

EUGENE MATUSOV ■ JOSEPH BROBST



RADICAL EXPERIMENT IN
DIALOGIC PEDAGOGY
IN HIGHER EDUCATION
AND ITS CENTAURIC FAILURE
CHRONOTOPIC ANALYSIS

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INTRODUCTION

The doctoral ...course took on a life of its own, like Frankenstein, achieving effects beyond the original intention and desires of its creators and its students.

Lesko, Simmons, Quarshie, and Newton, 2008, p. 1542

The main purpose of this book is to make sense of the events and its meaning regarding my radical experiment in dialogic pedagogy which occurred in the spring of 2008. This pedagogical experiment happened during a graduate research seminar on dialogic pedagogy in which I was the teacher. I am Eugene Matusov, the first author, and will be signified as “Edward” in this book to separate from my current authorial voice. I will intentionally mix pronouns “my” and “his” here, to keep our affinity and avoid objectification of my past. Basically, Edward wanted to make his course design to fit the course content (i.e., dialogic pedagogy). In the middle of the course, Edward realized through growing tensions in the class that there was a gap between what had been discussed in our seminar and how the class was organized. Edward wanted to practice “what he preaches” – namely “dialogic pedagogy” – so he made some dramatic changes aiming at dropping “oppressive” conditions of the class (Shor, 1996). Edward was concerned that the notable pedagogical successes in his class were tacitly based on “pedagogical violence” (Matusov, 2009) – the system of surveillance on the students’ performance in the class and rewards-punishments articulated through the instructor’s approval-disapproval and ultimately through the final grade marks – to make the students unconditionally cooperate with Edwards’ pedagogical demands and assignments. He thought that these oppressive conditions were distracting his graduate students from the ownership for an authentic focus on their own learning by making them focus strictly on their survival and pleasing the instructor. I want to share my innovative pedagogical experiences and my reflection not so much because some other educators may try to repeat exactly what I did, but because I think my reflection may afford an important critical conversation about pedagogical innovations and pedagogy in general. It may afford asking deep and tough questions and engaging in important inquiries about the nature of education and the issue of how to promote students’ agency in education.

I qualify this experience holistically as my pedagogical failure, although its pedagogical results were ambivalent, not black and white, in my view. My focus here is not only on what caused the pedagogical failure but also on what constitutes success and failure in dialogic pedagogy and what constitutes “dialogic pedagogy” in practice (Adler and Paideia Group, 1984; Bakhtin, 1999, 2004; Burbules, 1993; Freire, 1986; Matusov, 2009; Mercer and Littleton, 2007; Nystrand, 1997; Paley, 1986, 1992; Plato and Bluck, 1961; Renshaw, 2004;

Sidorkin, 1999; Wegerif, 2007; Wells, 1999). By “pedagogical failure,” I mean more than just a failure of achieving the desired or planned outcomes set by the teacher in advance, but also emotional and relational harms this pedagogical failure affected my students and me personally, despite my best, good, kind, and humanistic *larger* intentions for pedagogical innovation (i.e., intentions beyond, if not actually above, specific pedagogical actions and their designs). This mixture or hybrid of something very-very good and something very-very bad is, in my view, the birthmark of the phenomenon I tried to describe here. Lesko and her colleagues (2008) described their pedagogical failure as “pedagogy of monsters” and I think this is right on the mark – this type of innovative pedagogy is monstrous indeed. But I want to add a nuance in their term by claiming it as “Centauric pedagogy” – “Centaur” was a fabled monster being half-man and half-beast in the Greek mythology. In my observation and pedagogical experience, more often than not, an innovative educator is a pedagogical Centaur – being half humanistic innovator and the other half crypto-oppressive conventionalist. Sometimes this innovative educator is unable to see a clear boundary of his or perhaps her own humanistic innovation and oppressive conventionality (Bruno Bettelheim is probably a very good example of such an innovative educator, see Sutton, 1996). Arguably, this fuzzy mixture can be even worse and more damaging than an outright pedagogical meritocracy or even a direct pedagogical oppression because the latter can provide certainty for the students and arm them with weapons for their resistance minimizing and counter-acting the teacher’s pedagogical, emotional, and social damage. In a case of a Centauric pedagogy, this creates a “schizophrenic double bind” (Bateson, 1987) of contradicting and opposing messages, where the participating students might be confused and trusting (at least initially); and, thus, the damage can penetrate much deeper¹. And yet, I will argue that Centauric pedagogical failure is unavoidable and potentially even helpful – as it can illuminate for the educators the real source of oppression, usually rooted in the teachers’ shadowy and unreflected, but attractive, pedagogical desires, and pave a way for alternative humanistic, democratic, and dialogic practices.

Although my pedagogical Centauric failure generated a chain of personal conflicts and tensions, as reflected in my account here; I do not think that the phenomenon that I had faced was rooted in my personal relations with any particular graduate student of mine (or among them). But, rather in a systemic breakdown of the pedagogical design which disturbed the social relationships, for which I, as a teacher, take responsibility. Although I agree with Bakhtin (1993), who coined the famous claim “there is no alibi in being,” that people are not determined by social structures, pedagogical designs, activity systems and are ultimately responsible for their deeds in emergent dramatic events they collectively create, face, and participate; I think that social structures, pedagogical designs, and activity systems make certain social relations and events that emerge easier, while certain other social relations and events cause it to be more difficult. And, in some cases, social structures, pedagogical designs, and activity systems can be more rigidly closed; and in quite often for other cases, they can be more open to a rich diversity of possible social relations and events. I believe and show with my analysis that Edward’s Centauric pedagogical failure was in some way a case of the former pedagogical design problem, making a rich diversity of social relations more

¹ In my judgment, the controversial French movie “The Class” (Cantet, et al., 2009) is a dramatization of a Centauric pedagogy. Also, read about another Centauric pedagogical experiment “The Third Wave” made in Palo Alto, CA, in 1967 by a social study high school teacher Ron Jones (1972).

difficult, although not impossible. In other words, I concluded the participants, including Edwards', were mostly trapped into flaws of the pedagogical design that Edward was hugely responsible for. Thus, I do not provide a detailed and systematic account of diverse personal dramas which occurred in the class. Rather I found that consideration of "educational chronotopes" – the concept borrowed from Bakhtin's (1991) literary analysis of novels and developed recently by several educationalists including me (Bloome and Katz, 1997; Jensen, 2009; Matusov, 2009) -- has been useful in my analysis (I will elaborate on it later in the book).

My other goal here is to develop a new genre of research reporting and research mastery in the place of what is traditionally called "methodology" – i.e., a method being independent and detached of the inquiries, emerging tensions, and its material (see more discussion of this later). Rather I tried to find a particular way of synthesis and analysis of my data through a reflective discussion of the researcher's and educator's own pedagogical failures, conflicts of "good" desires, and occasional successes. At the end of the book, I reconsider the issue and call the academic community to move away from the notion of research methodology and scientific method to research mastery and practical wisdom associated with it.

Although it is not for the first time, educationalists have brought to the public light a description and analysis of their own pedagogical failures (for excellent examples in higher education see Ellsworth, 1992; Lesko, et al., 2008), this genre and methodology is relatively new, thin, and not well developed, reflected, or articulated. I see several potential pitfalls in this endeavor, some of which are related and some are not.

First is colonization of the analytic and descriptive discourse by a Great Narrative, usually by a Great Narrative of redemption, moving the protagonist from initial naive and arrogant failures to wise but painful realizations and successes (cf. McAdams, 2006). In my view, it is important for the success of my inquiry that my narrative actively emerges from and is firmly grounded in my analysis and story rather than pre-exists it (cf. Glaser and Strauss, 1967, I have been inspired by grounded theory, but I did not follow its methodology here, as I reject the notion of methodology *per se*).

Second is a danger to develop a patronizing and teleological relation between *I-now* (Eugene Matusov, the writer and research), as an almighty and all-intelligent (e.g., genius, profound, reflective, responsible, kind, sensitive, gentle, wise, good, creative) actor and author, and *me-then* (Edward, the teacher), as an all-transparent, all-finalized, and all-limited (e.g., stupid, naive, mean, misled, ignorant, arrogant, irresponsible, ill-intendant, narcissistic, blind, shallow, dull) object of I-now's analysis. Based on the seminal, pathbreaking work by Bakhtin on Dostoevsky's literature (Bakhtin, 1999), I think it is important to develop an authorial dialogic relation between two constructed *imaginary* hero-characters and two hero-authors: I-me-now and I-me-then who can address each other, disturbing the chronology of the unfolding autobiographical time of the educationalist². This dialogue is imaginary and not real because I-then could not physically engage in a dialogue with I-now. However, certain things can be revealed only through an imaginary story or dialogue – imaginary stories and imaginary dialogues³ should become an important and legitimate part of the research mastery

² By this term "educationalist," I mean the role duality of me-actor as a practicing educational researcher and as a practicing educator with more than 20 years of teaching and research experience.

³ Cf. a long, rich, and productive history of use of imaginary experiments in physics.

of social sciences, as connecting dots that other data provides (Glaser and Strauss, 1967; Oatley, 1999; Pallas, 2001; Wolf, 1992).

Third, the described dramatic events, I will describe, and these troublesome experiences have had many unfinalized faces – i.e., past, current, and future personal accounts of the experienced and observed events, – some of which are fuzzy and uncertain while some of them are contradictory, continually changing with time. There is a tendency (or a temptation) among educationalists, authoring analysis of the dramatic events, to search for an intellectual consensus and/or a therapeutic reconciliation among the participants, at times painful experience, and/or to provide only one consistent authoritative account of “what really happened” (i.e., emphasizing focus on memory-truth – the final word by the educationalist on the events). I do not see agreement, therapeutic reconciliation, consistency, memory, agreement, and/or social peace as a proxy for truth. I agree with a writer Aldous Huxley who wrote, “Experience is not what happens to a man, it is what a man does with what happens to him” (Huxley, 1932, p. 5) and we are continuing “doing” our experiences of these past events now and in our future. Thus, I plan to keep and describe, but also address, disagreements, pains, and contradictions among the participants of my pedagogical experiment as much as I can without further harming the participants (also, within context, as much as I can). Fortunately for my endeavor here, these described events left a rich paper trail of intense class web discussions, occasional emails, students’ weekly and final projects in which some students chose to discuss the events, and our reflective web discussions had lasted among some of the participants a year after the course was over. However, this rich ethnographic data, although helpful, does not relieve me from the necessity to do a creative, particular, and careful reconstruction of the events for me, for other participants, and for readers. I showed drafts of this book to all of the immediate participants but I know that at the end of the day, it will be my book, with my signature and responsibility for my words regarding the other participants, to a community of educational researchers and educators, and to my readers (Bakhtin, 1993). My authorial words will be the last words in this text but not the final words in the discourse on the described phenomena. I hope that my book will be embedded in an “internally persuasive discourse,” in which ideas are tested and remain forever testable, (Bakhtin, 1991; Matusov, 2007a, 2009; Matusov and von Duyke, 2010; Morson, 2004) and that, as time unfolds, verification of my analysis here will continue through its testing with a larger audience and other pedagogical experiences and experiments.

Fourth, any text is a social action with its foreseen and unforeseen, desired and harmful social consequences for the involved people (and even beyond). There is a legitimate tension between the educationalist’s search for truth and his or her social responsibility not to do harm. I feel that I am personally and institutionally protected by academic freedom, tenure, and by the fact of being on the top of my academic career as a Full Professor, although this never has full insurance from not being punished in a changing institutional environment. Also, this does not prevent my personal temptations and worries that can distort my analysis. As to the other participants of the events, the graduate students who took this seminar, I have decided to grant them the right of veto on any part of the text that they will find dangerous or risky for their career. Although their identity may be traceable, I tried to keep their identity covered as much as I can here (unless they asked me otherwise). As it is now, after I showed previous drafts, one of the participants asked me to erase any mention about this participant (including his or her reasons for doing that). Although I wanted to use previous drafts exactly to clear any errors with the participants, this particular participant was probably too upset

with the draft to work on it. I respect this participant's wish by making the text about this participant invisible; so, a reader can judge how much overall text is affected. Although this solution may feel to a reader as a frustrating teaser that mystifies rather than reveals, I do not have a better solution of how to reveal the omissions without violating the desire of the participant and my respect of this desire (Atweh, Kemmis, and Weeks, 1998; Brown and Jones, 2001; Luttrell, 2010).

Fifth, as Bakhtin(1990) described, some writers treat their characters as puppets for their own ideas or plot. To avoid that, I tried to treat all the depicted participants as self-cognizant, possessing a conscious with "equal rights" to me (cf. Bakhtin, 1999). This means that I attempted not to write anything that they do not already know about themselves. Drafts of the text were made available asking for their feedback. I expected that they might disagree with me and these disagreements might or might not reflect some important phenomena; in some cases, be a problem with the quality of my presentation and my analysis in cases of disagreement (or even agreement) – i.e., "good" and "bad" disagreements and agreements. I expect that our changing memory of the events were different and they will have a right to comment on that.

In this endeavor of mine, I try to deeply understand "what really happened," the boundary between "data" and "analysis," i.e., depiction/inscription of "what really happened" (data) and reflective, interpretative, meaning-making (analysis), is fuzzy because the participants' entries in the class and afterward are filled, in their own turns, with reflective, interpretive, and critical comments. I do not want to pretend that NOW I know "what really happened" or even that this is fully knowledgeable⁴. For that reason, I intentionally experiment with my narrative to make it amorphous, fuzzy, jumpy, sharp, broken, and inconclusive. I try to avoid developing "a clearer bird-eye view" of the finalized events and the participants' interaction. This probably makes my text a bit difficult to read. (Of course, I do not want to make my experimentation as an excuse for my narrative faults!) On the kind advice of one of my colleagues, who had read one of the previous drafts, I started with a rough chronology of the events in order for the reader not to miss my analysis in his or her desire to track when the described events happened chronologically – the rest of the book is my way of making sense of what happened with me and the other participants. These difficulties with the narrative also raise an important issue of: to what extent the complex events and human experiences can be satisfactory narrated in principle for the purpose of their deep understanding? Do we, especially people with strong literate cultural traditions, overrate narratives as the necessary mean for a medium and tool (if not, to view narrative as the ONLY way to make sense, see, Bruner, 1990)? Or could Confucius be right when saying, "writing does not exhaust speaking; speaking does not exhaust meaning?" In any way, I decided that experimentation with my narrative is warranted. A reader should judge if it is successful or not and define the criteria and definition for such success.

Another aspect of this important possible pitfall of puppeteering the participants in my narrative is that I had to select quotes and left much of my reflective material out. There is a

⁴ In this, I think I came closer to physicist Nils Bohr in his famous Copenhagen interpretation of quantum physics who argued that, "It is wrong to think that the task of physics is to find out how nature is,' Bohr would argue later. 'Physics concerns what we can say about nature.' Nothing more. He believed that science had but two goals, 'to extend the range of our experience and to reduce it to order'" (Kumar, 2008, p. 262). Bohr's position was contrasted with Einstein's search for realism in physics, "What we call science has the sole purpose of determining what *is*." In this book and beyond, I reject Einstein's strive for realism and side myself with Bohr to make sense of what happens with us and to extend the range our experiences.

real danger of “cherry picking” only the quotes that support my pre-existing dear ideas or to avoid, if not silence, unpleasant or even disturbing events (Hollway and Jefferson, 2000). Or, alternatively, to engage in sensationalism and in irresponsible exhibitionism of self-flaws and/or others’ flaws, or to provide the Grand Narrative (e.g., of the Happy End narrative), and so on. Unfortunately, I could not present all my data in the appendix to allow readers to make their own mind and check my judgment for the selection of my quotes because: 1) my written data involves many hundreds of pages, 2) the texts are often incomprehensible for an outsiders and embedded in many events occurring within the class, 3) my data is not limited to the written accounts that I have, and 4) publication of “the total data” can be harmful for the participants. My data consists of the 2008 spring class Webtalk contributions, weekly mini-projects, email exchanges with me during the semester, 2009 reflection web entries, email and Skype exchanges involving reflections of the participants on the class after the events, and my recollections of the events. On the other hand, any understanding is selective and value-laden. In my view, there is not an easy shortcut for: 1) a researcher’s continuous back and forth between making honest and legitimate judgments for the data synthesis and keeping, at the same time, his or her eye on pitfalls, concerns, fallacies, diverse responsibilities, and conflict of interests (it is a professional oath of the researchers) and 2) readers’ trust of the researchers’ intentions and decisions, which gives them the presumption of innocence unless the readers find strong evidence in the report challenging this presumption. My goal is not to develop a definitive, final word on the events and their meaning – to do so-called “objective analysis” that I do not believe is possible in social sciences (Bakhtin, 1986), – but rather to develop my subjective particular, but responsible and honest, account.

Sixth, the authorship of this book that involves these described events and collective meaning make them my responsibility as the unified word of my discourse and for its limitations by putting my signature on it (Bakhtin, 1993). I tried to credit the other participants, as much as I can, to recognize their contributions (within the limitations of protecting their anonymity).

Despite my strong authorship, this book is unsymmetrical collaboration between me, Eugene Matusov (the first author), and Joe Brobst (the second author). Joe was a student in this class and a participant in the described events who like many other participants provided very thoughtful reflections on the events. I added his account of his experiences in the class that he wrote as his final paper in the Appendix. Also, we dialogued about previous drafts of the book and I included the dialogues in the book. To distance ourselves from Joe-then and Eugene-then, we decided also to use pseudonyms John and Edward, respectively; as similarly for the rest of the participants, but for different purposes.

We want to thank ALL participants of the seminar for their deep reflection, feedback, critique, patience, trust, and belief in this project. We also want to thank my colleague outside of my university, who modestly wished to remain anonymous, for encouraging me to develop the book (a year after the described events), for suggesting to start a reflection web for my participants a year after the class, for active participation on this reflective web and asking great questions provoking deep critical reflections in all the participants, and for providing very helpful and thoughtful feedback on previous drafts of the book. Four scholars reviewed our book. We are thankful to Dr. Beth Ferholt, Assistant Professor of Education, City University of New York, USA, for providing her very critical but sympathetic feedback on the book to push us hard to justify our ideas and approaches. Our debts are to Dr. Yifat Ben-

David Kolikant, Associate Professor of Education, The Hebrew University of Jerusalem, Israel; Dr. Panos Kanellopoulos, Assistant Professor of Education, University of Thessaly, Greece; and Dr. Ana Marjanovic-Shane, Assistant Professor of Education, Chestnut Hill College, USA, who raised so many excellent questions for us and provided very helpful suggestions and comments.

I plan to approach my descriptive analysis of my radical experiment in dialogic pedagogy and its failure chronologically. First, I will provide the necessary background and organization of my graduate seminar prior to my radical experimentation. Secondly, then I discuss my concern and events that led me to the radical experimentation and its initial goals and design. Thirdly, I describe the unfolding drama of the radical experiment. Fourth, I will develop analysis of what happened and try to pass judgment on it. Fifth, I will focus on consequences and implications of my pedagogical experiences and reflection. Sixth, I develop diverse hypotheses for making sense as to the causes of these events. In the conclusion, I consider and discuss (anti)methodological issues for research regarding social sciences.

We, both authors, think that this book can be of interest to all innovative educators around the globe, innovative educational researchers, especially in a sociocultural orientation, and innovative educationalists especially in the area of higher education. We also think that these academics in diverse fields of social science and humanities may find this book interesting and useful to them.

**THE RELEVANT BACKGROUND
AND THE ORGANIZATION OF THE 2008-SPRING
GRADUATE RESEARCH SEMINAR
ON DIALOGIC PEDAGOGY**

Relevant history, background, perspectives, and context do not actually have a clear-cut beginning or a clear-cut end; neither will it have a well-defined shape. For these reasons, that is why it is so difficult to create a satisfactory narrative. Even more perplexing, is that future events and our future reflection can change our views on what is relevant (to what and by whom?!); this makes it difficult to determine a neutral perspective when discussing past events. This is what I call “reverse causality” (Matusov, 1998). Nevertheless, the readers (including myself) need an introduction to the events that I discuss here. In my construction of this introduction, I have been guided by the entire story and have kept this in mind while developing this text.

Chapter 1

MY PEDAGOGICAL DREAMS FOR THE SEMINAR TO BE: HISTORY AND PEDAGOGICAL ORGANIZATION OF THE INNOVATIVE RESEARCH SEMINAR

The special research seminar on dialogic pedagogy was supposed to be offered in the Fall of 2007 when I finished writing an entire draft of my book “Journey into Dialogic Pedagogy” (Matusov, 2009). Several of my professor colleagues and graduate students encouraged me to offer a doctoral seminar based on this book, parts of which I presented at different conferences and local research groups’ meetings. I was also interested in testing the near final draft of the book by teaching and discussing it with graduate students that were curious in innovative education and dialogic pedagogy.

I do not want to sound superstitious, but looking back, from the beginning the seminar was ill-fated. Despite the fact that early in the spring of 2007, one of my graduate students had noticed a registrar error of scheduling this seminar on the same day and time that my other class was scheduled and I had alerted the administration. The administration did not fix the problem until late August 2007, just before the class had to start. As a result of the late change in schedule, many graduate students who initially wanted to take the class could not do that and I had to move the class to the next full semester, which was 2008 spring semester. I, Edward, was angry at the administration for this mishap and now, retrospectively, I wonder whether this anger might have unwillingly spilled onto the class.

Edward modeled the pedagogical design of the 2008 spring research seminar EDUC879⁵ (we met once a week for 3 hours) on dialogic pedagogy after my well-established research seminar EDUC812 on contexts for learning (and some other graduate seminars). The pedagogy of the latter was based on “dialogic provocations” (Matusov, 2009, 2012, submitted-a; Matusov, von Duyke, and Han, 2012, submitted) that usually provoked the students to develop, discuss, and test their own positions on diverse issues of the course. The aim of the dialogic provocations was to develop students’ professional agency and voice in the subject matter. Edward was using the following pedagogical format for 5 doctoral courses, taught in successive years at the same university, prior to my new seminar and I considered it rather successful:

⁵ Here and further, the numbers of the courses have been changed to provide anonymity to the participants.

- 1) assignment of weekly academic readings that promote opposing scholarly positions and empirical evidence on a controversial issue in education,
- 2) asking students to pose 3 questions about the assigned weekly readings on the blackboard before the class starts for our class discussions,
- 3) my class presentation of the new topic through my “quick and dirty mini-research projects” involving the students as my “research participants,”
- 4) discussion format of the class that involved students’ volunteering and my calling out students with their recognized right “to remain silent” by saying “pass” without any explanation (with their right to pass when called upon in class, see Shor, 1987),
- 5) weekly web postings on the class web (minimum 2 postings per week, the topic was defined by the students, see Matusov, Hayes, and Pluta, 2005, for full description),
- 6) weekly mini-projects that involved (on different weeks):
 - a. peer-review of one of the assigned weekly articles;
 - b. their own mini-research proposals guided by my template (3 during the 15-week semester);
 - c. doing their mini-research projects;
 - d. reports on their mini-research guided by my template;
 - e. writing one grant proposal on the topic of the student’s interest broadly related to the class theme;
- 7) providing peer feedback on their peer’s mini-projects on a weekly basis (I also provided my feedback to all of their weekly mini-projects);
- 8) during the semester, the students had to choose an academic book of their interest and relevant to the course (I had a list of suggested books organized by the course topics but students could offer their own), read and make a presentation of this book;
- 9) one final project based on revisions of one or several of their weekly mini-projects or on a new research;
- 10) the final project going through at least one iteration of my feedback (but it can have as many more as a student wishes) (see, Matusov, 2009, ch. 9, for more description and discussion of this educational practice);
- 11) the students’ violations of the class requirements (e.g., missing a class meeting, late weekly mini-project or web posting) regulated by the exchange favors policy – all excuses are unconditionally accepted in exchange for compensation and help with teaching the class (such as extra reviews on the missed class meetings posted on the class web, reviews of the late weekly mini-projects);
- 12) the 3-hour weekly class meeting involving discussions of the weekly assigned readings (we “wrapped” with their 3 questions about the readings on the blackboards around the classroom), weekly mini-projects, students’ presentation of books they read, methodology issues of their research projects, and my mini-presentations of new topics.

In past, such courses had been very intensive but the graduate students liked them a lot and often considered it one of their most favorite courses (based on their comments to me and their anonymous feedback on the course). Edward had been pleased that for some of the students who took this research seminar, their mini-research projects provided the spark of

ideas for their doctoral dissertation research. The class web had the Progress Report that provided surveillance on all assigned work the students must do and reported its results on the class web on a daily basis so each student could see how he or she was doing in the class, credits, and what compensations he or she had to do, if any (see number 11 in the outlined list). Nothing, except the final project, was graded (see, Matusov, 2012, submitted-a, for a detailed discussion and justification of this pedagogical design in the dialogic pedagogy framework).

For my 2008 spring research seminar on dialogic pedagogy, Edward made several changes of the described pedagogical design. The main difference was probably that the students did not choose their topic for mini-research projects here, whereas before they did. Instead of weekly readings with opposing perspectives, Edward assigned chapters of my new book and some other readings that I discussed in my book “Journey into Dialogic Pedagogy” (item#1). Also, I made all weekly mini-projects (item#6) mini-research projects based on my book’s research projects. Almost all of the chapters of my book (Matusov, 2009) involved empirical research that Edward made parallel to the mini-project assignments. For theoretical chapters, Edward developed additional research assignments (e.g., analysis of dialogicity of a text from a school history textbook; developing imaginary dialogues among educational scholars influential for dialogic pedagogy and opposition to it). The reasons for the latter change was that Edward wanted the seminar to be more research-oriented rather than just being “a book club” – like writing reviews or thought papers on assigned weekly reading, – common to many graduate seminars⁶. Also Edward felt that in my previous research seminars, when students had chosen their own research topics for their mini-projects, their projects were sometimes shallow, in Edward’s judgment.⁷ Edward decided to try more of “an apprenticeship model” of research learning rather than “a discovery model” of teaching/learning. Edward’s idea was that the mini-research projects that Edward designed would spark deep research ideas in my grad students, the seminar participants, in the second part of the class that would lead to high quality final projects. Looking back, I consider this decision as a probable pedagogical mistake stifling the students’ agency for defining their own inquiries.

⁶ I am not against “a book club” model of a seminar per se, but I think that doctoral graduate students should also experience seminars, which involve research projects.

⁷ I think that this tension between the “quality” of the students’ work as judged by the teacher and the students’ own professional authorship was hugely responsible for my radical pedagogical experiment and its Centauric failure (see later discussion).

Chapter 2

SEMINAR PARTICIPANTS

Despite being rather small, my seminar was very diverse and even contradictory on many occasions. And I welcomed and encouraged this diversity and contradiction in a way similar to one described by the art teacher, Thomas Bayrle,

You have this atmosphere in the class where all contradictions are allowed. Not out of some misplaced liberalism, but out of necessity. When they [i.e., students – EM] develop they'll produce some very strange plants. Teaching is a hard job. It's a bit like being in a hospital; you get different cases and some very big contradictions and you have to get along with them. I took people who were complete opposites or who maybe had a very old ability like drawing for example (Reardon and Mollin, 2009, p. 59)⁸.

There were 8 seminar participants including myself of diverse ages (from 20s to 50s) with me (Edward) being in my late 40s: 5 males and 3 females. All but one of the participants was Caucasian. [REDACTED] I am an immigrant from the former USSR. The rest were US born. One graduate student, Mike, was at the Master's level while the rest were doctoral students at different phases in the program (from the second year to All-But-Dissertation, ABD). One doctoral student, Tomas, was in the class because the class was required for him due his specialization program requirements. I doubt that he would chose the class if it were not required (but I may be wrong). One senior doctoral student, my advisee, Clark (ABD), chose to attend the class without signing in (I allowed that) because the class was very relevant to his ongoing dissertation research. In addition, my other 3 advisees signed up for the course. I am very certain that one of them, Elizabeth, enrolled in the class because she was very interested in the topic. I am less sure about the other two, Jane and [REDACTED], because they might have felt obligated to take the course offered by their advisor, Edward, (in addition to their other possible considerations such as intellectual curiosity about dialogic pedagogy and my book, positive past experience in my other research seminar, and so on). Looking back, I am not sure whether they would

⁸ I found this book of interviews with famous art teachers extremely useful and inspirational for my current investigation (and beyond!) probably because: 1) art teachers face with similar dilemma of educating practitioners, i.e., artists, 2) artists' work, like social scientists' work, is authorial rather than technological and impersonal, 3) the interviewed art teachers are practicing artists (I am a practicing social scientist), 4) it is easier for art teachers and practicing artists to see teaching as performance art, and 5) I consider teaching as a type of improvisational performance art. For these reasons, I will cite these interviews in the further text intensively as I see them extremely relevant.

have had taken this seminar were I not their advisor at that time (since then they have moved away from my advisement – this I will discuss later). A year after the events, one of them, Jane, supported my suspicion that she took the class to please me, as she stated below, but not only because of that but also because of her curiosity about the concept of dialogic pedagogy that I had been developing at time, as she wrote on the 2009 reflective web discuss the class experience a year after the events,

Did you not notice that most of us in your class were your advisees at the time? Did you ever think about this in relation to why we may have taken this unrequired class? Perhaps, in a way, it was required by most⁹ of us, in order to be ‘good’ graduate students (aka Please Edward)... Actually, if you remember when you asked us on the first day [of the class] or so why we took the course my response was, ‘So I can begin to understand what the hell you're talking about all the time,’ or something to that effect. So for that reason I did want to take it because I did want to learn and be able to speak with you (or at least follow your conversations) but I also kinda felt like how could I not take it? Edward's teaching it about his ‘thing?’ It'd be kinda mean if we didn't sign up for his course. I dunno, just some food for thought...

The other two students John and Mike (doctoral and Master's), not my advisees, chose the class because of their curiosity and interest in the topic, as they reported in the class and I do not have reasons to suspect other motives.

⁹ I am not sure that Jane can legitimately talk on behalf of all four or even “most” of my advisees at that time for those who took the class. In my judgment that also can be wrong, this description might apply to one more of them but not to the rest. Before and since then, that there have been some of my advisees chose not to take my seminar but it is interesting to investigate in the future how much consideration, as described by Jane, has crossed their mind. Having the minimum number of six graduate students for a seminar so a class can “make” (i.e., not to be canceled by the administration) is a real institutional issue at my school – see my story about this seminar not making in fall 2007 because of the lack of the magic number six of enrolled grad students.

Chapter 3

MY PEDAGOGICAL DREAMS FOR THE SEMINAR TO BE: EDUCATIONAL COLLEAGUESHIP OF “CONSCIOUSNESSES WITH EQUAL RIGHTS”

Edward's pedagogical dream had been to develop a research and learning collective in which emergent scholars (i.e., the graduate students participating in the research seminar) and a more experienced scholar (i.e., Edward) actively engaged in developing the concept of dialogic pedagogy both in our practice of running the seminar, involving research projects, and in our collective and discursive conceptualizations. I had wanted all of us to assume roles of active learners,

Learner ... is not one who simply learns, but one who learns actively and intentionally. Simply by learning, people do not constitute an ontological community of learners because learning is an aspect and a byproduct of any human activity (Lave, 1992, April). Active intentional learners are characterized by two related and necessary aspects: 1) being puzzled and perplexed by something (Plato, 1997), having 'a point of wonder' (Berlyand, 1996, 2009a; Kurganov, 1989), raising an authentic question that seeks for information, and recognizing his or her own ignorance (see the concept of 'learned ignorance' in Nicholas, 1954); and 2) the person's desire to address him or herself, other people, and the inquiry itself (rather than to suppress it or just leave it unaddressed). The best evidence of a person becoming a learner is the person asking a genuine, information-seeking, question (Matusov, von Duyke, et al., 2012, submitted; see also, Phillips, 2002).

Edward wanted his students to assume ownership for their own learning, research, and reading through their self-generated professional authorship. Edward had wanted them to start developing their own inquiries, projects, reading searches and lists, and self-assignments as academic scholars do. Edward had wanted all of us to treat each other as, using Bakhtin's term, "consciousnesses with equal rights" (Bakhtin, 1999), taking each other seriously without being teacherly and expertly patronizing. All this Edward saw as possible, as with several of my graduate students (and faculty in past) we had a research group that had that ethos.

My colleague Ana Marjanovic-Shane (personal communication, October 18, 2011) raised an issue here on whether Edward's desires constitute relational endpoints preset by the teacher (him), similar to Foucault's concern with authority making subordinates their subjects (cf. "educated subject," making students want what the teacher wants them want, Fendler,

1998) or not. I think her critical point is right on the target as some of Edward's desires did not seem to allow for the participants to opt out from the "ownership for their own learning" and from "developing their own inquiries" so badly desired by Edward. In my view now, Edward did not seem to respect the students' possible non-participation in and non-collaboration with his dreams and desires. I can imagine Edward responding to this criticism by saying that all students but Tomas came to him to learn and, thus, committed themselves to a certain obligation to participate and cooperate (see Greenberg, 1992b; Neill, 1960, for a similar argument in the case where students volunteer for their classes). However, currently I disagree that the students' participation and cooperation with the teacher's demands especially in case of volunteer enrollment in a class has to be unconditional and unconsented, because the teacher's disrespect for students' non-participation and non-cooperation makes the pedagogical practice non-self-corrective and, thus, open a door for pedagogical violence¹⁰ – relational, symbolic, emotional, institutional or even physical (see Matusov, 2012, in preparation; Matusov, von Duyke, et al., 2012, submitted). On the other hand, Edward's strong desire for "consciousnesses with equal rights" remains legitimate for me because it is based on the high level of respect for another. In summary, as Marjanovic-Shane suggests, more critical investigation of a teacher's legitimate pedagogical desires is needed.

The insistence on equal rights of consciousnesses does not mean the sameness in lengths of experience or knowledge or the sameness in roles and responsibilities. The equal rights of consciousnesses means that the participants are expected to be surprised by each other, cultivating what I called "interaddressivity," and avoiding any paternalistic attitude, according to which other consciousness is transparent to them and limited to the truths that they already know in advance or errors (Bakhtin, 1999; Matusov, 2011c). As an art teacher John Armleder put it, "I never consider myself as knowing more than students do. I just know it differently, because I have a practice and have shown as an artist. And most of them have not as yet" (Reardon and Mollin, 2009, p. 27). My understanding of Armleder's thought-provoking statement, with which I agree, is that people never know "more" than other people but rather they always know differently even when they can have more experience with something than others. Knowing "more" requires a third consciousness that can see transparently the other two consciousnesses – the one who knows "more" and the other who knows "less" – from a "bird-eye vista" that, frankly, does not exist.

Let's consider an example. Before the beginning of the seminar I was rather familiar (in my own way) with Bakhtin's writings while the majority of the grad students, the participants of the seminar, heard very little about Bakhtin but they trusted in me that I did. Did it mean that I knew "more" about Bakhtin than my students did? In my view, no, it did not. For them, hearing about him but not reading it themselves was acceptable. Bakhtin was probably an idiosyncratic, unique, and impressionistic abstraction-feeling based on their trust in other influential for them people who "knew Bakhtin" and spoke highly about him in the field of education provoking interest in my students AND on their own network of their personal experiences and ideas, which words about Bakhtin were actively caught and transformed as flying butterflies in a spider web. However, until my students developed their own relationship with Bakhtin (mediated by me), Bakhtin had remained an idiosyncratic, unique, and impressionistic abstraction-feeling, a token, somewhat empty but mysterious word for

¹⁰ See Moore's (2009) etymological study on the violent origin of many common pedagogical terms connecting teaching with beating and whipping.

them. From the moment they engaged in knowing Bakhtin, my students enter a position where it is pointless to talk about ‘more or less’ knowledge /only at that point one is able to talk about the non-existence of a “bird-eye vista,” as such, this vista does not exist (Kanellopoulos, personal communication, August 29, 2011). Rather, we could only address each other with our own personal and unique perception, knowledge, ideas about Bakhtin embedded in our idiosyncratic and constantly changing webs of our experiences and meanings. Thus, I argue after Armleder (although I do not know for sure if his argument is similar to mine or not), it is impossible to know “more” or “less” Bakhtin, but only differently.

However, unlike John Armleder who also wrote, “I don’t believe at all in any kind of power relationship in any situation, and certainly in art...,” I believe that some kind of power relationship based on the authority of internally persuasive discourse *legitimately* mediates the teacher-student relationship (Matusov, 2007a; Morson, 2004). This power is based on the epistemological and pedagogical trust in the teacher that the students are willing give to the teacher that the teacher can guide them by involving them in important experiences and reflections. Here, is how I try to define productive student-teacher relations based on three necessary conditions:

1. I define “epistemological trust” as a student’s interest in what the teacher may say and cooperation with the teacher’s suggestions to engage in learning experiences that the student expects to be meaningful, useful, and important for him/herself;
2. I define “pedagogical trust” as a student’s expectation for: a) the teacher’s creation of a safe learning environment in which the student’s mistakes are used as teaching-learning opportunities and not as punishment and b) the teacher’s focus on the student’s strengths and development of the student’s potentials;
3. I define “student-teacher chemistry” as their enjoyment of being together and looking forward for meeting with one another again.

Through institutional means, a teacher may have initial credit of trust from the students. This credit of trust is not unconditional and has to be renewed through delivery of the experiences and reflections that the students can recognize indeed as important (Matusov, 2007a; Morson, 2004). As both Morson and I argue, this power relation of the epistemological and pedagogical authority of the teacher can both promote and interfere with the consciousnesses with equal rights and internally persuasive discourse. The epistemological and pedagogical authority of the teacher promotes a necessary precursor for the internally persuasive discourse by creating a common focus for a dialogue between the teacher and the student. In this process of relying on his or her epistemological and pedagogical authority, the teacher spends the existing credit of trust that the student has for the teacher by creating a promise of worth having this collective focus for a dialogue. But then, this promise based on the teacher’s authority has to be delivered by the teacher for the student. This (and any) authority has to die in the internally persuasive discourse of collegiality when testing ideas replaces any authority for the collective judgment of ideas. Finally, after the successful dialogue, the epistemological and pedagogical authority of the teacher can be resurrected, like a phoenix bird from flames, again for a new dialogue as it creates a new credit of trust in the teacher by the student. I argue that power relationships are not inescapable but also can be

useful, and a teacher can strive for a productive and not exploitative use of power (Kanellopoulos, personal communication, August 29, 2011).

Edward thought this collegueship with graduate students was not a utopia. In 2003, I attended the American Educational Research Association meeting in Chicago. Since my emergent interest was focused on Bakhtin, I attended a wonderful and thoughtful session on Bakhtin involving a professor and several of her doctoral graduate students. They had had a seminar taught by that professor on Bakhtin and during this seminar, the graduate students had developed very interesting research projects on a topic of their interest exploring Bakhtin's dialogic framework (Sloane et al., 2003, April). I was really excited listening to these graduate students at the conference. Edward wanted to make this seminar a model for his own purposes. Unfortunately, Edward did not contact the professor or her students about the organization of this class before designing his own; rather, Edward kept in mind this apparently successful and impressive outcome. Edward was hoping that the mini-research projects that Edward designed for his students would spark the students' own projects in the second part of the class would become their final projects.

