Exploring The Ways New Faculty Form Beliefs About Teaching:

A Basic Interpretive Study

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Dedication

This dissertation is dedicated to my children- James and Emily. Thank you for being such amazing young adults. I absolutely could not have completed this without you. No matter what I go on to accomplish in life, being your mom is the highest honor and privilege I will ever know. I love you the purplest today and always!

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Never give up on a dream just because of the amount of time it will take to accomplish it. The time will pass anyway. - Earl Nightingale

I began this journey in the Fall of 2013. It had been my goal to earn a PhD since I graduated with two Masters degrees. Life happened, and my dream was set on a shelf, but it was always there, waiting patiently. When the opportunity was afforded me to begin this program, I enrolled in courses, two at a time, plodding along, meeting deadlines and learning much along the way until, suddenly, I had finished my coursework! I moved through comps and my proposal and found myself at the bottom of a mountain named, Dissertation. And, so, I climbed, but I could not have made this journey alone. My deepest gratitude and thanks to the following:

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Abstract

The purpose of this study was to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience. This study followed a basic, interpretive approach with a sample of new faculty who explored the formation and enactment of their beliefs about teaching in higher education. Based on a thematic analysis of the interview data, three themes were identified as influencers of belief formation: modeling, teaching experience, and formal instruction. Changes in belief were influenced by tension between expectation and reality in the following areas: administrative tasks, classroom experiences, and teacher identify. The tension acts as both a catalyst for change and an impediment to change. Results indicate that beliefs are influenced and formed in a socially constructed manner and are resistant to change. Implications for graduate education, higher education administration and professional development literature were identified.

Key Words: Educational Development, Beliefs, Higher Education Teaching

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Chapter 1

Introduction

Over the past several decades, the divide between research and teaching has continued to expand (Brew, Boud & Namgung, 2011; Gunersel, Barnett & Etienne, 2013; Kember, 1997; Menges, 1996; Robertson & Bond, 2001; Wilkerson & Irby, 1998). Along with this division is the increased accountability for teaching outcomes at the tertiary level (de Jonghe, 2005; Gunersel, Barnett, & Etienne, 2013; A. S. P. Ho, 2000; Honan, Westmoreland, & Tew, 2013; McLean, Cilliers, & Van Wyk, 2008). To further complicate matters, teaching is presumed to be a skill that scholars possess (Becker & Denicolo, 2013; Boice, 1991; Wilkerson & Irby, 1998), even though research shows minimal, and in many cases, no preparation for teaching within doctoral programs (Addy & Blanchard, 2010; Cox, 2010; Finch & Fernandez, 2013; Gunersel et al., 2013; Kember & Gow, 1994; Steinert et al., 2006; Steinmetz, 2010). This issue continues to reflect Becher's early (1989) assertion that most scholars do not see themselves as teachers, but as experts in their field.

Recognizing new faculty are faced with high pressure and increasing expectations to perform at exceptional levels in the classroom (Boice, 1991; Eddy & Gaston-Gayles, 2008; Honan et al., 2013; Menges, 1996), graduate schools are beginning to fill the void in teacher preparation with teaching certification programs (Addy & Blanchard, 2010; Jepsen, Varhegyi, & Edwards, 2012; Vajoczki et al., 2011). Although many new scholars express a desire to excel in their job as both teacher and researcher, it will take time to change the way the academy prepares scholars for their teaching role (Becker & Denicolo, 2013). Yet, new academics concur with prior research that they are not being adequately prepared to teach in higher education

classrooms, raising issues related to delimiting scholarship by perpetuating the prioritization of research over teaching in higher education (Brent & Felder, 2000; Eddy & Gaston-Gayles, 2008; Jepsen et al., 2012; Nyquist et al., 1999; Platsidou, 2009; Sorcinelli, 1994; Vajoczki et al., 2011).

In a recent attempt to generally define good scholarship for the current higher education culture, Andreas Tolk (2012), an engineering professor at Old Dominion University, gathered data from his teaching and research, and that of his professional friends around the world. He informally sent out questionnaires seeking the definition of a "good scholar." The fifty responses he received revealed typical answers about inquiry and becoming an expert in one's field, but also revealed beliefs related to teaching and mentoring upcoming scholars (Tolk, 2012, p. 57). While his convenience sample was small, the emergent findings about beliefs related to teaching closely align with current trends related to the teaching role of the professor, specifically trends that acknowledge the importance of sound teaching (Addy & Blanchard, 2010; Jepsen et al., 2012).

Even with renewed interest in higher education teaching, preparing to teach and describing what good teaching is, or rather, how to enact it in higher education classrooms remains elusive. In K-12, preservice teachers are socialized into the profession in an intentional way. This allows them to examine and reflect on their beliefs about teaching and seeks to leave them with fully developed ideas about what it means to teach, what teaching is like on a day to day basis, and how they should act in relation to students (Calderhead & Robson, 1991; Calderhead & Shorrock, 1997). However, literature surrounding the socialization of pre-service K-12 teachers suggests that these teachers hold a variety of firm beliefs about teaching reaching back to their own school experiences that supersede what they formally learn in class (Kelchtermans, 2009b; Nespor, 1985; Oleson & Hora, 2014; Tabachnick & Zeichner, 1985;

Wilkerson & Irby, 1998). The small body of research in higher education teaching mirrors these results related to reliance on established beliefs about teaching (de Jonghe, 2005; Entwistle, Skinner, Entwistle, & Orr, 2000; Oleson & Hora, 2014).

Perhaps most telling is the study, originating in the K-12 literature, by Entwistle and colleagues (2000), who found, when presented with extracts of teaching models, new faculty made few references to the formal instruction they had received about what constitutes good teaching practice but many references to their own experiences as students, which seemed to form their beliefs surrounding teaching. Specifically, they found that when faced with contradictions between their own beliefs about teaching and the formal instruction they received in teacher preparation courses, pre-service teachers evaluated the formal training through the lens of firmly held beliefs (Entwistle et al., 2000). Evaluation of new methods took place in light of what they already, implicitly knew about how to teach.

