

SEEKING MANY IMAGES OF PRESERVICE TEACHER INTERNSHIP:

ATTEMPTS FROM TWO ELEMENTARY SCHOOLS

by

KAJAL SINHA

(Under the Direction of Stephanie Jones)

ABSTRACT

This dissertation explores preservice teacher preparation by studying how practices that matter, images of childhood, and reiterations in becoming teachers-to-be work during internship in two university based elementary teacher education programs. By working with concepts like material-discursive practices and entanglement borrowed from Karen Barad, posthuman child from Karin Murris, nomadic subjects from Rosi Braidotti, and others I analyze through single happenings the production and functioning of ‘practices’, ‘childhood’, and ‘teachers-to-be’ in teacher preparation internship, as three separate chapters. Data for this research project was produced through observations (field notes, video recordings, photographs), conversations (notes, audio recordings, notes produced by participants during conversations), and artefact collection (pre-service teachers’ program related writing, teacher program documents) by following three pre-service teachers in their final internship requirements in two undergraduate programs, one located in the Southeastern region of the United States and the other in Central India.

INDEX WORDS: Elementary Teacher preparation, Preservice Teaching Internship,
International Studies, Material-discursive practices, Nomadic
subject, Posthuman theories-child(hood)

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DEDICATION

To my parents, *Kiran-Arun*,
for always being there in our ordinary life

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CHAPTER 1

INTRODUCTION AND LITERATURE REVIEW

Introduction¹

We were amazed at how well they were performing at both reading and math skills, I was excited by their knowledge. I am looking forward to seeing how I change, and how I am shaped by interactions with them.

I can sometimes find myself in the dictator role of just giving out commands rather than having the students think things through.

This is such hard work; we would come home tired and begin preparing for the next day. We had to look for materials in plenty to bring to all the children in the school. Students really enjoy the resource room, that was the difference we would make to the school.

These composite excerpts are from written work and conversations with preservice teachers who I had worked with for my research during their final internship in their teacher education programs. Preservice teachers narrativize their becoming teachers-to-be through various emotions, elations, tiredness, insights into children and their doings with learning material, performances of curriculum standards in different places, and producing materiality of their instructions. In their narrativization they perform through iterative doings, for example from excerpts above, like a dictator providing incessant

¹ This is the Introduction and Literature Review for manuscript style dissertation submission.

commands, an intellectual laborer producing teaching-learning materials, a pedagogue thinking about teaching reading and math, and perhaps many more, in relation with other people, things, and available discourses. While engaging with many preservice teachers as part of my graduate assistantship I was often impressed by how these seemingly little things mattered in their choices of becoming teachers-to-be.

This dissertation is an inquiry into preservice teacher internship through the lenses of ordinary practices that emerge, the images of childhood that are quietly at work, and through performances of teachers-to-be. I read the pressing issues in university based elementary preservice teacher education through these three lenses, as follows:

- Ordinary practices: Teacher preparation, especially internship, is a phase of being immersed in meeting, producing, observing practices that are bodily-material-spatial-discursive emergent in ordinary life. Initially I was attracted to literature on best practices, core practices, and clinical practices, to see how one prepares to be a successful teacher, through for example standard practices of lesson planning, considerate use of teaching learning materials, and using relevant assessments, to be more equipped to meet children in public schools (the two classrooms that I visited for data production are located in public schools serving children from low income families). Then I began to appreciate the many and contradicting voices in explaining what these practices could be, through readings and discussion on heteroglossia (Bakhtin, 1935). Seeing meanings of practices as heteroglossic and acknowledging our doings as heteroglossic arrangements of various ‘things’, I am experimenting with practices as material-discursive in the sense that material-discursive practices are entangled with the production of

teacher education internships, and ways of revolving around preservice teachers in internship classrooms (Barad, 2007).

- Images of childhood and children around us: During their internships, preservice teachers meet ‘real’ children as in children with bodies, who are an arrangement of their speakings/ feelings/ movements/ material explorations, and who emerge in spatial relations with their real-fictional worlds, just like adults around them. Various available images of childhood, for example child as developmental, social, savior, vulnerable, criminal, Posthuman, (becoming) Monstrous, and others meet these ‘real’ children through ordinary classroom practices. Paying attention to these images as part of teacher preparation is significant because the images contribute to producing ‘real’ children (Popkewitz, 2013; Malaguzzi, 1994).
- Care for teachers-to-be: Being with two children as their mother has made me crave for care of my ‘monadic self’ (Berlant, 2011, p. 99). I have lived the futility, inexhaustibility, and impossibility of producing that care “which links the political administration of life to a melodrama of the care of the monadic self (ibid.)”, and therefore “think about agency and personhood not only in inflated terms but also as an activity exercised within spaces of ordinariness that does not always or even usually follow the literalizing logic of visible effectuality, bourgeois dramatics, and lifelong accumulation or self- fashioning” (ibid. p. 99). I read Berlant’s writing with my experiences of capabilities and a knowledge of self and others that would be challenged in ordinary upheavals of the day. The analyses of data attempt to put the above idea to work through discomforts,

happiness, and futurities produced in the ordinary internship life of preservice teachers to inquire into teacher preparation.

In the following three chapters, I write through these three lenses which also form the broad conceptual framework to study preservice teacher education internship, namely: producing practices; working with children and images of childhood; and taking care for and as teachers-to-be.

In this introductory chapter I write about how this research was coming to be, attempting to explain this project as an entanglement of people/institutions involved (me, approving body members, dissertation committee members, participants in different places), things (camera phone, note-books, photocopies etc.), space (produced as schools, classrooms, outside-of-classrooms, train commutes, cities of living), and discourses (Institutional Review Boards and other institutional permissions, dissertation writing as manuscript, imagined audiences, and resistance to research) through my methodology and methods, and choice of theoretical constructs that helped me think about how ordinary practices came to matter, images of children were at work, and how preservice teachers were becoming teachers-to-be.

The three chapters that follow this introduction describe each of the above three aspect, respectively. In the concluding chapter I review the pressing issues, arguments, and conclusions across the three manuscript style chapters. I also discuss how producing data, analyzing as someone living in these two places (i.e. two teacher education programs in India and the United States), and writing from two classrooms placed in an international context was working for this research as well as in explaining teacher preparation internship.

Research Questions

This dissertation, which is reported here as three manuscript style chapters, explores elementary preservice teacher preparation, by studying how practices emerge in the discursive materiality of internship placements in elementary public schools, one in Central India and another in the Southeastern region of the United States. By studying practices as material-discursive I map how images of children and childhood are working in the enactments of the routine-looking ordinary practices, for example explicit and implicit ways of calling attention during lessons, or managing a group of students transitioning in the hallway, or preparing materials to be used by children in the classrooms. The ordinary practices are sites of enactments in producing preservice teachers' emergent subjectivity, and in chapter two I explain how I am using ordinary as a concept in this dissertation. By looking at a second-grade and two fourth-grade placement classrooms, I explore my own sense making as a travelling researcher, with a double vision, between seemingly enclosed boundaries of participants, researcher, internship, school, university program, and institutions granting permissions for research and data collection.

I briefly introduce the research questions for this dissertation that are distributed across the three chapters, as they stand alone and also in relation to each other, by foregrounding them against teacher education research literature.

- What kinds of practices (i.e. discursive, bodily, spatially, thingly) of preservice teachers emerge when they are *in different places* (for example playground, classroom, hallway, media room, or other places outside the classroom) as part of an internship of their teacher education program?

- What do the different practices make possible for the preservice teachers in terms of their performances of the teacher?
- How do the different practices produce images of children and teaching-learning at work in schools and therefore in the teacher education internship?

For the purposes of inquiry, I see these questions that I crafted for my proposal in Spring of 2017 through the relations and functions of practices, as emerging in the work of data production and analyses, as intertwined. The second chapter inquires into practices as relational with discourses and materiality that produce it, experimenting with affordances of practices as material-discursive, and analyzing how these practices come to be (i.e. function) in walking a school hallway and in making a resource room with teaching-learning materials for all to use in a school. The third chapter inquires how material-discursive practices function because of and through various images of childhood at work during a second-grade grammar lesson and a fourth-grade measurement lesson. The fourth chapter engages with the question of how preservice teachers come to be through ways of doing the things of teaching and learning by looking at two occurrences, an invitation for a nature walk and a pestering for roleplay. I use single examples to show the work of ordinary practices, images of children, and performative approaches to understanding becoming teachers-to-be in the chapters. Though there could be other examples too which offer counter analyses I take this leap of faith in writing to caution you of any false binaries or loose caricaturing of people and places, as I write further.

Methodology

Elementary pre-service teacher preparation is a space where the structure of teacher preparation meets local enactments to produce unforeseen happenings and

doings. Subsequent sections describe how I engaged with these spaces to select places and participants for the study, produce data, and analyze it.

Places of the Study and Participants

The objective of this paper is to produce ways of studying everyday practices enmeshed with academic instruction that go unnoticed, remain unquestioned about their perpetuating assumptions, seem acceptable enough to be repeated regularly, acquire legitimacy over time, and yet cause material and bodily stirrings and unsettlement in their seemingly obvious and indispensable re-enactment. These ways could provide elementary teachers descriptions of how their material-discursive practices are contextually produced and specifically contingent, what they produce in turn, and how their doings are intertwined with it. These descriptions, despite being favored or unfavored, continue to produce the narrowly limited images and forms of practices, for example what calling attention looks like, feels like, sounds like, and how it produces certain material-discursive practices in classrooms. Some of these practices might be the embodiment in teachers and children, the organization of classroom materiality like ClassDojo scores (<https://www.classdojo.com/>), sticks with clips for marking behavior, and chiming or other sound-making objects.

The first place is an elementary public school (kindergarten through grade 5) which collaborates with a four-year elementary teacher education program in the Southeastern region of the United States. The school and University work in collaboration under a Professional Development School District model. The participant, who I call Lauren, is a preservice teacher intern placed in a second-grade class since the

beginning of the academic year for her final two semesters of her teacher education program.

The second place is a primary public school (kindergarten through grade 5) which collaborates with a four-year elementary teacher education program in Central India. The school and College work in collaboration under a Memorandum of Understanding. The participants, who I call Sakshi and Anubha, are preservice teacher interns placed in two fourth-grade classes since the beginning of academic year which was in the first four months of the final year of their teacher education program.

The children and schoolteachers where the participating preservice teachers were placed are part of contextual data. No follow up conversations were arranged with children or mentor teachers. They are considered as contextual participants as their bodies, practices, and things are present in data recordings, and references to them are made in analyses. Such distinction was created not only to pursue my research questions but also meet requirements for research ethics approved by Institutional Review Board (IRB) at my University.

Producing data qualitatively

Responding to academic discussions in my Ph.D. program, looking at my newly born first child through the eyes of pediatrician data, and (re)encountering myself as a student who is defending against a burdensome of “unpreparedness”, I was working with producing qualitative data enmeshed with my habits as well as institutional permissions. This section entangles my not-so-intentional data production with body-things-space making-discourses.

One example is navigating institutional permissions in India. With the help of an

acquaintance in the Education Department in Central India City I arranged the permission to enter the public elementary school which was hosting preservice teachers during their internship. The permissions were complicated in terms of forms of data that could be produced for different purposes. I also had permissions from the College and participating preservice teachers. However, the idea of writing about people and places, especially when I doubt that I could be a spokesperson for them, or I could show them in empathetic writing makes me very nervous. I wanted to avoid that and thus my understanding of consent as it relates to this study was evolving in understanding what the participants and those around them had agreed to.

My permissions, for example, were not very clear in terms of making videos—even though the higher institutions had agreed to this as a method of data collection, the mentor teachers were a little cautious about getting their classrooms filmed. It was a similar case in getting approval for research at the US school district and elementary school level. Even until the end in all three places (the elementary school in the US, the elementary school in India, and the teacher education College in India) participants and I were negotiating permissions to what we all had agreed to when they shared their stories, when they helped me, when they let me in their classrooms. As my research was about preservice teachers and their learning, I did talk to children, schoolteachers, and teacher educators but not as ‘research participants’.

The mentor and her intern (in the US) helped me in sending consent forms with children and identifying them based on their consent, as it was a school district requirement. The elementary children were part of the video recording of regular material-discursive classroom practices of preservice teachers. Their participation was

bounded by being present in the recording as the teacher candidate's students.

In the Central India University, I was a guest researcher in the program for about four months. With the help of a teacher-in-charge, I identified preservice teachers in their fourth and final year. There were more follow up meetings with two preservice teachers during observations, and conversations about their experiences beyond observing them in the school and classroom setting. These two fourth-grade preservice teachers worked with me and allowed me to be in their classrooms all the time.

This study is about describing the everyday practices of preservice teachers when they are preparing and being with children—this includes documents from their participation in university courses, practicum and student-teaching placements in an elementary school, and any program related assignment that requires them to be in the community. These documents included their lesson plans, reflective journals, and other assignments for the teacher education program.

Participants and I also engaged in conversation during the day in between transitions to recess or lunch or 'free time', apart from meeting outside the school in the cafeteria and college campus for the more formal 1-2-hour long interview. These conversations were recorded on my phone and laptop. I also made notes while talking to them, and preservice teachers produced some notes when describing their seating arrangements or movement in classroom. The conversations were about events during observations, clarifications of certain processes, their written work, and children's comments that might have gone unheard, and other related aspects of their day.

To summarize, my analyses of the material-discursive conditions that make possible everyday practices of calling attention to children's bodies by emerging teachers, emerges with data that I have produced and used in following ways:

- Observation notes from being in classrooms where participating preservice teachers are practicing with children
- Video and audio recordings of classroom practices
- Audio recordings and notes from ongoing conversations with candidates, as well as from after school hour interviews
- Writings produced by candidates as part of formal assignments like lesson plans and ongoing weekly "reflections"
- Other teacher education program documents and conversations with teacher educators from these programs.

What I am writing from now, or gathering my motivations to write about, thinking of ideas that might be significant are less about the artifacts. I have many videos, photos, teacher candidate work, program documents, interview recordings, field notes, and I am referring to them partially. I am also referring to my own experiences in these two places, my embodied recollections of what hit me most, what I saw and what I was affected by. It was important for me to be in those places, to work with the materiality of collecting and producing data.

Analyzing: Reading Data, emergent-writing, and thinking with theories

I was experimenting with my 'theories' toolbox throughout this dissertation project. I use posthumanist concepts (of becoming, entanglement, practices, subjectivity) to analyze the qualitative data towards an inquiry about the conditions and practices of

teacher preparation programs, primarily during the internship phase. I also write about my attempts with theoretical constructs encountered during my doctoral program and use it towards fabricating (Popkewitz, 2013) the field in one way than the other.

I use Barad's (2003, 2007) elaboration of material-discursive practices and conditions to describe the contexts of the classrooms-school-teacher education program-cities/ neighborhoods in which these practices emerged. For example, I asked why are such practices possible in particular contexts? I use interdisciplinary concepts to cite the emergence of and continuation of calling attention as embodied, affective, and discursive production and explain how calling for attention works in marking bodies, emotions, and language as a learning tool. The conversations with preservice teachers, reading their writings, and observations of their practice help me in thinking with these theories (Taguchi & St.Pierre, 2017) in the context of teacher education.

I sifted through (read and watched again and again) observation notes and videos or looked at preservice teachers' written materials to select an event that helped in mapping the practice of calling attention. Awaiting a provocation. The data generally turned out to be voluminous, with several pages of observation notes, journal writing, preservice teacher work, and hours of video footage as well as audio recordings of my interviews and conversations produced during my participation in the sites as a researcher. Three classrooms, and semester long occurrences, and several possibilities, posed before me the question about which practices-events to write from. Some of the directions that I was pursuing were how a subject matter is being taught, or how bodies were positioned during whole class instruction and small group instruction, or how different phases of the lesson were enacted through opening a lesson and closing a lesson,

or how were pedagogic moves like questioning- gesturing-problem solving, functioning in the classroom.

Kuby & Crawford's (2018) experiment with analyzing data by describing it from habits, from theories that have seeped into us and are constitutive of us in a manner that we are not attuned to recognizing their work in our habits of writing and seeing things was helpful for me to consider. For example, I wrote about how things happened, focusing on sequence, and putting my gaze on teacher talk, student talk, and some intonations, expressions, and my readings of their feelings. Then I revisited the description and described some more.

Then I went back and read my data for entanglements with things. I went back again and read my data for examples of the production of space. I went back and read my data again for references to and the production of bodies. I went back and read my data again to identify certain discourses. In this way I am analyzing through writing data reiteratively, first writing from my own habits and understandings of theories that I wasn't even always aware of; then I would read some more literature about the theoretical constructs and how other researchers have used it and then I would go back to working with the data already produced for analyses. I would write some more, delete some more.... then go on to write other sections of the paper... and come back to write my data again—this was the reiterative process of writing.

I read data presentations and analyses through Blaise's writing (2016, p. 618) who wrote:

My goal is not to retell these uncanny encounters with strange creatures, as they 'really' happened, nor to attempt at summation of my participant observations'.

Rather, I want to draw attention to the ways that I am exploring practices which

open up new meanings of childhood, rather than closing them down, as with developmentalism.

Blaise's work was helpful in cultivating an orientation toward my writing. And while I was engaged in this research study I was also writing from my own experiences as a new mother, especially as Berlant (2011) wrote in 'living through reproducing life.' For example, I wrote extensively about my children as part of an entanglement of themselves, myself, relocating in new materiality, and new geographical territories. That theorizing supported my theorizing in this dissertation as well. That is how I was working through data production, analyses, and more writing in participating in the unforeseen, in needs of seeing the child differently, and in seeing practices as material-discursive.

A lot of reading was aided through technology and access to the university library, like looking for relevant literature through keywords and accessing materials and relevant sections within them, through highlighting and underlining and returning to those sections. I was writing through questioning, for example:

Why the requirement of reproducing the classroom procedures? Why can't we recreate procedures-- the difficulties for children and preservice teachers? The need for buying in-- what is already there and playing along.... The natural consequences-- take turns as it is fair (the use of fear and rewards); be quieter only then you can hear the other (and raised voice//and dojo points). How our materiality affects our discourses and practices and our becoming— the nature of our instructions and the material needs— How is it possible that strictness, control, ways of instructing, leaving room for difference and dissent, concepts of succeeding as a teacher or mother are formed in different contexts?? What is

possible in India from calling attention... how it produces teachers and how it produces children?? The work of materiality and discourses--and how they work on us, and how they make us work, and how we work on them?

After several iterations of argument, claims, implications, and abstract writing the questions above found a place in the paper and looked like, for example, the data that I produced as the opening for chapter three.

Writing through reading with data

Through writing smaller notes daily when I was visiting classrooms, elaborating these notes later, developing relationships with participants through conflicting, sharing, questioning, and complementing, I was producing myself as a Ph.D. student venturing into the craft of dissertation writing. My goals were of showing connections, being relevant, and persuasive; (re)working on the narrative arc of the paper, reassuring myself that the data (the raw material to churn the dissertation) I produced is rich and relevant; and reminding myself that writing is iterative, generative, and about making decisions that close some options while opening new ones. And I could only write from my position.

I sometimes found myself getting stuck in caricaturing the other, struggling to write with care and respect, and working through binaries while using a theory that calls for interrogating them for example, seeing practice turn through material-discursive practices and children-in-front-of-us (i.e. produced through the familiar and popular notions of social-developmental-savior-vulnerable child) through posthuman-monstrous child constructs.

In the work of reiterative writing as a manuscript, I was paying attention to “staying close” (in personal conversation with Stephanie Jones) as I was crafting an argument and turning otherwise piecemeal data and voluminous Anglophonic published literature into claims and connecting them to the argument, and implicating with conclusions for teacher preparation. All of this consisted of (re)writing-deleting (again)-(re)structuring paper-experimenting (performative) writing- and ensuring to project work that would qualify as a research outcome.

Two stories from two contexts yielded to noticing material-discursive practices and images of children that were possible in one but unthinkable in another, for example the use of technology in the US school in presenting curricular material, managing students, and accessing centralized planning and assessment. The normalization of practices within each context stands out as beyond ordinary when juxtaposed with the other context. Such juxtaposition triggers disruptions, discomforts, giving in, letting go, and creating anew.

Written drafts were sifted, read, discarded, set aside, read again, written from, deleted, and sought again. Data production, analyses, and writing were employed for studying two contexts parallelly, juxtaposed alongside because of my transnational experiences of working and studying with teacher educators, preservice teachers, mentor teachers, and children in these two universities. Just like reading a picturebook or watching a movie, where just one line speaks to you and fills you up, writing pieces seemed to become the monstrous whole with the force of argument-claims-implications coming together and then being lost again.

Writing for the final draft was also produced through timelines and I indulged myself through rewards and restrictions, for example playing another round of a computer game after I reviewed a chapter, or opening another article on a new tab—and exerting with full force hoping for agency to be something that I am filled with—but yet falling flat on the face of an entanglement of conversations, of children knocking on my door, of my mother tirelessly running the household, of my partner Saurabh’s important calls by working from home, numerous calls with family and friends, and a loosely disciplined me.

Moving ahead

In this section, I briefly foreshadow the three chapters that make up the body of this dissertation. Chapter 2 begins with analyses of a written excerpt produced by preservice teacher in her weekly journal. Teacher education programs offer opportunities to their candidates to be with children in many kinds of spaces—classrooms, hallways, playground, cafeteria, afterschool programs, community spaces, one on one settings, and group settings to name a few. Candidates learn about education and how to teach by being with children through numerous practices within school. I argue that ordinary practices are enacted in schools-classrooms and they matter in producing internships as contexts for becoming teachers-to-be. The practices help produce a normalcy as well as provoke us to question that normalcy through feelings of discontent and needs to create something new. Venturing into analyzing ordinary happenings through the lens of material-discursive practices (i.e. an enmeshing of bodies, space, things, and discourses) and entanglements can offer new ways of playing diverse pedagogic roles in the messy, heteroglossic, and entangled ordinary life of internship. I conclude with implications for

emergent practices that meet the bodies, spaces, things, and discourses in creating university-classroom-community as sites for thinking about teacher preparation.

In chapter 3, I explore the material-discursive practices of calling attention to young learning bodies as requisites for teaching-learning, that emerge when two new preservice teachers are entrusted with care and development of young children through their internship. I begin with a vignette from my observation of a mathematics review lesson with children in a fourth-grade class. Using images of the posthuman child(hood) and becoming (Monstrous) Child, the paper notices and disrupts familiar images of childhood including the developmentally hierarchized, socially infantilized, savior who needs to be prepared, and bodily-intellectually reduced as vulnerable in need of adult of protection, which are folded in the practice of calling attention. I conclude with an invitation for working with diverse images of ‘attention’ that would require a different calling: rearranging the ‘childhood’ discourse enacted in classrooms through different doings of bodies, newer iterations of space making, and (re)positioning with curricular things.

Chapter 4 explores how preservice teachers work with all that is available, like Derrida-de Certeau’s bricoleur, in practicing with contextually imagined and contingent forms of teaching-learning in the unforeseen turning of ordinary happenings every day. I use concepts of the nomadic subject (Braidotti), and performing subjectivity (Berlant) to argue and implicate that classrooms and schools begin to function as sites of reiterative experimentation and play, not just for emergence of teachers-to-be but for teaching and learning as material-discursive practices as well. The analyses map how teacher education internships, which serve towards preparing preservice teachers, are a coming

together of more-than-human and human, beyond what we usually pay attention to in orchestrating internships i.e. for example, supervision, evaluation, lesson planning, journaling, and observing for expertise.

Even though preservice teachers are prepared with more than one option for what they can do and be in the classroom, they are not necessarily supported politically and practically in navigating the system, winging it, or taking a flight in different directions. Internships are the site of practice, image production and performing subjectivity. The three chapters present some attempts of children and preservice teachers towards becoming learners and teachers-to-be.

CHAPTER 2

ORDINARY PRACTICES:

HOW THEY PRODUCE THE TEACHER PREPARATION INTERNSHIP²

² This manuscript will be submitted to the *Journal of Teacher Education*.

Abstract

This paper looks at some of the ordinary practices that unfolded during the final internship of two undergraduate elementary teacher preparation programs. Using Barad's construct of practices as material-discursive I explore two occurrences: being with children in hallways and making a resource room with teaching-learning materials. Both occurred in public schools partnering for internship placements with two colleges of education, one in the Southeastern region of the United States and the other in Central India. By following these two occurrences through observations and interview-conversations, and document collection I argue that ordinary practices matter in producing internships as contexts for becoming teachers-to-be. Venturing into analyzing ordinary happenings through the lens of material-discursive practices (i.e. an enmeshing of bodies, space, things, and discourses) can offer new ways of playing diverse pedagogic roles in the messy, heteroglossic, and entangled ordinary life of a teacher-to-be. I conclude with implications for emergent practices that meet the bodies, spaces, things, and discourses in creating university-classroom-community as sites for thinking about teacher preparation.

Keywords: teacher education, internship, material-discursive practices, international research, normalization of ordinary

ORDINARY PRACTICES:
HOW THEY PRODUCE THE TEACHER PREPARATION INTERNSHIP

The Practice Turn

Worst day of teaching. Ever. Ever. Ever. [Mentor teacher] was gone for the day and my students were more unruly than I have ever seen them. They continually engaged in spiteful and mean conversations, did not listen or follow instructions, and honestly seemed to forget all protocols that are currently in place. I was at a loss for words, and I am not sure I have ever felt like more of a failure, or more defeated. I'm not sure I can teach if every day is like this. I am praying for a better tomorrow.

