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DEVELOPMENT"

**STUDENT TEACHERS' EXPOSURE TO
"THE OTHER" VIA AN ACADEMIC
PROGRAM "The Voice of the Other"**

**Doctoral Thesis
Long Abstract**

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ABSTRACT

This research examines the impact of the intervention program *The Voice of the Other* on student teachers and the process that the students undergo throughout the program. This study also examines the impact of the unique tools that influenced the process.

At the core of the intervention program is the concept that transformative training is needed to foster teachers with social-political awareness in response to the educational institutions subordination of the laws of the free-market, and to narrow standards of knowledge as part of New-liberal economic fundamentals.

The theoretical issues deal with the topics: the Other, racism-prejudice and stereotypes, critical education, democratic education, dialogue, narrative and experiential learning.

This research combines qualitative and quantitative research. Both examine the change in students' attitudes toward the Other and the process that the students undergo throughout the program. The research population consisted of 50 student-teachers who participated in the program during their Bachelor of Education degree studies at Seminar Hakibbutzim College between 2007-2012. The majority of the program's population were female, 30% were male. Most were unmarried, under the age of 30, and after mandatory military service.

As part of the Quantitative research, two T-Test questionnaires were given to students before and after participation in the program, in order to provide measurable evidence of changing attitudes. The Qualitative research that occurred at the end of the program relies on Reflective Diary Analysis.

The Quantitative research shows significant changes in the student's relation to the social Other as well as their own "inner-other". The study also found that in general participants reported that experiential learning had a very strong impact on the development of insights and awareness. The Qualitative research relates how the encounters with the Other profoundly influenced the students both personally and professionally. Many of the students reported that, on a personal level, they were left with a desire to continue exploring their own identity and their own otherness after completing the program. On a professional level, the student teachers saw a definite link between the issue of the Other and being an educator. They developed awareness,

and responsibility towards others. Most students came to see themselves as educators whose role is to create social change by having encounters with the Other in their own future classrooms as well as outside of them.

Finally, the research reveals the importance of dealing with the issue of the other in teacher training programs and the essential contribution that a meeting between educators and the other has on the development of "intellectuals who change the world" to use Freire's words.

Key Words: The Other, critical-education, teacher training, awareness, dialog, democratic –education, The Voice, Experiential Learning, Racism.

I. INTRODUCTION

This research attempts to understand the impact of The Voice of the Other program on student teachers and the process that the students undergo throughout the program; as well as to understand the unique components that influence this process.

The focus of this research is on exposing "the other" to student teachers studying at Kibbutzim College and participating in The Voice of the Other program, and the influence this meeting has on them. It examines the impact of this exposure as part of experiential learning.

This research integrates mixed methods of qualitative and quantitative research.

I.2. Theoretical considerations

Chapter I.1. [in the full thesis]

Who is the other? Erlic, 2000 Gurevitz, 2001 and Lister 2004 define othering as a "process of differentiation and demarcation, between 'us' and 'them', but add the distinction of "between the more and the less powerful". Hegel saw the idea of the "other" as a part of self-consciousness. He explains this in his famous parable of the master-slave (Hegel, 1977) in which two distinct self-consciousness' meet, which threatens each other's identity and a battle to the death ensues. Fanon (1967) emphasizes that unlike the Hegelian nature of an encounter with others, in a colonial situation there are no commonalities between the oppressed and the oppressor. Therefore, recognition has no value for the oppressor, despite all the efforts of the oppressed to take on the oppressive cultural norms. Said 1978 and Spivake 1985 argued that Western writings

about the Orient depict it as an irrational, weak, "Other", contrasted with the rational, strong, masculine West, a contrast they suggest derives from the need to create a "difference" between West and East that can be attributed to immutable "essences" in the Oriental make-up. De Beauvoir argues that women throughout history have been defined as the 'other' sex, an aberration from the "normal" male (De Beauvoir, 2009). Gilligan 1995, seeks to remove the negative stigma related to female characteristics by showing women's very important contributions to society, such as the woman's perception of justice. MacKinnon 2005 and Bell Hooks 1989, add that everything is focused on the strong social power of men and that women's problems will not be solved as long as there is a hierarchy between men and women, and that without changing power relations in society it will not be possible to achieve full equality between the sexes. According to Buber 1970, a person becomes a person in interaction with other human beings, "one becomes" I—in the "you". For Levinas, responsibility precedes any "objective searching after truth" (Levinas, 1969, p.78)

As part of the learning experience in *The Voice of the Other* we try to understand why our voices are silenced, why we are silent, and why we silence ourselves and others. According to Zerubavel 2002, silence is acquired. People learn what subjects are taboo and not to talk about them, they learn not to comment on what has been defined as a deviation from the norm. Avidan, Lampert and Amit 2005, point out that schools promote blindness, deafness, and muteness. Gover 2002, Shore 1996 and Shapira 2002 indicate that school buildings in both poor as well as in affluent neighborhoods do not promote dialogue and even prevent it. Housee says that she often breaks the silent on the real issue of racism with her own comments and views, hoping that it will lead to a response and that a discussion will ensue (Housee, 2009).

Sellers and Shelton (2003) found that a relationship between racial discrimination and emotional distress was moderated by racial ideology and public beliefs. That is, racial centrality appears to promote the degree of discrimination African-American young adults perceive whereas racial ideology may buffer the detrimental emotional effects of that discrimination (Cazenave and Maddern, 1999, p. 25–50).

Racism, stereotypes and prejudices are all human phenomena perpetuated by lack of awareness and attempts to deny and obscure them. Shenhav and Yona (2008) suggest three types of racism: biological racism, racism without race and institutional racism.