My previous graduate seminars and especially EDUC812 were nice steps forward toward Edward's dream of course as "collegueship" with his graduate students rather than "studentship." But in Edward's view, these seminars were lacking the students' ownership for their student authorship. In the previous graduate seminars, students often expressed attitude was that they did the class work *for me*, i.e., their teacher, and not for themselves, i.e., their own intentional learning. And, although they valued (during and after) the class and even enjoyed it at times, they considered it as hard chore rather than freedom to practice their desired profession. As Marjanovic-Shane (personal communication, October 18, 2011) suggested, one can argue that the students' reluctance to class assignment can be a result of the outside pressures of the daily lives and other students' obligations as students and not necessarily reflection on their lack of ownership. In taking full ownership of the inquiry takes time and takes enormous mental focus, energy, and time away from everything else, and it just might not be possible in the practical way. It might be a great contradiction in many students' lives that the world does not stop for their desires. I imagine that Edward would accept that this pressure is always present in highly unbalanced and overwhelming graduate programs and poorly financed lives of graduate students (not counting other possible events demanding their immediate, urgent, and consuming attention). However, neither Edward nor I-now would accept this explanation as main reason for their reluctance for their learning initiatives in the classroom because the same graduate students with the same life and academic pressures may act very differently, with their full ownership, at research group meetings and reading groups they attend and commit themselves to assignments preparing for these professional meetings. Even when these graduate students occasionally break these commitments due to their life circumstances and pressures, they often feel sorry because probably they perceive these commitments as self-commitments rather than pleasing somebody else (i.e., their teacher).

In that time of EDUC812, and other previous seminars, I accepted my role (i.e., my teacher orientation) of "a warm demander" (Milner IV, 2007) and an enforcer of the bitter good legitimized by some tacit consent with my students as a part of my dialogic teacher orientation. It is like some people who want to diet and hire private professional dietitians who, as part of their job, have to force their clients to stay on the diet. The clients may complain on the toughness of this particular diet and on the demanding dietitians, as if the

clients themselves did not choose this course. However, being ambivalent even before the seminar on dialogic pedagogy, Edward started increasingly second guessing this orientation of “bitter medicine,” “warm demander,” and “tough love,” for several reasons.

In Edward’s view, this teacher orientation as an enforcer of the bitter good legitimized by a tacit consent with my students seems to undermine the students’ agency and responsibility. This tacit consent can be real or only perceived by the teacher and/or students or even both at different times, as in the following example. When my son Tim was 8-year old we gave him a quarter as a weekly allowance. He planned to save quarters to buy magic cards or presents for relatives. However, when we went for shopping in a supermarket where egg-toy machines were, he begged us to give his weekly quarter allowance to spend on a plastic egg with “a mysterious present,” usually a poorly done useless plastic toy. We explained him that it violated his previous will to save his money, but he insisted that it was his money and we should respect his wish here and now. And we did. However, when he bought an egg, he opened it fast only to find a useless toy. He immediately threw the toy away in a garbage can in his disappointment. In his frustration, he blamed us for letting him waste his money. He insisted that we should have not listened to him begging for a quarter. But we asked him, “Whom should we listen to: you now or you then. Who is Real Tim?” He replied, “Real Tim is me! Now!” We challenged him in our reply, “But then, when we come to a supermarket again, then-Tim also will beg us for his quarter and will also claim that he is Real Tim and that we should listen to him and not you, – what should we do?! Whom should we listen to?” We wanted our son to assume responsibility or at least to be aware of this issue.

In my view then, as Edward, and now, as Eugene, it can be OK to be a unilateral enforcer of the bitter good when the students demand from me and appreciate that and in some extreme circumstances when, for example, the issue of well-being and safety is at stake. In my view then and now, pedagogical violence is legitimate when it is either consented by the students or when it is caused some emergency. However, even back then, during my class, I, Edward, started questioning myself of how useful a unilateral enforcer of the bitter good was for my graduate students, as emerging scholars and professional learners. This split agency *simultaneously demanding and resisting* an external unilateral enforcer of the bitter good can be very pervert, trapping, schizophrenic, and destructive. Also, I was not sure that my role (i.e., a parent orientation with my son or a teacher orientation with my students) as an external unilateral enforcer of bitter good was really based on any consent with my students (all or some) and that they were really aware of the split nature of their own agency as students and learners. In addition, Edward thought and I agree with him that the teacher orientation that I had assumed in my past classes kept distance from seeing my students as my colleagues, equal investigators of a scientific problem at hand. By submitting my draft of the book “Journey into Dialogic Pedagogy” to the judgment of my graduate students for their critical feedback during this EDUC879 research seminar, – by submitting myself, my professional work, my beloved “baby,” to more scrutiny than my students would in the class, – Edward hoped that it would disrupt the institutional hierarchy and promote collegiality among all of us (Reardon and Mollin, 2009; Shor, 1996).

At the same time, Edward had seen an obvious contradiction existing between his dream for and his pedagogical design of the seminar. Neither my colleagues, seasoned scholars, nor our research group meetings – in which graduate students and professors attended – had unilateral assignments by Edward, mandatory attendance, a Progress Report involving surveillance of their compliance with expectations, or a final grade mark. Edward had had a

plan of discussing this contradiction at the seminar with all the participants to see how we could address this problem and develop a creative solution. Edward had this discussion with the participants of the seminar but they did not seem to know what to suggest to Edward, blaming the problem on “the oppressive institution” (cf. Shor, 1996). I, then and now, usually do not accept this blame, not because I do not recognize and accept the institutional contribution to suppression of the genuine education in schools but because I do not want to put myself on the hook regarding my teacher responsibility for pushing boundaries and testing limits. I do not want to look for my “alibi-in-being” (Bakhtin, 1993) of why there has been a big gap between what I do (i.e., “in-use theory”, see Argyris and Schön, 1978) and what I “preach” to do (i.e., “espoused theory,” see Argyris and Schön, 1978) in my teaching.

Chapter 4

ROUGH CHRONOLOGY OF EVENTS


- Week1 (February, 15, 2008): First class meeting on which we discussed why each of us chose to take/teach this class, what our expectations for it were, and how we understood the term of “dialogic pedagogy”. Not all students could come to the class for different reasons which made me worry if the class would make it. But it did.
- Week2-Week7 (mid-February – end of March, 2008): The class developed its routine with exciting class and web discussions and the students’ thoughtful weekly mini-projects and my comments on them. It was also time of growing contradictions, tensions, and concerns. During that period, several times we had rather successful research group meetings with graduate students involving Clark, Elizabeth, Jane, ██████████, and also some grad students outside of the class. In these research meetings, the students discussed readings and research (and we socialized as well).
- Week 8 (the beginning of April, 2008): Spring break. No assignments. But all participants, except Clark, ██████████ and myself, kept writing on the class Webtalk (it was not required) (see Figure 1).
- Week9-Week10 (mid-April – end April, 2008): The students started presenting the books in class that they chose to read relating to the class topics as a part of an assignment. As the semester moved to its second part, I sensed the students’ frustration, complains, and dissatisfaction were growing against their background of very interesting and thoughtful discussions and learning. My public revealing of contradictions between the curriculum and regime of the class increased. My students joined in this evaluation although it still remained mainly intellectual. I’ve also become more and more active in dropping my dialogic “teacher orientation” (see later).
- Week11 (end of April 2008): Perfect storm. After a confrontation with Elizabeth before the class about her reluctance of writing home questions about the assigned weekly reading on the blackboard, which by that time was a regular routine, Edward abruptly started the class announcing the change of the class regime and my reasons for that change. Edward announced that from now on all assignments, including attendance, weekly readings, weekly mini-projects, and participation on the class web, but the final project, were suggestive and not required. Edward encouraged the students to develop their own alternative assignments for themselves and promised to help in that. The final grade in the class was solely depended on the final project (that was changed later by the students). After some discussion of the new regime, reasons for the change, and its consequences for all of us, we turned to our regular discussion of the prepared topic

(which was Bakhtin's polysemy). Edward dropped entirely his "dialogic teacher orientation" (see later) and started treating my students' contributions as he would treat his colleagues' contributions, openly expressing his agreements and disagreements and evaluation of the expressed ideas. Edward saw that some students did not like the fact that he dropped his teacher orientation and this irritated him (see later). Edward also started "penetrating discourse" revealing the students' alienation from academic learning to them, themselves (see discussed later).

Between Week11 and Week12 (end of April, beginning of May 2008): There was turmoil on the class web and through emails. Some students misunderstood Edward as if Edward resigned from teaching them at all, accusing Edward of irresponsibly breaking the contract with them. Edward tried to re-assure them that Edward did not change anything in his guidance and that Edward welcomed their suggestions for any improvements of it. Some students accused their peers, who tried to make suggestions about future direction of the class, of being bossy. Edward tried to mediate their conflicting relations. We discussed on the web the meaning and the consequences of the changes and suggestions for further changes. Meanwhile Edward intensified his "penetrative discourse," challenging the students' attitudes and actions regarding their own learning. The students responded to it with self-defense and sinking deeper in this discourse that seemed to be both attractive and painful for them.

Week12 (the beginning of May, 2008): The students increasingly stopped preparing for the class: reading the suggested weekly literature, doing weekly mini-projects, writing questions before the class. However, levels of attendance (not mandatory anymore) did not change and some of them continued actively participating in the class. Edward urgently started rethinking his guidance in the class that initially was based on assigned literature and came up with the idea of showing and discussing video fragments during the class meetings that introduced and problematized the class curricular themes of the week. To calm them down and reassure their institutional safety, Edward proposed a contract defining their final grade in class by providing several options. The students develop a new option in class and sign up of it. This option demanded calculation of the final grade based on the final project score, all past required work that they did, and their book presentations in class. Edward agreed. The class discussions became tense at times, as Edward actively disagreed and challenged some of the students' ideas and contributions; this made some of the students (mainly my advisees) feel upset and angry. And I must say now that this feeling was reciprocal in response. Immediately after the class, his advisees and Edward had a meeting (before our regular research meeting) to discuss what was going on in the class. It was a rather dramatic meeting involving mutual accusations, tears, uncomfortable silence, straight talk, and even, at its extreme, a student's demonstrative throwing an empty plastic bottle of drinking water at Edward (actually near him). Our following-up research meeting full of authorship, gaiety, and productive deep discussions was a nice and soothing contrast to it.

Week13-Week15 (May, 2008): I would define that period as normalized turmoil and drama similar to Dostoevsky's novels. Edward's new organization of guidance based on video texts worked well. Some of the participants (mostly Mike, Jane, and Edward) started bringing interesting, curricularly relevant, thematic, and provoking video texts found on the Internet or elsewhere to the class web and we discussed them



- ██████████. Jane started bringing her crochet in the class (Edward supported that as becoming a more ecologically friendly learning environment but she viewed it as her resistance). John made cartoons and songs about the class. He brought his guitar at the last class and performed his songs. Again, Edward encouraged him to do that (see my justifications later). However, Edward and the students saw these changes differently. For example, Jane saw her crochet as a form of resistance while Edward as democratization and more ecological classroom. Edward's painful penetrating discourse focusing on the students' alienation and responsibility continued its vicious circles of the students' self-rationalization, self-defense, and counter attacks on me and at times on each other. There were several mild peer conflicts before the class was over.
- Week 17 (the beginning of June): The students decided to have a reunion at a local restaurant with Edward after the class was over. All but two students came. It was mostly friendly socialization without much discussion of and reflection on the class in my recollection (although, Edward prepared to do exactly that and did it briefly).
- June 2008: The students wrote their drafts of the final projects and Edward provided his feedback on them. In his judgment all papers were superb (see one final paper in the Appendix).
- Summer 2009 (a year later): On an advice of one of my colleagues with whom I shared my puzzling experiences, I started the Reflective web with my former students from this class and my colleague focusing on our interpretations of what happened and why. I came up with the idea of the chronotopic analysis that I present here.
- End of January – beginning of February 2010: Jane, Elizabeth, Clark, and I discussed the class again which resulted in an intense and emotional Skype discussion between Jane and me (see later).
- Early April, 2010: Jane found an article (Lesko et al., 2008) that reminded her of our class and she shared it with me and the other participants.
- Mid April, 2010: I started working on this manuscript.
- January, 2011: Joe Brobst joined my work on the book by emailing me back and forward about parts of the book that attracted his attention.
- March, 2011: All but one of the participants provided written consent on use of their quotes and our descriptions of them in the book.
- June, 2011: I started sharing drafts of this book with my colleagues, incorporating and replying to their comments and concerns, and following some of their suggestions while consulting with Joe.
- In the next sections, I will dive into the details for each concerning this course period.

BEFORE THE STORM: MY GROWING CONCERNS

As the seminar progressed in the semester, Edward was both satisfied and dissatisfied with the how the class was going. Edward was satisfied by the quality of the students' contributions in their reading questions, web and class discussions, questions they raised and comments made about dialogic pedagogy, and their weekly research projects. Edward also was excited how much the students tested ideas in my book and contributed further development of dialogic pedagogy. Some contributions were characterized more by learning discourse like, for example,

[REDACTED]

[REDACTED]

[REDACTED]

Some contributions had a more scientific advance on a large and small scale, in my judgment. For example, in then-draft of my book (Matusov, 2009) I made a parallel between the Socratic dialogue between Socrates and the Slave in the Meno dialogue (Plato and Bluck, 1961) and some modern pedagogical practices claiming their conceptual legacy in Socratic dialogue (Chang, Lin, and Chen, 1998). Jane noticed an important difference that I initially missed in the draft of the book then, namely, that in contrast to Socrates, sometimes the teacher in the modern school described by Chang et al. asked the students open-ended questions that allowed the student to articulate his unique approach to the problem, which the teacher rejected. Socrates did not ask open-ended questions to the Slave. I added the discussion of this phenomenon to my book with my credit to the student. Or, on a different occasion, Elizabeth asked about the difference between the curricular endpoints preset by the teacher in conventional schools and curricular decisions of a dialogic teacher (i.e., what to study, where to have a curricular journey) common in dialogic pedagogy that I argued for. Of course, these are only very few small examples of all the terrific contributions by ALL participating students in the seminar – i.e., the superb learning and research quality of the class discourse on dialogic pedagogy -- that indicated for Edward that his dream of having a learning and professional academic community around issues of dialogic pedagogy successfully emerged.

Chapter 5

CURRICULAR TENSIONS

However, tensions and concerns were growing for Edward; and, as Edward suspected then, also for many of the seminar participants. Edward shared his concerns and contradictions with the students in the class and on the web but to my recollections, our discussions of them remained mainly intellectual, general, non-consequential, “reflecting irony of the life,” and not applying it directly to the current situation or the participants of the seminar. I think Edward was not ready and did not know how to guide them through these issues at that time.

One of the emerging tensions was about the curriculum of the seminar in my then and now judgment. I am not sure that the other participants in the seminar did or do agree with my characterization of the tension. I have seen the curriculum of this seminar as collectively deepening inquiries on dialogic pedagogy through identifying new tensions, articulating them, deepening them, generating new alternative approaches and solutions, and testing ideas and solutions. Any point of certainty is a byproduct of this process focusing on uncertainty. However, some vocal students in the seminar (e.g., probably Elizabeth, Jane, John, but I do not know for sure if the other members were a part of that or not) wanted points of certainty, a summary of what is dialogic pedagogy, “an authoritative curricular overview” of dialogic pedagogy – at least this was how Edward saw their discomfort with the class. Edward was not against providing these overviews and Edward actually did some of that but: 1) in my then and current judgment, dialogic pedagogy is a VERY new field of educational research and it has had many more questions than answers (i.e., fruits of inquires); and, 2) Edward felt that the graduate research seminar had to focus more on collective inquiry and collective questioning rather than the teacher’s “overviewing” (cf. Phillips, 2002). Edward was puzzled (and I am still puzzled) by the fact that what satisfied me in our seminar discourse – the quality of collective inquiry -- seemed to dissatisfy some of the students – the murkiness and lack of certainty. Lesko and her colleagues described the contradiction between the professor’s desire to engage the doctoral students in a process of “unknowing” while the doctoral students “struggled to ‘get it’—to use the [authoritative – EM] language of educational research in talk and in writing” (Lesko et al., 2008, p. 1547). In my advising experience, many doctoral students want to know the key literature and names in the field, to understand main terms and concepts, to learn to speak the authoritative language of their field, to develop an evaluative stand on the most important issues of the field, and to be recognized by the main players of the field as serious and promising insiders. All these desires by graduate students involve a sense of certainty and confidence, which may

ultimately, however, be a false certainty in that because the practice of research scholarship ultimately involves asking questions and raising doubt rather than certainty. Inquiry that involves one's active management of uncertainty in the field and self-doubts is usually a frustrating process but some of the students, in my judgment, did not view it as a legitimate and desired process of their education and became frustrated about their frustration and with Edward, their teacher who actively led them in this frustration. The course more and more became a clear case of violation of the students' expectations (Shor, 1996). Edward was happy because our seminar discourse approximated more or less any professional academic discourse with his colleagues at the cutting edge of a scientific frontier. To his mind, many of the contributions made by his students indicated the depth of their understanding and learning. But for many of the students, these frustrations were indicative of confusion, lack of clarity and inadequate grasp of the key concepts. And these different interpretations of people's own experiences became a part of their experiences for better or for worse – interpretation of a person's experience becomes a part of the person's experience (Becker, 1953).

Some of the students demanded from Edward lecturing on certain topics about “how things really are in the field” rather than discussions of inquiries that we had in class. For example, after reading the assigned chapter “The idea in Dostoevsky” from Bakhtin(1999, ch. 3), John and Jane said in the class that they did not have a clue what Bakhtin was talking about. This is what John wrote in his mini-project (Week 10) after reading the chapter,

Okay, so here's the thing. Bahktin's chapter might as well still be in Russian, because that's about how well it reads to me. Perhaps if I had actually read some Dostoevsky in my lifetime, that would help. But that's not happening before midnight on Sunday. [T]hus I have no clue where I would even start to come up with Bahktin's definitions of dialogue / dialogicity / dialogism or monologue / monologicity / monologism. You know, while we're being honest here, I'm going to admit that I have no concept whatsoever of how adding -icity or -ism really makes it any different from dialogue or monologue. I think I have a decent concept at this point of the difference between monologue and dialogue, but even that feels iffy at times.

In contrast, Elizabeth enthusiastically wrote on the class web in response to the same reading,

I have been reading this Bakhtin again (after avoiding it) and I have to say that if you substitute artistic with classroom -- the meaning really pops out. I am so thankful to be reading Bakhtin in the context of Matusov! I can't imagine not having the background of this course.

Edward told the students that they should not expect comfort from reading Bakhtin because of several related reasons: 1) we were reading a chapter from the middle of the book, 2) Bakhtin's material was Dostoevsky's literary work, unknown to almost all of the students, 3) Bakhtin was working in the field of literary critique, philology, and philosophy, not known for almost all of my students, 4) Bakhtin's philosophical and literary ideas had to be translated into the field of education (what I tried to do in my book), 5) Bakhtin worked in different historical, cultural, and political contexts mostly unknown to my students. Although Edward provided an overview and introduction to Bakhtin and his book, prior to and after the

students' reading of the chapter, he did not want to create in the students a fake sense of familiarity with Bakhtin's writing but rather a touch of exciting strangeness and richness of the ideas that might require the students' further investigation outside the class and beyond. Edward planned to achieve these goals through weekly mini-projects that provided 3 cases of texts (including some from diverse history textbooks) for students to reconstruct their internal and external dialogicity and monolocicity (which, of course, does not have one way of doing that). Mike described and assessed this assignment in the following way on the class web (after his reading of all other students' contributions as his compensation for being late with his weekly mini-project),

This mini project looks at Bakhtin's conceptions of dialogue and monologue. I believe that the class, as a whole, has had a very hard time understanding these conceptions and because of that have either chosen not to do or only done part of the mini-project. I know I personally had trouble conceiving Bakhtin's ideas and because of that did the mini-project a bit differently. Jane and John did something similar to myself. [H]owever, those who have completed the miniproject have found it very useful. Looking at hidden utterances within texts has been extremely helpful in my opinion. It's so easy to read something as truth, as fact, and to forget that many times it is written by an author who has particular points of view, political agendas, perspectives, interpretations, etc etc. This miniproject has allowed us the opportunity to explore those things which is one of the reasons why it was so helpful. I think I only really scratched the surface of engaging in this, however I'm excited to see where our discussion leads us in this area. I'll add more as more people post!! (Webtalk, between Week10 and 11).

Elizabeth got excited about Bakhtin and wanted completely to refocus our class on Bakhtin's literary scholarship. She suggested the class to start reading Bakhtin's entire book on Dostoevsky. The rest of the students silently disagreed with the idea. Edward saw it as unwise idea exactly because studying Bakhtin requires a totally different course and not necessarily in education but in literary critique, philology, and philosophy that the other students did not necessarily would agree to do. Edward could not understand why Elizabeth could not start studying Bakhtin on her own (and ask the help of others when needed) as her own learning project. It seems that Elizabeth, as she wrote a year after her experience in the class on the Reflection web in July 2009, a year after the class, is engaged in a struggle with an authoritative voice, whom she seeks for "lecturing" and "guidance," but wishes to free herself from, in order to be able to pursue "something else I want,"

I wanted some lecturing on Bakhtin. I think in part there was a mix of old and new students to dialogic pedagogy. Some of us really wanted a course that was an orientation to Bakhtin and education, me at least, and maybe Jane and [REDACTED]. The class did free me to be able to learn more about Bakhtin on my own, but I wanted more. I know Tomas has been frustrated in general with the lack of philosophy and I have been with the lack of introduction to sociological ideas. I guess you find your way on your own. I am reading a sociological text just now I like. This is more like a journey, then a mapped route. You have some guidance at times, but you slog about and figure out where you really need to go. So I was between journey and mapped territory and very frustrated. I hate having to fulfill requirements of a course, when there is something else I want to pursue. I only want to pursue classroom assignments if I want to, otherwise they feel like waste of my time stupid assignments, and I was fed up with that from the other classes. It is maybe a necessary evil at times, but I can

barely tolerate it -- I never really could. I learn better if I can pursue a project that interests me and get help when I get stuck (including hearing lectures). I wish I could select lectures to listen to when I am ready.

Not all the students felt like Elizabeth, Jane, and John. For example, a senior graduate student Clark appreciated my approach as I did. I do not know if it was because of Clark's greater experience with the practice of research, or his status in the class (like me, he was outside of the pedagogical regime of the class) or something else. I do not know for sure about the others: Tomas, Mike, and [REDACTED].

Chapter 6

COLLEAGUESHIP VERSUS STUDENTSHIP: TEACHER ORIENTATION

Edward had become more and more aware – and he shared it with his students in class – that Edward was deviating from his previous teaching approach from his previous graduate research seminars and that his new vision generated growing resistance in some of his students. He wanted to treat his students more like emergent scholars, learners of uncertainty, rather than as students, learners of certainty. Edward started rather deliberately shaking off what I call my “teacher orientation.”

In my previous experience of teaching undergraduates and graduates, I have been doing what I call (dialogic) *teaching-as-art-performance*. There have been comparisons of a teaching practice as similar to that of an actors’ performance art. Like actors, teachers often have scripts (i.e., lesson plans, pre-set expectations) that they have to enact (lesson, guidance) to their audience (i.e., students) for a certain expected effect (i.e., learning). However, together with a few others (Filliou and Cage, 1970; Reardon and Mollin, 2009; Sarason, 1999), I argue that this comparison goes beyond a mere simile: teaching *is* a type of performance art among other types of performance arts.

Teaching script involves preparation for a lesson. However, it has very different meaning and substance in diverse types of teaching. In monologic teaching, script often involves designing the student curriculum – i.e., what the student will learn in the lesson (i.e., preset curricular endpoints), – and the plot of the teacher’s instruction (i.e., particular teaching moves and their sequence). In some extremes of monologic teaching, the teacher’s word-by-word has to be developed and followed in so-called “scripted teaching” in advance (e.g., Hunter, 1982). There have been attempts to replace the teacher with the script through recorded lectures, programmed education, lecture notes. Scripted teaching calls for detailed research of students’ possible forms of ignorance and misconceptions (i.e., pedagogical diagnoses) to develop standardized lists of scripted responses – a sum of so-called “best practices.”

In lesser extreme monologic teaching, the teacher’s improvisation is expected and to some degree even welcome as it is expected that students may have different and even unforeseen pedagogical needs. The preset teaching scripts can provide anchors and foci for the preset curriculum and instruction, predefining “good” and “bad” thematic deviations by the students as “on-script” and “off-scripts” (Kennedy, 2005). For example, for a teacher of a read aloud lesson for second graders on how animals cope with winter, students’ diverse

answers about how some animals hide their food in fall was considered to as on-script, while a student's contribution that some animals have seasonal pattern of mating as coping with winter was considered by the teacher as "off-script" and was suppressed. As the teacher discussed this issue with her colleagues and developed ways addressing it, the student's contribution can become again "on-script" as the teacher's script would be updated in the future (Matusov, 2009). Thus, in this monologic teaching, the teacher's script is the way to define the preset curricular endpoints and pathways to them. Students are required to cooperate with the teacher's scripts, often unknown to the students and the subject of their guesses.

In dialogic teaching, preplanned script has a different meaning and involves designing dialogic provocations – ontological points of entry for the students into targeted issues that can be legitimately expanded or even abandoned by the classroom community. The main goal of dialogic provocation pre-designed by the teacher is to ontologically engage the students – i.e., engage each student as whole person here-and-now –into problematic experiences. The nature of problematicity can be different: intellectual, emotional, moral, physical, social justice-based, and so on. Students' problematic experiences are usually complex and holistic involving a combination of the components. The nature of these dialogic provocations can be very diverse and it is not necessarily verbal as it can involve simulated or real activities, practicum, traveling, and so on. I call them "dialogic provocation" because their teaching goal is to provoke a deep ontological dialogue among the participants. In dialogic pedagogy, to prepare for a lesson means to design provocative problematic experiences for the students and the teacher to socialize him or herself in rich diversity of pre-existing voices and positions on the possible subject matters that can emerge from this provocation.

The "alive teaching," portrayed, for example, by Plato in his famous Socratic Dialogues (Plato, 1997) does not involve any preparation from the teacher and, thus, any teaching script, because many Socratic Dialogues were provoked by his students' questions or ongoing events. In my observation, the alive teaching involves the following emerging points of entries for the teacher and the students into learning inquiries: 1) students' "naturally emerging" questions; 2) emergent teaching-learning opportunities in the everyday life or practices recognized and seized by the teacher; 3) the teacher's "naturally emerging" inquires that the teacher shares with his or her students as his or her colleagues. No any preparation for "a lesson" (i.e., a routine, unmarked, encounter with the students) is necessary in this 'alive teaching'. Dialogic pedagogy is interested in both this scriptless teaching and designing dialogic provocations.

In my view, the teacher role is characterized by how the teacher treats and defines his or her students and how the students treat and define their teacher. Thus, the notion of teacher role is relational. Based on this definition, I have observed four major teacher roles. Two of these major teacher roles belong to diverse versions of monologic conventional pedagogy organized around preset curricular endpoints while two of these major teacher roles belong to diverse versions of dialogic pedagogy organized around promotion of the students' voices in the targeted practices and discourses. In a monologic pedagogy, the teacher positions him or herself as the Epistemological Expert#1 in the classroom – a person who knows more than everybody else in the classroom and who holds the key to the Knowledge Gate. In a dialogic pedagogy, the teacher positions him or herself as the Epistemological Learner#1 in the classroom – a person who is the most sensitive to uncertainties and problems to recognize them and push forward as in his/herself, as in the students, and as in the targeted field.

In the realm of monologic pedagogy, I think it is useful to distinguish a *transmissionist monologic pedagogy*, in which the teacher transmits the preset curricular endpoints as the teacher (him or herself) to the students through direct instruction (i.e., lectures, demonstrations, memorizations) and a *constructivist monologic pedagogy*, in which the teacher helps and leads the students to discover the preset curricular endpoints through: well-designed inquiries, activation of prior knowledge, guided problem based learning, leading questions of the Socratic Method, and so on. In the former case, the students are viewed and treated as passive receptacle of knowledge provided by the teacher; while in the latter case, the students are viewed and treated as active actors whose agency has to be carefully manipulated and shaped by the teacher for them to arrive at the preset curricular endpoints by themselves. I characterize the teacher's treatment of the students in monologic pedagogy as "*studentship*" – people who are full with ignorance (i.e., absence of knowledge) and misconceptions (i.e., wrong knowledge). The transmissionist monologic pedagogy defines *passive studentship*, while constructivist monologic pedagogy defines *active studentship*.

In dialogic pedagogy, the students are viewed as active learners and/or emergent colleagues (which is not the same). In dialogic pedagogy, the audience is defined as either *learnership* or *colleagueship* (or as uneasy combinations of the two), (cf. the notion of "*musicianship*" in Davis, 2005). I define learnership as the students' open-ended participation in the targeted practices and discourses that are sheltered by the teacher who creates a safe learning environment for them, where the students' mistakes are not socially and psychologically costly for them and the rest of the society. In contrast, in colleagueship, the students' open-ended participation is not sheltered by the teacher but honestly tested by the practice, discourse, and the broader society. Some dialogic educators think that learnership and colleagueship are developmental phases of learning involving gradual or abrupt transition from one to another (e.g., Anderson, 2010) but some others consider the learnership and the colleagueship as competing views on (dialogic) pedagogy (Reardon and Mollin, 2009). Currently, I am ambivalent on this important issue.

I insist that it is more useful to treat teaching as a type of performance art rather than as a type of technology (i.e., teaching as a combination of strategies), a type of objectivist science (teaching as research-based evidence), or a type of medical practice (teaching as diagnostics of students' errors and misconceptions treated by prescribed guidance), which, in its combination, becomes more and more common in the US (see a recent debate on that in Hammersley, 1997; Hargreaves, 1996, 1997). Using Aristotle's (2000) typology of intelligence, together with some other social scholars of education and beyond, I claim that teaching involves more of *phronêsis* (i.e., practical, knowledge-less, wisdom, or practical reasoning through actions) and *sophia* (i.e., critical consideration of values) rather than *technê* (i.e., technological knowledge of self-contained strategies) and/or *epistêmê* (i.e., universal knowledge of science) (Bulterman-Bos, 2008; Carr, 2006; Dunne, 1993; Eisner, 2005; Emerson, 1999; Flyvbjerg, 2001). Similar to another performance art, like dance, it is possible to say that although for example, science of dancing may be useful for becoming a dancer, by itself it cannot produce a good dancer and even more, arguably, some good dancers can live without the science of dancing (but some may be not).

Teachers like actors are defined by their simultaneous multiple existence. I, like many teachers and like performance art actors, had *the triple-existence* in the classroom, each of which defines different relations among the immediate and distant participants and different axiology:

1. *the role I-existence*, was role-bounded, in this case the role of a teacher, often imagined, planned, and thought in some non-immediate semiotic plane of possible and foreseen moves by me and my students, based on my *teacher orientation* and my teaching goals and artificial out of the context (see later). For example, I planned questions to ask my students in class and imagined their answers. I was thinking about what important experiences they need to engage for their learning;
2. *the ontological I-existence*, was here-and-now, “being thrown” (Heidegger and Stambaugh, 1996) into the situation without having a choice of a non-consequential exit from it, of non-replying, or of non-acting; being filled (and even, quite often overwhelmed) with the immediate feelings and needs in the situation (e.g., being in the classroom, facing the students, having anxieties, a flow of random thoughts, and emerging corporeal feelings, some of which are physiological in their nature); and
3. *the managerial I-existence*, was uniting the role and the ontological *Is* – it was alive, on-flight evaluative and managerial deciding of how well Edward-the-teacher enacts his teacher role from didactic points of view embedded in a perpetual pedagogical discourse with a distant educational community (von Duyke and Matusov, 2012, submitted), what is good and what is not so good, what is going on in general, and what needs to be done to improve Edward’s performance and the situation in general¹¹. The managerial actions and decisions are intertwined in the teacher’s flow of actions.

My *particular dialogic* teacher orientation, in contrast to other possible teacher orientations including conventional ones involved:

1. developing dialogic provocations in advance and recognizing new opportunities for them in class that ontologically engage students in important academic issues;
2. unconditional acceptance, support, and validation of all students’ contributions by seeking for and revealing their potentials and strengths. An art teacher, Michael Corris, articulates this teacher orientation point in the following way, “When you’re talking to students in a critique, you’re always aware that you have to be supportive and constructive. You can’t just say ‘this is crap’. You can say that to a colleague in a certain setting, and they would know...” (Reardon and Mollin, 2009, p. 98);
3. seeing and revealing the strengths and potentials in the students’ contributions and their connections with contributions of other people in and out of the classroom;
4. facilitating development of alternative ideas to the students’ positions and testing the emerging ideas and positions;

¹¹ This split of the teacher personality, caused by a teacher orientation, is probably somewhat similar to a split of personality experienced by theater or movie actors or spies who have to perform as being somebody else. They also have an artificial self that is bounded by their role and the authentic self that manages and evaluates the artificial self. That is why I (currently) argue that teaching *IS* (not just like) a type of performance art. However, in my view, students are neither audience nor co-players, nor characters of the teacher’s play. I see (prescriptively and descriptively) students as being full authors of their own learning while the teacher helping through his/her teaching art in this process. Some teachers (and some pedagogy) try to put students in positions of audience, or co-players, or characters of the teacher’s “play” (e.g., Lensmire, 1997; Miyazaki, 2011). But, I insist that students are always authors: at best co-authors with the teachers and at worse authors of their learning independent of their teachers.

5. introduction of important relevant voices and positions outside of the class (i.e., historical voices of important and relevant scholars and practitioners) and connecting them to the voices and positions of the students. Artist Ad Reinhardt insists that to teach art, the teacher has to put the students “in a position where they can watch artists arguing with one another, where they can listen to artists with one other” (cited by Corris in Reardon and Mollin, 2009, p. 98);
6. mapping and summarizing the emergent discourse, the emergent connections, the emergent tensions, and the emergent concerns (i.e., creating collective abstracted memory of discourse and transforming it into “a thing” to point out), (Shor, 1996);
7. prioritization for the development of the students’ voices in the targeted practice that are equal to the teacher’s voice. This is how this orientation principle has been articulated by an art teacher, Guillaume Bijl,

Also don’t use the word ‘students’ so much; I regard them as young potential artists.... The difference is that students want to learn something and I don’t look at them from above, as a professor. I see them more like equals. I’m just an older artist with more experience. I see them as young, potential, up and coming artists who are little bit less experienced, who have their own way of working, their own vision. And, the work they do in my class is completely different from each other, so I leave the individual that is in each potential artist. If you see my class, nobody’s work looks like my work. I’m not teaching or pushing my own form, rather opposite; I see the students as individuals, or as young artists (Reardon and Mollin, 2009, pp. 69-70);

8. protection of my students from summative assessments involving sorting students on “good” and “bad” based on the quality of their contributions (including tests and exams) – creating a safe learning environment, in which students’ mistakes are teaching-learning opportunities rather than subjects of the teacher’s punishment. I believe that although summative assessments have their legitimacy outside of education, they promote the conflict of interest in the classroom and undermine important teaching-learning process and students’ trust in the teacher necessary for good guidance (Matusov, 2008). This particular dialogic teacher orientation has been nicely articulated by a famous art teacher, John Armleder,

The other thing that was controversial was the problem of credits – of grading students and of deciding “how good the students are.” I don’t believe in all of that... Basically, so long as people are there and take part in the projects [i.e., important professional learning experiences – EM], I consider them students of my class and they should get the grades and da, da, da, da, da, da. (p. 24)

[Do you have a certain problematic relationship to the institution?] Well, most typically is when come this bizarre moment when you have to give grades. That’s always extremely conflictual for me, because my only way of getting out of it is by ignoring it and by systematically giving the students the best grades possible. ... Whether you finish your studies with good marks or bad marks doesn’t change anything if you’re an artist. ... As far as the quality, the engagement of the person as an artist is concerned – good grades, bad grades, no grades, they don’t change anything (Reardon and Mollin, 2009, p. 28).

9. unless my students ask me what I think on a particular issue, I try to exclude my position and my evaluation of their ideas (unless asked by my students, I do not try to defend my position but only justify it to avoid the emergence of the authoritative word consciously or unconsciously exploiting their ignorance). I may provide alternative, challenging ideas, approaches, and positions, including explicitly playing “a devil advocate,” but it is nothing to do with propaganda of my view. An artist teacher, Thomas Bayrle, described this aspect of a dialogic pedagogy teacher orientation in the following way,

When I started teaching, I quickly found out that I’m not the guy who has the answers... It seemed all my colleagues were using another method, as if they knew something, and they stood there and dispensed this to students. I was the only one who was like, yeah... in the wind. The result of this was that the students decided, ‘OK, if he doesn’t do it then we have to do it’, so they took advantage and gradually I found out that this was actually a very productive position [i.e., teacher orientation – EM]. While other professors deliberately tried to make them take a position [in which the professors themselves believed– EM], in my class it happened because students thought I was a kind of yeast-like thing, a kind of fermentation that didn’t have a lot of mass, a kind of nervous ingredient (Reardon and Mollin, 2009, p. 8).

In my dialogic teacher-orientation, I see my goal in promoting and helping the emergence of the students’ own voices in the targeted professional discourse and not to start collectively pursuing inquiries of my own interests. Like Socrates in the Meno dialogue but without his snobbism, I had to focus on the students’ inquiries and not on my own. Socrates wanted to discuss what the virtue is while Meno wanted to focus on the origin of virtue and at some point Socrates admitted this struggle,

If I were directing you, Meno, and not only myself, we would not have investigated whether virtue is teachable or not before we had investigated what virtue itself is. But because you do not even attempt to rule yourself, in order that you may be free, but you try to rule me and do so, I will agree with you -- for what can I do? So we must, it appears, inquire into the qualities of something the nature of which we do not yet know (Plato, 1997, p. 887, 86d).

At that time of my seminar, I, Edward, struggled with the notion of teaching as art in general and with notion of teacher orientation in specific. In any teacher orientation and teaching-as-performance when teaching is art (cf. the word “artificial” that connotes with “art,” “pretending,” and even with “fake”), the teacher excludes him or herself, the teacher’s ontological “I” existence, as a partner with equal consciousness right to the similar right by his/her student in a classroom discourse. When a teacher orientation is enacted by the teacher, although the teacher’s and the student’s consciousnesses may have “equal rights” to be taken seriously by each other (depending on a particular teacher orientation although) in some limited way; they are not colleagues, who prioritize to solve a problem at hand because deep down the teacher strives to promote the student’s learning and that is why the teacher is in the classroom. The teacher *plays* a role of a learner as if the teacher is interested in learning together with his/her students, while in reality the teacher *is* NOT a learner among other learners. In reality the teacher is MOSTLY interested in promoting the students’ learning.

Thus, the teacher is a fake learner. The teacher is a pretender. Edward wanted to break with artificiality and pretense of teaching by abandoning this kind sort of teacher orientation.

Table 1. Some types of guidance

Types of guidance	More or differently knowledgeable other	Guidance	Example
Studentship	Teacher	Set of the teacher-designed assignments, the right ways to do the assignments defined the teacher; the teacher's demonstrations and explanations	Conventional school
Apprenticeship	Master	Practice, the apprentice's place and responsibilities in the practice defined by the master, "legitimate peripheral participation" (Lave and Wenger, 1991)	Taylor apprenticeship (Lave and Wenger, 1991)
Discipleship	Guru	Guru's performance and its' interpretation by the guru, "what would the Guru do" in this situation?	Bible New Testament
Learnership	Facilitator	Providing enriched and safe learning environment, supports students' self-initiated learning, revealing students' strength	Dialogic teacher
Clientship	Coach	Pathways into the practice, validation, dilettantism, and, finally, professionalism	A couch training athletes; a mentor helping young hip-hop musicians to develop their talents (Anderson, 2010)
Collegueship	Colleague	Practice, legitimate full participation(Lave and Wenger, 1991)	Research group meetings

Considering diverse types of guidance (see some of them in Table 1), Edward wanted to move away from *studentship*, or even from *learnership*, to *collegueship*. Jones described studentship in the following profound way of her analysis of the teacher's and students' desires in education,

Students desire the teacher's knowledge, grades, references, and favor [and, I would add, the teacher's approval and validation – EM]. The teachers desire their students' attention, diligence, even admiration. As a result, pedagogical relationships are often riven with vulnerability and anxiety—as well as pleasure and excitement . . . pedagogical encounters can be both exciting and intimidating; pleasurable and dangerous (A. Jones, 1996, pp. 102, 104).

