

Increasing social capital: teachers about school-family-community partnerships

Results of a study on the orientations of American and Polish teachers

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The progress of human civilization is going through partner relationships between school, family, and community. I mean the progress that is visualized in the skills of people to organize themselves, e.g., make the groups and solve the problems together on a basis of the individual abilities that are increased in a supportive group. The idea of people organizing themselves is not new in the social sciences. Since late 80's it is perceived (after sociology of the economical development) as a concept of social capital. Basing on an analogy between material and human capital - tools and people who are educated to use them for better results, social capital concerns the features of social organization such as social networks, norms, credence, and trust¹.

Researchers link school, family, and community partnerships with the importance of social capital. As Joyce L. Epstein stated '*Social capital is increased when well-designed partnerships enable families, educators, students, and others in the community to interact in productive ways. Social capital may be spent, invested, or reinvested in social contacts or in activities that assist students' learning and development, strengthen families, improve schools, or enrich communities*'². In line with this view we may say that teachers become the key figures in increasing social capital. Their approach to the issue of school-family-community collaboration influences the quality of relationships between

potential partners and it appears most significant in the creation of partnerships through the everyday activities³.

In order to prove the statements above a comparative study of the orientations of American and Polish prospective teachers were conducted in December 2000 and February 2001. 'Orientation' is meant here as a generalized, not necessarily fully recognized by the subject, set of beliefs, values, attitudes, and behavioral tendencies - the term used after Marek Ziolkowski⁴.

The research goals are based on the idea of critical reflection about the experiences of the others due to the need of improving our own performance. The Americans are *the others* here. Their achievement on the educational partnership is extraordinarily extensive and interesting. This confirms the author's study at the Center on School, Family, and Community Partnerships, Johns Hopkins University, Baltimore, in the fall of the year 2000. Following this study the book was completed and published in September 2001⁵. In addition to the study report the volume consist of many contemporary American concepts on community, especially multicultural education and school, family, and community partnerships, that may become inspiring for Polish readers.

In a frame of this text I will present briefly methodological points and findings, in which most significant conclusions concerning

prospective tendencies on increasing social capital will be distinguished⁶.

Methodological points

The problem of the study may be presented as following questions:

- How are prospective teachers of American and Polish schools oriented about their future collaboration with parents?
- What are the constellations of their beliefs, values, attitudes, and behaviors concerning this part of social reality? These constellations could be perceived as a matrix of knowledge and thinking about school, family, and community partnerships.
- Are the maps of prospective teachers' orientations overlapping? Are there more similarities than differences, which will be perceived in independence to the academic learning systems, presented in the involved countries?
- Which aspects of their orientations will appear useful to build partnerships in the time of transformation, post-totalitarian Polish reality?
- How to use research findings in a process of preparation of teachers to active home, school, and community partnerships?

From the aims and questions stated in the above, this is educational, comparative study in the field of community education.