This quotation was taken from Lauren's (pseudonym of a preservice teacher education student) weekly summaries, which she shared with her mentor teacher and university supervisor as a program requirement during internship. She later allowed me to use her weekly summaries, which responded to the prompt "What new and helpful insights about teaching and learning occurred for you this week? Do you have any questions for your mentor teacher?" for the purposes of this research. The internship spanned over fourteen weeks, and in most of her fourteen summaries Lauren presents managing students and classrooms as sources of her primary concern, achievements, as well as failures. It is not surprising to read that Lauren wanted to live a successful day, arising from habits of judging and evaluating our performances, which are familiar in educational and professional spaces. She was associating her feelings of success, or lack thereof, to what was produced in the classroom, for example, 'spiteful and mean

conversations', deviating bodies-languages from teacher instructions, and bodies transgressing often repeated protocols.

I am also tempted to read Lauren's writings through 'her': her whiteness, her feminized gender performances, her schooling experiences growing up in a segregated all white school, and her identification of being in the gifted program as a student herself. She was now placed in a school that was very different from the one she experienced growing up, as part of a teacher education program which she joined right after graduating from high school. I am also tempted to read her viewing of children in her class, whom she is learning to serve through her university program, as different from her in terms of behavior, culture at home, family income backgrounds, and learning requirements. I am tempted to project Lauren placed in her above writing, through those words alone, knowing very well that she is already so distant from her utterances.

Through my research methods I have not created ways of reaching out to Lauren and discuss my analyses or the draft of this chapter. However, in my own writing I trouble some of the sources of why certain things happened, and bring in many readings of my own observation, hoping some of these would be shared by Lauren and the readers. Lauren, who dared to participate in my research with the primary purpose of helping me, challenges my temptations. However in the sections below, through this single event in an internship I chose to study the ordinary happenings which, in our rush and habits, we make use of and produce embodied stories that are already at hand, are familiar to us, are already being circulated around us, and easily made available to us.

In the interview that followed a few weeks after the observation and in weekly summaries Lauren ascribed these practices that discomforted her to agentive children

who possessed enough control and will over their bodies to perform in certain ways. As a preservice teacher Lauren was used to the discourse of self-assessment through writing reflective journals and participating in feedback sessions, not just in internship but throughout the program as suggested in an interview. Juggling the complexities of managing classroom and student behavior was a persistent theme that she was writing about in her summaries. She engaged in cycles of self-evaluation, feeling failed, analyzing and evaluating the minute happenings, and then working harder in hope for a better turning of things. By doing all this she is producing such engagement as normal. Apart from normalizing such happenings, these ordinary practices also yield to producing disruptions, discomforts, giving in, letting go, and creating anew. So, these ordinary practices matter. We pick up noticings, words, causal ascriptions, from what is available to us, in order to think about our happenings, ways of escaping them, ways of healing, and means to go on. Lauren did this in her summary, excerpted above, after a difficult day.

In this paper, I argue that practices that come to matter in preservice teacher preparation during internship are more, other, and diverse than practices that have mattered significantly in the field over the past decade or more. I use these many practices in ordinary everyday life, and I elaborate in this paper on my use and naming of ordinary practices in relation to other practices and their ways of functioning. Specifically, I argue that ordinary practices – practices that are produced in ordinary every day and even mundane moments in the classroom – matter in the production of teachers-to-be. Unlike some of the common practices that have often been centered in the “practice turn” research on teacher education like lesson planning, instructional

enactments, and sharing reflections (Zeichner, 1993; Cochran-Smith et.al, 2016; Lampert et al., 2013; Grossman et al., 2009), some of the ordinary practices I focus on here were not formally addressed in the teacher education research literature as for example, material-discursive practices or performative approaches to becoming teachers-to-be or affects produced in the ordinary. However, they mattered in producing strong emotions for Lauren about reconsidering her place in teaching profession, something that she mentioned in an interview later too. These ordinary practices also matter because they help in surviving the ebbs and flows arising in the mundane, banal, and every day. This also counts as learning and learning to teach in particular.

To support the above argument, I analyze some of these ordinary happenings through the lens of feminist theorist Karen Barad's (2003, 2007) material-discursive practices and emergent entanglements as an enmeshing of bodies, space, things, and discourses. The data I present was generated through observation, interview-conversations, and collecting documents produced by preservice teachers during their teacher education internships, and I selected some of the data presented here specifically because they are related to the materiality and procedures of one preservice teacher being in the hallway with children and two participating preservice teachers with their peers in creating teaching and learning materials and a resource room. I conclude with implications for recognizing internships as messy and heteroglossic, and thereby preparing teachers-to-be in diversifying contexts than what, for example, lesson planning, classroom management, writing reflections, or supervision can offer. This paper pauses before coming up with implications as a list of prescriptions yet, but it invites teacher educators, preservice teachers, and other adults to find ways of paying attention to

ordinary that affects preservice teachers, mentor teachers, school children, and teacher educators in the daily sense, and analyze teacher education spaces with all those who are producing it iteratively.

Practices: A Conceptual Framework

There are many tracings and lineages that one can map in studying preservice teachers' becoming, for example attending to their knowledge, beliefs, attitudes, struggles, emotions, and curricular engagements (Britzman, 2003). Yet there is a rejuvenation, of sorts, in research focusing on material practices and performances, especially when preservice teachers meet children in diverse spaces, and their connections to preservice teacher learning. This is how I read one of the conclusions of Cochran-Smith et al.'s research review (2015), when they emphasize the need for further research on practices of teacher education, and its connections with the already abundant research attention paid to teachers' beliefs, articulations, and knowledge.

Borrowing the phrase 'practice turn' from Kusterman's (2016) work on trends in the field of international research and growing focus on analyses through a practice-oriented framework, I consider practices of elementary school internships as a framework to study "what it brings, does not bring, cannot bring, and could bring" to teacher education (Kusterman, 2016, p. 178.). One beginning place for pursuing the construct of practices in teacher education research literature is the heteroglossic (Bakhtin, 1935) use of the word 'practice' in ordinary occurrences. This word – practice - functions as a placeholder and a signifier for many things for example, preservice teacher-body centered performances (for example in research related to teaching as clinical practice), and student-oriented performance responding to the diversity and inequity seen in social

contexts (Dutro & Cartun, 2016). The ‘practice turn’ in teacher education builds on diverse uses of the term ‘practice’ (Clarke et al., 2019; Yendol-Hoppey & Hoppey (Eds.), 2018).

Practices have appeared with many suffixes and prefixes in teacher education research literature and teacher education program design literature, where each composite word has valued different things. Practices become observable sites for change, reflection, and evaluation, for example reflecting on teaching as a practice for change (Cochran-Smith & Lytle, 1999). Researchers and practitioners have articulated professional practice as that which contributes to the repository of the teaching profession (Darling-Hammond et al., 2017). Practice in this sense encompasses a repository of doings that enact boundaries for teachers as professionals. Literature around reflective practice (Schon, 1984; Cochran-Smith & Lytle, Eds., 1993) describes in detail how practice builds a set of doing the things, and being able to reflect while we are doing them, before we are doing it, and after having done it. In this sense, practice (which is mostly presented in this literature as cognitive, intellectual, and bodily habits) then becomes a site for possible change and reform.

Change and reform in preservice teachers’ practice is an aspiration for several stakeholders of teacher education including policy makers, program funders, educators, program evaluators, and implementation partners. More popularly people have attempted to identify ‘best practices’ and ‘high leverage practices’ and analyze them for what can be learned and adapted from them (McKinsey reports, Braun, 2008). These best and high-leverage practices are often presented as responding to changing needs for example implementation of high technology, or adaptation of global practices that have proven

student results in different contexts. A substantial thrust of preservice teachers' evaluation and certification comes from the discourse of best and high leverage practices, especially impacting the final segment of their program.

In the preservice teachers' classroom-based sites, they are immersed in opportunities of clinical "practice", which is a structured phase in the program where in many programs they are expected to comment, study, and reflect upon their own practice, seen through dissecting it in smaller sections, in schools (NCATE Blue Ribbon Panel Report, 2010). Teacher educators often craft pedagogies to invite their students to analyze a section of their practice from the "field" in great detail and then apply-adapt the learnings and insights more generally (Burn & Mutton, 2015). One example of this is Lauren's program assigning weekly writing summaries that encourage Lauren to look for insights about teaching and learning. This shapes the internship phase as a proving ground for learning to teach, bringing together theories and practices in acts of teaching during internship.

The Core Practice Consortium is a more organized institution and literature of developing a common language for teaching and identifying practices that are core to learning to teach (<https://www.corepracticeconsortium.com/>). Some researchers suggest that by representation, decomposition, and approximation preservice teachers build an intellectually embodied repertoire of practices helping them teach. This body of teacher education research literature identifies and provides detailed description of core practices in teacher education. To learn these core practices as preservice teachers, the following processes were identified: observing representation of expert practice; debriefing or decomposing them with an expert; and approximate or enacting the newly acquired ideas

and techniques of body through repeated rehearsals (Ball & Forzani, 2009, 2011; McDonald et al., 2013, 2014). Teacher educators play a significant role in teaching core practices (Grosser-Clarkson & Neel, 2019; Core Practice Consortium, Grossman & McDonald, 2008). However, a substantial part of teaching unfolds in internships and work with mentor teachers.

The focus on ‘practices’ and gearing preservice teachers towards specific performances is ascribed as a hallmark of many teacher education programs. In a research study on naming and working with core practices, Ball and Forzani (2014) focused on identifying teaching practices that are essential for teachers as novices, during their initial teacher education program. As a result, some teacher education programs are building their pedagogies based on these core practices. This growing focus on practice-oriented pedagogies tries to directly link teacher education to bodily performances within specific material spaces (like classrooms) rather than focusing for a long time in the theoretical constructs of teaching from a distance (Grossman et al., 2009). In this way, I see some of the practice-oriented scholarship as ripe for a new materialist or posthumanist analysis because, for example in Grosser-Clarkson and Neel’s (2019) review of use of core practices in teacher education, the authors have invited for more nuanced approaches to citing core practices as pre-determined practices. And while few in the field have engaged this theoretical lens to conceive of “practice” in teacher education as emergent, I believe it is useful in more specific and theoretically rich analyses of what practices are and what they do.

Some researchers have argued that learning to teach core practices can be enhanced by participation of preservice teachers in focused teacher inquiry communities

such as in a lesson study work (Hiebert et al., 2007; Morris & Hiebert, 2011). The aim, in this study, of teacher education design was that with experience, preservice teachers could put all the carefully connected core teaching practice skills together in teaching an entire lesson, review them, and learn in the company of experienced colleagues. However, Zeichner (2012) identified some shortcomings in this kind of practice-based teacher education, especially the drift towards producing teachers as technicians when too much focus is placed on a neutral seeming sequence of teaching. He argued that preservice teachers require “deep knowledge of their students and the cultural contexts in which their work is situated” to bring these practices to successful fruition which may be compromised by over emphasizing practices (Zeichner, 2012).

In other words, “practice” as it was conceived in these studies, did not include the practice of teachers coming to know their students in relational ways that would position them to integrate language and materiality that might make the teaching and learning more relevant to individual and groups of learners. Instead, the “practice” of teaching a lesson is perceived as something that can be enacted outside of the immediate material-discursive context of the teachers and learners themselves. In this way, the practice of teaching can be characterized as a neutral way of being and doing something in the classroom.

Dutro & Cartun (2016) and Philip et al. (2019) have urged researchers and practitioners to think non-neutrally about practices and foregrounding the service of teacher preparation towards the changing demographics in schools and contexts that are marked by experiences of inequity, injustices, resistance, and hybridity. During their final internship, preservice teachers are invested in and often exhausted by getting involved in

various facets of schools, relating with children and content, as well as enacting planned lessons or instructional time. These authors argued that their critical thinking, ways of being in other times/places are practices that matter, that affect them and have strong tracings on their becoming/emergence. For example, Philip et al. wrote that “a practice cannot be reduced to what a teacher does; a practice emerges and gains stability in interaction between participants within a historical context and is dependent on relationships between the participants (Holland et al., 1998)” (p. 256).

Studying the content of such practices, and practices as a concept of performativity and coming together of body, space, things, discourse might help in learning about conditions of practices as emergence. Practices when used as above function to produce teacher education internship as contexts for rehearsing embodiment. These ideas of practices position preservice teachers performing a subjectivity as a doing, shifting beyond an attribute of a sovereign self that needs to be aspired for, moved towards, and works as a goal that is assumed as clearly visible and attainable if preservice teachers walk a certain path.

Practice is slightly different when conceptualized in Karen Barad’s (a feminist physicist and philosopher) writing (2007). For Barad, practice is emergent, in the flow, and beyond a commitment to any pre-determined or selected set of actions. She uses practices not as a set of arbitrary doings. Rather for Barad,

A performative understanding of scientific practices, for example, takes account of the fact that knowing does not come from standing at a distance and representing but rather from a direct material engagement with the world.

Importantly, what is at issue is precisely the nature of these enactments. Not any

arbitrary conception of doings or performances qualifies as performative. And humans are not the only ones engaged in performative enactments (which are not the same as theatrical performances). A performative account makes an abrupt break from representationalism that requires a rethinking of the nature of a host of fundamental notions such as being, identity, matter, discourse, causality, dynamics, and agency, to name a few. (p. 49)

Her conception of practice stands in contrast to the often-presumed goals of enacting a planned lesson, writing reflective journals, rationalizing and justifying one's ethical stances, or copying the repeatedly seen enactments of others in teacher education. These practices in and of teacher education are performative ways of messy enactments of time which include wishing certain imageries of performance in the future, and judging these performances while they are happening, or wanting to change pieces of it upon looking back and making futuristic resolves. To produce practices internships function as sites of producing marks of hurtfulness, pleasures, and other memories, missed opportunities, coming together of the materiality of our body (facial expressions, tones, weight, force of expressions and feelings), use of language in permissible and habituated ways, and the thick of things, all of which settles in the preservice teacher as learning to be a teacher. This notion of Barad's material-discursive practice can draw our attention to aspects of teaching and the doings of preservice teachers situated among and emerging with other beings, things, space, and discourse. Practice, from this stance, is an entangled happenstance: of bodies, things, discourse, space. It is performative, yes, and also a *becoming* in dynamic and not always obvious or pre-determined ways.

Practices as Material-discursive Entanglements

Using Barad's conceptions of material-discursive practices, I explore how some examples of ordinary practices produce contexts for preservice teacher preparation during internships. These ordinary practices, however, are embedded within and entangled with the particular material-discursive spaces (what some might call "contexts") where they were produced and therefore cannot be generalized themselves as significant practices for all teacher education students, but rather recognized as meaningful ordinary practices that matter – and mattered – to the preservice teachers who were a part of their production. Barad cautions of (re)producing context as a 'container model of space' (Barad, 2007, p. 223), rather she proposes context as an emergence which gives meaning to the material-discursive entanglements and makes them possible. This context, which is enacted all the time, matters. Any phenomenon holds value and meaning only in that interim context. "What matters is "contextuality"- the conditions of possibility of definition rather than the actual measurement itself" (Barad, 2007, p. 306), which seems critical to practice-work in teacher education. To extrapolate Barad's writing, transporting practices or phenomena out of context may make them lose their value or meaning (Barad, 2007, p. 293). In other words, things hold meaning only when they are contextual and this contextuality is inherently contingent (Barad, 2007).

Barad's concepts of material-discursive practices and entanglement go together. In describing the nature of entanglements, Barad (2007) began with writing that "entanglements are highly specific configurations and it is very hard work building apparatuses to study them, in part because they change with each intra-action... space, time, and matter do not exist prior to the intra-actions that reconstitute entanglements" (p.

74). Learning to teach in different places offers new ways of becoming—for example, linguistic, bodily, practice based, bodily gestures, acts of space making, relating with things around one which are particular and different. How individuals learn to be teachers by bodily immersion in different places cannot be pre-determined. It only becomes possible with interactions (or as Barad would call *intra-actions*) with various discourses of places, and multiple becomings, the material culture of that place, and human enactments of different aspects of teaching learning practice (de Freitas, 2017).

As a related concept Barad describes performativity as “iterative intra-activity” (2007, p. 184) where the performer is not positioned out of the context, rather she is produced in entanglement with all other actors in the emerging context. These other actors are the materiality, which includes doings of bodies, things, and spaces in relation to each other as produced in the context that is bounded only for interim purposes. Performativity is thus an entangled being and doing.

Working with practices constructed as messy, heteroglossic, material-discursive, and working-philosophy-laden, might help produce a language of diverse contexts and ways of becoming in the teacher education internship. Seeing practices as an emergence, or in other words, as enactments that produce a new context, a new place, a new person, the irregular, which in turn make other contexts possible, can offer ways of participating with continually and contingently produced contexts. These practices are entanglements of resistances, discomforts, and pleasures in the mundaneness of ordinary everyday (Barad, p. 294) and function to make something possible, and give them meaning, only in particular enactments.

In talking back to theory, sometimes I forget the work of practice as material-discursive, i.e. in bringing the entanglement of things, bodies, space, discourses all together at the same time. Some happenings do not allude to that kind of analyses, every time, to see every happening. So, it's not just the matter that calls our attention in any entanglement through this concept which is associated with posthumanism. Material-discursive practices is also a concept that forces me to think about re-centering the human subject vis a vis the assumed binary or hierarchical statuses, or as an a priori actant. This concept helps me think of lateral agency and the performative approaches to subjectivity, becoming-subject, or becoming an apparatus for studying the phenomenon.

Practice as Ordinary

Ordinary is a matter of status, ascribed semantically to how we use many things like language or practice or affects (de Certeau, 1980; Stewart, 2007). Stewart (2007, p. 93) wrote "The ordinary is a moving target. Not first something to make sense of, but a set of sensations that incite. The possibility that something will snap into sense or drift by untapped. We struggle to trace it with big stories thrown up like billboards on the side of the road. We track it through projects and lines of progress, failure, reversal, or flight. We signal its force through dull routine and trouble, through drifting, running in place, and downtime."

The conceptual framework of ordinary that I attempt to draw on here discusses how ordinary is used and encountered in many related ways. Referring to Stewart (2007) and Berlant (2011) ordinary calls our attention to be studied as it matters in the banal ways of how subjectivity is produced, ways of doing, knowing, being which matter, and are entangled in our practices. It is necessary to pay attention to ordinary because it helps

us recognize, begin to name, map how the implicit is emerging and functioning, and how we take nomadic flights to take off from the mundane. It is necessary to study ordinary practices as they might help us pause and imagine change through ways of becoming, knowing, and doing things.

The status of ordinary compared to the extra-ordinary is by virtue of being close to embodiment, familiar in affects lived, and in giving in to how the extraordinary as an event (Berlant, 2011) governs the situations. Ordinary in this sense is seen through the absent and invisible in being named. The animated suspense and sensationalization are absent in the ordinary. The analytical gaze is absent. But that which produces affects, techniques of enduring and braving the everyday is laden in surviving the ordinary. The status of ordinary in our daily lives is not just through search of heroes (as de Certeau dismisses) but in search of pausing for the unseen and unnamable.

Ordinary produces affects on the run. It produces the everyday and is produced from it. It produces a sense and familiarity of normalcy. It also produces disruptions to the normal and our ways to live through it. It is a place to invite interruption of automacity of our doings. Berlant uses ordinary in her book on *Cruel Optimism* (p. 10), “This book thinks about the ordinary as a zone of convergence of many histories, where people manage the incoherence of lives that proceed in the face of threats to the good life they imagine. Catastrophic forces take shape in this zone and become events within history as it is lived.” Ordinary is that which surprises you when it is reported, and it provokes you to ask so what is the point of this reporting? We know it, it is familiar, what is your argument in calling our attention to it?

It is the overly familiar, rooted in everyday life, like a lump or a collective. It is inaccessible because of its over familiarity, because of its unlimited usage, and because of its status of not being paid attention to. Berlant uses the distinction between the subject of a hymn and the subject of a hum (2011, p. 33) to talk about what is attended to as a status and as knowledge making. Ordinary is the subject of a hum, of which we are a part, in its flowing nature, that has not yet been captured by attention.

Ordinary functions as a conceptual place of knowing, doing, and being. (Berlant, 2011, p. 53) “The ordinary is, after all, a porous zone that absorbs lots of incoherence and contradiction, and people make their ways through it at once tipped over awkwardly, half-conscious, and confident about common sense. Laws, norms, and events shape imaginaries, but in the middle of the reproduction of life people make up modes of being and responding to the world that altogether constitute what gets called “visceral response” and intuitive intelligence.” It produces affects.

Ordinary is between the named milestones. It reorganizes continually to form an event, a named and bounded episode. Ordinary is an always already emerging event, and that is one way to study ordinary. How else can we study ordinary? Because if ordinary is the unnamed and in the process of studying the ordinary if we are naming the ordinary or reorganizing the ordinary, then it ceases to become an ordinary but rather becomes an event of sorts. So, how do we study something, when by studying it we are changing it? So, the apparatus is changing in the process of studying the phenomenon—something that Barad (2007) writes.

Research Questions and Methodology

To explore how practices emerge with different institutional, material, spatial, discursive settings, and how they produce contexts as an interim resulting from enacting of a cut, or drawing boundaries within a given whole which produces meaning only for that ‘particular instance of wholeness’ (Barad p. 197), I have selected two happenings from the ordinary lives of preservice teachers, a group bathroom break and the making of a resource room for children to utilize. These practices were enacted with different places, constituted by human and non-human actors and made possible only in their particular contexts. These happenings do not figure in the mainstream ‘practice’ literature on teacher education; however, they matter because they are ordinary, prevalent, and frequent during internships. They matter in becoming teachers-to-be as ordinary practices. In describing them I conceive of practices as material-discursive. The research questions for this paper are following:

- What kinds of material-discursive practices emerge when preservice teachers are in the hallway and resource rooms, two places that are less paid attention to in teacher education research literature?
- What do the different place-specific practices make possible for the preservice teachers in terms of performance of the teacher? How do they produce contexts for teacher preparation?

Researchers and educators, Stephanie Jones and Hilary Hughes (2016), argue for place-based teacher education to disrupt the normalizing discourses of performing ‘school’ as a new teacher, something that is more closely associated with learning to be a teacher. They argue for teachers to learn in various places to gain and become more

diverse in their bodied practices, build multiple ways of linguistically, bodily, and spatially being with children, and engaging them in more seamless ways. I borrow the idea of different institutional spaces from Jones and Hughes and use it to mark different places within a school, with a purpose to map how place-within-a-school is functioning as a pedagogical actor for learning to be teachers. Preservice teachers in these places, an elementary school hallway and a resource room, can inform particular practices (indicative of more general possibilities) in teacher education programs.

These places, the hallway-bathroom-classroom, and the resource room-classroom-outside, have blurred boundaries but offer a difference in their analyses. Nagasawa & Swadener (2017) describe the role of “place pedagogy” through recognizing the following:

(1) that relationships to place are constituted in stories and other representations and that one aim of critical analysis is to denature dominant storylines to facilitate the telling of alternate narratives; (2) that our bodies are sites of place pedagogies of change because place and personhood are co-generative; and (3) that “deep place learning” occurs within “contact zones”—places where power-imbued cultural differences intersect, discomfort reigns, and easy answers are not to be found (Pratt, 1992 in Somerville et al., 2011: 6).

The sections below discuss the choices of site selection, participant selection, and data production through considering a hallway and a resource room as places that are occasions of unfolding of stories, where bodies are implicated, and which are zones for intersections of ‘cultural differences’, ‘discomforts’, and ‘no easy answers’.

Sites and Participants:

The data presented in this paper were generated in two internship placement classrooms from two elementary teacher education programs, one located in the Southeast of the United States and the other was located in Central India.

The four-year program in the Southeastern US University offers a two-year undergraduate specialization in early childhood teacher education. The students are enrolled for four semesters and curricular experiences of students vary from cohort to cohort though hovering around the broader program goals of culturally relevant curriculum, innovative environments, and school-family-community relationships (cited from program website and course catalogs). I worked with preservice teachers as they entered the program as well as in their final semesters for four and half years, as part of my graduate assistantship. Data presented in this paper from the US context was produced in one semester (Spring 2018), with one preservice teacher in her final semester of the program. I had worked with this participant, as a teaching assistant, in her first semester (Fall 2016), and in the Spring of 2018 I was positioned as a participant, observer, and researcher in her placement classroom.

Lauren (pseudonym), the focal student here, was placed in an elementary school close to the University, as part of a Professional Development School District and University collaboration, since the beginning of the academic year for her final two semesters. In their final semester school internship, preservice teachers are expected by the University educators to embody the new/program learning through navigating this institutionally separate place (elementary school). Lauren spent her day in the second-grade classroom with a mentor teacher, along with walking her second-grade students

through hallways to the library, lunchroom, and playground, as part of enacting routine practices. Lauren's mentor teacher was an experienced teacher who delegated substantial responsibilities to her while she was in the classroom.

The University in Central India offers a four-year program at the undergraduate level in several affiliated colleges for women. This program in elementary education prepares preservice teachers to teach elementary school age children in grades 1-8. I studied to be a teacher in the same University, but in a different program, over fifteen years ago. However, I have been familiar with the program at some level through reading about it and working with their faculty and students in small capacities, and this was one reason I was so keen to return to the program after having spent four years in the US context. In this program preservice teachers meet children in different contexts in the initial years and the final year is an internship year where preservice teachers are first placed in a primary school (grades 1-5) for the first 4 months of academic year, and then in an upper primary school (grades 6-8) for the remaining 4 months of the academic year. The College has a partnership with the local public-school system. The candidates take courses, and different fieldwork/ practicum during the previous three years in this bilingual (English and Hindi) program aiming for subject knowledge, pedagogical knowledge, and communication skills (cited from program prospectus, 2019).