In 1982, Martin Barker coined the term "new racism," explaining that it draws its justification from ethnology and sociobiology. Albert Memmi 1999 describes human society as categorizing the humanity into classes – dominant and controlled, oppressing and oppressed, and the group we belong to and, the Other. He relates racism as a central human phenomenon that is mostly handed down and you cannot stop it.

Stereotypes are a thought that may be directed at specific types of individuals or certain ways of doing things (McGarty et al., 2002), but that belief may or may not accurately reflect reality (Cox et al., 2012). Stereotypes are regarded as the most cognitive component of prejudicial reactions, while prejudice as the affective and discrimination as the behavioral component (Denmark, 2010). Roochio, 2000; Shohat 2001, Memmi 1999, Fanon 1967 discusses the difficulties that exist in the cinema identification, the experience of the occupied nations and the black is that they as "native" are displayed on the screen as the "others". Prejudice is based in a state of rivalry and non-recognition. When information is missing, there is a tendency to complete what is known about the social group that the person belongs to (Stroebe and Insko, 1989).

The ideology and practice of critical education occupy a prominent place in the program *The Voice of the Other*. Critical education in teacher training actuates students to examine their life critically, to observe what is happening around them through the perspective of inquiry, investigation, and questions instead of passively observing life. (Gor Ziv, 2013). Critical education in teacher training actuates students to examine their life critically, to observe what is happening around them through the perspective of inquiry, investigation, and questions instead of passively observing life. Critical education aims to see the social Other who is mostly invisible, as well as the reasons for his otherness. Critical educational also tries to create a social awareness that sees the relationship between education and politics. These aspects are usually absent from the curriculum of teacher training programs. *The Voice of the Other* program creates an opportunity to change the existing curriculum and thus it creates an opportunity for social change (Gor Ziv 2013; Giroux,1988; 2011;Shor, 1992a; Freire, 1985).

Teacher training in the style of critical education is described by Zeichner and Liston (Zeichner and Liston, 1987; Zyngier, 2011) as a model of teacher training for social reconstruction. It is sometimes seen as a model that expresses what Maksin Green called the Democratic pedagogy (Green, 1973; De Lissovoy, 2011).

According to Giroux (1988), critical teachers are those who seek to change the unequal social reality through their social involvement and through dynamic teaching that examines, researches and critiques reality and offers solutions of activism.

The worthy teacher, according to critical pedagogy perception, sees her work as a mission, that comes from her moral ethos, and becomes part of her pedagogic experience, and as a result, a moral-social transformation occurs: a continuous humanization of the society (Giroux, 1988 ;Shor, 1992a; Apple,1993).

The ideas of democratic education represent a different pedagogy and require new concepts of curriculum and new instruction methods. Schools should be turned into places that take part in the transition to a more democratic society and this should be reflected in the curriculum as well as students are addressed through dialogue (Shor, 1992b). Democratic educators should be critical of social values, and take a stance of disagreement and desire to change, especially towards oppression and injustice in society. At the same time, they have no right to prevent their students from taking part in existing society and economy with their structural inequalities (Freire and Shor, 1990; Freire, 1985; Apple, 2004; Willingham, 2009).

Critical education as inspired by Freire expands the demand Dewey's demand for democratization of both schools and community by demanding communication between the two and developing critical awareness of inequality and oppression (Freire and Shor, 1990; Green, 1973; De Lissovoy, 2011).

The role of dialogue in classrooms has been the topic of extensive educational research in recent decades (Alexander, 2001, 2008; Anstey, 1991; Baker, 1991; Barnes, 1976; Bellack et al., 1973; Cazden, 2001; Edwards, and Westgate, 1987; Freiberg and Freebody, 1995; Heap, 1985; Johnston, 2004; MacLure and French, 1980; Mehan, 1979; Nystrand, 1997; Wells, 1981). Paulo Freire is a prominent educational philosopher known for developing the critical education, and for the centrality he attributes to dialogue as a type of pedagogy. For Freire, dialogue “is not simply another word for a mere conversation among people about everyday matters” (Leistyna.1999, p.1), but allows students and teachers to learn from one another in an environment characterized by respect and equality.

Personal narrative is always collective story too, says Ledwith, (2005) and thus provides an important understanding of social action. In a similar vein, Freire argues that understanding the need for social change starts from the reality as it is experienced by the people and is told in their own words in a relationship of trust, reciprocity and respect. (Freire, 1982).

Feminist pedagogy is engaged in providing voice for women and men from the margin groups, it is a pedagogy of different narratives. It strives to express the colorful variety of different identities and allows all of them to express their unique voices. (Gor Ziv, 2013)

Experiential learning is one of the most basic theories and practices upon which the Voice of the Other is based, as part of the teacher training program. Dewey 1997, insisted that education had to be based upon the quality of experience, or the connection to wider and deeper future experiences. The qualities of experiential learning, according to Rogers, are the teacher's personal involvement, the learner's self-initiation and evaluation, and pervasive effects on the learner (Wurdinger and Carlson, 2010, p.13). Carl Roger's theory of learning evolved as part of the same humanistic education movement (Patterson, 2012; Valett, 1977). Rogers 1969 refers to two types of learning: cognitive learning as a meaningless and experiential learning as a significant way of learning. Experiential learning concerns the needs and wants of the learners. Rogers lists these qualities of experiential learning: personal involvement, self-initiated, evaluated by learner, and pervasive effects on learner. According to Rogers, experiential learning is equivalent to personal change and growth (Rogers, 1969; Willingham, 2009). David Kolb (1984) asserted that learning was a multi-dimensional process. Simply acquiring or transmitting content does not transform an individual, argues Kolb. Haynes (2007) argued that experiential learning involves a number of steps that offer students a collaborative and reflective learning experience that helps them “learn new skills and knowledge.

The success of experiential learning in teacher training presents a strong argument for embracing more adult and experiential learning methods in teacher preparation so that all teacher students become change agents for a lifetime (Willingham, 2009; Green and Ballard, 2011).

