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Heroes and Villains: The insistence of the imaginary and the novice teacher's need to believe

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Heroes and Villains: The insistence of the imaginary and the novice teacher's need to believe

Introduction

This paper draws on research on the practicum carried out as part of university-school system partnership between the New South Wales, Association of Independent Schools and the University of New South Wales, Australia¹. The aims of this partnership research project included documenting the complex, multidimensional nature of mentee and mentor teacher² experiences on the practicum, with a specific focus on modes of feedback and professional conversations around mentees' lesson preparation, implementation and evaluation. Located within this wider study, the current paper focuses on insights from interviews conducted with pre-service teachers. These interviews underlined how the practicum experience is far from a linear process of socialization, involving progression from ignorance to knowledge, outsider to insider, and underlined how "development contains a tendency to repeat, regress, and fixate upon moments of breakdown or gratification" (Britzman, 2007, pp. 1-2). More specifically, in relation to the title of the current paper, the interviews revealed a tendency among the pre-service teachers to either valorize or demonize their mentor teachers. In order to gain insights into this process, the paper explores this tendency through psychoanalytic theory, including Lacan's three registers of the psyche – the *imaginary*, the *symbolic* and the *Real*. We also draw on a Lacanian reading of *fantasy* as the protective structuring of social reality by simplifying and softening its inherently tension-laden and contradiction-ridden contours.

The paper links the student teachers' tendencies to valorize or demonize their mentor teachers to the fantasy-related notion of the "need to believe" that

¹ The New South Wales Association of Independent Schools is the peak body representing the independent (i.e. private) schooling sector in New South Wales. The University of New South Wales is one of a number of teacher education credentialing institutions in New South Wales.

² We will use the terms supervising teachers and mentors, and student teachers, pre-service teachers and mentees, interchangeably in this paper.

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3 frequently emerges in novice teaching in the form of a demand for certainty and an
4 idealization of the teacher's knowledge and authority (Britzman, 2009). Drawing on
5 these ideas, the paper reads the pre-service teachers' accounts of their mentors as
6 instances of imaginary fixation, involving "beatific" or "horrific" fantasies. The
7 former involve blissful and idealized, though naïve, states of mind, while the latter
8 envisage doom-laden disaster scenarios. In each case, such fantasies serve a
9 stabilizing function, enabling the pre-service teacher to objectify, "fix" and hence
10 manage the intense emotional demands of schools and classrooms and thus survive
11 what Britzman (2003) describes as the oxymoronic experience of being a student-
12 teacher, in which one is neither student nor teacher yet expected to be both. The
13 paper concludes with considerations of how universities and schools, mentees and
14 mentors, might be encouraged to recognize the emotionality of the practicum
15 experience (Hastings, 2010), as well as the misfit between social expectations and
16 psychic experience, as potential pedagogical resources that might enrich the social
17 identities available to new teachers.
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31 **The problematics of teacher education**

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33 The complex challenges of teaching include balancing the diverse needs and
34 competing demands of multiple groups and individuals (e.g. students, parents,
35 peers, managers, administrators, policy-makers, politicians), whilst integrating
36 multiple types of knowledge (e.g. developmental, social, cultural, linguistic,
37 curricular, pedagogical), all within the flow of practice with precious little time for
38 respite or reflection (Darling-Hammond, 2006, pp. 34-35). This complexity means
39 that teacher education, like teaching generally, is problematic in the sense that it is
40 necessarily dilemma-ridden rather than solution-based; that is, it is characterized by
41 competing demands and complex situations that need to be managed rather than
42 solved (Loughran, 2010, p. 13).
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52 The complexity of teacher education is grounded in (at least) three underlying
53 "problems" confronting teacher educators and pre-service teachers (Darling-
54 Hammond, 2006, pp. 34-40). First, we face the "apprenticeship of observation" and
55 the fact that students come into teacher education with extensive exposure to the
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3 surface, performative dimensions of teaching yet with little or no understanding of
4 the complexity underlying the practice. Second, we grapple with the problem of
5 enactment and the difficulty of moving from knowledge “of”, or knowing “what”,
6 into knowing “how”. Third, we confront the problem of complexity, already noted
7 above, and the challenges arising from the fact that teaching is a dynamic practice
8 that is never predictable or routine (Adoniou, 2014; Davis & Sumara, 2005). Each of
9 these, in turn, can be read as manifestations of deeper conflicts between the
10 demands of inner and outer worlds of practice and as indices of tensions between
11 psychic and institutional reality (Britzman, 2009; Ellsworth, 1997). With this in mind,
12 the current paper utilizes teacher identity as a construct for thinking about the
13 multiple complexities of teacher education and learning to teach, insofar as identity
14 is a paradoxical commixture of the social and individual, the personal and political,
15 the rational and the emotional, the synoptic and the dynamic (Alsup, 2006; Author,
16 2009a, 2009b). In order to think through some of this complexity and paradox in
17 relation to teacher education and the formation of a teacher identity, we draw on
18 ideas from psychoanalytic theory.
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33 **A psychoanalytic reading of pre-service teacher identities**