Historically, higher education teaching has been an isolated activity with little intentional socialization (Puri, Graves, Lowenstein, & Hsu, 2012). Most current studies that investigate teaching in higher education relate to empirical investigations utilizing various surveys and other quantitative tools to identify what constitutes good teaching, which has previously led to educational development activities that focus on pedagogy or technology to improve teaching (Cox, 2010; Steinert et al., 2006). These studies relate to specific programs, pedagogies or surveys of beliefs held by new faculty that influence their classroom practices; identified through literature, or in pilot studies, using primarily survey methodology to identify the beliefs of new faculty that influence their classroom practices (Brookhart & Freeman, 1992; Fang, 1996; Fives & Buehl, 2008). Examples of surveys related to the beliefs of teachers include those predominantly referencing the interactions of students and teachers (Capera et. al, 2002), and

beliefs about teacher efficacy (Tschannen-Moran, Woolfolk, & Hoy, 2001). However, focusing solely on techniques does not challenge or encourage critical thinking about underlying beliefs that inform practice, nor does it encourage examination of current practices based on those underlying beliefs (Hewson, 2000; Ho, A., Watkins, & Kelly, 2001). While those studies noted above have spawned a body of literature related to conceptual change (see Ho, A., 2000; Ho, A. et al., 2001; McLean et al., 2008), few have examined the beliefs about higher education teaching that new scholars bring to their role as instructor or the ways that those beliefs form and may evolve with time. Those studies that do exist, call for further investigation into the beliefs that new faculty form regarding their instructor role (Ho, A. et al., 2001; Prosser, Trigwell, & Taylor, 1994; Trigwell, Martin, Benajamin, & Prosser, 2000).

Statement of the Problem

Even with the growing trend in higher education to provide scholars the opportunity to obtain a graduate teaching certificate or other training in higher education pedagogy, there is still a disconnect between what is taught as good teaching practice and what scholars actually enact in their classrooms based on their beliefs about teaching (Becker & Denicolo, 2013; Oleson & Hora, 2014). This gap relates to the tension between formal *knowledge* about teaching and innate *belief* about teaching derived from experience and implicit in practice. In fact, very little is known about the ways new faculty form their beliefs and the ways their beliefs influence teaching practice. A review of literature indicated that those researchers who have studied the preparation PhD candidates receive for teaching relies predominantly on quantitative tools, primarily surveys, to assess beliefs. Yet, Brookhart and Freeman (1992) question the use of surveys, noting the problems arising from using objective survey items to capture subjective

perception or beliefs about teaching, specifically challenging the notion that a survey can accurately capture individual beliefs.

The qualitative literature on new faculty beliefs reports continued reliance on implicit beliefs while teaching rather than reliance on what is prescribed by research as good teaching practice (Barlow & Antoniou, 2007; Holt-Reynolds, 1992; Lortie, 1975; Watson, 2013). The missing piece is an understanding of how the beliefs about teaching that inform new faculty members' actual classroom teaching practices develop. A second gap is how these beliefs change over the course of the first years of a new faculty's experience in the classroom. The qualitative methodology employed in this dissertation will allow more specific exploration of these gaps.

Purpose of the Study

Exploring the dynamics that influence formation of beliefs that inform the practice of teaching in higher education classrooms can fill this identified gap in the literature. The purpose of this study is to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience.

Research Questions

The following research questions guide this dissertation study:

1. How do new faculty form their beliefs about teaching?
2. How do new faculty perceive that they have changed or not changed their beliefs based on their teaching and teaching related experiences?

The basic qualitative study uses semi-structured interviews to allow new faculty to share their lived experience in the classroom. It serves as the basis for my broader research agenda focused on the development of beliefs of new faculty within the teaching profession.

Guiding Conceptual Framework

This study is grounded in social constructionism. Teaching is a socially constructed activity. Individuals in relationship to specific teaching environments engage in pedagogical techniques based on the intersection of beliefs and knowledge about teaching, as well as environmental identity. Teachers construct their beliefs in the classroom, identify with and are identified by the educational environment in which they teach. While the literature related to *identity* lacks a specific definition, social constructionist theory allows for individuals to "construct themselves as having some set of essential characteristics (beliefs) that they cite as defining their self-concepts, and that they engage in interpretations and practices intended to affirm the continuity of those self-concepts over time and place" (Gioia, 1998, p. 17). Gioia (1998) explains the lack of a concise definition of identity by stating that not having one is actually *preferable* and allows people the freedom to define or redefine themselves in response to specific environments (Gioia, 1998, p. 20), much like what Gee (2001) discusses in her discursive and affinity perspectives on identity. The perspective of both Gioa and Gee which supports a view of identity based on belief formation also fits with the way others describe negotiated meaning making within professions or communities of practice as well as the connection between cognitive, interpersonal, or discursive, and professional identity development (Hunter, Laursen, & Seymour, 2007; Kelchtermans, 2009b).

Kelchtermans and Ballet (2002, p. 107) refer to this interaction of intentions related to *knowledge* about teaching and *beliefs* about teaching as a confrontation of the Professional Self and the Subjective Educational Theory that together comprise the Personal Interpretive Framework. The *professional self* is developed in teacher education programs and involves the knowledge, ideas, or espoused theories, of teachers about how to do the job of teaching as well as their sense of their ability to complete the task (Kelchtermans, 1993a). The *subjective educational theory*, while also developed in teacher education, contains the practical knowledge and beliefs about the job, or implicit theory, grounded in experience (Kelchtermans, 1993a). Kelchtermans further explains that "the professional self and the subjective educational theory develop throughout the interaction of the teacher with his or her professional environment (interactionist, contextualised) and thus are conceived of as developing (dynamic)" in and out of experience (Kelchtermans, 1993a, p. 448).