I.1.2 The Gap in Knowledge

Most studies do not focus enough on the personal, inner development of educators. This research attempts to engage in a process via which a student teacher can develop humanistic characteristics in others.

Chapter II

Describing the Research on Student Teachers' Exposure to "the Other" via an Academic program "The Voice of the Other".

II.1. Research Goal:

- To examine the impact of the program "The Voice of the Other" on the student -teachers and the process that the students undergo.

II.2. Research Questions:

1. What is the process students undergo in the program?
 - a. Their point of view, their testimony, their process of reflection about the awareness of the other and their own otherness, their critical thinking towards today's reality and their ability to take a stand.
2. Does the program develop awareness of the other?
3. Will the student teachers recognize the connection between the Other in the classroom and the social Other?
4. What in the character of the program (ways of learning) contributes to the student's perception of the above?
5. Does the program develop awareness of the student's own otherness?
6. Does the program develop critical thinking towards today's reality among the students?
7. Does the program develop the characteristics of empathy and tolerance?
8. Does the program develop the concept of "intellectuals changing the world"?

II.3. Research Hypothesis

By literally exposing the students to the Other in personal as well as social aspects the program addresses both the professional and personal identities of the student-teachers in the following aspects:

1. The weight of experiential learning.
2. The weight of the responsibility for the Other.

3. The weight of the impact the encounter with the Other has on student teachers.

II.4. Research Variables

Dependent

1. The weight of experiential learning
2. The weight of the responsibility for the other
3. The weight of the influence the encounter with the other has on student teachers

Independent:

1. The application of the program "The Voice of the Other" as part of the college curriculum of the student teachers in their first year of studies.

II.5. Research Participants

The research population will consist of 50 student-teachers who have participated in the program "The Voice of the Other" during their studies for the Bachelor of Education degree at Seminar Hakibbutzim College between 2007-2012. The majority of the program's population is female, 30% are male. Most are unmarried, under the age of 30, and after mandatory military service.

II.6. The Intervention Program The Voice of the Other

II.6.1 Background

Since the late seventies the State of Israel adopted the Neo – liberal economic fundamentals and institutionalized the process of privatization and decentralization of government and public institutions. These processes have created a social reality of expanding gaps, the erosion of the welfare state and a massive increase in private expenditure required for providing basic social services like health and education (Shafir and Peled, 2000).

Kaur and Macphail (2008) argue that the education system adapts to the political mood that is in the air. They state that public education at the beginning of the 20th century under the political trends of the time was characterized by an optimistic vision of democracy, whereas today, the education system is affected by the spirit of neo-liberal politics. This results in subordination of the educational institutions to the laws of the free-market and to narrow standards of knowledge.

II.6.2 Rationale

In the spirit of critical pedagogy, The Voice of the Other program (TVOTO), focuses on developing the student teacher's awareness and moral and social thinking and formulating the student's political worldview, as well as raising the awareness of the moral defects of a non-equal society, and providing the ability and desire to educate and learn to implement social change. The program will encourage the development of self-criticism and reflection, understanding cumulative experiences to enable students to continue working to achieve a just society.

II.6.2.1 What Gap Does the Program Fill ?

The program combines knowledge about society, the inner processes that students undergo, and liberating pedagogy. All the learning has to be liberator pedagogy, meaning learning free from conventions, free from strict curriculum, and the teacher has to be spontaneous and authentic in many ways of teaching. Most of the learning is outside of the classroom in the streets, meeting the people that symbolize the margins of society, using teaching materials that students bring such as protest music, films, and art.

II.6.3. The Seven-Stage Process of Awareness:

1. **The imaginary Other** - the student comes to the meeting with his own story of the other in his mind, unconsciously he asks the Other to fit the story. A junkie is "old, dirty, worn, wrinkled, smelly, inarticulate".
2. **The present Other** - In the student's mind there is a drama of identities. He is similar to... he is a bit like me, he disgusts me, he scares me. When the Other tells his life story each one of the students hears a different story. In each one the story meets with different knowledge of the world, different insights and a different ability to be here and now and not escape the moment.
3. **The critical moment** – The moment of contact between speaker and listener. In each encounter created by the program when the group listened to the story of the Other an intimacy occurs.
4. **Guilt**- The student realizes that he had been unable to see the Other. The story of the other confronted the racism, stereotypes and prejudices that the student

had. He feels shame and guilt about his inability as a human being to see another human being.

5. **The storyteller perceived as a hero** - The students listen to the life story of the other story and also to their own background voices. The other's voice sounds clearer - here and now. He received legitimacy to tell the story, apparently he is worthy.
6. **Acceptance** - Acceptance trickles in, it is not total. It is not fully explained but still internally a gate opens in the human heart towards the other. From an anonymous figure he gets a name.
7. **Moment of equality.** The other is no longer an anonymous figure for the students, he is no longer a stereotype. Something in the students gaze softens, you can see that the fear is gone, and humanity arrived in its place.

II.6.4. Aim of the intervention program

The aim of TVOTO is to be a training program that cultivates educators equipped with vision, a mission and professional self-confidence, in Freires words "intellectuals who change the world". Also to influence the student to be an active educator who holds the hope for positive social changes in society and to expose the students to different voices hidden in the cultural context, the voices of minority groups have hitherto been denied proper expression in the hegemonic culture (Smith and Knapp, 2011; Kamel and Huber, 2012).

II.6.5 The teacher's role in the program

The main role of the teacher who facilitates the program is to be a model of a critical educator; To have a deep belief and hope that social change is possible and transferring that belief is the whole purpose of educating; To know the theory of that form the knowledge of the program; To be able to create radical dialogue and to believe that every person has unique; To use experiential learning, outside the school, in the streets, to meet the people whose voices can't be heard and adopt counter storytelling to provide a way for the marginalized to tell stories (Sleeter and Owuor, 2011).