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35 The Lacanian theorization of identity we draw upon engages with complexity by
36 arguing that the subject is constituted by paradox in that it is neither fully self
37 sufficient and internally agentive, nor totally alienated and externally determined,
38 but “extimate”, i.e. neither fully inside nor outside but both simultaneously, in a
39 manner that problematizes the hard and fast distinction between the inner and
40 outer worlds of one’s being. The paradoxical nature of the Lacanian subject is
41 embodied in the unconscious, a phenomenon which is both deeply within, yet
42 simultaneously something from which the subject is alienated. It is also embodied in
43 language, a resource the subject relies on to construct its sense of self, and of being
44 in the world, but also a resource that can never provide the basis of a coherent and
45 integrated identity, since its meanings are always dispersed across a chain of
46 signifiers, rather than residing reassuringly in any single signifier, and since its
47 existence precedes and exceeds that of the individual subject.
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3 In thinking further about the complexity of identity and the conflicted nature of the
4 human psyche, the distinction between the imaginary and symbolic registers of the
5 Lacanian psyche offers further insights. The imaginary register, like its Freudian
6 counterpart, the ego, is characterized by a tendency to seek out and hold on to
7 perceptual unities; whereas the symbolic register is socially and linguistically
8 mediated and characterized by multiplicity and fluidity. For Lacan, the fixity or stasis
9 associated with the imaginary is linked to the ego, which is formed through
10 identification with the external specular image in the mirror stage. The ego is thus an
11 imaginary structure oriented towards the perception and retention of stable and
12 enduring gestalts, unlike the subject, which is a fluid structure or configuration
13 formed through the ever-shifting and *unstable* signifiers of the symbolic. In this
14 sense, the ego is a conservative force; as Evans (1996) puts it, “because of its
15 imaginary fixity, the ego is resistant to all subjective growth and change” (p. 51). This
16 resistance to growth and change is also a resistance to open engagement with the
17 world beyond the self: “the unity of the ego is a refusal of the essential complexity of
18 the subject’s involvement with the Other” (Boothby, 1991, p. 209).