In their first 4 months of their 4th year, the candidates spend time in internship in a primary school (kindergarten through grade 5), where they enact routine classroom practices, being with children during morning or special assemblies. Taking students for mealtimes, recess, or to the library, however, were not a regular practice of the teachers. The preservice teachers also put together a 'resource room' in the school, where they

create a learning place for children across grade levels. The two research participants were placed in the two fourth-grade sections in this public primary school. Anubha (pseudonym, for one of the participants) shared her mentor teacher with peer Sakshi (pseudonym, the second participant) from the other fourth grade section. Sakshi's mentor teacher was on leave and the school could not find a replacement for the time that Sakshi was interning. The other mentor/classroom teacher was an experienced teacher and delegated substantial responsibilities to both of the fourth-grade preservice teachers.

The human concern of Institutional Review Boards (IRBs) produces humans as participants because we need consent from them. This sense of consent is not imposed upon spaces, things, or affects and they do not emerge as participants—however, they are as much participating in producing entanglements as their human others. This sense of no consent required from trees before chopping them off and turning them into lumber, or no consent from oceans before dumping the non-degradable human waste into the marine are issues that must be interrogated.

Data production

I'm studying, writing and thinking about the final internship in elementary grades teacher education — and the spaces where preservice teachers meet children in school-university-society spaces that are not formally guided by the university, but those that regularly open up during the unfolding of a school day. I generated data and produced various objects for my study being in the internship schools (mostly classrooms) with preservice teachers, talking to them outside of classrooms, and reviewing documents they prepared to be in classrooms. Discussion with their university-based educators, mentors, school students, and other preservice teachers, all served as material that was always-

already entangled with my experiences and thus my analyses presented in this paper as well.

Being there in the internship sites, I forced myself to “see” more and more to different and many things happening and pay attention to the contexts in which these were emerging. Then from that lump of observations and some selected recordings I ascribed names and boundaries to some, giving them the status of data in my research.

The following forms of data were produced for analyses:

Observation Notes:

I used my notebook and laptop to make notes on different days during one semester. When I was moving around with preservice teachers and students (like in the hallway or the resource room), I made notes after the events, or at some point by the end of the day. In certain cases, I video recorded (for example in the resource room) and wrote notes from those recordings later. The notes and videos were in my notebook, laptop, and mobile phone. I shared some parts of my observations with the preservice teachers during conversations I had with them, and we would read some notes together. Later when I was preparing drafts for this paper, I read data to pull out selections and write through them again, using the theoretical constructs that emerged as most significant for the analyses (for example, material-discursive entanglements) and the arguments I started developing.

Observation notes were about describing the physical space, sequence of activities or lesson structures, movement of children and teachers in classrooms and outside classrooms, utterances of teachers and children, reading their emotions during the day, and any disruptions in the ordinariness. I noted practices as human centered willful

projects. By writing notes I turned the unnamed ordinary into becoming-event ordinary, which is always pregnant with somethings that can be paid attention to but will change if paid attention to. It is this ordinary as becoming-event (Berlant, 2011, many places) that was enacted in my observation and notes. While looking for an example of ordinary practice I paid attention to the material-discursive performativity of practices such as opening a lesson, transitioning, management, and ways of engaging children with teaching learning materials.

Some other examples of ordinary practices during internship in my notes included co-creating learning space for children, coming up with materials or using the materiality, building off of funds of knowledge (Gonzalez, Moll, & Amanti, 2006) of children and self, and situating their work in the cultural historical institutional discursive practices, and bodily intra-action with children's bodies. It also included setting up the classroom space, seating arrangements, bodily gestures and languages, organizing curricular activity and materiality of the classroom, how instructions and questioning worked in the classroom, people's spoken words, and sequencing of activities as required by the school. It included spaces outside of the classroom as well (hallways), and places where they imagined meeting their own classroom students (resource room). I chose hallway and management practices in the United States elementary school and making a resource room in the Indian elementary school to discuss in this paper.

Notes and Recordings of Interviews/Conversations:

Ongoing conversations with candidates were audio recorded using my phone. These conversations happened in the school classrooms (during transitions whenever possible, at the beginning and end of school days), in college classrooms, and sometimes

in cafeterias. The content of the conversations was usually about my observations, how the university program work connected with their school-based experiences, and their engagement with children, for example choices about taking children out of the classroom in a group, or how they decided on seating arrangements, or how they came up with curricular materials or writing prompts. It also included their articulations (and absence of articulations) about their own learning as a student of teacher education program, how their lesson plans were enacted, their identification of other actors in their educational setting, and references to how bodies, things, space, and linguistic use are determining their motivations to imagine their teaching futures. A 1-2-hour long interview was conducted with each preservice teacher, beyond their placement duration towards the end of their internships.

Collecting documents:

I collected and analyzed the course related assignments produced by preservice teachers as part of their program. Candidates are not separate from the artifacts they produce as part of the course, which included materials used in preparation to be with children such as lesson plans, written analytical pieces of working with children, weekly summaries, and digital recordings of their participations and in person engagement. These artifacts served as a basis for further conversations with preservice teachers, educators, peers, mentors, and students about what was making certain things possible. They also served as texts entangled in practices of producing contexts for teacher preparation. I also collected pictures and copies of some teaching learning material for the resource room. In addition to documents produced by participants, I collected program documents that I acquired from syllabus on course bulletins, program

handbooks, and resources produced as promotional and informational literature by program coordinators.

Analyses and writing or Analyses as writing

From this large data that I had produced, I sifted for provocations, lines of flight, or material which would offer me learning about the teacher education field during analyses, writing, and presenting my research to others. I call an enmeshing of all three of these as my analyses. I mentioned earlier that I had voluminous material that can be called data. From this I only select one happening and write about one happening from each of the two international locations.

The one happening is sufficiently rich material to show how practices that have mattered in teacher education on popular occasions (for example core practice, best practice, or reflective practice) are replete with teacher-student bodies, curricular things, institutional discourses of what constitutes as knowledge or what looks like learning, and classrooms or books or laptops as spaces of learning. However, through the selected single happenings for this paper I want to explore practices as material-discursive i.e. an entanglement in emergence which is always performative. I also use this one happening to show the politics of ordinary practices in terms of how it functions and what it produces.

Berlant (2011, p. 263) writes about this politics of ordinary, “Cruel Optimism claims that a new ordinary has emerged in the displacement of the political from a state-citizen relation to a something else that is always being encountered and invented among people inventing life together, when they can. To recast the ordinary this way is to hazard the value of conventional, archaic political emotions and their objects/scenes.” If

preservice teachers, teacher educators, mentor teachers, students, and parents (and more generally the discourse on teacher education) learns about ordinary practices and material-discursive practices then they could find new ways of de-hierarchizing what counts in preparing teachers, paying attention to materiality and discourse that produce affects, ways of knowing-doing-being in the field that helps us survive, do, and will in ordinary ways.

I use one happening from each international location for two purposes. These are my ways of surviving the everyday teacher education field. As a researcher and educator in the field I was viewed as being from nowhere, or both places, or the Other place I gained a blurry gaze and a double vision. I practiced a constant relation making process with the field, the people, and what I call data.

What do these analyses of one happening from each international location help with in the field of teacher education? In looking for a happening from each place that can be shared in the frame of a single paper, I selected happenings that help me think beyond binary between a classroom versus a hallway, because the classroom management protocols spilled over from the class to the hallway. Similarly, the resource room and the classroom in the Indian context are blurred when in both the places preservice teachers are imagining children in front of us as engaging with curricular materials thereby producing learning and teaching. Through these examples I call to attention how the entanglement produces in response to creativity (in the resource room case) or mundane management of children bodies and yet they become sites of performances otherwise, as is discussed further in this paper.

The analyses are implicated in the conclusionary claims that if this analysis is presented to the educators and preservice teachers they might feel somewhat equipped with resources of seeing how other entanglements work (making it familiar to their own survival approaches), how their own context is an entanglement (making the familiar strange), and hopefully they will pause before doing their own habitual things, or before doing the next thing. It perhaps can interrupt the automaticity in doing-knowing-being in ordinary ways.

My process of analyses as writing the paper or dissertation was a reiterative working with data from field, data from teacher education literature and other places of theory and pursuing a narrative arc for the papers. This strenuous juggle with writing (writing, drafting, outlining, deleting, reading, reading feedback, making it work for the argument) for and as a narrative arc, an argument speaking within the field of teacher education, headings for the chapter, and things sticking out as concepts or issues, and meeting questions like ‘so what’ of the research. A lot of time I waited for things to occur—just getting away from the work, getting lost in sodacrush computer games, household chores, doings of family, walking, or gazing at anything randomly.

A Group Bathroom Break in One US Elementary School

The long hallway had eight second-grade girls lined up along the wall on one side and about the same number of boys of the same age group lined up along the other wall. The girls’ and boys’ bathrooms were also on either side of the hallway, near their second-grade class entrance, in an all air-conditioned building. The hallway, a long straight corridor, offers a position of gaze to all (teachers and students alike), similar to the architectural construction of the panopticon, as used by Foucault in his commentaries on

surveilling docile bodies in prison (Foucault, 1975). Lauren positioned her body and her gaze to use this long corridor to make sure she could see how students were standing, who was taking turns, and when someone returned from the bathroom. Later in the classroom she could translate this gaze into an assessment of behavior and award points to specific children that would then be communicated to parents through classroom management software apps like ClassDojo (Manolev et al., 2019).

The cuts and intersections in the hallway offer spaces to play with that gaze, escape it, and also invite a metamorphose from positions of opticon and adherence. Some bodies populate these intersections. When most other places close (for example the outside or playground, on account of bad weather or losing recess time on account of classroom behavior) or are being heavily monitored (like the classroom, the cafeteria, the media room, or the gym), hallways emerge as an ordinary and indispensable place with a possibility of becoming other. It is a physical and metaphorical passage, a gallery to perform many positions.

I write from everyday mundane relational happenings which are often subsumed or cast aside yet remain very much present under the ‘circumstantial’ to learning and becoming teachers. These are the digressions that happen occasionally, but still are not surprises in the life of a school. Studying these mundane doings in the production of context for teacher preparation helps us enter the everyday, regular yet not repetitive, markers of becoming pre-service teachers. This helps us maneuver beyond the more comprehensive, yet elusive, aspired for, and discussed practices of preservice final internship, which typically includes preparing lesson plans, instructing children on the

planned content, reflecting in journal writing, and preparing for evaluation or certification.

The hallway stands separately from the classroom, yet it is an overflow of the classroom, with the rules, protocols, procedures trailing behind, thereby inviting classroom-like practices as well as not quite so. The whole class bathroom break encroached the hallway in the later part of the day, a pleasantly warm Wednesday in the US South mid-April, halfway between lunch to dismissal. The students and their homeroom teacher had already been through several cycles of learning, transitions, redirections, and similar regular practices during the day all of which produced different embodied feelings and doings. Lauren, the preservice teacher candidate, in her role as an adult-teacher, placed herself at one end of the lines. From here she could see all of the children in the hallway, being attentive in her gaze and projecting the tallness of her body, towering over the seven- and eight-year-old children.

The bathrooms could only house a few students inside at a time, so the hallway was also a placeholder for all others who had already learned to wait on the painted strip on the floor, a designated place for them to walk and wait for their turns. Hallway, bathrooms, and the painted strips were not merely spaces that pre-existed Lauren and her second-grade students or had been previously experienced by them. Rather they emerged together as an entanglement, embarking them in this unpredictable and unprecedented way in what could be called a ‘bathroom break’. Writing about it offers some repetition, some newness, and some enactments that are unknown to us.

This place, the hallway, was an entanglement that produced a pedagogy.

Students were supposed to rise to the task of holding their bodies and bladders with little movement, of continuing to quiet their voices despite having a friend close by and an emerging story to be shared, and of waiting for their turn, either to get in the bathroom or to get in the class once all had taken their turn. This was part of the hallway protocol and Lauren believed it to be “unbudgeable” as the quiet orderliness would assist the perceived ongoing learning in other classrooms. These explicit requirements on students’ bodies, or an implicit and reciprocal requirement on teachers’ bodies to be watchful, prepared students with postures, attachments, and boundaries that they enacted.

Some second-grade students leaned on the wall with boredom, others moved around in their spots as being still was an impossibility, yet others tried to pass a comment, or resist one by staying in their spot. Some plunged into forsaken lands, of the impermissible, in their transitions and mobility. They were inside the bathroom and taking a long time coming out and maybe they were caught in a conversation, a plotting, a tissue roll, a hand dryer, water from the faucet, or simply sitting by themselves in the comfort of the bathroom cubicle. These things were beyond circumstantial. The closing of doors and enclosing in the cubicle acted to perform the other: the private, the mature, the non-infantilized. Lauren walked down the aisle to where she could now see, and from where she could now be heard. She peeped in the girls’ bathroom, and in a firm commanding tone entered into the girls’ enclave, confronting them that it was time for them to come out, and reminding them with a set of rules (school protocols, classroom reward systems, community practices, and similar institutional discourses) that engulfed her. She knew that they must already be done with their business there.

When finished with their bathroom turns (or opting out of one, when the time came to choose), the students could go over to the drinking water fountain, along the intersecting hallway, where it was beyond Lauren's line of sight. This group of students, who had taken longer than others in the bathroom, was operating on the boundary where the evident teachers' opticon was stretched. Lauren had to hold fort at the beginning of the line, which meant the inside of the bathroom and water fountain were unguarded areas and most inviting for the adventures of 7-8 year old children. The possibility of these adventures, which were deviations from stated hallway behavior, was exhausting Lauren and making her anxious. Yet she let it go.

This mundane everyday process of bathroom break became a staging of repetitive instructions, fixed bodies, floating bodies, voices over each other, and energies. It also became an unfolding of the unprecedented, in which several students and Lauren became many others. For example, in choosing to 'let go', Lauren not only 'deviated' in practice but joined the hybrid bodily becomings of students folding within them as resistance, compliance, eruptions, and care. Kullman (2010, p. 832) wrote how "children's everyday spaces become ordered by, and crucially, how children negotiate these tendencies through shaping spaces for their own agencies and sociabilities therefore bringing out the 'politics of difference' at stake even in the most mundane situations" (p. 832). Classrooms, schools, and preservice teachers' lives are witness to such negotiations every day, and yet some are deeply exhausting. Everyday. Moment to moment.

The entire day had been a staging of varying goals by different students and Lauren, competing in the common space of the classroom, hallways, and school building. It was overwhelming for her to practice like her mentor, in the mentor's absence, to do

things that she would have differed with, or those that were challenging. Maybe there have been many more things going on around her, despite all of which she wanted to have a successful day. There was material-discursive pressure on her to perform the successful preservice teacher, and also the need to feel the pleasantness of being with children in a profession that Lauren always wanted to be in.

This is just one event from one of my observation days, when Lauren's mentor mentioned that she would be absent the following day. An imagined stress was already gripping Lauren because the few other times when her mentor was out were stressful for her. There would be a substitute teacher, but since she was a new member to the classroom community, Lauren had to step up. Lauren was enacting classroom procedures (a big explicit requirement in her placement school and classroom) as usual, and the routines she observed in the first weeks of placement in mentors' classrooms which were presumed to be circumstantial prerequisites for learning or just good classroom habits. These included getting students seated, getting materials ready, drawing students' attention to instruction that is about to happen, stopping to redirect their attention during instruction, and introducing the lesson/ background/ activities through exemplifying, questioning, and probing. Lauren wrote about a day without her mentor in a quote I used to open this paper:

Worst day of teaching. Ever. Ever. Ever. (Mentor teacher) was gone for the day and my students were more unruly than I have ever seen them. They continually engaged in spiteful and mean conversations, did not listen or follow instructions, and honestly seemed to forget all protocols that are currently in place. I was at a loss for words, and I am not sure I have ever felt like more of a failure, or more

defeated. I'm not sure I can teach if every day is like this. I am praying for a better tomorrow.

Lauren wanted to live a successful day. She would have considered the day as successful if it had minimal issues, and if Lauren did enough doings towards that. The weekly summaries expected Lauren to note insights about teaching and learning from the week. However, as these were shared with her mentor and supervisor, as part of university requirement, they opened for Lauren as material for summarily evaluating her own learning and doing as performances, making her believe that as a teacher she was to orchestrate a lot of notes. The cycles of feeling failed, analyzing the minute, and then hoping for a different turning of things became normal in those writings, and similar conversations. Sometimes these noticings lifted her and sometimes they failed her.

Though Lauren had disagreements with some of her mentor's practices especially about how students lost their recess consecutively in the past weeks, or were mostly restricted to their assigned seats every day, or these second-grade students had long chunks of instruction time with little movement, and had to come together for whole class instruction quite often, or their connections to other aspects were clubbed into an unrequired/ undesirable "blurting out", she was prepared to carry on the class in ways that her mentor would have conducted. Even though some of these procedures stifled Lauren, for example not letting the children move their bodies in the class. Lauren believed in movement.

Lauren continued to participate in ways her mentor would have liked or those that students were used to. Even the omnipresence of ClassDojo app (<https://www.classdojo.com/> , Manolev et al., 2019), which is a data based system of

evaluating student behavior, and generating daily reports in formats ready to be shared with parents (or other relevant stakeholders) in real time, was not coming to her help in getting children to do what they usually did.

The whole class bathroom break, along with the waiting time, and spaces that were hidden from the preservice teachers' opticon served as opportunities to make space on a pleasant day, when they had been inside the building, all day, all week long, for most of the last few weeks. In her imagined role, Lauren had wished that students would obey her and behave as if their homeroom teacher was around. Any other response from the students would pile up as "behavior issues", the severity of it would vary. Lauren had ideas of a successful day as being very sanitized, smooth, without much turbulence, when academic learning was enabled, and areas of improvement did not crop up to drain down her spirit. Somehow the content of instruction, the curriculum standards of school, or her own evaluation did not play a role that day. Her feeling satisfied lay in causal results from her doing, ascribing an unfolding to an action of hers.

Most teacher education programs culminate with an internship in a school placement. At least that is the situation in the two programs being studied here, even though both the programs in their initial years encourage their candidates to meet children in different spaces and contexts such as in community organizations, families, and neighborhood. During practice teaching, the university and teaching schools enter partnerships of varying nature. The preservice teachers get mostly involved within the classrooms. Teacher education evaluations and discourse around learning to be teachers is populated with preservice teachers' practices within the classrooms, and within the discursive boundaries of curriculum i.e. lesson planning, transacting as per the standards,

teaching for higher order thinking, etc. However, perceptions of success and feeling nourished as an emerging teacher lie elsewhere as well.

This non-curricular spacemaking matters a lot, especially when preservice teachers express many aspirational images of becoming teachers, filled with anxieties of succeeding with children, creating an inviting learning environment, succeeding with mentors and peers, and so on. These images have been produced through different happenstances, over years, and are discursively fossilized in our becoming. Can we copy them, or duplicate them, or adapt them? Lauren learns the impossibility of doing so. She did comment on preparedness to transact a lesson substantively, but her sense of difficulty and fulfilment was coming from her abilities and possibilities of creating relationships with children. Lauren was attempting to enact the weight of practices that she perceived had pre-existed her. She was with this mentor and this group of students since the beginning of the school year. Yet she felt as an outsider, the mentor teachers' experience and the model of being placed with a senior colleague in a mentoring role, and the expectation of shadowing the mentors' practice had already set precedence for Lauren.

A lot of children's bodily requirements were subsumed under the banner of classroom procedures—for example calling attention (for example, by teacher calls “all eyes on me” eliciting student responses with “all eyes on you”; a reference to ClassDojo app which was displayed almost all the time on the Smart Board; or more traditional raising of voice, singling some students by calling out their names). A lot of this was subsumed under the banner of school context (walking in line, quiet in hallways, bathroom turns, ClassDojo points for transitions or hallway behavior, and communication

with parents). A lot of it was subsumed under the practices of creating a learning atmosphere (the access in and out of the classroom, movement in the class, more stationary centers of the teachers, the window-walls-lights, being eligible for going to recess in the playground). We carry sanitized, civilized, and successful images of teaching—and we live wishful fleeting lives of inhabiting these images--these images are sometimes removed from the messiness and entanglement of everyday.

There are ample opportunities for preservice teachers to work with children in the lunch space, media room, assembly hall, walking in hallways, during parent-teacher conferences, the playground, etc. In the Indian context those spaces included morning assembly, mid-day mealtime, resource room, lunch/ breakfast time, after and before school hours, and on the playground. Preservice teachers (as most people who have experienced formal mainstream education) have spent enormous hours in apprenticeship of observation (Lortie, 1975) witnessing and experiencing teachers' practices as they change and improvise. And these non-curricular or extracurricular time spaces are left open to practice making, that is usually unobserved and mostly unevaluated, yet producing teachers' bodies, feelings, and responses. Preservice teachers are habituated to (re)produce the dominant material-discursive practices, even if that practice yields a context deemed as undesirable.

Making a Resource Room in One Indian Elementary School

A resource room takes on different connotations in this teacher education program in Central India, depending on the needs of the elementary placement school, who the preservice teachers are who are producing it, permissions granted for the project, the assigned teacher educator's flexibility, the elementary students themselves, and the

resources of the room, time, and materials made available by the school. For example, some teacher educators shared in an interview-conversations about an initial rationale of creating a resource room. Referring to their reading of the program handbook, these educators mentioned how often times preservice teachers were placed in public schools which were resource crunched and textbooks were the primary teaching learning materials for several classrooms. The resource room was an opportunity to create in the schools a place where children would come and engage with additional teaching learning materials and activities that furthered their curiosity and learning in the classrooms.

In this elementary school, it was the coming together of six preservice teachers, a corridor and an unused classroom, the cool from a peepal tree, mobile data, craft/art materials, lots of afternoon time, and curious children. They made this futuristic activity room come to be, just like the huge peepal tree, the centered and enclosed playground at dismissal, and corridors with staff in after school hours. The resource room that they were producing was an entanglement of all of the above. It changed every day with the practices of preservice teachers. The learning goals from the classroom were supported through further activities and materials, and the classroom procedures of assigned seating, or timed group work was left out of the practices.

This was an entanglement of materials and discourses together. Preservice teachers used this space making of resource room as their creative venture, in feeling limitless in what they could do. The school and teacher educators had left the process up to the preservice teachers' imagination and reading of needs in the classrooms. One of the participants, Sakshi (a pseudonym) emerged resourceful with her connections with peers in other colleges and also in senior years at her own college. The other preservice

teachers also contributed with ideas shared and used by others previously in the program. Sakshi mentioned how, even though, this resource room making seemed open ended and creative it was still bounded by expectations of their assigned teacher educator, getting their peers agree to a common project or theme, and financial resources.

This physical space was reserved for preservice teachers alone, with norms operating differently from the rest of the school. It had a porous privacy with children visiting occasionally, sporadically, or not at all; with mentor teachers passing by in the open corridor, alongside open doors and windows and posing no requirement and holding off their judgement of the space making that was taking place in the resource room. The chart papers, cell phones, pencils, markers, scissors, and fellow peers were involved in producing finished products as learning materials. Once the preservice teachers had put up all the material, the room was supposed to be evaluated by the teacher educators towards the end of their internship in the school. This final evaluation governed the everyday decisions in the resource room when the six preservice teachers assembled for an hour each day before dismissal, and stayed much longer as the evaluation time was getting closer.

This last hour before the dismissal each day in the resource room was a time when preservice teachers could get away from their classrooms and talk about their experiences, feelings, and action plans concerning their teacher educators, mentors, students, families, and peers. It emerged as a space they made safe to talk about their emotional strain in the program and things they liked or disliked about the program. The resource room was a time carved out to discuss how making this space would work or not, stories about the challenges each one faced in terms of living away from their

families, and possible things they would do after graduation. The resource room, then, was a physical place but also much more. It offered a blurring of the boundaries between the teacher education program, the placement school, and preservice teachers' lived experiences.

On this particular day they were sketching, cutting, and surfing the internet. Six pairs of hands were holding markers, pencils, chart papers, scissors, and mobile phones, with bodies curved on floor or tables hovering around carefully selected materials, were involved in producing life size storyboards, other handmade picture books, and wall puzzles for children. The images of children from preservice teachers' classes surfaced in the conversations, the selection of pictures, and content when their pencils met the chart paper. One preservice teacher emerged as the sketcher for the group, the other traced her graphite lines with colorful markers, and the others were looking for better pictures to include in their projects. In this production they were extrapolating the images of not only their imaginary-real elementary-aged students, but also of themselves as teachers-to-be, teachers, students of teacher education program, peers, and professionals, and the material that would build connections in between.

It was a performance of practices comprised of the discourse, body, space, and things. It was an "entanglement" with other human bodies, non-human things/bodies, space, and other discursive practices. It was a course requirement for which they would be evaluated as a group. School mentors would be grateful if materials would turn out to be useful. It was pure joy if children would walk in and be awed and wondered. And it was more. These futuristic goals of the functionality of the room, its utility or wastefulness, its aiding in grade points were already intra-acting with exerting rigor,

investing time, pooling in funds, for assembling materials to be staged on all four walls from floor to ceiling, with ropes hanging with materials criss-crossing the room, and floors covered with work stations.

In thinking about practices, bodily becoming stands out, things become actors, and space stands out distinctly in the different places where preservice teachers are learning. They merge boundaries between course design, material-discursive conditions of the university-classroom-city, and how that affects the practices of resource room.