II.6.6. Program Coordinates

II.6.6.1. Educational Principles

1. Blurring the lines between dimensions of education both formal and informal.

2. Fostering political-democratic literacy based on knowledge.
3. Using methods of cooperative learning and dialogue.
4. Integration of the deliberate and conscious dialogue process and the process of reflection.
5. Psycho-pedagogical foundation.
6. Democratization of spatial learning.

II.6.6.2. Systematic Approach

As part of undergraduate education studies, TVOTO integrates several educational programs. First, the program integrates with sociology programs through a variety of common issues such as identity and social identity, stereotypes and prejudices, society structure and mechanisms of power within it, racism, the Other, human rights, and narratives.

The program also incorporates those topics dealing with education, such as: moral education, humanistic education, critical education, critical pedagogy, dialogue, education, and experiential learning. By building projects the students are exposed to and gain experience in personal and organizational initiative. The projects within the program touch the aspects present in every initiative: objectives, points of view, resources and influence.

The program integrates arts programs by giving the students a variety of ways to express themselves artistically. Students are also exposed during the program to protest music, documentary and alternative films, different instances of protest art such as graffiti, exhibitions expressing a message of protest and meeting with artists from various artistic styles to hear their unique voice.

The program integrates the study of history through the examination of the high school history curriculum; that which prepares high school students for their matriculation examination. What is taught to the students? And what is not. Who wrote the curriculum? What were the overt and covert goals? TVOTO also tries to examine the history curriculum through several narratives, for example, the history of the building

of the Israeli Jewish state through the eyes of Jewish immigrants and then again through the eyes of Palestinians.

Finally, in the program of TVOTO students are exposed to various forms of literature, mainly short stories and poetry.

II.6.6.3. Curricular Resources

II.6.6.3.1. Material resources

The material resources are mostly financial and will be used to establish a training center for the student teachers. The training center's facilities must include a large room to allow working groups, a place to work with various art materials, a large screen for watching movies, a sound system for listening to protest music, and computers for the students. Another room in the center may be used for a library with specialized books on the subject of critical pedagogy and multi-cultural information. There should also be a gallery in which the student's projects may be displayed. Additional finance is needed for transportation when students leave campus for meetings with "the other" on the streets, as well as tours of underprivileged communities. Furthermore, financing for lecturer wages which consists of two types, is needed. The primary type is the wages for the teachers running the program; the second type is for guest lecturers.

II.6.6.3.2. Description of the tools used in the program

TVOTO uses three educational aspects as a tools:

A. Experiential learning addresses the needs and wants of the learner. Students should be taught in a manner consistent with their becoming positively interactive, democratic, and dynamic learners.

B. Dialog. Learning through dialogue serves democracy, generates a relationship between differences and enables new forms of knowledge and understanding.

C. Group leadership. To create an understanding of the social Other and later on to the "otherness" of the students themselves, and later on to understand the Other in the class, it is necessary to create a dynamic group learning process.

II.6.6.4. Personnel resources

Head teacher; University lecturers trained for TVOTO; Guest lecturers from a variety of areas, such as immigration, prostitution, poverty; Coordinator – contact between

the program and the social organizations such as human rights organizations, as well as people from the margins of society Program evaluator that accompanies the program.

II.6.7.5. Timing and length of program

TVOTO is part of the teacher training program. The first-year focuses on issues related to learning the theory of human rights and the gap between those rights and the reality of our lives; The second year, the students experience working in one of the social organizations. The third year all students will fulfill a social project in the community.

II.6.7.6. Educational activities

TVOTO is comprised of two parts: **Part 1:** The introduction, includes learning about The Universal Declaration of Human Rights, the declaration of child rights, identity, the other, stereotypes and prejudice, as well as racism. **Part 2:** of the program contains the encounter with the Other – those in the margins of society which are excluded from hegemonic discourse. TVOTO attempts to create a dialogue that will give presence to those who have found themselves outside of the social discourse. This part involves learning about prostitution and trafficking in women, poverty in Israel, refugees and migrant workers.

II.6.8. Evaluation of intervention program:

Evaluation of The Voice of the Other is a combination of quantitative research and qualitative research.

II.6.8.1. Quantitative research: Examination of attitudes towards the Other by questionnaires

Fifty questionnaires are administered at two points in time to the same students: before participating in the program and at the end of it. The first questionnaire consists of 15 statements and five categories. The second consists of 21 statements and five categories.

The questionnaires examine and test a number of quantitative parameters and objective changes in patterns of thinking and attitudes of the students about the social Other and the Other within them. It also examines their ability to be critical of the phenomena that occur in society, as well as their ability to make a connection between social phenomena and their own responsibility. The questionnaires are T test-ed for correlated samples.

In accordance with the program objectives there are two questionnaires:

- The first questionnaire, given to students at the beginning of the program, deals with attitudes towards "the other", willingness to meet with "the other", the connection between education and the topic of "the other ", and the responsibility towards "the other".
- The second questionnaire is for the same students, after graduating from the program. The questionnaire examines the concept of the impact of the program on the students: their identity as a teacher, their personal identity and their attitudes towards the Other, their awareness of the Other, and their satisfaction from the program's unique way of learning and its impact on their attitudes toward "the other".

II.6.8.2. Qualitative Research: Reflective Diary Analysis

The qualitative research complements the quantitative research by examining different aspects of the same research. The character of the data is such that you cannot quantify them. For example: the process that the students undergo during the program and the program highlights.

The qualitative research occurs at the end of the program – each student creates a Reflective Diary in which he documents the activities undertaken during the program and his own process and his insights from the process.