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33 The same fixed, immobile qualities that characterize the ego are also characteristics
34 of one of its main forms of defense through the projection of fantasies (Evans, 1996,
35 p. 60). Through the deployment of fantasy, simplified and reductive – yet also
36 harmonious in the sense of adding up to a coherent picture of reality – structures are
37 maintained at the expense of engagement with more complex, but also more
38 threatening, versions of the world. The division of the world into two camps, those
39 on the side of “good” and those on the side of “evil”, is just one example of such
40 fantasmatic structuring of reality. This all or nothing tendency towards idealization,
41 as Britzman (2009; see also, Phelan, 2013) notes, frequently returns in novice
42 teachers as a powerful “need to believe”. This need manifests itself in forms such as
43 “demands for certainty and as a belief that learning is a tonic to conflict as opposed
44 to conflict’s delegate” (p. 6), as well as in “their idealization of knowledge, the
45 teacher’s authority, and the splitting into good and bad” (p. 7). Such tendencies
46 towards idealization, including the desire to disavow conflict in favour of harmony
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3 and unity and the division of reality into simplified good and bad categories, are
4 classic symptoms of fantasmatic projections.
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8 It is important here to point out, that fantasy is not an entirely disabling
9 phenomenon. As Ruti (2009) notes, “fantasy can be an essential vehicle for the
10 crafting of the kind of identity that feels viable and worthwhile”(p. 99). Thus it is
11 important to distinguish between the sorts of creative fantasies that enable us to
12 encounter the world in novel and original ways and the narcissistic fantasies that
13 restrict our development. Critically for the purposes of this paper, narcissistic
14 fantasies impose a simplified and reductive coherence, causing “our identities to
15 appear both reliable and immediately readable to us” (Ruti, 2009, p. 101). For the
16 novice teacher, fantasy can serve as a source of inspiration through the projection
17 and depiction of the contours of the professional s/he aspires to become.
18 Additionally, it can be a potential source of illusion and stagnation through the
19 operation of reductive and simplified models and frameworks. The growth resistant
20 operation of the narcissistic fantasmatic structure can be challenged in at least two
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34 One of these ways is through an encounter with the Real, that traumatic kernel of
35 emptiness at the core of our subjectivity, whose presence we feel through its
36 distorting, dislocating and disorienting effects on other aspects of our lives, rather
37 like the black hole whose existence we glean from its warping effect on objects in
38 space around it. In the context of teacher education, we can relate this idea of the
39 intrusion of the Real to instances such as the student teacher’s traumatic encounter
40 with the otherness of students who, to their growing horror, have no interest in
41 accommodating the needs and wishes of *any* teacher, let alone a diffident novice,
42 and between whose agendas and those of the student teacher there is little, if any,
43 alignment.
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54 The second, and more manageable way in which narcissistic, growth resistant
55 fixations can be challenged, is through the operation of the signifier, i.e. through “a
56 symbolically mediated process of exchange [which] submits the imaginary
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3 organization of the ego to a continuous pressure toward re-formation” (Boothby,
4 1991, p. 159). The signifier thus provides ways for pre-service teachers to move
5 beyond the potentially deadening and immobilizing effects of narcissistic fixation
6 and fantasy. In the terms set out in the title of this paper, this means ameliorating
7 student teachers’ demands for belief – for systematicity, coherence and certainty –
8 and developing a degree of tolerance for, and capacity to creatively respond to,
9 tension, paradox and ambiguity. Such symbolic mediation has considerable potential
10 for mentoring in the context of the practicum component of teacher education, as
11 we will see in discussing the findings from the interview study on which this papers
12 draws. The following discussion provides details of this study.
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23 **The research study: Improving practicum experiences**

24 The interview study on which this paper draws sought to gain deeper insights into
25 the synergies, tensions and contradictions in the reported experiences of pre-service
26 teachers. The study was located in a social constructionist epistemological
27 framework and drew on socio-cultural and psychoanalytic theory to inform the data
28 collection and analysis, using interviews as the data collection strategy. Six pre-
29 service teachers agreed to take part in semi-structured interviews, which occurred
30 after their final practicum. In these interviews, participants were asked to discuss
31 their experiences on practicum, including their interactions with their mentor
32 teacher and how they felt their working relationship with the mentor impacted on
33 their teaching and learning. All interviews were recorded and subsequently
34 transcribed. Ethical approval was sought and received for this study.
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46 Due in large part to the constraints of space, this paper draws on data from just
47 three of these semi-structured interviews, presented below as vignettes. It is
48 important to note that these three were not atypical of the wider group – they were
49 certainly not bizarre or freakish outliers, through the following analysis might paint
50 them in that light (e.g. as gushing enthusiasts or caustic critics). Indeed, we believe
51 they are probably more typical of teacher education students (and their mentors)
52 than not. We say this partly based on our experiences working with such students
53 over a number of years but also based on the teacher-as-hero narratives that
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3 pervade popular media and film (e.g. Ayers, 2001). Nonetheless, in presenting these
4 three vignettes, we recognize that they cannot be taken as representative of the
5 wider group and we disavow any grand claims to generality. Rather, our analysis is a
6 “symptomatic” one, involving an iterative shuttling back and forth between data and
7 literature, whereby “the data and theory are textualized, engaging literature, theory
8 and texts in order to make speculative claims of meaning” (Janzen, 2013, p. 382),
9 which might be read as symptoms or traces of phenomena with wider potential
10 salience and relevance. Critically, the purpose of such an analysis “is not to prove,
11 but to put the symptom into relation, to take notice of the particular and the
12 peculiar, to consider what might be being rendered and referenced, and to put these
13 moments into conversation with theory” (Janzen, 2013, p. 382).
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24 Of particular importance to the current study was a tendency on the part of some
25 pre-service teachers to either elevate or demonize their supervising teacher – to
26 view them as either a hero or a villain, which, in turn seemed to influence the
27 mentor-mentee relationship and communication. The hero-villain theme was an
28 aspect we identified to some degree in our analysis of all the interviews but given
29 the limited space of a paper we focus on two vignettes of cases where it came
30 through with particular strength as well as on one where it did not.
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39 **Heroes, villains and beyond: Three vignettes**

