Time to Celebrate the Stories of Science Teachers

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Abstract

How is teaching knowable in the universalistic sense that is implied by the standard model of research directed at policy/reform ?

Research on teaching has often been framed by the policy/ intervention story in which the task of research on teaching to replace faulty remedies with effective treatments. The emphasis has been on how teaching and teachers might be controlled or improved. And the audience for research reports has been administrators and policy workers rather than teachers. Teachers and teaching processes are objectivized in much of this research. In this sense, research on teaching has been a practical enterprise dedicated primarily to engineering rather than theory, to design rather than explanation or even description. Teachers may not have always found the work useful, but then they were the objects to be repaired rather than the intended audience for the research. Research has been seen as the source of a technology for the management of teachers rather than knowledge teachers might use to inform their practice.

What is objective and true about learning or development or teaching or curriculum?

The practical issue of effectiveness studies requires discrete variables and indicators or correlates; a small set of generic, context-free, and scientifically grounded indicators that can be applied uniformly across a broad range of teaching situations to establish prescriptions for practice, control or appraisal. The search for

such factors/indicators led to a minimizing of information, a condensing and simplifying of knowledge, an economy of expression and deliberation. In the process, teaching is stripped of its particulars. These studies may have been conducted "objectively" but they weren't about teaching as teachers understand it.

The science classroom is not like a cloud chamber in which certain stimuli cause or prevent achievement. To understand teaching in schools it is important to participate in the events and the action. In the events that students come to understand what the enacted curriculum embodies as content. If teaching is a purposeful event or action with respect to the curriculum, then story is a quite appropriate, if not the only, way of knowing teaching. A story is, essentially, a telling or recounting of a string of events that explains, makes explicable, in a coherent manner time, sequence and continuity. It is a way of showing the feeling and oughtness of the events, and the nuances and multiplicities of action and situation. The world of science teaching is held together not by molecules or other scientific ideas but by stories about our purposes and how we can or should make these meaningful.

Stories offer the only possible "truth" in the study of teaching. But stories don't lead to warrants, in the conventional sense, that are "scientifically" valued. They lead, rather, to insight and interpretation within a multiplicity of accounts and meanings. Stories about science teaching, in class and beyond are presentations of self, they have a meaning dimension which does not exhaust their significance, they also have a dramaturgical meaning that speaks to our personal professional positioning or identity. It is not just what we know, but how we know it and how we value it in a particular social space, that counts in teaching. These are communicated in the everyday stories of science teachers told to others.

What is truth in a "good story"?

Is research on teaching an intellectually inferior domain in which formal knowledge is at best elusive? Truth in science and science education is no longer seen as simply a property of observational records, or results tables. Truth is now seen as an outcome of the interaction of theory, observation, interpretation, and scrutiny by an expert community. Truth is a communal achievement rather than a property of an individual study. The truth claimed for a good story is not grounded in a factual rendering of what happened at a particular time and place or its place in a solid mass of stone sometimes implied by renderings of natural science. A good story presents its own special standards of "truth", which are more the elusive truth of image or symbol, of mythopoesis. Myth describes not what happened but what happens. In large part the turn to story- telling in research teaching and teacher education in recent years is an effort to bring the richness of this particular way of knowing to the complex work of classrooms. It is also an admission that the conventional search for warranted true belief has often led to conceptual bankruptcy. A good story taps into our shared comprehension of a shared phenomenon, it draws on direct experience, evidentiary argument and communal understanding and purpose. Each good story provides insight, expand understandings, and pushes the credibility of the storyteller, but none settles truth once and for all.

Does improvement require warrants?

Do the demands of policy or improvement require that we hold on to conventional scientific warrants? I don't think so, nor do I see this as a problem. Teaching effectiveness, to my mind, is not a context free and fixed property of a teaching behaviour or a particular research paradigm. It is an achievement constructed under immediate and particular circumstances shaped but not determined by the local moral order. To teach effectively teachers need to understand local necessities and how they might be arranged in alternative ways to foster student thinking. Effective teaching, in and of itself is, then, an enormously complex *theoretical* problem, that is, a problem of interpretation, explanation and understanding that is not simply definable in the policy context. The problem of "changing"/"improving" science teaching cannot be solved by direct application of prescriptions, whether derived from psychological, anthropological , or sociological models or from process-product studies, because a teacher cannot deny moral responsibility to interpret a local situation to know what possible actions can be taken. What is needed are classroom theories grounded in answers to questions of how classrooms could, should and do work, and how teaching effects occur in these environments.

