.

Lakoff, G. and Johnson, M. (1980). *Metaphors we Live By*, Chicago: Chicago University Press.

Lambourne, D. (1980). 'Seeing as a Model of Learning', *Oxford Review of Education*, 6, 2, 197-204.

Langer, S. (1942) *Philosophy in a New Key*, Harvard: Harvard University Press.

Larrain, J. (1979). *The Concept of Ideology*, London: Hurchinson.

Lemon, R. R .(1988).'Sound, Another Metaphor for Statistics' *Teaching Statistics*, 10, 1, 5-7.

Levine, D. N. (1985). *The Flight from Ambiguity: Essays in Social and Cultural Theory*, Chicago: University of Chicago Press.

Levi-Strauss, C. (1963) 'The Structural Study of Myth' in *Structural Anthropology* (english translation C.Jakobson and B.G. Schoepf), Harmondsworth: Penguin.

Levitas, R. (ed). (1986). *The Ideology of the New Right*, Cambridge: Polity Press in association with Basil Blackwell.

Lopez-Real, F. (1989). 'Metaphors and Related Concepts in Mathematics', Part 1, *Mathematics Teaching*, June 1989, 127, 50-52.

Lodge, D. (1977) *The Modes of Modern Writing: Metaphor, Metonymy and the Typology of Modern Literature*, London: Edward Arnold.

Lovibond, S. (1989). 'Feminism and Postmodernism', *New Left Review*, 178, November/December, 5-28.

Lovibond, S. (1990). 'Feminism and Postmodernity', in R. Boyne and A. Rattansi (eds), *Postmodernism and Society*, London: Macmillan Educational Ltd.

Low, G. D. (1988). 'On Teaching Metaphor', *Applied Linguistics*, 9, 2, 125-147.

Lytle, S. L. and Cochran-Smith, M. (1990). 'Learning from Teacher Research, A Working Typology', *Teachers' College Record*, 22, 1, 82-108.

Mac Cormac, E. R. (1985).*Cognitive Theory of Metaphor*, Cambridge, Massachusetts, London: Bradford Books MIT Press.

Mackay, A. L. (1977). *The Harvest of a Quiet Eye*, New York: Crane, Russak and Company inc.

Mackinnon, C A (1982). 'Feminism, Marzism, Method and the State: An Agenda for Social Theory', *Signs*, 7, 515-544.

MacIntyre, A. (1981). *After Virtue*, Notre Dame: University of Notre Dame Press.

Mannheim, K. (1952). *Essays on the Sociology of Knowledge*, Oxford: Oxford University Press.

Marshall, H. H. (1990). 'Metaphor as an Instructional Tool in Encouraging Student Teacher Reflection', *Theory into Practice*, 29, 2, 128-132.

Marton, F. (1990). 'Phenomenography, A Research Approach to Investigating Different Understandings of Reality', in R R Sherman and R B Webb (eds). *Qualitative Research in Education Focus and Methods*, Lewes: Falmer Press.

Maso, A. (1987). *Qualitative Research*, Amsterdam , Boom.

Mason, J. (1991). 'Reflection and the Psychology of Possibilities', paper given at the Conference *Conceptualising Reflection in Teacher Development*, Bath: Avon..

Massarik, F. (1981). 'The Interviewing Process Re-examined', in P Reason and J Rowan (eds). *Human Inquiry, A Sourcebook of New paradigm Research*, Chichester: John Wiley and Sons.

McCloskey, D. N. (1990). 'Storytelling in Economics', in C Nash, *Narrative in Culture: The Uses of Storytelling in the Sciences, Philosophy and Literature*, London: Routledge.

Menter, I. and Pollard, A. (1989). 'The Implications of the National Curriculum for Reflective Practice in Teacher Education.', *Westminster Studies in Education*, 12, 31 - 42.

Merritt, J. (1991). 'Back To Basics', paper presented at the 1991 United Kingdom reading Association Conference,Scotland : Edinburgh.