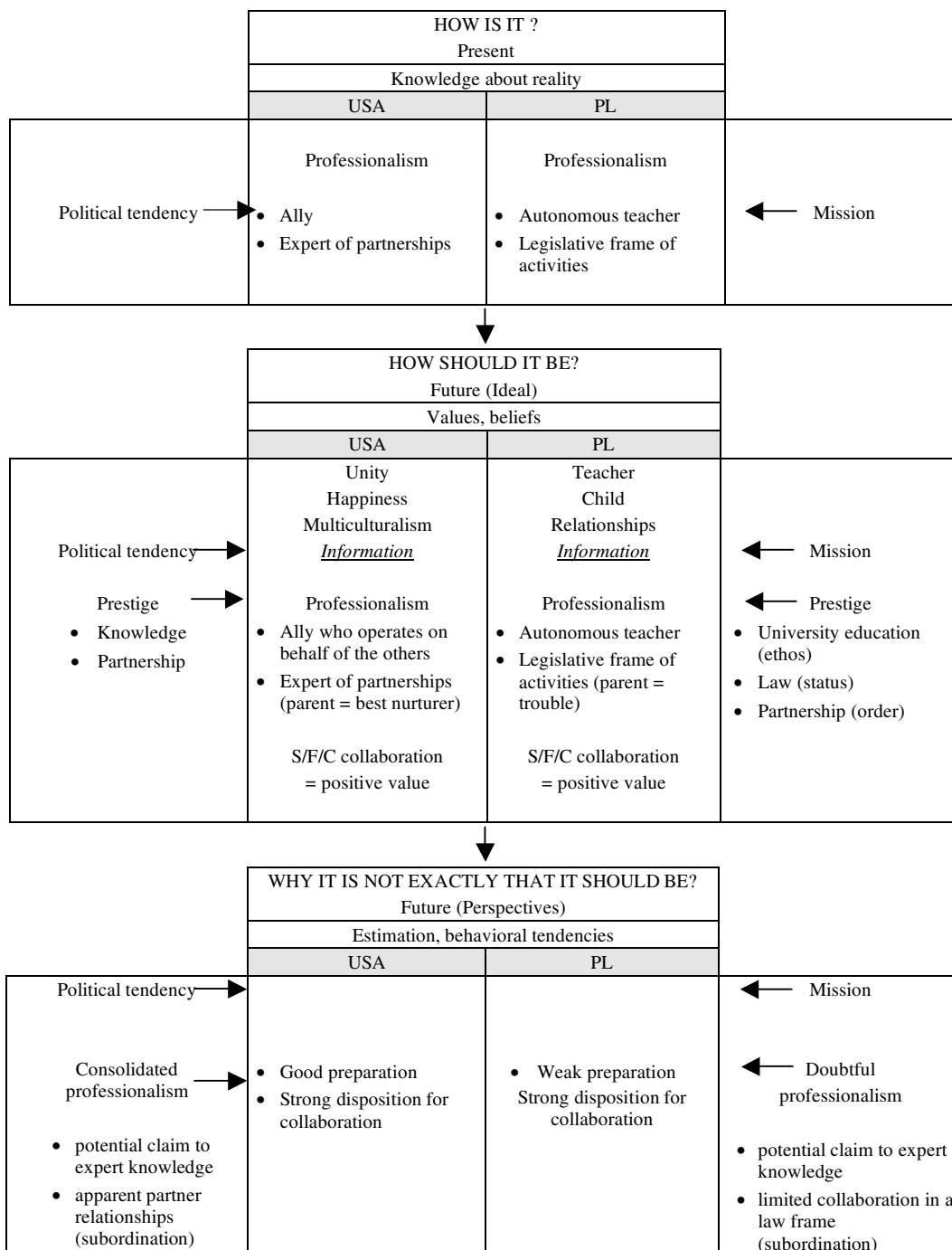
The American part of this research was conducted in collaboration with Dr. Deanna Evans-Schilling from California State University, Fresno. Two 20-people groups of the students of the last year at school from Fresno and Gdansk (University of Gdansk) were involved in this qualitative study, in which the questionnaire that used the Likert's scale and visual metaphors (see: appendix) appeared as most significant implementation. The open questions and description's requests mostly make up this questionnaire as an instrument of discourse analysis in semiotic way. Metaphorical part of the questionnaire played important role concerning

not linguistic, 'under-language' code of communication. This appeared useful in a cross-culture study. Visual metaphor that is based on well-known cultural icons (logos of TV channels, covers of popular magazines) as a way of communication became more 'readable', than English in our global and foremost visual culture⁷. Apart from the questionnaire, environmental observation, analyses of the documents (description of the courses, student's guides, etc.), and teachers' interviews the researcher endowed with empirical data.

The students' metaphors and written statements were analyzed in semiotic way, with careful approach to meaningful text. Structure of the analyses resembles the elements of a poster that is the result of problem solving through discussion, which is called *metaplan* (big plan-poster)⁸. This was a three-part structure:

1. How is it now? The present state of reality concerning school, family, and community collaboration. The analyzed component of the orientation: KNOWLEDGE. The categories of data that were analyzed in this section: rights and responsibilities of parents, teachers, and community members about the education of children; stereotypes of parental role in schooling; own experiences concerning school, family, and community collaboration.
2. How should it be? Future (Ideal). The analyzed component of the orientation: VALUES, BELIEFS. The categories of data that were analyzed in this section: ideal state and a rank of school, family, and community collaboration; spheres of school life, in which the influence of parents should be limited (forbidden spheres).
3. Why it is not exactly how it should be? Future (Perspectives). The analyzed component of the orientation: ESTIMATION, BEHAVIORAL TENDENCIES. The categories of data that were analyzed in this section: estimation of the own preparation for collaboration with parents and community; readiness of partnership collaboration.