In short, the way teachers identify themselves as teachers and the ways they enact teaching in a particular environment is a socially constructed process. Building on social constructionist theory and informed by Kelchtermans' model, the way belief about teaching develops is seen less as an individual phenomenon and more as a socially constructed one. Thus, studying the beliefs about teaching that guide new faculty in the classroom, the meaning those resulting experiences hold for them and how those experiences shape their beliefs requires talking with those who practice in the field of higher education teaching.

Significance of the Research

This study provides several significant contributions to understanding beliefs about teaching in higher education. First, understanding beliefs of new faculty by soliciting their

experiences and perceptions informs the work of educational developers. Based on these insights into new faculty beliefs and new faculty perceptions of the ways they alter or do not alter their beliefs about teaching as they navigate the first three years in a faculty position, delivery of training to this specific population of adult learners may be revised or altered for greatest support of teaching. Another contribution from studying the beliefs of new faculty is the insight it provides for teacher educators and PhD supervisors who work with pre-service faculty. Additionally, this understanding will fill the gap in literature related to the ways new faculty describe their beliefs and the ways their beliefs influence practice and complement the existing studies that rely on surveys and other quantitative tools. Finally, the lived experience of new faculty can add to the body of literature surrounding belief development and educational practice in higher education more generally, providing a foundation for future research.

Researcher's Perspective

As an instructor and educational developer, I am concerned with the foundational or pedagogical knowledge supporting the distribution of content knowledge scholars bring to students in the classroom. However, I am perhaps most interested in the formation of instructor beliefs that govern pedagogical knowledge and the ways beliefs effect instructional delivery as well as how instructors decide to adopt or dismiss pedagogy based on those same beliefs.

Assumptions, Limitations, and Definitions

In my job as an educational developer, it has been my privilege to work closely with new faculty at a large R-1 institution. I have been the lead staff person for a three-day teaching institute for the past three years. It was my job to remain informed of the latest in educational

development research and apply it in this event. To accomplish this I also utilized assessments from previous new faculty teaching institutes to iteratively inform each current event. To follow up and provide additional support, I emailed new faculty approximately three times per semester their first year to offer teaching tips, encouragement, "How To" papers authored by myself or other center staff, and to remind them of our services. As a result, I have formed not only relationships with many new faculty, but also various beliefs and assumptions of my own for which I am accountable in this process.

Assumptions

I think the research on new faculty adjustment, with its emphasis on a general lack of preparedness to teach at the tertiary level, is an accurate representation of this population. While there are more schools offering training in pedagogy through graduate teacher certification programs or other professional development for graduate student scholars, it has not met the gap in skill for teaching identified in the literature. I base this on my close work with new faculty who frequently lament not feeling prepared for teaching. In fact, this was the initial impetus for this study, which has evolved to encompass beliefs and belief development more fully. I have observed that even with graduate teaching certification, new faculty frequently default to their own classroom experiences when deciding how to enact teaching in a college classroom despite the reported ineffectiveness of some of these same techniques.

As this is a qualitative study, I am reliant on new faculty to share their experiences with me. In this process, I assume that they are being honest in response to questions related to their classroom experiences and beliefs about teaching. I also assume that, as scholars, they want to share their reality to the benefit of others. I have chosen to recruit from a group of instructors with whom I have developed rapport over the course of the past three years, through email,

consultation and workshop or online resource delivery. I have requested formative feedback at numerous intervals as well and thus, I assume a certain amount of trust and camaraderie in the relationship that would lead to their ability to be transparent in their responses to interview questions.

Delimitations

This study is delimited to the experiences and thoughts of new faculty at a large R-1 school in the southeastern United States. It is also delimited by its sole involvement of tenure track faculty and lecturers who attended the New Faculty Teaching Institute, a voluntary enrollment, non-incentivized, three-day seminar held on campus each fall. I did not include professional staff who also teach, or graduate teaching assistants. I also excluded other stakeholders such as administrators or others in supervisory roles over new faculty who may have an interest in the population.

Limitations

My study focuses on the formation and development of beliefs about teaching held by faculty in their first three years of teaching. It took place at a large R-1 institution in the southeastern region of the United States. Since this is a limited population, the results of this study may not apply to new faculty in other areas. This study is qualitative in design, and thus, not generalizable. The study is also limited by the self-selection of participants who agreed to be interviewed and then followed through with their commitment.

Definitions

This study focuses on beliefs in the first three years of teaching. It has implications for the field of educational development and for those working with pre-service scholars. There are terms and definitions that are common to the field of educational development or this study's

conceptual framework that may mean something different in other environments. Thus, I provide the following definitions of terms and concepts:

1. Educational Development: this term may also be referred to in literature as faculty development or instructional development. The current term in practice is Educational Development and is the term I will use to refer to this field of study.
2. Educational Developer: someone employed in the field of Educational Development
3. Instructor: the generic term used to refer to faculty at all ranks within an institution of higher learning.
4. New Faculty: for the purpose of this study, new faculty are those new to the academy who have taught full-time at the college level as the instructor of record for up to three full years and who do not yet have tenure. (Huberman, 1989; Melnick & Meister, 2008).
5. Belief: For this study, a belief is a subjective, socially influenced personal construct that is unamenable to the scientific process that guides or otherwise influences individual behavior and that may or may not follow a logical cognitive process.
6. Personal Interpretive Network: a set of cognitions, of mental representations that operates as a lens through which teachers look at their job, give meaning to it and act in it (Kelchtermans, 2009b, p. 260) it is composed of two parts: the Subjective Educational Theory and the Professional Self
7. Subjective Educational Theory: a personal system of knowledge and beliefs about teaching (Kelchtermans, 1993b, p. 44)
8. Professional Self: a personal conception of oneself as a teacher (Kelchtermans, 1993a, p. 44)

9. Identity: “an ongoing interactive process of sense-making and (social) construction” (Kelchtermans, 2009a, p. 41).

Overview of the Chapters

Chapter 1 introduces the current state of new faculty beliefs about teaching, as well as my particular interest in the subject. A review of the relevant literature in teacher belief formation is the focus of Chapter 2. Chapter 3 contains the method used to research and explore the collected data. Results from this research are the topic of Chapter 4. Chapter 5 concludes this study with discussion and implications for further research. This research is approved by IRB#9434B.