Mezirow, J. (1981). 'A Critical Theory of Adult Learning and Education, *Adult Education*, 32, 3 - 24.

Mezirow, J. (1989). 'Transformation Theory and Social Action', *Adult Education Quarterly*, 39, 169-175.

Miall, D. S.(ed). *Metaphor, Problems and Perspectives*, Sussex: The Harvester Press.

Miles, M and Huberman, M (1984). *Qualitative Data Analysis, A Sourcebook of New Methods*, Beverly Hills: Sage.

Miller, J. 'The Metaphor in Science', *Teaching Science*, 3, 3, 2-4.

Miller, R M (1976). 'The Dubious Case for Metaphors in Educational Writing', *Educational Theory*, 26, 2, 174-181.

Miller, S. and Fredericks, M. (1988). 'Uses of Metaphor : A Qualitative Case Study', *International Journal of Qualitative Studies in Education*, 1, 3, 262-272.

Mink, L. O. (1978). 'Narrative Form as a Cognitive Instrument', in R H Canary and H Kozicki (eds). *The Writing of History, Literary Form and Historical Understanding*, Madison: University of Wisconsin Press.

Mitchell, W. J. T. (ed) (1981). *On Narrative*, Chicago, IL: University of Chicago Press.

Mooij, J. J. A. (1976). *A Study of Metaphor*, Amsterdam: North Holland Publishing Co.

Morrison, K. (1989). 'Curriculum Metaphors and Control, The Old and the New' *Curriculum*, Autumn 1989, 10, 2, 77-86.

Munby, H. (1984). 'A Qualitative Approach to the Study of a Teacher's Beliefs', *Journal of Research in Science Teaching*, 21, 1, 27 - 38.

Munby, H. (1986). 'Metaphor in the Thinking of Teachers: an exploratory study', *Journal of Curriculum Studies*, 18, 2, 197-209.

Munby, H (1987a). 'Metaphor and Teachers' Knowledge', *Research in theTeaching of English*, 21, 377-397

Munby, H .(1987b). 'Puzzles and Teachers' Professional Knowledge', paper presented at the annual meeting of the American Educational Research.

Munby, H. and Russell, T. (1990). 'Metaphor in the Study of Teachers' Professional Knowledge', *Theory into Practice*, 29, 116-121.

Mumby, D.K. (1989) 'Ideology and the Social Construction of Meaning: A Communication Perspective', *Communication Quarterly*, 37, 4, 291-304.

Nash, C. (ed) (1990). *Narrative in Culture: The Use of Storytelling in the Sciences, Philosophy and Culture*, London: Routledge.

National Curriculum Council (1992) *Starting Out With The National Curriculum*, London: HMSO.

Nias, J. (1989). *Primary Teachers Talking, A Study of Teaching as Work*, London: Routledge.

Nielsen, J.M. (ed) 1990). *Feminist Research Methods, Exemplary Readings in the Social Sciences*, University of Colorado Boulder: Westview Press.

Nietzsche, (1873 tr. 1989) *On Truth and Lying in an Extra-Moral Sense*, edited and translated by S.L. Gilman, C.Blair and D.J. Parent, Oxford: Oxford University Press.

Nisbet, J. D. and Entwhistle, N. J. (1970). *Educational Research Methods*, London: University of London Press.

Nowottny, W.(1962). *The Language Poets Use*, London: Athlone Press.

Noyes, A. (1984). 'The Highwayman' in M. Harrison and C. Stuart-Clark (eds) *The New Dragon Book of Verse*, Oxford: Oxford University Press.

Ogden, C. K. and Richards, I. A. (1960). *The Meaning of Meaning: A Study of the Influence of Language Upon Thought and the Science of Symbolism*, London: Routledge and Kegan Paul.

Olney, J. (ed) (1980). *Autobiography: Essays Theoretical and Critical*, Princeton, N.J.: Princeton University Press.

Ortony, A. (1979 reprinted 1988). *Metaphor and Thought*, Cambridge: Cambridge University Press.

Ortony, A. (1975). 'Why Metaphors are Necessary and Not Just Nice', *Educational Theory,* 25, 1, 45-53.