Table 1 - A Map of Prospective Teachers' Orientation



Findings

In the final section of the analyses that followed the structure above, the map was made of prospective teachers' orientations about collaboration between school, family, and community. This map might be read like a big poster or entire picture that present the orientations of American and Polish students

How is it?

Entire tendencies in a perception of reality

Most distinguishing tendency in the students' perception of a part of reality that concerns school, family, and community collaboration is feeling of mission - in Poland, and political tendency - in the United States. It is adequately represented in the metaphors. In the statements that were written as a supplement of visual metaphors by American students, political layer usually is presented, e.g., as an interpretation of societal stratification:

Present: *National Geographic - The community and school is ethnically diverse. Depending on the parent involvement, it is also diverse [quest.7US].*

Or - as a kind of generalized critical description of reality:

Present: *Life - This magazine has easy to read, scratch the surface articles about current events. The issues are important to some people, not all. It is a way people get information. America does not like to read, so there are lots of pictures. They are usually human-interest stories without much substance [quest.2US].*

It is worthwhile to notice that political tendency in American students' metaphors does not mean an inclination to compete and win a power. As Joanna Rutkowiak wrote this kind of policy in human mentality is a rule of thinking about education, a disposition to perceiving everyday life in a perspective of relationships between institutions of state, law, and society⁹.

Polish students' views present the mission, in which - one could say: well-educated people (teachers) have a lot of work to do changing the corrupted world, e.g.,

Present: *Discovery - interesting programs, beautiful pictures, the ways that everything is presented and commented. FUTURE: National Geographic - a variety of topics that are prepared and realized by educated people [quest.18PL].*

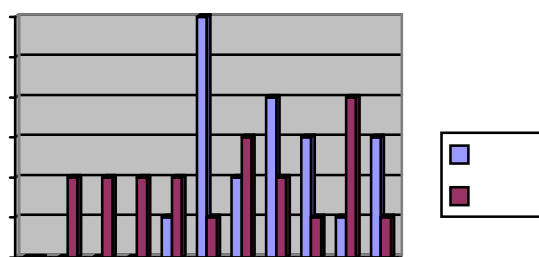
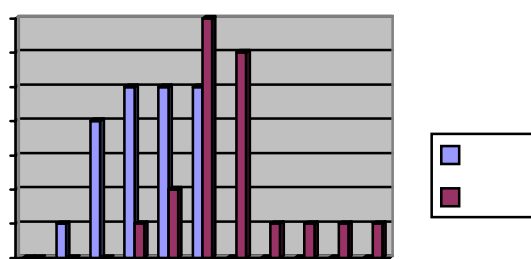
Present: *animal Planet - Life and animal customs. Society = a herd. FUTURE: National Geographic - beautiful pictures, colored, everything is in its own place. All should be ordered [quest.14PL].*

In a mission approach of Polish students the modern ethos of teachers' work was recognized. It is fine in a postmodern era; it is still alive although our world has radically changed. Ethos is understood here as a deep structure that is not directly observable in individual declarations and actions as well as in social habits and the state legal system. Social structure is apparent due to people behaviors, ethos must be read from people's hearts¹⁰. Ethos of teachers' mission that is showed in the orientations of Polish students resembles the structures that were created in a former system (subordination as immanent feature of it). However, its roots are connected with the Enlightenment striving to the Truth, power of Reason, etc.

Similarly, the strong tendency in generalized orientation of students of both groups is emphasized by the professionalism of teachers. To sum up, we may state that American professionalism means being an ally of the milieu where the students came from; Polish - keeping autonomous position that is independent from the local community. What are the particular understandings of teaching profession in the context of school, family, and community relationships will be expressed in further analyses.

Stereotypes of parent's role

Most spectacularly the frequency of perception parents as *a trouble* and as *best nurturer* appeared in a study.



Rights and Responsibilities

Talking about the rights of parents, teachers, the local community and their responsibilities students clearly divide spheres of influence with a tendency to seeing parents as experts in moral education and teaching good behavior.