Edward started increasingly dreaming about another type of teaching, *alive teaching*, *organic teaching*, without any art of performance, even dialogic one, (cf. the notions of “alive theater” and “conceptualist art” in the art community, Mann, 1977; Tamruchi, 1995). Edward felt that he could put performance in his teaching aside at his will. Edward has experienced “alive teaching” with his advisees at research group meeting or during our collaboration on research projects but not in classes. But Edward wanted to have alive teaching in his classes, as well. Basically, Edward dreamed about dropping his teacher role, his teacher orientation, and become an “alive teacher” – a teacher without a teacher role: to guide his colleagues, emergent scholars, as needed in a situation and to be guided by them as people constantly do in outside of school situations similar to what Christopher Phillips does in his famous “Socrates Café” (Phillips, 2002). In the alive teaching, Edward wanted to put aside his “gentle”¹² dialogic teacher orientation and become the genuine professional who is interested and passionate in issues of dialogic pedagogy. Art teacher John Armleder described his own alive teaching in the following way,

I just don’t know how to teach other than understanding it in terms of working with a group and using the – its seems new age – but let’s say the *energy* of the group and the different points of view, to understand more about what you’re doing yourself. So I’m in exactly the same position as the students when I’m working with them, because I’m discovering things as much as they are. And, as a matter of fact, I take much more out of it, because there are more of them than me.... I don’t believe at all in any kind of power relationship in any situation, and certainly not in art, so I never consider myself as knowing more than students do. I just know it differently, because I have a practice and have shown as an artist. And most of them have not as yet (p. 27, italics is original).

[So can you teach art?] Well, I don’t know if it’s teaching, I mean... I’m involved as much for myself, as I am for them in trying to understand what we’re doing. So my involvement with the students is more experimental, much more like a laboratory where people get together to understand a bit more about what they’re doing, and what they want to do. Of course, because of my long-time practice I have some kind of knowledge. And because I’m someone who’s been interested in art for a long time, I do have that kind of knowledge, not as an art historian, but as an artist, which, in a way, I’m very happy to share. Because if you give something out like that, it will be assessed critically by the people who are listening to you, and given back to you in a different way. So it’s reviewing from both sides. And because most of the students are people who are just trying to find out if they want to do art or not, and I’m a person who has been doing art for a long time and takes for granted that’s what his life is about, but who still doesn’t know why, its’ a discussion (Reardon and Mollin, 2009, p. 28).

Edward told the students about dropping his teacher orientation but he was not sure that they fully understood the meaning of the change until they began experiencing it. Edward started responding to the students’ contribution as their colleague with his dialogic

¹² The term “gentle” was used by Elizabeth in her post-event, summer 2009 reflections, “I also didn’t like the set up of the class, it was exactly like 812 [one of my previous research seminars, titled ‘Context for learning’ where Elizabeth also took part], but then not like 812.... I asked Eugene later, ‘Why did you do this that way?’ that is, wasn’t there a *gentler* way?” On a surface, it looks like that teacher orientation, especially a dialogic teacher orientation, is “gentle,” “feminine,” “cooperative,” and relationship-orientated while collegiality is “dangerous,” “male,” “combative,” and task-oriented. However, I do not think that it is necessarily true because, for example, Elizabeth did not qualify our research group meetings and professional reading groups’ discussions – the collegiality at work – as ungentle, combative, and exclusively task-oriented.

agreements and disagreements rather than with unconditional support. He wanted his support and his validation of their contributions to be rooted in his seriousness of taking their ideas (cf. Bakhtin's notion of "consciousnesses with equal rights") rather than in his unconditional praises, approvals, nodding, and agreements rooted in dialogic teacher orientation. On a personal level, I loved and appreciated their (or anyone's) contributions more when I had to disagree with them than when I agreed with them because these disagreements often reveal fruitful tensions. Edward wanted to have a scientific discourse on dialogic pedagogy with my students "according to Hamburg's account."¹³ He wanted to share his scholarly work with them for their serious feedback and treat seriously them and their scholarship as his colleagues. Art teacher Graham Crowley describes this serious approach to students and evaluation of their work in the following way,

We had visiting artists, people who came in, whose practice was fresh. I'll tell you, this is where it gets really interesting, when I can't stop enthusing about my work to my students and talking to them like peers, you'd get what I mean? Drop the "please, sir, can I go now" or "is it alright, professor, what I'm doing?" "Is this meeting with your approval, Graham?" Students wouldn't even ask whether I like things or not. They'll ask me candid questions about "so what you think of that? Do you think that's better than that?" I'll give them a damn straight answer; of course I will! But I'll give them a reason for why that is a better piece of work (Reardon and Mollin, 2009, pp. 125-127).

However, many (but not all!) of my students interpreted my genuine disagreements and criticism of their ideas as my attempt to silence them and ideas that I did not like. Edward saw their holding their studentship as search for his approvals (and possible a competition for his approval among each other), while in my then view, they did not need my approvals but my validation through my serious collegial responses, respectful and appreciative of their contributions. Even more paradoxically, often half of them met with me for our research group meetings and we all (without exceptions) had very frank, and at times very heated, critical exchanges without feeling of being silenced or not supported. Edward could not understand why this frank, alive discourse was OK outside of the class and not inside. It seems that students were willing to give up their studentship outside of the class, but most did not do so inside the class. But what exactly makes this mysterious, oppressive, and supra-human thing "inside class"?! There appears to me to be an unquestioned authoritative discourse within the space of the classroom (cf. Morson, 2004) which keeps the students from participating as emerging scholars in the classroom.

At the time of the seminar (but not anymore, as my position is more nuanced now, thanks to this, and other pedagogical experiments and testing ideas), I developed a hypothesis that seems to be still held by Elizabeth that the class pedagogical regime which was still based on a conventional oppressive pedagogy was responsible for the phenomenon, "Edward held all the power in the classroom situation, and as students we are blind. We couldn't act like colleagues, because Edward could grade us, had to grade us, we had to produce something for him. It could screw up our survival in the program" (Elizabeth, 2009-07-31, reflection web).

¹³ A Russian literary critic Victor Shklovosky (Shklovskii and Sher, 1990) wrote that at the beginning of the 20th century world wrestling championships were secretly settled among the wrestlers to financially benefit from public's bets and gambling. But once a year, they secretly met in Hamburg, Germany, to find out who was the real champion among them. When their secrets were scandalously discovered by the press, the term "according to Hamburg's account" become synonymous to "a real, fair test."

Indeed, colleagues usually do not assign each other weekly readings, weekly mini-research projects, demand compensations for late assignments or missed class meetings, do not do the Progress Report surveillance and final grades. So, Edward started thinking of how he could drop all these assignments and evaluative¹⁴ conditions that were apparently staying between my graduate students and our collegueship.

¹⁴ Reading a previous draft of this book, a foreign colleague of mine raised an issue about students' possible concerns about letters of recommendation from me. In my observations, in the US, at least in my institution, graduate students do not have this concern. Many times I was very surprised how graduate students were frank and/or not cognizant about possible political implications for their self-disclosures. For example, on one of my research seminars on motivation, I brought fake money notes of \$10,000,000, gave my graduate students, the participants of the seminar, and asked them how their life would change if they gave such big sum of money and specifically if they continued staying in graduate program to become scholars. Through this learning activity I planned to spark a discussion about "final motivation" (cf. Aristotle) and about issues of research validity when research participants are asked potentially dangerous questions for them. To my surprise, 10 out of 11 graduate students felt very comfortable to announce publicly that they would drop from graduate program if they got such a big amount of money. They clearly did not think about future requests for letters of recommendation from me and how much they self-disclosure about a lack of their final motivation for research could jeopardize these requests. I wonder if this phenomenon is cultural, institutional, and political as one of my German colleagues reported to me in the early 1990s that teenagers from Western Germany reply to a researcher's questions about peer culture by what they think at the moment while teenagers from Eastern Germany reply by feeding the researcher with what they thought the researcher wants to hear from them. More research of this phenomenon is needed.

Chapter 7

AMBIVALENCE OF THE STUDENTS' OWNERSHIP FOR THEIR OWN LEARNING ACTIVITIES

This issue of ambivalence of the students' ownership of their own learning not only puzzled me then, frustrated and confused me tremendously, but it also made me angry and, arguably, even drove me crazy. I felt to be caught in the schizophrenic "double bind" communication, in which a person receives two or more conflicting messages, in which one message negates the other (see, Bateson, 1987). What specifically drove me crazy was my firm belief that the class was "ours": we could do whatever we wanted to do, unless we hit some institutional wall. The students seemed to experience learning that they valued but at the same time resisted this learning and blamed me, Edward, for their oppression. That seemed to me irresponsible on their part.

On the one hand, my students got VERY excited about our class reading, assignments, questions, and web and class discussions (you could get some flavor from students' quotes outlined here). But on the other hand, the students were tired of them, reluctant, resistant, and even hateful of them (see Elizabeth's expression earlier). Some of them emphasized that they did the assignments "for you" (i.e., for Edward). From the beginning of the seminar, time and time again, they asked questions that drove me, Edward, nuts like, "What do you want us to say here?" – this question that was not in the context of a genuine request for guidance but in the context of the students' pleasing the teacher. My sarcastic reply to them was usually like that, "I want nothing other than for you to say beyond what *YOU* want to say. So, please, ask yourself, not me!" Lesko and her colleagues also noticed this ambivalence in doctoral graduate students of education, "Students' simultaneous desire to learn and loathing of the material dimensions of doctoral study produced profound ambivalence..." (Lesko et al., 2008, p. 1547).

Another alternative, but not necessary contradictory, explanation of the phenomenon is that the students being socialized in conventional education that has focused them on pleasing the teacher going to an innovative, authorial education,

A student in a traditional school learns before long in a hundred different ways that the school is not on his side; that it is working, not for him, but for the community and the state; that it is not interested in him except as he serves its purposes; and that among all the reasons for which the adults in the school do things, his happiness, health, and growth are by far the least important. He has probably also learned that most of the adults in the school do not tell him the truth and indeed are not allowed to - unless they are willing to run the risk of being

fired, which most of them are not. They are not independent and responsible persons, free to say what they think, feel, believe, or to do what seems reasonable and right. They are employees and spokesmen, telling the children whatever the school administration, the school board, the community, or the legislature want the children to be told. Their job is by whatever means they can to 'motivate' the students to do whatever the school wants. So, when a school or teacher says that the students don't have to play the old school game anymore, most of them, certainly those who have not been 'Good students' will not believe it. They would be very foolish if they did (Holt, 1972, p. 83).

It could be that I was too impatient of expecting immediate results neglecting their personal school history. However, as the events show, it was not the case that my students were afraid of me – they were pretty frank and direct in criticizing me.

Sidorkin (2009) argues that the students often view their studies as unpaid labor – the society wants their future fruits of their labor but does not want to repay them now for the efforts the students put now that makes the future fruits possible later. I could relate to his claim partially; indeed, the students (at least some) seemed to experience fatigue from the forced uncompensated labor in a form of my required assignments in my class. However, in contrast to Sidorkin's argument, all of my students could appreciate their studies assigned by me as exciting, useful, and stimulating if not all the time but, at least, at times and rather often. My required assignments provided them with new and enriched learning and professional experiences (and they recognized them as such), that they might not be able to engage on their own simply because they would not have known about these possible experiences and their usefulness.

I think what made me angry then with this phenomenon was that the students refused to take responsibility for their own learning especially in the context of our class discussions of dialogic pedagogy that cherishes and promotes such responsibility – our collective conceptualization in class did not fit our collective practice. In my then perception, some of them¹⁵ preferred “whining,” complaining, and blaming me as their traditional enemy (the teacher) or the doctoral program rather than to come with any constructive suggestion for an alternative (Holt, 1972; Shor, 1996). Ironically, the only constructive suggestion brought by Elizabeth – to study Bakhtin deeply -- I rejected openly and the rest of the class silently because it was unpractical and not in the interest of the rest. Now, I consider this as my pedagogical mistake – it is important to support and follow through students' initiatives and allow testing them via the practice (unless they are unsafe for the students). However, Elizabeth did not pursue her suggestion for herself either (which might be a result of a lack of encouragement on my part). Still, I (and Clark with whom I discussed the problem then) could not understand why all our terrifically critical and deeply productive discussions of dialogic pedagogy did not make my seminar students more proactive in changing their own life conditions, at least, in our class. I felt that some of my students were irresponsible for and not honest to themselves blaming their teachers for paralysis of their will, searching for an “alibi-in-being” (Bakhtin, 1993). Although I and, probably, their other teachers were responsible for suppressing their learning agency, I felt that they did not have an excuse for not actively searching for their freedom to learn (Holt, 1972). Also, it did not go well with my own autobiographical student learning experiences of active and self-initiating learning in the hostile conditions of state Anti-Semitism and conventional oppressive pedagogies in the

¹⁵ It is important to keep in mind diversity of the students' responses and attitudes and not overgeneralize them.

Soviet Union and monologic conventionalism in the US (although I was also REALLY blessed with many excellent, but still not perfect, teachers that I encountered as a student both in the USSR and the US). What also puzzled me was that I would consider my students as “ideal students” – I did not want better ones. They were creative, sharp, interested, and critical. I felt some teaching helplessness in addressing this issue. Teaching helplessness often breeds a teacher’s anger at his or her students probably because teaching is a very relational practice.

My then thinking and emerging solution was going along the lines of Elizabeth’s 2009 reflection, “I hate having to fulfill requirements of a course, when there is something else I want to pursue. I only want to pursue classroom assignments if I want to, otherwise they feel like waste of my time stupid assignments, and I was fed up with that from the other classes. It is maybe a necessary evil at times, but I can barely tolerate it -- I never really could. I learn better if I can pursue a project that interests me and get help when I get stuck (including hearing lectures).” Specifically, I was leaning to the idea of replacing all of my *required* assignments with *suggested* assignments and even encouraging the students to develop their own projects instead of my suggested assignments. Of course, as the main logical consequence of this decision, I had to eliminate the Progress Report, compensation policy, and final grades because these practices made assignments required as they create a punishment-and-reward system of enforcement of the teacher’s requirements. But I had another concern that made me uneasy with this decision.

Chapter 8

STUDENT AGENCY, FREEDOM, IMPORTANT LEARNING EXPERIENCES AND WASTE

My pedagogical dream was based on my aspiration for a dialogic pedagogy to promote the development of a professional learning agency in my students. Following a long philosophical tradition that goes back to Spinoza et al. (1910) and promoted by Bakhtin (1990), I define the concept of *agency* (Matusov, 2011a; Matusov, Smith, Soslau, and von Duyke, 2012, submitted) as a person's contribution that exceeds, transcends any previous expectation and it is recognized as valuable (positively or negatively) and irreducible cause of itself (*causa sui*) by oneself and/or relevant others. In other words, I define agency as what surprises us in others and ourselves (positively or negatively) and can be attributed only to them as its final cause. Elsewhere I described expectation of mutual surprise as *interaddressivity* (Matusov, 2011c). In addition, I argue that an observer of the agency contributes to its construction through its recognition and shaping. I define the concept of *authorship* as particular form of such contribution by agency. Elsewhere (Matusov, 2011a), I have discussed (non-exhaustively) four types of the student authorship:

1. *pleasing the teacher authorship* – it involves the student guessing what exactly the teacher demands from him or her and then making sure that the teacher is satisfied with the student's performance and products;
2. *resisting the teacher authorship* – it involves the student's active rejecting the teacher's demands through the student's sabotage, smuggling other activities, refusal to do what the teacher demands, rebellion, humiliation of the teacher, and so on;
3. *the responsive authorship* – it involves the student's creative, interested, and substantive response to the teacher's assignments and questions, and
4. *the self-generated authorship* – it involves the student's design of his or her own learning environments, networks, projects, assignments, and learning journeys.

I argue that the first two types of the student authorship (and their mixture) are common for a conventional monologic pedagogy aiming at making the students achieve the preset curricular endpoints while the last two types of the students authorship (and their mixture) are common for a dialogic pedagogy.

As Edward judged the quality of his students' contributions, we all, my graduate students and I, Edward, had achieved a tremendous success in collective exploration and understanding of the concept of dialogic pedagogy during this 15-week seminar by the 10th week, before I, Edward, started my radical experiment. But Edward felt that something was wrong in this achievement, – well, not necessarily wrong, but “incomplete.” Edward could not articulate it then, as I think, I can now. The students achieved success that Edward highly valued, what I now call, the development of students' *responsive critical authorship*. However, I think what Edward wanted in addition to the responsive authorship was *self-generated critical authorship* (Matusov, 2012, submitted-a). The responsive critical authorship involves the students' rich and critical contributions, exceeding the teacher's and the students' own expectations, in response to the teacher's dialogic provocations (e.g., my requests for 3 questions on assigned readings, weekly mini-projects, my in-class and on online provocations, assigned final projects). The self-generated critical authorship involves student's (individual or collective) initiations of new critical learning projects, new inquiries that they want to and do pursue, initiation of self-assignments, self-initiated readings, and critical discussions. The boundary between these two types of authorship is often fuzzy because they constitute each other: creative response always extends the boundary of provocation and has self-initiative component while any authorial self-initiation involves a responsive social component (Bakhtin, 1986, 1999). Nevertheless, the intensity of each component can create its own overall dominating type and quality of the student authorship – i.e., a predominantly responsive authorship (as, arguably was in my class), predominately self-generated critical authorship, a harmonic or dynamic combination of both (as I wanted badly in my class), or a predominately non-authorship, or better to say, non-academic authorship (as it is in many conventional classroom), (Matusov, 2011a). I was convinced that for becoming a successful scholar, one had to actively develop professional self-generated critical authorship¹⁶ – learning experiences that are often missing in many doctoral programs or, at least, highly limited to selection of program and advisor and often uncultivated. My seminar on dialogic pedagogy and discussion of my book titled as “Journey” (i.e., a learning journey is a type of self-generated critical and transformative authorship, cf. Renshaw, 2007) promoted nicely such a change from responsive critical authorship to self-generated critical authorship in my emerging mind. In a way, one big tension in the unfolding events, I am presenting here, was in my strong pedagogical desire to shift my graduate students from mixture of pleasing, resisting, and responsive types of authorship to self-generated authorship.

However, as I argue elsewhere (2012, submitted-a), support, guidance and development of students' self-generated authorship requires special resources and special freedoms (and maybe even constraints, as I think now thanks to Ben-David Kolikant, personal communication, August 2010) (Greenberg, 1992b; Holt, 1972). First of all, it requires

¹⁶ I insist on this qualifier “critical” for self-generated authorship to eliminate a possibility of *uncritical* self-generated authorship prioritizing what I call “participatory socialization” (see for a somewhat similar notion of “legitimate peripheral participation” in Lave and Wenger, 1991) as the goal of education. The German movie “The Wave” (2008), a dramatization of real events occurring in Palo Alto, USA, in the late sixties (R. Jones, 1972), shows how a history teacher promotes a high degree of both responsive and self-generated *non-critical* authorship in his students by creating a neo-Nazi organization. This raises an issue that authorship, agency, creativity, and participatory socialization alone, without critical dialogue of internally persuasive discourse (Bakhtin, 1991; Matusov and von Duyke, 2010) in which everything is “dialogically tested and forever testable” (Morson, 2004, p. 319), do not define education (see Matusov & Marjanovic-Shane, 2012, for more discussion).

resources of time, energy, and materials for the students to develop and pursue their own endeavors. When students' time and efforts are occupied by teachers' assignments (in my and other classes that they took at that time) and other duties outside the class and education (e.g., Elizabeth had a multi-child family), the students might not have enough time and/or energy left for their own self-initiated endeavors unless they have a very strong will and imagination to resist the imposition and/or smuggle their self-generated activities or re-prioritize other demands in their lives (responsibly or not). Although not all restraints on time and energy resources can be eliminated, they have to be taken in consideration (and I believe that under certain conditions self-generated authorship is not possible or very difficult, at least temporary, due to the lack of these resources).

Secondly, students must have freedom for action and for non-action, freedom for participation and non-participation, freedom for cooperation and non-cooperation with the teacher. Self-generated authorship is based on students' creativity, initiative, and improvisation that are rooted in spontaneity and serendipity – it cannot be designed, guaranteed, manipulated, ordered, or demanded but it can be expected. Waste, abuse, and misuse of freedom are absolutely necessary components of the freedom itself and had to be expected and legitimized as well as negotiations and renegotiations of what freedom is and what it is for. Students' self-generated authorship cannot be guaranteed but it can be promoted and nurtured. This lack of guarantee leads to substantial conflicts with the conventional evaluative regime of schooling, which demands a set of minimal learning outcomes and objectives (Greenberg, 1992b; Holt, 1972). This is especially true within the current neo-liberal obsession with accountability and (so-called) excellence (Ball, 2003, 2005; Matusov, 2011b) in opposition to self-correcting practices defining and redefining values and quality through the participants' negotiation (Matusov, 2012, in preparation).

Joe Brobst (the second author) response to this text:

This is a crucial, crucial point you're making here about the teacher pleasing and self-generated authorship. Speaking for myself and, I am pretty certain, Jane, we spent years and years becoming "good at school" which almost always means being good at the teacher pleasing authorship – taking an assignment that the teacher gives you, and doing it in a way that will please the teacher and earn you a good grade. Self-generated authorship, in my experience as an undergraduate science major (which was the same background Jane has) is not really encouraged. In my Biotechnology program the focus was on learning the established "facts" of biology / chemistry / physics as well as the technical skills of modern laboratory techniques that would prepare one for employment in the biotech industry. In other words, it prepared you to be a good lab tech and not much else.

Without going off on too much of a political tangent, I think my own undergraduate training in Biotechnology was intended to produce a person that could function effectively as another cog in the corporate machinery of the pharmaceutical / biotechnology industry of [Eastern state] and the surrounding areas. The focus was not really on critical thinking about major theories and ideas in biology, chemistry, or physics. Instead the focus was on you cramming enough of the "facts" of bio / chem / physics into your head that you would understand the basic underlying principles of what a principal investigator might ask you to do in a lab, as well as getting you skilled enough at the procedures commonly used in modern labs that you'd be able to enter a lab after graduation and not require significantly more training before you could function effectively. If you ask me, the type of training in this program (and in many bachelor's level science programs for that matter) is not truly intended to prepare you to become a "professional" or a "scientist," it's intended to prepare you to

become a technician or a worker who will answer to a (presumably master's or more like PhD level) principal investigator who was the actual professional / scientist. Or alternatively it prepares you enough to get accepted into a PhD program or into medical school where hopefully at some point you will learn to think critically and independently and take steps toward becoming a true professional / scientist or doctor.

This led to a big personal struggle for me as I was encouraged to apply to a “plus one” MS program with the idea being that I would stay an extra year, do a research project, and get my masters in Biotech on top of the Bachelors. The thing was, this research project required self-generated authorship (I had to do the work myself, think deeply about what I was doing, independently research what was already known in the area, etc.). Unfortunately my advisor offered me a very slim amount of guidance in this area, it was just sort of assumed that I knew what to do. This led me to flounder in the lab, not really understanding what I was doing or what I was expected to be doing, or really even how to try to be a self-generating author or independent thinker in regards to my work. I had become so used to being explicitly instructed in what procedure to do with what materials and in what fashion that when I had to think about developing my own novel procedures and ideas I was effectively clueless. This was not only frustrating but also embarrassing, which made me hesitant to seek help or guidance and eventually led to a Masters’ thesis committee meeting where it was obvious to all present that I was struggling mightily – a fact which only seemed to irritate my advisor and make him even less likely to offer help to me than before. Eventually of course I left this program and decided to try my hand at teaching which, years later, has left me where I am now.

Where am I now? Still searching for the secret to becoming good (or at least competent) at this self-generated authorship business. Sometimes I feel like I get it, as I have gotten some conference papers accepted that were written on my own volition, as well as a co-authored manuscript published. However, in a way I still can’t help but feel that these works are to some extent still pleasing authorship. Only now I am no longer pleasing teachers but other authorities – reviewers, journal editors, etc. It is “pleasing” in the sense that the university and academic community basically becomes the new “teacher” – as graduate students and then young faculty you are given your assignments which are to do research and write a dissertation about it as well as articles/conference papers about it in a way that someone else but I want it. You don’t get “grades” anymore, but there are still several carrots dangling there: receiving your degree, getting a job, getting tenure, earning prestige in the field, etc.

As I recall this line of discussion relates back to a discussion you and I had during the course about types of motivation and disengagement from academic research etc. (it may be in this manuscript, forgive me I haven't made it all the way through this time yet).

I guess the take home message of my point is that I think you're making a really important point about the difficulty for graduate students to move from a pleasing to a self-generated approach to authorship, that it's really damn hard to do (at least it has been for me!), that it most certainly necessitates guidance, and there is a better than average chance that some difficulties or even outright failure will happen in the process.

Now I’m thinking about two other types of student authorship you mentioned already. I think that the line between “pleasing the teacher authorship” and “responsive critical authorship” can be a bit blurry as well, but there are certainly examples where it is clearly one and not the other. Let me give you an example from my own experience. I have always been pretty verbally “talented” in the sense of scoring well on standardized tests of reading and writing ability, being commended by teachers in high school and in college for my writing abilities, and so on. Yet in high school I can effectively say that I hated 3 out of the 4 years of English class that I had (my senior year AP English class was the one year that I actually enjoyed). The difference between my non-enjoyment of the first three courses and my liking of the 4th was largely attributable to having to write papers / reports in a pleasing the teacher

authorship form (first three years) or a responsive authorship form (4th course). My first three English teachers, when we would read various things (novels, Shakespearean plays, etc.) and have to write papers about them, we were essentially expected to "regurgitate" the teachers' thoughts about and interpretations of the works. If you wanted an A on that paper about the Great Gatsby, then you sure as hell had better talk about the green light on Daisy's dock signifying hope just like the teacher had mentioned in class. I understand that there are generally accepted ideas about various works held by a majority of literary critics, but a true responsive critical authorship would mean we could form our own opinions about those works so long as we could support them with evidence. This was not what was expected, again, if you want the good grad then you tell the teacher what they want to hear. I would say the absolute worst case of this happened with my junior year English teacher, who was quite frankly an extremely odd man (I remember him spending entire class periods opining about his gardening habits and how he was baking bread in the style of some medieval-era recipes), and not the most effective teacher. If you wanted to earn high grades on papers you submitted for his class, you literally had to come after school and sit with him at his desk as he told you in deep detail exactly what he thought you should be writing about in the paper. It was pleasing the teacher authorship taken to the extreme. The only good thing I can really say about it is after he really went off the deep end, giving out a number of "negative grades" on papers that he said were so poorly written that that the students would have been better off submitting nothing at all, complaints by those students and their parents to the administration got this particular teacher fired from the school.

In contrast to the extreme level of pleasing the teacher authorship demanded by this teacher, the teacher I had during my senior year AP English class was very good and actually encouraged us to engage in true responsive authorship where we thought critically about questions he posed related to the various works that we had read and wrote papers about our thoughts and interpretations, citing the works as necessary to back up our opinions.

Eugene:

I wonder if you are shifting from pleasing the teacher authorship to genuine responsive authorship, or not? What do you think? When you are working with reviewers, journal editors, and your co-authors, do you try *to please* them (i.e., pleasing the teacher authorship) or try to honestly reply to their concerns even at times *through your disagreements* with them (i.e., responsive critical authorship) or a bit both?

Joe:

Now this is a really interesting question, and I think in the case of specifically working with reviewers and editors that there is a certain amount of pleasing the teacher authorship mixed in with responsive authorship. Certainly you want to respond honestly to suggestions and concerns that the reviewers / editors make and not simply sacrifice your own ideas for the sake of making them happy. At the same time, the desired end result is of course to get them to agree to publish whatever is you're trying to get published. So it's certainly possible, perhaps even probable, that you might alter the content of your manuscript in such a way that you think will "please" them and thus make them more likely to give your manuscript the green light. Yes you want to "stick to your guns" in terms of your thoughts and interpretations of your data, but let's face it, you need to get shit published if you want anybody to pay attention to you - and if you want to get shit published, it's probably a good idea to submit manuscripts that please the "teacher" i.e. reviewer / editor.

Here's another example that I can give you that I know is something that Jane and I both experienced: please the teacher authorship in the context of doctoral qualifying exams. I think it was worse for Jane (she can share her experiences if she wants) and that her bad experience contributed in some way to making the experience "less bad" for me. Anyway, in case you were not aware, the PhDs in our School have to do a qualifying exam once they have finished their three doctoral courses in our specialization area (teaching, learning, and curriculum design are the courses). The qualifying exam is purported to be an effort to have you demonstrate your mastery of the major theories / ideas in the literature, as learned through your coursework as well as your own reading and work on your own research. But if we are being honest about it, the exam is in large part a hazing ritual that is deeply steeped in pleasing the teacher authorship. When Jane did the exam, as I recall, she had 6 questions given to her - each of these was to be responded to in a 15 to 20 page paper, with the timetable for the whole exercise being one week. When I did the exam, it was the same except they lowered the number of papers to 5. Of course, it is essentially impossible for anyone to "pass" this exam on the first try. Instead what happens is that you shut down your whole life for a week, never leave your house or apartment, develop headaches from staring at your computer screen for hours on end and mild carpal tunnel syndrome by typing like a fiend, and then after all that effort get informed that you have to either heavily edit or completely rewrite some of the papers because you did not do a good enough job pleasing the teacher (or professor, as it were). I consider myself fortunate to have come after Jane, as she filled me on what to expect from the experience and described how it was more about pleasing the teacher than really about demonstrating your knowledge or expertise developed from your coursework.

One place that I must give your Dialogic Pedagogy seminar is that it certainly didn't demand to please the teacher authorship from us. The problem that I think we had is that you were asking us, students who were very used to engaging in pleasing the teacher authorship to skip right over responsive critical authorship and jump feet-first into self-generated critical authorship. You were asking us to walk before we had learned to crawl. And maybe we weren't ready to do that, maybe we were scared to do that, maybe we were too lazy to do that, maybe we just had no damn idea how to do that, maybe it was some combination of all those things. But obviously it didn't work out for us at that time, and that was a big part of what caused friction and tension between then-Edward and then-Jane / then-John and led to a lot of existential questioning on behalf of then-Jane and then-John.

Back to the original manuscript:

Here Edward's two major teaching dilemmas emerged: 1) how can the teacher (i.e., me, Edward) make the students engage in important learning experiences – important from the teacher's point of view, -- while making sure that these required important experiences for the students, designed through the teacher's learning assignments, will not ultimately inhibit opportunities for the students' self-generated authorship; and 2) if a student's misuses and abuses his or her freedom to learn and missing certain important learning opportunities designed by the teacher is a part of any learning freedom that promotes self-generated authorship, then how can the teacher (i.e., me, Edward) make sure that this learning failure of the student is not the direct responsibility of the student's teacher (i.e., it can be easy for a teacher to rationalize of his or her laissez-faire teaching failure by saying that it was the student's choice and lack of will rather than the teacher's lack of support and guidance)? In these concerns, Edward's conflicting desires for collegueship and guidance seemed to collide.

In response to these two interrelated teaching dilemmas, Edward was leaning toward, if not unreflexively falling into, a hybrid solution – a new pedagogical regime that would involve both suggested and required assignments. Specifically, Edward was thinking to make weekly mini-projects, weekly readings, book reviews, class attendance, weekly web postings suggested; while the final project and the final grade, associated with it, as required. He also planned to encourage the students to modify or replace his suggested assignments with their own if it would make more sense for their own learning.

Chapter 9

A DISCONNECT BETWEEN ONTOLOGY AND DIDACTICS

Finally, Edward was concerned that the emerging tensions that I just described here and the issues that some of the students occasionally discussed, both with and without Edward, outside of the class at times (i.e., our collective ontology) were not a part of our seminar public discourse (i.e., the class didactics). We did not collectively do what we preached in our class discussions about dialogic pedagogy. We creatively and deeply analyzed and criticized educational practices of other educators described in my book “Journey into Dialogic Pedagogy” and other assigned literature, but not our own pedagogical practices, in which we were participating in the class. As I argued elsewhere (Matusov, 2009, 2012, submitted-a), the strong gap between the classroom ontology and the classroom didactics – i.e., a disconnection between the life and education, -- is the birthmark of a conventional monologic pedagogy. Edward was eager to bring our collective tensions and his concerns in the center of our seminar public discourse. However, the unsolved teaching dilemmas previously described kept Edward at an impasse while the tensions in the class with individual students and collectively were growing.

THE PERFECT STORM: THINGS HAPPENED RATHER THAN BEING RESPONSIBLY ENACTED

Several years ago, I raised a teaching problem of how to make sure that in a class discussion of the assigned literature we really focused on the students' questions about readings and not on the questions that I imagined the students might have (Matusov and Smith, 2007). Also, I wondered how to make sure that the students came to class prepared and that their home reading was guided but not stiffened by my guidance. My students and I established the practice of me explaining in advance why I selected these assigned readings at the end of each class (before the next weekly reading assignment) and the students preparing questions about the assigned readings to discuss in the class. In my previous graduate research seminars, students sometimes had a hard time with formulating 3 questions (I was always OK with them writing fewer than 3 questions – there was no magic in the number 3, but I pushed them to develop at least one question). I was aware that sometimes students produced non-authentic questions, just to fulfill the requirement and not to be seen as incompliant or stupid in the class. But more often than that, the students came with very good questions from my point of view. Also, sometimes we did not have enough time to address all these questions in class and suggested moving them to the class web if the students felt urgency in getting them addressed. Often by addressing one question, several questions could be addressed and looking at them at the beginning of the class, I tried to strategize how we were all going to discuss them. I also was aware that some questions were genuine questions by students struggling with the issues and some were “waste” questions that the students developed mostly because they felt pressured and because they really must be to present these questions in class. But I have believed in two ecological principles: 1) that waste for one could be food for another (i.e., a “waste”, a non-authentic question could suddenly become an authentic one in the eyes of other participants); and 2) a zealous striver for eliminating or minimizing waste often kills life itself (i.e., focus on “the quality” can produce self-censorship in the students and paralyze and distract from their creative and thoughtful processes through their unnecessary anxiety). In general, my students in past doctoral seminars liked this practice of the research seminars as they reported at the end of my past classes. They were not always looking forward to them but sometimes they got really excited about their own questions and benefited from questions by other students.

In my immediate perception then, which could be wrong, in my 2008 seminar on dialogic pedagogy, the tensions and students' reluctance and their apprehension to all of the class assignments grew across the board in contrast to my other seminars (I will describe my evidence later). Currently, I see several reasons for that (if my perception was correct). First,

our discussions of dialogue and dialogic pedagogy actively (i.e., the class didactics) undermined the regime of required assignments and the Progress Report (i.e., the class ontology) and I actively supported these critical discussions. It was part of my schizophrenic indecisiveness and paralysis about how to view the required assignments as good or bad in dialogic pedagogy (for more discussion of this important issue see, Matusov, 2012, submitted-a). I wonder if this discord between the class didactics and ontology might gradually penetrate into the students' attitude of distrust to the required class assignments.

Second, my increased focus on collegueship rather than studentship and on the curricular uncertainty, rather than on the certainty, rapidly increased frustration in the students with this curricular and intellectual disorientation perceived by some of the students (see evidence below) and undermined a sense of tremendous learning accomplishments seen by me, Edward, as their instructor (Donald, 1992; Holt, 1972; Lesko et al., 2008; Metz, 2001; Shor, 1996). Many of my students seemed to want certainty, clarity, and a curricular roadmap: certainty about dialogic pedagogy, certainty about Bakhtin, certainty about themselves as students and researchers, certainty about how to make research, certainty about their inquires... It is not only the students' desire but probably a cultural trend and zeitgeist described by a famous art teacher, Thomas Bayrle, who stated that,

Today we are too much involved in making products. It's a product time. As an artist you make a product. But one of the main things is being able to live with those muddy areas that you can't totally formulate, a kind of jelly. It can be firm, it can be soft, it's not clear. We need to stay with this not being clear, not being able to touch, and not being able to bring something into form immediately, of for a whole at least. As I see it now, by the second or third semester students in art schools try and produce products.... We're overlooking this uncertainty, of being in the condition of not getting everything, of being unsure... Being kind of soft of jelly-like ourselves. When you look at society today and see all this news, you see all this mud, this wonderful mud! We can't just step in or fit in right there and make a nice product, something that just fits. We have to fail; we have to stay for a while in this situation where we're on the edge of failing. Today is more about bits and pieces. It's hard work to stay with it and maybe it takes 10 years of not knowing why you do something, and after 10 years something comes together¹⁷(Reardon and Mollin, 2009, pp. 53-54).

Knowledge, the knowledge of knowledge, self-expectations, role boundaries became blurred and, probably, could generate horror in some students. "The experience of horror is generated by 'the disruption of categories, the destruction of boundaries, and the presence of impurities' (Halberstam, 1995, p. 27)," (Lesko et al., 2008, p. 1550). Metz talks about identity crisis in doctoral graduate students, "At one point or another, most students found themselves involved in a soul searching identity crisis that was instigated by the seminar . . . [an] existential funk brought on by our discussions of ontology and epistemology" (Metz, 2001, p. 15). It is often an unpleasant process for which many students may not be prepared or appreciate.

Third, by moving away from my dialogic teacher orientation, I think I probably undermined the students' trust in me as a safe and caring teacher. For example, even a year after the class, John and Jane told me that they thought that I preplanned my radical

¹⁷ In retrospect, I wonder whether I was forcing too much pedagogical certainty for myself in this radical pedagogical experiment of mine than it might be required.

experiment in advance of the class despite my assurances in the class and after it that I did not do that. I think this belief reflected the power of my “penetrative discourse” for them (see description and discussion of this later) and their distrust in me as a sincere actor who did not manipulate.

Fourth, in this seminar on dialogic pedagogy I reduced the level of the students’ ownership for research by not asking for their own topics of research but rather supplying them with my topics (Shor, 1996). Thus, I do not think that the problem with some students’ reluctance to write 3 questions about weekly assigned readings on the blackboard at the beginning of class (in this particular case of “the last drop”) had something to do with this pedagogical practice by itself.

The last straw that broke the camel’s back, so to speak, was Elizabeth’s response to the class requirement for the students to write 3 questions about the weekly assigned readings. This pedagogical practice had come from my collaboration with my students in the past. Edward usually came to the seminar 15-20 minutes earlier to prepare materials for the class and chat informally with students who might also come earlier. In past research seminars, by the middle of the semester, it had been an established routine to write 3 questions on the blackboard. However, in this seminar Edward noticed that it worked the opposite ways. Some -- Elizabeth, Jane, [REDACTED], and, probably, John, -- but all students tried not write questions until Edward asked them. They chatted with each other and Edward and sometimes looked at Edward expecting his demand. Then they often made visible signs of reluctance like rolling eyes or making sighs. They demonstrated more and more to me that they did this assignment exclusively “for me.” On the week 11 of the 15-week semester, Elizabeth came to the class earlier, like Edward did. We chatted a bit. But Edward felt more and more uneasy that this chat was apparently an excuse for Elizabeth not to write her 3 questions on the blackboard. Edward suspected then that she got my emotional uneasiness that I probably communicated somehow non-verbally. So she said with heavy sigh of high burden something like, “OK, I guess you want me to write these 3 damn questions about the readings.” Her words made me angry. Edward replied to her firmly, “No, I don’t want *you* to write ‘damn questions’.”

Elizabeth was surprised (and probably a bit scared) of my answer, “What?” I repeated my reply. She returned back to her seat. There was uncomfortable silence. Then she went to the blackboard and wrote her questions while half-loudly complaining that it was useless because we never discussed her questions, which was not true: we sometimes did not discuss her questions but it was like that in previous classes and it was OK with her and if she wanted she always could push them (and she did) or move them to the class web for later discussion. Edward felt that the students became increasingly irresponsible and the class regime designed and imposed by him was to blame. Edward was angry not only with Elizabeth and some of the other students but also with himself waiting so long being “cowardly paralyzed” by his indecisiveness about the teaching dilemmas (this was what he thought at the moment). Edward thought, “That was it!” He made up his mind finally. He decided to change immediately the pedagogical regime of the class as the other students arrived in the class.