40 In the following discussion we present three vignettes of pre-service teachers and
41 their depiction of their relations with their supervising teachers. Two of the
42 participants, Denise and Tess were from postgraduate teaching programs, while the
43 third, Harry, was from an undergraduate program. All participants have been de-
44 identified with pseudonyms used in the following discussion. We begin with a case of
45 demonization of the supervising teacher, followed by one involving the elevation of
46 the supervising teacher to the status of hero, before finally exploring a more
47 nuanced response to the mentor-mentee relationship.
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56 ***Denise and her demon***

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3 Denise was a pre-service teacher from the two-year Masters of Teaching program.
4 All the professional experience placements, including a four-week practicum in
5 Semester 1 and a final internship of six weeks in Semester 2, are undertaken during
6 the first year of the degree. Denise, a science graduate of Lebanese-Australian
7 background, was in her mid twenties and had come straight from her undergraduate
8 studies into teacher preparation. Both Denise's practicum placements were in
9 complex, culturally diverse schools serving populations of backgrounds not dissimilar
10 to her own. A crucial value for Denise as she engaged in her practicum placement
11 was encouraging her students' educational aspirations and to engender self-
12 confidence in them, based on a belief that they would thus be capable of emulating
13 her own success.
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24 Denise believed that she would be accepted as a legitimate member of a
25 professional community and provided with support in her professional development
26 as a teacher. However, these expectations were not met in her placement: "Then
27 you get out there and the teacher tells you, 'I don't want to see you in the staff
28 room,' so you've got six periods you haven't even started to plan. That was me,
29 basically, for the whole six week block." For some pre-service teachers this situation
30 would have prompted an increased determination to demonstrate teaching ability
31 but Denise seemed to fixate on what she saw as a significant lack of interpersonal
32 support. This perceived lack of support extended to her planning of activities for the
33 classroom: "I'd come up with an idea and then my supervisor, she says, 'I've never
34 done it that way,' she goes, 'but you can give it a go'... So it was sort of me testing
35 out strategies and, if it failed, it was me that would fall on my face, not her."
36 Similarly, Denise appeared frustrated by what she saw as her supervising teacher's
37 casual and offhand attitude to planning lessons and the lack of written feedback on
38 her plans: "My actual lesson plan never got written on so the copy I printed out and
39 showed her stayed completely plain, perfectly done. It was never destroyed, it was
40 never written on, it was never anything". Likewise, she found fault with what she
41 saw as her supervising teacher's lack of engagement with her classroom
42 performance: "she would just sit in the lab side of the classroom and just sit
43 there...she'd be on her laptop doing her own thing".
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5 Denise seems to have felt unsupported insofar as her supervising teacher did not
6 engage with her ideas. This perceived lack of support, engagement and recognition
7 seemed to undermine Denise's confidence in her own ability: "If your supervisor's
8 not comfortable with it, not comfortable with technology, not comfortable with a
9 new idea, then it's just sort of – because there's a bit of doubt in your head when
10 you're going through the lesson now... If I had been seen as an equal at the
11 beginning, then I would have been willing to try more things." Denise's wish for a
12 more equal relationship extended to her ideals for working with students in class,
13 where she aspired to create "a level playing field within the class". However, her
14 supervising teacher advocated a more traditional and strongly hierarchical
15 relationship, recommending that she say to the students, "I'm the teacher, you're
16 the students, you listen to me."