Provisional models

This perspective on effectiveness as a local achievement fundamentally alters the conception of legitimate inquiry into teaching. The goal of the inquiry into understanding effective teaching is not finding universal laws/scientific proof that connect certain teaching behaviour to student learning, but understanding, in the form of provisional or heuristic models that seem to account for what works in a school for a group of teachers. Such models help teachers to inform and interpret local challenges. To be useful these models must constructed in the particulars of everyday practice, at the intersection of social necessities and teachers' personal intentions. Analytical knowledge, lifted from but not stripped of particulars, can provide powerful guidance in interpreting classroom contexts and inventing means for resolving dilemmas.

Policy as storied process.

But what about the issues of state or national policy and improvement in professional practice? Don't they require warranted true belief? The improvement of effective teaching at a local level does not lend itself easily to reform through policy or mandated intervention whatever its warrant. These social policies and the general curriculum interventions, through which they are formulated and established, are designed to change teacher behaviour, interrelationships in society, schooling and content. They are not products of "truth" but rather of image and symbol. If a school principal is asked to explain their school's achievements in science education, the answer is likely to be framed in terms of broad social expectations or goals and general responses that the school makes to the everyday needs or expectations of the pupils (for example a process approach) or through a variety of symbols (for example standards, formative testing or science talent search) rather than the specifics of daily

incidents or the school science NAPLAN results. They would typify their school through a heuristic model. This typification is at the core of all curriculum discourse.

The heuristic model is not a cover story equivalent to the official statements or the written documents that are issued by head office. At its core, the heuristic model is a tacitly understood and shared conception or paradigm of schooling. Official documents are certainly shaped by such shared perceptions and often capture important aspects of it. Nevertheless, the operating heuristic model is the shared social understanding that is used to judge the adequacy of concrete proposals about what should constitute the experience of science education in a school.

The practical and expressive language of science curriculum discourse at the intersection of schooling and society rests largely on images and metaphors rather than "concrete" facts or "scientific" findings. These images are important because they embody conceptions about what is desirable in a society, what is valued and sought after by members of a school community or nation. At this level, curriculum becomes an instrument for both clarifying social norms and responsibilities and bringing them to bear on the special role science teaching is to play in contributing to the achievement of these educational ideals. Curriculum, is a policy instrument through which moral significance is carried into the activities of science teaching.

In these terms, curriculum can be viewed as a policy, grounded in social understandings or stories held to be sacred by a society. The basic issue is not simply "what works with the kids?" or "how to cover the course ? ". The more fundamental questions are: "What is worth teaching?" and "How should these key ideas be related to the pupils?" These questions cannot be reduced to "facts" or answered by simple rule following. They float on the beliefs and understandings that circulate through a society, and the science staffroom. Science teachers' stories, as bearers of social consciousness, are central to this process.

From this perspective, the formulation of educational policy is essentially a storied process within which warranted beliefs are embodied. Both what comes to be understood as warranted and how a warrant becomes policy in science teaching practice is shaped by educational stories.

Conclusion

Where is the epistemological authority for a teacher's belief in student learning? We have argued that it rests with the discourse community in a staff room and other intellectual communities that share the same dilemmas. We have also argued for the importance of teachers 'stories as a tool for investigating and improving science teaching against the challenge often raised of the problem of truth in narrative research. My perspective hinges on three basic arguments. First that teaching can only be known through story, through the rendering of events within which teachers, students, and curriculum are mutually engaged.

Second if stories are what we have we must understand their power as a source of heuristic models teachers can use to comprehend situations/episodes and invent locally effective interventions. Such models are a far cry from prescriptions or directives that can be imagined arising from research on teaching.

Finally, we would argue that the centrality of the problem of truth in research on teaching has been exaggerated. Truth is an elusive goal that is both opaque and

viscous in all scientific inquiry. Different formulations of the truth are accepted on different occasions by the community on the basis of prevailing arguments. Such truths are floating social values with which teaching purposes intersect at the point of local construction of rules to guide educational action. Educational policy and curriculum change is a storied process grounded in cherished narratives that typify a society's understanding of the instrumentality of schooling at a particular time. Such a process cannot be defined solely in terms of the need for scientific warrants.