Conclusion

What is the analytical value in studying teacher education programs, especially the *becoming* of preservice teachers, as an enactment of ordinary material-discursive practices? The justifications for teacher education programs lie in its preparation of teachers to be with children, and put their knowledge, pedagogical and attitudinal dispositions to work, and have rehearsals of enactments in educational spaces, and more items on the list. The underlying images of the work of learning to be a teacher is learning to provide invitations for intellectual explorations, that are guided by centralized standards, and broken down by district level plans. All other practices that happen around them, or are divergent considering the above as core, are often seen as incidental, or at least, not commonly centered as significant moments to be studied and analyzed.

Practices: A Performative Approach

Preservice teachers are an ever emerging entanglement of material-discursive apparatus of which they are a part, their bodies and the gazes upon their bodies, spaces that are produced by them along with children-mentors-teacher educators-and others, discourses of teacher education programs, places, and enactments and performativity.

The hallways are sometimes invisible contexts, owing to their mundaneness, in the stories of mainstream teacher preparation. However, the hallways might open for possibilities of entangling with the invisible water fountain, the obliteration of ClassDojo, the boundary crossing bodies, the moving-yet-conforming bodies, the protocols fading with the absent mentor. In the emergence of hallways as a context, Lauren experimented with letting go by permitting herself to do what was “unbudgeable” for her.

Similarly the resource room which was conceptualized as a creative space to be produced by preservice teachers, and materiality would take new and unprecedented forms, where imagined children would meet real children through the activities planned metamorphosed into a place of repetition, a place reduced to reproduction of the unnecessary under the burden of evaluation and performing as a collegiality of peers.

In using Barad’s concept of material-discursive practices, I have noticed and looked out for happenings that go beyond caricaturing but nuancing the intra-actions that complicate the stories. This nuancing through practice-based analyses moves us towards noticing performativity as doing the non-predetermined again and again in seemingly repetitive happenstances, as ways of nourishing those becoming preservice teachers.

Places: Away from the Gaze, and Birthing Different Actors

The place of placement and being in a specific context are educational practices for preservice teachers. Both Lauren and Anubha and Sakshi enacted how being in different places would have made them do different things, for example, their practices produced contexts as actively as they were doing it. Their practices were producing as well as erasing contexts too. For example Lauren was disrupting the repetition of a material-discursive context when she chose to let go in the hallway—by not going to the

water fountain, or not inscribing the behavior on the ClassDojo app, and by playing with authority and rule-making. Anubha and Sakshi along with other peers were being produced as artists, pedagogues, collegial members, and tools in making resource room through the production of teaching learning materials.

Also, different places produce material and discursive practices particularly in those contexts. They offer new articulations, bodily gestures, and space making which are particular and different. Learning to be teachers by bodily immersion in different places allows for interacting with various pedagogies of places, and thereby allowing multiple becomings (Nagasawa Y Swadener, 2017). Place as pedagogy in teacher education, if paid attention to, strongly highlight the conditions and practices of becoming preservice teachers. These conditions and practices are not static, stable, or even existing prior and independent of preservice teachers.

Planning the place of teacher education is inevitable. Making way for entanglements with different facets of community, schools, universities, non-formal educational organizations (Cochran-Smith et al., 2015) will matter in preservice teacher preparation especially by offering varied embodied experiences, many ways of being with children, and in helping preservice teachers to participate in larger socio-political contexts. In the absence of all the above, production of material-discursive entanglement will continue to happen within more traditional spaces, creating little ripples of discomforts and celebrations waiting to be noticed and made visible for participation in generative ways.

The Misplaced Wish

Practice-based teacher preparation creates more and more opportunities for preservice teachers to be with children. The assumption is that being with children, thinking about children, preparing to be with children will teach them to be better teachers. Also, that all these moments when supervised, opened for feedback from an expert, and (re)accessed through reflective journaling will produce more agentic teachers. These rest on images of children who will learn in doing/being/talking/engaging with teachers and their arrangements to offer learnable moments. Practices turn out to be a total of the above and also beyond our capacities, knowledge, beliefs, habitus, reflection, self-evaluation, and feedback. Practice is unpredictable, becoming, entangled in our pasts-futures-presents all enmeshed together.

Karen Barad elaborates how practices, phenomenon, and apparatuses are materially and discursively intertwined as well as continuously in the making. This ongoing and constitutive performativity opens new possibilities of being and rearranging things while we are being produced by it. These ideas of possibilities strengthen the argument for studying practices as enactments in teacher education. The materiality of practices of preservice teachers is an infusion of their bodies, things around, and space accessed physically and discursively. Therefore, being in diverse places beyond the typical classroom offers us newer ways of bodily becomings, making of different spaces, and intertwining with things differently as our linguistic and discursive choices are changing and entangling anew.

The stories of enactment of practice in these two examples from different programs tell us about producing teacher preparation internship as a context. Internship

practices are observable and improvable enactments of boundaries and cuts, where the rubber meets the road so to speak. Practices matter because as a professional course, teacher education programs prepare preservice teachers *to do* teaching, *to be* in educational spaces, *to know* children in unpredictable yet ordinary ways, and get entangled with the emerging materiality. Practices are sites of rejuvenation, violence, creativity, brutality, nurturing, further making, as well as care... as a reiterative performativity (Barad, 2007, p. 213) they take us in many directions. Broadening the stories and concepts of practices (from beyond what appears dominant in literature) could help us trace the unfolding, emergent/ becoming preservice teachers.

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CHAPTER 3

PRACTICES OF CALLING ATTENTION:
HOW THEY PRODUCE CHILDREN AND CHILDHOOD³

³ This manuscript will be submitted to *American Educational Research Journal*.

Abstract

This paper is an inquiry into the material-discursive practices, particularly of calling attention to young learning bodies as requisites for teaching-learning, that emerge when two new preservice teachers are entrusted with care and development of young children through their internship in their respective teacher education programs, one in the Southeastern region of the United States and the other in Central India. Drawing on data produced through observation, videography, conversations, and artefact collection, the paper maps how academic instruction space in traditional classrooms is always already produced by competing and confounding actors. Using images of the posthuman child(hood) and becoming Monstrous Child (Deleuze-Colebrook-Taguchi), the paper notices and disrupts familiar images of childhood and child as a developmentally hierarchized, socially infantilized, savior who needs to be prepared, and bodily-intellectually reduced as vulnerable in need of adult of protection, which are folded in the practices of calling attention. I conclude with an invitation for working with diverse images of ‘attention’ that would require a different ‘calling’: i.e. rearranging the childhood discourse enacted in classrooms through different doings of bodies, newer iterations of space making, and (re)positioning with curricular things.

Keywords: childhood, posthumanism, calling attention

PRACTICES OF CALLING ATTENTION:
HOW THEY PRODUCE CHILDREN AND CHILDHOOD

Seeking Other Images

“How many centimeters make a meter?” Sakshi (pseudonym of a preservice intern participating in this research) repeated her question.

The fourth-grade students called out their responses: Hundred. Hundred. Hundred. Hundred seventy. Hundred...

Ignoring all the hundreds, and completely stumped by one different number, she asked, *“where did the hundred seventy come from?”*

This questioning singled out someone to respond, the choral murmuring came to an end, silence filled up the classroom momentarily, demonstration materials took a backseat, and all produced an intern teacher and her students who had to try again!

These are my notes from observing a review lesson which means there were many iterations of “how many centimeters make a meter” already present in the collective materiality of the classroom as the students and Sakshi had already practiced this concept by doing blackboard work, writing in student notebooks, producing a measuring tape, completing measurement exercises and some word problems, engaged in questioning-answering, etc. In fact, Sakshi had just demonstrated what it would feel like to look at a meter long. She had used her 30-centimeter-long ruler to project what 100 centimeters looked like. Though all students had rulers with them, they were expected to watch how Sakshi was measuring 100 centimeters. From their seats, most students were looking at this new display: the preservice teacher relocating near the front door, from among the many places she positioned herself in the class; the ordinary brown door turned into a

projector and an academic prop; a ruler that came out of the teacher-handbag, a secret box holding many such utilities; and the moving arrangement of one raised hand holding the ruler from the top of the door, while the other hand using a white chalk to mark off where the first 30 centimeter and the ruler ended, moving the ruler and placing it under the chalk mark thereafter, again and again. Her teacher-eyes held the students' attention, and her teacher-questions asked students to add up how much it was each time she moved the ruler.

This classroom transaction would seem familiar to many and maybe even slide under the radar as an unsurprising happening. Yet despite being familiar this happening also disrupts notions of what is deemed acceptable in pursuits of teaching and learning. It is hard to dismiss the discomforts arising from the happening even though it is not tinted by shades of right or wrong. For example, cases of corporal punishment or child abuse or denials of epistemic rights to children on explicit basis of socio-economic background would largely be considered “wrong” by most educators, but they may not agree that it would be wrong to provoke the discomfort that was apparent in this classroom example. This happening sits in the cradle of care and learning where teachers and students are earnestly finding ways to perform their many roles of furthering education in the available material-discourse of classroom ordinary practices. These roles could be, for example, for students to learn to pay ‘more’ attention, a lack of which can hinder their learning and purposes of schooling, or for preservice teachers to learn to pay attention to each child, especially those who are struggling learners. But what could be these ways of paying attention and what do these practices of calling attention produce in ordinary ways?

In this paper through the use of single ordinary happenings in two classrooms I argue that specific practices of calling attention are produced in entanglement with limited images of children and how they learn especially in public schools serving working class communities, which were part of this study. Practices of calling attention, that generally go unaccounted for along with “instruction” as it appears in planned teaching enactments, make very frequent appearances in classrooms. Oftentimes appearing as restricting, (for example in the above vignette calling attention was an invitation to look from afar or answer in a few single-words), these practices are materialized by all, in moment to moment performances enacted by children as well as adults, and things, and rules, and places, and materials.

The data for analyses in this paper was produced through classroom observation notes, video recordings serving as additional tools of observation, and interview-conversations with preservice teachers. The classroom transactions that are analyzed in this paper are fragmented and iterative beginnings in a second-grade grammar class in the Southeastern region of the United States and a fourth-grade mathematics class in Central India. I analyze calls for attention as produced in these two classrooms and explore the materiality of attention (or divergences of attention). Using posthumanist concepts of becoming and entanglement (e.g., Deleuze, Barad) I analyze how certain images (for example the Posthuman Child, the Monstrous Child, and the moving child in critical children’s geographies) of childhood are at work in these classrooms along with many others.

In the above example the question, “*how many centimeters make a meter*” actually does not call for demonstration. It rather calls for recall, aided by previous

lessons on the same or reference to textbooks that record scales and units of measurement. However, the materiality and the discourses of measurement called the preservice teacher to play. This play was something that was at the same time not made possible for other students in the class. Sakshi made sure that the measurement she was demonstrating with the ruler-chalk-door-hands-questions display was visible to all students. Once she reached the 100 mark, she declared this was how much a meter looked like. And still the hundred seventy? This showing, making visible, coming together of door-ruler-chalk, questioning-computation-declaration of answer must have done its work of clarifying once and for all. At least that is what she assumed and hoped.

Curious to hear the response of how someone computed 170 cm despite the multiple material displays, she asked, ignoring all the hundreds, “*Where did the hundred seventy come from?*” Wishful that somehow the question is resolved, when the answer/explanation/ question did not resurface, she waited.

Silence.

She did not dismiss it as a wrong answer, not in such words, but maybe in an intonation which can be read so in the familiarity of classroom discourse. She waited for a rejoinder.

Silence.

She had exhausted her best demonstration. Still silence.

She moved on to measuring weights.

The emergence of 170 cm was something difficult for Sakshi to explain. It was difficult for me to explain as well, along with abilities to explain Sakshi’s pause, perplexity, and moving on to another topic. A quick attempt or a short service would be

to infer that the child was not *paying enough attention* and needed to exert more the next time. Another response would be that 170 was the work of a disruptive child, but this supposedly disruptive child was a meek one who was quietened just with repeat questioning. Or the child with the deviant answer was struggling with learning difficulties of some sort (Parks & Schmeichel, 2014). Yet another answer could be a suspected wandering away of the child who was paying attention, participating along enough to answer to the call of '*how many centimeters make a meter*' rather than being silent, and competent enough to know that a numerical answer was being elicited. Whatever the reasons, the murmurings coming to an end and Sakshi's stationed body-tone were indicators of a movement: a material or imaginary or emotional or intellectual movement.

A movement of a child whose body was stationed on his desk, whose hands holding a ruler were placed on the desk, and whose mind was instructed to follow through hearing and looking along the production of materiality of sounds and images through the material-body-language-things-space demonstration of the teacher. Children move in ordinary arrangements, with whatever they have, through imaginary, through physical, and through whatever of that restricted physical is remaining. Making the materiality of 170 visible (Parks & Schmeichel, 2014) through the often-overlooked bodies of children in relation to things, other children, adults, and repetitive-sometimes futile-sometimes failing work of calling attention opens up an exploration of images of children and childhood in classrooms.

Children grow and learn with many spaces, materials, and pedagogies calling their attention. A pedagogue's choices, here a demonstration of measurement with materials and expectations of seated-watchful-listening-alert bodies, contribute towards

producing images of children, learning, and teaching through calling attention. Even though most children had a ruler in their bags and were sitting on long desks that could have been used in the measurement lesson, they were instructed to watch and respond when asked by the teacher. This could be a choice initiated maybe in the interest of time, maybe because they had already rehearsed measuring in earlier classes, maybe as a preferable classroom management style, or maybe because this was the popular pedagogy. For children to be using rulers, measuring things around them, watching their peers do the same, engaging in solving related problems, or flying off on a tangent call for seeking very different indicators of an attentive learner than those invoked by seated-watchful-listening-alert bodies. The seated-watchful-listening-alert bodies also produce images of calling attention. In this case they call for detaching from their ruler-desk-peers, limiting talk with peers which usually populates the classroom all day, and compulsory responding only in a few words, or as definitions, only in relation to the asked question.

Malaguzzi (1994) wrote a great deal about images of the child and how those shape the way adults perceive and engage with children. The material-discursive enactment of calling attention is produced with diverse images of children including those children physically in front of us and *children* in a more abstract sense, as in those preconceived ideas of which we may not even be conscious about. Malaguzzi attempted to distinguish the two through how they function: “There’s a difference between the environment that you are able to build based on a preconceived image of the child and the environment that you can build that is based on the child you see in front of you— the relationship you build with the child, the games you play” (first page). I use Malaguzzi’s

distinction of ‘preconceived image of the child’ and ‘child in front of you’ to talk about discursive constructs at play and relational bodies that emerge with us, in this paper through labels of ‘childhood’ and ‘children’, respectively.

Enactment in Sakshi’s class that seemed to reflect a response to the children in-front-of-her are many. For example she seems to operate through an image of the children in front of her as those who learn by answering when called upon, as reproducers of mathematical practices through a pedagogy of looking; as doers who could be working with materials; and people who must perform well on upcoming centralized tests. To say this in other words the enactment is a work of diverse images of childhood in the following sense: those that Sakshi notices and acknowledges for example a passage to adulthood where learner and mathematical curriculum are arranged in order of carefully parsed developmental milestones and the subject matter into pieces of knowledge that await being conquered. Or those that I want to notice while analyzing the notes-conversations-artefacts I produced as a researcher. Or those that are at work and could be explained otherwise.

Practices of noticing or doing are entangled arrangements so it is difficult to thrust ownership of that practice to an individual. This stance opens new challenges as well as opportunities for teacher education programs and research, which are centered around the doings of preservice teachers (Ball & Forzani, 2009; Grossman et al., 2009). This paper concludes with implications for constructing images of children and childhood in the field of teacher education. Playing with a material-discursive reconceptualization of calling attention as a practice helps construct images of childhood in the local moment, calls for finding ways to be with children in front of us, and invites us to work with lesser

a priori categorizations of children especially by being cautious of enacted hierarchies and infantilization. During preservice teaching internships images of childhood are “put to work” (Kuby & Crawford, 2018) in fragmenting time through schedules, pedagogic practices through protocols, and learning through repeated instructions and/or a paraphernalia of reward and punishments. However, these are not the only images of children available to us and there is always room for more images. Meeting children in the moment and registering one’s own doings and feelings as a preservice teacher may help us find ways to produce more complex images of children.

Concepts and Literature

The subsequent sections of the paper discuss literature on childhood, children, and the practice of calling attention. To explore how practices of childhood and ways of relating to children often (re)produced by the preservice teachers in accordance with placement schools and mentors, and in pursuits of things learned in teacher education programs, remain a tough possibility. For example, in calling attention to students in public school classrooms, preservice teachers might feel compelled to imitate the limited images available to them about what children ought to be doing in classrooms. Some of this can be traced to their practices of observation and discourses around teacher preparedness to plunge into the new and different and difficult (Lortie, 1975). The literature below is a pursuit of tracing teacher doings of calling attention to other places: like ways of perceiving children, being with children, and doing things with children. I begin with a discussion on the concepts of childhood, children, and calling attention as a classroom practice.

Some Images of Childhood

Popkewitz uses the concept of fabrication in his article on analyzing the work of studying humankind, especially children, as ‘autonomous subjects of research in education’ (Popkewitz, 2013, p. 440). He conceives of fabrication as a strategy that helps to fictionally produce, for example, children into categories primarily to talk about what happens in the world, and also see how materiality around those categorizations “work their ways into schooling as children become those ‘things—adolescents, youth, urban, at-risk and disadvantaged’!” (p. 440, *ibid*). Lindgren and Ohrfelt (2017) have used this conception of fabrication which works both as “fiction” as well as “maker of things” to describe the ‘posthuman child’. I delve further into this fabrication of childhood, to analyze how it works through other fabrications of children that are functioning in data produced from classrooms and teacher education research literature. Each of these fabrications are doings of people, materials, spaces, bodies, languages, and discursive possibilities (Lindgren & Ohrfelt, 2017, p. 266). These fabrications are responses to our ways of reading and doing in our contemporary worlds.

I begin with one such idea of childhood, a Posthuman Child from Taguchi’s review of Murris’ (2016) work articulated as following:

This fiction of the posthuman child portrays a being that embodies flexibility and transformation through its multiple becomings with the world. The child is not regarded as an autonomous actor of change, but as enmeshed in a huge relational field, becoming again and again in its entanglement with material and discursive forces. As such, the child is always in motion and always in transformation in itself. (Lindgren and Ohrfelt, 2017, p. 269)

The above quote helps me acknowledge the work of fabrications in studying classroom practices as more than a study of humankind, childhood ceases to be a universally agreed upon pre-existing category, with characteristics ascribed to it. Rather it emerges, from a posthuman perspective, as an unfolding where fabrication of posthuman child works with other people around, things that create boundaries, institutional curriculum, and spaces that are regulated. It emerges to produce materiality in intra-actions, a term borrowed from Barad's (2007) writing, to form a new idea and practice, again and again.

Barad (2007) described intra-action as the following:

... the neologism of "intra-action" signifies the mutual constitution of entangled agencies. That is, in contrast to the usual "interaction," which assumes that there are separate individual agencies that precede their interaction, the notion of intra-action recognizes that distinct agencies do not precede, but rather emerge through, their intra-action. It is important to note that the "distinct" agencies are only distinct in a relational, not an absolute, sense, that is, agencies are only distinct in relation to their mutual entanglement; they don't exist as individual elements... the notion of intra-action constitutes a radical reworking of the traditional notion of causality. (p. 33)

'Intra-action' as a concept can help one work with children and support their learning practices with materiality as they emerge. An example would be a play of words when learning to define an abstract and distant concept. In the analyses from another classroom, which is presented later in this paper, I explore how a play of words is 'intra-action' in attempts to define what 'singular' is in a grammar class. The learner when seen

as a fully formed and enclosed entity who is in control of her learning processes, is expected to walk carefully on a pedagogically laid out path, for example listening to the teachers' explanations of 'singular', continue listening with quiet bodies until she deduces the definition, take help from teachers' mnemonics tactics and work hard until she memorizes, and reproduce only when asked in acceptable forms to demonstrate to other people that she has learned. Fabricating children's play of words as intra-actions helps see the necessity and indispensability to engage with children, and words, and pedagogies that are possible only through their coming together. They gain relevance and function-ability not as separate entities preceding one another, but when they are enmeshed intra-actively.

In another body of literature related to the posthuman child, a close cousin, the 'monstrous child' appears through the following (Knight, 2016):

Shifting communication away from the purely discursive might also shift cemented notions of childhood subjectivities: of children as developing, children as immature, unknowing, untheorized, apolitical, unaware; and simultaneously the next generation, the hope, the future. Instead of childhood being defined by fixed subjectivities childhood might be thought about as possible, as internally contradictory multi-faceted subjects (Braidotti, 2002, p. 6), as childhoods transitioning, as hybrid, as defying conventions and norms (p 684).

This reference to childhoods as 'monstrous' and 'as transitioning, as hybrid, as defying conventions and norms,' is one that is sensed and resisted in classrooms. The 'monstrous' child, like Frankenstein's monster, is inevitably produced, and rejected, and resisted, but still lurks around in our classrooms. This 'monstrous child', a production of

posthumanism (as developed in various articles of *Discourse*-citation, issue 37:5, Barad-Deleuze-Colebrook) meets children produced through other fabrications as well.

Taguchi, Palmer, & Gustafsson (2017) work with the idea of Monstrous Child as one who is not ordinarily noticed, i.e. appears ‘beyond norms’ and ‘beyond what we... recognize as a common-sense (Hu)Man and Child’ (Taguchi et al., 2017, p. 707). The childhood image thus produced is in difference from the usual, the known, or the predictable in terms of being ‘uncontrolled, frenzied, and hyperactive’, ‘chaotic’, ‘or... artistic, ingenious, harmonious, and joyful child’ (ibid., p. 712). To describe further they use the idea of ‘becoming’ (imperceptible) from Colebrook-Deleuze-Guattari, (p. 707)

...the process of ‘becoming-imperceptible’ opens up the possibility of differing and diverging from already inscribed identities, norms, and behaviors. It is affirmative of not the invisible, but the indefinable; that is, of not being identified (properly) in relation to normalizing categorizations (pp. 24–25, 38–40).

I read the above quote in relation to students in Sakshi’s class on measurement of units. Their bodies in relation to teacher’s instructions are also in relation to peers’ practice and responding to other urgencies. Their bodies-answers-dispositions are not a work towards exacting an abstracted bodied notion of a learner, but rather a process of differing from this abstracted notion as well as their own patterns of performances in the past.

Some of Deleuze et al.’s renderings on becoming from *Literature and Life* (1997) are as follows:

Becoming does not move in the other direction... To become is not to attain a form (identification, imitation, Mimesis) but to find the zone of proximity, indiscernibility, or un-differentiation where one can no longer be distinguished

from *a* woman, *an* animal, or *a* molecule—neither imprecise nor general, but unforeseen and non-preexistent, singularized out of a population rather than determined in a form... Becoming is always ‘between’ or ‘among’; a woman between women, or an animal among others. (p. 225).

Becoming, for Deleuze, seemed only a forward or toward movement that indicated an incompleteness in our life and pursuit. It did not assume that the subject was as yet reified, but rather was still in a zone of proximity. “This subject did not know of itself as a solidified identity but was only coming in existence in the process of figuring itself out, always being on the lookout...It was where we had opportunities to free ourselves up from the given subject positions that we were expected to assume...The becomings were minoritarian becomings” (Deleuze, 2006). I use this quote to understand how it could be possible to see ourselves and others whom we evaluate in an ongoing manner of life through another lens of becoming a subject and pay attention to the minoritarian happenings.

Deleuze’s becoming opens the discussion for going beyond the pre-determined with respect to subject positions or practices. Children, like their preservice teachers, are always being produced in the nebulous space of being in the classroom, in between the discourses of university-school-community-media, in between meeting each other halfway. They are not fully formed in space—yet, they make their own space every day. The 170-centimeter response in Sakshi’s class, then, does not indicate an invisible aspect of the child answering, for example a learning difficulty, or lack of paying attention, or disruptive behavior that can be ascertained and associated with the child. Instead it

indicates an unascertainable-ity in doing so through using ‘normalizing categorizations’ of created through measuring performances of learning and classroom behavior.

Taguchi et al. (2016, p. 712) write about observing very young children dancing and filming themselves in preschools to discuss learning as follows:

Learning, in terms of experiencing a wider and differentiated range of embodied possibilities in these experimental body-assemblages, is produced from these differentiating counter-actualization, as Stengers (2008, p. 45) notes, in the encounters and connections between the various interacting agents. Hence, learning experiences take place when we connect and when we are put to the test by the connection (p. 45). Each connection expands our repertoire of knowing and opens up the possibility of thinking & doing differently. Learning and becoming are thus seen as parts of the same process in this onto-epistemological way of thinking (Lenz Taguchi, 2010, 2012).

I use this to view learning and analyze data from classrooms to see opportunities of connections (or missing such opportunities) and being ‘put to test’ by the connection, rather than an expectation to regurgitate an answer or a set definition when prompted through a question by the teacher. In the section below I explore some notions of children-in-front-of-us that populate the ordinary lives of classrooms along with the ‘monstrous’ ‘posthuman’ children that I encountered by being there as a researcher.

Children: As They Emerge in Front of Us

There are many ways in which children are seen and related to, for example they are sometimes seen as learners in need of accumulating knowledge, as future adults and problem solvers, as developmental beings who need to be guarded with firewalls of age

appropriate materiality, as future workers and consumers, and as vulnerable beings who need to be protected (Popkewitz & Bloch, 2001; Taylor, 2011). These kinds of images play out in being with children in schools and classrooms, for example designing physical arrangements of desk-chairs-rugs-lights-additional resources, or hierarchizing and differentiating instruction as per the developmental position and needs of children, or even implicitly using identity categories of gender, class, race, and caste to set limits upon children and their capacities. These images serve educational purposes for the teachers, especially for designing moments, spaces, crafts, assignments, and evaluation for children.