Parents have a right 'to meddle with teacher's ways of moral education' [PL] but it is not allowed for them 'to comment the teacher's didactic methods' [PL]. Polish teacher in order to keeping his or her autonomy teaches with no comments, no feedback of self-work.

In American group this right was also strongly emphasized but teacher's role was precisely described as an ally, who *discuss student's school performance* with parents focusing on everyone's *privacy*. Teacher teaches *critical thinking* and strives to extend the idea of *lifelong learning* in accordance to *local standards*. He or she expects that *local community will defense school interest*. In that context political tendency of American students is presented again.

Some of Polish students grasped the relationship among teachers and community in the same way. They perceived teacher's role as an ally, just only

in that relationship. However, the significant separation of Polish teachers and parents was evident. Teachers developed modern narration (ethos), in which laws were strongly expressed. *All partners have to respect children rights* and parents foremost *must be responsible about school attendance of their children*. Teachers should *estimate students' progress with fair approach, increase virtues, and transfer knowledge in accordance to curricula*, etc. Most Polish students (85%) perceive 'parent, as a trouble' as something common. American group did not rather see this role in reality (no indications on the right side of a scale). Nobody likes trouble and wants to cease it. Some trouble demands something to be done, a problem should be solved by somebody. Polish group sees parents like a problem for themselves. They feel they have to do something with them, more likely to master them. Polish students' position that was recognized in the analyses was a position above parents, in unequal relationship that cannot be identified as partnership. Teacher, who feels professional in the way that was presented earlier, who sees not parent but a real problem will probably use a procedure of control, manipulation, and management that is called 'practice of repartition' in Michel Foucault writings¹¹. Thus a discourse becomes uncovered. In this parents are the objects of discursive practice.

Parent, as the best nurturer is a distinguished role in American perception. In Polish group it was also noticed but not such precisely as a common way of perceiving the role of parents at school. In every analysis American students presented a tendency of putting parents' activities into frame of moral education and teaching behavioral skills. They used peculiar rhetoric, in which partnership became a label of dominant role of teacher in a relationship with parent. Their easy-going approach to term 'partnership' and practice that characterizes school, family, and community partnerships shows very comfortable position of teachers, who *know* how to do partnerships. And

on one hand they expressed parents right to be responsible for their children, children at school, as well, and on the other hand they made parents' influence schooling extremely narrow keeping them far from teaching (also management of school, family, and community partnerships) that might be recognized as a sphere of the only teachers' influence. It has to be treated as a denial of a core, essential importance of partnership although that term was often quoted in students' statements. American students' approach to parents seeing as best nurturer a definition of teachers appeared as the best in teaching (and in management of school, family, and community partnerships) - the experts. In that rhetoric, in which parents are marginalized, also discursive practice was identified.

How should it be?

Values as components of students' orientations were analyzed through description of ideal state of school, family, and community partnerships. This was spectacularly shown in metaphorical statements but also in an opposition to the ideal, e.g., by indication of the spheres of school life, in which parents' influence should be forbidden (situations when ideal is collapsed due to parental involvement).

Majority of American students did not see those spheres (60% US). Most Polish students saw them (only 45% stated that those spheres do not exist) and described them emphasizing protection of teacher's autonomy. Teaching methods, didactic programs, issue of students' estimation, etc. were indicated most often.

Professional discourse is increased in this value and in students' beliefs that lead to conclusion of high appreciation for the teacher's competence legitimized by an academic diploma.

Present: *Scientific American - too difficult for laymen; teachers know schooling but parents do not do so then, they do not interfere with this.*
FUTURE: *National Geographic - I think collaboration has to be increased in the future.*

There is a lot of work to do in order to have good achievements [quest.4PL].

One could ask: who has a lot of work to do? Of course a teacher is that person, who feels a mission of correction of the bad world. Other example clearly indicates that tendency:

Present: *Cartoon Network - interesting, human-oriented cartoons. Collaboration begins but it is still in the diapers...[quest.9PL] like a child, who needs upbringing, permanent control, and protection by adults (people with a higher position).*

American students estimated current state of collaboration also negatively and saw a need of getting rid of the confusion. In their thinking suggestion was uncovered to do that by striving to a happy, multicultural unity of school, family, and community in contemporary society of information technologies.