Ortony, A (1979). *Some Psycholoimnguistic Aspects of Metaphor*, Champaign: University of Illinois Press.

Packwood, A. (1989) 'An Evaluation of the Utility of Part-time Award-Bearing Courses in Meeting the Needs of School Focused Inset', Unpublished MEd Thesis, Worcester College of Higher Education.

Packwood, A. (1992) 'The Implications of the National Curriculum for Pre- and In-Service Teacher Education', *Journal of Teacher Development*, 1,1,47-54.

Packwood, A., Sinclair-Taylor, A. (1994) 'Learning Styles and Student Progress', 2nd International Symposium on Student Learning, Oxford Brookes University, September 1994.

Paivio, A. (1971) *Imagery and Verbal Processes*, New York: Holt, Rinehart and Winston.

Patton, M. Q. (1981). 'Evaluation Metaphors', in M Q Patton (ed), *Creative Evaluation*, Beverley Hills CA , Sage.

Pepper, S. (1942). *World Hypotheses*, Berkley: University of California Press

Phillips, D. C. (1987). 'Validity in Qualitative Research: Or, Why The Worry About Warranty Will Not Wane', *Education and Urban Society*, 20, 1, 9-24.

Polanyi, L. (1985). 'Conversational Storytelling', in T A Van Dijk (ed), *Handbook of Discourse Analysis*, Vol 3, San Diego: Academic Press.

Polanyi, M. (2nd Impr 1962). *Personal Knowledge, Towards a Post-Critical Philosophy*, London: Routledge and Kegan Paul.

Polkinghorne, D. E. (1988). *Narrative Knowing and the Human Scinces*, Albany, N Y. State University of New York Press.

Pollard, A. and Tann, S. (1987). *Reflective Teaching in the Primary School : A Handbook for the Classroom*, London: Cassell.

Popkewitz, T. S. (1984). *Paradigm and Ideology in Educational Research*, Lewes , Falmer Press.

Popewitz, T. S. (ed) (1987). *Critical Studies in Teacher Education: Its Folklore, Theory and Practice*, Lewes: Falmer Press.

Pratte, R (1981). 'Metaphoric Models and Curriculum Theory', *Curriculum Inquiry*, 11, 3, 307 - 320.

Prince, G. (1982). *Narratology, The Form and Function of Narrative*, The Hague: Mouton.

Propp, V. (1968). *Morphology of the Folktale*, Austin: University of Texas Press.

Provenzo, E. F. (1989). 'Metaphors and Meaning in the Language of Teachers', *Teachers College Record*, 90, 4, 551-573.

Pugh, S. L. (1989). 'Metaphor and Learning', *Reading Research and Instruction*, 28, 3, 92-96.

Pylyshyn, Z.W. (1979) 'Metaphorical Imprecision and the 'Top Down' Research Strategy, in A.Ortony (ed), *Metaphor abd Thought*, Cambridge: Cambridge University Press.

Reddy, M. J. (1979) 'The Conduit Metaphor - A Case of Frame Conflict', in A Ortony (ed), *Metaphor and Thought*, Cambridge: Cambridge University Press.

Reason, P. and Rowan, J. (1981). *Human Inquiry, A Sourcebook of New Paradigm Research*, Chichester: John Wiley and Sons.

Reason, P. and Hawkins, P. (1988). 'Storytelling as Inquiry', in P Reason, *Human Inquiry in Action: Developments in New Paradigm Research*, London: Sage.

Reinharz, S. (1991) *Feminist methods in Social Research*, New York: Oxford University press.

Reinharz, S. (1992) 'Feminist Research Principles', in C. Kramarae and D. Spender (eds), *Knowledge Explosion: Generations of Feminist Scholarship*, New York: Teachers College Press.

Rich, A. (1992). *Talking to Myself ... Writing Down the Inner Voice: A Woman's Journal*, Minnesota: Hazelden.