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28 Yet despite her avowals of a desire for equal relations with her supervising teacher,
29 when challenges arose in the class, Denise seems to have expected at least her
30 moral, if not physical support, and was clearly frustrated by her unwillingness to
31 provide this: "It is your class now. Do what you want. I'm not going to step in at all',
32 and that was it. She cut ties completely with the class for six weeks. She was like,
33 'It's all on you. Whatever you want to do with them, you do', and that was it." Her
34 repeated use of the expression, 'and that was it', suggests that she expected – and
35 was waiting for – a lot more: "I wanted more of that mental side of her role rather
36 than her just sitting there going 'It's all your lessons, it's all on you'".

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45 At other times, Denise felt her supervisor was guilty of unprofessionalism in
46 discussing her teaching ability with students in class. A particular incident arose with
47 a student who had been giving Denise considerable trouble in the class and who,
48 after being reprimanded by Denise, "got up and started speaking to my [mentor]
49 teacher, wanting to know if I was going to be passed or failed based on what he was
50 doing in class...she chose to speak to him...she said 'Miss is an excellent teacher,
51 she's been doing really well so it's likely that she'll be passing'". Regardless of the
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3 accuracy and veracity of this report, Denise clearly felt aggrieved by what she
4 perceived at this violation of her professional status.
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8 Denise seems stuck, angry and frustrated. Moreover, her stuck-ness and her
9 frustration may be linked, in that her melancholic reading of her reality may well be
10 preventing her from seeing agentic possibilities for moving forward. In Lacanian
11 terms, “melancholia represents a victory of the subject’s fantasmatic fixations over
12 its sublimatory capacity to redirect desire along more rewarding lines” (Ruti, 2006, p.
13 158). Her seeming fixation on the negative “represents a triumph of the imaginary
14 over the symbolic, of fantasy over the signifier, of sadness over narrativization” (Ruti,
15 2006, p. 158). In this way, Denise exemplifies the lure of the imaginary with its
16 tendency towards rivalry and its preference for iconic identification with a cohesive,
17 but necessarily oversimplified, ideal and the related need to believe. By demonizing
18 her mentor teacher, Denise is able to project her negative feelings onto her and
19 preserve space in her own psyche for the inverted mirror image of these feelings,
20 thus protecting herself from the need to challenge or question her ideals, against
21 which, any thing less than complete satisfaction is liable to be read as a failure. As
22 Kristeva (2007, p. 721) puts it, “the failure of the paradise syndrome inevitably leads
23 to depressivity”. Despite the fact that Denise did in fact pass her practicum, proving
24 herself to be at least a “good enough” teacher, who was able to “get by”
25 (Bloomfield, 2010), her almost totally negative rendering of the relationship with her
26 mentor seems to have had the unfortunate effect of blocking any attempt on her
27 part to develop or gain anything positive from the situation.
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45 ***Harry and his hero***