Chapter 2

Literature Review

Trends in higher education teaching are beginning to address the perceived need of new faculty for training in higher education pedagogy. However, there is still a disconnect between formal instruction about good teaching practice and what instructors actually enact in their classrooms based on their own beliefs (Becker & Denicolo, 2013; Oleson & Hora, 2014). This gap relates to the tension between formal *knowledge* versus innate *belief* about teaching derived from experience and implicit in practice. It is important to note that the study of teacher beliefs is broader than the sole construct of beliefs since teaching involves the intersection of self or identity with beliefs about teaching (Fives & Buehl, 2008; Watt & Richardson, 2014).

Only peer reviewed articles and books or book chapters were included, to the exclusion of editorial pieces or reviews of others' work, (i.e., book reviews). Given the complexity and inconsistent use of the terms "identity" and "belief" in not only education and social science literature, but also within and between the K-12 and tertiary systems, numerous terms were identified from an initial search of "teacher identity," or "teacher belief," and added as subsequent search terms. For example, the list of search terms for ERIC included: "teacher beliefs" (699 articles), "beliefs of teachers" (183 articles), "conceptions of teaching" (296 articles), "teacher cognition" (72 articles), "instructional beliefs" (35 articles), "professor beliefs" (1 article), "instructor beliefs" (10 articles), and "professor cognition" (5 articles). The initial ERIC search returned 1,304 articles in total from the categories listed above. I scanned the abstracts of these articles unless the title itself indicated that the article was not a good match,

and determined their relevance based on the definition of "self" and "belief" noted in chapter One.

While the review was not limited to a specific period, most articles were published after the increase in research spawned by the advancements in cognitive psychology from the mid-1980s forward. The exception to this period is the foundational works on the construct of belief (i.e., Lortie, Abelson,) summarized above. Even with the backward and forward snowball technique I used in an attempt to identify the most applicable resources, due to the differing terminology used in the two age divisions, and by researchers in various countries, some studies are assumedly overlooked. However, the goal was an overview and synthesis of the literature, not an exhaustive review.

This review examines the literature on higher education teaching, specifically, as it relates to exploration of literature related to identity development, belief development and finally, teacher beliefs in an effort to explore the formation of beliefs that inform the practice of teaching in higher education classrooms. It begins with a basic overview of the constructs of both identity and belief both historically and then informed by Kelchtermans Personal Interpretive Network founded in social constructionism. The two parts of Kelchtermans' model, professional self-understanding and subjective educational theory provide the connection between teacher identity and teacher beliefs and represent a starting point for exploring belief formation. He presents the construct of self-understanding, as both inextricable from the core of the teacher but also as impacted by and evolving within institutional, discursive and affinity perspectives of identity. This creates a view of the teacher self-constructed socially as person and specific environment meet. His work, firmly rooted in social construction allows for teacher expression of multiple selves in multiple environments, while at the same time remaining a

coherent self. His definition of belief encompasses both subjective and idiosyncratic elements. As such, his framework is a tool for exploration into the multi-faceted issue of teacher identity. I begin with Identity Development.

Introduction to Identity Development

The ability to define ourselves in association to the world around us is what separates humans from other animals, yet there is no single universally accepted definition of either the term "self" or the term "identity". The self has been studied within numerous psychological philosophical and sociological traditions, each from its own vantage point. A search of the term *self* or *identity* in literature returns thousands of hits in almost every discipline. Generally, the terms self and identity are used interchangeably in the literature. Neither term has a widely accepted, standard definition, but most agree that self and identity evolve with a person and that teacher identity in particular is influenced by many experiences both internal and external to the individual self (Anspal, Eisenschmidt, & Löfström, 2012; Connelly & Clandinin, 1999; Oyserman, Elmore, & Smith, 2012). Thus, understanding teacher identity implies an understanding of how the self develops within and emerges from the educational environment in a socially constructed manner. Next, I provide an overview of scholarly research and theory related to identity development that provides the foundation for our further understanding of teacher identity, and ultimately, our approach in examining this construct in this dissertation.

Historical Development of Identity

Plato taught that our experience of reality is the result of two distinct parts of reality that he referred to as the "world of senses" and the "world of forms." He taught that the physical

form of a person centers in, and flows from the world of senses, which is in a constant state of change. However, a person's soul exists in the world of forms, and as such is "eternally itself, immutable and indestructible" (Russell, 1967, p. 52) and, therefore, not subject to the changes and whims of the senses. These two worlds intersect, which allows evaluation of the realities happening in the world of senses through the process of thinking located in the world of ideas or forms. For Plato, then, *thinking* is the highest degree of reality. In direct contradiction, his student, Aristotle supposed that all of the things that exist in a person's thoughts are actually present in the natural world, which contains also the soul, and are merely *reflected* in thought, thereby making natural experience the true basis of our being. These two opposing views provide the basis for interpretations of the self throughout psychology's history.

Building on Aristotle's ideas about the physical and non-physical aspects of humans, Rene Descartes is frequently credited with creating a philosophical framework for social science (Sharpes, 2009, p. 77). By his conceptualization, the individual, or the "I," acts as a precursor to modern concepts of self (Gergen, 1971). During the Age of Enlightenment, the soul was replaced by individual reason as the core ingredient of being human (K. J. Gergen, 2009). This interchange resulted in the soul becoming the foundation for philosophical and religious inquiry, while the self evolved as the basis of intellectual inquiry (K. J. Gergen, 1971).