Other ways of fabricating children that might be more familiar to us, appear through infantilized forms of children as presented in Knight's descriptions (2016):

Children are talked about emotionally and romantically through magazines, popular media and social media. Populist, commercialized childhood discourses aim to entice public audiences (parents and carers in particular) to build, make, create childhoods that have not yet been achieved. Parenting magazines, blog-sites and social media pages pay attention to beautifying and perfecting micro-aspects of a child's life including creating unique birthday cakes (Tack, 2015), enhancing a child's daily mood (Easterby, 2014) and creating good memories for the future (Practical Parenting Magazine, 2014). Social media pages such as Instagram, Facebook and Pinterest also, through selective recording, photographing and sharing of daily happenings and achievements prompt a collective striving for an idealized, desired childhood that seems just out of reach. These commercialized and carefully manufactured children are talked about

variously as pre-cious, creative, magical, with the individual child as somehow more special and totally different to all other, less-special/ creative/ magical/ precious children. (p. 682)

Children are entangled with practices that include these notions of infantilizing, beautifying, and fragmenting their becoming in ordinary happenstances, as mentioned above. The popular notions about children do not hold true when contextual frames change, for example elementary children learn and do several things in different contexts (Muskan, Bhopal <http://www.muskaan.org/> , or what we see in Lauren and Sakshi's class, Rampal et al., 1998; Rampal, 2003). Murriss and Taguchi wrote about how children "emerge in a relational field" (Hultman & Taguchi, 2010). This helps to think of children and their growth in non-reductionist ways and beyond the popular psychological theories that have heavy presence in teacher education.

For example, this includes the materiality of children and how children start appearing as words on internship lesson plans, evaluation reports, or start becoming a part of the evidence folder for preservice teachers' assignments, journals, and other such materiality. In responding to questions/ evaluation assignments asking how preservice teachers to report how their teaching plans build on or change student understanding, the image of learners (all of them in a class) and learning is strengthened as constituents who can be known fully and that it is possible to trace visible changes in their learning by the teacher intern in the midst of everyday school life. This forces preservice teachers to draw conclusive images of learning and learners which get reified over time. The materiality of words like students, children, or tracking learning on a predetermined path in this model of teacher assessment and clinical practice become more like seeing

children in terms of opportunities to diagnose and continue improving upon rather than paying attention to how they emerge in relation to things around them and recognize its value as one of the forms of legitimate learning.

Another popular way of relating to children is by considering them as socially constructed. The goals of individuality and individual differences that call for varied pedagogic preparation through set up that arranges children as a collective become humanely challenging if not impossible. The two opposing goals set up the teacher student relationship as tugging in opposite directions. Considering children as different also invites preservice teachers to view them through distinguishing categories of social, economic, cultural, linguistic, class, gender, belonging status (as migrant, refugee, undocumented, etc.). Sometimes it is very difficult for children to be seen without these categories and the sediments they carry. The pedagogic responsibilities and call for pedagogic preparedness make it overwhelming for preservice teachers to perceive and honor children's differences in each doings for example related to their health and happiness, different places they grow into, the kinds of books/movies/people that stretch their imagination, things they feel, and things they do on rare occasions.

Children in front of us are beings in their full humanness and complexity, but inside school-like places the focus is on students' *learning*. Students are expected to be always learning and their learning needs to be reflected along a path that is either qualitatively described or quantitatively represented, as per the performances of socio-emotional, intellectual reasoning, and skillfulness in decision making arising from curriculum standards or social norms. In the internship model the child is portrayed as

someone that needs to be known, quickly, so that effective teaching can happen. Child is someone who is capable of being fully known, decoded, and planned for.

Noticing conceptions of childhood through unfamiliar constructs of the posthuman child and monstrous child, and noticing children in-front-of-us and their relations with other people and other things through the work of other available images makes us “aware of alternative understandings of childhood and child development – the ones that are neither ‘timed’ based on biological and psychological growth (Tesar and Koro-Ljungberg 2015; Tesar 2016) nor measured against the Western standards of national development (Gerbert 1993; Millei, Silova, and Piattoeva 2017; Taylor 2017; Burman 2019)” (Silova, 2019, p 445).

Calling Attention: As Prerequisite to Learning

Mike Rose (1990, p. 4) wrote about attention and playing along the proxies of attention as follows:

It wasn't just that I didn't know things... but that I had developed various faulty and inadequate ways of doing algebra and making sense of Spanish. Worse yet, the years of defensive tuning out in elementary school had given me a way to escape quickly while seeming at least half alert... My attention flitted here and there. I fooled around in class and read my books indifferently - the intellectual equivalent of playing with your food. I did what I had to do to get by, and I did it with half a mind.

Rose wrote from a class of high schoolers who had learned their ways of appearing alert yet replete with flitting attention. Schooling teaches enough bodies to imitate proxies of learning in classroom. Schooling also teaches enough teacher bodies to seek proxies of

learning bodies. Learners and teachers equally buy time through playing these models of attention and learning, which Rose compares with ‘playing with your food.’

For example, as you will read below, one of the preservice teachers in this study who I call Lauren interrupted Tim, her fourth-grade student, from answering what singular is when he could have slipped into giving examples or venturing into further questioning. In denial of that intellectual work of learning (and learning language in particular) and being introduced to a particular image of attentive learners, Tim imitated the act of defining ‘singular’ but lowered his volume to mumbling in search of correct words fitting the structure of a definition. I see Rose’s mediocre studentship being (re)produced, as an entanglement in this classroom. The practices of producing attentive learners in a certain way are sooner rather than later, co-opted in the normalization of ordinary classroom life. An attentive learning body that is called upon through a paraphernalia of rewards and punishments, which stresses both the caller and the one called upon, is an idea that constitutes many of us.

“Calling attention” implies that there was a time or moment or event of non-attention or other-attention and a legitimate, if not compulsory, invitation to be attentive could be made. There are many correlational proxies that we attach to attention based on where we are: looking at or listening to the one hailing attention; looking at things that need to be attended; orienting one's body towards those calling attention. In a classroom, attending must look like all the above as well as sitting up, not touching others, turning to the teacher, materials, or smartboard, and the like. These proxies of calling attention work through the images of childhood populating the classroom to produce the material and

discursive paraphernalia of getting children to sit still, drawing boundaries so as not to distract others, and creating a learning environment.

To explore how “calling attention” works, I rely on further questioning:

1. What does responding to calls of attention look like? How do these images of attention help the preservice teachers when they are met with contrary images, for example a state of non-attention or attention to the other?
2. How does a (preservice) teacher’s calling attention function in terms of encouraging learners or inspiring them? Or does it tax them or drain the them out (them is referred to teachers and students in a group)?
3. To respond to the above questions, in my example of working with data I analyze “attention” as a prerequisite and a co-existent for learning. Is attention really necessary, if yes then how can we recognize legitimate forms of attention, and thus what are the permissible ways of calling attention?

The children in the data are engaged, perhaps not with what the teacher is calling to, but to something else. The standards, curriculum, lesson plans, and teachers’ decision draw the boundaries for what students must attend to, but there are always other aspects that call our attention, inviting us to become together in many relational ways. Preservice teachers enter the internship classroom with a self-belief of building a relationship with students—love, empathy, and compassion feature in that relationship and are as much rewarding as pushing students academically. They figure out in earnestness ways of supporting children to learn the what is worth teaching by school systems.

Attention has gained sanction in teaching- learning discourse and appears differently from what it would look like in various other places like home,

neighborhoods, museums, a Reggio Emilia school, a Montessori school, or different kinds of markets. I use posthumanist constructs of childhood and intra-action as material-discursive performativity to analyze how “calling attention” produces images of children that are put to work in classrooms.

Context of the Study

I studied a second and a fourth-grade internship classroom in two elementary teacher education programs (one in the Southeastern region of the United States and the other in Central India, respectively) to analyze how certain practices make use of and produce ideas of childhood and children. Some teacher education program and research literature suggest that during the internship primacy is given to preparing for curricular instruction, achieving standards of higher order, and building a sense of community which are all targeted by instruction through content areas (Ronfeldt, 2015). In my study and across data sources it appeared that a lot of instructional time is spent redirecting children towards the content, and preservice teachers make efforts in getting children to arrive at a learning and listening moment. The images of learners, good and attentive learners (children and childhood), produced specific practices of instruction in both sites of this study, for example calling attention, giving feedback on work, questioning, or explaining. These practices were possible because of perceptions of learners as acquirers of substantive curriculum material that were presented as an outside factor, and perceptions of learning as collecting bits of information and application skills that could be regurgitated when asked to do so.

This study is based in two traditional four-year entry-level university-based programs. The nature of content within these two teacher education programs changes

and remains contested in terms of its causal relations between the aspired goals and methods. The two teacher education programs broadly commit to ideas of critical thinking, social justice, gender equality, inquiry stance, and creativity through their coursework and interactions with teacher educators (drawn from course catalog descriptions, program documents like website content and handbook).

This paper is made possible by the generous participation of two elementary preservice teachers, one placed in fourth-grade and the other in second-grade, who opened their semester-long wobbly learning positions to me as a researcher. I draw on observations as a researcher in two classrooms, where the candidates graciously helped me by giving permission to look at their practices-to-become, in their contexts. They were doubtful about their own selves, they liked parts of what they were doing, and did not like parts of what they had to do as preservice teachers in those places with children, they had concerns about their program, their placements, and their future images. They opened up in conversations, follow up interviews, and let me in as an observer through their everyday wobbling. This is about some of what happened, why it was possible for things to happen, and the many potential ways in which things could have happened, specifically around practices of calling attention.

Methodology

Much of everyday practice of preservice teachers is verbal, physical, and material, and therefore video documentation is helpful for description, recording, and analysis. My mobile phone camera was used to produce video of preservice teachers' practices in small group and whole class instruction in the US (3 days). Once the filming was completed, the preservice teachers participated in an informal 45-60 minutes

conversation about their regular practices, which included viewing these video clips and generating comments. The videos served as additional tools for observation. In the Indian elementary school, I produced data through observations and conversations-interviews that ranged from quick discussions in the class as well as hour long conversations outside of school premises.

I use material-discursive intra-action readings to show how “calling attention” is produced along with other things and people. I made observation notes from being in the classrooms and outside of the classroom about practices of internship, centering preservice teachers. Using ongoing conversations with two preservice teachers, and their writings about their concepts of preparing for children, or feelings of structural limitations, I write how childhood and children are being produced in these particular contexts of teacher education.

One of the many ways I was introduced to Lauren’s (pseudonym) second-grade students was her reference to me as a fly-on-the-wall researcher, a phrase used to capture a popular image of social science researcher. So, as someone who was treading her own entry in someone else’s space carefully, I mostly sat in a corner near the back wall of the classroom, with my notebook and phone recorder on the table. This classroom of 18 students was designed with a single homeroom teacher, who was also the assigned mentor for Lauren in her internships for a year. Lauren, who was my cooperating research participant as the university teacher candidate, was in her final semester of her teacher education program and had been placed in this second-grade for the entire school year. The data presented in this paper was produced from these positions towards the end of the school year, and also informed by my having worked as a Graduate Assistant in

her teacher education program where I came to know her during her third and fourth years in the program. In the following section I describe a happening in Lauren's second grade classroom where she was a teacher education intern.

Sakshi had introduced me to her students as a researcher from the United States who was here to observe Sakshi. This had somehow assured the students that they were not exposed to any threat arising from observation. The students took keen interest in what I was doing, sometimes offering me seats near them or accompanying me during lunch time if I was by myself. Sakshi would openly ask me when she was in search of any words or further explanations. In this manner the class offered me ways of relating with them that I had not conceived of before entering their classroom.

What Does Singular Mean?

Setup in One Second-grade Grammar Lesson in a US Elementary School

The class schedule with a sequence of subjects and meal timings, posted on a paper sheet near the door, was a reminder for all to not go astray. One morning I checked my cell phone clock to match where we were in the list of subject sequence and activities. I had spent three weeks in Lauren's (a pseudonym) class and always felt like being in the middle of a continuous flow of time, until someone enacted a cut in time, like the end of one subject block, or beginning of another. Lauren usually enacted playing the cut in time—to mark it as the beginning of “word sort”, or end of “writing”, or about to “snack”. The clock was about to trigger several things—to intrude the working relations of people-things-spaces and produce materiality around it (Murriss, 2018 & Barad, 2007). Students were in the middle of something when the class schedule made Lauren announce for all students to come to the rug, placed at the front center of the classroom.

The students were used to this schedule—in its belly lay plenty of routines, transitions, moving around, finishing up from wherever one is, moving the child who is imagined to progress through developmentally appropriate curriculum. It may be Lauren who played the schedule keeper this time, but the students' bodies were also already used to responding and turning the flow of time into lesson periods.

In this transition many things move. Folding books, putting away folders, closing laptops, arranging school bags, cleaning up tabletops, siding with another child, and gradually dragging their bodies to the next station. These many things were entangled with students' doings like finishing a page, a sitting moment, a conversation with a neighbor. Students, who sometimes appear as a homogenous group, also stood out distinctively in relation with these many things. Some flow with the group, attaching with other bodies, striking a connection. Others part ways, and wait on their seats, or do another thing. The rug to which they are called offers different paths of arriving. The distances between their seats and rug are stretched in these transitioning times. These are some ways in which children make space through relational ways of being with other things and people around them, and also reading the discourse of permissibility and boundary crossing in particular classroom contexts.

Standing right outside the rug, Lauren waits for her turn, assessing the transition to enter to order through her redirections or systems of reward and penalties, for example to return to their desks and walk back properly, a reduction in points on the ClassDojo application (<https://www.classdojo.com/>, Manolev et al., 2019), or the teacher's harsh reprimand. The outside of the rug offers Lauren a special position to read the many things as “transitioning”, to stand out in separation of mumble jumble (and the significant trivia)

to mark the beginning and end of the subject periods, filled with lots of in-betweens as well. These trivia are the cracks from where students and teachers are becoming others, crafting new roles in differing from the previous ones when they are responding to a question, posing a question, engaging with materials elsewhere, and floating irrespective of stationed bodies. The enactment of chunking time into different periods, ordering what appears chaotic, and ever churning transitions of many sorts are few of the many ordinary practices in school. It is an ever-emerging setup, an entanglement.

Beyond-Intentional Procedures

It was time to begin the whole class word sort instruction as part of the Writing/Grammar Block, the first Block on the daily class schedule. I had been through a similar lesson with Lauren earlier in the week, where she asked students to sort slips of paper with words like *child*, *wives*, *man*, *woman*, *mice*, *people*, *person* etc. written on them, into singular and plural forms, deducing rules and talking about examples and other ways of relating to them.

In the ordinary sense, this lesson was to go as follows: the group would talk about singular and plural through a word written on a slip of paper, review what it meant, discuss some examples and usages, and prepare to move on to another word slip. Lauren would place the word slip on a chart behind her (against a standing board) with pouches to hold the paper pieces. The students would look at Lauren while she took a new word slip out, discussed it, and placed it on the chart. Apart from that, the expectation was for students to sit on the rug, respond to the teacher's question if they thought the word was singular or plural, pay attention to the teacher and students who were rightfully recognized by the teacher to talk, and look at the movement of the word slips. In other

words, they were expected to learn along, understand the rules, memorize or study the singular and plural patterns, and practice distinguishing between singular and plural words that they would put to use on their own when they went back to their desks. This was possible through paying attention, a lot of attention. Or was there more to it?

How are Procedures Working: Attentive Bodies Under Control?

“I know you are not paying attention because you are not facing me!” Lauren called out a student. The rug in the front center of the class not only created space for all eighteen students to sit, but also created boundaries for them where a particular body posture and orientation were desired, and where entry and exit from the rug were ordered by the teacher. When the entire class of children sat on the rug, their energetic and exploratory bodies are close to each other, their many stories are automatically wanting to meet. They tend to move around trying to whisper a comment or two to the other, trying to play with the other, trying to resolve a quarrel from an earlier day, carry on from the shared reading they were involved in a minute ago, or something else. They had stayed as a group for almost the entire school year now, or even longer than that. And they had much to talk, discuss, and resolve. The carpet with its spaced circles produced bodies that have definite boundaries, and the bodies were transgressing the boundaries, a less preferable practice in the classroom space. The discourse of individualized bodies, private spaces, and minding one’s own self-produced the materiality of carpets with separate spots for seating arrangements, and they found resonance in socializing attentive learning in institutions like schools.

Critical children’s geographers (Kraftl, 2015) write about children’s space making and their bodies amidst other things and bodies as ways of becoming—they associate not

only with what is physical, but the processes associated and enabled by it. The ideas that children have energy, they need to get their wiggles out, taking recourse to free apps like GoNoodle (for children's movement and mindfulness), and allowing for the controlled and directed movement as part of class schedule offer ways of intra-acting—that are mostly ordered, that explorations have boundaries closing in (shortly), and have regulations in terms of connecting with specific things only.

For example, a GoNoodle orchestrated movement, as enacted in the class requires students to be standing in designated areas, mostly moving by recognizing other students' boundaries, and the like. Just like GoNoodle-as-practiced-in classrooms, the practice of calling children's attention through orienting their bodies-eyes-responses towards the teacher meets children halfway. Enacting boundaries to connections between things and peoples, and peoples' lives and fragmented curriculum, coordinating the participation with curriculum as a planned goal for classroom experience are the ordinary doings of pre-service teachers' and students' lives. Some images of child that could be at work in this example of the structured movement time might include child as vulnerable and child as an ignorant being. Such a child needs the more experienced adult to make decisions on her behalf, even with things like how to move, when to move, when not to move, or how long to move. This image of children as lacking experience is compensated for by the adult who offers a learning path through appropriate pedagogy. There are times that are less controlled by the adults, however, and those times produce different images of the child.

The play in the structure offers cracks for performing reproduction or new imaginaries, newer ways of intra-acting, beyond-intentional. This in between time of

transition, in between movement from one instructed activity to another, in between responding from one question to another is the play in the structure. The whole class rug and seating space turns into a smaller cosmos—the expected whole class sitting together time produces the students as one among many—unpredictable, scattered—where they have their spontaneous desires to catch up, meet each other’s bodies, and stories like noticing the national flag that hangs above the board, come closer to smart board-markers-white screen-posters on the wall-computer keyboard-mouse/jockey or teachers’ podium—all the materials play a part in making the whole class time.

Learning is Becoming: One Among Many

Like every day and most transitions, Lauren waited for the group to be seated and notice her. Standing taller than the sitting children she could look over at rug-bodies, absence of other things, oversee the movements and sounds—an affordance that arises from her place near the podium/desk with the keyboard and mouse for the smartboard—with the student behavior monitoring/grading/communicating DoJo App on display. Performing the separation from students was a practice that brought Lauren in tune more with the mentor, in choosing (rather believing in the absence of any other choices) to be on the district pacing guide, classroom schedule, and her mentor’s adaptation of the grade-level plan.

“I know you are not paying attention because you are not facing me.” Small pause: Silence follows. Lauren made longer eye contact with the student, then paused even longer. This becomes a marker for the student called, as well as the entire group, that they need to be serious and ready for the oncoming lesson. The student whose name is called upon knows that the teacher will not lose her focus on him until he re-forms his

body and faces the teacher. The child has already read the classroom discourse and the teacher's preferences as what an attentive child would look like. She will be earnest with a serious demeanor, setting aside all playfulness including laughing, looking around, chatting with peers, or playing with the rug. This child who is called upon to shed all deviations from appearing an attentive learner must move towards gaining the trust of the teacher as an attentive being.

The child being called to by Lauren responds. Forming his body, reluctantly, predictably. Nick anticipates his object of gaze, towards which he must orient. The object is the talking teacher, the position of the teacher. The teacher uses her body, eyes, her material, intonation, a history of past happenings, small strips of paper with one word, familiarity of processes, and invisibly lurking possibilities of many occurrences through which she meets her students' attention. These seem like they should be enough (material-discursive) ingredients to gain and retain attention.

Lauren moves on. She actively indulges in the practice of creating a classroom body space which looks like a certain kind of learning and engaged community, that fits within a particular image of children who are learning: still bodies, straight faces, open eyes directed at her, straight backs. Calling attention is an entangled classroom practice that can reduce our repertoire of images of children, learning, and attention, restricting the acceptability to certain forms of participating in the classroom through producing acceptable forms of embodiment of the obedient child who is showing every bodily sign of paying attention and denying possibilities of other forms.

There is a clear definiteness in the teacher's outlook towards the student, who faces otherwise and doesn't seem to be paying attention. Learning, learning by paying

attention, being seen as paying attention, and being seen as paying attention as per certain imageries all fuse into being the same things in these moments. The other assumptions that could be working are that all that is worth knowing/learning is in the lesson being delivered by the teacher, appear to be characteristics of popular classroom practices. In producing her students in one way to look at her while she (or any other legitimate speaker, by way of turn taking) is talking, as a marker of paying attention Lauren is creating student positions where one does well as a learner who is gazing at her without her redirection, compared to those who might be looking away and still listening to her, or to those who are not perceived as being connected to the lesson that will begin at that moment. By choosing just this form of paying attention, Lauren is also denying herself the position of a teacher who is continuously looking for different ways in knowing about how students are paying attention or engaging in their own ways.

Lauren moves on, “*Tim, what does singular mean?*”

Lauren had taught this lesson earlier—her questioning had a decree hidden, one that demanded a correct answer in the absence of which there was just one way to look at Tim: as the non-attentive student. Being able to produce the answer which the teacher was seeking was something that Lauren expected to be simple, there was an implicit toughness in her tone in expecting the carefully formulated answer. It was brisk. The question left no room for confusion space for children to wonder about—it was straight jacketed questioning. It was evaluative, judging Tim (and others) or his participation in the classroom space.

Tim probably sensed all this. Being singled out to describe it, the second-grader understood the pressures of this question and its tone, he probably foresaw his

unpreparedness to answer, he probably guessed why he was the first one to be called out, he could have doubted on his behavior or “misbehavior”, that is why the spotlight was on him. He cowered his body. He swayed his head. He attempted to hide from some peers while speaking. He began with a drag in his sentence, with some parts audible “*singular means... a word ...* (he spoke with uncertainty and the rest was inaudible to me)”

Being called out, unprepared, seemed to make Tim feel sheepish about having to answer. He starts slow, he plays with the words—stretching them too long, buying time, his body twitching. Speaking is not just an oral involvement, it can also be a stretching of hands and legs and torso, the feeling of exciting shiver in the belly. To be able to answer and answer correctly is an expectation that Tim may want to fulfill—at least this is an expectation that the teacher may have when she calls out a name.

The unfinished sentence, the shying face, his body standing out, and the elongated “*singular means*” get muddled with discursive compulsion on him to respond—against his will, against his preparedness, against his wish. He does not ask a follow up question to understand the question better, he does not give an example. His was an answer in a particular format—it followed the conventional structure of question-answer: “*what does singular mean?*”, “*singular means...*”. This Initiation-Response-Evaluation structure that is the acceptable form in teacher-content-protocol directed classroom (Friend, 2017, p. 126) obliterates all other possible forms for Nick in that moment, those that he could have tried—may be an example would have helped, may be a question that he could have posed. But there was a pressure on him to recall, to reproduce, to justify that he was paying attention then (in the previous class), and he is paying attention now (in this

class). In this exchange, an image of the child is at work: a submissive being who will respond to an adult's command when the adult commands he do so.

More characters emerge: teacher responds, more students join

His lowering of volume, cowering body, and waiting by the teacher opened a gallery for all other students. These spectators are the other actors in the space, which is quickly taken over by another student eager to respond. One describes what singular means in a more serious tone. Another mentions a connection from home life. Lauren and her mentor quickly evaluated their responses and gave feedback, “*No*”, “*And now you are blurting out.*” Lauren paused her lesson, “*and stop right there.*” She called on four students to ‘fix’ themselves, “_____ *fix yourself*, _____ *fix yourself*, _____ *fix yourself*, _____ *fix yourself*...” Lauren waits some more, and then reminds again—“_____, *you are still not sitting the right way.* _____ *you are still not sitting the right way... Sit the right way. ... [...] on your bottom...*” The lesson comes to an anxious halt. Nothing is moved by her—not the flashcards that she has, nor the ClassDojo webpage that is displayed all day on the smart board.

Just some bodies.

All this happening does not seem dramatic. These kinds of images of children and learning are normalized in material-discursive entanglements in not only this classroom but many classrooms every single day. In this particular material-discursive production, both the students and the teachers alike seem drained. After the pause ends and Lauren decides to move to another question students regain their energies to participate in classroom questioning and answering and Lauren regains her energies in the chores of the activity. This happening as described above which is a segment of a grammar lesson and

begins from calling students as a whole group, and dismissing them off to their individual seats for individual work, and the questioning-responding-managing-resistance is an ordinary occurrence. The normal. The normalized. In normalizing these images of calling attention to bodies, to articulations, to speaking only as responses to one asked question we are reducing the images of children for whom we might create learning spaces and lessons, to whom we might prepare ourselves to respond, and with whom we might prepare ourselves to engage.

Hundred Seventy Centimeters

The Setup of A review lesson in One Indian Elementary Classroom

Sakshi's fourth-grade mentor teacher was on maternity leave. The school did not find a replacement for the teacher so Sakshi became the de facto fourth-grade teacher during her internship. The mentor from the other fourth-grade section (adjacent to her class) would provide Sakshi instructions for lessons and other teaching objectives due for the day. Apart from that, Sakshi was solely responsible for teaching and running the show all day. She welcomed me as a researcher in her classroom, and more so as an adult with whom she could talk about her class.