In the qualitative research there are major themes that arise from this Reflective Diary: Differences in students' attitudes before and after participation in the program; Awareness and responsibility for the Other and the relationship between the Other and education; The impact of experiential learning on the development of insights and awareness.

II.6.8.3. Measuring the Key variables - what demonstrates the efficiency of the program

Research Variables

Dependent

- The level of the student's attitudes towards the other, and their developing awareness and responsibility to other.

- The level of the student's desire to meet the other.
- The degree that the students understand the connection between education and the topic of the other.
- The grade of the student's critical view towards the reality of life.
- The degree of a presence of the student's internal Other.
- Grade of the students' perception of the effects of the program on their identity as an educator.
- Grade of the students' perception of the effects of the program on their personal identity.
- Grade of the students' desire to take social action.
- Grade of the students' satisfaction with the learning process.

Independent:

- The implementation of the program "TVOTO", based on social sciences and education science, as part of the college curriculum for students of education in their first year of studies.

II.6.9. Expectation of difficulties in implementing and operating the program

Difficulties in implementing and operating the program can stem from economic, professional and ideological aspects. Operation and implementation of TVOTO as a teacher training program requires a variety of systems, some requiring additional funding. It is important to establish a training center for the teachers that will lead the program. The program is dynamic and requires teachers to have the knowledge and ability to be creative, to behave spontaneously and to have the belief that change is possible. Also, TVOTO makes changes in the standard curriculum by adding or changing hours from the student's learning curriculum. TVOTO is based largely on learning outside of the classroom in the streets. It requires making connections with social activists, social organizations and associations.

II.7. The Research Paradigm

II.7.1. Mixed Methods Research

We used a Mixed Methods approach as a creative way to form a wide-ranging and complementary method selection that in the instance of this research, answers our

needs. It is known as the "third wave" movement, a movement that offers both a logical and practical alternative. (e.g., DeWaal, 2001). The preferred term for combining these approaches is "mixed methods". Many scholars have brought forward the idea of combining qualitative and quantitative approaches (Cronholm and Hjalmarsson, 2011), the objective being to preserve the strengths and reduce the weaknesses in both approaches. According to Creswell and Plano (2011) a mixed method is more than simply collecting and analyzing data from a qualitative and quantitative approach, it provides a specific perspective of the world.

II.7.2. Strengths of Mixed Methods Research

We used mixed-method research because it offers the strengths of both quantitative and qualitative research (Morse, 2003). Mixed methods can manage a broader and more complete range of research questions because the researcher is not solely confined to a single research approach or method. Mixed methods produce more complete knowledge necessary to inform theory and practice (Johnson and Onwuegbuzie, 2004). Mixed methods provide opportunities for the integration of a variety of theoretical perspectives (Denzin and Lincoln, 1994). It can add insights and understanding that might be missed when only a single method is used (Johnson and Onwuegbuzie, 2004) and create Combination of methods could increase the ability to generalize the results compared to a qualitative study (Bryman, 2009).

II.8. Research Methodology

Mixed methods research focuses on research questions that call for real-life contextual understandings, multi-level perspectives, and cultural influences. It also employs rigorous quantitative research assessing the change of students' stance before and after the program magnitude and qualitative research exploring the meaning and understanding changes of the student's attitudes.

As part of the Quantitative research we used two questionnaires given to students before they began the program and then again to those same students after graduating from the program, in order to provide measurable evidence of changing attitudes in the before and after TVOTO.

As part of Qualitative research I use Reflective Diary Analysis. Data were drawn from reflective diaries written by the students participating in TVOTO. Analysis of the diaries revealed that students used their journals to express their experiences, to reflect

on their emotions and development, as well as expand on their points of view. In recent years, diary writing as a tool for reflective practice has gained significant prominence in the teacher education literature (Gordon, 1991; Knowles and Holt-Reynolds, 1991).

II.9. Research Tools

- Questionnaires – elaborated by the researcher. Part One was administered in Sept 2011 before participating in TVOTO. Part Two was administered at the end of the program, in June, 2012, to the same students.
- Reflective Diary Analysis by the researcher

II.10. Analysis Methods

- For the results obtained by Questionnaires – T test with similar statements, Descriptive statistics
- Inferences from Reflective Diary Analysis - To find the common categories, analyze and name them, and to create a focused description (Geertz, 1973).

II.11. Data Collection Methods

II.11.1. The Research Strategy

II.11.1.1 Quantitative Research

I developed two questionnaires that map and quantify the process the students undergo, its direction and tendency. One questionnaire was given to the students before TVOTO. This questionnaire had 15 statements with 5 categories. The second questionnaire was given to the same students after TVOTO and had 21 statements with 5 categories. Descriptive statistics describe the phenomena and define the intensity of the relationship between variables. T –Test for Dependent Samples examines the differences between two questionnaires before and after the program.

II.11.1.2. Qualitative Research

Analyzing and reporting data from Reflective Diary Analysis.

Reading all the collected data, Division to categories, Naming the categories, Creation of category tree, Schematic expression of the research structure, Description, and Quantifying the findings.

Chapter III

The Results and Their Interpretation

III.1. Quantitative Research Findings

Quantitative Analysis

To support the qualitative part of the research a quantitative analysis of the differences was administered through questionnaires given to students before the program and to those same students after graduating from program. In order to compare between the samples a paired samples t-test was conducted. Table 11 and figure 8 show the averages, the standard deviations and t values for comparing items.