Contributions from the Social Sciences

From Descartes' conceptualization came Psychology of Self theorists such as William James and George Mead, who viewed the self as part of the social world. In *The Principles of Psychology,* William James (1890) identifies the self in two parts whom he refers to as the *knower* and the *known* or—in some writings— self in two parts whom he refers to as the *knower* and the *known* or—in some writings—the *I* and the *Me*. The knower, or I, is the true self, known

only to the individual. The known, or Me, is the self that others observe and with whom they interact. The known portion of the self comprises three selves: the spiritual self, the social self, and the material self (James, 1963, p. 292).

Later, Cooley brought the concept of self to the attention of sociologists when he wrote about the "looking glass self" (Leary & Tangney, 2012). By this, he meant that people form their views of themselves based on the way that they think others perceive them. Mead used Cooley's metaphor to build his own theory. Mead envisioned the development of self as the manner in which people, especially children, observe the behaviors of others and through imitation, incorporate them as their own, thus taking on the role of the other and coming to define themselves by that role (K. J. Gergen, 1971, p. 41; Leary & Tangney, 2012). As part of the Chicago School, Cooley and Mead laid the foundation for a theory of identity development through social interaction, a key component of Chicago School research.

Mead believed that identity develops through a process of creating meaning as person and environment interact (K. J. Gergen, 2009). This social evolution focuses primarily on the ways in which we communicate with those around us. In this communication with others, we learn how to interact, what roles to take and how to alter those roles in differing social settings. Thus, we constantly reinvent ourselves. This view was shared by Faris and Blumer, students of Mead who further developed social interactionism "encompassing the notion that the meaning of things, including the self is derived from social interaction, the reaction of significant others and one's interpretation of those interactions" (Leary & Tangney, 2012, p. 2). Another strategic sociologist, Erving Goffman, also a product of the Chicago School, became a prominent scholar in exploration of identity with his work related to the self in social settings. In his well-known work, *The Presentation of Self in Everyday Life,* Goffman (1959) envisioned a *self* that is known

to the individual and a *face* known to the rest of the world. Resonating with William James' *I* and *Me*, the interaction of these two selves influences the way people ultimately relate to the world around them. With the psychoanalytic theories of Freud and those who followed him, the *self* as defined by James and later Goffman, became further internalized.

While controversial, Freud's psychoanalytic theory and theories rooted in psychoanalysis such as Kohut's Self-Psychology and later, psychodynamic theories like that of Erikson and Jung, focus primarily on the unconscious and its impact on expression of identity and thus, the way we view self. However, Heinz Kohut (1971) expanded the psychoanalysis of Freud by emphasizing the role of empathy and "selfobject needs," which he said are satisfied or not satisfied by external persons and interactions in the environment. In his theory, he minimized the role of sexual urges and highlighted the role of social interaction defining the *self* as the center of personality and taking psychoanalysis in a new direction (Banai, Mikulincer, & Shaver, 2005). Carl Jung, further developed this expansion of the self, as being influenced by and reacting to and within the environment.

Jung envisioned the self as one of many archetypes. He differed from Freud in his views of the unconscious. Unlike Freud, who saw the unconscious as an all-encompassing collection of repressed feelings and actions, Jung believed there to be levels of unconscious awareness. His name for Freud's view of the unconscious was the personal unconscious (Jung, 2014). He added a deeper level that he called the collective unconscious. Within this deeper level, archetypes are stored. They function in the same way that instincts do in that there is no way to see them, just the behavior that comes *from* them in a type of "*a priori* psychic orderedness" (Jung, 2014, p. 516). This is then reflected in the persona, which is, "as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is

individual, whereas one is simply acting a role through which the collective psyche speaks" (Jung, 2014, p. 245). So, for Jung, the self is a reflection of a socially collected whole appropriately masked for any given encounter given a particular environmental interaction. Up to this point, psychology was still largely influenced by Sigmund Freud's belief that identity and self were relatively fixed by age six. Erik Erikson's theory changed that and ushered in a new era in understanding of identity development. Erikson (1959) proposed a lifespan of identity development culminating in a healthy personality with established character strengths. According to his theory, which envisioned development as both biological and cognitive, people pass through various stages of crisis as they mature, the resolution of which is based on their social interaction with their environment. Through interaction with the environment, the ego (or identity) develops in a process culminating sometime late in the pubescent years with the resolution of all previous social interactions and roles into a succinct and congruent whole (Erikson, 1959, p. 92). This personal identity is "more than the mere fact of existence, . . it is the ego quality of this existence. . . it is the awareness of the fact that there is a self-sameness and continuity to the ego's synthesizing methods and that these methods are effective in safeguarding the sameness and continuity of one's meaning for others" (p. 23). Thus, the ego/identity is responsible for the congruence of thoughts, actions, and feelings and is, by nature, the result of an evolutionary process of development. So, identity develops socially, over time, and in relation to the surrounding environment. Similarly, Marcia (1993) expanded Erikson's theory and provided support for the idea that identity is a process of commitments and choices about both personal and social attributes. This identity develops throughout the adolescent years. With a successful commitment to the choices one explores, and finally chooses, identity is formed and

solidified. Up to this point in time, understanding of identity and self relied on several pioneering theorists. What came next created a brief gap in the examination of these concepts.

With the rise of behaviorism in the 1940s and the emergence of behavioral treatment as a prominent player in psychological circles in the 50s, research and writing about the self is largely absent from the literature (Ashton, 2015; Pajares & Schunk, 2002; Wilson, 1982). The work of Pavlov, Watson and Skinner focused on observable, tangible behaviors and directed psychology's focus to empirical studies. However, during this same period, education continued to adopt the views of self and identity development from psychology. It was unavoidable, then, that when psychology abandoned the self in favor of behaviorist principles of pedagogy, so did education" (Pajares & Schunk, 2002). However, as we will see next, after the brief absence of scholarship related to the self in psychology and education, Abraham Maslow began to explore the impact of the environment on the self, thus paving the way for renewed interest in the study of identity and self.