Retrospectively, I think this decision had to be done differently, not ad hoc and hastily in the context of my conflict with Elizabeth and in my anger with the students and myself. Also, I did not put much thought in the transition or how I was going to engage the students in the change. The upcoming decision was reckless and erratic.

A good question is: was Edward justified, fair, and wise being angry at Elizabeth, at some of the other students, and at himself? These are all different questions, in my view, – Edward

could be justified but not fair, or fair but not wise, and so on. Now, I feel that Edward was justified to be *upset* with the situation and its participants, which also includes his own frustration with himself. Now, I probably better *understand* why Edward was *angry* with Elizabeth, some of the other students, and himself. Edward was angry with himself that despite all his good intentions he obviously created a pedagogical trap for his students of not feeling ownership for their own learning. But even more, despite being aware of that Edward hesitated to act. Edward was angry at Elizabeth and some other students (like Jane, ██████████, and, to a lesser degree, John and Tomas) for actively cooperating with the trap of sabotaging their own learning rather than joining efforts with him by thinking how we could collectively get out of this trap. In my view, it was *definitely not wise* to be guided by anger in his efforts to initiate the change. Anger might be good for mobilization to fight something or somebody but not good for a teacher's call for complex and uncertain collaboration with the students.

As to *the issue of fairness* for Edward's anger, I am still uncertain about it one way or the other. On the one hand, I think that my anger was unfair because of the institutional burden and experiences of oppressive traditional school practices that my graduate students had had prior and during my class (Holt, 1972; Shor, 1996). They had had certain resistance habits and the history of distrust to school and their professors, they might be inexperienced in the self-generated authorship activism in the context of academic research – something that they had to learn but I expected them to initiate on their own in helping me redesign the class. Also, Edward's dream vision of "alive teaching" and a class based on collegiality could be utopian and unrealistic or even undesirable in general or in this particular situation. On the other hand, I think that my anger was fair because despite possible existence of diverse and contradictory motive, my graduate students actively came to the school to learn and they wanted to learn and were very capable of learning. They had responsibility to demand learning and seek learning even when conditions were not perfect especially when there were a will to help them in their teachers as it was in Edward's case. It was easy to blame their teachers and institution to mask their own irresponsibility for their own learning. In my current and then view, they might be right sociologically but they are wrong morally (like an abused person who abuses others as result of his or her traumatic experiences) seeking for excuses and alibi-in-being (Bakhtin, 1993). We may not have luxury to ignore "social games" when our well-being is at stake (but some, more heroic of us, manage to do it even then). However, now and then I personally (naively?) think we are responsible for making these "social games" our own by actively and creatively keeping playing and cooperating with them even when there is a bid to stop them as I think it was in my-Edward's pedagogical experiment (and even before it). I still agree with John who later wrote about himself as being an "educational zombie" (see Appendix A). I did many pedagogical mistakes but the hand that I extended to my students to change the situation was genuine and I doubt even now that they could deny that.

Also, with Clark, Elizabeth, Jane, and ██████████, my advisees, I had collegial relations outside of the class and history of active support of graduate students (including fights with the administration for their rights) and I felt that Elizabeth's, Jane's, and ██████████ discourse¹⁸ of mistrust in me as their teacher who could harm them at the end ("We couldn't

¹⁸ I wonder why Clark acted differently. It could be because he had spent many more years in the program with me, because he was the most senior graduate student, he was more advanced in the issues of dialogic pedagogy, he was outside of the class pedagogical regime auditing the class, or simply because he was Clark, or combination of all. In the past, in my other classes he acted sometimes strikingly different than the other

act like colleagues, because Edward could grade us, had to grade us, we had to produce something for him. It could screw up our survival in the program,” (Elizabeth, reflection web, 2009-07-31)) was disingenuous masking their own fear of responsibility and freedom, in my view (see Fromm, 1969, 2001). Again, I want to refer to my autobiographical experience of much harsher and less supportive conditions, in which students took responsibility for their own learning. I believe that people’s responses are not conditioned by situations they are in. As Bakhtin insisted, and I agree with him, however harsh it sounds, there is no alibi-in-being, even within what one might see (in reality or in one’s imagination) as oppressive circumstances.

students. Also, it is interesting that Mike, for whom the doctoral seminar was outside of his institutional normative educational trajectory of his Master’s program, was closer to Clark. I am less sure how Tomas, for whom the class was mandatory, perceived the class. In class, Tomas often was in opposition to the notion of dialogic pedagogy, which was very helpful as it provided alternative ideas and the testing of ideas. As Jane wrote on the Webtalk (and I agree with her), “I’ve also wanted to let you know that I think you come up with so many great questions and ideas on both webtalks and in class. You push all of our thinking. Thank you for that.” I wonder if it were his style of thinking and learning, or he indeed disliked the idea of dialogic pedagogy, or he was upset being forced taking this class or all the above (at some points). In any way, I appreciated and supported his critical contributions.

THE TURMOIL: EMERGENCE OF THE REGIME OF BLAME

As all students came in (except Mike, who was missing on that day), I announced that from now on all class assignments and requirements – weekly class attendance, weekly readings, their providing each other feedback, the book review, weekly webpostings, weekly mini-projects, 3 questions on weekly reading, compensations, -- would be suggested, not required, except the final project. The Progress Report would be abandoned. The final grade would be based entirely on the final project. I explained to them that using Bakhtin's term (1984), I want to “dethrone” myself so they could take the main responsibility for their own learning (Sullivan, Smith, and Matusov, 2009). From now on (except the final project), if they did or did not do something in the class, there was no excuse for them to attribute their (in)actions to me as the source of their (in)actions. If they decided to read literature related to our class or write on the class web, they would know that they did it because it was their own initiative and not to satisfy my requirements or me. I told them that my teaching responsibility would remain the same: to prepare for the new class topics, to help them with their learning, to provide feedback on their mini-projects if they chose to do them, to interact with them on the class web, if they chose to participate, and so on.

To my surprise after a few clarification questions, some students accused me in class and on the class web of neglecting my teaching leadership and for unilateral decision making. It seemed to be similar to accusation given by Harvard undergraduate students to John Holt's pedagogical experimentation giving more power to the students and promoting their pedagogical decision making,

...class sessions seemed interesting, and I knew some things were happening outside. Then at one class meeting there was an explosion. Many people in the class began to attack me about the course. They were very angry. You don't care what we think! You never tell us to write anything! You're not interested in our ideas! I repeated the suggestions and offers I had made at the beginning of the course. They said, You don't care about us, otherwise you'd tell us what to do. I said I did care about them, that was why I didn't want to tell them what to do. If it was true, and it seemed to be, that many of them had never had the chance to decide for themselves whether to read a book or not, write a paper or not, go to a meeting or not, then I thought it was time they decided (Holt, 1972, p. 89)

Thus, Jane wrote a rather emotional and frank posting on the class web between Week 11, when the changed class regime was announced, and Week 12 class meetings,

Dear Edward et al. [i.e., the classmates – EM],

I suddenly became very confused as to where this class is going. It has collapsed very quickly and it now seems like it is spiraling off into oblivion. I agree with you Edward that "emergent processes are not possible without a pedagogical design on regular basis." Therefore, I am confused as to why your letting go of your teacher authority did not happen incrementally, but rather all at once in one "what did he just say?" moment. I would have preferred to have negotiations about the class--or dialogue if you will--rather than have everything collapse in one moment. I was enjoying your class as it was going, and yes, there were some things I liked about it better than others, but I think it would have been best if we were to all bring our thoughts to the table as to how to improve the class rather than just you pulling out of the class completely. Edward, why didn't you do this?? I enjoyed learning from and with you as our teacher who guided our conversations, presented us with thought provoking activities and questions. I really felt what zone of proximal development was like, and working in a community to understand something together was like. And now, it feels as this won't exist anymore.

Edward--I feel as if you did a "Paley" on us. Your end of "freedom" has justified all your means. It is analogous to Paley's telling her children "Today we are going to enforce YCSYCP¹⁹." Instead you said "Today I will take away all of mine and institutional authority (as much as possible)." There was no discussion about this, you just did it. It seems very passive aggressive to me, and it seems very disrespectful to us as students and as people. Why did you not discuss this with us? And, you used your teacher authority to declare your vision of "freedom," so your authority did not collapse--you are still imposing the way that you want things to be upon us. Maybe you did this just to test it out and see what would happen. Though, without telling us this, I feel like we are lab rats for you and your research. How is this different from all of a sudden dropping us inside of a maze? Edward, the way that you have gone about things really upsets me. Are you practicing what you preach? Or are you practicing Paley?

Now I think that Jane was right and wrong charging me with the unilateralism. Yes, Edward started the change unilaterally and could have been done in a more thoughtful and calmer way, but the move was to invite all my students to develop a better class and granting them more freedom (as a benevolent monarch, perhaps). But now I think that Jane was right that it was a unilateral call for collaboration. Elizabeth took on this offer to collaborate on the class design and proposed to develop collective work on the final projects,

I almost would rather spend the rest of the term writing an article on the class working through the class period for several weeks and beyond into the next hour doing something like – initial reactions and misunderstandings, conceptions of dialogue and how they aren't dialogic, Tomas' doubts about this whole way of thinking and how to address them, and how in the hell this might actually look in a classroom as it is, and how it might be constructed in imaginary school possibilities such as through virtual spaces embedded in classroom and/or classroom participants in the wider community. We could start framing the paper on the classroom board. I think the joint project would create community and turning it into an article

¹⁹ Jane referred to Vivian Paley's (1992) famous book "You Can't Say You Can't Play" (YCSYCP), in which Paley, the teacher of preschoolers after some discussion with her children unilaterally imposed this YCSYCP rule. Smith and I provided critique of Paley's pedagogical move in a chapter of my book a draft of which the students read at the beginning of the semester (Matusov, 2009, ch. 8).

would make your work on it meaningful beyond our stupid grade for you and us. I need time to think and talk about these ideas interspersed with reading within the context of others. If we can be 2nd and so forth authors on a paper that thinks about how teachers respond to these ideas (most of us at one point) or something like that... Honestly, as a colleague in your class, this would feel like the work of colleagues. What do you think?

On the class WebTalk, Edward actively supported her efforts to rethink the class and to design possibilities for collective self-generated academic authorship about dialogic pedagogy, which was my goal at time. However, unfortunately, some other class members (but not all, as shown later) saw a bossing tendency in Elizabeth's message's tone probably in the context of traditional teaching where the teacher is the unquestionable sovereign of the classroom regime. Jane wrote,

And, as you know, when leadership is gone, another leader will immediately step in²⁰. Right now it seems that Elizabeth is becoming our new czar and creating our new regime. I know she has good intentions of doing so, but still, this is what it feels like. My immediate reaction to all of this is, 'Wait?--What's going on?!--I didn't sign up for this?!' I looked forward to attending Edward's class to learn from and with Edward and my classmates as he guided us in this process, since he is THE expert in the field. In this way Edward would be Expert #1 as well as Learner #1 as we have discussed about. Now it seems that things are moving to the direction that Edward doesn't exist and Elizabeth has taken the role of our director and regime creator.

Here are my thoughts about the new proposed regime: If we use class time to work on creating a paper, the class won't exist anymore--it'll become weekly business meetings or workshops. Also if everyone doesn't want to work on a joint paper, then what? Those people will then just never come to class and will spend the rest of the semester doing their own final project? Also, thinking about time, extending these meetings into Friday evening may not work for everyone, even if they did want to work on a joint paper. I don't feel that amending our meeting time and getting rid of our class to work on a paper are good ideas. I want to attend EDUC879 from 1:25-4:25. Maybe I'd like to change the room and meet outside when it's nice out or in a coffee shop with food and tea and coffee, but I'd like to attend our class then, and not a business meeting then. Also, I'd like to have a discussion about how to shape the class and all of its details, rather than just lose the class completely.

It seems that Jane misinterpreted my new pedagogical regime as "children-run" (Rogoff, Matusov, and White, 1996), when a teacher provides minimum guidance by responding to the students' questions and that Elizabeth's idea was understood as an attempt to take unilateral control over the class. John also did not like Elizabeth's idea,

This reminds me of the Flogging Molly song "Swagger" - the only lyrics are "Don't know where I'm goin', don't know where I'm goin', yeah!" (<http://youtube.com/watch?v=ZEr2xI7rP-4>).

²⁰ Reading this quote Panos Kanellopoulos made the following useful comment, "related to the issue how having ideas for further action (creativity) is not necessarily an act of imposition/ in group musical improvisation, the musicians hesitation to step in with stamina and courage (feeling that this might be an act of imposition, of taking over) often makes the music fatally boring!" (personal communication, August 29, 2011).

Anyway, I share some of the same concerns as Jane. Although I have no problem with the relaxation of the miniproject requirements among other things, upon further consideration I am sort of leery about the joint final project bit.

While I initially said I was game via the e-mail chain we've all got going, there are downsides to it. I'll be blatantly honest, being in "class" or whatever it is at this point for an extra hour each week is not an idea that thrills me.

Petty concerns aside, though, what is the scope of this project/paper/whatever? If the goal is to get this thing published somewhere, I have my doubts as to whether we can really produce a finished product during our class meetings (regardless of their length) by the time the semester is out. That leaves open the question of what happens next - could this thing get dragged out over the summer, into next semester and beyond?

Then there's the question of class meetings being "hijacked" or whatever you want to call it by the project - the project becomes an all or nothing thing because if you don't want to do it, then the remaining class periods become essentially meaningless for you.

So I don't know now - yesterday I was like, hey, class project, great...divide and conquer, jigsaw, yeehaw. Today I'm like class project, ugh, more time in class, loose ends left at end of semester, alienation of any and all class members who aren't on board...

Don't know where I'm goin', Don't know where I'm goin....do you?

Tomas (and I, Edward) disagreed with Jane and John about Elizabeth's proposal being a bossy coup and insisted that we should consider it seriously but unfortunately it was too late.

Jane and John seemed to lose any sense of direction of the class probably assuming that nobody (including Edward) would do anything: either things are required or nothing productive will happen. Edward thought that nothing was changed in guidance and learning in the class but future learning would be clearly owned by the students. Looking back, I think we were both wrong and right. Jane and John were right that the students mostly dropped Edward's assignments but I, Edward, was right that the class continued and it was very productive while Edward had to change the way he was teaching. At the end of the day, it was not a choice between unilateral rigid structure and chaos as the class continued productively functioning. However, a productive collaboration on the class regime did not emerge either.

Edward tried to reassure Jane, John and others that he was going to support and guide them as before and that the main change was in the suggested rather required nature of almost all his assignments that still remained intact,

Dear Jane—

Thanks a lot for sharing your feelings. You wrote, "Does anyone else feel similarly? Elizabeth, [REDACTED], Tomas, Mike and John²¹ what are your thoughts? Edward, what do you think?"

I feel an anxiety as well, but probably a different one. Actually nothing changes except I do not REQUIRE anything (but Final Project) -- I [do] not threaten you with the final grade, -- but instead I suggest and invite you to do what in past I demanded from you. The class -- my

²¹ It is interesting that Jane excluded Clark from this list probably because she thought that Clark was not the subject of the class regime and/or because he did not contribute on the class web.

guidance and support -- has not [to] be collapsing. I will come to the class and be there as regularly from 1:25 to 4:25pm on Fridays. I will read and write webpostings. I will read and provide my feedback on your miniprojects on Wednesdays. I'm the same Edward as before.

However, if you decided to follow my suggestions and do webpostings, miniprojects, readings, writing questions on the blackboard at the beginning of the class, and compensations, -- you cannot tell yourself, others, or me that you do it because I forced you to do that. You will do it because you decided to do it. So, if you decide willingly accept my suggestions and invitations -- nothing will change for you except, maybe, you will be more active in promoting your own learning through meaningful deviations from my suggestions.

Hopefully, you won't have a little policeman (or a policewoman) in your head saying that, "He still judges me -- I better do it." :-)

My move is risky because we can lose our class focus if too many people stop their timely engagement with the class. However, I think possible learning benefit from these experiences still worth of this move.

What do you think?

Edward

Edward worried about his guidance that up to that point had been heavily based on the students' reading and mini-projects; however, later when the students stopped their weekly reading of the assigned literature and weekly miniprojects, Edward found out how I could change his guidance without losing it. He was genuinely happy that the students started discussion of the new class regime because he saw it a step in the right direction of collaboration on pedagogical co-designing our class. Jane replied with relief, "I think my confusion and panic came because I thought you meant that you were backing out of the class completely--like even backing out of teaching us. I thought the class was going to turn into periods where we'd work on the final project instead of having class like we usually have it where you lead us in our thinking and discussions together. Now that I understand that this is not going to happen I feel better." Edward was getting more and more relaxed with these public exchanges on the class Webtalk viewing this process as healing and repairing mutual trust. And Edward tried to elaborate more on what happened on the class Webtalk,

Dear Jane, You asked, 'Why are you angry?' I'm not. I'm actually happily whistling with a bit anxiety. I was angry a bit on Friday when I saw resistance to my [old] pedagogical regime but then I realized that it is a part of my [old] regime and if I want to disarm the resistance, I have to share the ownership for the class as a joint journey. So, I'm asking your folks, 'What do you want? Where do you want to go from here?' I see that you start thinking about that and discussing on the web. This is good. I see that it is a bit scary. Now you feel how many people feel after collapse of the Soviet Union ;-)

What do you think? Edward (neo-Gorbachov).

Jane and some other students seemed to become reassured, "Hi Edward, You wrote and followed up on: 'I think that you are right that I should offer the students choices of the regime. I will.' Thank you for doing so. You are now practicing more what you preach. That was very non-Paley like of you and we appreciate it :) Jane".

A web exchange with Tomas was also interesting. He accused me, Edward, of not being empathetic to my students,

First, if I may, I suspect you're not being empathetic; students, even graduate students, take all this stuff (requirements, points, grades, etc.) seriously, because their futures are at

stake. Dialogicity (I mean the moral aspect of it, the Buberian imperative) demands that the teacher at least try to enter into the minds of the students, as it were, at least try to understand where they're coming from. They're coming from a 'regime' of points and requirements. So if you suddenly retract that regime, some of them are left floundering. Is it good that they flounder? Maybe yes, maybe no; I don't know! (I do believe that some of the courses at the doctoral level do tend to treat students as if they were in high school; 879 [the course number] has not been that way even though there are all sorts of complicated 'policies'; your 'regime' got us all immersed in the subject, which was damn good.)

Currently, I think that Tomas was right that there were a lot of good things in Edward's previous pedagogical regime. But it was a hybrid of dialogic and conventional pedagogy. This is point that I would elaborate later with the notion of chronotope.

Edward took seriously the issue of the students' perception of their own safety in the class and in the middle of the transition. In response to Tomas' concern of students who took the class requirements too seriously and accusation of me, Edward, for being non-empathetic to those students' sense of uncertainty and unsafety, Edward decided to offer a contract about the final grade with my students to provide them with safety. He proposed 3 options of what should be counted for the final grade for the class and the students developed the fourth one that included all their past work in addition to the final project scores.

At the time I, Edward, liked three emerging trends coming out of this regime. First, the ontology of the class (in a broader sense, beyond immediate social relations including the participants' reflection of their past, imaging their future, and involving in the present academic relations outside of the class) became closely aligned with the class didactics and the class didactics (in a broader sense, beyond immediate themes discussed, but also considering broader educational and research issues) became closely aligned with the class ontology. Second, the straight, frank, no-nonsense talk among each other, without any teacher orientation and with breaking power hierarchies in the honor of speaking ones' mind and truth, was constructive, probably, because of my Jewish cultural upbringing (see Katriel, 1986). Third, the students seemed to start collaborating with me, Edward, on the class design.

On the negative side, Elizabeth's constructive proposal about promoting the self-generated academic authorship was put down with mistrust and (unfair, in my view) accusation of bossiness. The level of anxiety and mistrust grew. The students' engagement into suggested learning activities dropped dramatically and was reduced to class attendance and participation on the class web (that faded out for ██████████, Mike, and Tomas, see Figure 1). Like in Holt's Harvard class where, "Nobody did any writing, nobody put anything in the journal, nobody took up most of those bright ideas" (Holt, 1972, p. 92), all of my students stopped doing mini-projects (the last mini-project they all did was for week#10, in the old regime, Jane, John, and Tomas did week#11 mini-project, when the new regime started and nobody did after that) and rarely read assigned readings (according to their own accounts, see John's confession later). Basically, except engagement in class web discussions by John, Jane, and Elizabeth, they stopped doing any homework. They came to the class unprepared which forced me, Edward, to change my guidance using a lot of carefully selected video fragments from famous fiction movies as dialogic provocations for our discussions rather than previously assigned texts. The class became "video club," although we did mini-research of videos in class. Edward's guidance and the students' responsive authorship were saved, for the moment.

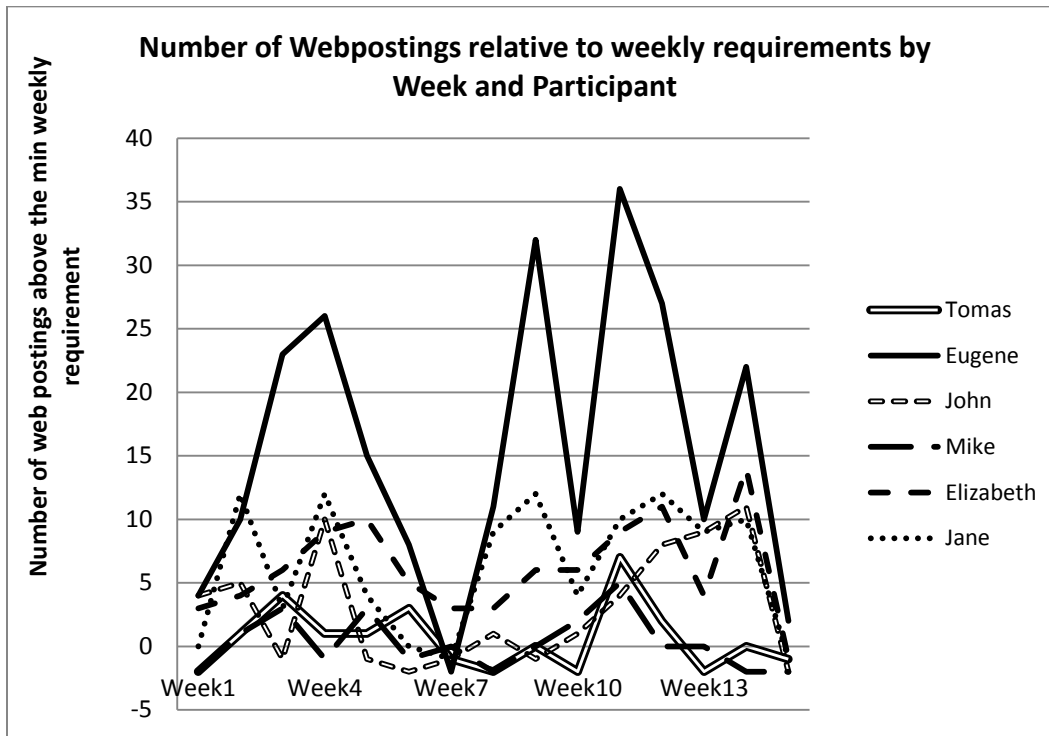


Figure 1. Participants' engagement with the class Webtalk (week7 -- spring break, week11 -- the start of the new regime). 0=2 postings min per week.

But, Edward thought that he needed to promote the students' academic self-generated agency by focusing on the problem of a lack of the students' learning initiatives. As a result, Edward decided to focus on three goals in his teaching: 1) to promote institutional safety for the students, 2) to increase the straight critical feedback of our scholarly contributions (i.e., collegueship) without any teacher orientation performance, and 3) to promote critique of his own and their ontology unfolding in the class (and beyond). At the time, Edward did not see any tension among these three goals but the students did apparently perceive tensions.

**ONTOLOGICAL INVESTIGATIONS AND PENETRATING
DISCOURSE ON GRADUATE STUDENTS' ACADEMIC
DISENGAGEMENT**

Chapter 10

PASSIONATE PROFESSIONALISM, DILETTANTISM, AND ASPIRATION

When in spring 2010 a Russian judge asked a modern famous Russian artist Dmitry Vrubel, who testified in a case for two artists being accused of offending Russian Orthodox Church, "What's the purpose of your art?", he replied, "I don't know for sure, but when I don't paint for a few days, I feel terrible. My body aches, my mood is gloomy, my temper is irritable" (http://www.artinfo.ru/ru/news/main/Z_K.htm, translation from Russian is mine). In my view, this almost physiological state (apparently similar to body's reaction to a drug addict's withdrawal from drugs) is the birthmark of any professional -- I have experienced myself a similar sense in the areas of educational research and teaching.

Of course, such a passionate participation in a professional practice does not preclude the participants from occasional or even regular moments of frustrations with their professional work; professional blocks; a sense of tiredness; a desire to have a rest, sabbatical, and vacation from the practice; an attraction to other activities; panic attacks from sensing ones' own professional worthless and activity blocks; self-doubt crises; alienation for the professional practice and community; self-admiration and professional vanity promoting arrogance and close-mindedness; professional failures; self-pity; and even occasional desires to quit the profession. However, four important emotional markers of this passionate professionalism that define one's overall emotional tone of professional participation: 1) intense (but not necessarily constant) pleasure from the process of participation, 2) a sense of "flow" and "nirvana" of losing a sense of time, space, and outside reality in the process of practice (Csikszentmihalyi, 1990; Csikszentmihalyi and Csikszentmihalyi, 1988), 3) satisfaction from professional achievements, and 4) strong nostalgia for the process of participation when the person stops participating for some time. Passionate professionalism often provides the professionals with a sense of defining who these people are (in addition to other aspects, of course). Similarly, Marx defined non-alienated labor in the following terms,

Let us suppose that we had carried out production as human beings. Each of us would have in two ways affirmed himself and the other person. 1) In my production I would have objectified my individuality, its specific character, and therefore enjoyed not only an individual manifestation of my life during the activity, but also when looking at the object I would have the individual pleasure of knowing my personality to be objective, visible to the senses and hence a power beyond all doubt. 2) In your enjoyment or use of my product, I would have the direct enjoyment both of being conscious of having satisfied a human need by

my work, that is, of having objectified man's essential nature, and of having thus created an object corresponding to the need of another man's essential nature. ... Our products would be so many mirrors in which we saw reflected our essential nature (Marx, 1844/1975, pp. 227-228).

It is an interesting issue of how much this passionate version of professionalism is necessary in such authorial professions like art and science. Can *alienated professionalism* be as productive, creative, improvisational, and inspirational as *passionate professionalism* or at least provide quality work in authorial practices? I personally doubt but I think research of this issue is needed. Also, the issue of existence of other possible types of professionalism besides alienated or passionate is an interesting topic of future study.

An art teacher John Armleder argues that in his class of 20-50 students only one or two students might have the professional attitude to art as a special passionate ontological engagement, described by Dmitry Vrubel earlier, "I wouldn't describe it as this or that, but somehow you can see that they're engaged; they can discuss their work, and it means something to them. And they can challenge what they're doing in a critical way by talking about it, or by going towards other people who are doing things that something to do with what they're doing. You can see very quickly that most of them other people do something else, they don't have that kind of tight relationship with their work" (Reardon and Mollin, 2009, p. 33). Armleder insists that that the people from the former group usually become professional arts while students from the latter group do not but they still do important contributions to the society. He seems to imply that there is no developmental pathway in professionalism, at least not in his art classes. Students either have had it prior to his class or not. But I do not believe that people are born with a professional attitude²² (cf. Becker, 1953).

In his dissertation, Anderson (2010) has offered a new interesting framework of the development of professional agency in a type of guidance that I labeled as "clientship" (see Table 1). Anderson studied the development of teenagers in a hip-hop music group that he organized. He argued that their agency progressed in three phases in the process of emergence of professional hip-hop musicians: from *aspiration*, to *dilettantism*, and then to (passionate) *professionalism*. It is important to emphasize that these are phases of people's *dynamic relationships with the practice and community* behind it and not people's self-containing traits. People can be in different phases of their agency with regard to different practices at the same time or dynamically change their phases with the regard to even the same profession. For example, I have noticed for myself feeling and acting like a dilettante in a presence of great scholars that I highly regard and cherish within my own profession.

According to Anderson, the aspiration phase of agency development involves a person's attraction to a practice without much participation in it but the person's fantasy of participation, a wannabe, a dreamer, and a pretender. An educator supports this phase of the agency development by unconditional support and validation of the students' existing strengths and potentials and affirmation of the student's ability (cf. my dialogic teacher orientation described before).

²²Although I agree with Armleder that we should not consider students who do not have a professional attitude toward targeted practice of study and might never develop it automatically as educational and/or professional failures. They might develop these passionate professional attitudes in different, often connected areas (or not ;-). In my view, it is not the teacher's business to place a value judgment on his or her students but rather help the students in whatever way they define their goals (and change them).

Anderson defined dilettantism as a person's special orientation toward a targeted practice (e.g., writing and performing hip-hop in the case of his teenage students) based on cultivating one's sense of "liking it" within one's own participation in this practice. Anderson cites the Oxford dictionary definition of "dilettanti" as, "Person who cultivates an area of interest such as the arts, without real commitment or knowledge" as opposed to a professional. "The students' realization that they were engaging in an activity because of the pure enjoyment or love of the activity (in Italian the word 'dilettante' comes from 'delight' and 'delicious')" (Anderson, 2010). He argued that it takes time, support, and guidance from the teacher to develop and nurture dilettantism in the students for them to say, "I like it and I'm capable!" – nurturing the protected mastery. Studying the process of becoming marijuana users, sociologists Becker pointed out that liking marijuana is not a matter of taste or biology but rather guided social experience (Becker, 1953). Learning to like a certain practice and seeing yourself in it may be the most important learning that people do in their becoming a certain professional. An art teacher Bijl argues that emergent artists need protected space, time, and supportive feedback to develop professionally (see an interview with him in Reardon and Mollin, 2009, pp. 72-73). It involves critical discussions of the participants' mastery from and exposure to the participants' performance to trusted people. In the dilettantism phase the students' mastery – the responsive authorship -- is promoted through dialogic provocations and the following testing ideas and actions of and by the students.

However, at some point, the dilettante orientation stopped being helpful for supporting the students' emerging agency and it becomes arresting to the next phase of the agency development -- the phase of professionalism. According to Anderson (2010), the professional orientation involves *courageous seeking and creating opportunities for the person's creative self-realizations and self-actualizations in the practice*. As Vrubel articulated, it is almost a physiological drive to create, probably, similar to drugs addiction (or, at least, acute nostalgia). Now, I wonder if my dream of collegueship was based on this (passionate) professionalism phase and was premature for my graduate students in the seminar (more discussion of this later).

I wish I knew the Anderson-Vrubel framework of the agency development back then in 2008 when I started engaging my EDUC879 students and myself in investigation of my grad students' academic ontology. In this framework, the students seemed to exhibit their academic dilettante agency based on the responsive authorship, probably, at earlier not very mature phase while I was pushing and setting an expectation for the academic professional agency based on self-generated authorship. Let's consider a following case.

Chapter 11

JOHN'S DILETTANTE ORIENTATION AND MY PENETRATING DISCOURSE ABOUT HIS TROUBLESOME ONTOLOGY

Together with Jane and Tomas, John chose to accomplish his weekly mini-project for week 11 even under a new pedagogical regime when all assignments except the final projects were not required but highly suggested by Edward. It was the last weekly mini-project that any of the students did in the class. Edward's exchange with John on the class web was around John's admission that he decided not to read the assigned readings but to write his 11th week's mini-project based on the article's title because he "didn't feel like reading" the entire article despite John's own admission that the article fit his narrow specialization in his doctoral program.

Here is how Joe Brobst ("John" and the second author) reflects on his then engagement in the class.

I had no real knowledge of Bakhtin or similar research prior to signing up for the course, and as I moved through the course I think I did adopt something of the view of a "dialogic dilettante," in the sense that I wanted to take away aspects of this educational philosophy that appealed to me without ever taking the necessary effort to understand it in a meaningful, in depth way. I really liked and enjoyed, for example, that Edward's dialogic philosophy would "allow" for things like running a course without any defined deadlines or required assignments or students openly speaking their minds on web message boards and in class and cursing and throwing water bottles and playing guitar and knitting and all those wonderful things. It was unlike anything I had ever experienced before as a student in K-12 all the way through undergraduate years and in my graduate years up to that point. But more than anything I was enjoying the novelty that accompanied "breaking the rules" of traditional education without really thinking through the underlying reasoning, philosophy, research, etc. behind what Edward was trying to do or accomplish in the course. On the assignment that Edward references, there really was a sense of "Nothing matters or counts anymore in this class, I'm allowed to do whatever the hell I want, so screw it, I'll write a paper about what I feel like writing about at this exact moment." It was very spur of the moment, if I recall correctly (it's been a few years) I think I wrote it straight through in a stream of consciousness shortly before it was (theoretically) due on that Sunday night. I didn't expect it to blow up into the ugly discussion that it became (although from what I knew of Edward at that point, really I should not have been surprised!), again, I was sort of using it as a "throw away" opportunity to just write whatever I wanted to write, not have to worry about research and citations and all

the tedium normally involved in academic writing, to get the benefits and satisfaction out of it without putting any real work in. So yes, I suppose dilettante is appropriate. I don't know that it's a word I really like being called, but in this case I think it'd be disingenuous to deny that my actions at that time were worthy of such a title.

Edward's guiding approach was to engage John in reflecting on his decision in the context of his commitment of becoming a scholar of education (specifically, a researcher of science education). In Edward's feedback to John's mini-project, Edward asked him why he decided not to read the assigned article that for a stroke of luck was exactly on science education, John's aspired field of professional specialization, and suggested several possible options for his decision. John decided to move his reply to call Webtalk for a public class discussion. Here is our online exchange (the entire discussion thread):

JOHN, WEBTALK 2008-04-30, SUBJECT "IGNORANCE (OF THE ARTICLE) WAS BLISS..."

In his comments about my mini-project for this week, Edward made the observation that I probably could have come up with the conclusions I did, without having actually read the article, or by simply looking at the title. He then asked me why I chose to ignore the article, citing the following as possible reasons:

1. "I found the article irrelevant for my interest in this topic." Why? Can you elaborate what make you think of that?
2. "I disagree with the research paradigm presented in the article. I doubt that this research paradigm can help us to address the problem." Why? What is your research paradigm? How would research the problem?
3. "I do not care about research at all. I'm [only] interested in reflecting on my own personal experiences and ideas. Only they have validity for me." If this is the case, you might start questioning yourself if you want to be an educational researcher at all.
4. "I am very certain about this issue. I do not need research to tell me what I already know. I do not see any problem, issue, or inquiry here." See #3.
5. "I do not think that the issue brought in the article is important, 'authentic', and relevant for educational practices. There are better questions to explore." Why? What are better questions for you and why they are better (better for what)?
6. Other possibilities? What are they? What are their consequences? [the quote from Edward's text]

In looking at the 5 possibilities Edward presented, I don't think any of them adequately describes why I chose to ignore the article in writing my response. Really the reasoning behind it was this: reading the article made me reflect back on my own personal experiences with feedback / grades. Once I found myself fixated on that personal reflection "wavelength," so to speak, *that's what I felt like* writing about. So that's what I wrote about. I could have written a nice scholarly, well thought out piece that drew connections between the article's findings and my own experiences and incorporated the whole dialogic theme that has been the focus of our class. *But I just wasn't in the mood to get into all that, so I didn't do it.*

In a way, perhaps this event is an interesting case study in the importance of grades and feedback in intrinsic and extrinsic motivation. I knew that no grade was at stake for this assignment, thus there was no extrinsic motivation to do it "as assigned" or to at the very least make some use of the article per Edward's suggestion. At the same time, though, *apparently I didn't have much intrinsic motivation*

going - despite the fact that I knew Edward would provide feedback on the assignment. Although arguably there was some intrinsic motivation - otherwise why did I bother writing anything at all for the mini-project, right? I suppose I was intrinsically motivated to write about the whole issue of *grades vs. feedback*, because it's an area whose importance I realize in education. But I was not motivated to incorporate the whole "dialogic angle" into the mini-project. One possibility is that it was a Sunday night (which is an AWFUL time to have assignments due, by the way, but that's a whole different webtalk post) and I just didn't feel like being scholarly. The more interesting possibility is that I didn't incorporate any dialogic angle into the mini-project because I still haven't bought into the importance of that angle at this point in the course. No buy-in = no intrinsic motivation. Extrinsic motivation was gone due to "regime" change, so when all was said and done - why bother?

There, I've psychoanalyzed myself. Enjoy and comment away.

EDWARD, WEBTALK, 2008-04-30, SUBJECT "RE: ANALYSIS OF JOHN'S INTRINSIC MOTIVATION"

Dear John—

Thanks for "psychoanalyzing" yourself, as you said. You wrote, "I just didn't feel like being scholarly." Hmm. A scholar who just doesn't intrinsically feel like being scholarly... A musician who just doesn't intrinsically feel like being musically. A doctor who just doesn't intrinsically feel like being a doctor. Hmmm...

It sounds like a contradiction to me if not a crisis... Of course, it can be a temporarily aberration -- but in this case why bother to do to MP [Mini-Project] at all? But if it is not temporary, it might be a crisis... No?

You wrote, "I suppose I was intrinsically motivated to write about the whole issue of grades v. feedback, because it's an area whose importance I realize in education. But I was not motivated to incorporate the whole "dialogic angle" into the miniproject."

First of all, you did not discuss the article at all, although as you noticed, it is supposed to be your area. Second, if you were "not motivated to incorporate the whole 'dialogic angle' into the mini-project", it might deserve a scholarly reflection: 1) like Jane [in her prior public admission], you might not know how to do that -- you could have asked for help, 2) you might not feel it [being] relevant -- you could have reflected on that, 3) you might feel it appropriate -- you could have discussed why, 4) you might feel that there is a better framework -- again you could have discussed it.

In my view, the issue is what your consciousness takes intrinsically-seriously. The importance of this question might define your path -- that will be your dialogue that you care about...

What do you think?

Edward

JOHN, WEBTALK, 2008-05-01, SUBJECT "MUST I BE A SCHOLAR 24/7?"

Edward wrote:

"Hmmm. A scholar who just doesn't intrinsically feel like being scholarly... A musician who just doesn't intrinsically feel like being musically. A doctor who just doesn't intrinsically feel like being a doctor. Hmmm..."

It sounds like a contradiction to me if not a crisis... Of course, it can be a temporarily aberration -- but in this case why bother to do to MP at all? But if it is not temporary, it might be a crisis... No?"

I don't think it's a crisis - I think I'm a human being who has many different interests. Educational research or "scholarly activity" or whatever you choose to call it has certainly become an important part of my life (and is playing a bigger role with each passing day), but it is not the be all and end all of my existence. Nor do I want it to be. When I go fishing with my dad this summer, I don't plan to carry a notepad with me and do a dialogic analysis of the conversations happening on the boat (although this might help Elizabeth respond to questions from the research forum, no?).

I have no problem "shutting down" the scholarly functionality of my brain at certain times. In fact, the prospect that there might come a time that I become a 24/7 scholar is kind of scary to me. If having scholarship pervade one's entire existence is a crucial part of becoming a future ed researcher, then maybe I shouldn't have signed up, I don't know. I would like to think that scholarly activities and sanity preservation measures can coexist peacefully. But maybe not?

Back to the article - here's an idea why I did not incorporate it. Because I was allowed not to. In all of my graduate classes in the school of ED up to this point, simply ignoring the article provided for an assignment and writing a personal opinion piece probably would not have been considered acceptable. However, you offered me a regime change where I could choose to write whatever I wanted (or nothing at all) so I thumbed my nose at the normal grad student way of operating and said "today, I'm just going to write what I feel like writing." As it turns out, what I felt like writing didn't make any reference to the article. Oh well, it probably wasn't the most productive or helpful exercise, but it was what it was.