Present: *Outside Magazine - says 'Wild one'. Girl on a bike, somewhat out of control. I feel that school-home-community collaboration is in a state of disarray right now, nobody is 100% sure about their part. FUTURE: National Geographic - peaceful night sky with fireworks. There will be a celebration due to the peaceful unity [M.M.'s underline] of home-school-community [quest.20US].*

Future: *Reader's Digest - The woman on the front cover was smiling so I assumed she was happy. I think everyone will be happy [M.M.'s underline] in the home, school, and community collaboration [quest.12US].*

Present: *CNN - News reporting. Teachers create newsletters.*

Future: *BBC - More multicultural [M.M.'s underline] [quest.1US].*

Present: *Cartoon Network - the Cartoon Network is what appeals to the children - providing a variety of unrealistic and colorful programs.*

Children grow up with the TV and prefer watching cartoons to being engaged in active learning. FUTURE: Discovery - The Discovery Channel explores new ideas and informs the public about why things work and provides wide range of knowledge. Children and parents will be open to new ideas and be open to receive a great deal of information [M.M.'s underline] [quest. 6US].

In the Polish group an important role of information in the ideal state of school, family, and community collaboration was also noticed but the students were concentrated on teacher qualification, character of relationships, and child well-being.

Present: *MTV - plenty of information. Today world is 'jagged', it is characterized by plurality of information [M.M.'s underline] (...), lack of adaptation ability, and finding one's own place. FUTURE: Life, BBC (Prime) - it concerns the things that are familiar and directed to a child [M.M.'s underline] and child's needs (!) [quest.17PL].*

Central place of character of relationship and emphasis of the positions of partners in Polish students' orientation are adequately expressed in a group of metaphors that were built on an 'Animal Planet's logo. The analyses of them resemble socio-biological studies, in which human culture is considered on a basis of analogies to animal world. This also adequately represents the mission and professional discourse that was mentioned above.

Present: *Animal Planet - (...) everyone fights in order to survive and wants to win a position [M.M.'s underline] of dominant male in a herd.*

Future: *Canal+ - (...) everyone can find something for himself. Everyone should find his own place. First of all there has to be a will for collaboration. Everyone should be glad. [quest.13PL].*

The rank of school, family, and community collaboration in a scale was estimated as a very high. There was no significant difference among groups involved in a study. Therefore we may say that collaboration is a value in the orientations of both American and Polish students.

Why it is not exactly what it should be?

There is an interesting situation, in which - on one hand both groups involved in a study presented high disposition for future collaboration with parents and communities (on a scale: 90% frequency of answers 'very much'). And on the other hand, the self-estimation of students' preparation for school, family, and community collaboration looks much more optimistic in the American group (on a scale: 90% frequency of answers 'very much') than in the Polish (answers harmonically extended from point 2 to 9).

Thinking about the Polish group it is hard to say that such a situation is comfortable. Their feeling of professionalism in school, family, and community partnerships is likely less obvious and more doubtful. No university courses concerned directly the issue of partnerships, only some of them included it in their contents. However, it always depended on academic teacher's decision. Although Polish students are hesitant about their academic preparation they do not feel worse. Their position that is indicated by university diploma and Polish law endows them with a feeling of power and high proficiency instead of good preparation. This might be a kind of compensation due to a lack of adequate preparation. Furthermore, this could partially explain a reason why teachers in Poland prefer limited parents' involvement and escape to the laws if their relationships with parents are not fully satisfactory¹². The students who participated in this study might do so.

American disposition on the area of school, family, and community collaboration seems to be complicated though they are highly optimistic in their estimation of self-preparation and ready to begin collaboration very soon. Their approach to

parents that expects them to be only the best nurturers, and relaxed attitude towards school, family, and community partnerships (e.g., use of professional terms concerning this interdisciplinary issue, acronyms: S/F/C, drawings that illustrated partner's relationships, etc.) predict a claim to expert knowledge and increasing of a discourse. In other words, discursive practice by American students may be based on perception of parents' role (best nurturer) and their beliefs concerning the expert-knowledge about child's education or school, family, and community partnerships that were created through the university studies. They were critically oriented and consisted of several topics that were directly concerned with the partnerships' issue.