Abraham Maslow (1968) was a colleague of Thorndike and parted ways when he became convinced that there was more to the self than outwardly motivated behavior. With his work, "A Dynamic Theory of Human Motivation," published in 1943, he shared his vision of reaching self-fulfillment, or self-actualization as the ultimate goal for every person. Closely aligned with his work is the work of Carl Rogers (1961) whose theory is known simply as Self Theory. In Rogers' theory, self is at the center of the individual and determines their interactions with and adjustment within the environment in which they live. For Rogers, self is "a social product, developing out of interpersonal relationships and striving for consistency" (Pajares, F. & Schunk, 2002). He believed that in an environment with the right amounts of support and encouragement,

or in his terms—unconditional positive regard, people will move toward self-actualized behavior and achieve fulfillment.

Taking a different perspective, Piaget's views on self and identity derive from his teaching on cognitive development (Block, 1982). Unlike others' theories, his relates solely to the individual and their personal cognitive processes about and in relationship to the environment. He teaches the development of schemas throughout cognitive development that tell us how to interact in various environments. Schemas, as delineated by Mandler (1984) are developed as "a result of prior experiences with a particular kind of event" (p.55) and are cognitive representations of the environment in which they occur. The schema of self encompasses the ways individuals think about themselves in relationship to others. When confronted with new ideas, the individual must either assimilate new information into existing schemas, or accommodate, thereby reforming the schema or creating a new one to make the adjustment necessary to integrate new thinking (Block, 1982; see also, Mandler, 1984). As individuals progress in their understanding of the surrounding world and they change how they think about the world, they must accommodate or adapt to maintain equilibrium, thus evolving their own identity through changes in their self-schema over time (Block, 1982). Yet, Piaget largely ignored the individual in relation to the environment, the focal point of Bandura's work, which is reviewed next

Albert Bandura's (1971) social learning theory posits that persons develop a concept of self through identification with role models, assessing worth and establishing patterns for interaction with others. However, Bandura's rejection of the dualistic mind (i.e., the separateness of the mind and body), as proposed by Descartes (Gergen K.J., 1971) is clear in his writing that it is "one and the same person who is doing the thinking . . . (a) shift in thinking does not transform

one from an agent to an object as the dualist view of the self would lead one to believe" (Bandura, 1997). His theory combines behavioral and cognitive approaches to learning behavior in addition to considering the social context largely ignored by Piaget. Social Learning Theory's heavy emphasis on modeling behavior plays a role in developing a self-identity but also leaves room for future growth as role models change. This growth process takes place as people actively engage with the environment around them and in doing so reflect on their interactions. This history of self and identity reviewed to this point, especially the theorizing that brings together individual interacting with their environment, provides the foundation to Kenneth Gergen's work and modern theories of social constructionism upon which this study rests.

Social Construction of Identity

Recently, the work and Gergen and others (Aceros, 2012; Gergen, K. J. 2009; Gergen, K. J., 1996) has focused on a social constructionist paradigm that reflects that all of behavior is a function of our social interactions, our social world. As such, the foundation of self and identity comes directly from and evolves purely as a result of our interactions with others. In other words, the self is not independent of our social world; in a manner of speaking, who we are and what we believe exists only in our social world.

The terms *constructivist* and *constructionist* are frequently used interchangeably in the literature relating to qualitative inquiry (Guba & Lincoln, 1994; Magolda, 2004; Merriam, 1998; Young & Collin, 2004). In psychology, constructivism is anchored in the fields of developmental and cognitive psychology. Beginning with Piaget (Piaget & Inhelder, 1969) and moving through Vygotsky (1978) and later Bruner (1990), the constructivist approach sees the world through *individual* perception and *individual* cognitive processes of experience. In Piagetian terms,

individuals experience the environment and assimilate or accommodate the received information accordingly, thus interpreting and making meaning out of experience internally.

In contrast, social constructionism emphasizes the creation of meaning through relationships, language, and environments (Gergen, K.J., 2009). In this way, identity forms through interactions *external* to the individual. Even though the interactions are then processed internally, their meaning is derived from associations with the external sources, not individually created (Burr, 1995; Gergen, K.J., 2009). Building on the work of Bandura and, later, Gergen, the notion of a socially constructed identity became one prominent way to reconceptualize *self* over the last several decades (Turner, 2012, p. 421). Since generally, self is referenced as a set of varying identities that is dynamic and responsive to particular environments, the way people view themselves and act when they are around others relates to the way they view and perceive themselves.

Stryker and Serpe (1982) ascertained that people identify themselves based on the position or role in which they find themselves at any moment (as noted in Turner, 2012). As a result, they identify with the behaviors of the role and act accordingly, which signals the people they are with to act in relationship to the identity expressed , thus guiding their behavior in a socially constructed way (Turner, 2012). He also teaches that once an identity becomes comfortable for the individual they will seek to interact in that manner again. The more they do so, the more salient that identity becomes. In contrast, McCall and Simmons (1978) suggest that roles are improvised as people set and achieve goals. In that case, identity is a created role to take on much like being in a theatrical play (Turner, 2012). There is both a realistic and an imagined perception of identity, so seeking to bring the two pieces together drives behavior (p.338). Every role that is played has rewards, either intrinsic, extrinsic or support for the expressed identity.

The above is reflected in a summary statement by Turner: “The needs that an individual feels for support of an identity, the extrinsic and intrinsic rewards to be received by claiming a situated self, and the opportunity for profitable enactment of a role in relation to a situated self, all shape identity formation” (Turner, 2012, p. 441). The notion of a situated self reflects the individual situated with their environment at that moment in time.