Richards, I. A. (1936). 'Metaphor' in I A Richards, *The Philosophy of Rhetoric*, London: Oxford University Press.

Richards, P. (1986). 'Risk' in H Becker, *Writing for Social Scientists: How to Start and Finish Your Thesis, Book or Article*, London: The University of Chicago Press Limited.

*Richardson, L. (1990). 'Narrative and Sociology', *Journal of Contemporary Ethnography*, 9, 116-136.

*Richardson, L (1992). 'The Consequences of Poetic Representation, Writing the Other, Re-writing the Self', in C Ellis and M G Flaherty (eds). *Investigating Subjectivity : Research on Lived Experience*, California: Sage.

*Richardson, L. and Lockridge, R. (1991). 'The Sea Monster, An Ethnographic Drama and Comment on Ethnographic Fiction', *Symbolic Interaction*, 14, 3, 335-340.

Ricoeur, P. (1978). *The Rule of Metaphor,: Multi-disciplinary Studies of the creation of meaning in language, (*Trans. P Czerny), London: Routledge and Kegan Paul.

Ricoeur, P. (1981). Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation, (edited and translated by J.B. Thompson), Cambridge: Cambridge University Press.

Roberts, H. (ed) (1981). *Doing Feminist Research*, London: Routledge and Kegan Paul.

Ronai, C. R .(1992). 'The Reflexive Self Through Narrative: A Night in the Life of an Erotic Dancer/Researcher', in C Ellis and M Flaherty, (eds),*Investigating Subjectivity: Research on Lived Experience*, London: Sage.

Rorty, R. (1980). *Philosophy and the mirror of nature*, Oxford: Basil Blackwell

Rorty R. (1987). 'Unfamiliar Noises: Hesse and Davidson on Metaphor', Proceedings of the Aristotelian Society, supplementary volume 61, 283 - 297.

Rosen, H. (1984) *Stories and Meanings*, Sheffield: National Association for the Teaching of English.

Rosen, H. (1986). 'The Importance of Story', paper presented at the annual conference of the National Association for The Teaching of English: Nottingham.

Rudduck, J. (1989) 'Practitioner Research and Programmes of Initial Teacher Education.' *Westminster Studies in Education*, 12, 61 - 72.

Rumelhart, D.E. (1979) 'Some Problems with the Notion of Literal Meanings' in A. Ortony (ed) (1979 reprinted 1988), *Metaphor and Thought*, Cambridge: Cambridge University Press.

Russell, T. (1987). 'Learning the Professional Knowledge of Teaching: Views of the Relationship between 'Theory' and 'Practice', paper presented at the annual meeting of the American Educational Research Association: Washington DC.

Russell, T. (1989). 'Documenting Reflection-in-Action: Searching for Appropriate Methods', *International Journal of Qualitative Studies*, 2, 275-284.

Russell, T. and Johnston, P. (1991). 'Teachers Learning from Experiences of Teaching,: Analyses Based on Metaphor and Reflection', Personal Copy.

Sacks, S. (ed) (1979). *On Metaphor*, Chicago: University of Chicago Press.

Sadcock, J. (1979). 'Figurative Speech and Linguistics' in A. Ortony (ed) (1979 reprinted 1988), *Metaphor and Thought*, Cambridge: Cambridge University Press.

Salmon, P. (1988). *Psychology for Teachers, An Alternative Approach*, London: Hutchinson.

Sawada, D. (1990). 'The Qualitative - Quantitative Distinction: Logic, Paradigms, Play and Metaphor', paper presented at the American Educational Research Association Annual meeting: Boston MA.

Scheler, M. (1980). *Problems of a Sociology of Knowledge*, London: Routledge and Kegan Paul.

Schon, D. A. (1979). 'Generative Metaphor, A Perspective on Problem-Setting in Social Policy' in A Ortony (ed) (1979 reprinted 1988). *Metaphor and Thought*, Cambridge: Cambridge University Press.

Schon, D. A. (1983). *The Reflective Practitioner, How Professionals Learn in Action*, New York: Basic Books.