I was filling the void of an absent other adult in the classroom. Sakshi told her students that I had a project for which I would be coming to their classrooms for as long as she was there. So, I lived that role—of working on my project through my taking notes on my observations, producing photographs, notes and audio recording from conversations with preservice teachers, collecting artefacts produced by preservice teachers, and collecting program documents. All the classroom conversations were in Hindi, and I will present translated versions where required.

This is the morning after assembly, breakfast time, and habitual open conversations that Sakshi uses to hear students out, especially if they have announcements and complaints. Now she was trying to get her class of 24 students to focus on the lesson. These fourth-grade students were aware that Sakshi is not their regular teacher, but a temporary placement, as well as a preservice teacher, as they have had preservice teachers in their school in previous years.

Procedures

The students sit on their chairs (desks) in rows and columns all facing the green board in one wall of the classroom. *What is he doing?* - she announces in a more frustrated tone, and gazes at students in a disapproving manner which also reveals her fatigue and frustration. Then students give in and she turns to the board, and in a more refreshed note begins “*all right, look here everybody—what is written here ‘measurement of length’, length means how long something is*” and then explains it in Hindi. She is revising a unit on measurement.

The absence of a mentor teacher and the presence of guest mentor teacher played a role in Sakshi’s practices—that she did not observe routines in the classroom when she came led her to create her own. She talked to her peers in other classrooms to learn about the school culture. She did not inherit classroom rules that pre-existed or were created by an experienced mentor, so her only recourse is to negotiate them afresh with her students—for example to convince them in most interactions of why they must listen to her, to connect to their learning from previously taught lessons, to direct her students to answer her questions more purposefully—summed up, to pay attention to her practices.

Movements as Actors

Sakshi's university supervisors pay great attention to organizing classroom seating and space. As a result Sakshi (and her peers) keeps experimenting with organizing her 24 students, 12 pairs of desk-benches, a teacher's desk, walls that display charts etc., a wall-fixed/painted green board, the 25x25 (approximately) feet classroom, and empty spaces in many ways. Her guest mentor however likes children to be seated in rows and columns (more traditional visualizations of the classroom, something that Sakshi has herself grown up with), however she understands that the university prefers seating to be changed as per the activity. Students seating is a play of these discourses—they have been called by Sakshi to try many seating arrangements.

The green board placed and painted in a way mingles with lighting from doors and windows on two sides of the room, thereby making it difficult to see what is written on the board. Despite the allotted seats and more conventional requirement of “being seated”, there is a lot of movement in the classroom. Some movements are acceptable/desirable/ indispensable as they are green board oriented. Some movements emerge from the needs of using a restroom, sharpening a pencil, sharing a book, sharing writing resources. Some movements happen as a result of negotiations on “being seated” requirements between Sakshi and individuals. Some movements just happen-- with the purposefulness of students. These movements function as interruptions, defiance, purposefulness, necessities, confusions, openness/vagueness, and may be more.

Sakshi performs the beginning of math time by writing on the green board “measurement and units”, the topic for discussion. Some students begin conjecturing the lesson content and begin commenting and raising their questions, all at one time. Sakshi

took up the challenge of not dismissing their questions and comments. She tried to respond to these questions, as well as to get her students to hold off their questions and listen to her. She told the students that this was about the same lesson they had learnt the other day. The students were familiar with the discourse of the classroom--the teacher asked questions, and they must answer to the best of their knowledge. They were prepared and eager to be singled out, so the most enthusiastic students raised their hands to be called on. However, Sakshi reserved the right to call on a student she likes, and as a teacher she is prepared to ask and challenge the students who spoke less, participated less frequently. "*Vijay, stand up*"- said Sakshi.

Vijay was reluctant to stand, and there were many others who were competing for the space to perform- with leaning bodies, raised hands, and calling the teacher. In the absence of any direct motivator or consequence for getting Vijay to obey her command, Sakshi took recourse to cajoling Vijay to stand up, assuring him that it is okay if he doesn't remember it all. She simply uses her presence as an elderly to ask him to stand, and in her relaxed tone assures him that she will support him, and there is hardly any bigger risk in standing up and dropping his guards. She smiled, and repeated her command, now turning it into a request, with her head nodding and encouraging his little moves towards getting up. His peers read this motion in the class and encouraged Vijay to get up. (again – an image of child/children is being produced and acted upon here: the docile, submissive, and obedient being who performs on demand without question and without having the agency to refuse or delay – this is the hierarchical image of the binary adult/child at play).

Actors, Spect-actors, And More Bodies

Trusting his teacher as well as his peers, Vijay stood on his seat, simply trusting and not knowing the question that will be thrown at him. Sakshi posed her question, “*How many centimeters make a meter?*” and also reminded him that this was something they had already learnt, “*you know it already*”. Other students were eager to respond. Some were also prompting Vijay. One of them raised his ruler. Hinting that Vijay could think of it using the ruler. Still more students waited with their hands raised and wiggled bodies—to get Sakshi’s attention and also answer, shine out, or live the excitement of knowing something. Sakshi asked all students to quieten up--and give Vijay time to think and recall.

It is difficult to hear each other as people talk simultaneously, sometimes Sakshi tended to hear some comments and at other times she does not. Vijay struggled to answer a question that seemed a matter of simple recall to Sakshi and others. Sakshi asked the student showing his ruler to Vijay to keep it aside, she dismissed a powerful material tool that could help Vijay comprehend, connect, recall a physical use and purpose of measuring. The question and answer were reduced to recalling and filling in the blank. Vijay stood out silently (smiling at times) in the class—all attentive to what Sakshi was doing and asking, taking the risk to stand up as well, yet not being able to demonstrate and perform in the conundrum of classroom practices of calling attention and paying attention.

This was followed by a demonstration of ruler-door-hands-chalk showing what hundred centimeters look like as a meter. Teacher’s question “*how many centimeters make a meter?*” eliciting “*hundred seventy*” as one of the responses. This event, as

described at the beginning of the paper, like many prompts produced in classrooms demand switching to academic content from wherever one is, recalling in the academic language, producing that when called on, and performing as an individual are some things that are sought out in such academic situations. Nothing much to ask. But noticing students like Vijay in this ordinary calling makes me wonder how calling attention is working with limited images of children and their learning. Commanding children to respond generates crises in their community, in their bodies that consume both children (in the immediate) and the teachers (in the long run).

The silence and possibly feeling overwhelmed by fear of producing a ‘wrong’ answer makes students in Vijay’s position to let go the attempts of explaining. The question feels like an interrogation, as it would in cases involving adults only. However, when children are involved in these material-discursive practices of singling out and asking to prove more than the possession of a correct answer, even the necessities of building a charade is dropped. It is considered alright to call someone out, challenge her through the tone, and alienate her with the process of learning as an exploration just because she is a child.

The presence of such questions which have already judged the learner even before she makes any utterances have been possible through the images of children as deviants, disrupting bodies, who cannot be trusted for being committed to the higher purposes of learning, and who even lack the basic goodness of studentship. Even though many classroom teachers or preservice teachers are not practiced in reading their question and material-discourse around it as how I just described they (like me or maybe most of us) inadvertently use these images at times along with others to relate with children in

classroom spaces. This is not a personal critique of this particular teacher education student, but an interpretation of the images of children that are accessible by and to her in this and every other moment in the classroom. Importantly, the images of children that circulate and are enacted in school settings do not simply belong to one or another classroom teacher or teacher education student. These (and other) images are always circulating and being reproduced through material-discursive practices in education settings and the broader society all the time.

It is the repetition of bodily performances, sequence of activities, something that becomes unnoticed over time, until a different possibility opens up for us. Lauren is used to the placement school discourse, where she has been observing her mentor; where she sees a lot of hallway rules and good student behavior written down on the walls; she is also used to the discourse of her own gifted program experience in a southern US school and growing up white. She has access to images of the “attentive student”, and perhaps by extension, images of children. But her images are reduced, partial, and few. Lauren and her mentor teacher know that they are the ones who will call on student bodies and direct/permit them to sit, in one place or another in the classroom. Students wait to be directed, to formally occupy an acceptable place in the classroom. They know that their brief maneuverings will be over played when the teacher makes the call to gather in the front center of the classroom, orienting themselves to keep the teacher and her materials in the front and center of their gaze, purview.

Conclusion

I have presented two sets of ordinary classroom transactions where preservice teachers are asking children to pay attention, here attention and calling attention

materialize differently. These transactions do not surprise anyone in the classroom and probably would not have surprised most people in the school premises. It was part of the ordinary that was acceptable. In these two stories of how this is being done, practices emerge through very different context making—have a different entangled relation with matter, bodies, discourse, and cultural beliefs. Looking at these practices in the ordinary materiality, helps us read through literature on children's conditions in public schools who are produced through diverse lived experiences. Following are three concluding implications for teacher preparation internship.

Adding More Images to The Mosaic:

My reading of the images of childhood at work in these two happenings in the paper are possible through pausing at these instances, analyzing, writing, and rewriting. Making sense of how implicit theories of children and childhood that are materially and discursively available in any context is difficult while we are implicated in the moment of the happening. However, it leaves behind residues of unsettlement, discomforts, and other affects that we cannot miss. They are our sources of different ways of knowing, becoming, and doing education with children. Our material-discursive practices call for different images to function towards things we do, things we say, ways in which we relate in that particular entangled arrangement. This research joins the bodies of literature (posthuman child, becoming (imperceptible) monstrous child, critical children's geographies) to use how constructs of childhood function as always-yet-to-be, emerging as an entanglement of bodies, things, spaces, and discourses available. More conceptions of childhood among the many that are already prevalent in the perceived mainstream help us recognize how they function as a heteroglossic mosaic of teacher preparation. Noticing

images of childhood as a framework (e.g. Malaguzzi, 1994) helps analyze and potentially reconfigure ordinary doings with children.

Reading the material-discursive practices in classrooms that seem to be informed by particular images of the child and children (for example: as infantilized, lower in the hierarchy than adults, and lacking personal choices about how to participate or not participate in classroom interactions) produced learning through responding to teachers' questions in both contexts produced children as restricted in their movements. Despite the accepted practices of projecting attentive bodies the children moved, literally and also figuratively by moving away from curricular anticipations of the teachers. The focus on learning, attention, and learners is predetermined in the details of the classroom—how people sit, how students' bodies are oriented towards teachers and material, and how students must engage in responding rather than questioning. Murris (2016) calls this a colonized space of the classroom which becomes possible when the images of children are those produced as developmental and aiming for climbing up a hierarchy before they can fully become subjects who know like their adult models.

Troubling these colonized images with those produced through the posthuman child and one who makes space while relating with other people and things around them, as described above in the paper, can help the preservice teachers pause and interrogate the seamlessness of their practices. It could also help them bridge the journey between how their course work projects children (in these two teacher education programs) through choice of reading materials and a focus on creativity, gender roles, or social inequities. This also helps them meet some of the material-discursive practices in the

classroom and school that might visualize children in front of them differently, the images which work on the margins and as minoritarian occurrences.

Aiding the Stumped Teacher's Search for Other Ways

Preservice teachers and adults entrusted with the care and development of children more generally, continually seek to find ways of being with children. The child among 'homogenized children' helps opening ways of working with children in front of us. If we pay attention to such learning as an entanglement, we might meet the child in front of us, and also re-encounter our teacher selves in relation with children (i.e. the stumped self, the self that decides to move on). Both the preservice teachers paused when the responses of 170 cm and unclear definitions of what singular means did not meet their expectations.

For the teacher (caricatured through both Lauren and Sakshi) who decides to move on despite whatever was happening, why was repeating the instructions and question not working? Lauren was writing in several weekly reflections that the practices she was familiar with including asking questions seemed to work sometimes, and then seemed not to work other times. She perceived the big issue, behind this chaotic and erratic behavior of students, was in learning to manage a classroom. Possibly, the fragmented content (language to grammar to definitions of singular) presented through a fragmented daily schedule which played a contributing role in structuring the morning for second-grade students was challenged by children who were learning language through playing with ways of speaking intense, related, or uncomfortable ideas which was dismissed in this lesson as 'blurting out' and has been referred to by Lauren in her writings as sometimes 'mean' and 'spiteful' comments. The curriculum and pedagogy of

questioning that Lauren referred to mostly pushes the classroom discourse toward what the teacher knows and what the child does not, and not to where the child can go and wants to go, maybe along with the preservice teacher too.

It seems necessary to call students' attention to a teacher's lesson if there is an underlying assumption that larger bodies need to direct smaller bodies, older bodies need to direct newer bodies, more accountable bodies need to direct those they are entrusted with, knowing bodies need to show bodies that know differently and not of our worldly mainstream practices, bodies that plan need to ensure the plan-enactment for those it has been planned for. In other words, the practices of calling attention presented in this paper, rely on images of the child as less-than adults and expected to be immediately responsive to adults' commands.

In noticing how calling attention is working (or working differently than how it was popularly imagined) one suspects that there are others than the teacher who are calling attention. The teacher-who-was-stumped is not the only one calling attention, not the only teacher, she has already been co-opted in an entanglement which is producing her as well as learners and their learning. In this way, we can see how the posthuman child is already at work in the classroom. Aiding the stumped teacher through the notion of the posthuman child who is becoming through intra-acting in entanglement, recognizes pedagogies, content, scheduling the day, and space as active in making a classroom. For example, the stumped teacher seeking the definition of singular met the child who was learning language through 'blurting out', or through playing with ways of being while saying something that seemed 'mean' or 'disruptive', or through 'defining-as-examples' of singular when the teacher-question expected a particular sentence-structure-as-

definition. Drawing from Murriss' (2018, 2020) posthuman child, all of these, i.e. blurting out, 'disruptive' ways, and examples instead of definitions, and more can come to the aid by offering her insights, new and different ways of interpreting the child, and thus the interactions in the classroom lead by the stumped teacher.

Children in Internship Materiality

The posthuman child can thrive in posthuman teacher preparation. Noticing how children are produced in the materiality of internship, for example, references to children in texts produced by preservice teachers, in teacher talk, in behavior management materials and readings, in teaching-learning materials and demonstrations, through goals of assessments, will help produce practices like calling attention through other possible entanglements. Preservice teachers are well placed in rethinking and redoing assessments, assignments, and lesson plans in internships by working with the child in front of us, and by working with disruptions and obscenity presented in our curricular arrangements, before it is normalized in our gaze.

Drawing on the work of Amy Parks and Mardi Schmeichel (2014), it was clear in these ordinary events that the body becomes an indicator of an attentive mind. More colloquially the attentive body is one which is oriented towards the teacher, the eyes that are fixed on legitimate speakers, the body which is calm and ridden of all distractions so that the mind can function its learning tasks, the eagerness to participate in all that is offered, to answer when asked, to recall to one's best abilities what was taught earlier, to negate the presence of all other regular things but just focus on what is central in the lesson, the attentive body may resist but within the permissible etiquette registers only.

Somehow learning and the joys of learning become secondary, to primarily creating attentive looking bodies.

Calling attention to young learning bodies as requisites for teaching-learning has met with Sakshi's silence followed by questioning and Lauren's classroom management followed by an answer beyond her expectation. An invitation for working with diverse images of 'attention' requires a different calling: inviting bodies and things in measurement exercises, and groups of bodies and playing with learning language, to begin with. This is only possible with rearranging the child and childhood discourses enacted in classrooms through different doings of bodies, newer iterations of space making, and (re)configuring curricular materials.

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CHAPTER 4

THE PRACTICES OF THE UNFORESEEN:
HOW THEY PRODUCE TEACHERS-TO-BE⁴

⁴ This manuscript will be submitted to *Teachers and Teaching: theory and practice*.

Abstract

This paper explores how preservice teachers work with all that is available, like Derrida-de Certeau's bricoleur (Sutcliffe, 2015) in practicing with contextually imagined and contingent forms of teaching-learning in the unforeseen turning of ordinary happenings every day. I use concepts of nomadic subject (Braidotti, 1994) and performing subjectivity (Berlant, 2011) to analyze data drawn through observations and conversations-interviews, emerging from the material-discursive practices of the unforeseen in two elementary classes that host preservice teachers during their teacher education program internships (one based in Central India and the other in the Southeastern region of the United States). These two classrooms and schools begin to function as sites of reiterative experimentation and play, not just for emergence of teachers-to-be but for teaching-learning as material-discursive practices as well. The analyses map how teacher education internships, which serve towards preparing preservice teachers, are a coming together of more-than-human and the human, and also human and sub-human beyond what we usually pay attention to, for example, during supervision, evaluation, lesson planning, and journaling.

Keywords: teacher education internship, performing subjectivity, nomadic subject, bricoleur

PRACTICES OF THE UNFORESEEN: HOW THEY PRODUCE TEACHERS-TO-BE

An Unforeseen Happening

For my lesson on action words that I prepared for supervision, I could have chosen for students to stand in a circle and act out, but then it could be a hodge-podge. So, I rearranged desks and formed a circle. Students could see each other from their seats. They could have stood in a line as well, but then would not have been able to see each other to take cues on performing the action words...

Before the supervisor came, I was doing another thing. That's because, initially I thought the supervisor would go to Sakshi's (another preservice teacher) class and then come to mine. Later the supervisor told me that she will come after lunch to my class. I wondered what I would do until then? There was a lot of free time in between. And I had to get students to do a roleplay. When I was teaching the 'chaturai' lesson the only thing remaining was a roleplay. We had done all other things related to that chapter (from the textbook). Yesterday I told the children that we will do a roleplay, but then I got caught up in resource room work. This morning children were saying, "ma'am you said you will do roleplay?", "ma'am let's do roleplay." So, I thought, fine, let's prepare for that until the supervisor comes.

This is a translation of an excerpt from my conversation with Anubha (pseudonym), a preservice teacher placed in a fourth-grade class for her final internship as a teacher education student. In the two to three weeks preceding this conversation Anubha, her students, and her mentor were preparing for and taking unit tests handed down by the district board. Unit tests and preparation for unit tests had called for seating

arrangements in rows and columns, reviewing lessons through question and answers, and tediously practicing writing in notebooks and blackboards, most of the day, day after day. This was the first week after the tests were conducted and it brought in various other possibilities. These unplanned possibilities included the following: catching up on unfinished lessons with students and teachers; arranging for an overdue university supervision; celebrating with students a return to 'normal'; a loosely planned day because the mentor teacher was caught up in business outside the classroom; and enjoying some leeway right after test preparation.

When placed in formal school settings for internships and entrusted with care and development of elementary aged children, preservice teachers participate in unforeseen circumstances by invoking all that is available to them, which includes their experiences, memories, children's talk and doings, emotions, bodies-gestures-tones, newly acquired discourses of the university, technology and things in classrooms and school, discourses of local school system, their mentor, and much more. The materiality and discourses produced through the entangled play of the above forces help preservice teachers perform their many enactments which are characterized through the tensions produced in diverse materiality and discourses.

Like other schoolteachers and staff who are part of the numerous possibilities that a changing school system offers, preservice teachers are also called on to perform many unforeseen practices. Being temporarily placed in a classroom as an interim arrangement during internship positions preservice teachers like Anubha to engage from not-fully-prepared-in-advance positions to play with numerous possibilities and plunge into (re)producing new ways of teaching-learning. Anubha also puts to work opportunities

which have arisen from change in school schedule with no more centralized testing, visit from university supervisor, a reordering of curriculum and school level planning, and students interested in experimenting with roleplay. Introduction to newer discourses through college courses, like Anubha's own experiences with a theater-based university course, and aspirational habits to improvise, be creative, change, or differ are potential invitations to preservice teachers to become more comfortable with unpredictable and emerging material-discursive practices.

In this paper I argue that by 'fixing'⁵ the gaze in teacher education from upon preservice teachers as finished bounded selves and relocating it in the local emergence, preservice teachers will offer themselves opportunities of care and becoming. In pausing to meet the emotions, voices, and bodies of children, in listening to one's own discomforts, irks, and pleasures as preservice teachers, and in participating with the ordinary entangled arrangements of humans and things, preservice teachers can emerge as teachers-to-be. By not dismissing ordinary emergences of the local as normalized, trivial, and an interim in the pursuit of some composite articulations of teaching-learning goals, one may experiment with moving the gaze away from how well the finished-me is doing against some imaginary yardstick of measurement that one has inherited. In doing so one may move the gaze away from those described above and turn towards producing other things, including care as "a relation of general social dependency seen as an ethical and political obligation" (Berlant, 2011, p. 14).

⁵ Fixing is used here as altering, relocating, correcting. A usage borrowed from one of the preservice teachers, Lauren's, call to 'fix your body'.

In the subsequent sections I present data from two elementary classes hosting preservice teachers during their internships from two teacher education programs, one in Central India and the other in the Southeastern region of the United States. The data for this paper was produced through observation notes from a nature walk with Lauren's (pseudonym) second-grade class and a roleplay day with Anubha's fourth-grade class, and recordings of unstructured conversations I had with these two preservice teachers during their semester long placements in the 2017-2018 academic year. To explicate my argument, I analyze the data with posthumanist constructs of bricoleur, subjectivity as a doing, and the nomadic subject to write about practices of the unforeseen in the local and emergent foldings always happening during internships.

I conclude with the following implications for teacher education: teachers-to-be produce opportunities and practices of care, for themselves as well as others, in the emergent participations with unforeseen happenstances that they are faced with in the ordinary life of an internship. In practicing subjectivity as nomadic, bricoleur, and emergent opportunities of care emerge for (re)producing ourselves and children as humans with our more-than-human entanglements.

When the Unforeseen Invites

The nature walk was not a usual scene during my research observation in Lauren's class. I did not carry my notebook and pen while I followed Lauren, her mentor teacher, a gifted program teacher, and her second-grade students out of the school building, beyond the playground, and out into the woods for a walk within the extended school premises. I made some notes in my notebook later sitting in my car before leaving the school. Writing from these notes many months later, I recalled that no one in this

second-grade section was prepared for it, when the gifted program teacher walked in right before the last forty-five minutes of the day and proposed to take the entire class for a nature walk in a wooded area that was recently made accessible to all.

No one in the class expressed any obvious exhilaration at the prospect of going out to this never-before-visited place in the school. However, most students started earning their way through improved behavior, which meant that their ClassDojo (<https://www.classdojo.com/>) score was to be maintained at higher numbers. The others were pushed by the mentor to be on task so they all could earn behavior points and go outside for this adventure, on a pleasant day in Spring. This was something unusual for the mentor to do as well, i.e. pushing all her students to complete the assigned task so they all could experience this event as a class. The students had not been outside the school building in the past few weeks because they had been losing their recess due to their behavior as a class and as individuals. Even for this nature walk, the mentor brought up the issue of how only few students were eligible but later worked with others to make up and join the rest of the class.

In a conversation with me in the week following this nature walk, Lauren marked this day from her final full week of her internship as the ‘awesome’ experience she had from the year. Throughout her internship she felt that the entire curriculum was handed down to the class from the district level planning document and they were not free enough to choose to do things in the classrooms. This included the choice to select texts, craft writing prompts, and make other instructional decisions. Why was the nature walk an ‘awesome’ experience for Lauren from among all experiences she had over the academic year? It could be a matter of recall from a recent event in the interview and

therefore it overshadowed all the experiences throughout the year, or maybe it could be other things. Perhaps it was an invitation for Lauren to plunge into becoming other, from the teacher who would always enact the planned lessons to a teacher who would enter the unforeseen territory. She was not given any curricular script to perform during nature walk, and she could not access such scripts from her experiences of schooling. She was not ‘being told’ to do something this time. It was an invitation to practice some nomadism in these newly opened, unexpected, infrequent, informal, unrehearsed, unevaluated, and decolonized opportunities, of sorts. Braidotti writes about nomadism (1994):

The radical nomadic epistemology Deleuze and Guattari propose is form of resistance to microfascisms in that it focuses on the need for a qualitative shift away from hegemony, whatever its size and however “local” it may be. [...]

Nomadic shifts designate therefore a creative sort of becoming; a performative metaphor that allows for otherwise unlikely encounters and unsuspected sources of interaction of experiences and of knowledge. (p. 5-6)

Little in force but still recognizable through her participation in the nature walk was a resistance against being handed down a curriculum from the district level organization. Lauren experienced the district’s hegemony in the form of instructions about which texts to use or what writing prompts to give to students or how to structure a math lesson or resources to include new teaching-learning materials. Lauren (re)produced her mentor teacher’s protocols despite differing with them, so the nature walk was an invitation to shift, practicing another becoming, maybe a teacher who could operate without a handed down lesson plan, or a teacher who could deviate from the class

schedule which had a sacrosanct position in her classroom. What followed was Lauren's performance of nomadcity, a form of minority resistance, and unsuspected encounter of experience and knowledge (Braidotti, 1994). Surprisingly this nomadic performance produced an emergent subjectivity for Lauren which made her feel more relaxed and purposeful by offering her opportunities to care for herself. In this emergent subjectivity she also produced caring for her students as you will notice in analyses below. The way Lauren was being 'told to' by her readings of district policies, her students were also being 'told to' perform, sit, answer, learn, or relate in classrooms. Lauren's care for herself in nature walk was mirrored by care produced in that entanglement which must have also healed her students from the repetitions of the academic year. The same could be said for the mentor teacher and other teachers as school.

Anubha also resisted the hegemony of centralized testing that had occupied several weeks of the classroom by using the 'free time' that opened in unforeseen ways as unplanned to celebrate it through role play, an activity that students and Anubha had saved for later. She resisted the hegemony of supervision by letting it subside in the trivia. For supervision she chose nothing risky: she avoided all that would seem a "hodge-podge" that was necessary for a 'creative sort of becoming' during supervision; her choice of desk arrangement, her content choice, and her pedagogy of using action words and asking students to imitate them all sat within the boundaries of comfort, familiarity, and repetition.