We conclude, then that in understanding teaching the research community should celebrate stories as breakthroughs in the need to understand the meaning of meanings being transacted in science classrooms and what teachers do to invent locally effective tools for their work. The achievements and shortcomings of phenomenological sociology reliant on understanding meaning as either actor's knowledge, that is action theoretical frames of reference or functional or structural frames that take culture or social totality as its basic concept analysing science teaching as something embedded in their cultural environment have not been adequately reviewed. (Heiskala, 2011) A concern for truth in telling of classroom events is, of course, essential in any storytelling and their analysis is subject to accountability in the teaching and teacher education community is crucial. In this regard Peirce (1931-58) has reminded us there is a fourfold distinction between different forms of habits to be considered in analysis of teachers' accounts of their practice: habitual acts – habits of interpretation – habits of belief (everyday knowledge after Berger and Luckman (1966)) – verifiable belief (ie knowledge). Habits of interpretation and habits of belief have often been treated as synonymous and the tensions not investigated. It is in communities of science teaching, where ever this occurs, that dilemmas are defined and dealt with in conventions developed whereby claims to know about teaching are negotiated. These claims to know are what we attend to in the everyday stories of our colleagues. It is in their authorship that we understand the enterprise of science teaching and the work of science teachers.

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The position of the coach: The problem of constituting joint meaning in an "underperforming" secondary mathematics department

Sol DiMaggio

> "…a man is always a teller of stories, he lives surrounded by his own stories and those of other people, he sees everything that happens to him in terms of these stories and he tries to live his life as if he were recounting it"
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> *(Sartre, 1964 as cited in Bruner, 2004:699)*

Abstract:

How do secondary school teachers of mathematics in targeted "underperforming" schools say working with a coach influenced them?

The research presents semiotic and positioning analysis of the "accounts" provided by teachers of mathematics about their experiences of working with a DEECD sponsored coach.

The practice turn in social research addresses the structure-agency dualism inherent in social policies directed at organisational reform. Practice theorists argue that in order to study human agency in Communities of Practice (CoP) transformational models of social behaviour should attend to the representational knowledge of practitioners, their non-representational knowledge in its embodied and moral forms together with the aesthetic role of material objects and resources. An ethogenic methodological approach was utilized to study the life spaces of teachers.

A transformation of a teacher's material activity requires a development of new practices. Practices that precede language in these transformations are rejected particularly if they don't emanate from a constitutive approach to sense making; that is, one were teachers mytopoetically come to understand and develop their practices as a collective. A re-birthing of the moral authority of the subject department in this way, both as a unit of agency and as a CoP affords a practice-based reconceptualisation of the structure-agency debate one in which transformation of practice is based on the agency of actors.

Human meaning making

We are middle people, intermediaries on a transcendental journey. That is, we have replaced those before us and will in turn be replaced by others that come after us. What we leave in our wake are symbols that we once inherited and manipulated through our social interaction with each other. Signs and symbols subsume us, for without them there would be no human life, as we know it. Taking a symbolic interactionist perspective provides us with an insight of human thought and action, in particular, how actor / agents interpret their environment. At an ontological level of social activity, semiotics is at the intersection of agency and structure. That is, in the everyday social-psychological world, we act towards objects that have meaning for us; the meaning ascribed to objects comes to be negotiated through social interaction and interpreted when required in daily situations of human experience (Harré, 1999). Therefore to understand human meaning making is to understand how humans make use of language, symbols and signs for this acknowledges humans as efficacious agents in a symbolic world. In doing so the actor / agent constructs culture based on narrative, through collective meaning making. We refer to these meanings in order to make sense of our world, which in turn guides our human behaviour. It follows that to understand how humans construct and interpret meaning in their organisation of social life is to examine ordinary talk ("accounts") through conversations; particularly in the way symbols and signs are used.