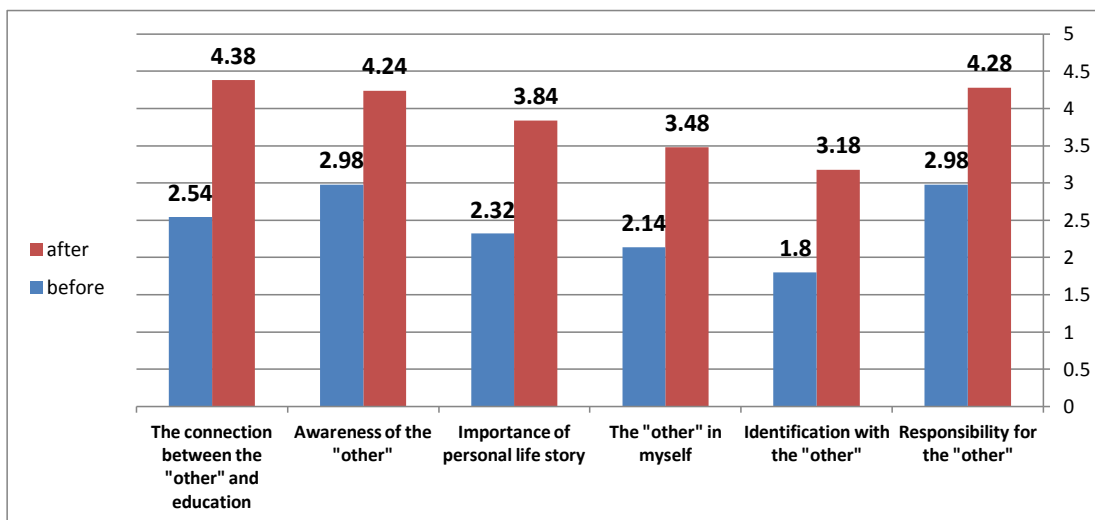


Figure 1. The students' attitudes before and after participation in the program

It was found that after participation in the program students reported greater responsibility for the Other, more identification with the Other, and a higher degree of inclusion of the Other within the students' personal identity. Students also reported a greater interest in their personal life story and a greater awareness of the Other. Also, after participation in the program students saw a greater degree of connection between education and the Other.

Satisfaction with the program

The second measure asked students to report their satisfaction with the program and the extent to which the program has influenced their personal identity and their professional identity as educators.

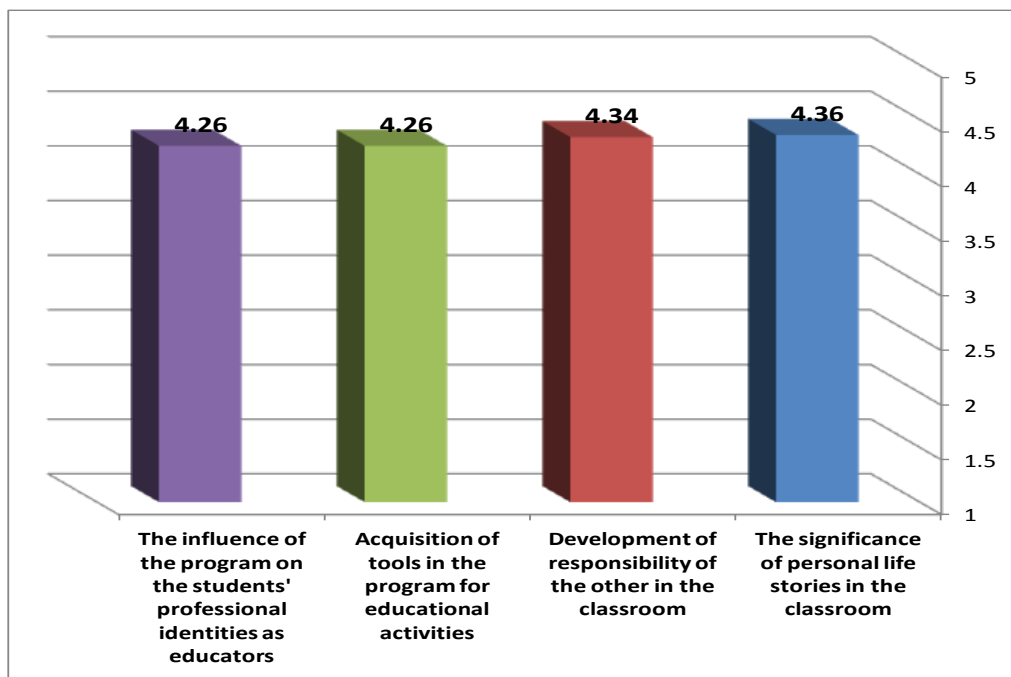


Figure 2. The program's influence on the students after participation in the program

The figure shows that in general participants reported high satisfaction with the program.

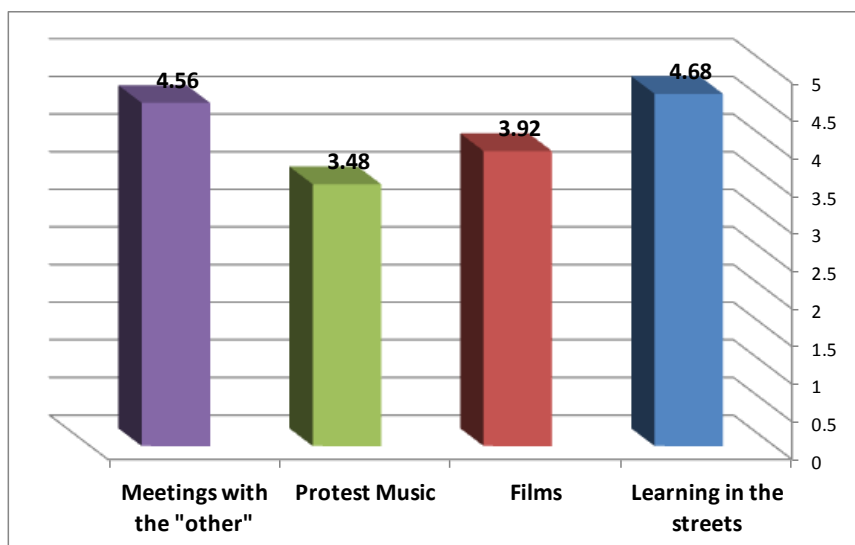


Figure 3. The contribution of experiential learning on the development of awareness and understanding in the students

The study also found that in general participants reported very high impact of experiential learning on the development of insights and awareness.