Her nomadic flight began with the raising of a curtain for the roleplay, a risky pedagogy emerging from the 'unsuspected sources of interaction of experiences and of knowledge' (from above quote). The students had never enacted from a textbook chapter

through a roleplay, and Anubha's only experiences of teaching through theater were coming from observing her own university teachers teach through theater. The students' bodies were tired of conforming to the pedagogy of centralized testing in institutionalized spaces of school. Just like Lauren, the other preservice teacher, children in Anubha's class were about to plunge into becoming other, from children who were always expected to enact as per protocols and teachers' redirections. They were not given any curricular script to perform during roleplay and they could not access such scripts from previous classroom experiences. They were not 'being told' to do something this time, rather being invited to experience the materiality anew created by roleplay. It was an invitation to practice some nomadism in these newly opened, unexpected, infrequent, and decolonized opportunities, of sorts. The students and Anubha shared this adventure as a group.

What followed was a nomadic doing, a nomadic flight in the available materiality called for reimagining children as theater producers, actors, spect-actors, dialogue writers, time keepers, critical audience, directors, material organizers, media critics; Anubha as director, site manager, everything else that needed help; classroom-blackboard as the stage, and the desk-chairs-props changing to make way from rows-columns, to circle seating, to open up into emptiness. The large emptiness in the classroom performed as a theater arena, an amphitheater, a gallery, a stage entangled with the performance of the unforeseen.

A nature walk outside the classroom and a roleplay emerging from a lesson from the text enacted inside the classroom were both serving as places of nomadism because of the unforeseen in which they plunged together. This example further details how it was not merely the fact that students were outside which made this as 'awesome' experience

unlike what other field trips could offer or how all learning in the classroom based on textbooks are predictable and non-creative.

Performing the Unforeseen

Anubha's supervisor was in the school and they had worked out a time for supervision. Her class had completed the district level assessments last week. So, now school was readjusting, and some time emerged in the day as free time. Anubha and her students were preparing for roleplay during this free time. Then it was time for supervision. Anubha called her theater-based instruction to a pause, and asked students to go back to their new circle shaped seating for the supervision lesson. The students knew what supervision meant for preservice teachers, because these fourth-grade students were used to having an intern in earlier years. Interrupting their preparation for the lesson-as-roleplay, students, Anubha, and the classroom materiality all turned to perform another theater, this time for university supervision. Supervision had turned out to be a theatrical performance, with Anubha and her students performing different roles, for the supervisor as the primary audience.

Lesson planning can inspire preservice teachers to imagine students and their capacities and engagement with curriculum, however, the craft of conventional lesson plans (at least in these two teacher education programs) tend toward classroom management, getting students to listen, sit their bodies still, and be on task. The students also learn along with their bodies, their connections, their restrictions—and arrive at “being on task” in their own ways. The supervisor left and the curtain was raised again for Anubha and her students to resume their other theater-based learning, a rare opening during internship. This roleplay or theater-based learning appeared to me as an observer

as more purposeful teaching-learning unlike the action words lesson which was enacted primarily as a show for the purposes of supervision. The action words lesson was included in the day's happening only for supervision and all students and Anubha played their roles like they would do in real life theater.

Like de Certeau's bricoleur who 'poaches' on what is produced by the structure (from Sutcliffe, 2015), Anubha used the absence of her mentor teacher, the presence of university supervisor, and students' demands for roleplay to plunge into theater. With her mentor satisfied after busy weeks leading up to unit testing, and the minimum lesson time set aside for performing during supervision, Anubha had no real reason to observe routines in the classroom today. She had no recourse to classroom rules with the mentor being present in the class intermittently and she experimented with emergent rules which included but were not limited to seating requirements and pedagogies. She was living her teacher education program's focus on creativity and meeting the interests of children as a learning need, as mentioned in ongoing conversations with me. During this emerging entanglement of rearranging the classroom desks-chairs to make a stage and children transitioning to actors and spectactors, she had to negotiate with the students again and again to produce pedagogies of teaching learning through roleplay based on a standard textbook chapter to establish rules of community as to why they must listen to others when someone is enacting because only then they would be able to critique and discuss further, and to connect their learning from the chapter which was taught earlier as why certain characters were arguing the way did in the roleplay basing it on the textbook chapter as a situation prompting roleplay. She was (re)producing the unforeseen.

Anubha did not participate in any grade level planning or engage in witnessing the unfolding of school wide schedule/goals transferred into decisions about what must be taught next. Her usual material production for the class was mainly what she could financially afford or resourcefully gather as the regular classroom teacher had locked her resources in an almirah to which Anubha did not have keys, a common practice in the school where educational resources were not abundant. The motivations of the bricoleur are to swim, to make do with whatever, towards an interim goal, and Anubha enacted these motivations time and again.

Using Sutcliffe's (2015) analyses of bricoleur from the field of religion studies, I read that in practicing bricolage, one is limited by what has been available and produced within the limited means. Although a bricoleur works with what is available, she purposefully tumbles into unprecedented reorganizations of all that is around, and makes happen something new, non-predetermined. When the work is a bricolage, it is a celebration of (or a condemnation to) 'what you cannot do away with' and the bricoleur produces peace in making do, for self and hopefully others. When the bricoleur sees her work as fleeting attempts to put something together no matter what and has an unfinished sense that produces feelings of insufficiency and the work of bricolage is tiring. No matter what the motivations, travels, and courses, the picture in the moving frames of a bricolage appears mosaic.

There was an unfinished discussion from the earlier lesson in Anubha's classroom, a story about a small kingdom affected by drought and villagers approaching the king for some relief, students' memories from the rural lives they lived before coming to this urban school of theirs, and the playfulness at work. Drawing from her university

classes on theater, Anubha did the following things: i) she got the students in groups; ii) she brainstormed what someone would feel like when roleplaying the king who was more interested in protecting his treasury than the interests of drought affected villagers; iii) she encouraged students in roleplaying villagers drawing on the chapter reading and their experiences to convince the king in doling out help; iv) she questioned the group about how they would decide on roles and dialogues; v) and she did lots of convincing and inviting students to ensure they were on board, and were listening to each other, as they experimented theater for the first time in classroom context.

Anubha improvised by including stories and connections. In the moment to moment performances students and teacher were working with the obvious, the visible, the known to engage and produce a new learning, a different role, and different arrangements from the lesson. This was a bricolage being painted in the class through those workings. And there could be many other ways in which this lesson, the people, and things would arrange themselves.

Sutcliffe draws on Levi-Strauss to argue that the bricoleur operates within a system and is bounded and enclosed by it as “a man who undertakes odd jobs and is a Jack of all trades or a kind of professional do-it yourself man (translator’s note; Levi-Strauss 1966, 17)” (p 121). Sutcliffe further wrote, “we could say that the practice of bricolage, in order to be effective, must be recognized and legitimated by the investment of “co-bricoleurs,” producing a form of mutual bricolage (p. 124).” This “collaborative venture” (p. 124) of co-bricoleurs can be seen in school practices as an enmeshing of children, desks-chairs-rugs, books-boards-pencils, a clearing in the class schedule, mentor teachers, preservice teachers, supervisors, and others. Students used their

experiences of rural living and migrant backgrounds to produce improvisational dialogues to convince the protagonist-king to release relief measures. Some students performed for an audience orienting towards the newly emerged stage for viewing, simultaneously critiquing the play at work, and enhancing the dialogues. These spect-actors as used by Boal (Bhukhanwala & Alleksaht-Snider, 2012) for theater of the oppressed emerged in the work of the bricoleurs and co-bricoleurs in this entanglement. The roleplay became a thing on its own.

On the other hand it was a new terrain walking with Lauren and her group in the US classroom with only a narrow path cleared up in the uneven woods. I was not able to see the entire class as it was distributed in wide open woods, neither was I able to follow all humans as they walked ant-like in almost single files, to see panoramically, and to be privy to many of the fabricated dominant conversations that appear in classroom based observations. Being an unplanned event of which I was a part, I was also unprepared with my familiar researcher habits and materials of noticing and noting all that I saw. What remained mostly of this experience in my memories were emotions and feelings it produced in me, in the same way as it affected Lauren when she captioned it as an ‘awesome’ experience. I often wonder what stories the children went back with about this unforeseen nature walk.

Walking this yet-unwalked path, in the absence of district level plans, or assumed familiarity of mentor with the material, Lauren along with the others shifted away from the local hegemony that operated in many instructions that occurred while students would be in their seats. The path forced all students and teachers to walk in single file for most of the time, and they automatically fell in a line, very careful not to step on the loose

earth. The firmness of the earth made them walk behind each other, just how the painted tiles along both sides of the school hallway made them walk. But still this little difference felt like a different walk. They – we - were performing nomadic becoming.

There was no pushing each other, no undesired touching, or rushing past each other, something that Lauren always worked hard to achieve within the classroom. Students watched out for each other so they would not slip, miss a sight they were cherishing, or miss an interesting noticing by someone. This is what they were expected to do as part of the hallway protocol or whole class-at-the-carpet instruction protocol—be considerate of others and keep walking or keep working, but in this different space such ways of being emerged naturally as an entanglement with the environment and movement. Even though there were resemblances to and repetitions from classroom practices, Lauren felt that this walk was the ‘awesome’ experience in her internship.

A different looking leaf, and a grapevine about poison ivy, a melodramatic call of a student to stay away from this poison-ivy looking thing, a few children’s curiosities, some children’s responses, and Lauren’s proximity produced a series of questions and answers—each student who had a question called out Lauren and other knowledgeable peers, and spoke over each other, in relentless conversations that merged with the birds chirping (maybe). Lauren responded to each question. She did not get irked by students calling for her, something she did not approve of in the classroom. In fact, she enjoyed it. And we ended up with a classroom photograph, a sanctioned moment to cherish, that was initiated by the mentor teacher. ‘Giving away’ nature walk as an earned thing for the entire class, the nature walk itself, the metamorphosed teachers, the pleasant April

afternoon, the beyond-sanctioned free movement and associations with peers, the turning of the trees into curriculum was exciting for students, and teachers, and myself!

The surprise and the terrain taught the craft and rationale for single file walking and being a careful adventurer who wants to keep away from poison ivy. The adults walked alongside learners, the newness placed them laterally with no excessive demands of obeying, listening, telling and more telling. People listened to each other because they chose to, collapsing the categories of teacher and students. The loose earth, a low branch entering the path, the sound from aqueducts all called attention, not to converge at a certain point but to diverge and differ. And yet learning was possible. Is this why there was a feeling to need a class photo, or Lauren's romanticizing it has her 'awesome' experience?

The little bodies were all over before one could complete their telling, there was a question, and then another connection, and yet another thing to say, or another leaf/stick to pick. What a delight, what a surprise, and a pleasing moment –so enormous the task of learning in this situation and Lauren was positioned as one among the many new teachers that emerged, living a nomadic flight, a bricolage, a performativity of "lateral agency", a phrase Berlant uses to describe "a mode of coasting consciousness within the ordinary that helps people survive the stress on their sensorium that comes from the difficulty of reproducing contemporary life" (Berlant, 2011, p.18). I paused and I heard as a researcher, in this ordinary walk, which helped survive the stress from reproducing a wishful life in the classrooms. You know you are surviving in such a situation, when you are producing the situation anew. Lauren's teaching and Lauren were one among the

many in this teaching-learning happening. Lauren had disappeared in a way that it was unnecessary and impossible to trace her presence as a teacher.

The ‘walk’ was full of moments of fulfillment, vagueness, myth busting about poison ivy, a roller coaster of emotions, physical effort, and intellectual labor. The bricolage with single file walking that was acceptable and desirable inside school building, had taken a more popular form in the woods. A legitimate reliance on a gaze towards bodies that were calmer in motion, and responding to meeting the seeker in the moment, were the minority nomadic flights in the life of an internship. A different teaching-learning had emerged, and it was consummated (Bakhtin, 1935) in the moment without a repetition to “show” that one was listening, that one submitted as a learner in the curricular terrain, or that one was restricted. It was a confirmation that one would ride on unforeseen to explore, learn, and become.

Unforeseen Offers Opportunities of Care

And what is becoming of Lauren, a teacher-to-be, a restless seeker of indicators and outcomes and justifications and legitimacies, struggling with the already failing systems of behavior management, a person desirous of teaching. Teaching-learning was turning away from making the learners fall in tune. Teaching-learning was differing as a pedagogue with a limited toolbox who uses the same tools, just a little harder this time after it did not yield results on earlier occasions. Through the walk Lauren was becoming undefinable as the teacher she was preparing to be. In that indefinability she was performing another teacher-to-be, a minority, a nomad through a bricolage from material-discursive possibilities produced in internship. The enactments of role-play lesson and

nature walk are producing opportunities of care as entangled with bodies, things, spaces, and discourses. This is nomadic minority.

It must be a lot of work to learn, to teach, to notice fine things, to practice, and to try out the unexpected. Teaching-learning when decolonized from succumbing to classroom decor/protocol/ mannerisms/ requirements offers challenges of being creative, chaotic, and insightful. These were offered within the classroom emerging from a standard textbook working as year-round syllabus and also outside the classroom in a pleasurable walk that was not directly and overtly tied to any mandated district or state or national standards. These brief moments and durable dispositions when paused at and recognized offer ways of relating to self, other people.

Practicing subjectivity (as emergence) “is a model of agency without intention that it calls “lateral” agency, a mode of coasting consciousness within the ordinary that helps people survive the stress on their sensorium that comes from the difficulty of reproducing contemporary life” (Berlant, 2011, p. 18). It is a move away from the dramatic reproduction of an imaginary bound self, it is a move towards noticing and working through the everyday trivia that make us feel awkward, discomforted, confronted, elevated, joyous, and celebratory. In practicing subjectivity, preservice teachers meet (or escape meeting) children’s bodies, explorations, curiosities, other interests through fragmented curriculum, periodized schedule structure, and infantilizing classroom procedures, restrictive entrance to community making, and others. These ordinary everyday pedagogic spaces are a clash, an amalgamation, of what the teacher education students often say they wish to do, what they are expected of doing, what they have seen possible as being done, and what they think is permissible for doing.

Literary scholar, Berlant (2011) wrote,

I suggest that to counter the moral science of biopolitics, which links the political administration of life to a melodrama of the care of the monadic self, we need to think about agency and personhood not only in inflated terms but also as an activity exercised within spaces of ordinariness that does not always or even usually follow the literalizing logic of visible effectuality, bourgeois dramatics, and lifelong accumulation or self-fashioning. (p. 99)

I read Berlant to understand that practices of care are emergent in our doings in the moment and are not necessarily habits of making resolutions or disciplining us out of temptations. Moments of care emerge in the reiterative doing, a performative subjectivity, and not in emboldening the always already vulnerable monadic self. Our ordinary doings are mostly populated by drifting and being non-purposive. The idea of performing willful agency as an attribute of a person exerts one in living a working day, preparing for it and recovering from it, so much so that this agency in this sense does not exist in deeply entangled practices like internship. However, agency erupts through our entangled doings “in small vacations from the will itself” as pleasures and awesomeness from “interrupting the liberal and capitalist subject called to consciousness, intentionality, and effective will” (ibid., p. 116).

Anubha’s class had time to prepare for enactment as small groups. And then the first group was ready to perform. She moved the chairs and desks to make a gallery, a stage. Anubha pulled some chairs just in case students needed them. One student grabbed a chair and seated himself with one foot on top of his other leg. The others circled around him, as village people. Anubha held some students and just spaced them out, before the

dialogue started flowing in. It was okay to touch students now, in theater, something she refrained from doing otherwise. This was a theater, and everybody was somebody else.

In doing so, she was performing an emergent subjectivity, a lateral agency, entangled with human and more than human. This was a performance away from the ‘monadic’ ‘self-fashioning’ but was an intra-activity exercised within ordinariness. This lesson was no body’s intentionality, it erupted as a “unique and fluid” lesson growing out of the relationship between Anubha, fourth-grade students, their images of each other, the materiality, and possibilities within institutional discourses (Malaguzzi, 1994).

Conclusion

Teacher education internships are characterized by minute ordinary practices which can seem – to teacher education students - very routine and familiar owing to many years of their observations of teachers, students, and classroom spaces (e.g. Lortie, 1977; popular media; socially media). However, the familiarity does not ensure repetition and preservice teachers do most of their work of navigating in the yet-to-become-contexts through producing readings of their students, university discourses, protocols of school and classrooms, capabilities of children coming from diverse backgrounds, and popular notions circulating in the media. Familiarity also does not ensure being equipped to handle our feelings when we (re)encounter ourselves in seemingly repetitive situations. Preservice teachers are emerging through their university-supervisor-mentor-students-school-more-than-human intra-acting in their becoming. They are learning ‘teaching’ in unpredictable happenstances by using all that is available to them, and through ways of going beyond the familiar.

I conclude with the three concepts that are put to work in this paper (i.e. nomadic, bricoleur, and iterative doing) as implications for practicing subjectivity as opportunities and practices of care needed in (re)producing ourselves as educators and children entangled with our more-than-human in ordinary lives.

Bricoleur

In an always “in the middle ” space, the preservice teachers learn to practice shifting, transitioning, and opening content-based activities of new themes to their students. Their university-based lesson plan structure required the students in this study to think of their students and their learning needs, the disciplinary values in subject, and content that is worth teaching. The schools where they are placed, want them to accommodate their university requirements in following the state curriculum standards, the evaluation patterns, and the district/school board pacing guidelines among many other things. The young students in their classrooms have not committed to the institutionally articulated goals of learning, they have not committed to the school boards’ standards and pacing guides as well, they can hardly make connections with the sequence of teacher proposed activities with what is happening around them. The preservice teacher has to meet the students in their here and now, which is an imagination of the child, but also a relational being who appears as attached with other things and people. Preservice teachers perform bricoleur in meeting children.

Bricoleurs are users of the product of that system and as “users make (bricolent) innumerable and infinitesimal transformations of and within the dominant cultural economy in order to adapt it to their own interests and rules (de Certeau 1984, xiii– xiv)” (Sutcliffe, year, p. 125). de Certeau portrays bricoleurs as ‘users’ or ‘poachers’ who use

what the dominant structure makes available. One can see preservice teachers working as bricoleurs among other bricoleurs. In internship practices, mapping enactments to draw connections between preservice teachers' articulations and doings with those of mentors, school discourse, children, university educators, readings, syllabus, standards, classroom materials, physical terrain of the playground, is not a straightforward task. Viewing oneself as a bricoleur, preservice teachers can take the burden off of the pressures to plan and be in control of the classroom, the students, and depths and breadths of curriculum and pedagogy for elementary school aged children.

Tracing the sources of preservice teachers' doings as a bricoleur becomes a futile pursuit, in comparison to the need for studying how this bricolage works for all. It is futile because, "(h)ow the 'sly man' learned this secret (of making bricolage)—it is not known. Perhaps he found it in some old books, perhaps he inherited it, perhaps he bought it, perhaps he stole it from someone (Ouspensky 1950, 50)." (Sutcliffe, p. 134).

Preservice teachers' questioning, experimenting, and letting go is perhaps coming from noticing the students' work, or perhaps from seeing her mentor do it, or perhaps is a suggestion by the supervisor on the lesson plan, or perhaps from a movie, or perhaps something that remained from her own schooling, or perhaps something else. So, instead of paying attention to the impossible task of precisely tracing where the tools of bricoleur are exactly coming from, reading preservice teachers' doings as a bricoleur who 'uses/ poaches' what is available, produces something different, another subjectivity.

Nomadic Subject

Braidotti wrote (1994):

The nomadic subject is a myth, that is to say a political fiction, that allows me to think through and move across established categories and levels of experience: blurring boundaries without burning bridges. Implicit in my choice is the belief in the potency and relevance of the imagination, of myth-making, as a way to step out of the political and intellectual stasis of these postmodern times. (p. 4)

Practices that hurt us or discomfort us are inscribed on our bodies. How is it possible for such practices to take place in the first instance, and then to continue to take place? How is it that people understand, yet they believe they can't do much? How can the material-discursive production of education (school education) provide them/us with material-discursive repertoires or registers to act agentively? Anubha and Lauren do not call their practices nomadic. It is my imposition of this construct on what emerged in these two happenings. These are the traces of what little nomadism is perceived to be possible in the structures we brace in our ordinary lives.

The nomad does not stand for homelessness, or compulsive displacement: It is rather a figuration for the kind of subject who has relinquished all idea, desire, or nostalgia for fixity. This figuration expresses the desire for an identity made of transitions, successive shifts, and coordinated changes, without and against an essential unity. The nomadic subject, however, is not altogether devoid of unity; his/her mode is one of definite, seasonal patterns of movement through rather fixed routes. It is a cohesion engendered by repetitions, cyclical moves, rhythmical displacement. (p. 22).

I can connect this to wishful thinking in teacher education. Performing nomadic subjectivity is a wishful place to make in teacher education. It opens and shuts quickly,

leaving traces of longing and wanting to repeat, because the nomadic flight is not the popular one, one that is made rarely (and so needs to be protected). It calls for resisting hegemonic traces in ordinary lives.

Preservice teachers are placed to make way for this resistance which is their own wishful place to be in. By turning the university requirements, and placement school affordances, and in meeting children in classrooms, along with replaying their childhood preservice teachers enact nomadic movements, resistances in minute ways. Production of subjectivity across two contexts in different classrooms create stories for practitioners that we are not captive of the images we use, we are not tied or restricted, that there are causal relations to our doings. It is possible to perform nomadism in the wiggle rooms as well as provocations one encounters in the ordinary. These may include producing new ways of being with other human and more-than-human arrangements with minute and significant changes to their bodily reactions, intonations, ways of speaking/hailing, articulating, investments in making a political difference, going against the grain and introducing something new.

Emergent Subjectivity

How preservice teachers feel about their students, themselves as teachers, their approach to the curricular content, or the place in which they are located is a dynamic occurrence, something that cannot be concretized but only be attributed in that particular moment. The practices and doings that emerge in these moments embolden preservice teachers as actors in the context, in relation to dominating discourses of teacher evaluation and supervision as well as meeting children who are entangled with their curiosities, stories, things, etc. Subjectivity is thus always emerging and thus requires

preservice teachers to respond ethically as an obligation. The expectations that they have from their students are shaped by the context in which they are located.

Both these happenings can be used to demonstrate that Lauren and Anubha were figuring out ways to enact teacher-to-be through, for example not excessively bothering about managing student bodies and taking a creative stance from a textbook chapter and cue, respectively. In these enactments which were unpredictable, unplanned, unrehearsed, and non-evaluated both Anubha and Lauren offered opportunities of care for themselves, their students, and any observers like me.

It is this coming together of various practices and phenomena that makes certain becoming of preservice teachers possible and constrains others. This play of teachers' experiences, theoretical underpinnings, materiality, power spaces continually produces practices in which preservice teachers relate to and engage children in specific ways. It is almost commonsensical to assume that they are not alone in their learning, but a lot goes on to shape what kind of teachers they enact moment to moment.

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CHAPTER 5

CONCLUSION:

DIVERSIFYING THE IMAGERY IN BECOMING TEACHERS-TO-BE

Two Schools

The three classrooms in two schools that were the focus of this dissertation research have helped me write about practices, images of childhood and children, and teachers-to-be as emerging with different things, bodies, discourses, and spaces. These particular entanglements were possible in one context but not in another. For example, a teacher walking second grade students as a class to the bathroom is not heard of in Anubha and Sakshi's school in Central India because of the building-school campus design where classrooms are clustered in independent and neighboring buildings. In Sakshi and Anubha's school there are not many intersections between the classroom and the bathroom across a long corridor as in Lauren's school. In this one Indian school the bathrooms are constructed outside as a separate cluster, with other clusters of classrooms and offices. Similarly, making a resource room was unthinkable in Lauren's school in the Southeastern region of the United States, which is materially abundant in terms of books, internet, learning applications on individual laptops, and a functional library/media room.

Even within the same U.S. school a nature walk, for example, offered a pedagogy which was very different from that offered in the hallway, both happenings being outside of the classroom. Similarly, both roleplay and a math review lesson in the school in

Central India responded to the completion of the syllabus and centralized tests tasks of a public school within a larger bureaucratic school system. The roleplay which found its way in the classroom schedule on demand of certain students offered different arrangements of bodies, space, things, discourses than what was made possible by review lessons in preparation of frequently occurring centralized unit tests. How do our readings of these differences and commonalities, strangeness and familiarities, and analytical peeks into ‘behind-the-curtain’ searches for explanations function through our ways of being, doing, and knowing in schools as internship sites?

One beginning place would be to look awry towards ‘wonder’, ‘magic’, and ‘mystery’ as invited by Iveta Silova (2019). She posed her questions as “How can we reorient and attune ourselves toward a Wonder(land), rather than a Science of comparative education exclusively, opening spaces for multiple ways of making sense of the world, and multiple ways of being? How can we reanimate our capacity to engage with a more-than-human world?” (p. 446). She drifted towards children’s picture books to respond further. In the absence of the reality(ies) that reading children’s literature offers to work with comparative education as a field, in this Ph.D. project I returned to my data from preservice teachers’ internship in elementary schools. I attempted “wonder”, see “magic”, and assume “mystery” from two internship schools following Silova’s caution against predetermined destinations through carefully planned out path “as either somewhat useless or meaningless, and perhaps even dangerous (Illich 1971; see also Rappleye and Komatsu 2019 and Komatsu, Rappleye, and Silova 2019 for a discussion of the role of education in human-induced climate change)” (p. 446).