46 Harry was a pre-service teacher studying in the four-year, dual-track Bachelor of Arts
47 (BA)/Bachelor of Education (BEd) degree, majoring in History and Drama. Entering
48 his degree straight after completing his schooling, he was passionate about drama
49 and wished to inspire his students with a similar love for the subject. The BA/BEd
50 degree includes two professional experience placements: a four week-placement in
51 Semester 1, Year 3, and a final six-week placement of in semester 2, Year 4. Harry’s
52 first practicum was in a mixed gender suburban high school serving mainly students
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3 from white Anglo-Australian backgrounds similar to Harry's own. His second
4 practicum was in an independent, Anglican school for girls, located in a wealthy
5 suburb in the city in which the university is located. In contrast to Denise, who
6 seemed to miss few opportunities to criticize her supervising teacher and seemed
7 fixated on what, in Lacanian terms, we might call a horrific fantasy, Harry seemed
8 somewhat star-struck by his supervisor and could thus be described as fixated on a
9 beatific fantasy. Key elements of this fantasy are age and gender, which were
10 forefront in Harry's consciousness. "I had a young – she was in her late twenties or
11 early thirties – a woman". Not only was his supervisor young, she was pleasant,
12 easygoing and relatively undemanding. "She was just really lovely and very relaxed...
13 I'd give a suggestion for a lesson. 'Yeah that sounds really good, yeah, that's fine'".
14 Clearly this was a very different relationship than between Denise and her supervisor
15 – instead of tension and stress there was harmony and relative relaxedness.
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28 The relationship became so supportive that towards the end of the placement Harry
29 reported his supervisor as saying, "you don't need to send me your lesson plans; you
30 don't need to send me that stuff. I trust you". This further elevated her in Harry's
31 estimation – "That trust was really nice...I really liked that" – leading him to
32 emphasize once more the pleasant and relaxed nature of the relationship. "She was
33 just, yeah, really relaxed, very supportive". The result of this easygoing relationship
34 was that when it came to completing Harry's final report, "she gave me a lot of
35 positive comments and she was able to answer it and just basically there was really
36 no negative comments", just as in Harry's evaluation of his supervisor, everything is
37 positive and nothing is negative.
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48 It is interesting to contrast the repeated expressions (compulsive repetitions) in
49 Harry's testimony with the repetitions in Denise's. Whereas Denise's expression 'and
50 that was it' seemed to capture her frustrated sense of expectation, Harry's
51 repetitions of "really" – "really lovely", "really good", "really nice", "really relaxed" –
52 convey a contented, almost complacent relationship with his mentor, which forms a
53 contrast to Denise's negativity, but which could be seen as equal in its sense of stasis
54 and lack of agentive activity. That is, while Denise consistently engaged in simplified,
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3 “horrific” fantasies, in which everything was read through a condemnatory lens,
4 Harry engaged in simplifying, harmonious “beatific” fantasies, in which everything
5 contributed to a confirmatory scenario. Harry’s response to his mentor may also
6 reflect a deep sense of relief, insofar as he had experienced a far more troubled
7 relationship with his mentor in his previous placement; in other words, it may be
8 that the positives he read into the new “beatific” situation were amplified by their
9 contrast to the “horrific” meanings he drew from old.
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15 16 17 ***Tessa – traversing the fantasy*** 18