Had I analyzed my reasoning for not including the "dialogic" angle into the mini-project it probably would have been a cross between #1 and #2 - I neither knew precisely how to do so nor did I feel it was relevant to do so. You are right, I could have discussed that further. But I didn't, because I knew I didn't have to. Maybe this means the new regime is "bad" for me. Or maybe it just means that I had one Sunday night where *I was in no mood to write anything of scholarly brilliance* (that is, assuming I'm capable of such things when I am in the mood), but I felt guilty enough that I was motivated to write something. So my fingers spat out an assignment that alleviated my guilt while at the same time satisfying my urge to "stick it to the man" by not following directions and doing what I was "supposed to do." Maybe it's a relic of all those years of Catholic school where I played the role of good little honor student, always doing as he was told. Now when given the chance to do the opposite, it's so tempting to pounce upon - even if I know that it might be more beneficial overall for me to do it "the right way."

Anyway, enough psychoanalysis for a Thursday morning. I'm out.

EDWARD, WEBTALK, 2008-05-01, SUBJECT THE SAME

Dear John—

Of course, you are making perfect sense -- people are not robots and they cannot be in one role, but the issue when they should be in what role.

You wrote, "Back to the article - here's an idea why I did not incorporate it. Because I was allowed not to. In all of my graduate classes in the school of ED up to this point, simply ignoring the article provided for an assignment and writing a personal opinion piece probably would not have been considered acceptable. However, you offered me a regime change where I could choose to write whatever I wanted (or nothing at all) so I thumbed my nose at the normal grad student way of operating and said "today, I'm just going to write what I feel like

writing." As it turns out, what I felt like writing didn't make any reference to the article. Oh well, it probably wasn't the most productive or helpful exercise, but it was what it was."

I think you think (I'm trying mirroring you) that intrinsic motivation is about personal comfort: do what I feel like doing in a moment. I respectfully disagree with this. I think intrinsic motivation is about taking consciously commitment and responsibility. It often involves a lot of efforts, frustration, and discomfort. You cannot justify, "You are right, I could have discussed that further. But I didn't, because I knew I didn't have to."

I think you need to detoxicate your past schooling experiences in which you tried to please teachers as soon as possible because otherwise you might miss a lot great opportunities for yourself. You should not switch from "pleasing arbitrary others (e.g., your teachers)" to "pleasing capricious yourself." I think it is much better project is to shape your own agency and to develop your own ontological project.

What do you think?

Edward

JOHN, WEBTALK, 2008-05-01, SUBJECT "IS SILENCE GOLDEN?"

So here is the question I am left asking myself - would it have actually been better for me to comment on the article while doing the mini-project rather than ignoring it and simply reflecting on my own experiences?

I think I've posted quantitatively more, reflected qualitatively more, and on the whole given far more consideration to the intricacies of feedback, grades, and motivation at this point than I would have had I simply cited the article a couple times while throwing a token nod to dialogue in there somewhere. Had I chosen that approach instead, I may very well have received an "attaboy" from Edward as a result. But would that positive feedback have been as useful and fruitful for me as (what I perceive to be) the negative feedback I've received based on the approach I chose instead?

Or would I have simply been better off keeping my mouth shut and not posting anything for this mini-project and not receiving any feedback at all? In that case everything would just be sort of the same, moved forward a week.

Somehow I feel like this is all part of some devious master plan of Edward's...that through relaxation of the regime Edward is offering us as much rope as we need until we find a way to hang ourselves. Apparently in my case the answer is "not much."

In my view now, John raised an important issue of "the educated subject" (Fendler, 1998) of the teacher (Edward) wanting his students, including John, to want what he, Edward, wants from them. John suspects that although Edward publically announced freedom of non-participation in the class, tacitly he wanted his students to cooperate with his pedagogical demands "voluntarily" by placing their own policemen in their heads. This Foucauldian analysis of subjugating power of some "innovative teachers," who like Edward are embedded in oppressive institutional regime of conventional schooling, has been well articulated by Valerie Walkerdine, "Progressivism makes the product of oppression, powerlessness, invisible. It is rendered invisible because within the naturalized discourse it is rendered 'unnatural', 'abnormal', 'pathological' – a state to be corrected, because it threatens the psychic health of the social body. It is therefore very important to reassert the centrality of oppression and its transformation into a pathology in terms of a political analysis of the present social order" (Walkerdine, 1986, p. 59). Similarly, my colleague David Blacker elaborates on this important theme,

Given the institutional structure we actually inhabit I would fear that despite surface appearances this stance actually perpetrates a greater level of authoritarianism. To use Lacanian language, whereas before the Big Other is manifest in officialdom's exams, grades, degrees, etc., now the Big Other withdraws into a sort of mystery and becomes less visible and hence even more powerful. I don't see "freedom" here but yet another stage of internalization. Due to the lack of consistent application of publicly identifiable standards, the student is to be kept guessing about whether or not they are "good," which places them MORE in the grips of the authority figure, perhaps the teacher. It brings to mind the moment with the panopticon [described by Foucault (1995) – EM] where the actual guard is withdrawn from the center surveillance position and then celebrating this as a liberation. But it is not a liberation. It is the final victory of surveillance as each one of us internalizes the gaze. The control is so great that the physical guard is no longer needed.

There is no authority figure to "fight" now, only oneself. Students are left conveniently guessing about what they are to do. Who do they look to? The instructor, naturally, whose personal authority has been enhanced. They must now hang on every word, attune themselves to "signals" he may be sending, work hard to "interpret" his opacity. Under the banner of "freedom" they are trained to give over whatever vestiges of autonomy they may have possessed before. "Argue" about a grade? There are no public criteria to argue about. And now, even the very concern about one's grade is said to be suspect. They must have some internal character flaw if they care about grades so much. Who can liberate them from this deep, internal defect? The instructor!

No longer a simple bureaucratic manager, the instructor is now a psychological explorer, a correcter of students' internal defects. A soul worker. Ever more empowered. Ever more the person with "the answers."

Only now "the answers" aren't in any objective material having to do with levels of knowledge being publicly assessed. "The answers" now have to do with WHO one is. A student who refuses this corrective medicine is not just a poor performer as in the old days but now is not "free" enough to understand that his objective performance does not matter. What matters is the authority figure himself, the one who now no longer can be opposed because to oppose him would be to oppose oneself.

So what have we gained from this? We go from a more direct and obvious form of coercion to a more subtle, psychological one based on a therapeutic model. In the former, the coercion is out in the open, the standards are (ideally) transparent and hence publicly debatable. Imagine it as a law. You may not like it but at least it's identifiable and public and in principle can be challenged through democratic actions such a solidarity with likeminded others. In the latter, the allegedly "free" model, there is no "law" against which one may fight and assert one's autonomy (or perhaps there is one but it is kept secret). Instead, authority now becomes not an external foe but an internal constitutive part of the student himself; it reaches even farther, deeper into the very psyche of the student. Solidarity or any form of collective action is impeded because one is working on oneself and focused inward on the improvement of one's individual character. (There may be a "group project" but under these circumstances it is a series of individuals guessing and what authority wants of them and how to improve their atom-like selves.) There is little possibility of protest because the very protest shows a character flaw. The student who "wants" traditional grades of course suffers from false consciousness and must HIMSELF be corrected.

So in sum, although perhaps counterintuitive, I see this "freedom" model as actually more authoritarian. Sort of Kafka-esque, really. And it helps shield authority from public critique and therefore makes it more impervious to collective action/challenge (David Blacker, June 5, 2011, personal communication).

This is a very important and valid concern about new oppressions that may emerge in educational innovations embedded in traditional institutions that both John and David Blacker, based on Foucault's analysis of power relations and discourse, put forward. However, Leask argues "against the doxa that Foucault's analysis of education inevitably undermines self-originating ethical intention on the part of teachers or students," as he insists that,

...what seemed to have no place at all in the earlier Foucault becomes central: in general, active subjectivization (subjectivation) as a counter to passive subjection (assujettissement); more particularly, subjects' ongoing production and creation (via strategic decisions and localized opposition) of a new ethos, new 'practices of self', and new kinds of relations. With this alternative Foucauldian position outlined, the article then focuses more particularly on the practices of education: it concludes that, instead of being rendered merely the factories of obedient behaviour, schools or colleges can be the locus for a critically-informed, oppositional micro-politics. In other words: the power-relations that (quite literally) constitute education can now be regarded, on Foucault's own terms, as being creative, 'enabling' and positive (Leask, 2011, in press).

I am very sympathetic with Leask's reading of Foucault, encouraging pedagogical experimentation. In my view, Foucauldian analysis should caution but not discourage educational innovators making them (i.e., us) more aware of our contradictory and not fully critically-analyzed intentions (see a discussion of the concept of "postmodern education" in Rømer, 2011). Nevertheless, I do not want to automatically dismiss my colleagues' concerns as being illegitimate. The active subjectivization (subjectivation) and critical oppositional micro-politics have to be proven in each given case.

My current reply to Blacker's and John's legitimate concerns is that Edward (me in past) did not try to make John and the other students to want what he, Edward, wanted – namely to cooperate with his predefined assignments, – instead Edward wanted them to critically reflect on and question of their own desires and make a responsible choice as they would define "responsible" for themselves, not for Edward. In my view, it was not Edward's imposition of his desires on the students, but rather helping them reflect on their own desires. Edward suspected, if not positively noticed, a confusion of desires in the students and invited the students to investigate this confusion and to test their ideas and desires as being really their own desires – the desires that they actively would choose and defend as good ones for them rather than being trapped or captured by uncritically accepting desires that emerged in the institutionally constrained circumstances. As to assignments, suggested by Edwards, doing or not doing them, modifying, replacing or rejecting them, was a consequence of the students' deliberate investigation of their personal desires. Edward and I now have seen the purpose of education in part in that investigation. It was interesting that despite their discomfort and even protest, the students continued this investigation of their own desires, although they could stop it at any point. However, the question remains what if the students do not want to reflect on their own desires? Should the teacher force them, as Edward did? Or should the teacher let the students remain uncritical and unreflective; and if so, what is the purpose of education?

**EDWARD, WEBTALK, 2008-05-01, SUBJECT
“WHAT ARE YOU UP TO?”**

Dear John—

You wrote, "Somehow I feel like this is all part of some devious master plan of Edward's...that through relaxation of the regime Edward is offering us as much rope as we need until we find a way to hang ourselves. Apparently in my case the answer is "not much.""

I have never hidden my "master plan" which is "here is the question I am left asking myself" -- I want you asking questions to yourself. It is a very open plan.

I think you are locked in two pitfalls: pleasing me or pleasing yourself. I think the latter is a bit better than the former but still destructive. I think that the less you focus on me and more on your own commitment as a design, the better.

John, I'm not your parent or authority, I'm your colleague. You are not "attaboy" (disapproval [or approval]) for me but rather I had my honest questions and surprises of how seriously you are taking what you are doing. What surprised me was that despite your very obvious interest and great contributions, you decided not to be serious (=scholarly) when you did MP without any pressure from me. I still struggle in understanding that. Why would you not want to study for yourself?! Especially, when the topic of the article was so close to your research interest? Your response, "I did not feel like..." I cannot buy [this reply]. If you did not feel like -- do not do it. [For example,] I [as a patient] do not want a doctor who does not feel like treating me.

You do not need to seek my approval or disapproval. You might need my collegial reply, help, and suggestions (or not ;-).

What do you think?

Edward

JOHN, WEBTALK, 2008-05-01, SUBJECT THE SAME

"What surprised me was that despite your very obvious interest and great contributions, you decided not to be serious (=scholarly) when you did MP without any pressure from me. I still struggle understanding that."

So do I. Perhaps therein lies the problem. :)

Bakhtin defined penetrating discourse (or “penetrating word”) as “a word capable of actively and confidently interfering in the interior dialogue of the other person, helping that person to find his own voice” (Bakhtin, 1999, p. 242). Elsewhere, Smith and I defined “penetrating words” as serving to “both finalize ... and at the same time provoke their dialogic interlocutor to transcend their ontological circumstances and particular intellectual positions” (Matusov, 2009, p. 219). Edward’s penetrating words for John were, as I see it now, about helping John face his own dilettante approach to his academic work and help him reply to himself, not to Edward. Edward wanted the students to become responsible for themselves for their limited disengagement with academic work (not necessarily assigned by Edward but, what was even more important to Edward, by the students themselves). In his reply, John had an apparent suspicion that Edward was secretly manipulating him into making him an “educated subject,” using Foucault’s term (Fendler, 1998), by transferring Edward’s enforcement and surveillance (e.g., Progress Report) of the required assignments into his,

John's, own head and making John want for himself what Edward, his teacher, wanted for him. Searching the class Webtalk, I found similar penetrating exchanges with Jane, Elizabeth, and Tomas. I did not find with

As far I remember Edward did not have penetrating exchanges with Mike but I do remember having them with Clark

In my current judgment, the outcome of Edward's penetrating discourse was very ambivalent. On the one hand, it was successful because Edward's words demanding the students to become responsible for their own actions *were* powerfully penetrating – it did not matter how defensive or accusatory the students' replies to Edward were, at the end of day they had to reply to these words to themselves. The evidence for the latter was in John's last reply in the thread and in John's choice of a deep and thoughtful reflection essay on his (dis)engagement in academia as his final paper (see Appendix A). On the other hand, Edward's penetrating discourse was a total failure. For example, even a year after the events, John (and some other students) believed that my change of the pedagogical regime was pre-planned from the beginning and highly (and successfully) manipulative over them. This is how John described the events on the reflective web a year after the class,

Well this was Edward's entire experiment, be it pre-planned or not. One day out of the blue we went from having a relatively traditional class regime where we had assignments to do (weekly mini-projects, readings, webtalk postings, etc.) to something of an academic anarchy. Edward declared the new regime to be that there was no longer a regime. The early result was people just not doing assignments because they didn't feel like it or altering assignments to suit themselves. The later result was crazier shit like Jane and I's mid-class miniature cover band. Not to mention lots of existential self-questioning prompted by Edward and propagated across the WebTalk. This existential questioning brought on by Edward led me to suggest that he (or perhaps more broadly high dialogic philosophy) was acting as somewhat of a puppet master, controlling each of us (Reflective web, summer 2009).

I suspect that despite my assurance on the contrary some of my students may think even now. Now and then I respectfully disagree with this portrayal of my efforts as manipulative – wanting my students what I want for them, namely to do my assignments. Rather, I would accept whatever honest and responsible replies (or questioning) they made *to themselves* about their own emerging academic agency (or lack of it).

However, currently, I see the failure of my penetrating discourse not in my manipulation but in something else. I think that my penetrating discourse, in its local successes, created *new* powerful ontological traps for my students that I did not realize at that time and for which I was (and am) responsible. But before discussing and analyzing the new ontological traps that my penetrating discourse created; let me describe the painful events of that time.

CRITIQUE OF PENETRATING DISCOURSE

I suspect that my penetrating discourse started vicious circles of excessive internal dialogism (Bakhtin, 1999; Matusov, 2009, ch. 5) in my students similar to one experienced by many characters by Dostoevsky. I characterize this excessive internal dialogism by inarticulateness (i.e., a lack of unified, pacifying word and voice accepted by themselves and their community behind – as described it by Bakhtin) and by “awareness without responsibility” (Matusov, 2009, ch. 8). “Awareness without responsibility” involves a person’s awareness of a painful problem, for which he or she is agreeably responsible, without any attempt and desire to develop and enact a corrective action, usually using endless patches of rationalization for the status quo (i.e., “excessive internal dialogue”) in order to address an imaginary or real other challenging the person’s inaction and lack of responsibility. Thus, the students reveal for themselves their own alienation from academic research despite initial inspiration to become academicians and instead of resolving this contradiction they spent their efforts on rationalizing and pacifying their own legitimate anxiety that my penetrative discourse produces in them because of its real negative consequences. Let me underline this process by an example. My colleague who read an earlier draft of this manuscript and disagreed with me provided a personal example that, in my view, nicely illustrates my point about “awareness without responsibility,”

I do have some problems with the way you present humans. I think that as humans we live in contradictions very peacefully. For example, I know that each time that I decide not to go to the gym (and believe me I have no excuses for that, simply laziness), I’ll gain weight. And yet, I keep not going, gaining weight, and complaining. And I keep thinking that if only my mom was there nagging (and she’s so good about it) , I’d probably go more often, and I am quite aware that my pants are getting too tight, and still, I live with this contradiction VERY peacefully. That is to say: I have the freedom to go (and the time, believe me) and I want to look nice, but I choose not to quite often (but sometime I go and enjoy it), and it is a contradiction that I live peacefully within.

Now if you’d done this penetrating stuff, what would we get? We would have to agree that it is not that important to me, because it is reasonable to assume otherwise, but take my word, it is important, I feel bad not going and yet I don’t go enough. This is the way I resolved this tension. By not resolving it. Of course, it will be different if the doctor said I am going to die if I don’t go to the gym, and worse if I felt bad and would need to go to the hospital, right? Can we compare it to the requirement vs. suggested?

We all leave within these contradictions peacefully. We’re human....

If we assume that my colleague’s desire to lose her weight is caused by her serious health problems rather than gendered aesthetics (the latter possibility annihilates her argument since it is a conflict of one comfort of undesired self-image versus another comfort of laziness and not exercising), then her searching for “peace of mind” (i.e., personal comfort) is prioritized over her own deteriorating health (if we accept my interpretation of the case as health related issue), which, in my view, is irresponsible. My colleague seems to judge my approach as excessively moralistic, Puritan and utopian. If so, my reply to that is that it does not matter what approach *I* (i.e., Eugene) take, what does matter is that the acute problem is not getting resolved for *the participants*, according to *their own* views, and the negative consequences

are mounting while participants are searching for peace in themselves instead of addressing the real problems. In my view, it does not matter if Edward was a moralist or not, when his graduate students alienate themselves from participation and learning academic research (in whatever way of defining it) while claiming (to themselves) that they want to become academicians. It does not matter if Eugene was a utopian or not, when (if) his colleague experience health problems requiring losing her weight and does not do that.

I think the confusion might be that my colleague (and some or all of my graduate students participating in the class) seemed to assume that Edward knew the solution of their problem and forced them to choose my solution. Actually, Edward did not have a solution for them and thus did not try to impose it on them. However, he did try to force them to face *their* problem and take responsibility for addressing it rather than trick and fool themselves that the problem is not real and can be ignored. By doing that, Edward probably assumed a role of Socrates in his famous role of “a stingy and annoying gadfly” on the body of the society (Plato, 1997). It is a good question of what right Edward had to be a “gadfly” for my students (or here, for my colleague, if she indeed has health problem requiring weight lose). Was my “gadfly” a case of arrogance or professional duty as a teacher of my graduate students who did not come to me for help with their academic alienation and disengagement? They just wanted to become academicians and asked me to teach them about dialogic pedagogy. Interestingly enough, Anderson’s teenagers also did not ask him to help them overcome their dilettante orientation to their hip-hop practice – they just wanted to become famous musicians, but the pathway to their desire laid through overcoming the dilettante orientation in the pedagogical judgment of their teacher and Anderson apparently successfully, but almost violently, forced this choice on them (Anderson, 2010). I felt the same about my graduate students who wanted to become professional researchers in the area of education.

PAINS FROM THE PENETRATING WORDS AND ONTOLOGICAL INVESTIGATIONS OF THE STUDENTS' ACADEMIC AGENCY THAT I CAUSED

Probably, my, Edward's, biggest ontological charge and accusation and blame for Elizabeth, Jane, and [REDACTED] was that they were desperately seeking my approval through pleasing me, as their teacher and advisor; at the expense of their collegial relations with me and each other and at the expense of promoting their self-generated critical academic agency. For example, at some point in the class (under the new pedagogical regime, Week 12), we discussed whether or not dialogic relations between the teacher and the student might have legitimate exceptions. The class in general was unsure about this issue but Elizabeth pushed forward an interesting idea that the dialogic relations and dialogue had no exceptions. In Edward's critical response, as he dropped his dialogic teacher orientation by that time, he openly and publicly disagreed with Elizabeth providing an example of a child going out an open window dangerously located on a high floor of a tall building – any dialogue with the child could be fatal and, in Edward's view, treating the child as merely a physical object and not dialogically could be legitimate in such circumstances. I saw Elizabeth becoming silently angry with me. After the class, Edward called for a meeting among my advisees: Elizabeth, Jane, [REDACTED], and Clark, where Elizabeth accused me of silencing her by publicly critiquing her ideas in the class. Edward's reply was of charging her for seeking my approval rather than being interested in engaging in an honest academic discussion and searching for truth where disagreements were the norm. That norm was a common practice in our regular research and reading group meetings. This fact puzzled me: why was Elizabeth OK with my disagreements with her during our research meetings but not in our class seminar? As far as I remembered, Elizabeth's reply was that she did not trust the rest of the class, the other grad students, as much as our research group because of the overall context of graduate students' comparisons of and competition for intellectual and academic sharpness among graduate students in our program that was supported by some professors. Although I, Edward, did not doubt in Elizabeth's keen observation that at times, some graduate students are involved in vicious comparisons and academic vanity (i.e., one's overwhelming desire to be ahead of the peers to take excessive pride and admiration of one's own achievements or their appearance in eyes of relevant others and at expense of others by putting them down), probably sparked by their anxiety of intellectual performance, Edward could not accept her explanation as she did not have the same concerns with the grad students, whom she knew in the class, at our research group meetings.

Edward saw some of the students seeking his approval in the class *by guessing* what he wanted to be said and done and *by pleasing* me (DePalma, Matusov, and Smith, 2009; Rostotsky and Polonsky, 1968)²³. Edward saw their seeking his approval as a part of their need for security and safety but also probably as their academic vanity, showing-off, and hidden or open unhealthy competition with each other. Edward felt that academic vanity rather than academic commitment was the main (or, at least, big) driving force of students' work in the class (and sometimes beyond, which was more or less an important issue for some of them, in my view then and now). This tension between academic vanity and academic commitment was something which deeply affected me during a doctoral research seminar I had on motivation in 2004. As a way of provocation for discussing motivation (Aristotelian notion of "the final cause"), I asked my students how winning a million dollars would change their lives. I was shocked to find that all the graduate students in the class, with the exception (notably) of my advisee Clark, discussed that they would quit the Ph.D. program, or they would only complete it as far as the status that it granted to them. My graduate students' revelation led me into a personal crisis, questioning what I was doing teaching graduate students (at least at my research-oriented university with graduate students who do not commit to academic research)! Clark was the only student who believed strongly that the million dollar winnings would do little to change his commitment to completing his dissertation, which he stated he wished to complete since he wanted to engage in scholarly work.

Retrospectively, I question two of my past perceptions and judgments. First is mixing students' desire for their teacher's approval of their contributions with pleasing the teacher. As Anderson (2010) argues, students may need validation from their teacher, which is legitimate and important expectation on a learner's behalf. Now, I wonder if the situation was much more complex involving mixture of different desires by the students, some of which were more and some less legitimate or questionable.

And second, I wonder how much my apparent academic Puritanism – viewing the science practice exclusively as a noble pursuit of search for truth by the committed scientists might have been utopian and even professionally and pedagogically counterproductive. Or, must we persist even if it may be utopian and Puritan? Of course, academic vanity is not only a part of academic studentship but also academic colleagueship – to be recognized as the smartest, most creative and original, intellectually most influential, most recognized by the relevant colleagues and so on brings reputation, grants, attention from the colleagues, and institutional support (Lamont, 2009; Latour, 1987). Academic vanity can be very productive in involving and sustaining the scientists' efforts and making the scientists' reputation that is very important for the institutionalized discourse and practice, but as the sociologists of the science practice showed, academic vanity is limited in its usefulness (it can become counterproductive) and in its scope in the academic practice of colleagueship (Matusov, 2011d). Scientists are often aware of the dangers and pitfalls of academic vanity. More research of this phenomenon and its diverse and ambivalent effects on the science practice is needed though.

I, Edward, felt that seeking my approval and pleasing me was a very unhealthy orientation in some of my students that made academic vanity the engine of their academic work distracting them from investigating genuine academic issues, testing ideas, developing

²³ I want to help Tomas for critique of this point on the previous draft of the book.

their own unique academic voice, and promoting their own self-generated agency. Increasingly, Edward felt that his goal was to publicly reveal this unhealthy tendency in his graduate students (especially in his advisees); so they could face and respond to it, not to him and others but mostly to themselves. My colleague Panos Kanellopoulos, who read an early draft of this book, raised a very good question, "Why could they not come to a position of realizing that promoting their unique academic voice, and their own self-generated agency, would please you more than anything else? Was it that you challenged them too much to public discourse about their contradictions, instead of working with them in order to work out these contradictions?" (personal communication, August 28, 2011). This is a very good question and I do not know what to say except this type of pleasing may be a contradiction in terms and, thus, impossible. Also, probably pleasing Edward was not the only goal that they tried to pursue at the time. But what was there another goal of theirs?

This is how Jane portrayed my, Edward's, critical discourse with the students about that on the Reflective web in 2009 in her reply to John's posting,

I think you [John] hit the nail on the head here when you wrote this: "having my commitment to and / or personal worthiness for graduate work and post-PhD scholarship brought into question by Edward"

I think this is what disturbed all of us in this class. He made us question our existence and our motives behind our choices to be grad students, and in the ways that we chose to act as grad students.

There was lots of forced "torpedo touching"²⁴ going on in this class.

It was very painful process leaving many of them in pain and tears, forceful emotional outbursts, and conflicts. I said many harsh words to them to shake off their seeking for my approval attitude that on a second look, I must not say, like, "I'm not your father!" and so on. It was a time of dramatic events and time ran fast (please notice the sense of accelerating shortening time between the replies in John and my Webtalk exchanges). Dramatic events not only with me but at times with each other (e.g., see Jane's accusation of Elizabeth in starting a coup; [REDACTED]). Of course, these dramatic and at times very painful events were not localized but were in the larger contexts of the past and present lives of the students.

Thanks to my later email and Skype exchanges in February 2010 with Jane (she was on campus when I was working from home and we were communicating to plan a future meeting about lesson planning for a class that we both teach), I have realized that the troubling problem with my, Edward's, penetrating words was exactly that they were very penetrating which triggered vicious circles of the excessive internal dialogue (Bakhtin, 1999; Matusov, 2009, ch. 5), in some cases the students had marginalized them, undermined their voices; thus, making them more desperate in the inescapable self-crisis,

Jane: ok i'm going to drive home now, as i have to meet you back here [in the lab, for a meeting the next morning]... but like you'll still be in my head on the drive home even if i

²⁴ The concept of paralyzing perplexity promoted by the teacher is referred to Meno (Plato and Bluck, 1961) and my discussion of it in the book (Matusov, 2009, chps. 2 and 3).

would wish you wouldn't be... i see [having this internal dialogue caused by Edward's penetrating words] as very oppressive...

Edward: Why is having me in your head oppressive? I have all of you [my colleagues with whom I was working] in my head all the time and it is not oppressive to me... Why? Why? Why?

Jane: [because] maybe i don't want to have this in my head. maybe because i'd rather have thoughts about ice cream or something in my head instead... and they can't be [there] because this is...

Edward: OK. I still do not understand that but maybe it is OK not to understand something or somebody...

Jane: i guess it [this dialogue] becomes obsessive such that it interferes with other aspects of life... i dunno Edward, it's so weird and hard to explain but it feels like a ball and chain like a drug or an addiction or something... maybe it's just me though? maybe i'm too sensitive? like with my other [personal] issues i have in my life... [these internal dialogues prompted by Edward are] all related to all this stuff... it's all so very penetrating... excuse the French, but it's like a mindf--k. because maybe it does conflate with personal issues i have, but i'm sure other people have similar issues, so some of your other students could have or could be suffering like me... but i'm sure it's worse on grad students than undergrads... i think you are very good at asking very important and penetrating questions... and sometimes you can get people to question their existence or their ways of living or why they're doing what they're doing, etc etc... you have that blessing that is a curse maybe...

Edward: Of course, by now you can imagine me asking, "What is wrong with that -- i.e., asking about life?"...

Jane: because i wonder if you could question someone to despair or death?

Edward: No, it is not my goal. My goal is to ask myself and others out of despair and out of death.

Jane: that may be your intention, but intentions and effects don't always match up... am I now getting you to question... and possibly be in anxiety [about yourself and your actions]

Edward: Thanks! But I'm happy to free [you] from your anxiety so if you can give it more to me!

Jane: i have lots of anxiety i'd be glad to give to you!... i think you have the potential to be psychologically very damaging to students/people... because you are very good at seeing people's weaknesses and vulnerabilities... and getting them to face them... even if they're not equipped to... or ready to... and that can make people go into big crisis... and they may not know what to do once there...

Edward: This is not good. I agree!

Jane: so have i gotten you thinking and questioning and given you anxiety...?...

Edward: I think that is the monster in me.

Jane: i think i can sleep peacefully tonight

Edward: Good! Thanks! You helped me a lot! (Skype conversation, 2010-02-17/18, unfortunately, emoticons that we used could not get through the transcript here, the original grammar is preserved).

In my view, Jane nailed one of the problems with penetrating words in general (at times) and mine specifically that they might be oppressive in a new and, arguably, more powerful way because they do not provide guidance or a way out to the problem they revealed to that person (e.g., a student). Asking penetrating questions is not enough (or at times might not be even necessary or even to some extent counterproductive and damaging). Rather, providing options and experiences as an alternative in liberating ways of being might be more important...

I think that this entrapping, rather than liberating, penetrative discourse that I initiated had undermined the sense of safety for some students toward me. Jane and [REDACTED] moved away from me as their academic advisor and I know for sure that for Jane's decision her experience in the EDUC879 class played one of the major roles as she told me. I do not know how much it was true for

[REDACTED].
Now I will turn to my analysis of the hypothesizing the meaning and causes of the events and their consequences.

CHRONOTOPIC HYPOTHESIS

On the reflective web in 2009, a year after the class, Jane raised a very good question in response to a list of my intentions and actions behind my radical experiment in dialogic education:

Edward, when reading what you wrote below:

My solution was:

Start honest and direct dialogue about the problem (I did);

Reflect together on why the ownership for the inquiry was not with you anymore (I did);

Go back to our ontology of why we are in school and in class in the first place (back to the ontological roots of the final causes) (I did);

Stop the oppressive practice of forced assignments (I did);

Give you choices and freedom to design your own learning activities (I did).

I found myself wondering, "How could these actions, which sound so positive in nature, lead us all into a very negative place?" (or, as you have called it, "trap").

I want to offer a following chronotope hypothesis of what happened in the spring 2008 with the Dialogic Pedagogy class for your judgment. I think that my radical pedagogical experiment was a shift from a hybrid of a traditional Assignment-based chronotope (that I call A-chronotope) and Dialogic Provocation-based chronotope (DP-chronotope) to assignment deconstruction Shame-and-Blame chronotope (that I call BandS-chronotope). My pedagogical dream was a critical Journey chronotope (J-chronotope) of a polyphonic education where students initiate their critical self-assignments and learning journeys (Matusov, 2012, submitted-a; Matusov, von Duyke, et al., 2012, submitted; Renshaw, 2007). Here, I used Bakhtin's notion of chronotope ("time-space" in Greek) refer to "The chronotope is the place where the knots of narrative are tied and untied" (Bakhtin, 1991, p. 250). I translate the notion of chronotope to education as "the chronotope is the time-place where classroom events are born and die" (for more discussions of the concept of educational chronotope, please, see Bloome and Katz, 1997; Jensen, 2009; Matusov, 2009, ch. 6; 2012, submitted-a).

From the beginning of our EDUC879 course, the time-place, where events were born and died, was the time-place of assignments: the assigned readings, the required Weebtalk postings, the weekly mini-projects, the three questions on the blackboard, the required attendance, Edward's presentation that the students had to attend during the class. In my

judgment now, the EDUC879 assignment-based chronotope provoked and generated rich events, good discussions, Aha-moments, puzzlements, disagreements, deep understandings, and authentic learning. I-then, Edward, was very much pleased with these emerging events and their educational quality (and Tomas also recognized that as described in his quote). And in this sense, before and after Edward started his radical pedagogical experiment and abandoned his dialogic teacher orientation, the dialogic provocation chronotope as presented promoted in the students the development of their responsive authorship – i.e., their academic voice in response of Edward’s provocations embedded in the required assignments – in the field of dialogic pedagogy. It was a DP-chronotope. However, in my observation now, the required assignments also robbed the students from their ownership of their own learning and activities: if one asked the students at the time of this assignment regime, “Why were you doing what you were doing?” the EDUC879 students would probably refer solely to me rather than to themselves as the source of their activity, “Edward demanded us to do that. It was required.” Of course, at times the class and web discussions, their intellectual rigor and emotional pathos, might help the students forget about the assignment nature of the class but these moments were episodic and exceptional, I guess. I suspect that the A-chronotope in this and other classes that the students took that semester made the students constantly fight for their time and energy against colonization of it by their professors’ assignment demands (including mine). I think it made the students tired and resentful of the class. It would be interesting to know if Tomas, Mike, Jane, Elizabeth, John, and [REDACTED] would agree with me on that (I am leaving Clark out of this discussion because he was not a subject of the A-chronotope).

Eugene (the first author)

In my view, my initial chronotope in our class was probably A+DP (DP – dialogic provocations) – at least, this was how I started it (I did not know how it was received on your, i.e., students’, end).

Joe (second author):

This is pretty accurate, in my view, and sort of what I expected coming into the course. I knew enough from discussions with Jane and others that a class with you would be "different" (although exactly how I wasn't sure) and that was part of the appeal of taking the course. What is this whole dialogic pedagogy thing that Edward does or is into and how (if at all) might applying these ideas to my teaching / thinking / research be potentially beneficial for me?

Eugene:

The DP-chronotope also designs assignments-provocations, like A-chronotope, but its purpose is different. Rather than to make sure that all students are arrived at the preset curricular endpoints as it is in the A-chronotope, the goal is to ontologically provoke students’ replies in a given curricular material selected by the teacher to develop the students’ voices.

Joe:

And this is where your course specifically and the dialogic approach more broadly immediately diverges from the A-chronotope. Even before the "regime change" it was clear to

me that your goals were, again, a little different from those of other courses. The best way I could think to describe a typical graduate course in the SOE is something like this: Professor deems some books / articles / etc. to be important either due to the influence these works have had on that professor's own work or due to the significance of those works in "the literature" as reflected by things like the number of times cited, how widely applicable the findings seem to be, etc. A shorter summary: you (graduate student, not so important person) should read these things and write about them because either A) I (Professor, important person) think they are important or B) because other important people besides me think that they are important or C) both of those are true (aka playing "school game," see Labaree, 2010).

In contrast, I would say your A-DP "hybrid" chronotope at the beginning of the course was something like: you (graduate student, potentially important person), should read about these things and write about them A) because they may be useful to you in doing some of the research things that you want / need to do so that you can earn your A chronotope credentials and, with more time and more work, eventually become an (important) Professor like me. As I perceived it, the reason that you (Edward) chose the materials was, not surprisingly, because you consider them important and useful to your own research. But the expectation was not that we graduate students should think they are important simply because you or some other authority figure did, it was that we should consider them important to whatever extent they were useful to us in that "voice development" process, i.e., our evolution from graduate student to...whatever it is each of us was to become.

Eugene:

In this case, the students' compliance with the assignments-provocations is based not on grades (i.e., rewards and punishments of a summative assessment/sorting) but rather on their trust in the epistemological authority of the instructor and on the past experience with the instructor demonstrating usefulness of the assignment-provocations with the students.

Joe:

Yes, I think I just agreed with that in the previous paragraph that I wrote.

Eugene:

From the beginning of the class, I think, I (Edward) tried to emphasize that type of compliance while in the official design of the class (Progress Report, grading policy) it was the A-chronotope in place that might overrule my DP-chronotope intention and promoted what you nicely described as, "Just do X, get grade Y, everyone's happy", which is unconditional compliance to my demands (i.e., the A-chronotope). Students' compliance to the teacher's demands in the DP-chronotope is conditional: as soon as the usefulness, perceived by the students, of the teacher's demands deteriorates the renegotiation of the demands in due. I never wanted your unconditional compliance to my pedagogical demands. I am not sure that you all (except, probably, Clark who was an outsider to the class regime) realized that from the beginning of the class, I tried to run the class according to the DP-chronotope while having the A-chronotope as an institutional cover-up, but this "cover-up" created nevertheless serious interference for all of us because it could have important (negative) consequences for you in the form of grades.

Joe:

This all makes sense. I knew from the beginning of the course that I would still get some sort of grade as is necessary for institutional regulations, but precisely how (or for that matter even IF) such a grade would be calculated was not clear to me. As I said, and I keep using this word because I don't know what other word would describe it, I knew from the beginning that this course was doing to be "different." I hate constantly describing it this way, because it sounds very cynical, but in the game of grad school your course still had a scoreboard (grades) but the rules were set up differently. It started out as: here are some suggested rules for the game, but if they are problematic, we can all change them together during the course of the contest. That seemed reasonable enough at the time.

Then the regime change came along...which was, there are no longer any rules. Those who sit on the sidelines, or for that matter sitting at home watching the whole thing unfold on the internet, i.e. Webtalk, will "score" just as much as those who are the "star players." It was profoundly confusing and disorienting and I can see why some people (e.g., Elizabeth) at the time made proposals for how we reinstate some sort of rules or sense of order.

Eugene:

I agree with you that the beginning of the class was crucial in setting the tone. I wonder if I said at the beginning of the class, "All of you will get an A in class unconditionally," the outcome would have been different. No?

Joe:

You know, this is a really hard question to answer, because it is a scenario that I have frankly never encountered and so I am not sure how I or others would react. I think it would be an untenable strategy in an undergraduate course²⁵. You would almost definitely have a significant number of students who would happily take the A and never come to class or do any of the work, readings, etc. Because, let's be honest, one of the main reasons people get bachelor's degrees is because they need them for one of two things: A) to get a decent job or B) to be considered qualified go on to some sort of graduate program. Not saying that there is not a lot of genuine interest and learning that goes on, but I am certain that far fewer people would go to college if more decent jobs were available that did not require such training. Actually I read an article about this the other day discussing whether the notion of "college for everyone" is really a prudent or sustainable model for training a future work force, and in many ways I personally do not feel it is. My father has lived a completely successful and happy life working as a pipefitter, although he does have some college training (an associate's degree). Although when I asked him about it he told me the degree didn't actually do as much for him in terms of his advancement at work as he had hoped or anticipated. Anyway, that is a different discussion altogether.

²⁵ Currently, my colleagues, Scott Richardson and Ana Marjanovic-Shane, and I are doing pedagogical experiments of giving final As to all undergraduate students unconditionally at the beginning of the class. So far, it looks like that it promotes more class engagement and learning activism for majority but not all of the undergraduate students, voluntarily participating in this pedagogical experiment. So far, no student stops coming to a class. But some (small number of) students only actively participate in class without doing anything for the class at home. More investigation of and reflection on this pedagogical practice is needed.

Now thinking specifically about a graduate course that begins on the premise of "Everybody gets A's," I would have to think the reaction would be different. If nothing else I think there is more positive peer pressure. A 19 year old undergraduate who tells their roommate they aren't going to class because the professor says everyone is getting A's might get a response like "That's cool, more time to play video games right?" A 29 year old graduate student who stops going to class after the first day because of such a policy risks their fellow graduate students thinking that they are not taking the experience of graduate school seriously, and passing that perception on to supervising professors, potential committee members, etc. It's a much riskier scenario. Heck, to be honest with you, I have had misgivings at times about participating in this book with you because of fear that once people start reviewing it and / or once it gets out and is published - my own past choices to at times stop taking your course or its assignments seriously would reflect poorly upon me. I can sort of understand and sympathize with why others asked to be "erased" from the book altogether. But I personally feel like in the end it's better to tell the truth (to the extent that is possible years later with fading memories) about what happened and learn from it rather than to try to pretend it didn't happen in the first place.