As she and others, whom she has cited, open the doors to working with the comparative education field using posthumanist orientations, I place my foot in the door to participate when “the goal is to open a space for multiple ways of making sense of the world, thus relativizing ‘objective’ science as just one myth among many (see Quine 1951; Rorty 1982)” (p. 447). Drawing on my research questions and framework of theories and methods I summarize my arguments, findings, and implications from three chapters in the sections below. In doing so I also present connections between the three manuscript style chapters, and how they contribute to the field of teacher education as a group of papers.

Crafting Research Questions

“We begin with a response, a question that answers to a noise, and we do it in the dark - doing without exactly knowing, making do with speaking. Who's there, or here, and who's gone?” (Effinger, 2012). Effinger quotes Thomas Keenan from *Fables of Responsibility* to begin speaking about the role of asking a question. I use this to enter into how the Ph.D. journey encounters the need for research questions initially and most often leaves us with more questions by the close of this journey with defense and graduation.

My research questions hovered around teacher preparation as I read and experienced, especially the internship aspect of the four-year university-based programs which are opportunities for pre-service teachers to learn with children in places outside of university classrooms offering different materiality and institutional discourses. I generated data for my thinking, analyzing, and writing up research from one of the many internship schools in each of the two programs, one located in Central India and the other

in the Southeastern region of the United States. Within these single schools, which hosted 5-6 preservice teachers in different grades, I presented the emerging events or ordinary happenings from just one classroom from each of the programs in each of the papers. These two universities are places where I had been a student from 2000-2004, and 2014-2020 (present).

I present again the research questions that guided my prospectus writing in Spring of 2017 as I prepared to perform a researcher in teacher education internship sites, amidst the ‘dark’ and the ‘noise’ of my studentship, something I made sense of by reading the above quote from Keenan. These questions (p. 5-6 of this document) are as follows:

- What kinds of practices of preservice teachers emerge when they are *in different places* (for example playground, classroom, hallway, media room, or other places outside the classroom) as part of an internship of their teacher education program?
- What do the different practices make possible for the preservice teachers in terms of their performances of the teacher (i.e. becoming teachers-to-be)?
- How do the different practices produce images of children and teaching-learning that come to work in schools and therefore in the teacher education internship?

These three questions from the prospectus are working through the three manuscript style chapters in the dissertation. As I lingered with them over the years they lost meaning in their then-present sense and took up different roles when I was working with data, reading more related literature, being in the field created through qualitative data production, and writing up dissertation. For example, practices emerged as one of the primary concepts in my work of pursuing questions. As I was working through observing

Anubha and Sakshi, I was with them in different places: when they were in classrooms before school started, during morning assembly, in between lessons with sifting materials, being called upon impromptu by individual children during parts of mid-day meal, and resource room and other places outside the classroom, and with children staying a little after dismissal.

The research question # 1 about what kinds of practices emerge in different places seemed very expansive with demands of considering everything unfolding as data. Besides being overwhelming this question also oriented me towards noticing place and practice as an entanglement. However, I still needed a framework for pursuing practices as my question. I had grown familiar with several constructs of practices through my readings (clinical practice), involvement in education programs (e.g. reflective practice), writing education practices for a Corporate Social Responsibility (CSR) wing of a large Indian bank (one example is best practices in international literature), to name a few. I was looking for a construct that would help me study practices through bodies in teacher education, things in teacher education, spaces in teacher education, discourses in teacher education.

And I selected one, practices as material-discursive. I was not able to explain and understand why some practices come to be, and how come they continue to occur again and again; or what permits them and makes them possible. They required me to identify certain happenings from the lump of ordinariness produced through space-time-matter, to draw boundaries around them, and to name them as such and such practices in conversation with the prevailing discourses. The practices that stood out in the ordinary were those that discomforted me, angered me, were pleasurable, and consummating in a

Bakhtinian sense. In this concluding chapter as I present my work the question about practices works differently: it forces me to think about the implications of why they matter in teacher education. It also forces me to present practices as a framework in relation to how practices have been used within teacher education field: types of practices, places as entanglements producing practices (hallway, classroom, clinical), evaluation based practices like ‘best practices’, and function based practices like rehearsal or reflective practice.

Connections Between Chapters

de Certeau (1980/1984, p. 170) wrote about reading as poaching in his seminal work *The Practice of Everyday Life*, as follows:

From analyses that follow the activity of reading in its detours, drifts across the page, metamorphoses and anamorphoses of the text produced by the travelling eye, imaginary or meditative flights taking off from a few words, overlappings of spaces on the militarily organized surfaces of the text, and ephemeral dances, it is at least clear, as a first result, that one cannot maintain the division separating the readable text (a book, image, etc.) from the act of reading. Whether it is a question of news-papers or Proust, the text has a meaning only through its readers; it changes along with them; it is ordered in accord with codes of perception that it does not control. It becomes a text only in its relation to the exteriority of the reader, by an interplay of implications and ruses between two sorts of "expectation" in combination: the expectation that organizes a readable space (a literality), and one that organizes a procedure necessary for the actualization of the work (a reading).

Benefitting from de Certeau's writing about reading as poaching I confess that my readings of theory and method referred to in the dissertation would be different from yours, so much so that it may appear incoherent. But for me this is how they have worked, for now. It will change, but only later. I took liberty in reading about theories and methods and then writing through it through the chapters. For example, I am using together what can be said as counter ideas, and using thinkers who are not necessarily mainstream in teacher education yet, for example, posthumanist thinkers. An example of countering ideas would be nomadic subject (i.e. holding on to the subject, as Rosi Braidotti does for her feminist subject in counterance to becoming imperceptible) alongside emergent lateral subjectivity (Berlant's conception along the lines of subjectivity without the subject). Nomadism as used in chapter Four is not a concept understood by either of the participants, rather it is my imposition on their practices as a concept. Nomadism is also not a concept used by Braidotti in her work where she makes it a conscious work of the feminist subject—it is rather a desperate attempt for me to explain the happenstances of re-doings that were lived by the two participants. I also use Derrida and de Certeau's bricoleur under one hyphenation, that too under the broad framework of posthumanism, when neither of these writers would popularly be read as posthumanist thinkers.

Staying with practices as articulated in the prospectus and asking questions with data and ways of being in the 'qualitative field' helped me slowly build a framework, an apparatus, to study practices. I was now exploring why some practices come to be, how they continue to occur, and what makes them permissible-acceptable-tolerable-possible. I was connecting practices with performances of the teacher, and a work with images of

children, childhood, and learning-teaching. So, re-turning (for example, Murriss' writing on diffracting as teaching) to data production was an orientation towards asking questions and noticing practices-performances-images at work. It was stocking up notes and artefacts, and digital capturing all towards speaking to me in their own time, and then getting rid of the same stockpiling.

Qualitative Data Put to Posthumanist Analyses

I present a summary of the data as located in the chapters. Each of the three chapters begins with a presentation of qualitative data involving each participant that helps me expand my framework of posthumanist concepts. Though my dissertation is based on numerous data sources, my writing harvests or thrives upon waiting for lines of flight of writing as analyses. I select events from the lump of data. And I will speak to the affordances of such single site, single event choices.

I am basing entire chapters/manuscripts on one activity or lesson in each school which gives me materials to explore how concepts are at work, for example materiality and discourses coming together to produce ordinary living. Another example would be to show how the discourse and materiality around ideas of childhood and children are at work in just one set of transactions around lessons on grammar and measurement units and scales.

Chapter two begins with a writing excerpted from artefact collection (this one was a weekly reflective writing that was shared with her mentor teacher and supervisor) produced as part of internship requirements. I use my observation notes and notes from conversations with participants to expand further on the excerpt, and write about practices, situating them from two places outside of the classroom. These places are the

hallway along the classroom and in the making-resource room. I use the concepts of material-discursive practices and entanglement to develop how ordinary practices come to be, how they continue to occur, and what makes them permissible-acceptable-tolerable-possible. These single events offer me the opportunity to do all of these.

Chapter three begins with a vignette from a classroom observation and helps me expand with more observation notes and video recording of two perceived-mainstream instructional events, a lesson about measurement in fourth-grade class and another lesson about singular plural nouns in second-grade class. I engage with the concepts of posthuman child, becoming (monstrous) child, and children in ordinary everyday lives through critical children's geographies. I work with calling attention as a material-discursive practice that produces images of children, childhood, and teaching-learning as an entanglement. This provides affordances of pausing and naming which images of childhood are at work in my own descriptions and judgmental observations of material-discursive practices emerging and making the classroom.

Chapter four begins with an excerpt from an interview-conversation about various events from an ordinary internship day—resuming regular classes after district level testing, university supervision, an unfinished lesson, and some children demanding roleplay activities. I expand this through my observation notes from teacher-children-fourth grade classroom roleplay experiences and teacher-students-outside the building walk, as both these events turned out in an unforeseen experience. I explore becoming teachers-to-be with the concepts of bricoleur, nomadic subjects, and emergent subjectivity through Berlant's writing.

Interpreting Findings from Writing an International Study

This dissertation does not do the task of defining constructs. For example, entanglement as a concept from quantum field theory needs special apparatuses to be noticed which cannot be replicated for a study of preservice teacher education. Using the analogy in the teacher education field to talk about an institutional set up as an apparatus and perceiving and naming entanglements are huge jumps. Instead I draw on, for example, the work of Karin Murris' decolonizing early childhood discourses project which uses entanglement and posthumanisms in the context of studying children and teachers. I use quotes from thinkers to present the concepts, and then I show how they are at work through the data and my writing-analyses of data. I present the findings under these four categories from the three chapters through excerpts from conclusions written in the dissertation:

- practices in the ordinary
- places as pedagogues
- children in front of us
- teachers-to-be

Before I go further in presenting the excerpts from chapters I want to talk about the process of arriving at findings. Each chapter ends with three broad points in the conclusion section. I read these conclusions again to draw the four points in the earlier slide as the findings of my dissertation. Practice has many connotations in teacher education like clinical practice, core practice, and best practice. It is implicit that these constructs revolve around bodies of teacher and students, their intonations, emotions, and gestures. Similarly, practices emerge in a material context and so curricular materials are

also present in these constructs. However, in my study I use practices as material-discursive which is an enmeshing of bodies, things, spaces, and discourses and their coming together as emergent in the ordinary happenings. I begin to describe how the bodies, things, spaces, and discourses do not preexist in the classroom awaiting the humans to act using them as tools. Rather it is a becoming together through.

Then I take an example of calling attention as a material-discursive practice from a measurement lesson where the goal for the preservice teacher is to review units of measurement; I use this example as a familiar one from the perceived mainstream of preservice teacher education: i.e. preparing teachers to teach subject area content matter. The teaching goal in this example merges with the learning bodies of children which are formed by school-teacher's processes of calling attention through seating them, asking them to look and listen to one particular place, and also formed by movements which appear micro located at students' seats; and things like rulers-doors-chalks used for projection. The teacher asks a question that elicits a short answer: How many centimeters make a meter? There are several responses that say hundred and one which is 170. The 170 gets the class to pause.

I write through this ordinary example which seems to be centered on humans, the teacher and students, but I bring this example of material-discursive practice to speak to, for example, Karin Murris' posthuman child as one who is,

... not a child at all, in the sense of a fleshy unit bounded in space and time (Murris, 2016). Individuals human and nonhuman bodies (of whatever age) materialize and come into being through relationships; and so does meaning. "Age" as a human made apparatus can cause ontoepistemic injustice when it

excludes young human bodies through unjustified stereotyping on the basis of the deficit figurations of child (Table 1). The figuration of the “normal” knowing subject informs institutionalized discriminatory child/adult relationships and materializes specific roles of the educator” (2020, p. 18)

Speaking back to theory and method, it was a challenge to use the above example of material-discursive practice of calling attention as an entanglement in conversation with images of the posthuman child. The example was mostly a work of explaining through human characters and materiality not marked as powerfully as offered by posthumansim in terms of seeing human in relation with more than human or in the sense of deconstructing the human subject. However, I continued to use the construct because it helped me re-think the child, not as a child (yet a child for other practical purposes) but as a coming together of a doing which does not follow the predetermined path of acquiring knowledge through seeing, listening, responding. This construct of a child calls for other ways of relating with other humans, the discourse of curriculum-knowledge, and materiality. It uses posthumanisms as theories beyond the matter/human arrangement and human/sub-humans arrangement (Ferrando, 2012, 2013). I also speak back to method and the processes and ethics of drawing claims: interview as a reliable source, observation as an impositional meaning making, artefact that could appear sensational as ethical in reminding the participant of just one writing of a part of the day in entire year of internship. In the next section I will present the findings from the study under four categories mentioned above.

Practices in the Ordinary

Practices in the ordinary refers to entanglements produced together through bodies, things, space, and discourses in the classroom. They appear mundane and do not surprise us but remain ordinary in being unnamed, unnoticed, or being noticed in ordinary speech. These practices in the ordinary emerged significant in the study in terms of how they prepare us in surviving the ordinary lives. Practice based teacher preparation creates more and more opportunities for preservice teachers to be with children. The assumption is that being with children, thinking about children, preparing to be with children will teach them to be better teachers. It is also assumed that all these moments when supervised, open for feedback from an expert, and (re)accessed through reflective journaling produce more agentive teachers, will better prepare teachers for the future. These assumptions rest on images of children who will learn through doing/being/talking/engaging with teachers and their arrangements to offer learnable moments.

The hallways are invisible contexts, owing to their mundaneness, in the stories of mainstream teacher preparation. However, the hallways open up possibilities of entangling with the invisible water fountain, the obliteration of behavior management systems like ClassDojo, the boundary crossing bodies, the moving-yet-conforming bodies, and the protocols fading with the absent mentor. Similarly the resource room which was conceptualized as a creative space to be produced by preservice teachers, and materiality would take new and unprecedented forms, where imagined children would meet real children through the activities planned metamorphosing into a place of

repetition, a place reduced to reproduction of the unnecessary under the burden of evaluation and performing as a collegiality of peers.

So, what should we do? This calls for reading more and different practices, recognizing how diverse practices in different places might help us see what is possible in our own practice differently, and encountering the unfamiliar with wonder, magic, and curiosity. It might also help us pause in the ordinary and pay attention to the emergent; move away from the rush of summarizing the ordinary through evaluations and assessments, and towards meeting the ordinary in different ways and offer new ways of knowing and being.

Places as Pedagogues

Places have emerged significant in this study by disrupting the notion of place as a container which awaits the participants. They play a pedagogic role by producing different and specific subject positions that can be populated by actors in the entanglement. Both Lauren and the two resource room teachers (Anubha and Sakshi) enact how being in different places would have made them do different things, for example, their practices produced contexts as actively as they were doing it. Their practices were producing as well as erasing contexts too. For example Lauren was disrupting the repetition of a material-discursive context when she chose to let go in the hallway—by not going to the water fountain, or not inscribing the student behavior on the ClassDojo app, and by playing with authority and rule-making. These doings stayed alongside her habits of marking days/events as ‘best’ and ‘worst’. Anubha and Sakshi along with other peers were being produced as artists, pedagogues, collegial members, and tools in the making of a resource room through the production of teaching and

learning materials. So why should we pay attention to places? Different places offer different entanglements and ways of becoming teachers-to-be, the materiality of “place”-ments for teacher education students will shape their becoming.

Children in front of us

Children in front of us are those us are the supposed purpose of teacher education. This research sees the distinction between particular children in front of us and children as abstracted ideas flowing from various images of childhood. The distinction is significant as it helps meet children anew through performing relationalities in each emerging encounter. For the teacher (caricatured through both Lauren and Sakshi) who decides to move on despite whatever was happening, why was repeating the instructions and question not working? In noticing how calling attention is working (or working differently than how it was popularly imagined) one suspects that there are others than the teacher who are calling attention too. The teacher-who-was-stumped is not the only one calling attention, not the only teacher, she has already been co-opted in an entanglement which is producing learners and their learning.

The posthuman child is already at work in the classroom. Aiding the stumped teacher through the notion of posthuman child who is becoming through intra-acting in entanglement, recognizes pedagogies, content, scheduling the day, space as active in making a classroom. For example, the stumped teacher seeking the definition of singular met the child who was learning language through ‘blurting out’, or through playing with ways of being while saying something that seemed ‘mean’ or ‘disruptive’, or through ‘defining-as-examples’ of singular when the teacher-question expected a particular sentence-structure-as-definition. Drawing from Murris’ (2018, 2020) posthuman child, all

these, i.e. blurting out, ‘disruptive’ ways, and examples instead of definitions, and more can come to the aid of the stumped teacher if and when allowed.

Teachers-to-be

Teachers-to-be is a significant concept in this dissertation as it foregrounds the emergent subjectivity as preservice teachers, and not abstract ideals that need to be matched up or aspired by humans wanting to work with other humans (as children). The students in public school classrooms have not committed to the institutionally articulated goals of learning, they have not committed to the school boards’ standards and pacing guides as well, they can hardly make connections with the sequence of teacher proposed activities with what is happening around them. The preservice teacher has to meet the students in their here and now, which is a cognitive imagination of the child, but also a relational being who appears as attached with other things and people and stories, their affective senses included. Preservice teachers perform bricoleur in meeting children.

It is possible to perform nomadism in the wiggle rooms as well as provocations one encounters in the ordinary, as was performed by Lauren in not playing the regular teacher in nature walk, and Anubha in playing the producer of theater-in-classroom. These may include producing new ways of being with other human and more-than-human arrangements with minute and significant changes to their bodily reactions, intonations, ways of speaking/hailing, articulating, investments in making a political difference, going against the grain and introducing something new.

Looking Back: Implications for Ways of Being, Doing, and Knowing

I draw on Kathryn Anderson Levitt’s work “Comparing Ethnographies of teaching when comparing seems impossible” (2018) to interpret my implications from

findings in an interpreting interpretations of sorts. She develops meta-ethnography to talk about findings from two different ethnographic studies through use of metaphors that come embedded with the contextual details in interpreting interpretations and not merely aggregating findings.

Paying attention to the ordinary that surfaces in teacher education research

The ordinary is a moving target. Not first something to make sense of, but a set of sensations that incite. The possibility that something will snap into sense or drift by untapped. We struggle to trace it with big stories thrown up like billboards on the side of the road. We track it through projects and lines of progress, failure, reversal, or flight. We signal its force through dull routine and trouble, through drifting, running in place, and downtime. (Stewart, 2007, p. 93)

Using ordinary as a ‘shifting assemblage’ I draw some constructs of ordinary as encountered in many related ways in this dissertation.

- ordinary as necessary to be studied as it matters to the lateral subjectivity, ways of doing, knowing, and being, and is entangled in our practices. It is necessary to pay attention to ordinary because it helps us recognize, name, map how our practices are emerging and functioning, how we take nomadic flights to take off from the mundane. Studying ordinary practices might help us to change our ways of being-knowing-doing.
- ordinary as a status (in comparison to extra-ordinary) is something that is close and very familiar to us. It does not give in to recall and we don’t remember it with great detail and the most lasting residues from the ordinary are feelings from the indiscernible lump of happenings.

- ordinary as the unnamed and the inaccessible because of its over familiarity and its unlimited usage, it is something that is not being paid attention to (for example we do not pay a lot of attention to all of accents in speech, or our knowledge systems governing every action of ours). It is the in-betweenness among the named milestones. It is the unnamed, that which doesn't call attention, yet constitutes our lives. It is something that is not mulled over or reflected upon.
- ordinary as how it functions and what it produces in terms of affects on the run, through every day. It produces normalcy and it also produces disruptions to those normalcy. When studied carefully ordinary can emerge as a place to invite interruptions to unexamined automaticity.
- ordinary as our ways of knowing and doing while we take recourse to surviving the daily, banal, mundane (for example through ordinary speech, ordinary affects, and ordinary practices)

Asking an adult/teacher of a younger one to pay attention seems commonsensical, as if that is a decent requirement to ask for. Teachers teach young learners the prescribed content, and also how to sit in a group, how to listen and wait for their turn, how to speak sensibly when asked, how to participate earnestly through recalling, making connections, being creative, being correct, and conforming to class norms. Some of these goals are coming from the state, some from their own experiences, some to keep a group of children manageable, some from an unforeseen problem arising from fear. This requires using what is materially-discursively accessible to preservice teachers to teach their learner bodies. Paying attention to such ordinary practices helps us meet preservice teachers, their students, and their contexts as they continue to emerge.

Many times, my heart desires hard to see my own children who are toddlers-infants-children-people paying attention to the ways we adults practice things especially if doing so would prevent more work for me later. They do pay attention, and it surprises us as parents to see how they can be away, seemingly, yet hear us talk and respond to what makes sense to them from our conversations, from building on from what he was doing earlier. They surprise us by ways of listening, seeing, thinking, doing, feeling, creating, without repeating themselves as the attentive learner, without satiating our needs to see the expected all the time. Sometimes, it makes more work for us, too. It is through such attempts of calling attention and pausing and noticing the work of the learners paying attention in their own ways and in their own time, I read the data from two classrooms. Ordinary practices are sites of knowing, being, and doing and that is worth finding a place in teacher education.

Practitioners are well placed to study materiality and discourses of everyday

The perceived mainstream discourse on children, childhood, teachers-to-be, and teaching learning work differently in classrooms through how internships are produced or not. Some examples are the always present mentor in Lauren's class and nearly absent mentor in Sakshi's class, or the technology-materiality aided vigilance produced in Lauren's class through air-conditioned building and ClassDojo app and clustered buildings as classrooms with large open doors and windows to help people cope in the long summer in Central India. Childhood and children emerge in the two stories for example, through Lauren's redirections to children learning language through play and embodiment; and through Sakshi's questions to students waiting to mathematically engage with materiality around them; Anubha's fourth-grade students who demand

roleplay group games and those who chose to sit outside in this group participation. Time and space as produced in internship are more than the bounded geographical territory and linear progression on a measuring scale, rather they are enmeshed together as “experience, duration, intensity, lived time, and non-linear directionality’ (Kennedy and Kohan 2017, 49)” (Silova, 2019, p. 449).

All learning that is accumulated gets washed away in the tiresomeness of ordinary life, in the persisting cries of an infant, in the resistance of a Monstrous Child, in our reproductions of normal materiality as adults. But how else can we honor the tiresome ordinary if not to work with nomadism, the minority, and lateral relations with those others we are entangled with. Teachers-to-be who practice these develop ways of knowing, being, and doing in internship sites which are valuable for teacher education. practitioners are enmeshed in the banality-- studying them offers us to see other ways, do other ways, be in other ways.

Being in the wishful place of teacher education

Practices that hurt us or discomfort us are inscribed on our bodies. How is it possible for such practices to take place in the first instance, and then to continue to take place? How is it that people understand, yet they believe they can't do much? How can the material-discursive production of education (school education) provide them/us with material-discursive repertoires or registers to act agentively? Anubha and Lauren do not call their practices as nomadic. It is my imposition of this construct on what emerged in these two happenings. These are the traces of what little nomadism is perceived to be possible in the structures we brace in our ordinary lives.

Preservice teachers are placed to make way for this resistance which is their own wishful place to be in. By responding to the university requirements, and placement school affordances, and in meeting children in classrooms, along with replaying their childhood preservice teachers enact nomadic movements, resistances in minute ways. Production of subjectivity across two contexts in different classrooms create stories for practitioners that we are not captive of the images we use, we are not tied or restricted, that there are causal relations to our doings. It is possible to perform nomadism in the wiggle rooms as well as provocations one encounters in the ordinary. These may include producing new ways of being with other human and more-than-human arrangements with minute and significant changes to their bodily reactions, intonations, ways of speaking/hailing, articulating, investments in making a political difference, going against the grain and introducing something new.

Nomadism is okay. The preservice teacher practices on the crossroads, of being a student as well as a teacher, of belonging to the university and to the internship school, of exploring new ways of the teacher educators and those of the mentors, of about to completing a professional course and planning to enter into other educational programs, and more. Noticing how they practice in relation to what is around them, and their creative divergences of conformity and resistance offer them opportunities of reiterative performances. Seeing preservice teachers in this more expansive way offers us more to see them differently, to be with them differently, to imagine what entanglements they might become with differently.

Teacher preparation as site of international research

The data in this dissertation study is from one internship site only in two teacher education program in two countries. This research does not speak to the work of generalizing for the whole country, but in carefully noticing the local nomadisms, noticing them and studying them so that we do not lose the possibilities of local. The two school-university partnerships as internship sites help me think about how practices vary within and between two material-discursive contexts, and how they are produced with imaginaries of childhood and preservice teacher subjectivity available in the ‘perceived mainstream’ (Kraftl, 2015). As a researcher from no-where or from the-other-place or from both places I had a blurry gaze... In recognizing ‘events’ and ‘data’ from a diverse experience of being in two school-university sites drew me to think of commonalities and differences that seemed apparent at the program design level (supervision, lesson planning, reflective journal writing) and I was experiencing different feelings as an observer/ researcher. Teacher education programs try to learn from other programs, by visiting them, or reading literature about them, or being part of large-scale international studies, and through global/ national policies.

What did I gain by doing the study in two countries, and writing about the two events/single cases from each country in each chapter? I steadied my researcher’s gaze at the local level. There is a lot of learning from international studies that occurs at the generalized, policy level. This study speaks to the specificities of places, materialities, discourses, and moment-by-moment becoming of teachers-to-be; it calls our attention to the production of subjects and subjectivities through ordinary moments in schools. While this study certainly holds potential implications for policy – which is an extension of

practice-based thinking – the most urgent for me at this time are the implications it has for every day, ordinary practice in teaching and learning spaces. Noticing and naming these moments may help us all (teacher educators, teacher education students, veteran educators) in pausing before we move to do the next ordinary thing. It may help us in suspending, even though momentarily, the automaticity in our ordinary ways of being, knowing, and doing.

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