Deweyan pragmatism, and activity theory as presented by Vygotsky both regard practical activity in the form of bodily actions, routines, habits as the starting point for studying human behaviour and the relationship between thought and objects in how humans transform their world (Miettinen 2006). Dewey (1910) regarded thinking and reflecting as important elements in reorganizing the world. His instrumentalist view describes how thought functions to experiment through the use of cognitive objects, concepts, and models with the purpose of satisfying future projects (Dewey, 1910). Vygotsky on the other hand developed the concept of mediation. For example, during socialization a parent reads to their child occasionally pointing / indexing pictures (objects) in a book and making a point to embellish its meaning. Similarly a teacher points to a picture of a scientific symbol to describe an everyday process or experience. The child / student is encouraged to replicate this culturally mediated action whenever and wherever he / she would come in contact with the symbol where a parent, teachers or any other significant adult would culturally reinforce the sign in subsequent conversations. A conversation here is "…an ordered sequence of meaningful exchanges having, more often then not, some upshot or end defined by local rules and customs" (Harré, 1999:52). The conversation encompasses not only interpersonal exchanges but extends to all semiotic transactions including gestures and activities. The relation between the teacher / student subjects and the object is therefore mediated by cultural means. Artifacts such as words, objects, and performances are historically loaded with past meanings and associated activity and the use of these culturally mediated psychological signs constitutes the foundation in the development of higher order psychological functioning in the science teacher's conversations with their students and colleagues alike.

Symbols laden with meaning and transacted upon by social actors in a never-ending way to convey meaning is the course of everyday existence defines who we as actor / agents come to be. Vygotsky's (1978) insight forms the basis of how human beings construct and reconstruct their social world through symbolic interaction (signing). Signing through conversation as a collective activity is a way in which an individual comes to fulfill their intentions; of achieving goals according to local rules and norms reflecting a belief that social actors act intentionally thereby demonstrating their agentive powers (Harré, 1999). In doing so, humans acquire symbolic representations from the public domain to use privately in constructing narrative "accounts" that are in turn tested and retested against other actors through discursive acts in similar and or in different circumstances. This process of meaning making constructs and reconstructs an actor's social world along with an actor's identity (Burkitt, 1991). As Bruner (1991) argues, humans organise experience and memories of happenings from conversation and activities in narrative form, i.e., stories, myths…. Narratives are therefore versions of reality governed by convention regardless of whether they are true or not for they serve a purpose operating as an instrument of mind in the construction of reality (Bruner, 1991).

Bruner (1991) outlines that the world of reality is constructed according to narrative principles as a way in which humans construct and reconstruct their social world. In doing so, narratives according to Bruner are constructivist in nature for the principle function of the mind is "world making", that is, individual actors create stories in their respective heads as opposed to existing in the world before them (2004:691). Bruner defends this suggesting that it is an individual's mind that captures a lived experience through narrative and secondly that life and narrative are recursively related, that is, they create each other. For example, when a teacher of science recounts their lived life, it is a cognitive achievement; reflexive where the teacher storyteller is the central figure in their recounting. Honor, acts of heroism, betrayal … reflect the myriad of possible lives that may be lived in one's culture. Therefore human beings come to be shaped by the narratives that they tell. It follows that narratives play a central role in the formation of identity and is particular to an actor's immediate umwelt or "world view". It follows that when teachers of science recount narratives they do so from a particular perspectival stance, from a place in time that is particular to a culture. The recounting is problematic for it is a selective achievement of retelling what the teacher narrator finds important to them at the time, re-creating themselves with heroic features; of intentions that were not of their own making but externally imposed upon their will. Regardless of the errors and or omissions that are evident in reflexive accounts of the self, Bruner (2004) argues that the retelling of life narratives structures the perceptual experience of the actor. It follows that "[n]arrative imitates life, life imitates narrative" for narrative has the power to structure and organise memory and experiences had with other humans and with nature recreated through narrative in what the actor / agent believes to be the case (Bruner, 2004:692). In doing so, the actor / agent becomes what they tell about their lives as representing variations of the cultural aspects to which they inhabit (Bruner, 2004).