I realize that paragraph still does not completely answer the question. My best answer would be that, were I to take another course with you this upcoming semester, my behavior would be somewhat similar to the previous time, but with some subtle changes. I could see myself coming to all of the class meetings, because I found those valuable before and likely would again. I would certainly participate in the WebTalk, because I frankly find communication in such venues to be very useful to me. It lets me have time to compose my thoughts and word them well before I write them, and helps me overcome some of the shyness that even at 30 years old can sometimes plague me in classroom scenarios and keep me from saying a whole lot. I think the difference would be in my approach to the readings and assignments. It's still possible that I would not read everything or do every written assignment, but I think I would be more proactive about weighing each assignment's potential benefit to me when deciding whether to do it or not. I also would be more prepared to explain, if I did not choose to do an assignment, why I made that choice - and to craft that explanation in terms of my perception of the assignment's lack of value to me as opposed to simply saying "I didn't do it because I didn't feel like doing it" type explanations. Not to say there's no guarantee I would not have a "didn't feel like doing it" or "felt like doing something else" moment, sometimes life gets in the way of scholarship and quick decisions get made about what is of more personal value (for example, a last minute trip to take my daughter to see friends or family visiting from out of town when I had initially planned to stay home and read / do an assignment that night). I guess the one downside of the "Everybody gets A's approach" is that, when those decision making moments inevitably come up, there is perhaps less of an incentive to choose scholarship due to the lack of potential A chronotope penalties. If not turning in an assignment means I don't pass the course, sorry guys, we're going to have to bring Olivia over to see you some other time. If not turning in an assignment just means that I didn't turn in an assignment, then oh well. If it's really important or useful for me to get it done, then I'll get to it eventually, just not tonight. And if it seems that not doing it won't really affect me that significantly, then forget about it.

My, Edward's, dissatisfaction with the A-chronotope component in my class was growing as my students' resistance to my colonization of their time and energy was growing and as our discussion of their ontological engagement in the class promoted my reflection on what was going on. Edward decided to unilaterally (and rather abruptly even for myself being "a loose cannon") to act; to destroy the A-chronotope and free my students from my colonization of them by my required assignments

by making the assignments suggestive and not required anymore. Edward wanted to give his students back the ownership for their own learning. I said, “to give back” because in my view, they always had had it at the beginning of the class, when they (except, maybe, Tomas, for whom this class was the specialization program’s requirement) had had interest in dialogic pedagogy and freely chosen to take this class.

Edward decided – and looking back now I think it was my mistake – to deconstruct the existing A-chronotope by focusing my students’ attention on it, their own compliance and resistance to the A-chronotope. I think Edward mostly succeeded in doing that for many of them as the students more or less got involved in analysis of their own ontology with regard to their own education in the graduate school, although with never ending resistance to this ontological self-investigation promoted by Edward (Shor, 1996). However, a by-product of this success seemed to me the emergence of a new bloodsucking chronotope of mutual blame-and-shame (BandS-chronotope), again in addition to the existing DP-chronotope that was preserved after the change of the pedagogical regime. The new BandS-chronotope put the students in a position of justifying their life with regard to their education and counter-attacking Edward’s penetrating discourse and put Edward in a position of being a prosecutor of them as academic learners. As Jane wrote on the Reflective 2009 web a year after the class,

Reading the posts and thinking about what the heck went on in this BandS-chronotope, really has me thinking about life and education. What is the link between life and education? What is the link between life and education for us specifically as graduate students and professors? What is the difference between defending your life with your education and defending your education with your life? Why must we have to defend either our lives or our education at all? And to whom?? What is the meaning of ontological learning? Why is it all so freaking painful? Etc., etc. Please feel free to add any similar questions to my batch of questions above and take a stab at answering them (or not).

It was a big emotional drain for all of us. As Elizabeth wrote on the Reflective web in 2009,

I really dislike a BandS-chronotope because it is so useless, and I held Edward accountable for the mess. I asked him then, ‘Why are you doing this in this way?’ But it was more a felt response than any understanding I had of the whole situation. It is amazing, truly amazing how disorienting it is when chronotopes shift.

Now I, both Edward and Eugene, feel very sorry and I want to apologize to my students because the creation of the blaming and shaming regime was not my intention.

Looking back, I think the BandS-chronotope was a new ontological trap all of us. It exploited the students’ insecurities as emergent scholars and as students seasoned in the oppressive A-chronotope without me providing any guidance for an alternative, academically productive chronotope. I, Edward, should have shaken the A-chronotope off entirely and pushed for a different chronotope all together – a chronotope of educational journey (J-chronotope) that was supposed to promote the self-generated authorship in the students. I, Edward, could have invited the students for designing this J-chronotope pedagogically for the remaining 4 weeks of the class based on their emerged interests in dialogic pedagogy. Sarason described a novice art teacher Laura Vaydia who started teaching in one of the most dysfunctional high schools in Oakland, California where students met her with extreme

hostility and disrespect. In contrast to me, she started her teaching not with engaging her students in penetrating investigations of their ontological traps but with an educational journey of a new exciting possibility of doing writing and performance art – the possibility that was not there yet. She asked the students to write free associations with the word “love” and then she read their essays, whatever they wrote, back to the class (cited in Sarason, 1999, pp. 123-131). She did not focus on some of her students’ sarcasms and resistance but on making their voices heard and on pains and hopes sounded in their voices. Unfortunately, I came to this idea only now long after the class.... But was it possible? Or was it still another Centauric pedagogical utopia?

IS THE J-CHRONOTOPE POSSIBLE IN THE SCHOOL CONTEXT?

Edward's dream of the class as collegueship, where students would initiate their own readings, inquiries, projects in dialogic pedagogy and where the students' self-generated academic authorship would emerge was a failure in my judgment. The failure was not complete because there were some instances of the self-generated authorship by the students in the field of dialogic pedagogy that Edward highly valued (and I value now): Mike and Jane took an initiative of bringing a few Disney's old animated cartoons from Youtube.com to our class web regarding ongoing themes of dialogic pedagogy that we discussed, Elizabeth offered her suggestions for the class curricular and instructional design (discussed previously), Clark volunteered to present parts of his dissertation relevant to the class discussions, Jane started bringing her crochet-work in class, John developed a cartoon and wrote songs about our class (and often provided his reflections in songs and wonderful poetic juicy carnivalesque metaphors as his ways of curricular and ontological reflections) (see Figures 2 and 3). Also, one class reunion was organized by the students immediately after the class in a local restaurant. Although Jane regarded her crochet-work and John's songs as "resistance" to Edward's penetrative discourse (or, probably, better to say, to the emerged BandS-chronotope), I viewed and view it as self-generated authorship that was very relevant for the class on dialogic pedagogy (see my discussion on the multitopic nature of educational polyphony in, Matusov, 2009, ch. 10).

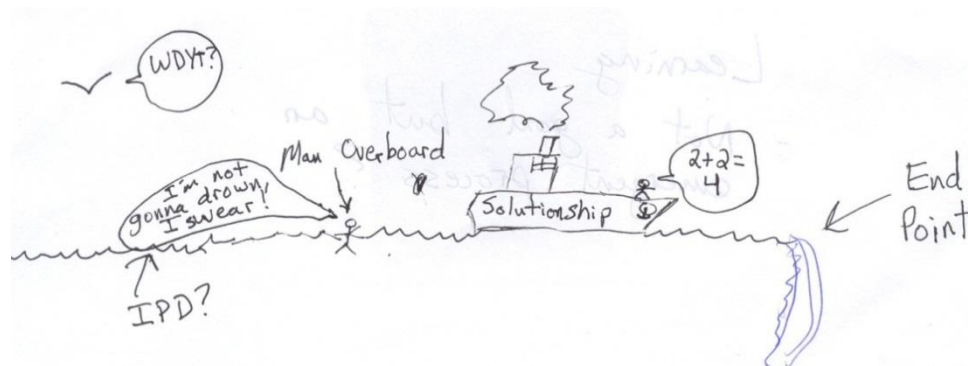


Figure 2. John's carnivalesque cartoon on the class discussions.

Dialogue Isle
 Just sit right back and you'll hear a tale,
 A tale of a fateful trip
 That started from the Newton ²⁶ port
 Aboard the Solutionship²⁷
 The mate was a veteran named Clark
 The skipper named Eugene
 Grad students came to class that day
 Asking what does it all mean?
 What does it all mean?
 The discussion started getting rough
 The class regime was tossed
 Soon the motivation of the grad students
 Seemed hopelessly lost
 Seemed hopelessly lost
 The ship set down on the shore of this
 Uncharted dialogue isle
 With Jane, and Clark too,
 [REDACTED] and Mike, and John,
 the mother of twelve,
 the Professor and librarian
 Here on Dialogue Isle!
 So this is the tale of our castaways
 They're here for a long, long time
 A year later they still can't
 Get this class out of their minds
 Edward and his new colleagues
 will do their very best
 To get us to all talk about
 What happened in this mess
 No test, no work, no projects
 Not a single grade to get
 The strangest class structure
 We had experienced yet
 So join us here on the forum my friends
 You're sure to get a smile
 From all us stranded academics
 Here on Dialogue Isle!

Figure 3. John's song lyrics were about dramatic events in class, sung to the tune of the theme song from the "Gilligan's Island" TV series. This song was posted to the Reflective web in 2009 when discussing the events of the class after the fact. Once John brought his guitar during the class and sang another song called "Dialogic Pedagogy Blues" (with Edward's encouragement and approval).

Reading discussions on the Reflective web in 2009 Yifat Ben-David Kolikant offered a term "a community of loose cannons" to describe our carnivalesque class. I elaborated on this term,

²⁶ This was the city where our class was held.

²⁷ The term was coined in class during a very productive discussion on a topic of dialogic pedagogy.

For me 'a loose cannon' is a person who has a connection with the world to take responsibilities for his or her own actions and who does not use the "alibi-in-Being" (using Bakhtin's term) as justification of his or her (in)actions. For example, a non-loose-cannon student is one who tries to minimize efforts while increasing credential gains by pleasing the teacher, sabotaging [the teacher's demands], and so on. In contrast, for me, a loose-cannon student is one who demands his or her education -- if the student comes for it. Writing Bakhtin Blues, throwing a bottle, bringing knitting in the class, discussing existential questions, writing imaginary dialogues reflecting the crisis in the class as the final paper can situationally serve one's own demand for education and thus can be evidence of being a loose cannon. Doing assignments 'for Edward' is not.

However, despite all of these instances of the students' self-generated authorship in the scholarship of dialogic pedagogy, in my judgment, it did not define the nature of our class and relations. It was too peripheral and episodic to define the core events of the class.

Chapter 12

DEVELOPMENTAL HYPOTHESIS ABOUT THE STUDENT'S ACADEMIC CRITICAL AGENCY

One hypothesis for Edward's failure to achieve educational collegueship is based on Anderson's (2010) theory of the agency development that I already described earlier. It is possible that my graduate students, to be specific, or doctoral graduate students, in general, are at the beginning or in the middle of their dilettante phase of their academic agency development (or perhaps, not even being in the dilettante phase at all, by treating graduate school as simply a place of work postponement or work insurance, in which demands are made for them by their professors and advisors, see Eisenstein, 2006). It can be that the educational and research collegueship that Edward had dreamed was not developmentally achievable for his graduate students at that time or for graduate students, in general. This is not to say that I mean that interest and expertise in academia is a function of a trait or some inherent characteristic of the person. A developmental approach to the appreciation, competency, and enjoyment of academic scholarship can counter these trait ideas that assume that some students are more proficient at academia by their (genetic) nature than others (cf. Becker, 1953).

My, Edward's, initial hybrid of the Assignment- and Dialogic Provocation-Chronotopes could be a part of a developmental journey for my students to promote and foster their responsive authorship – their academic voices emerging in response to each other's provocations and my required assignments -- and probably I should have spent my efforts on improving it rather than moving away from it. Yes, dilettantism and required assignments can be tiresome for the students, but they can develop their professional academic voices in return, "It was common for students to resist the work in some way while it was going on and then to appreciate its benefits later" (Metz, 2001, p. 16). Jane articulated a similar view of a traditional student's getting pleasure through pain on the Reflective web in 2009, a year after the class:

Edward,

You wrote:

So, Jane, this is my puzzle for your point above. If you really wanted me to "assign tasks to you," as you claimed above, why you were so apprehensive about these assigned tasks? What is your desire as a student? I always thought that a traditional student wants to minimize efforts and maximize gains -- I gave it to you (i.e., no assignments if you wish, while promising an A in the class). Why did it make you mad?

I'm not sure how to respond actually. I think the role of the traditional student is to begrudgingly do the tasks assigned by the teacher, all while complaining about them and cursing them, and then get rewarded from the teacher for a job well done. Then to look back on that work yourself and say, "Wow, yeah, I really DID do a good job. It was painful but my end product is impressive." So, it's not really about minimizing efforts and maximizing gains, but about getting pleasure from the pain, and feeling good about yourself (as smart, talented, whatever) from getting through a tough time and achieving something good--and getting validated by the teacher that that was in fact a job well done that you did.

I've described school as a drug before, as my drug in fact. When you take a hit there is much pain and discomfort at first, but then the high sets in... and somehow from this you feel worthy or worth-ful or something.

It is interesting that in this posting Jane admits that she was (if not is) a traditional student that in part, as Edward described, although her account does not seem to have evaluative judgment: if being this traditional student who goes through complaints, pain, and pleasure is good or bad, and whether it is necessary or arbitrary, and why? Perhaps, Jane's attitude as a traditional student, reflects her working class values in achieving a tangible product in education (and elsewhere) through "blood and sweat"²⁸ (von Duyke and Smith, personal communication, January 2011). In contrast, I hypothesize that middle class traditional students may value a near perfect economic exchange in their efforts to study for the teacher's credits (i.e., credentialism such grades, certifications, degrees, and diplomas opening access to the lucrative job market) and playing "school game" that develops skills, networks, and knowledge helpful to their middle class jobs (see Brickhouse, Lowery, and Schultz, 2000; Labaree, 1997, 2010; Lubrano, 2004; Sidorkin, 2002, 2009). However, even without this evaluative judgment, this self-realization of being a traditional student with such depth of its description is, in my view, an important reflective step forward for Jane's professional growth.

It can be that the students' self-generated authorship so important for professionalism phase of the agency development might necessarily emerge from the students' responsive authorship originated in the A and DP chronotopic hybrid. Indeed when I asked the students about when they experienced self-generated authorship in their academic fields of specialization, --i.e., doing their academic work beyond their institutional survival and required assignments -- Jane and John pointed out at their required class assignments in the past:

Jane, Webtalk, 2008-05-10, subject "I am a researcher, why are you shocked advisor?"
Dear Edward,

²⁸ This analysis was validated by Jane who wrote on an earlier draft of the book, " I do like this idea."

You write, "Where is in your actions, 'I want to be a researcher'? I mean beyond survival... Beyond professors asking you to do stuff for the classes... What is the evidence, colleague?"

The evidence is that I have locked myself away for over a week now working on putting together research that I have been collecting over the whole semester on issues that I feel passionate about. Yes, this started as an assignment for Rita's [another professor] class, but it's not anymore. It's my own work. I am bending her class rules, including by handing it in later than she wanted the rough draft because I still feel the need and desire to work on it more, you see, because I am not working on it for her, but I am working on it for me! This work is helping me shape what it is that I want to research for my thesis and how. And, although I'm breaking my back and I may be upsetting her as the instructor, I don't care because it's worth it for my own learning and for me following my passion! In addition, I am giving up social activities and what non-academics would call "life" because I care about this research so much. I'm sorry that it doesn't perfectly align with your research interest in dialogic pedagogy, but I do think that it is related, and I am going to explore the connection between my research interest and dialogic pedagogy in my final project for you--by my own choice. I could have not cared and done some BS final project just to turn in, but I can't and I won't because my interest and passion and life's work (so far) in ed research means too much to me.

Don't try to put me down Edward--you know that I'm a fighter! And I fight for everything in my life!

Also, perhaps in the class we would like to focus on understanding better what we have already discussed and what we have already written in/for class rather than try to read more information. I mean, we have grown in time, so why don't we think about our perspectives on previous topics now, together? Dialogically, over food and possibly music... What's so bad about that?

Another thing to consider in general: sometimes people want to take vacations, and by vacation this means taking a small break from their life. This does not necessarily mean abandoning their life and never coming back. I'm not sure how this relates, but it's interesting to me how there's something about academics in that they tend to not believe in or desire vacations.

About the undergrads: Yes, I agree that they have experience in school abuse. However, what I was trying to say is that they are only beginning to openly and formally study the dynamics of this abuse (in your classes only probably, probably rarely in the classes of other professors). So in this way, yes, I agree that they see it, but I think that we have a different way of seeing the abuse because we do research on it and read books about it and study it, etc.

Also, maybe if you asked me more about my research interests you wouldn't be so surprised to learn that I do passionate research all the time--which, yes, originally stem from class assignments, or demands from my specialization required classes, but they turn into much more personal, meaningful, important and passionate works for me.

What do you think?

Jane

PS: You can read all my evidence if you're interested.

John, Webtalk, 2008-05-10, subject "Re: Alienation Vacation"

The "I don't care lines" are part of the song but weren't necessarily meant to reflect my own feelings. If I really didn't care anymore I wouldn't be bothering to come to class or post on webtalk or read the Latour book / prepare my presentation for next week and I wouldn't be feeling so guilty about slacking off and not reading well this past week. If I really did not care

anymore you would not hear a peep out of me until I turned in a half-assed final project on the "summative only" date, completely disregarding the opportunity to receive any valuable feedback from you and just hoping you'd be kind enough to just give me a B so the class would "count" towards my degree. To be more to the point, if I didn't care, my fingers would not be typing this at this precise moment.

My real point in bringing up the song was more in the verses. As I perceive it, the songwriter is criticizing someone who uses alienation / victimization as a crutch - who views themselves as the "poor misunderstood" or a "martyr for their pride." Perhaps engaging in that alienation / victimization was exactly what I (and Jane?) were doing in our posts. I was trying to express that there is some comfort to be found in alienation and "woe is me" victimization - even if that comfort is artificial and temporary. As Jane suggested, maybe I took an alienation "vacation."

Perhaps you were having some of the same thoughts as the songwriter when you said you were "being tough" in your other post. As you pointed out, if we totally disengage and alienate from academic research, there's not really much you can do for us as a professor. So the person saying, "I don't care anymore" is actually you in a reality in which your students have completely alienated themselves from their academic research pursuits.

Regarding ontological engagement beyond my professors' demands - I suppose the best thing I could point you to would be the work I had on my poster at the grad research seminar. Although the poster itself was prepared for the sake of the seminar, the analysis was done for nobody but me - as a means of trying to understand what's going on in that classroom and what to do next.

John, Webtalk, 2008-05-10, subject, "Re: Beyond survival"

I will admit that for this past week I did not finish the entirety of the readings. I did read a good portion of the Matusov piece but more or less glanced at the Tolstoy piece. Other than that, I am pretty much in line with what you described here.

And before you ask, I have no intentions of psychoanalyzing my reasons for not reading everything this week. I am perfectly content with attributing it to a bout of laziness.

Thus, Edward's shift from the required to suggested assignments might undermine teaching-learning possibilities for the students' emerging responsive authorship through provocations and assignments they chose to miss even if Edward did not use the blame-and-shame chronotope. John and the other students stopped reading the assigned literature, stopped doing weekly mini-research projects, stopped preparing for the class and they might miss important development of their academic voices because of that. And as a result, because of Edward's decision to drop the required assignments, my students might even miss the emergence of their self-generated authorship as Jane experienced in Rita's class. Exactly because the doctoral students are in the dilettante phase, they cannot regulate their own engagement and commitments in the practice they might see as attractive and desirable - they do not have the agency of professionalism for that. Their dilettante agency based on "delight" - their attraction to the practice and, perhaps, on their academic vanity (i.e., their show-off for themselves and others at least for some people and at some time) -- cannot promote their sustained academic engagement so far.

The developmental perspective raises an issue of how the crises that the students experienced, and that Edward provoked in the class, were unavoidable and necessary for their own growth. Anderson (2010) described similar crises with his students, Hip-Hop artists,

moving from the dilettante phase to the professionalism phase of their professional artistic agency development²⁹ (see also, Green, 2008). They refused to participate in an emerging opportunity for a concert with an audience of strangers because, similar to John in my class, they “did not feel like.” However, even if the painful transition is unavoidable and educationally sound, at least, in the case of Anderson, it was productive; however, in the case of my radical experiment, arguably, it was not. The difference was that, in my view, Anderson provided the students with enough support to move to the next step of their professionalism and his students were ready for that leap, while this apparently was not the case with my radical experiment. Not only my students rejected Elizabeth's proposal of starting collective research projects that might lead to a professionalism phase, but my graduate students also seemed to reject any brainstorming on that, probably, due to a somewhat paranoid, unsafe, and untrusting atmosphere that emerged after Edward's abrupt and angry³⁰ change of the pedagogical regime. It can be that the teacher's approval and disapproval of their students can and should be withdrawn but only at a certain point of their transition to professionalism. Similarly, as art teacher Growley argues, “You [i.e., an art student – EM] don't actually look for my approval or disapproval, because, quite frankly, why the hell would you do that if you're a postgraduate student? Approval or disapproval has to be withdrawn at a certain point. Because how can you make independent learners when they are waiting for your approval? It's a contradiction in terms,” (Growley, cited in Reardon and Mollin, 2009, p. 120).

On the other hand, I have observed and experienced doctoral graduate students' professional agency and collegueship at research group meetings, professional reading groups, and professional academic conferences. This observation of graduate students' self-initiated academic learning might suggest that professional collegueship, the educational Journey-Chronotope, and self-generated authorship may be not fully compatible with formal institutionalized education based on assignment-based classes in general or, at least, in its conventional form. It also suggests that formal institutionalized assignment-based education, what is commonly experienced as “graduate school,” may be only one of many possible pathways toward becoming an academic, and by itself likely insufficient (as the experience of engaging in professional conferences may in fact be a necessary experience for learning to enjoy and feel competent as a researcher).

²⁹ A researcher of a rock band, Davis, with reference to Bruner (1996), defines this aspect of agency in the following way, “Agency is the power of an individual or group to start and follow through with a desired activity. This indicates abilities or expertise in order to achieve these acts and as human beings we subjectively keep track of our success and failures in reaching desired outcomes” (Davis, 2005). However, like Anderson, I think it is more than just persistence, as Bruner and Davis seem to imply, but rather the participants' actively searching for and seizing opportunities for self-actualization and self-realization.

³⁰ Although it is interesting and revealing that Anderson was also angry at his students during the dilettante crisis (Anderson, 2010).

Chapter 13

SCHOOL DETOXIFICATION HYPOTHESIS: ALIENATION VACATION

Another version to this developmental hypothesis is that students need time to rest and recover from oppressive conventional school practices before they are able to actively engage themselves in self-generated authorship. First, I think it was Tomas who brought this hypothesis by evoking the Bible story of Moses who had to keep his people for 40 years wandering in a desert before they could shake out their slavery experiences and become free people. Tomas wrote on the class Webtalk,

My enthroning comment was tongue-in-cheek! As for points, institutional requirements, and such, I most certainly can do without them; although I do believe that some people need them and there's nothing wrong with their need. Needless to say (but I'll say it), we're all individuals (even if we're "social animals"), with differing personalities. So changing the regime may be good for some and less-than-good for others. Moses kept the former slaves wandering in the desert for 40 years because they weren't ready for freedom; some of them may have been ready, though--but Moses was dealing with the aggregate. Anyway, Jane did make one criticism which is quite just, I think: that changing course midstream may be unfair--like breaking a contract. That's something we may want to consider dialogically as a group (Week12, April 30, 2008).

Then, in somewhat similar avenue, it was John who introduced an idea of "alienation vacation" on the class Webtalk,

Another thing to consider in general: sometimes people want to take vacations, and by vacation this means taking a small break from their life. This does not necessarily mean abandoning their life and never coming back. I'm not sure how this relates, but it's interesting to me how there's something about academics in that they tend to not believe in or desire vacations (Week 13, May 10, 2008).

Finally, Jane took a year off after that semester to work outside of academia and then came back.

I wonder if what is being seen here is simply the phenomenon, in part, which is found among "unschoolers" (Llewellyn, 1998) and among new students to Summerhill (Neill, 1960); the transition period in which students slack off and test out their anger and frustration on others. As Neill says, the students who swear the most and are the laziest, and are the ones,

most unfamiliar with freedom. He noticed that it takes time for new students to accustom to freedom and this time is proportional to their time spent in a conventional school,

Children who come to Summerhill as kindergartens attend lessons from the beginning of their stay; but pupils from other schools vow that they will never attend any beastly lessons again at any time. They play and cycle and get in people's way, but they fight shy of lessons. This sometimes goes on for months. The recovery time is proportionate to the hatred their last school gave them. Our record case was a girl from a convent. She loafed for three years. The average period of recovery from lesson aversion is three months (Neill, 1960, p. 2).

Similar to Neill's observation on new students of Summerhill, studying homeschoolers, Llewellyn noticed that the longer children spent in conventional schools, the longer they need school detoxification when they do not do anything but get bored themselves and frustrated. She suspected some kind of institutional depression of agency. Researching different classroom atmospheres – authoritarian, democratic, and laissez-faire, – promoted by the adult leaders, Lewin and his colleagues found that the authoritarian social climate leads to long-term paralysis of students' agency after the adult leader is gone (Lewin, Lippitt, and White, 1939). In part, this finding counters colleague David Blacker's Foucauldian argument about worth of clarity of "who is in charge here," provided earlier (Panos Kanellopoulos, personal communication, August 29, 2011). Similarly, one of my undergraduate students commented that if school did not have mandatory requirements, she would not get out of her bed and would do nothing in her life. In my view, this undergraduate student could be a victim of authoritarian social climate of her conventional schools in the past that highly suppressed her agency.

Could what I witnessed simply be the phenomenon found among prisoners, who when presented with freedom, find themselves simply wishing to engage in much the same practices that they had in prison, even up to the point when they will simply commit crimes again in order to reenter prison? Perhaps I have encountered the phenomenon of "school recidivism." The students cannot seem to enjoy what they do, but rather seem to me to be wallowing in a misery that reminds me of what a prisoner experiences when they get freedom. They become miserable and stuck in a "motivation" cycle, looking for the next teacher to prod them to get them to do what they need to do (rather than to discover what they want to do for themselves), (cf. Fromm, 1969, 2001).

It can be that my pedagogical failure was caused by not giving this "alienation vacation" from any academic work to my students who need school detoxification to have time for themselves without any requirements and assignments. A proponent of homeschooling and unschooling, Grace Llewellyn argues for a need for such vacation with recognized legitimate moratorium on any academic commitment that involve healing, forgetting, forgiving, and awakening one's own curiosity about the world again,

When you quit school, do nothing academic for at least, at the absolute minimum, a week. If you wish, however, write stories or journal entries about your past and your future. Dream, dream, dream. If you crave TV, watch it. If you crave sleep, indulge. Allow yourself to go through withdrawal. Pass no judgments. If you want to "work" on anything, work on forgiving and forgetting. Forgive yourself for everything. Forgive your teachers for everything. Forgive your parents for everything. Forget the lies school taught-forget that

learning is separate from your life, that you can't teach yourself, that you are defined by your grades, and all other such nonsense. Detoxify. Purge (Llewellyn, 1998, p. 126).

Paradoxically, it can be that the road to the students' freedom and agency may lead through necessary "waste" of their time and learning opportunities (i.e., "alienation vacation"), trust in students' recovery and help them trust in themselves as future active learners to address their sense of fear and guilt (cf. Frankl, 2000; Llewellyn, 1998; Neill, 1960, 1966). This can be "wasting of time" by doing nothing academically for as long as one year depending on the length and severity of school intoxication, suppressing the students' academic agency, but by being bored themselves to death and becoming curious about the world again, they might regain a sense of their own agency looking for social experiences that would ignite their agency and self-generated authorship (Llewellyn, 1998, pp. 125-139). I, Edward, might be impatient, distrustful to them and this process, and insensitive to this need; and also did not have time resource to provide my students, those who needed, with this "alienation vacation."

The question remains how school creates such conditions suppressing students' agency to such an extent. The effect seems to be omnipotent among many of the graduate students in my class and apparently cannot be explained by their particular histories and backgrounds³¹.

³¹ Even Clark confessed to me of taking alienation vacation for 2 years of his doctoral graduate school before really starting his dissertation research (personal communication, May 18, 2010).

Chapter 14

SCHOOL AS ANTI-JOURNEY CHRONOTOPE HYPOTHESIS

Indeed, well-known cases of the educational Journey-chronotope based on educational collegueship and successful promotion of the students' self-generated authorship often involved non-school learning environments such as afterschool clubs (Matusov, 2009, ch. 10; Sidorkin, 1995), youth-based organizations (Heath and McLaughlin, 1993, 1994; McLaughlin, Irby, and Langman, 2001), learning circles of self-education (Mandela, 1995), professional research and reading groups, Socrates Cafés (Phillips, 2002), research meetings, and professional conferences. Even in such an innovative school as Leo Tolstoy's "Yasnaya Polyana," the most interesting events associated with the students' self-generated learning in their writing or discussions seemed to occur outside of the school walls, according to Tolstoy's account (Tolstoy, 1967; Tolstoy and Blaisdell, 2000).

The school context definitely creates some "affordances" (Gibson, 1979) and inhibitions in the students. For example, I asked many times out of the blue in the middle of a lesson (which was seemingly irrelevant for the flow of the classroom discussion) to my students – children, high school students, undergraduates, and graduates -- "Two plus two equals...?" and they always replied (sometimes with some confusion), "Four." However, when I asked this same out-of-the-blue question outside the classroom context, often the same people refuse to answer, ask for clarifications of why I am asking this question, and so on. Even when I explained at my doctoral seminars what I demonstrated to them and repeated my 2+2 information-known question, many of my students provided me with the answer "four" even though they tried not to do that. But even those of my students, who managed not to say "four" in the classroom, reported some internal struggle in themselves. However, they do not have problems deciding to reply to information-known questions like $2+2=?$ for me outside of the classroom usually being silently puzzled or asking me why I asked it. It is interesting how the classroom context almost forced on the students allows for certain unconditional relations of submission to their teacher. This unconditional school submission to any arbitrary demand by the teacher seems to suppress the students' self-generated authorship and even most of their agency as such. Thus, school seems to be a place where the students' self-initiated activities are suppressed by the teacher. In school, the students are supposed to do only what the teacher sanctions them to do (Matusov, 2011a).

Based on Foucault's analysis of power and subjugation, Fendler (1998) introduced a notion of the "educated subject" that reflects an innovative teacher's desire to make his or her students to desire what the teacher wants them to desire (in several of his postings and reflective notes, John alluded that it was always Edward's intention in the change of the regime). Thus, the father of "student-centered education," Rousseau wrote in *Emile*,

Take the opposite course with your pupil [in child-centered education that Rousseau advocated in contrast to a conventional authoritarian teacher-centered education -- EM]; let him always think he is master while you are really master. There is no subjection so completed as that which preserves the forms of freedom; it is thus that the will [of the child] itself is taken captive [by the teacher's hidden manipulation]. Is not this poor child, without knowledge, strength, or wisdom, entirely at your mercy? Are you not master of his whole environment so far as it affects him? Cannot you make of him what you please? His work and play, his pleasure and pain, are they not, unknown to him, under your control? No doubt he ought only to do what he wants, but he ought to want to do nothing but what you want him to do. He should never take a step you have not foreseen, nor utter a word you could not foretell (Rousseau, 1979, p. 120).

Rousseau saw the main goal of his progressive child-centered innovative education to save the child from the tyranny of the child's own capricious freedom. And thus, the school education, even in some progressive child-centered innovative schools, robs its students from their self-generated authorship and academic agency.

But what makes school a place that suppresses the students' self-generated authorship? Not its empty walls, not its standard desks, not even its rigid timetables – as I can think of examples on which these chronotopic constraints do not extinguish self-generated agency in the participants (although empty walls, standard desks, rigid timetables make school suppress students' agency easier). What is *the generating principle* that makes school "school"? What is the Achilles heel of school, destruction of which eliminates the oppressive chronotope, robbing the students of their self-generated authorship? Some, like Elizabeth (Rogers and Freiberg, 1994, also), suggest that it is omnipresent of the teacher's summative evaluation of the students and comparisons of the students among each other that promotes constant anxiety, academic vanity, and desires to please and/or to resist the teacher in the students

Or can it be the lack of legitimate free time recognized by the school as academically valuable and necessary (Greenberg, 1992b; Matusov, 2012, submitted-a; Neill, 1960)? Or, is it the teacher's orientation on achieving preset curricular endpoints by the students at the end of the lesson as I argued elsewhere (Matusov, 2009)? Or, is it the teacher orientation in which the teacher performs and remains always somehow fake and not authentically him/herself in his or her relations with the students, as I thought? Or, was my failure a result of my radical experiment for collegueship being embedded in an institution with a conventional monologic pedagogy? What is the Achilles heel of school, destruction of which eliminates the oppressive chronotope, robbing the students of their self-generated authorship (Kanellopoulos, personal communication, August 29, 2011)? I will leave these issues open for now.

Chapter 15

THE DIALOGIC PEDAGOGY CAFÉ HYPOTHESIS: ANALYSIS OF EDWARDS' PEDAGOGICAL DESIRES AND OPEN SYLLABUS

Finally, maybe Edward did not actually fail completely. It could be that I, Edward, did not recognize my own pedagogical success – the establishment of a dialogic community around issues of dialogic pedagogy. The reader might remember that the most successful forms of the students' participation after Edward changed the class regime were their attendance of the class and their participation in the class and the web discussions. In his book, Christopher Phillips (2002) described his innovative philosophical and arguably pedagogical practice of setting so-called "Socrates café," where he meets often random people who happen to be in the place of the meeting or volunteer people who agree to participate (or drawn to participation) in a discussion of some posed questions that come from Phillips and/or audience and/or emerge and recognize by Phillips and the participants as important and worth a discussion. The participants of the Socrates café do not have assignments or collective readings but some of the participants seem to choose to read or do other activities on their own between the meetings in response to the discussions in the "café" (in my understanding, the "café" is any public space, in which the participants chose to gather or happened to be there for such discussions and can be conventional cafés, park benches, halls in nursing homes for elders, and even prisons and schools without mandatory attendance).

Taking away the BandS-chronotope of mutual accusations and penetrative discourse that I, Edward, actively promoted, our class and web discussions reminded me Phillips' Socrates café. Often my provocative video clips or issues raised on the class Webtalk generated intense and deep discussions about the dialogic pedagogy. Like Phillips, I, Edward, often grounded these discussions in the literature and important historically emergent positions that the students did not know. Also, our research group meetings have been also very similar to these dialogic café.

It might be that such "dialogic café" is an important, but not guaranteed, bridge between the dilettante and professional phases that with time can promote the students for independent reading of the professional literature, self-assignments, and setting themselves on a learning journey. This hypothesis has to be tested by a new innovative educational practice that should be designed around dialogic discussions and provocations only without any assignments by the teacher. I may plan such a graduate dialogic seminar-café in future.

If the self-organizing pedagogical processes indeed started in my class leading to emergence of a version that can be called “The Dialogic Pedagogy Café” as they actually did, why Edward did not recognize this and follow them? In my current view, looking back there are two possible answers. The first answer is that Edward had wrong pedagogical desires such as wanting the students to have weekly homework that he suggested or their own design, the final project, the final grades reflecting the students’ “learning”. Now, I see homework (weekly or as final project), unilaterally assigned by the teacher and not freely chosen and consented by the students, as intrusion of the teacher on the students’ life outside of the classroom. Edward did not seem to recognize that the students should have had freedom not only to define their homework but also to choose freely and legitimately whether to do it or not. He remained in his firm control of the curricular topics in the class, accompanied by the collaboratively emergent curricula. However, wrong pedagogical desires by the teacher may not be a problem in themselves because the self-organizing process launched by Edward’s radical change of his regime created “the reality check” on these desires. For example, the students stopped doing their homework: weekly readings and mini-projects. That was their feedback that my, Edward’s, pedagogical desire of homework had a problem and required reflection and revision. Instead, Edward chose the BandS-chronotope or typical teacher’s solution of blaming the students for the teacher’s pedagogical problems. Why did I, Edward, do that?

The second answer that Edward did not recognize and promote the emergence of “The Dialogic Pedagogy Café” in our class, was apparently Edward’s distrust in the students’ agency and the democratic process. He seemed to want to remain an expert-guardian of his students’ education distrusting the students’ judgments, decisions, and actions. Edward braved another problem: the mandatory class attendance. And, to his relief, the students unanimously chose to attend the class. That was his first victory for the emergence of “The Dialogic Pedagogy Café” in the new regime. He also made another brave pedagogical decision all weekly homework (but not the Final Project) suggestive. But this time, the students did not choose to do it at all. In the metaphor of “The Dialogic Pedagogy Café,” the participants freely and democratically can choose their commitments, as it happens, for example, in professional reading or research groups. They democratically decide by voting, by consensus, or by individual choice, the nature and focus of their commitment. Edward did not let it happen. Instead, he kept his unilateral control on the students’ commitment, apparently subjugating them with his Blame and Shame penetrative discourse.

Now, I think about an alternative pathway for a radical pedagogical experiment in dialogic pedagogy that Edward did not choose. I call it “Open Syllabus” (cf. Shor, 1996), in which students can choose freely their commitments to important learning experiences and ways of self-governance. The teacher’s role is to facilitate the process by helping the students negotiate their emerging professional research interests and the vast ocean of academic curricula. In my view, the Open Syllabus model aiming at the emergence of a learning café and based on self-organizing, self-governing, and self-correcting process can take care of the teacher’s concerns including institutional pressure for final grades because the members of the learning café can develop a collective solution to it. Currently, I am in process of this new radical experiment and it is difficult to draw a conclusion regarding how successful it is.

CONCEPTUAL CONCLUSION: MY PEDAGOGICAL LESSONS

In my judgment then and now, I, Edward, did not achieve the collegueship in my class that I dreamed of. Unilateral dropping my teacher orientation and the required nature of class assignments, inviting the students to redesign the course, and responding to students with penetrating discourse focusing on examining the participants' academic ontology of (dis)engagement did not lead to the emergence of the students' self-generated academic authorship in the institutionalized research seminar course. Previously, I examined my dream and my actions. Here, I am offering my conclusions.

My first conclusion is that my inability to organize pragmatic research discourse around dialogic pedagogy with my students is not a definitive verdict against the possibility that educated collegueship can be a pragmatic goal in itself. There are anecdotes about its possibility in graduate education when the students' self-generated authorship has emerged (Sloane et al., 2003, April). I think that Elizabeth's proposal passionately rejected by her classmates had germs of ideas for this pedagogical design leading to the educational Journey chronotope. Investigation of pedagogical design and educational chronotope of such successful emergence of educational collegueship is needed, especially in the school context. This may best be performed by an analysis of graduate seminars in graduate programs with radically different curricular and instructional structures. My dream of educational collegueship can be achievable because it is omnipresent outside of school. For example, young children's learning how to speak their native language is pragmatically charged, like learning in educational collegueship that I dreamed of. Older people address young children verbally to achieve their serious pragmatic goals with the children. Similarly, they mostly treat the young children's talking as a source for serious information, however, inarticulate the children might be at times. It is true that many Western educated people often use non-pragmatic schoolish communication like, "Where is your belly button?" – where this communication seeks to quizzing children's linguistic skills and not information that is already known by the adults in advance. But as research in the socio-linguistics has shown, these schoolish strategies do not seem to be very productive and do not affect children's language learning beyond learning how to master this schoolish, contrived communication itself (Rogoff, 2003).