Burke and Stets (1999) developed an alternate, but similar view of socially constructed identity that states that within each person is an idealized version of themselves but that day to day existence is guided by the working self. Additionally, they present the roles as existing in a hierarchy. Unlike Stryker or McCall, there is no emphasis on either the salience of any one role or the hierarchy. The emphasis is on the “internal dynamics of self as individuals play a role in an effort to verify the identity associated with this role” (p.342). This view also allows for multiple expressions of identity simultaneously, an important construct for a contemporary understanding of identity such as the one posited by Beijard and Turner, and most notably, Gee.

Beijaardin his summative work relates, “Identity is not a fixed attribute of a person, but a relational phenomenon” (Beijaard, Meijer, & Verloop, 2004, p. 108). Johnathan Turner (2012) sees the self as having four basic identities. The idea of these four basic identities supports the notion of multiple expressions of the self within one core identity. The first is the core identity that people have about themselves most frequently. The second is the social identity that people have of themselves based on their thoughts and feelings about themselves as members of society or a group within the larger social context (p.349). The third is a sense of group identity such as being a part of a larger whole, such as that of a cohort, department or college . Finally, the fourth is the role that people play in the social context, but especially at work or a setting where there are real or imposed divisions of labor (p.349).

Perhaps most helpful to thinking about teacher identity is the work of James Gee. Gee (2001) discusses being a "certain kind of person in a given context" as the definition of identity (p.99). He further delineates that this may encompass various identities from activity to activity or even from moment to moment within a single event (p.99). It is this ability for the individual self to house more than one identity simultaneously and fluidly that opens the way for researchers to explore professional identity in more depth, and here, teacher identity specifically. Gee's four perspectives show the fluid nature of identity in support of a unified whole.

Gee's Four Perspectives

Building on a social constructionist approach, Gee (2001) discusses identity in terms of four perspectives: nature, institution, discourse, and affinity. These four ways of being delineate what is meant when he speaks of "being a certain kind of person" (p.99). He views the differing perspectives as both evolved views of the self as well as selves that coexist in a society (p.101). Even where they coexist within the same person, one is always dominant, or what could be referred to as a "core" self (p.111). The first perspective is that of nature. The "source of this state or the power that determines it is developed by forces of nature," in other words, it is simply who we are as biological beings (p.102). As such, our natures are informed by and take meaning from, institutions, discourse and affinity groups.

The second perspective is that of the institutional perspective. By this, Gee (2001) refers to identity derived from the position one occupies, the power of which comes from some external authority. "The process through which this power works is authorization; that is, laws, rules, traditions, or principles of various sorts allow the authorities to 'author' the position" (p.103). These identities can be accepted or imposed, and depending on which of these is the case, can be seen as a "calling or an imposition" (p.103). He then gives an example of his own career as a

professor whose authority comes from the institution for whom he works and feels called to be a part of, which empowers him to do the job. Persons who have a recognizable disability may have an institutional identity imposed on them, which in turn limits them in some way. For instance, the example in the text refers to a child with ADHD whose institutional identity is imposed by a school psychologist or other medical professional. While the disease is part of the nature identity, it is also a part of the institutional identity as the "role" of ADHD student is imposed upon the student (p.103).

The third perspective is the discursive. Personality traits such as being charismatic is a discursive identity (Gee, 2001, p. 104). These individual traits are individual, but not enacted alone. The power of this perspective comes from others with whom the individual interacts. The process that makes it work is recognition by others. As a result, Gee writes that "institutions rely on discursive practices to construct and sustain institutional identities, but people can construct and sustain identities through discourse and dialogue without the overt sanction and support of official institutions" that then own the identity (Gee, 2001, p. 103). Additionally, he states that discursive identities can be ascribed to someone, or achieved by someone, as a direct result of their actions. He goes on to explain that while institutions rely on discourse to convey the institutional identity, discursive identities can become solidified apart from the voice of any institution.

Finally, the affinity perspective views identity as sets of experiences. The power of this identity is the set of distinctive practices that an individual engages with and with whom they may not share anything except the affinity group (Gee, 2001, p. 105). The process for attaining power comes by participating in the group. Their loyalty is primarily to participating in the activities of the group, and secondarily to others in the group by virtue of the shared culture that

exists as a result of the affinity (p.106). He goes on to say that while institutions cannot force experiences of affinity participation, they sometimes try to create them. When they do, they are trying to create a loyalty to the institution or group within the institution. For example, faculty senates, research focus groups, or provost-sponsored events could be identified as affinity groups where people have a shared experience in an environment in which they would not normally exist.

Each perspective is fluid and may gain from or give power to any other. Yet, these perspective views of identity cannot function without a background. They must also exist within histories and cultures, norms and institutions, discourse and dialogue and as such, are interpreted by them (Gee, 2001, p. 108). This is the power of Gee's framework—that identity is fluid and negotiable so that any of the perspectives may take center stage at any time. However, to be an expressed identity, there must be some recognition on the part of those seeking to define it (p.109). In other words, the combination of the way that people interact with their environment and the people and things in it tells them and those around them about their identity.

Gee's thoughts are insightful. While identity serves to differentiate us from those around us, it is also socially constructed by and with those persons and institutions with whom we interact. "Social construction tells us that people construct themselves as having some set of essential characteristics that they cite as defining their self-concepts and that they engage in interpretations and practices intended to affirm the continuity of those self-concepts over time and place" (Gioia, 1998, p. 17). Gioia (1998) explains the lack of a concise definition of identity by stating that not having one is actually *preferable* and allows people the freedom to define or redefine themselves in response to specific environments (Gioia, 1998, p. 20) much like what Gee (2001) discusses in the discursive and affinity perspectives. It also fits with the way that

others describe negotiated meaning making within professions or communities of practice as well as the connection between cognitive, interpersonal, or discursive, and professional identity development, specifically, teacher identity (Hunter et al., 2007; Kelchtermans, 2009b). Building on the work of Gergen, Gee, and Kelchtermans, this dissertation takes a social constructionist perspective for the examination of teacher identity which will be considered next..