19 Tessa was a pre-service teacher in the 18-month Graduate Diploma program, which
20 comprised the first year of the Masters of Teaching degree, the difference between
21 the two being that students wishing to take out the latter qualification needed to
22 complete an additional semester involving four masters-level subjects. Teaching was
23 a career change for Tessa, who had completed an undergraduate degree in English
24 and subsequently worked in marketing. Tessa’s two practicum schools were very
25 different from each other, the first being an academically selective school, with an
26 emphasis on qualifications, achievement and success, serving an ethnically mixed
27 population drawn from a wide range of suburbs across the city, while her second
28 practicum was in an Islamic school whose population came mainly from surrounding
29 suburbs. Of central importance to Tessa was striving to become an effective teacher
30 and motivating her students to learn and enjoy their studies.
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42 In contrast to Denise and Harry, who tended to view their situations as either highly
43 negative or positive, Tessa, presented a more balanced perspective. This can be seen
44 in the way she responded to an open question about how the practicum experience
45 had been for her: “The positive was I had a sounding board, which was the other
46 prac student and I also got an opportunity to do team-teaching which was really
47 valuable. The negative was a lot of the feedback that we got from the mentor was
48 generic”. Expanding, a little later on in the interview, on the nature of the feedback
49 she received, she again offered a more critical perspective in terms of analyzing her
50 experience: “It was good but it was mostly positive. It’s a good thing to have positive
51 feedback but it doesn’t help me... I’d rather a bit more constructive feedback where I
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3 can improve because that's the main point." In other words, rather than taking the
4 positive feedback she received at face value and using it to bolster a heroic image of
5 her mentor as an imaginary – and static – reflection of how she would like to see
6 herself, she stood back and analysed the feedback in terms of its value for helping
7 her move beyond her current location in terms of her development as a teacher.
8 Perhaps in part because she is in a paired placement with another student teacher,
9 Tessa is less invested in the relationship with – and hence less vehement in her
10 judgments about – her supervisor. This is reflected in the language with which she
11 describes her supervisor and her supervisory practice, using terms relatively neutral
12 terms like "generic", and in her use of qualifying language like "mostly" and "a bit
13 more".
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24 Even when she engages in explicit criticism of her supervising teacher, she resists
25 placing all responsibility for the situation on her supervisor and consequently avoids
26 diminishing her own agency or absolving herself of responsibility. We see this in the
27 following excerpt in which she is commenting on the lack of critical feedback from
28 her supervising teacher and the fact that she did not pick up on curricular gaps in the
29 content taught by the student teachers: "It's as though she sort of just tuned out and
30 went 'Yes, the kids were well-behaved' and it was like 'Mm, but they're missing stuff
31 that we're not covering that we're just not aware of'". Here Tessa manages to
32 balance her critical comments with recognition of her own shortcomings, while
33 when reflecting on the reasons for her supervising teacher's non-interventionist
34 approach, her explanation was empathetic and understanding, rather than merely
35 dismissive: "I think she just didn't want it to be intimidating which it wasn't and
36 which is fair enough... it wasn't that she was lazy or anything like that; I think it was
37 just that she wanted us to have a play around". She also balances her critique with
38 appreciative comments such as the following observation about her supervising
39 teacher and how she had managed to circumvent the limitations of the professional
40 teaching standards-formatted observation forms: "what she did really well was that
41 she wrote her own notes; she followed the lesson and wrote her own notes as she
42 went which was really, really good because it was her own thoughts at the time".
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3 Overall, and in contrast to Denise and Harry, Tessa's more self-reflective and
4 nuanced comments, and acceptance of her own shortcomings and responsibilities
5 alongside those of others, is instructive. In terms of the psychoanalytic theorization
6 we have drawn on in the paper, we can say that she traverses the fantasy, refusing
7 what Eagleton (2009) refers to as 'the insistence of the imaginary', with its seductive
8 but illusory promises of harmony and wholeness, and thereby resisting the
9 temptation to fall into either the hero-izing or the demonizing mode that
10 characterizes her peers' responses to their supervising teachers.
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19 Discussion