Therefore reflection is moving to the importance of academic studies due to their role in a professional discourse that was uncovered in my analyses.

The analyzed orientations match the models of pre-service training by Joanna Rutkowiak¹³.

Scientific model seems to be adequate with a character of Polish training that was discovered in a study. On a basis of the Enlightenment narration this assumes significant meaning of transmission and accommodation of knowledge. Teacher's responsibility about what he or she is doing at school keeps the outer character because scientific truth (academically legitimized) is more important than own experiences or everyday-observations. The hints of science justify teacher's way of work. From that, the 'academic' professionalism strongly emphasized by Polish students (role of teacher ethos and diploma that legitimizes power of science) and continuing defense of teacher's autonomy with extended laws' argumentation (when academic status quo becomes not strong enough in a collision with reality) find the explanation. This predicts the extension of discursive practice, in which the university as a speaker and beneficent of discourse makes a reproduction of privileges and marginalizations.

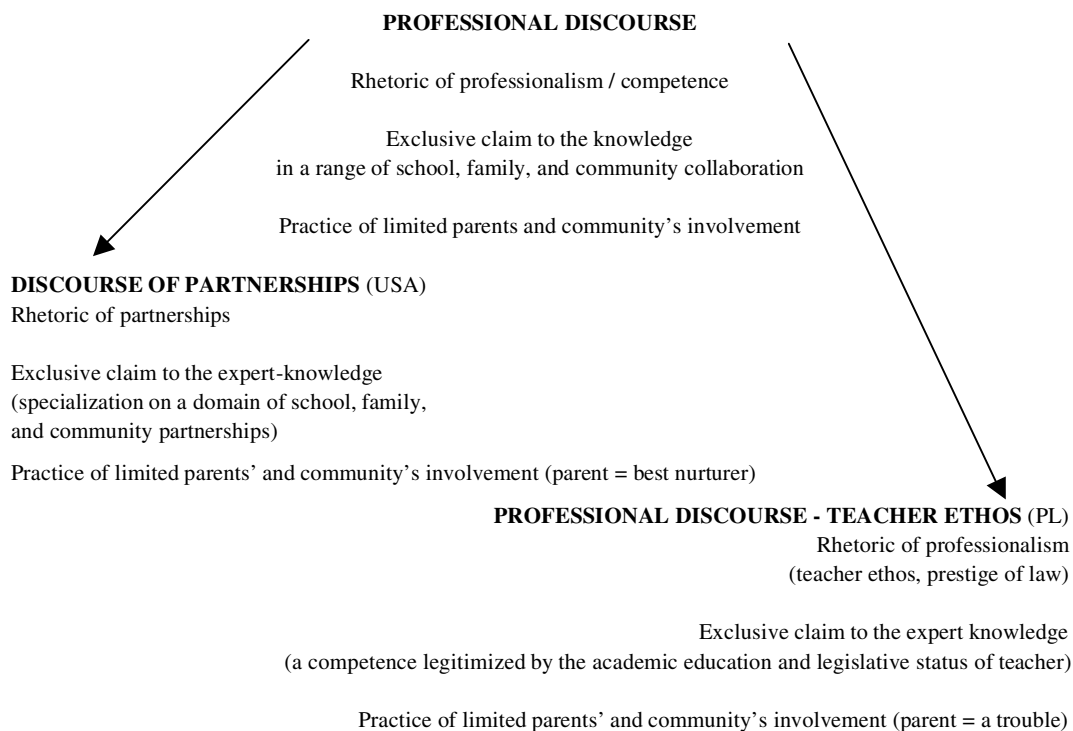
Model of ‘**Practice of thinking**’ seems to be appropriate for the orientations of American students. This includes a presumption about the unity of thinking and action, in which the effort of understanding the world around plays most important role. Teacher organizes educational work on w basis of own reflection created in a process of understanding. Teacher’s responsibility is a natural consequence of such a procedure. That model is rooted in a critical philosophy, which plenty of aspects we may find in contemporary tendencies in American higher education¹⁴. ‘Practice of thinking’ is likely a practice of the students involved in a study. Foremost it is confirmed in their political approach to the issues concerning school, family, and community partnerships. This is spectacularly seen also in the features of an ally that were represented in students’ orientations. However, besides that model American students are obvious about their preparation for prospective work on a

field of school, family, and community partnerships, and thus they feel responsible, independent, and powerful (experts on partnerships). Critically oriented pre-service training trained the experts, who keep narrow view and loose the ability for entire perception of reality. Finally, both the university and the students become the speakers and beneficent of a discourse that reminds a hegemony, in which striving to make unequal relationships common is widely noticed.