My second conclusion is about my desire to drop my "teacher orientation" – i.e., the performance art aspect of teaching, – and the idea of "alive teaching," – i.e., teaching without any artificial performance by the teacher (or better to say, "by a person without a teacher mask"). Now I think I was wrong in my desire to drop my teacher orientation by at least three

accounts. First, I think I confused the students' desire to please their teacher and get his or her approval with the teacher's validation of their aspirations, engagement, and performance. Thanks to work by Anderson (2010), who emphasizes the instructional role of validation in the agency development, I now see that the teacher's validation of the students' contributions and agency, which is a big part of dialogic teacher orientation, is a very important aspect of dialogic guidance. Dialogic validation is based on the teacher's unconditional but honest and critical support of the students focusing on recognizing the students' strengths, potentials, creativity, necessary future challenges, and achievable objectives. Yet, at the same time; saving the student from the high stakes summative assessment and its potentially harsh and crashing judgment while promoting a safe learning environment for them at least at the aspiration and dilettante phases of their development. The teacher's dialogic validation creates a safe and mastery-nurturing learning environment for the students. This may be the kind of validation which graduate students can experience at some academic conferences, and may best characterize the friendly feedback of peer scholars toward each other rather than the relations between conventional teachers and students that are frequently charged with risk of disapproval, disvalue, and humiliation. Academic vanity and pleasing the teacher by the students are real concerns but they should not be confused with the legitimate learning need for the teacher's validation and can be addressed through enlargement of the sympathetic and friendly audience (and genuine, interested, consumers of the students' academic activity) who can provide this validation (Anderson, 2010). This suggests that graduate programs should encourage greater connection and opportunity for feedback between graduate students and scholars both outside and within the academic institution outside of a typical teacher-to-student course environment.

Second, I think I was wrong about "alive, effortless teaching" without any artful and artificial performance – a teacher orientation – because dialogic validation requires special efforts and a special genre. The teacher's honest, serious, collegial response to a student's contribution is not enough and even can be counterproductive for the student's learning and his or her academic agency development exactly because of its lack of validation supporting the students' learning. The teacher has to look honestly for signs for strengths, promises, and potentials in dilettante's work to support his or her authorship. An art teacher Richard Wentworth articulated this necessary teacher orientation in the following way,

[And what do you do when a 17-year old turns up with a portfolio –John Reardon, JR] I'm always very clear to give it time. I never flick through it and say 'this is no good.' I say 'well, why are you interested in blue and brown, and why do you like bilateral symmetry,' and 'is it annoying that the cup has only got one handle. Would you secretly like it to have two handles?' I just do something that gets something going, sometimes I stroke, sometimes I jolt. 17-year olds never know which is which, anyway.

[What are you looking for? – JR] I've no idea.

[But you know it when you find it? – JR] I know it. I might be on the lookout for the crossroads where resourcefulness and resilience meet. What's actually awful is talking to people who are either not convincing because they're bullshitters, which is very shocking when they're young. Or, they're not convincing because they appear not to have thought about the most elementary things in their own compass. This could be anything, but if they don't appear to be sentient, who can you develop a relationship with this person? You can't say 'you're very boring, please go away,' although sometimes the door closes and you say just that (Reardon and Mollin, 2009, pp. 368-369).

It can be not enough or productive for the teacher to reply to a student's contribution, "I disagree with that because..." just because the teacher, as a scholar, has an alternative view. I now agree with Elizabeth, who stated that the teacher's collegial disagreement with the student might feel unsupportive and silencing for a student. I do not think that the teacher should avoid honesty, collegueship, and critical seriousness in his or her addressivity to the students but I currently think that these important aspects should be subordinated and shaped by the dialogic validation especially at the dilettante phase of the students' academic development. Now, I am moving away from the either-or discourse about the teacher orientation focusing on what exactly the dialogic teacher orientation supporting the students' diverse forms of academic authorship should look like and how it is should be structured in time and space.

Third, I might be wrong that people do not have performance orientations in their life outside of school. Politeness, politics, and civility are a good example of a performance art in everyday life based on cliché and artificial communication (e.g., fake smiles, fake inquires in how one is doing, and so on)³². The issue is may not be about lessening performance orientation but rather transforming the nature of the performance orientation to promote students' agency in the professional discourse and practice.

Another important question to consider here: is the teacher orientation compatible with dialogic relations when consciousnesses have equal rights of addressing each other seriously without patronizing, excessive objectivizing, and talking behind each other's back? Remember, that exactly this concern forced me to try to drop *any* teacher orientation. My current tentative answer to this important question is that, despite a certain degree of (non-excessive) finalizing and objectivizing, it is possible for honest dialogic *I-you* relationships to develop between the teacher and the students within a teacher orientation when their consciousnesses have equal rights in taking each other's contributions with deep interest and seriousness. This dialogic relationship in a dialogic teacher orientation is based on the teacher's recognition and active support of the following principles that I described and discussed in detail elsewhere (Matusov, 2009):

1. the teacher as Learner#1 in the classroom and "a person of culture," actively contributing to production of new culture (Bibler, 2009; Lobok, 2001) – i.e., the teacher's engagement in *epistemological* learning with and from the students on the subject matter (and not just in *pedagogical* learning on how to improve his or her own teaching) (Matusov, 2009);
2. (partial) collapse of knowledge in the teacher in a company with not knowing students – i.e., knowledge is social by its nature, when the teacher encounters the students who do not know, the teacher stops engaging in *knowing with* the students, what he or she knows with other knowledgeable people and him or herself – the teacher knowledge partially collapses (Matusov, 2009);
3. teacher's interaddressivity – i.e., the teacher's honest interest in the unique students' voices along with other unique and important voices on the curricular subject matter that the teacher already has known (Matusov, 2011a);

³² In the first few years, after I arrived in the US as an immigrant, learning English and the US culture, when I received earlier emails starting, "Good day!" – I was searching the body of the message looking for the information on what made this day good. I was mistaking politeness for a pragmatic message.

4. promotion of the students' voices on the subject matter (even when the teacher disagrees with these voices fully or partially).

My third conclusion is that our understanding and attitude toward the teacher-required nature of the students' work should be rethought. As Sidorkin (2002, 2009) and Labaree (2010) argue, a student's cooperation with the teacher's demands – non-negotiable learning experiences organized by the teacher for the students – is the key issue of modern education. The A-chronotope of conventional schooling tries to achieve this cooperation mainly through grades, punitive policies and practices (i.e., suspensions, expulsions, parental pressure, yelling), and token rewards. The problem of this approach to cooperation is high reliance on pedagogical violence (Matusov, 2009, 2011a; Sidorkin, 2002). In contrast, both Sidorkin and Labaree suggest alternative use of emotional and social relations to ensure the students' unconditional cooperation with the teachers' demands, "Teachers can only succeed if students agree to cooperate; cooperation is problematic because students are thrust into the learning situation involuntarily; a key factor in enlisting cooperation is the teacher's ability to establish an emotional relationship with students and harness it for curricular ends..." (Labaree, 2010, p. 151). In addition, Sidorkin (2009) suggests a libertarian solution of paying students monetary compensations for passing tests and cooperating with the teacher, while the academic curriculum would remain non-negotiable for the students. In all these approaches, the goal remains on achieving unconditional cooperation with the teacher's/school's/society's pedagogical demands. Neither the A-chronotope nor Sidorkin's and Labaree's solutions ensuring students' cooperation with the teacher consider the content of cooperation itself, while Sidorkin's and Labaree's suggestions would arguably decrease the necessity for pedagogical violence to secure the students' unconditional and non-negotiable cooperation with the teachers' unilateral demands.

Both the Progressive/Constructivist and Dialogical approaches to students-teacher cooperation view the cooperation as conditional and collaborative in its nature. Progressivists/Constructivists see assurance of a student's cooperation in the learning activity being interesting, meaningful, negotiated, and relevant to the student. In other words, it is interest-based cooperation. It has the belief that any important academic subject can be taught in some kind of interesting way for every student (Dewey, 1998; Holt, 1970; Kohl, 1970; Kohn, 1994). Dialogic approaches, focused on the social and dialogic nature of meaning making, heavily relying on dialogic provocations for ontological engagement of students in academic matters collaboratively negotiated with the students supported by the Dialogic-Provocation Chronotope (Berlyand, 2009b; Matusov, 2009; Mercer and Littleton, 2007; Wells, 1999).

Based on the reflection of my pedagogical experiment and its failure, I argue that the Blame-and-Shame Chronotope does also belong to a family of dialogic approaches, focusing on promoting an internal rational dialogue in the students about their own education, values, and desires through penetrative critical discourse and putting the students' desires and actions on the spot for the students themselves and demanding them to become more responsible to themselves. In all these diverse approaches, the teacher remains being a pedagogical and epistemological authority for the students by defining important learning experiences for the students in collaboration with the students.

Finally, agency-based approaches to students-teacher cooperation firmly put the students in the control of their own education and teachers in roles of facilitators of the students' desires to do what they want to do and the social democratic environment, in which the

agency-based education takes place. In these agency-based approaches, the teacher cooperates with the students' demands not the other way around. In many Progressive/Constructivist approaches, efforts are made to make all students interested in what the teacher selects for them to study and there is a common belief among these educators that it is possible to do. In contrast, in agency-based approaches, the teacher supports what his or her students choose to learn (Greenberg, 1992a, 1992b). The teacher can assume both pedagogical and epistemological authority – negotiable, collaborate or non-negotiable, unilateral authority – only through a student's consent granting the teacher such an authority. The overall value and goal of such education is firmly defined by the student (Greenberg, 1992a, 1992b; Neill, 1960; Rietmulder, 2009). Elsewhere, I have criticized this type of learning Journey Chronotope for its non-dialogic, non-critical character of learning it can promote while appreciating their emphasis on promoting students' self-generated authorship (Matusov, 2009, 2012, in preparation; Matusov & Marjanovic-Shane, 2012). Currently, I argue for blending both dialogic and agency approaches for what my colleagues and I define as "Dialogic Education For Agency" (DEFA) (Matusov, 2011a, 2012, in preparation; Matusov, Smith et al., 2012, submitted). In this approach, the students' agency and voices are promoted through both responsive critical authorship and self-generated critical authorship although it is not clear for me yet how to address conflicting demands of the DP-Chronotope requiring students' cooperation with the teacher-designed (but negotiated) learning activities for the students and the J-Chronotope necessarily requiring from the teacher respect for students' non-cooperation and non-participation.

Before, during my radical experiment and even sometimes after, I thought that the required assignments backed up by the teacher's system of surveillance (e.g., the Progress Report), punishments, and rewards (e.g., grades, points, credits, merits, demerits) is the birthmark of the educational Assignment-Chronotope. Recently though, through a special investigation of educational chronotopes, I changed my mind (Matusov, 2012, submitted-a). Although the A-chronotope heavily employs required assignments, the required assignments can be also used in the educational Dialogic Provocation Chronotope, aiming at promoting the responsive authorship in the students. In my investigation of educational chronotopes, I have started suspecting that although both the A- and DP-chronotopes use the required assignments backed by the surveillance-punishment-rewards system, these uses may be different in their nature shaped by different educational goals. In the A-chronotope, the required assignments are aimed at ensuring the curricular endpoints preset by the teacher (e.g., "At the end of the lesson, all students will know that $2+2$ equals 4"). In contrast, in the DP-chronotope, the required assignments are used to ensure that the students would go through important learning experiences, unilaterally defined by the teacher, that can provoke the development of their academic voices in the subject matter (and beyond), although probabilistically, without guarantee of such development (Lobok, 2001). In the former case of the A-chronotope, the teacher's grades and points reflect the agreement of the student with the teacher (or a testing agency) or at least the student's compliance with the teacher's preset curricular endpoints, while in the latter case of the DP-chronotope, grades and points reflect the student's compliance with the teacher's demand to go through provocative experiences that the teacher considers as important for development of the student's responsive academic authorship. Although I agree with Elizabeth's claim (see her earlier comment) that required assignments are often tiresome, oppressive and can seriously undermine the resources and freedom for development of the students' self-generated academic authorship, I am currently

leaning to sign myself with Anderson (2010), who argues for the necessity of the required assignments shaped by the DP-chronotope at the aspiration and dilettante phases of the students' development of academic agency. The resources and freedoms for development of the students' self-generated academic authorship have to be provided as well – this should be the object of future pedagogical experimentation and research investigation (Matusov, 2012, submitted-a). Therefore, my decision to drop required provocative assignments (i.e., open-ended assignments that provoke unforeseen learning experiences and responsive authorship in students) altogether may have been a mistake.

My fourth conclusion is about the penetrating discourse that I, Edward, initiated in my class focused on investigation of the participants' ontology of their academic (dis)engagement. Honestly, I am currently still ambivalent about that. In the case of my radical experiment, this penetrative discourse led to the emergence of the Blame-and-Shame educational chronotope which was painful, harmful, and counterproductive. Arguably, it continued my pedagogical violence but in a different form. Although, Edward mostly dropped Progress Report and final grade marks in his radical pedagogical experiment, the Blame-and-Shame Chronotope essentially replaced their functions, apparently, in many of the students' perception. However, a similar discourse in the case of Anderson's Hip-Hop pedagogy led to the students' professionalism – in his case it was painful but uplifting, cathartic, very productive, and promoted the agency growth in the participants. I see at least two important (and related!) differences in the use of the penetrating discourse by Anderson and my experimental approach described here. First, when Anderson engaged his students in the penetrating discourse on investigation the ontology of their engagement in the Hip-Hop art, his students were apparently at a rather mature level of their dilettante phase, which was evident by their growing mastery of Hip-Hop song writing and performance (as judged by Anderson, public, and other Hip-Hop experts). In contrast, my students, probably with the exception of Clark, were probably at the beginning of their dilettante phase in academia (and in dialogic pedagogy), if not at the acme of their aspiration phase. Second, Anderson provided his students with taste of professionalism and with clear guidance for what the students should do to liberate themselves from ontological traps of the dilettante phase of their Hip-Hop agency development. His students rejected a professional opportunity for a performance because they did not feel like participating (i.e., a dilettante attitude) when Anderson initiated his penetrative discourse of investigation of their ontology. In contrast, I did not provide my students with clear participatory guidance on how to be professional researchers (in part because they probably were not ready for that), leaving them helpless in limbo; “being neither here nor there” (Llewellyn, 1998, p. 125). Thus, the penetrative discourse initiated by the teacher can be justified with the students: 1) when they are ready for the transition from their dilettante to the professional phase of their agency development; and, 2) when the teacher provides support and guidance for the students on how they can engage in this professional phase. Still, a question remains open how much this painful crisis of the arrested dilettante phase is unavoidable for the students. Further investigation of this issue is needed, in my view.

My fifth conclusion is that now it is very clear for me that the Blame-and-Shame chronotope as a primary educational chronotope has to be avoided at any cost. The ontological investigations of the students' academic (dis)engagement and agency can provide deep didactic and personal learning (see Appendix A) but this learning is negative, focusing on what is absent (i.e., “the deficit model”) rather on what it is present (or can be present or

unfolding) (i.e., “the strength model”). If the positive guidance is not provided – i.e., guidance of how to promote self-generated self-responsible authorship based on professionalism, – the critical and penetrating investigations of the students’ ontology often lead to the emergence of the deficit model and vicious circles of mutual blame-and-shame and excessive internal dialogism (Bakhtin, 1999; Matusov, 2009, ch. 5) undermining the students’ self-confidence, sense of safety and accomplishment, and trust in the teacher – the necessary conditions and learning atmosphere for the students’ development of agency and voice in the targeted practice.

The problem with the BandS-chronotope leading to its attractiveness, at least, in me and, possibly, in other teachers is that although the A-chronotope is less painful (at times), the BS-chronotope is apparently more educational, relevant, and useful for all of us on the long run. The A-chronotope is often eventless, it puts burden on the student, makes them tired, and robs them from their agency. One of my undergraduate students told me in the class that without forced class assignments she would spend all her days in bed; that was why, in her view, the forced assignments were good and necessary. I think she confused the consequence of the A-chronotope with its cause: in my view, it was the A-chronotope that probably robbed her from agency and strong motivation to do something interesting in the first place.

However, the ontological trapping power of the BandS-chronotope is exactly in its usefulness and eventfulness. It is useful to examine our own ontological existence. I think that the BandS-chronotope’s constructive power is in being mercilessly deconstructive and destabilizing. It challenges people’s imprisoning ontology and destroys their excuses putting the blame entirely outside of the one’s agency: like blaming the institution, the teachers, and creatively seeking other “alibi-in-being”. It mercilessly reveals people’s collaboration with their own oppression and participation in oppression of themselves and other people. It takes people out of their zone of comfort that they actively nurture in themselves. It stings (cf. Socrates’ “torpedo touch”). It destroys people’s own comfortable half-truths. It does not allow placing the disabling power entirely outside of one’s self. And although it can be painful, I do not see its wrongness in the pain itself. But I see the wrongness of the BandS-chronotope in the false teacher-unilateral relations it generated between myself and my students. If we were engaged in collective examination of our ontological existence through the collective consent and desire to do so, it would be OK to do that, in my view. There is a difference between pain causing by a doctor through consent with the patient and pain caused by a person who “knows better what you need than you.” I think I, Edward, was most like the latter practitioner. Another trapping problem with the BandS-chronotope is that while it focuses people on their problems and responsibilities it creates a new trap from by distracting them from new liberating experiences, freedom, and beauty. Again, in this my radical pedagogical experiment differed from Anderson’s innovative Hip-Hop pedagogy (Anderson, 2010).

In sum, in the face of this BandS-chronotope’s positive aspects, I do NOT assume responsibility for (in a sense of doing something wrong):

1. Challenging the students’ own non-learning ontology as graduate students in our EDUC879 (and other) class;
2. Challenging the students’ irresponsibility to themselves for being a non-learner;
3. Challenging the students’ own blame for the A-chronotope entirely on the professor and/or the institutional system;
4. Losing the students’ comfort of a victimized A-chronotope participant;

5. Challenging the students' own excuses and alibi for being a non-learner;
6. The pain of the "torpedo-touch";
7. Making uncomfortable life moves (e.g., for Jane to take a year off from a graduate school and to go to work, changing advisor, and so on).

However, now I do see limitations and destructive pains of the BandS-chronotope that unleashes the critical (negative) dialogic pedagogy, the critical internally persuasive discourse that force the students to reply about their own non-learner ontology not to me (it is easy to dismiss Edward, – he is an oppressor) but, worse, to the students' own self. A BandS-chronotope is a great deconstructor and destroyer, but not a good constructor and nurturer. I assume the full responsibility for these destructive and damaging pains.

Here is what I specifically do accept responsibility for (i.e., publicly blame-and-shame myself and must take corrective actions):

- 1) Starting the BandS-chronotope unilaterally, without the students' consent, and, thus, playing Socrates and God;
- 2) Not helping to nurture a sense of a professional "community behind" (Matusov, 2009, ch. 5) and, thus, not nurturing the students' professional voice;
- 3) Engaging the students and the self in a deficit model – the ontology of a BandS-chronotope is a deficit model;
- 4) Not recognizing the students' learning needs and their educational developmental trajectories;
- 5) Putting some students in a trap of despair and undermining their academic and personal self-confidence without guiding them out of this despair and self-doubts;
- 6) Not providing the students with the experience of a strength model in dialogic pedagogy;
- 7) Not engaging the students in positive dialogic pedagogy so the students could experience self-generated authorship in the subject matter of the class.

My sixth conclusion is that ontological dialogic pedagogy cannot fully fulfill itself without addressing the notion of student agency in education. Student's participation in an internally persuasive discourse and dialogic meaning making implies the teacher's respect for the student's freedoms of non-participation and non-cooperation. These freedoms can guarantee the student self-generated authorship – the student's self-initiated learning assignments and learning projects, transcending the student's current being, – so highly cherished by Edward (i.e., me in past). Essentially, students should have freedom from the teacher's assignments imposed on them (Greenberg, 1992b; Neill, 1960; Rietmulder, 2009). When teacher-initiated assignments are offered, these assignments have to be truly consensual with the students and not imposed. However, time for students' initiatives, whoever wasteful these initiatives may be seen by the teacher, has to be reserved from any teacher-initiated assignments, however, consensual these assignments may be. As far as I know, this merger of ontological dialogic pedagogy with focus on the student agency has not realized in pedagogical practice. When innovative educators focus on ontological dialogic pedagogy, they usually work in institutional conditions disrespecting the student freedom for non-participation and non-cooperation (Eisenstein, 2006). In my radical pedagogical experiment, I (Edward) did not appreciate and did not promote these student freedoms either, expecting that

my critical penetrating rational discourse alone would unleash the students' academic learning initiatives. In contrast, the innovative educators, who respect and promote the student agency in education, (see Summerhill School, Sudbury Valley School, The Circle School, Greenberg, 1992b; Neill, 1960b; Rietmulder, 2009), seem to neglect and do not highly appreciate critical ontological dialogue in education, probably, because these educators are afraid of imposition of adults' assignments on the children's self-initiated activities. I see my next pedagogical experimentation and conceptual development in a merger of the notions of ontological dialogue and student agency in education – Dialogic Education For Agency (Matusov, 2011a, 2012, in preparation; Matusov, Smith et al., 2012, submitted).

Finally, I want to consider the Centauric – half-monster, half-human -- nature of my pedagogical failure and of my pedagogical innovation. The first issue is whether Centauric pedagogical failures are unavoidable in the long run; and, the second issue is whether they are excusable. In my judgment, although Centauric failures and Centauric innovations causing pain and harm in students are undesirable, they are unavoidable. Like any practitioner, a dialogic educator has to try new, half-baked, not fully reflected ideas and try/test them with and through his or her practice. Despite all possible precautions, the pedagogical innovations are often risky and, thus, potentially harmful despite the good intentions and efforts by the teacher to avoid harm. The definitions of what constitutes good intentions, harm, and harm avoidance are themselves at the test in such pedagogical innovations and experimentations. Too often teachers strive to make students comfortable and be “fair” to students, which ultimately deadens any possibility for transformative learning. I respectfully disagree that a good alternative to Centauric pedagogical failures is acceptance of the educational status quo with its more known and predictable harms. Dreams can be dangerous as well the dreamless status quo (Leask, 2011, in press). This seems a false choice.

But does this unavoidability of Centauric pedagogy, Centauric innovations, and Centauric failure mean that the Centauric teacher is excused, justified, and is not responsible for pain and harm caused to the students by his or her innovative efforts? No, I do not think so. I do not excuse myself. It will remain part of my biography. I was and I am responsible for fixing the mess my Centauric pedagogy created. But I do not think that this responsibility and guilt has to paralyze the innovative educator and stop him or her from the innovative work in future either. I think the innovative educator has to accept responsibility, clean up the mess, address the harm, apologize to people whom he or she caused the harm, reflect on the Centauric experiences, and publicize the experimentation, experiences, reflections, and possible warnings.

In her response to my chronotopic hypothesis of what happened in our EDUC879 class, Elizabeth wrote³³,

I have to give you a lot of credit Edward, not only for taking responsibility for the situation, but also for taking responsibility to figure out what happened and make sense of that we can all access. It brings healing. As I am coming to understand what I am calling for lack of a better term just now, reflective chronotopes (healing included) -- they function outside of linear time -- they go back and effect the past as well as frame the future. It doesn't change the cost of the pain, but it turns the cost into something of value. It also shifts the narrative of what "really" happened, so it becomes a new reality. Theoretically I am so excited! Bakhtin

³³ I treat Elizabeth's words not as the final and conclusive words of praise about my achievements but as situational excitement about my chronotopic hypothesis that she just read on the reflection web in 2009.

raises the notion of ideologemes, and Stern of "proto-narrative envelopes" that is a pre-linguistic chronotope -- and the power of these is that THEY CREATE our reality - WOW! So to get out to a border between chronotopes is really-really powerful. THANKS EDWARD!!!!

You will be a better midwife now Edward -- if your ontology is IN the J-chronotope you will not have to go through a BS one again, however I'm pretty sure that you will first have to midwife a lot of students from the A→B and S→J pattern, once in the J pattern you will have beautiful research babies to deliver. I think you should get set for lots of shit and bottles thrown at you as people go through it. However, I think you will have a much better sense of timing about it now.

I am not sure that I have achieved this goal of creating a new reflective chronotope, as Elizabeth so kindly and generously declared at that moment, that provides sense and healing for the dramatic and painful events that it has been my goal in this investigation. I hope that my analysis of my failures in my practice as a graduate educator helps to provoke a discussion with educators about this important issue. At the same time, Elizabeth refused to collaborate on this book as it being too painful for her.

ANTI-METHODOLOGICAL CONSIDERATIONS: RESEARCH MASTERY

Finally-finally, I want to make a comment about my research anti-methodology. After reading a previous draft of the book, one of my colleagues wrote, “Now, I understand that this is not a research, but rather you are telling a story. Right?” Actually, it is wrong. I treat this book as a research report. However, it is true that I have been actively and deliberately attempting to develop a new genre for a research report that is aimed at resisting the traditional genre of “objectivity” in research reports that often treat research participants (including those in my past) as objects in the investigation and as “voiceless things.” I think that my colleague is right sensing intentional story-like subjectivity in my account. In part, my experimentation with this new subjective genre of research has been in response to Bakhtin’s call (a bit cryptic and not well elaborated, unfortunately) for a new research (anti-)methodology (and genre) in humanities (and, I argue, social sciences),

The exact [natural – EM] sciences constitute a monologic form of knowledge: the intellect contemplates a thing and expounds upon it. There is only one subject here—cognizing (contemplating) and speaking (expounding). In opposition to the subject there is only a voiceless thing. Any object of knowledge (including [a human being– EM]) can be perceived and cognized as a thing. But a subject as such cannot be perceived and studied as a thing, for as a subject it cannot, while remaining a subject, become voiceless, and, consequently, cognition of it can only be dialogic. ... Various ways of being active in cognitive activity. The activity of the one who acknowledges a voiceless thing and the activity of one who acknowledges another subject, that is, the dialogic activity of the acknowledger. The dialogic activity of the acknowledged subject, and the degrees of this activity. The thing and the personality (subject) as limits of cognition. Degrees of thing-ness and personality-ness. The event-potential of dialogic cognition. Meeting. [Personal, subjective, interested – EM] evaluation as a necessary aspect of dialogic cognition.

The human sciences—sciences of the spirit—philological sciences (as part of and at the same time common to all of them—the word).

Historicity. Immanence. Enclosure of analysis (cognition and understanding) in one given text. The problem of the boundaries between text and context. Each word (each sign) of the text exceeds its boundaries. Any understanding is a correlation of a given text with other texts. Commentary. The dialogic nature of this correlation.

The place of philosophy. It begins where precise [i.e., natural – EM] science ends and a different science begins. It can be defined as the metalanguage of all sciences (and of all kinds of cognition and consciousness).

Understanding as correlation with other texts and reinterpretation, in a new context (in my own context, in a contemporary context, and in a future one). The anticipated context of the future: a sense that I am taking a new step (have progressed). Stages in the dialogic movement of understanding: the point of departure, the given text; movement backward, past contexts; movement forward, anticipation (and the beginning) of a future context.

...

Thought about the world and thought in the world. Thought striving to embrace the world and thought experiencing itself in the world (as part of it). An event in the world and participation in it. The world as an event (and not as existence in ready-made form).

The text lives only by coming into contact with another text (with context). Only at the point of this contact between texts does a light flash, illuminating both the posterior and anterior, joining a given text to a dialogue. We emphasize that this contact is a dialogic contact between texts (utterances) and not a mechanical contact of "oppositions," which is possible only within a single text (and not between a text and context) among abstract elements (signs within a text), and is necessary only in the first stage of understanding (understanding formal definition, but not contextual meaning). Behind this contact is a contact of personalities and not of things (at the extreme). If we transform dialogue into one continuous text, that is, erase the divisions between voices (changes of speaking subjects), which is possible at the extreme (Hegel's monological dialectic), then the deep-seated (infinite) contextual meaning disappears (we hit the bottom, reach a standstill).

Complete maximum reification would inevitably lead to the disappearance of the infinitude and bottomlessness of meaning (any meaning).

A thought that, like a fish in an aquarium, knocks against the bottom and the sides and cannot swim farther or deeper. Dogmatic thoughts.

Thought knows only conditional points; thought erodes all previously established points.

The elucidation of a text not by means of other texts (contexts) but with extra textual thing like (reified) reality. This usually takes place in biographical, vulgar sociological and causal explanations (in the spirit of the natural sciences) and also in depersonalized historicity ("a history without names"). True understanding in literature and literary scholarship is always historical and personified. The position and limits of the so-called realia. Things fraught with the word (Bakhtin, 1986, pp. 161-162).

Let me try to unpack Bakhtin's ideas.

THE EXACT SCIENCE AND ITS METHODOLOGY

Bakhtin criticized the tendency of some social sciences, like psychology, sociology, linguistics, humanities, and philology, to model themselves after positivistically and objectivistically oriented exact (natural) sciences like physics, mathematics, biology, astronomy, and chemistry – the sciences that study voiceless objects. Although it is not fully clear from this earlier quote, Bakhtin seemed to agree with the legitimacy of the positivistic and objectivistic nature of the exact sciences where truth about the objects of the study can be fully contained in statements about the objects systematically studied and tested by scientists (i.e., “complete maximum reification” in Bakhtin’s term). In this case, meaning and truth is well defined and limited or using Bakhtin’s metaphoric description, “A thought that, like a fish in an aquarium, knocks against the bottom and the sides and cannot swim farther or deeper.” Two plus two is always four regardless of place, objects of counting, purpose, those who counts, or whether this mathematical truth is known or not. That is it, was, and always will be. Bakhtin’s next choppy and incomplete sentence is, “Dogmatic thoughts.” It is unclear if Bakhtin tried to criticize the exact science as being dogmatic or he noticed that dogmatic thoughts also have this quality. I am personally more leaning toward the second interpretation. I suspect that Bakhtin tried to say that the exact science deals with *scientific facts* that are limited and self-contained by their nature and not with *thoughts* that involve “the infinitude and bottomlessness of meaning (any meaning)” and that “know only conditional points; thought erodes all previously established points.” He seemed to argue that in *thoughts* meaning exists on the boundaries of statements (or better to say utterances of different people) rather than inside self-contained statements. Bakhtin seemed to define the exact science as a *thoughtless* enterprise of the *scientific facts production*.

Unfortunately, Bakhtin was not familiar with the breakthrough work by a historian of science Thomas Kuhn (1996) and especially by sociologists of science Bruno Latour and Steve Woolgar (Latour, 1987; Latour and Woolgar, 1979), challenging a positivistic view shared apparently by Bakhtin that the exact science is a thoughtless and disinterested (objective) enterprise of the scientific facts production. I use the term “thoughtless” here not as my criticism of the exact science or positivism but as Bakhtin’s term, rejecting “the infinitude and bottomlessness of meaning (any meaning)” prioritizing on exactness, clarity, and well-defined limits over deepness, fuzziness, and puzzlement of *thoughts* (Bakhtin, 1986). In this positivistic vision of the exact science, not only the science studies voiceless objects without any spirit, but the science itself, its method of the production of scientific facts, is an object without voice, interest, desire, purpose, and spirit; in short, it is unbiased.

The work of Kuhn, Latour, and Woolgar has shaken this positivistic view of the exact science by revealing with their meticulous investigation of historical and sociological evidence that the scientific method of investigation employed by the exact sciences is not as thoughtless and objective as the positivism and objectivism have claimed. Specifically, Kuhn showed that the scientific method is paradigm-oriented, and, thus, subjective in their nature: what is a legitimate method in one paradigm can be rather questionable and illegitimate in a competing paradigm; what is a good inquiry in one paradigm can be rather questionable and illegitimate in a competing paradigm; what is a solid scientific fact in one paradigm can be a false *artif*-fact, even an illusion, in a competing paradigm.

The sociological work by Latour and Woolgar on a biological lab in California does not only reveal the *thoughtful* discursive process (in Bakhtin's sense) in the science practice but it also explains (and, thus, legitimatizes) the positivistic inclination of the exact sciences. Latour distinguishes *the ready-made science* of self-contained, clearly defined, unchangeable, object-like, reliable scientific facts that he called "black boxes" – the objects that predictably and reliably work without the necessity for their users to know what "inside" of these objects and why they work this way. The ready-made science of technology and science consumption is *thoughtless* (in Bakhtin's sense), which is good because it allows the users to save their mental energy and time and frees them to focus on something that requires their *thoughts* directed on something else, while using instrumentally "black boxes" of tools and facts produced by the technology and exact science. However, in contrast to positivist claims, with which Bakhtin seemed to agree, the exact science practice is not limited to the ready-made science, according to Latour. The second face of the double-faced Janus of the exact science practice is the science-in-action and it is a less visible, less public, and less known face of the exact science practice. The science-in-action of technology and science production is about the process of making new scientific facts, "opening up" the existing "black boxes" (i.e., problematizing, subjectivizing, and challenging the existing scientific facts), promoting some hypotheses into facts while demoting other hypotheses into artifacts. In this *thoughtful* process of science-in-action, scientific and political coalitions are made, oppositions are fought, material and social resources are acquired, careers are made, and internal and external reputations are built (Latour, 1987). The science-in-action is thoughtful because it is highly dialogic, eventful, and discursive. Although the science-in-action face of the exact science practice can be corrupted in certain place and time by political ideology and power, personal ambitions, religion, mistakes, intentional manipulation with data to reach a desired conclusion, and so on (see, for example, Krementsov, 1997, for a discussion of this phenomenon on the historical material of the Stalinist science in the Soviet Union), as a long-term, never-ending, enterprise it ensures through its internally persuasive discourse that any truth can remain being tested and forever testable and questionable (Morson, 2004). While the ready-made face of the exact science practice is *thoughtless* and anti-discursive because it says that "people agree because what they say is true," according to Latour (and his strong evidence), the science-in-action face of the exact science practice is *thoughtful* and discursive because it says, "when relevant people become agreed, what they say becomes true." The consensus among relevant people is not a result of "discovery of the preexisting truth," as positivism and ready-made science insist, but a construction of this truth. When things ontologically hold, in view of relevant people, they become scientific facts, technology tools, and "black boxes" for users.

The exact science has fought hard to clear itself from spiritualism (i.e., giving objects of the nature a voice), dogmatism (i.e., imposing preexisting truths of any authority), and subjectivism (i.e., prioritization of a unique personal experience over a systematic investigation). In my view, this historical struggle of the exact science is well-justified and legitimate as recent events about wrongful accusation of children's vaccination for development of autism: the causal link between vaccination and autism was a result of intentional cooking data by a British medical researcher and doctor Wakefield and his colleagues in their famous 1998 study, by social activism of parents of children suffering autism, and by media trying to present "two sides of the story" as equal or following a Great Narrative of a weak but passionate underdog fighting the mighty self-invested bureaucratic scientific and pharmaceutical establishments (Allan and Ivers, 2010). Looking back from the 2011 vista on the decade-long controversy about the vaccination-autism link, it is possible to point out at the dogmatism and subjectivism flaws in proponents of this link (a statement, which is in itself is a "black box" of the ready-made science).

However, in my view, in its struggle with spiritualism, dogmatism, and subjectivism, the exact science has gone often too far in actively promoting positivism and objectivism in its ideology and normative methodology. First, let's consider scientific facts described by the ready-made science. In a closer look, scientific facts are not as self-contained, detached, and decontextualized as the ideology of positivism tries to portray it. Indeed, scientific facts are relative (but not arbitrary!) to human practices and their purposes. For example, the same sky stars can be a part of a star constellation for a sea navigator but they can be members of very remote star constellations for an astrophysicist (Matusov, 2008). A tomato is a vegetable for a cook, but a fruit for an evolutionary biologist (Whitson, 2007). The Earth can be flat for an architect but round for a geophysicist. The concept of "brother" must be reciprocal for a logician who defines brotherhood by having common parents for male children, but it can be non-reciprocal for a common person who defines brotherhood by quality of relations among male peers (Matusov and Hayes, 2000). Thus, these questions arise, "How things really are? Is tomato really a vegetable or a fruit? Is brotherhood really reciprocal (i.e., "my brother always has a brother, namely, me"), according to Piaget (1995), or non-reciprocal relation (e.g., "You are not my brother anymore!"), according to Matusov and Hayes (2000)? Is the Earth really flat or round?" do not really make sense until a practice question is asked and provided. Unfortunately, conventional school often violates this relativist movement principle, especially in testing.

So, as for the second point, scientific facts are relevant to human practices, but are they absolute within these practices? In my view, the answer is 'no' – scientific facts are relative (but not arbitrary) even within a practice because they always carry their limitations that are usually, if not always, not fully known in advance. For example, such an apparently absolute scientific fact as $2+2=4$ might not be as absolute as it may look like (Berlyand, 2009b; Matusov, 2009). For example, two friends plus two friends do not necessary produce four friends. Two molecules plus two molecules are not necessary four molecules (e.g., two molecules of oxygen plus two molecules hydrogen produce only three molecules: two molecules of water and one molecule of oxygen). Two drops of water joined together with two other drops of water produce one big drop of water and not necessarily four. Two animals plus two animals are not necessary four animals (e.g., two hungry cats plus two fat mice produce only two animals: two well-fed cats). In all these examples, the addition changes the objects themselves reflecting non-linear relations among them. One may object that addition

as the mathematical operation cannot be legitimately applied to these objects listed. But how can one decide in advance, two which objects the mathematical operation is legitimately applicable and which is not? Using a circular tautology, it is possible to say that the mathematical operation of addition is limited to objects for which this mathematical operation can be legitimately applied. The mathematical linearity (and thus, mathematical operation of addition) is defined through non-interactive objects, which in their own terms are defined as objects unchangeable by addition. The linear mathematical model cannot be applied for non-linear objects. In sum, scientific facts carry their own limitations some of which are known and some of which are not (fully or partially) known within the same practice. The depth of these limitations remains always bottomless.

Third, the exact (natural) science studies not the pure natural world “out there” but rather, as a physicist Nils Bohr argued, our relations with it in our purposeful activities rooted in our cultural values, desires, and complex social relationships. We cannot and even should not exclude the human factor from the exact science not only because we have access to the natural world only through our human activities but also our interest in “how the world ‘really’ is” is rooted in our *human* interest, discourse, and social relationships. But as a consequence of this phenomenon, all scientific facts are inherently and unavoidably “contaminated” and “driven” by our human desires, cultural values, existing discourses, and complex social relationships. This does not mean arbitrariness of scientific facts available to us – the natural world “out there” may not “cooperate” with our activities, purposes, desires, values, and social relations (i.e., “reality check”). Science communities are often organized by competing scientific paradigms – competing for new scholars, resources, public support, political support, and so on (Kuhn, 1996; Latour and Woolgar, 1979). Scientific positivism and objectivism tries to present this phenomenon as a growing progress on the free and fair marketplace of ideas where true ideas emerge as victories after fair scientific testing and peer-review scrutiny, while in reality this marketplace of ideas (like probably any marketplace) is always only half-free and half-fair. In addition, it is often impossible to test these competing paradigms with empirical work because each paradigm defines its own legitimate inquiries and legitimate methods (Kuhn, 1996).

As I have hypothesized within social, not exact, sciences by considering shifts in the history of *dominant* psychology paradigms (Matusov, 2007b), these shifts in paradigmatic dominance and emergence of new paradigms can be in part a result of some structural and ideological changes in the society and its economy. Thus, with a cautious note about possible falling into vulgar sociologism, I have argued that shift from dominance of behaviorism with its focus on “controlling and predicting behavior” of other people in the first part of the twentieth century to cognitivism (i.e., so-called “cognitive revolution,” see Bruner, 1986) with its focus on active problem solving of problems set by other people in the second part of the twentieth century might be resulted (in part) from a shift from economy based on assembly line production to emergence of economy highly depending on new non-proprietary choice-based middle class (Matusov and Smith, 2012). What is important for the society, in its network of practices, discourses, and relations, can potentially change fully or partially. It is interesting to investigate if such argument is applicable for the exact science as well. Again, I want to emphasize a non-arbitrary character of this relativism limited by “resistance” and “non-cooperation” by both natural and social reality (i.e., so-called “reality check”) with human desires, purposes, discourses, and social relations. However, even in these cases, the “reality check” is still mediated by human desires, purposes, discourses, and social relations.