20 In presenting these three vignettes, as noted earlier, we see our analysis as a
21 symptomatic one, in which the themes we identify are read as symptoms or traces
22 of a phenomenon, i.e. the tendency to self-servingly elevate or pre-emptively
23 denigrate the mentor figure on whom one's evaluation, indeed one's future,
24 depends, that may have wider salience and relevance. Certainly, responses to our
25 analysis from colleagues suggest that the tendency towards idealization and/or
26 demonization is a recognizable enough phenomenon to warrant serious
27 consideration, both of its nature and its potential amelioration. In concluding, we
28 would thus like to offer some tentative thoughts about how the tendency towards
29 ideality (including idealization and demonization) in novice teachers might be turned
30 to constructive ends.
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41 In our earlier discussion, we noted how a common strategy for managing the anxiety
42 provoked by the complex and pressurized nature of novice teaching is to engage in
43 fantasmatic projections that simplify and dichotomize the messy inchoateness of
44 classroom and school realities, reducing the latter to either beatific or horrific
45 scenarios through a privileging of the imaginary over the symbolic register. As such,
46 it is important to note that the supervisor demonization and heroization evident in
47 the first two cases represent diametrically opposite pre-service teacher
48 constructions of and responses to what are arguably similar professional autonomy
49 conditions created by their supervising teachers, suggesting that the origin of the
50 fantasmatic projections lies to a considerable degree within the pre-service teachers
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3 themselves. More specifically, the transferences of feeling we have presented above,
4 both positive, as in the case of Harry, and negative, as with case of Denise, reflect a
5 powerful process of imaginary identification in which the pre-service teachers
6 manage anxiety and uncertainty by casting (in the dual senses of assigning roles and
7 of projecting a shape or shadow onto something) onto their mentor a vision of how
8 they wish to see (or *not* see) themselves. It may be objected that we are deploying
9 the binary structure of heroes and villains as a framework to critique the tendencies
10 of student teachers to find solace in dichotomous meanings. But as Derrida (1995, p.
11 234) recognized, deconstructions can never entirely transcend and supersede, but
12 rather remain parasitic upon, that which they deconstruct; in the case of the
13 imaginary register, with its mirror-like reflections of self and other, binaries and
14 dualisms comprise its fantasmatic core and hence cannot be expurgated from its
15 analysis. What is more, it is not just the binary of hero-villain per se that is
16 problematic but equally the insistence of imaginary fixation, and consequent
17 resistance to development and change that is at stake here.
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31 We also noted how these fantasies allow novice teachers to sustain the powerful
32 need to believe. What Britzman (2009), drawing on Kristeva (2007), sees as
33 characteristic of beginning teachers, the need to believe finds fulfillment in the
34 antagonistic division of people and objects into binary categories of good and bad
35 and in the separation of theory from practice, pedagogy from psychology and
36 teaching from learning. Pre-service teachers tend to want “techniques that promise
37 successful pedagogy and imagine psychology as a last resort to explain a student’s
38 failure” (Britzman, 2009, pp. 2-3). We would argue that this tendency toward
39 imaginary fixation is exacerbated by the paradox at the core of teacher education,
40 whereby “newcomers learning to teach enter teacher education looking backward
41 on their years of school experience and project it into the present. Teacher
42 educators greet these newcomers as if they lack school experience and have no
43 past” (Britzman, 2007, p.2). On both sides of the encounter, the past is silenced even
44 as it continues to shape the present.
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57 In the context of thinking about how to ameliorate novice teachers’ tendency to
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3 ideality, we might conceive of this space in terms of providing affordances for the
4 potential of the signifier to resist the fantasmatic fixations of the imaginary by
5 considering, and striving to articulate, how past experiences and conceptions of
6 education might be silently operative in the present. The point here is not to replace
7 the projections of the imaginary with workings of the symbolic but rather to draw on
8 the resources of the latter to raise awareness of, and hence unsettle, the tenacity of
9 the former, on the grounds that “normalcy is... a balance struck between the claims
10 of imaginary fixity and symbolic fluidity” (Boothby, 1991, p. 123).

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18 Here we would highlight the value of tools and artifacts of the sort we have been
19 piloting as part of our research study³, for example, a “problem-solving” tool that
20 provides a structured template that asks person completing it to consider the
21 perspectives of all relevant parties. The use of this tool enables either party to
22 document their concerns and anxieties via the written medium – potentially less
23 directly threatening and confrontational than a direct face-to-face verbal approach.
24 Indeed it may be the case that the use of this tool contributes to the capacity of the
25 person completing it to understand the issues at hand, including their own and
26 others’ relationship to them, in a way that either ameliorates or even solves the
27 problem at hand. Such tools introduce a third element into professional
28 conversations, turning them in effect from dyadic – and potentially antagonistic –
29 encounters, grounded in imaginary projections, to triadic dialogues mediated by the
30 symbolic order (Muller, 1996). This is particularly pertinent when the symbolic
31 register is conceived, not just as the realm of law and prohibition, but as a potential
32 source of creative singularity (Author, 2013; Ruti, 2012). Such tools thus offer the
33 potential to nudge the pre-service teacher beyond imaginary fixations by
34 “metabolizing the need to believe not through acting out but through the pleasure
35 that comes with thinking, questioning and analyzing” (Kristeva, 2007, pp. 224-225).
36 The conversations afforded by such tools have the potential to combine educational
37 and therapeutic discourses, focusing on emotional and identity issues (Boote, 2003;
38 Hastings, 2010), as well as on pedagogy, fostering recognition of the benefits of

3 Space does not permit an elaboration on the specifics of the tools here but for an in-depth
discussion and analysis, see Author, 2015.

explicitness (Margolis, 2007). Such tools offer resources to assist mentees in developing and consolidating recognition that teaching is an inherently problematic, paradoxical and open-ended endeavour. They are also a much-needed resource for mentors in evaluating the performance of student teachers (Ell & Haigh, 2014), while also assisting and supporting the latter in the journey – a journey essential to effective teaching – from simplified imaginary ideality to multifaceted complexity.

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