The orientations of American and Polish students that were described through the above analyses provoke the conclusions about a need of changes in pre-service training in order to limit or eliminate the procedures of professional discourse.

Following maps grasp that discourse in general and indicate some challenges addressed to particular actors on that scene (Map 1, 2).

Map no. 1 - Map of a context - professional discourse in the orientations of American and Polish students.



Map no.2 - Map of a discursive formations followed from the analysis of the orientations of American and Polish students

	Agent	Discourse	Position	Pre-disposition	Disposition / transposition	Advice
U S A	University	Partnerships - reform, social capital	Freedom, equality, democracy	Challenge of current social reality	Changing social reality	Independence of defining and redefining the social world. Holistic education, focus on human being
	Student	Partnerships - happy unity of school, family, and community	Professionalism on a range of school, family, and community partnerships (expert of partnerships)	Feeling of comfort (high self-estimation)	Claim to expert-knowledge on a basis of successful education in a range of school, family, and community partnerships	Understanding (emphatic approach to human being)
	Parents / Community	Representation	Object	Marginalization	Resistance (passivity, struggle)	Voice (out-going from role of best nurturer, access to every sphere of school life)
P L	University	Partnerships - reform, democratization of social life	Ethos, Mission, Generosity	Mission	Changing social reality	Critical thinking (anticipation and social activism; education based on emancipation and innovations)
	Student	Autonomy of teacher	Professionalism of teacher	Feeling of doubtful professionalism	Claim to expert-knowledge on a basis of ethos of teacher's work and legislative status (legitimized by diploma and laws)	Understanding (knowledge of school, family, and community partnerships, critical competence, emphatic)
	Parents / Community	Representation	Object	Marginalization	Resistance (passivity, struggle)	Voice (out-going from role of a trouble, access to every sphere of school life)

* Structure of a map is inspired by: Szkudlarek, T. (1997): *Democracy in Poland and the Throes of School Reform: Between Modern Dreams and Post-modern Politics*, [In:] *Democratic Discipline, Democratic Lives: Educating Citizens for a Changing World*, Conference Materials, May 12-14, 1997. Loughborough, UK, p.72

Most significant observation is that in both groups subordinate position of parents and communities appeared. Prospective teachers' dispositions to work with them and built partnerships are rooted in their approach to partners from dominant place. It potentially will lead parents and community members to resistance and strategies of defense in the relationships with school and teachers. Next map presents those positions and meaningful advice for the all agents of professional discourse that was uncovered through the analyses of the orientations of prospective teachers.

Final conclusion

These maps are overlapping in several items but mostly they are indicating different basis of discourse that takes place in both countries. This is the professional discourse with twofold explanation.

In the U.S. the proficiency that is grounded in students' thinking may lead to the realm of power in the area of school, family, and community partnerships, especially through the role of teacher as an expert.

Polish professionalism of prospective teachers originates from the *ethos* of teachers' service for the society. This focuses on the feeling of mission

of making improving the world by revision and permanent correction into expected forms. The lack of the expert-knowledge on school, family, and community partnerships (there are no courses on this topic) is compensated for by the emphasis on legislative issues and position of teacher that is guaranteed by law.

It appeared that both groups involved in the study are potential agents of the discursive practice in the field of school, family, and community partnerships.

Due to this conclusion the models of higher education in the United States and in Poland were identified and compared. Polish Enlightenment 'scientific model of teachers' education', and more critical American model that is rooted in 'practice of thinking', they both need the change and should be redesigned into the models of obtaining the interpretative abilities of prospective teachers (e.g. teachers who believe in 'learner-person first' as American researchers advocate for¹⁵).

They should continually learn, define and redefine the world locating themselves in between, not in the position above students, parents, and community partners. This is the only way that real school, family, and community partnerships are built in order to student's success and increasing social capital.