Schon, D A (1987). *Educating The Reflective Practitioner : Toward a new design for Teaching and Learning in the Professions*, San Francisco: Jossey Bass.

*Schratz, M. (ed) (1993). *Qualitative Voices in Educational Research*, London: Falmer Press.

Schutz, A (1962). *Collected Papers*, The Hague: Hijhoff.

Sergiovanni, T. J. (1986). 'Theories and Models as Metaphors: Building a science of Supervision', paper presented at the annual meeting of the American Educational Research Association

Shapiro, M.J. (1981). *Language and Political Understanding: The Politics of Discursive Practices*, New York: Yale University Press.

Sherman, R. R. and Webb, R. B. (eds) (1988, reprinted 1990). *Qualitative Research in Education, Focus and Methods*, Lewes: Falmer Press.

Shibles, W.A. (1971). *Metaphor: An Annotated Bibliography and History,* Whitewater Wisc.:Language Press.

Shulman, L (1987). 'Knowledge and Teaching: Foundations of a New Reform', *Harvard Educational Review*, 57, 1, 1-22.

Shulman, L (1991). 'Ways of seeing, ways of knowing, learning about teaching', *Journal of Curriculum Studies*, 23, 5, 393-397

Smart, B. (1990). 'Modernity, Postmodernity and the Present', in Turner, B.D. (ed) *Theories of Modernity and Postmodernity,* California: Sage.

Smart, B. (1990) *Postmodernity*, London: Routledge.

Smart, B. (1992) *Modern Conditions, Postmodern Controversies*, London: Routledge.

Smith, B. H. (1981). 'Narrative Versions, Narrative Theories', in W J T Mitchell, *On Narrative*, Chicago: University of Chicago Press.

Smith, D. (1990). *Conceptual Practices of Power: A Feminist Sociology of Knowledge*, Boston: North Eastern University Press.

Smith, N.L. (1981) *Metaphors for Evaluation*, Beverly Hills, CA.: Sage.

Smyth, J. (ed) (1989). *Educating Teachers, Changing the Nature of Pedagogical Knowledge*, London: Falmer Press.

Sockett, H. T (1989). 'Research, Practice and Professional Aspiration Within Teaching', *Journal of Curriculum Studies*, 21, 2, 115-122.

Sontag, S (1991).*Illness as Metaphor* and *Aids and its Metaphors*, Harmondsworth: Penguin.

Soper, K. (1991). 'Postmodernism, Subjectivity and the Question of Value', *New Left Review,* 186, March/April, 120-128.

Stanley, L. and Wise, S. (1983). *Breaking Out: Feminist Ontology and Epistemology*, London: Routledge.

Stanley, L. and Wise, S. (1993). *Breaking Out Again: Feminist Ontology and Epistemology*, London: Routledge.

Steiner, G. (1989). *Real Presences*, London: Faber and Faber.

Sternberg, R. J. (1990). *Metaphors of Mind: Conceptions of the Nature of Intelligence*, Cambridge: Cambridge University Press.

Strauss, A.L. (1987). *Qualitative Analysis for Social Scientists*, Cambridge: Cambridge University Press.

*Sutton, R. I. and Rafaeli, A. (1992). 'How We Untangled the Relationship Between Displayed Emotion and Organizational Sales: A Tale of Bickering and Optimism', in P. Frost and R. Stablein (eds), *Doing Exemplorary Research*, California: Sage.

Tagliacozzo, G. and Verene, D.P. (eds) (1976). Giambattista Vico's Science of Humanity, Baltimore: John Hopkins University Press.

Tannen, D. (ed) (1982). *Spoken and Written Language: Exploring Orality and Literacy*, Norwood N J.: Ablex.

Tannen, D. (ed) (1984). *Coherence in Spoken and Written Discourse*, Norwood, NJ.: Ablex.

Taylor, W. (1972). 'Metaphors of Educational Discourse', in W Taylor (ed). *Metaphors of Education*, London: Heinemann.