Narratives as structuring human experience

A maths teacher's self-told narratives express a form of life story, one that is perhaps universal as demonstrated by Propp (1968), for whilst the content of the storyline may vary from "fairytale" to "fairytale" the form does not. For example, lets consider the ever-popular story of science, stories of great discoveries that have brought comfort to our lives. Narratives in this way become habitual for they structure our experience particularly for science teachers and aficionados of science fiction (Bruner, 2004). In the case of the discovery of penicillin, after Propp (1968), the narrative is of discovery, one of adventure. Our hero, Alexander Fleming and his quest to find a magical cure / "wonder-drug" for the "villainous" bacteria mediated by artifacts themselves imbued with narratival accounts of wizardry. The hero struggles at first but as chance has it he discovers a transformational occurrence in a Petri dish that brought newfound knowledge. Despite the discovery of the magical agentry revealed in the Petri dish, it wasn't until some time later that another wizard also went on a journey mixing potions to eventually mass-produce Penicillin; the narrative continues through to this day in the laboratories around the world to find a cure that Penicillin cannot. The use of signs, as narrative informs not just scientists but also our respective teaching practices. For a practice tool the narrative of magic, of discovery licenses our personal expression, socializes personal agency and makes us who we are; teachers' of science, teachers' of mathematics... All of this comes under the authority of the narrative or myth one that guides our identity formation / reformulation and as such represents a normative world of meanings, objects and stories that bear significance and validation of our practice and identity. Capturing an "account", a moment in the life-world of an actor / agent affords a view of his / her practice and identity.

How does semiotic and positioning analysis cast a light on a teacher's ontological practice?

Signs and signing after Peirce illuminates how an actor's practice cannot occur without semiotic interaction. The sign is inherently dialogic in that it exists in the mind as well as socially. The sign in its many manifestations is therefore a window on how the mind interacts with the world thereby representing something for somebody for it is through the sign that maintains a connection to history and to society. Given that semiosis is mostly social as action, semiosis points to the pragmatics of discourse and to its inherent connection to an agent's practice in a time and space all of which occurs in a Community of Practice (Nellhaus, 1998). Teachers as social actors / agents are not only sign users but are also signs themselves both as constituted in and through signs. It is with this in mind that the semiotic analysis brings to the fore the myriad of signs that come into play in the everyday practice teaching. The signs, tools, artifacts and the like are internalized and become part of the social actor's worldview or umwelt. It is through this that he / she comes to identify themselves as teachers of mathematics casting light on their identity. Positioning theory also assists to illuminate the ontological practice of teachers.

Positioning theory locates the agency of an actor within their storyline in the context of the broader narrative, that is, the culture and the time in which the episode took place (Redman & Fawns, 2009). Pronoun grammar tracks the many fluid positions an actor presupposes in day-to-day encounters assumed in relation to the rule-role moral order or ethogenesis (Redman & Fawns, 2009). The fine-grained pronoun grammar analysis (Mühlhäusler and Harré, 1990) is useful here for it locates an actor's agency in his or her own story line (Redman & Fawns, 2009). The following example highlights how narrative is brought to the surface using semiotic and positioning theory. Tony is a teacher actor who teaches junior mathematics at a 7 to 12 secondary college. Samantha is a regionally sponsored coach sent in to this same 7 to 12 secondary college to improve teaching practice and positioned to coach teachers of junior mathematics, one of which is Tony.

Theme *"…that's the first thing that came to my mind, oh yeah, a teacher who's done some training in coaching, big deal…"*	***Semiotic analysis***	***Positioning analysis***
...it means absolutely nothing…I did a coaching course, it would have been about three years ago...the school sent me to do a coaching PD and it fell flat on its arse and when I say [it] fell flat on its arse...they send three teachers...I was probably the most experienced out of the other two and this was going back three years ago so I've only had one year experience at the school and I was sent as a coach and the idea was that we come back to the school and we…get into peoples' classrooms and we'd go through all these...formats of, you know the post...interview, the…prior interview and…we were...helping the person [teacher] in the classroom they would open up to us and let us know what their problem was, all that sort of coaching… I…didn't enjoy it…and then when I came back to the school and it's like well now…that you're a coach...good on ya...what…are we going to do from here, absolutely nothing! I…felt like it was a real waste of time. So when…I hear here's another coach...once again…that's the first thing that came to my mind, oh yeah, a teacher who's done some training in coaching, big deal, honestly…	Teaching improvement indexed to coaching. The effect is at first an energetic response for Tony commits to the training and works as a coach perhaps in response to another semiosis; one indexed to career advancement. His coaching role ends shortly after leading to another semiosis when introduced to Samantha, the regional coach. The interpretant also energetic for Tony resists the regional coach as another failed attempt to transform teaching practice.	Tony positions himself as a competent teacher/leader particularly given his teaching experience in comparison to the other teachers who also attended the coach-training program. Politically betrayed and resentful of coaching as a failed initiative that ties professional development with staff appraisal at the school level. Tony is repositioned in the local moral order as perhaps not the teacher he felt he was.
Analysis: *Tony's career progression as a coach failed to materialise putting into question his position within the local moral order. As a consequence, he feels resentful and cynical of the regional coach and the coaching program positioning himself away from the coaching initiative.*		