Notes

- 1 See: Putnam, D. (1995): Bowling Alone. *Journal of Democracy*, no.1; Coleman, J.S. (1988): Social capital in the creation of human capital. *Journal of Sociology*, American Edition, no. 94.
- 2 Epstein, J.L., Sanders, M.G. (2000): Connecting Home, School, and Community: New Directions for Social Research [in] *Handbook of the Sociology of Education*. Edited by Maureen T. Hallinan, Kluwer Academic / Plenum Publishers, New York - Boston - Dordrecht - London - Moscow, pp. 287-288.
- 3 See: Mendel, M. (1998): *Rodzice i szkoła: Jak uczestniczyć w edukacji dzieci? [Parents and the School: How to Participate in the Education of Children?]*, Wydawnictwo Adam Marszałek, Toruń.
- 4 Ziolkowski, M. (1990): Orientacje indywidualne a system społeczny [Individual orientations and social system] (In:) *Orientacje społeczne jako element mentalności [Social orientation as an element of mentality]*, J.Reykowski, M.Ziolkowski (Eds.), Wydawnictwo NAKOM, Poznań.
- 5 Mendel, M. (2001): *Edukacja społeczna. Partnerstwo rodziny, szkoły i gminy w perspektywie amerykańskiej [Community Education: Family, School, and Community Partnerships in an American Perspective]*, Wydawnictwo Adam Marszałek, Toruń.
- 6 Research on this project has been sponsored by Polish Committee of Academic Research, grant No. KBN 0396/H01/2000/18.

- 7 The problem of visual culture is interestingly discussed in: Szkudlarek, T. (1999): *Media i edukacja. Szkic z filozofii i pedagogiki dystansu [Media and Education: A Draft on Philosophy and Pedagogy of Distance]*. Wydawnictwo Impuls, Krakow.
- 8 *Metaplan* is a popular method of productive discussion, in which everyone has a chance to participate by use of every way that is individually preferred. In a final part of discussion the poster - written version of a discussion (from its beginning to the ending conclusions) is completed. This method is recently common in a human resources management.
- 9 *Odmiany myślenia o edukacji [Versions of Thinking about the Education]* (1995) J.Rutkowiak [Ed.], Wydawnictwo Impuls, Krakow, pp. 39-40.
- 10 Kurczewski, J. (1998): Rozważania nad strukturą społecznej emancypacji [Reflections on the structure of social emancipation], *Studia Socjologiczne [Sociological Studies]*, no. 2 (149), p.84.
- 11 Foucault, M. (1977): *Discipline and Punish: The Birth of the Prison*. Penguin Press, London.
- 12 See: empirical studies reported in, e.g.: Segiet, W. (1999): *Rodzice i nauczyciele: wzajemne stosunki i reprezentacje [Parents and Teachers: Mutual Relationships and Representations]*, Wydawnictwo Książka i Wiedza, Warszawa - Poznan; Mendel, M. (1998): *Parents and the Schools...* op. cit. (2000): *Partnerstwo rodziny, szkoły i gminy [Family, School, and Community Partnerships]*, Wydawnictwo Adam Marszałek, Torun.
- 13 *Learning from the Outsider: European Perspectives of the Educational Collaboration* (1997) J.Rutkowiak (Ed.), Wydawnictwo Impuls, Krakow, pp. 25-28.
- 14 The analysis of several academic handbooks in a comparison to the analysis of the contents of university courses confirm the statement in the above. See, e.g.: Bennett deMarrais, K., LeCompte, M.D. (1999): *The Way Schools Work. A Sociological Analysis of Education. Third Edition*. Longman, New York-Reading, Massachusetts-Menlo Park, California-Harlow, England-Don Mills, Ontario-Sydney-Mexico City-Madrid-Amsterdam; Wink, J. (1997): *Critical Pedagogy: Notes from the Real World*, Longman, New York-Reading, Massachusetts-Menlo Park, California-Harlow, England-Don Mills, Ontario-Sydney-Mexico City-Madrid-Amsterdam.
- 15 Stuart, C., Thurlow, D. (2000): Making It Their Own: Preservice Teachers' Experiences, Beliefs, and Classroom Practices, *Journal of Teacher Education*, vol. 51, no. 2.