Thus, one of the most outrageous historical interferences of politics in the exact science that occurred in the Stalinist Soviet Union in the field of genetics – the Lysenkois manipulation and distortion of the scientific process as a way to reach a predetermined conclusion in favor of Lamarckian theories of the heritability of acquired characteristics as dictated by an ideological bias, related to social or political objectives of the Soviet Communist Party led by Stalin (<http://en.wikipedia.org/wiki/Lysenkoism>) – was corrected not by real crises in Soviet agriculture but through political changes, which might mediate these crises in a rather complicated way through political power struggle (Krementsov, 1997; Медведев and Медведев, 2004).

The statements articulating scientific facts are never fully self-contained because they always try to address open and hidden questions by relevant others in the scientific community and reply to their real or imaginary specific content and general questions, like “What does it mean? How did you come to it? Why is it important, for what and for whom? Why what you say is better than possible alternative statements? Why should the society support your work? How do you know that?” (for further comparison, see Gee, 1996, pp. 181-183 and Matusov, 2009, pp. 127-129, for their analysis of popularized versus scientific discourse and addressivity in biology.) That is why it is so difficult to make science facts self-evident and science texts accessible for everybody despite of positivistic claims of its possibility (see Wittgenstein and Anscombe, 2001, for more discussion).

Finally, in studying the practice of science production, Latour has demonstrated how much the exact science prioritizes agreement over disagreement among relevant people. If in the ready-made science, truth is defined positivistically by the firm match between the statement about reality and reality itself; in the science-in-action face of the exact science practice, agreement among relevant people becomes the definition of truth rather than merely the proxy for truth (i.e., “it becomes seen as true because relevant people become more and more in agreement with each other”). In the ready-made science face of the exact science practice, the role of agreement is secondary: agreement among relevant people is a byproduct of truth (i.e., “people agree because they discover truth”). Personal subjectivity is limited to be the first in making the statement of truth/later agreement (i.e., positive subjectivity) or to be wrong and/or ignorant (i.e., negative subjectivity). Prioritization of agreement (i.e., an overlap of subjectivities) makes people replaceable in the process of making scientific facts and authorship not important for the scientific fact itself in the long run. In the exact science, truth, based on agreement, does not know authorship: at best, it is the voice of the Nature or Logic itself. However, the notions of unique individuality and agency are based on respect for disagreement and lack of agreement (and understanding) as permanent, not temporary, appreciated categories (Matusov, 2011a). Of course, this is usually not how many, if not all, natural scientists have themselves experienced their process of science making (i.e., in the science-in-action face), but their authorship usually gets erased in purified version of scientific publications guided by the ready-made science face (Latour, 1987). In the genre and methodology of the modern exact science, this authorship experienced by scientists remains private and autobiographical without entering the public scientific discourse.

The exact science has been extremely productive using the existing positivistic and objectivistic ideology and genre of presenting its findings. However, in my view, it is important to acknowledge the gap between this ideology and its own practice. Also, this gap and its expenses may encourage some scientists in the exact science to start experimenting.

THE HUMANITARIAN SCIENCE AND ITS RESEARCH MASTERY (ANTI-METHODOLOGY)

The humanitarian³⁴ sciences (i.e., social sciences plus humanities, a science about human endeavors and human search for meaning) has several important aspects some of which are unique and very different from the exact science and some of them, although shared with the exact science, may have different, often more central, role in the humanitarian science. I do not want to try to provide an exhaustive list of these aspects but name and briefly discuss a few, more striking for my discussion of methodology. The first important and unique aspect of the humanitarian science is its *reflexivity* (see, Soros, Wien, and Koenen, 1995). In contrast to the exact science, a scientist's statement about the nature of a studied object never changes the studied object itself; in the humanitarian science, a scientist's statement about a studied people can dramatically change the studied people and the studied phenomenon itself often in some unpredictable way. Statements made by humanitarian scientists can be reflexive. In contrast to the exact science, in the humanitarian science the scientific discourse about the social world is a part of this social world and not outside and above it. Scientific statement is always a deed in a social world, changing it. Description of social reality changes the reality itself. In the field of education, this phenomenon has been studied in so-called "the Pygmalion effect" when teachers' high or low expectations for their students can create self-fulfilling prophecies for the students' academic achievement and progress (Rosenthal and Jacobsen, 1969). However, Wineburg (1987) has challenged the predictable nature of this effect, arguing that the students' agency also matters in how they interpret and response to the teacher's expectations.

This finding by Sam Wineburg about the Pygmalion effect leads to the second aspect of the humanitarian science, namely its *addressivity and responsivity*, noticed by Bakhtin (1986). Not only humanitarian science texts report subjectivities of the studied people, but implicitly or explicitly they address these people and provoke responses from them. In the humanitarian science, the scientific text addresses not only the scientific community, as it is in the exact science studied by Latour, but also the studied people. In other words, the object of the humanitarian science is a subject with an agency and a voice on his/her/their/our own. Perhaps, historically the humanitarian science often neglected this fact because the studied

³⁴ The word "humanitarian" is polysemic. Here, and further, I follow one of many of the Oxford Dictionary definitions of this word as, "Concerned with humanity as a whole; spec. seeking to promote human welfare as a primary or pre-eminent good; acting, or disposed to act, on this basis rather than for pragmatic or strategic reasons."

people did not read the scientists' texts about them. But this situation has rapidly changed now. This book is a good example of that. My graduate students and their instructor (me in the past) have access to the scientific account about them. They and I could, did, and, probably, will respond to my text with feedback, suggestions, agreements, disagreements, different accounts, novel understandings, and even protests. The humanitarian text always addresses the studied people whether the studied people can or cannot access the text by creating the social and power relationship between the author and the studied people, social position, and an unavoidable quest for ethical responsibility of the author to the studied people. For example, many conventional history textbooks portray people in past as blind, naive, deficient, and/or ignorant to their historical, political, economic, and epistemological circumstances, while the author places his/herself and the contemporary readers in a position of knowledgeable and wise observers of the history from with the bird-eye vista. Although this knowledge and wisdom apparently disappears as studied historical events comes closer to the current historical time. This must make the readers of the textbook suspicious about both ethical and epistemological soundness of such monological historical accounts that disrespect people of the past. The humanitarian scientist's hidden or explicit addressivity to the studied people defines the author's ethical and epistemological soundness.

Third, the role of disagreement in the humanitarian science between the author of a scientific text and the scientific audience or between the author and the studied people is different than in the ready-made exact science or in even its science-in-action. Disagreement is not anymore an automatic sign of absence, lack, or underdevelopment of truth as it is often assumed in the exact science but it becomes both "new data" reflecting the studied phenomenon, and a new phenomenon, and a part of truth itself. Disagreement can be a part of truth. For example, my disagreement with some of my graduate students and some readers, who read previous drafts of this book, about whether the students' drop in their learning activity on the subject of their interests is a sign of their learning and professional irresponsibility or not constitutes in itself a pattern, event, and truth authored by me.

Fourth, *ideology* is another important and contrasting aspect of the humanitarian science (and the exact science as well). The social world, as the object of study by the humanitarian science is always shaped and unavoidably penetrating by ideology. For example, such notion as "race" cannot be understood biologically because it is defined not biologically but ideologically and it is rooted in ideology through history, culture, politics, and so on. The concept of race is an ideological construct (i.e., ideologism). Of course, the material world supports that notion as well – for example, it is questionable that the notion of race can and could emerge in a hunter-gatherer society or even in a feudal society, as it may require certain means of production that can support such notion. However, it is doubtful that the material world alone can determine the emergence of the notion of race. Neither material determinism and reductionism, i.e., assuming that study of the material world alone is enough, nor ideological voluntarism, i.e., assuming that study of the ideas and the ideal work is enough, is responsible for phenomena studied in humanitarian sciences. The particular material world affords certain ideological universes, developed and shaped by particular actors in the history that can realize and recognize themselves in this material world.

Fifth, the text produced in the humanitarian science is *authorial*. In the existing exact science driven by agreement and consensus as either the proxy or the marker of truth, a gap between the subjectivity of the author of a scientific text and the subjectivity of the readers, important members of the scientific community, is often considered to be as a marker of

imperfection, fallacy, or temporary controversy. In a good, well-written and accepted text of the exact science, the subjectivities of the author and the readers overlap and are mutually replaceable. Even where there is disagreement marking (temporary unresolved *yet*) scientific controversy, it is expected from a well-written scientific text to be fully transparent for the readers. As Bakhtin pointed out, in the exact science the quest for exactness prioritized over the quest for deep understanding. In contrast, in the humanitarian science the gap between the author's subjectivity and the readers' subjectivity is valued, expected, and considered to be permanent, constituting unique authorship which can be no less relevant and valued by the scientific community (and beyond) as the content of the text. The author's text is always personal and unique. The text of the humanitarian science and its author can never be finalized and exhausted for questioning,

Now, what is unfinalisability [Bakhtin's concept – EM]? Unfinalizability means that a person cannot in principle extinguish her relations with others or with herself – which is not, however, to suggest a lack of human purpose or *telos*, but rather that the *telos*, as expressed by the person's "idea," may be adequately presented through an infinite number of ways and relations. That is why the unfinalizability of a person does not mean that she is incomplete, "unfinished," or deficient. Insofar as she is free, she can always break any finalizing regulations which are imposed on her. A person or character is and may always appear as other and another, to himself and to the other, destroying or not accepting "that framework of *other people's words* about him that might finalize and deaden him" (PDP, 59). In short, a person is never finalizable before the act of communication with the other(s) (Nikulin, 1998, p. 386).

Using Bakhtin's term, the text of the humanitarian science is *thoughtful* – it is never fully transparent to another as subjectivity and inexhaustible for its understanding (Matusov, 2011a, 2011c).

Finally, the text produced in the humanitarian science is *eventful*. The existing ideology of the exact science prioritizes the *informative* function of the text over its *transformative* function (Lotman, 1988). This means that it is assumed in the ideology of the exact science that after reading a scientific text, the reader of this scientific text remains essentially the same person (plus new knowledge). In contrast, in the truly humanitarian science the transformative function of a scientific text, changing the reader on a small or big scale, is recognized and valued. Using Aristotle's (2000) terminology, the ideology of the exact science focuses only on *technological* (i.e., designing skills detached from the purposes, strategies, techniques of dealing with things that can be different from what they are toward a preset outcome) and *epistemological* (i.e., search for the universal, objective, eternal truth, detached from any human subjectivity, – the truth of the necessity) ways of knowing. The ideology of the exact science project, articulated by positivism, describes the exact science as *poiesis*, in which what is considered to be good science must be and has been articulated in advance through the valid, self-containing scientific methodology. In contrast, the ideology of the humanitarian science also (if not mainly) focuses on *phronêsis* (i.e., practical, situated, participatory, perceived, embodied wisdom of local and unique opportunities and circumstances – a truth of good possibilities) and *sophia* (i.e., philosophy; inquiries of the ultimate, "final damned questions" including existence, virtues, values, and goodness; examination of the world as a whole) (Bakhtin, 1999; Wiliam, 2008). The ideology of the humanitarian science views it as *praxis*, in which what is considered to be good science does

not pre-exist but emerges in the practice of doing science itself through a transformation of the scientific community and the whole society (see a discussion of the Aristotelian notions of poiesis and praxis in Carr, 2006). From the humanitarian science point of view, text involves an event – a dramatic meeting of consciousnesses, in which participating people (i.e., the author and the readers) cannot anymore continue their old ways of being-in-the-world (Bakhtin, 1999; Matusov, St. Julien, and Hayes, 2005). This is a bit similar to what Kuhn (1996) described as a change of a paradigm for a person on a big or small scale. The person's perception and vision of the world and self has been changed. Some (or even all!) old inquiries and ways of approaching them become irrelevant, meaningless, and inappropriate. New inquires emerge along with new relationships with people and with the world.

The transformative and eventful aspect of the humanitarian science opens a new possibility for the so-called generalizability problem. In traditional exact science, generalization is viewed as extracting the universal from the particular – finding a particular that can represent the whole (*Pars pro toto*, in Latin for "a part (taken) for the whole," where the name of a portion of an object or concept represents the entire object or context, http://en.wikipedia.org/wiki/Pars_pro_toto). A chemist studies a drop of water to develop a chemical formula of any water. Similar, a traditional psychologist studies a random sample of population in order through his or her statistical analysis to infer about the general population (Matusov, 2007b). I argue that in the humanitarian science the value of studying the particular is not about extracting the universal in it but rather a change of the reader's (and author's) agency in some unpredicted way that forces, provokes the reader (and the author) to see another as particularly differently. Thus, for example, I hope that the reader of this book may start seeing his or her pedagogical experiences, projects, values, and research differently rather than "apply" what I wrote here to his or her pedagogical situations. But even in the latter case, these "applications" are not necessarily the expression of the universal described here but rather provocations for new experiences, dilemmas, and puzzlements by a new, transformed, actor. In my view, there is nothing written from this book that can be separated and "applied" impersonally to another situation by another person.

Thus, I argue that humanitarian sciences do not know method and methodology as a normative way of investigation (i.e., self-contained methodological toolkit) leading to truth detached from the researchers' goals, values, materials, and uses. As there is no method or methodology of speaking as a normative way of articulateness (or making a joke), there is no method and methodology. This fact, however, does not eliminate the necessity for social and humanitarian scientists to justify their *ways of investigation*, their findings, and conclusions. These justifications are not normative and standard but rather embedded in the researchers' goals, subjectivities, inter-addressivities, and uses (in a very same way, as choice of words that can be asked to be justified to explore their articulateness). I call these research-specific justifications as "research mastery" ("anti-methodology") of humanitarian sciences.

A PROPOSAL FOR A THEORY OF TRUTH IN THE HUMANITARIAN SCIENCE: A BRIEF OUTLINE

In the exact science, truth is defined by *exactness*, as the exact correspondence between voiceless reality “out-there” and a statement about this reality (Bakhtin, 1986; Rømer, 2011). This definition of truth requires a bird-eye vista above reality and the statement. From this bird-eye vista, an observer, who is not viewed as a part of the observed world with its causal, ideological, and power relationships, can look down to see whether there is a match (i.e. truth) or a mismatch (i.e., false) between voiceless reality out-there and the statement about it. Since such perfect bird-eye vista is impossible, the ready-made exact science has developed different proxies like agreement or practical success when an outcome of human activity fits its goal (cf., Marx's statement about truth, “Practice is the criterion of truth,” Marx, Engels, and Pascal, 1947). Latour (1987) showed that in the science-in-action, agreement among relevant people is not a proxy of truth but truth itself as it is known and experienced by people in the process of its making – arguably this agreement even mediates practical success as well while practical success often (but not always!) contributes to the agreement.

From the humanitarian science point of view, one, who describes voice-full social reality “in here,” unavoidably addresses this reality and people constituting and participating in this reality (Bakhtin, 1986). This phenomenon creates a duality of truth having two truths: 1) *finalizing truth* of a description of voice-full social reality in-here; and, 2) *addressing truth* as humanizing the world. Let me consider an example to show the tension between these two truths. Imagine a child who has a long record of lying and stealing, would you trust him or her on a new occasion (Matusov, 2012, submitted-b; Neill, 1960)? Elsewhere I described four major approaches to this problem (Matusov, 2012, submitted-b). First, according to a premodernist account, we can pray to All-Mighty Lord to instruct the child’s heart for the good (i.e., a religious approach, praying truth). The pray may or may not be heard, replied, or granted by the All-Mighty Lord and, thus, the Lord is the control for making this true or false. Second, according to a modernist account, we can make an “objective” analysis of the child’s past record and conclude that his or her good behavior will be highly unlikely (i.e., an exact science approach, finalizing truth). Our following actions can be treated as a scientific experiment to define truth or falsehood by our approach. Third, according to neo-premodernist account of social engineering, we can try to figure out how we can manipulate the child in making him/her act as truthful and honest (i.e., a social engineering approach, manipulating truth by using, for example, a system of punishments and rewards of the Token

Economy). Success or failure of our social engineering defines truth and falsehood. Finally, fourth, according to a postmodernist account, we can consider how we want and are able to define ourselves as humans in relationship with the child (i.e., a humanistic approach, addressing truth). A famous humanistic psychologist Frankl described addressing truth in the following way with his reference to a German poet Goethe, “If we take man as he is [i.e., based on his past record – EM], we make him worse, but if we take man as he should be, we make him capable of becoming what he can be... So if you don't recognize a young man's will to meaning, man's search for meaning, you make him worse: you make him dull, you make him frustrated. While if you presuppose in this man there must a spark for meaning. Let's presuppose it and then you will elicit it from him, you will make him capable of becoming what he in principal is capable of becoming" (from Frankl's speech, "Why to Believe in Others", 1972, http://www.ted.com/talks/viktor_frankl_youth_in_search_of_meaning.htm). The addressing truth is tested not by the child's behavior in reaction to our creative actions – how complaint or noncompliant the child is to our desire for him or her to behave with us, – but rather by the child's response to our addressing him or her, by the child's counter-addressing us, by the response and counter-addresses by others to our addressing the child, by our responses to the child's and the others' counter-addresses, and so on. In other words, addressing truth is tested in dialogue, understanding and evaluating our responsibility for our addressing the child. When we are judged as responsible, we have reached addressing truth, when we are judged as irresponsible, we have reached addressing falsehood (Bakhtin, 1993). In my view, this approach is somewhat similar to Rømer's call for postmodern education,

If we consider autonomy and power to be basic concepts of education, then a postmodern education would lead the student towards this double aim: the aim of considering himself as a free citizen in a particular society, and the aim of leading the student to the edge of this society; it is the combination of free participation and the contemplation of an open horizon in solitude (Rømer, 2011, p. 767).

Except, I do not necessary agree with Rømer about privileged state of the student's solitude in this process, unless he uses his wording “contemplation in solitude” as recognition of the student as being the final authority for his/her own learning (Klag, 1994; Matusov, 1999, 2009).

Chapter 19

TOWARD DIALOGIC TRUTHFULNESS OF THE HUMANITARIAN SCIENCE

I argue that anti-methodology of the humanitarian science is shaped by the tension between the *finalizing truth* and the *addressing truth* about voice-full social reality “in-here.” While the finalizing truth is focused on “how things really are,” the addressing truth is focused on “how we can humanize ourselves and our world and what is our personal responsibility for this process.” In contrast to the exact science believing in a scientific method as a guarantee for approaching to truth, addressing truth cannot be guaranteed by any method detached from its goals, social relations, responsibility, and values. Addressing truth can be guaranteed by a dialogue with and about voice-full social reality “in-here” about responsibility of the author-researcher and the other participants in this dialogue for their humanization of the world (including defining and evaluating what this term actually means for them). There are no rules, methods, or guidelines that can ensure our responsibility – it requires our judgment, deed, authorship, and dialogue.

I argue that in the humanitarian science, the scientists concerns about the addressing truth should take priority over their concerns about the finalizing truth. This does not mean that the scientists have to abolish their concerns about the finalizing truth – not at all, but rather these concerns should serve and be subordinate to their concerns about addressing truth. For example, in my account of “what really happened” in my radical experiment, it would be *irresponsible* for me not to include contradicting evidence (e.g., a webposting) or contradicting accounts by other participants into my account. However, the contradicting evidence and accounts by others do not automatically mean that my account is wrong either but I am *responsible* for addressing these contradictions to myself, the participants of the events, my critics, and my future and undetermined readers. If I cannot reply to these contradicting accounts, it would be irresponsibly for me hold my account with certainty. Ultimately, this quest is about the search for and construction of human meaning.

If we apply this anti-methodological notion of truthfulness in humanitarian sciences to this book on my radical experiment in dialogic pedagogy and its Centauric failure, I want to ask readers the following questions:

- 1) Have you found the described events and our analysis of them *interesting*, *inspiring*, and *resonating* to your pedagogical experiences and scholarship? If so, why and how, in what places within the book? If not, why not?

- 2) What “holes” and *counter-arguments* have you encountered (experienced, felt) during reading the book?
- 3) What places within the book caused *disagreements* or *confusions*?
- 4) What *additional information* would you like to have about the events and/or explanations?
- 5) What *questions* do you have for us? What in our deeds and analysis should we justify?
- 6) Are you faced with your own pedagogical Centauric failures? If so, how have you dealt with them? How would you suggest dealing with them? Do you think they are avoidable?
- 7) Are you interested in *dialogic pedagogy*? Why? If so, how would you define it and enact in your practice? If not, why not?
- 8) Have you found reading this book *useful for you*? If so, how? If not, why not? Alternatively, what was useful and what was not and why? Has it changed your approaches and ideas about educational practices and scholarship in any way? And, if so, how? If not, why not?

What do you think?

APPENDIX A: JOHN'S REFLECTION ESSAY ON HIS CLASS EXPERIENCES

FROM TREPIDATION TO ZOMBIFICATION TO ALIENATION: ONE STUDENT'S CRITICAL ANALYSIS OF EXPERIENCES IN A DIALOGIC PEDAGOGY COURSE BY: JOHN, EDUC879 FINAL PAPER

Purpose

My main reason for doing this exercise is to critically analyze the mental trauma that I underwent during a course on dialogic pedagogy. A simple explanation for why this course caused me so much anguish could be that it was both my first course in this area and my first foray into any type of sociocultural research in education. It would be easy to write it off as a “fish out of water” scenario and call it a day. However, I know in my mind that there was something far deeper going on. Thus, I have decided to use this project as a means of figuring out precisely what that something is.

The primary data source used for this analysis will be those weekly mini-projects that I completed as part of the course (which was only a portion of those assigned – more about that later!) as well as selected conversations from the course's online discussion board (the “webtalk”). By reviewing these mini-projects and discussions, I hope to reveal major themes that were woven through my experience in the course and to better understand the overall narrative which came to characterize the course for me. Essentially, I am aiming to generate an autobiographical reflective case study. While the focus of the research is squarely on my own experiences, it is my hope that the benefits of this project will be far reaching – that it will have something to offer for teachers of courses in dialogic pedagogy, students in those courses, and individuals who employ dialogic methods in their research. Perhaps the analysis generated here will provide teachers of dialogic pedagogy courses with an idea of what they can expect to happen in the minds of their students as they are exposed to this truly new and different way of thinking. Similarly, it might help students in dialogic pedagogy courses to “know what they are in for” and thus be better prepared than I personally was. Hopefully it will not serve to scare them away! Finally, researchers on dialogic pedagogy might draw their own conclusions or provide their own interpretations of my experiences and see the situation as something entirely different from what I describe. I encourage readers of this project to

consider all of these points and to do with it whatever they feel is most beneficial to their own academic enrichment.

Investigation Questions

Before diving headlong into analysis of my course mini-projects, I will present some questions that guided me through my investigation. The primary investigation questions are these:

- What feelings or emotions characterized my experiences in this course, and how did they change over time?
- How were my actions in the course reflective of these feelings and was there a change in these actions over time?
- What might I take away from the course and apply to my future work, and where did I find the course lacking or unhelpful to my pursuits?

It is possible, and perhaps desirable, that other questions may arise throughout the course of this research. If this is the case, they will be discussed in the concluding section as ideas that might be pursued in future research endeavors.

Background Information

In order to better understand the context in which the experiences described here took place, I will first provide some background information about myself, as well as the course and its organization. I enrolled in this course as an elective during my second year of a doctoral program in education with a concentration in science education. The path I took to end up in this doctoral program was somewhat circuitous. Five years ago, I earned a BS in Biological Sciences with a Biotechnology concentration from this same university. After graduating, I enrolled in a master's program in the same field but found myself hopelessly bored with laboratory research (though infatuated with my teaching assistant duties). Thus I orchestrated a switch of major to a master's program in science education with a state certification component attached. After one semester in this program, no more funding existed for me to continue full time. I applied for and was offered a local high school teaching position and put my master's in education on hold to participate in an alternative certification program. Two rough years teaching first biology, and then oceanography, and human anatomy, and physiology, left me completely burnt out and knowing I had to find something else to do besides teach high school. Knowing that I was still very interested in science teaching and learning, I spoke to my advisor from my master's of education program and decided to switch into the doctoral program in education.

The dialogic pedagogy course itself had eight members including the instructor and met weekly in a seminar format. Just as important as the weekly class meetings, however, were the online interactions among instructor and students. Weekly mini-projects were posted online and each student was assigned a partner to whom they provided feedback. Additionally, the webtalk online discussion board was used by students and the instructor to

discuss a myriad of topics, some related to the course and dialogic pedagogy and many others not necessarily so.

Findings

Analysis of my course mini-projects indicates to me that there were three primary “eras” of my experience in the course. As indicated in the title of this project, I have chosen to refer to these eras as trepidation, zombification, and alienation. I will divide the overall “findings” section up according to these three eras. While there is undoubtedly some overlap as one era transforms into the next, each era does have some distinct characteristics that set it off from the others. One interesting thing to note is that as I write this paper, I feel distinctly as if I’m in the midst of a transition into a new fourth era – though the characteristics of this new era and what I ought to call it are not entirely evident to me as of yet.

TAKE IT WITH A GRAIN OF SALT: THE TREPIDATION ERA

The first mini-project completed for this course essentially asked students about their own research interests, their prior knowledge or experience with dialogic pedagogy, and how they felt those two things might be merged with one another. It was obvious from my response that I was beginning the course feeling defensive and perhaps a little confused:

I'll start out this response with some blatant honesty: I'm not really sure what this "dialogic pedagogy" thing is (or for that matter if it's really a "thing" at all), if it's desirable, and if so how one goes about doing it. (week 1 miniproject)

Perhaps the key phrase in here is “if it’s desirable” – there is obvious trepidation on my part and a feeling that I might perhaps find dialogic pedagogy to be unpalatable or not at all useful (perhaps even harmful) for my own teaching and research purposes. The following quote further supports this feeling of trepidation or taking dialogic pedagogy “with a grain of salt.”

So I am largely here to find out what dialogic pedagogy is (or isn't), and what it can (or can't) do for me in terms of helping me to achieve my future teaching and research goals. (week 1 miniproject)

Yet despite this seeming hesitance, I did express a bit of hope that dialogic pedagogy might be useful to me:

Given that my primary data source for this research is going to be teacher-student classroom conversations, I thought the dialogic perspective might aid me in my analysis. So I look forward to figuring out what dialogic pedagogy is all about and I might very well end up utilizing this perspective as I try to transform hours of video data into papers / a future dissertation proposal. (week 1 miniproject)

It seems from this quote that I am thinking of dialogic pedagogy or the “dialogic perspective” as being an item in my toolbox as I try to take a large amount of data and figure out what exactly to do with it. I had no inkling at this point that dialogic pedagogy was a lot less like a screwdriver and a lot more like a nuclear warhead. As the next section will demonstrate, it would still take me a good while to figure that out.

HOOK, LINE, AND SINKER – FROM DIALOGIC SKEPTIC TO DIALOGIC ZOMBIE

While it could be argued that an element of trepidation persisted throughout my experience in the dialogic pedagogy course, the feelings of confusion and uncertainty were most obvious near the beginning of the course. As the weeks went on, I was drawn in by the seductive nature of dialogic pedagogy. This quote from my second week’s miniproject is quite telling:

Conversely, of course, dialogic pedagogy seems like a much more useful approach to learning - where information is brought in from every available source and then is considered as to its relative usefulness or efficacy. (week 2 miniproject)

In one week’s time, it appears I had gone from wondering whether dialogic pedagogy was at all useful to thinking it might just be “the answer” to my and everyone else’s pedagogical problems. It seems I had indeed fallen for dialogic pedagogy - hook, line, and sinker. Yet there is evidence that while I was very infatuated with the idea of dialogic pedagogy, the precise of nature of dialogic pedagogy was still very unclear to me. At this point my conceptions of pedagogical dialogue and monologue were based largely around levels of classroom control and participation:

My understanding of the nature of dialogic pedagogy based upon these passages is a situation in which all the stakeholders have a voice, where their concerns and feelings are allowed into the open and are given their due consideration. (week 2 miniproject)

I think the deviation between monologic and dialogic, at least in my mind, is simply the locus of control that is involved. I perceive monologic pedagogy as having its locus of control located squarely in the teacher, with that of dialogic pedagogy being distributed widely among the whole class (or perhaps the entire school and wider community, etc.). (week 2 miniproject)

It appears that I may have been drawing on past educational psychology research I had read and thinking of dialogic pedagogy as being synonymous with “student-centered classrooms” while monologic pedagogy would be strongly “teacher-centered.” In subsequent weeks this idea of control and participation determining pedagogical dialogue and monologue would be transformed into a focus on power relationships:

Based on this exercise, I’ve started to really think more about the importance of power relationships in distinguishing between monologic and dialogic interactions. I see now how simple ability or permission to participate in a conversation doesn’t necessarily make it a

dialogic interaction if that participation is very one-sided and the balance of power is rooted strongly in one of the participants and not the other. I currently am seeing equal standing in power relations within a conversation as being vital to making that interaction dialogic rather than monologic. (week 2 miniproject)

This fixation upon the importance of power relationships in pedagogical dialogue and monologue would continue through class discussion of Socrates' conversations with Meno, Anytus, and the slave. In my attempts to analyze these conversations for the presence of dialogue and monologue, my operational definitions of dialogue and monologue were completely focused upon power as a criterion – with relative lengths of utterances being considered as the primary indicator of which speaker was in power.

In subsequent weeks, my focus upon the importance of power relations in pedagogical dialogue and monologue shifted drastically as a result of reading Freire's views on dialogue. In trying to characterize Freire's view of dialogue, I encountered what one could call his six-headed dialogic monster. It was a monster because while I felt his criteria for dialogue were a wonderful help to my understanding, establishing true dialogue according to these criteria seemed quite hard to me:

So, if I were to just say that I am on board with Freire's criteria for dialogue (the word, love, humility, faith, hope, critical thinking) and then make a judgment about it, I think it would go something like this. Dialogue is hard. I'm not sure I'm ready to deem it "impossible" just yet, but achieving true classroom dialogue at the moment doesn't feel to me like a fun activity to try out on a Friday afternoon. It feels labor intensive and mentally demanding to me. Then again, perhaps it should be. (week 5 miniproject)

This might be the first evidence of what I refer to as my zombification. While I have admitted that (according to Freire's criteria) dialogue is hard – perhaps even verging on impossible, I am so committed to the idea of its importance that I am willing to justify this difficulty with a statement like "Then again, perhaps it should be." A zombie-like commitment to the idea that dialogic pedagogy is "the answer" has led me to think that martyrdom is somehow desirable – dialogic pedagogy "should be" hard. Why should it be hard? If it's such a wonderful, liberating, problem-solving process, shouldn't it actually be quite easy?

The zombie theme continued as I attempted to construct an imaginary dialogue between my course instructor and a zombie version of B.F. Skinner over the issue of whether teachers' knowledge collapses when they are confronted with their students. I had intended the zombified version of Skinner to be a parody of behaviorism that simply dismissed the idea of teacher knowledge collapse and said that teachers' purpose is not to have their own knowledge collapse but instead to motivate their students to blindly accept teacher knowledge as their own. The irony was that I myself may have felt to a large extent in agreement with Zombie Skinner – yet I had myself become a dialogic zombie and felt I had to fight against this agreement. Consider the following quote as evidence:

As to my feelings about Edward's claim [that teachers' knowledge collapses when they are confronted by their students], I would have to characterize myself as indecisive. When a teacher encounters a student, I think their knowledge could collapse. Must it collapse? I don't think necessarily. Should it collapse? Probably. (week 8 miniproject)

Here, we see more inklings of my growing doubt in dialogic pedagogy as I say a teacher's knowledge could collapse but does not necessarily have to when they are confronted by their students. Yet at the same time, the dialogic zombie in me is clinging to the idea that this is important – if their knowledge doesn't collapse, well it should! If they want to be a “good dialogic teacher” then it needs to happen! I am quite conflicted at this point in my journey through the dialogic pedagogy course, and as subsequent weeks will show – the seeds of destruction have been sown.

“NO ONE CAN APPRECIATE THE POOR MISUNDERSTOOD” OR CAUGHT IN THE ALIENATION TRAP

As indicated earlier, by the time the ninth mini-project of the course rolled around I was in a zombie state. While I had ever growing doubts and confusion about dialogic pedagogy, its usefulness, and what I might do with it, I was still clinging to the notion that it was an important and liberating process and that I “should do it” even if I didn't necessarily like it or feel comfortable with it. The doubts really started to bubble to the surface in this mini-project, as this quote demonstrates:

Okay, so here's the thing. Bakhtin's chapter might as well still be in Russian, because that's about how well it reads to me. Perhaps if I had actually read some Dostoevsky in my lifetime, that would help. But that's not happening before midnight on Sunday. (week 9 miniproject)

Thus I have no clue where I would even start to come up with Bakhtin's definitions of dialogue / dialogicity / dialogism or monologue / monologicity / monologism. You know, while we're being honest here, I'm going to admit that I have no concept whatsoever of how adding -icity or -ism really makes it any different from dialogue or monologue. I think I have a decent concept at this point of the difference between monologue and dialogue, but even that feels iffy at times. (week 9 miniproject)

While one could infer that I am simply frustrated because Bakhtin is very hard to read without first reading Dostoevsky, it is obvious to me that there is something much deeper going on here. It seems that I am beginning to emerge from my zombified state and really question the whole concept of dialogic pedagogy and what it can do for me. This would become even more evident in the following week's mini-project after the “regime change.”

The regime change was our instructor's attempt to see what would happen to the class if he removed all class obligations besides our final project. At this point in the semester he stated that we no longer “had” to attend class meetings or complete any class assignments aside from this final project. Looking back now, it seems that this regime change happened at precisely the same time that I emerged from being a dialogic zombie and really began to critically question what dialogic pedagogy meant to me. The unfortunate side effect of this was a rebellion on my part into a state of alienation from the content of the course and to a large extent from academic pursuits in general. In the first mini-project after the regime change I completely ignored a short article that our instructor suggested we read and instead simply wrote an admittedly bad and somewhat pointless opinion piece about the relative importance of grades and feedback in schools. This was done despite a seemingly natural

alignment between this mini-project and my own research interests in assessment within science education.

This "alienation vacation" (as I originally called it on the class web forum) or "alienation trap" (as my instructor redefined it on the web) continued to a large extent for the remainder of the course. I did not complete any subsequent mini-projects (interestingly, neither did any of my classmates, but that is a subject for another paper). Nor did I put nearly as much effort into weekly readings – though I still read some of them and did continue to attend classes. Perhaps most interestingly, during this period I devoted a very large amount of time and effort to postings on our class's online discussion board, largely out of a perceived need to defend myself from my instructor's observations on the class web forum about my otherwise almost complete alienation from the assignments and content with the course. The following is an example of such a post:

As I perceive it, the songwriter is criticizing someone who uses alienation / victimization as a crutch - who views themselves as the "poor misunderstood" or a "martyr for their pride." Perhaps engaging in that alienation / victimization was exactly what I (and [classmate's name]?) were doing in our posts. I was trying to express that there is some comfort to be found in alienation and "woe is me" victimization - even if that comfort is artificial and temporary. As Jane suggested, maybe I took an alienation "vacation." (web posting, 5/10/08)

In this example, we see that I am openly trying to justify what can only really be a self-destructive choice on behalf of a graduate student – nearly complete disengagement from academic research and reluctance to continue active participation in either coursework or independent research pursuits.

Conclusions and Implications

My personal progression through a course in dialogic pedagogy has been plotted and it goes something like this. I began filled with anxiety and trepidation, not knowing what to expect or whether the course will really be beneficial to me but wanting to believe that it will. Initially, I became very infatuated with the idea of dialogic pedagogy, to the point where I began to believe that it might be a sort of "silver bullet" that could solve all of my problems and aid me throughout all aspects of my academic pursuits and perhaps even my life in general. This transformed into a zombie-like focus upon the importance of dialogic pedagogy, where I cast aside my doubts and misgivings out of a perception that they were not important – for dialogic pedagogy represented the "greater good" and the ends justified the means. However, I found I could only fight my doubts for so long, and once the extrinsic motivation of "grades" for assignments was removed my doubts and misgivings overcame me to the point that I became almost completely alienated from the course and even my larger academic pursuits.

Perhaps the most interesting development is that while I am still trying to pull myself out of my alienation trap, I am beginning to feel at peace with the idea of dialogic pedagogy and realize that there probably is potential there for it to help me in my research if only I do so cautiously and critically. This newfound interest in the continued potential of dialogic

pedagogy in my research was reflected in late semester web-talk posts I made asking my instructor for assistance in exploring dialogic research related to my own areas of interest:

“So here's what I'd like - can you send me some of the things you told me (at the research seminar) that you have regarding dialogic approaches to formative assessment? I need to take myself seriously again.” (web posting, 5/10/08).

What can this case study offer to others? For teachers of course in dialogic pedagogy or for dialogic researchers, it is probably largely telling them what they already know – this is an emotional, existence changing type of philosophy and research approach. Traditional schooling (at least my own experiences in private, Catholic elementary and high schools and a state university ...) does not generally engage students in dialogic pedagogy, nor does it prepare them particularly well for future engagement in such pursuits. If my experience is any indicator, taking students from these types of backgrounds and opening up the world of dialogic pedagogy to them will be beautiful at the same time that it is brutal. Initially, engaging in a dialogic pedagogy course seemed like an epiphany to me – I wondered how I ever made it this far in education while doing things “the old way.” In this course I was allowed to speak my mind, to really critically consider my thoughts and feelings and beliefs and fully engage with the material – not simply learn what the teacher told me was important. At the same time, this new found freedom soon became difficult, even frightening. Having freedom to do what I chose meant that I could choose to do nothing – and thus came the alienation stage that I described previously.

So, what to expect in a dialogic pedagogy course? There will be laughter and tears, and there will be hopes and fears. There may indeed be trepidation, zombification, and alienation. Perhaps this should also serve as a warning to those students considering taking a course in dialogic pedagogy or exploring dialogic research methods. Be careful what you wish, you may regret it; be careful what you wish, for you just might get it. Then again, perhaps you'll find it's just what you needed.

Limitations and Future Work

Finally, this paper would be unjust without a discussion of potential limitations and future research directions. It is my hope that readers will be able to take insights from this work that they will think deeply about and may even apply to their own teaching, research, or student pursuits. However, this piece was largely cathartic in nature. There are still a whole myriad of emotions coursing through me as a result of my experiences in this course, and so it is entirely possible that my interpretations of the writings and events described here may be entirely different from readers' interpretations. It is in fact quite possible that after a short time of separation from this course I might find myself pursuing my own alternative explanations of my experiences. As noted previously, I can strongly feel myself moving into a fourth era in regards to my course experience, one which I might call relaxation. I have been able to take a step from the course and reflect (through this paper and otherwise) on what the experience meant to me and what I might take away from it. At the same time, I've fortunately been able to set aside a lot of the mental anguish that accompanied especially the “alienation” era of my course experience. It's almost as if I have walked out of the dialogic pedagogy horror movie

and stepped back into reality. I can now relax and realize that it was “just a movie” and that the monsters and zombies aren't real, but there are still some very important things to be learned from the experience.

In terms of my own future work, harkening back to my own research interests in assessment – this paper and my experiences and those of my classmates in this course provide a very interesting case study into the importance of grades, feedback, and other factors in determining motivation among graduate students. The phenomenon of alienation from academic research or academic pursuits even when one is firmly engaged in them is also a potentially fascinating research area. For dialogic researchers, this type of self-case analysis methodology might be a fruitful means of collecting data describing the equally liberating and dehumanizing experience that it seems can characterize a graduate level course in dialogic pedagogy.

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