Conclusion

Narrative illuminates human meaning making through language, symbols and signs for this acknowledges humans as efficacious agents in a symbolic world. Culture has its foundation in narrative forms through collective meaning making. And as such, actor / agents refer to these meanings in order to make sense of their world, which in turn guides their behaviour. To understand how humans construct and interpret meaning in social life is to examine "accounts" through conversations; particularly in the way symbols and signs are used. It is here where semiotic and positioning analysis affords a view of the ever-present storylines and the corresponding identity of actors within that shape and reshape social reality.

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Narrative Inquiry into the Construction of An Analogue-Digital Future: A Cultural Inquiry from the Perspective of Teachers

Robert Roe

In this study, in viewing each of the schools as a community of practice, I am interested in how participating pioneering/innovative teachers construct a view of an analogue-digital curriculum in their everyday acts/actions, and how this perspective constrains or enables the transformation of their pedagogical practice. The conversational interviews with the actors/agents were consciously designed to facilitate the exploration of their space of reasoning (Brinkman, 2006; Martin, 2005), in a particular cultural/historical episode where parties in each school are introducing the World Wide Web (WWW) on the eve of the 21st century.

Conversational Research

Conversational research probes the micro-macro rhetoric. Schatzki's (2003) practice theory, after Wittgenstein's (Bailyn, 2002) notion of language in use, points to the site of the social – site based ontology of teacher practice. Harré (1997) points to conversation as discursive practice of three forms – institutional practice, personal positioning and societal rhetoric- which shape simultaneously personal identity formation and institutional reorganization. The conversation illuminates what the pedagogical use of new media means to them as teacher enthusiasts positioning themselves with new moral authority, taking responsibility for their own practice, and the practice of others, and how policies enable or constrain the agency of these pioneers. The research conversations firstly focus on personal reasoning about the digital present-future. They start with a societal rhetoric about recommended public institutional practice, which is school and public policy, and move to deliberate or forced repositioning of the community to a committed grammar.

Conversational Excerpt

*Narrator***:** As a Coordinator with responsibility for the classroom use of new technology how do you engage teachers who are reluctant or resistant users?

ALEX: I don't yet have a strategy to cope with this issue. I've been thinking. I just don't have the structures. I can't help them. These are the teachers who will take their kids into the computer room but then write on the blackboard! The ones who tend to be more reluctant are the more senior teachers. The ones who tend to get the VCE classes. … I've had a number of negotiations with the Vice-Principal, to the effect that unless they are regularly using learning technologies in the science

classroom, we will find them another school. The Vice-Principal is in agreement with this idea; however the Principal believes that this is a bit extreme.

The expectation is from the Principal that we will implement the school's Technology plan. People like the Computer Coordinator, the Navigator Officer, the person looking after Reporting and Assessment, myself, and the Technology Coordinator; the school has a assumption that the coordinators can implement that change that a good coordinator can make sure it has happened. They can change anything!

However there is little support when we try to effect these changes. … Because no one up above is hounding the Principal and nothing will happen. I can understand why this happens. The Principal likes the kudos associated with the public esteem of a Science and Technology School. He does not like the flack. When large scale change occurs a lot of people feel distressed and uncomfortable. He does not like his staff feeling distressed and uncomfortable; he is also not able to manage the change.

Comment

Not all practice theories recognize teacher intentionality. When Alex says that he "didn't have the structures", I take this to be an ideological claim. One in which, if interpreted within Bourdieu's (Lizardo, 2004) or Giddens' (1984) practice theories does not shed light on teacher's intentions. The practice theories of Bourdieu and Giddens are deterministic, the concept of action is replaced by the concept of structures, structure determines the teachers' role. These practice theories, identified with the "top down" model of management or institutional learning are not sensitive enough to describe teacher behaviours or the distribution of duties and responsibilities in institutions.

*Narrator***:** In Alex's account teachers who are reluctant or resistant users of the technology are successfully challenging the local moral order as he perceived it and that the Principal is complicit in this matter. His sanctions such as transfers to another school, are no more than wishful thinking on his part.

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