Thomas, L. F. (1979). 'Construct, Reflect, Converse', in P Stringer and D Bannister (eds). *Constructs of Sociality and Individuality*, London: Academic Press.

Thompson, J. B. (1990). *Ideology and Modern Culture: Critical Theory in the Era of Mass Communication*, Cambridge: Polity Press.

Tiberius, R. (1986) 'Metaphors Underlying the Improvement of Teaching and Learning', *British Journal of Educational Technology*, 17, 2, 144-156

Tobin, K. (1990). 'Metaphors and Beliefs, A Master Switch for Teaching?', *Theory into Practice*, 29, 2, 122-127.

Tobin, L. (1989). 'Bridging Gaps, Alayzing Our Students' Metaphors for Composing', *College Composition and Communication*, 40, 4, 444-458.

Tom, A. R. (1980). 'Teaching as a Moral craft, A Metaphor for Teaching and Teacher Education', *Curriculum Inquiry*, 10, 3, 35-44.

Turbayne, C. M. (1962). *The Myth of Metaphor*, New Haven: Yale University Press.

Urban, W.M. (1939) *Language and Reality: An Analysis of Metaphor*, London: Allen and Unwin.

Van Maanen, J. (1988). *Tales of the Field , On Writing Ethnography*, Chicago: University of Chicago Press.

Vico, G. (1744) *The New Science of Giambattista Vico*, translated by T.G. Bergin and M.H. Fisch (1961), New York: Doubleday.

Volosinov, V. (1973). *Marxism and the Philosophy of language*, London: Seminar Press.

West, D (1990). 'In Need of a Quantum Leap, Science is Rich in Metaphor', *Times Educational Supplement*, January, 1990.

Warwick University Graduate School (1993). *Guide to Examinations For Higher Degrees By Research*, Coventry: University of Warwick

Wildman, T. M. and Niles, J. A. (1987). 'Reflective Teachers: Tensions Between Abstractions and Realities', *Journal of Teacher Education*, 38, 4, 25-31.

Williams, R. (1977). *Marxism and Literature*, Oxford: Oxford University Press.

Wittgenstein, L. (1921) *Tractatus Logico-Philosophicus*, Tr.D. F. Pears and B. F. McGuiness (1961), London: Routledge

Woods, P. (1985a). 'Conversations with Teachers: Some Aspects of Life History Methods', *British Educational Research Journal*, 11, 1, 12-26.

Woods, P. (1985b) 'New Songs played Skilfully: Creativity and Technique in Writing Up Qualitative Research', in R.G. Burgess (ed), *Issues in Educational Research*, London:Falmer Press.

Woods, P. (1986). *Inside Schools: Ethnography in Educational Research*, London: Routledge.

Woods, P. (1990). *Teacher Skills and Strategies*, London: Falmer Press.

Woolgar, S. (1988). *Knowledge and Reflexivity, New Frontiers in the Sociology of Knowledge*, London: Sage.

Working Papers in Cultural Studies, 10 (1977). *On Ideology*, University of Birmingham Press.

Young, R .(1989). *A Critical Theory of Education: Habermas and Our Children's Future*, London: Harvester Wheatsheaf.

Zahorik, J. A. (1987). 'Rules, Research, Beauty and creation', *Journal of Curriculum*

Zeichner, K. and Liston, D.P. (1987) 'Teaching Student Teachers to Reflect', *Harvard Educational Review*, 57, 23-48.

Zeichner, K. and Tabachnick, R. (1985) 'The Development of Teacher Perspectives: Social Strategies and Institutional Control in the Socialization of Beginning Teachers', *Journal of Education for Teaching*, 11, 1-25.

Zeichner, K. and Tabachnick, R. (eds) (1991) *Issues and Practices in Inquiry-Oriented Teacher Education*, Lewes: Falmer Press.

TITLE VOICE AND NARRATIVE: REALITIES, REASONING AND RESEARCH THROUGH METAPHOR

AUTHOR Angela
PACKWOOD

DEGREE Ph.D

AWARDING BODY Warwick University

DATE 1994

THESIS NUMBER DX194473