The results show that learning in the streets and meetings with the Other has the highest contribution as part of experiential learning, and that film and protest music made high contributions.

III.2.1. The qualitative research table: Reflective diary analysis.

Table 1. The students describe in their writing the process they underwent from the decision to learn in the program until the end of the program.

The students write about the expectations they had from the program	"The program attracted me at first because of the title but I was hooked when I realized it was my chance to cross the lines, to see, to feel the Other Tel Aviv as a microcosm of Israel."
The students describe the complex feelings they had at the beginning	"At the beginning of the program I came out of every meeting with an understanding and an understanding accompanied by fear. It felt like a process of maturing. I wanted to break out - to see, but I still wanted to stay in a familiar and congenial place."
The students write about the social issues they were exposed to that shook them:	"During the program, I was exposed to things my parents tried to protect me from all my life, such as prostitution, refugees, drugs and drug addicts. This Exposure hit a nerve which left me hurt, scared, angry, confused, and mostly helpless."
The students discover their racism:	"We are all racists. I'm racist. How easy is it to speak out against racism and know in my head occur racist thoughts. I judge people by the color of their skin, by appearance, that I unconsciously create racism against people who are unfamiliar, who scare me, it's awful."
The students describe the moment of change at the point of no return	"Slowly, the more we got into the streets, we met people from the margins of society, saw movies that show more and more stories, we talked about things in the classroom. All of the sudden I realized that I need to know, I need to be exposed."
The students write about their change of attitudes:	I understand that you cannot be humane and prevent humanity from someone else, my humanity depends on my attitude toward the others.

Table 2. The students write about experiential learning

The students describe going out into the streets, out of the closed classrooms and into a familiar but strange and scary world	The tour made me think about my place, the comfort that I have to have as a privilege man in society, as part of the majority. It made me think about my indifference towards minorities in society, those whose voices are not heard, and how I ignore the fact that the state harms them by controlling them as a minority.
The students write about the stereotypes and prejudices they felt about the "Other" and his or her story	"I felt I was looking at it him critically, that I do not believe him, I do not accept his views. It took me a while till the judgment calmed down and suddenly I could for a moment to listen to him, hear him talk about his difficulty.
The students write about their feelings of guilt	I looked at him and felt guilty of his life story. Maybe guilt that I did not know that there are people that this is their story, perhaps guilt that I cooperate through ignorance with government policy.
The moment of human touch - The students	Something in the stories I've been exposed to was very human and touched me deep inside. This Connection was very painful. I

write about their identification with the storyteller:	thought I was out of the story and I realized I was one story in a sea of human stories."
The students write about their insights from the meeting with the Other	I mostly learned to watch closely/observe. Take the story, and examine it. To listen for a minute. Look at all sides. Be for a second in its complexity, before jumping to conclusions, before taking positions, before doing something, and understanding the complexity is everywhere." Especially under our noses."
The impact of experiential learning tools such as a film, a work of art, protest music on the students' learning:	Movies - this film gave me the opportunity to see both sides of the coin. I did not feel a manipulation being made on the film viewer, but on the contrary, I felt the need of the artist to bring the real, empathetic and painful place. Art - We created masks in class. Working with art materials was exciting for me. Creating myself in art material is like looking in the mirror." Protest music – The music screams the social shout. The Sounds have something very deep in them. Something that forces us to listen.
The students write about their responses to experiential learning	When I see, hear, smell - I cannot say it does not exist. When a person sits in front of me and tells me about his difficulty I cannot say – there is no problem. It confronts me with reality and especially with my perceptions towards that person.

Chapter IV

CONCLUSIONS

IV.1. The Conclusions of the Research

By exposing the student's teachers to the other they were exposed to their own otherness, their own inner dialog and their own narratives, thus they were exposed to themselves. They could see themselves as the other, and they could see the other as being like them.

By exposing the student's teachers to the other and their own otherness it was my way to show them that each one of us, and of course one of their future pupils in the classroom, is the other, thus creating a space for dialogue with the other in their future classroom.

IV.2. General Conclusions

IV.2.1. Exposure to the Other

A student teacher who has not been exposed to the other cannot be considered a "completed" educator. Exposure to the Other in the process of teacher training fulfills the professional identity of the student teacher by expanding the concept of education to include the social aspect, and simultaneously allowing confrontation with the

student's own otherness of which he is usually unaware. This exposure gradually causes the student to feel that he is responsible for the other and a dialogue ensues in which the other is a priority. Dealing with the issue of the other allows a deep understanding of the relationship between people. This issue has several levels: the initial level is the otherness of the student teacher himself, the second level is the social other. By dealing with these two levels a third evolves, one that sharpens the student teachers ability to recognize and help the other in the classroom.

IV.2.2. Am I a racist?

The greatest discovery for the students in the program *The Voice of the Other* is the discovery that they too harbor racist thoughts. Through the program they develop the ability to point at themselves and say "I was being racist against.... An understanding develops that racism exists in everyone, feeding fears of the unknown. As long as a racist position is held towards others, harmonious living will not be possible. As the other become 'familiar' by the educational processes racist thoughts blur, and sometimes even disappear.

IV.2.3. The processes of becoming aware

The ethos of a "liberating educator" can arise only if the student himself has experienced a liberating process, one in which he discovers that he can, if he wishes, free himself from the shackles of culture.

Developing processes of awareness is a process that never ends since society is always pushing the norms. It is important that educators continue the learning and practice of this important issue while working in education.

IV.2.4. Being a Critical Thinker

Critical thinking cannot be taught through logic as logic dictates safety, security and calm and critical thinking threatens to stir the safety. In order to teach student teachers to be critical thinkers it must come from the students themselves experiencing dissatisfaction with the way things are. This can be achieved through experiential learning. This way they themselves discover critical thinking, rather than being 'told' to be critical. The development of critical thinking happens through constant dialogue about stances and points of view, and through constantly testing the facts. So that critical thinking can flourish the dialogue and the fact testing must be norms in the educational process.

IV.2.5. Being before doing

When students encounter social problems the desire to do something about it immediately arises. In order to feel that they have some control over the bad situation they want to solve the problem. But as educators, it is very important to pause and observe, and to investigate, because immediate action halts the process of awareness as well as giving satisfaction leading to calm. In order to guide the student teachers to awareness they must experience helplessness, doubt and the questioning and as such must not be allowed immediate action. The time for action is at the end of the process when the students have listened to their inner voices, accepted them and then the social situation will be clearer. Then the students can make decisions about how and where to act, as well as make for themselves clear goals.

IV.2.6. Breathing Life into Learning

It is very important to create authentic environments for student teachers. Instead of reading about the social issues, take the students to meet people who are experiencing that same issue. Allow the students to feel a connection with the victim of the social injustice. In a situation like that they are not passive readers in the classroom, but witnesses to the difficulty. Learning of social issues on the street enlists the student's inner motivations for action, thereby beginning the process of awareness, as well as sparks the student's desire to learn more – this is the time for reading, when the student is already involved. It is very important that the students experience diverse, experiential learning, and see it as the worthy method of learning which may echo in their own classrooms in the future.

IV.2.7. Being a Teacher of Teachers

A teacher of teachers cannot be an ordinary teacher. They must have all the abilities and characteristics of any teacher, but at a higher intensity, this is in order to mold a new kind of educator since it's through education that change can be brought about. The teacher of teachers must be open, trustworthy, someone who is and will always be a learner himself, and passionate about education. In addition, he must be able to change as facts and situations change, in order to lead his student teachers through their own inner changes and thus able to be flexible themselves. He must be a critical thinker himself, and his students, seeing this will too learn to be critical thinkers. Being a teacher of teachers isn't a job, it's a mission.

IV.2.8. Empathy and Solidarity are not Characteristics

Research question number 7 asks if the program develops the characteristics of empathy and tolerance. I discovered due to this research that empathy and solidarity are not characteristics they are abilities. When I began this research I wanted to see if my program can influence the students to be empathic human beings. I discovered during the research that this is impossible. I discovered that empathy, like solidarity, are not characteristics but rather reactions to a situation in which the students experience moments of empathy or solidarity. These moments of being in the other's shoes, and seeing through the other's eyes don't happen by themselves, but when they do happen they are very intense. To say that the student has become empathic is impossible because it is an absolute statement. Human beings are constantly tested by situations that call for humanitarian behavior, the behavior is not a given. I believe that the emotional involvement of teachers and constant work on improving their student's emotional strength will help them pass these tests and lead to humanitarian behavior.

IV.3. The Importance of the research

IV.3.1. The contribution of the research

Research of The Voice of the Other made contributions to the field of education, teacher training programs and to research methodology.

Contributions to teacher training programs

1. My research shows how insights in critical thinking can be used in teacher training.
2. My research shows how teaching two disciplines (with common issues) at the same time enrich one another. Studying the insights of both sociology and education at the same time contributes to the future teacher's awareness and critical thinking.
3. My research shows that integrating theory with social action increases moments of empathy within student teachers by involving them personally.
4. My research shows that exposing student teachers to the other and listening to his life story begins an inner dialog within the students that later on develops into a dialogue in the classroom. This research has shown that by being heard the student teachers understood that to be heard is to exist. This experience

creates a significant tool that will allow their own students to continue the dialogue.

5. My research shows the deep influence of combining the three aspects: knowledge, inner processes and pedagogy together.
6. My research breaks the belief that the teaching of teacher training programs must be in the classroom, and recommends alternative ways.
7. My research shows the ability of the student to make a change in his or her personal identity while changing his or her professional identity.

Contributions to the Field of Education

1. My research shows that *The Voice of the Other* acts as a program that successfully deals with the problems of racism, violence and social alienation in a school environment.
2. A basic belief I hold is that through education changes in society can happen. As such, my research offers an educational model for the classroom to prepare the next generation to bring about the change of an equal society.
3. My research shows that teaching student teachers in the streets is a successful and effective teaching tool because it builds a bridge between Academia and life.

Contributions to research methodology

1. By researching my own students, only those students who have participated in *The Voice of the Other*, I found that it is possible to use this as an advantage since I am aware of all the nuances of the delicate processes that they underwent.
2. The research follows and examines two parallel processes (personal and professional) that the students underwent during the program showing that it is an effective method of research because it exposes that in fact these two levels exist within education research and should be addressed.

3. This research used the mixed methodology of both quantitative and qualitative research. By using a mixed methodology I was able to show that the two complete each other.

IV.3.2. Limitations

The limitations of the research to take into consideration are as follows:

- This research examines the impact and the process the students underwent during "The Voice of the Other," a program I developed, taught and researched. As the researcher of the program's effects as well as its creator there is a chance of bias.
- Qualitative research relies on the Reflective Diary Analysis, where students wrote during the course of the program. The students were aware from the beginning of the program that I will read the diary and this could have affected their writing.

IV.3.3. Recommendations for Further research

In order to fully understand the impact of the program "The Voice of the Other" on student teachers, I recommend further research of former students who are currently teaching in the classroom, to examine the impact of the program on their function as teachers. I would like to recommend further investigation of "learning in the streets" as the focus of research, to try to examine the impact of such learning in education.

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