Teacher Identity

Like the concept of identity, teacher identity has numerous definitions in the literature. Many researchers note that there is no commonly accepted definition of teacher identity (Beauchamp & Thomas, 2009; Beijaard et al., 2004; Korthagen, 2004). However, just as is the case with identity in general, most researchers accept that the teacher self is a construct that is evolving and contextual (Beijaard, Verloop, & Vermunt, 2000; Oleson & Hora, 2014; Sutherland, Howard, & Markauskaite, 2010). In this evolving space, teachers get to decide who they want to present themselves as being, as well as how they want to enact the role of teacher.

The initial search for literature related to teacher identity and professional teacher identity in general returned hundreds of articles. Many of those actually addressed the history or component pieces of identity such as environment or acculturation, rather than the larger topic. For my purposes, I focused on the body of literature related to teacher identity that also reflects the idea that identity is fluid, contextual, and evolving (Alsup, 2006; Beauchamp & Thomas, 2009; Beijaard et al., 2004, 2000; Gee, 2001; Kelchtermans, 2009b). Limiting the search in this way narrowed the scope to a more manageable group that draws heavily from social science, education, and sociology research, especially that of Mead, Erikson, and others discussed above. The work of those theorists led Blumer (1966) to his theory of symbolic interaction, which

emphasizes the formative process of interpreting the actions of others and defining for others the ways they should act in return, and, finally, to teacher identity development theories grounded in these approaches such as that of Kelchtermans (Blumer, 1966; Kelchtermans & Vandenberghe, 1993; Kelchtermans, 2009a, 2009b).

Beijaard et al. (2004) provides four common features of teacher identity. At the beginning of the career, it is an evolving process that requires iterative interpretation of daily experience. This interpretation helps a teacher answer the question of who they want to be. Second, it carries the implication of both persona and context and therefore is contextual (p.122). Next, it involves "sub-identities" that are related to differing relationships within a context and finally, a sense of agency. By agency, they refer to the ways that learning to be a teacher involves participating in the activities of a teacher as well as defining oneself by those activities (p.123).

Teaching, as a profession, is a highly interactive endeavor. Nias (1989), from her work in primary education, writes about the almost inextricable nature of teaching and identity by noting that the role or occupation of the teacher is impossible to separate from the self or identity of the teacher. She further delineates that while people in all professions define themselves discursively according to their profession, teachers must be highly aware of themselves or self-conscious (Nias, 1989, p.202). Since teachers are at the center of all that occurs, "it matters to teachers themselves, as well as to their pupils, who and what they are" (p.203) a view shared by Kelchtermans (2009b). This makes understanding professional identity as teachers crucial for those who teach.

Viewing teacher identity from a social constructionist view rooted in the iterative nature of symbolic interactionism (e.g., Blumer, 1986; Stryker, 1980) allows for both the individual

self, or natural perspective of self as well as the discursive and affinity (Gee, 2001) selves to emerge as a unified whole. Nias (1989) refers to this blend. She calls the *true self* that Kohut (1977) discusses, or natural perspectives addressed by Gee, "those moments when we break through our social conditioning and act in accordance with the dictates of an inner prompting of which we are not consciously aware" (p.203). She then combines these with the more relational perspectives of the institutional, discursive, and affinity selves (Gee, 2001). Defined in this manner, the self is a constructed one, one informed by the multiple experiences of individual histories. Thus, she envisions the multiple identities that teachers present as one, coherent whole. This is also similar to Kelchtermans' views of the teacher self that results from the interaction with the environment (Kelchtermans, 2009a; März & Kelchtermans, 2013).

These thoughts are echoed by Maxine Greene (1981) in her work on becoming a teacher as she discusses the process of choosing your *self* or *identity* as a teacher. She echoes the idea that teaching is not an activity done in isolation but an event that occurs with a certain group of people in a particular context. But Lipka and Brinthaput, (1998) in their edited volume include passages that warn created images of the self as teacher are not always positive. They relate that most teachers develop a fantasized view of their teacher self while they are in school, yet "such images do not help a beginning teacher imagine herself coping with ambiguities, negotiating conflicting demands, managing the inevitable dilemmas or picking a path thorough the minefield of power relationships that constitute the work environment of teachers" (p.59). While they may have the apprenticeship of learning, as introduced by Lortie (1975), this is actually a hindrance to defining identity in some respects. From their position as learners, they were not privileged to the "complex deliberations and troublesome dilemmas that are the behind the scenes realities of teaching" (p.59). This creates a false sense of reality or idealized identity for some.

However, while this assertion is a valid concern, Oleson and Hora (2014) note that such a deterministic view negates the influence of formal instruction or personal choice, specifically, that people create and incorporate new knowledge based on what they already intuitively know. "The influence of preexisting knowledge systems in shaping cognition, behavior, and identity is widely recognized in cognitive psychology and education research (Oleson & Hora, 2014, p. 31)". The interweaving of personal and professional self, noted in Nias' (1989) work—along with the multiple lenses through which Gee (2001) envisions a self that is rooted in social constructionism—is most clearly delineated, as it relates to classroom instructors, by Kelchtermans (Kelchtermans & Vandenberghe, 1993; Kelchtermans, 1993b, 2009a, 2009b; März & Kelchtermans, 2013). In his work he refers to the iterative nature of belief formation as, "both the understanding one has of one's 'self' at a certain moment in time (product), as well as to the fact that this 'product' of self, results from an ongoing process of making sense of one's experiences and their impact on the 'self'" (Kelchtermans, 2009a, p. 39). Yet, Kelchtermans (2009b) emphasizes this highly connected role of teacher identity and belief while focusing on those specific attributes he feels are critical to developing a professional teacher identity. As noted, Fives and Buehl (2008) along with Watt and Richardson (2014) also refer to the way that identity and beliefs intertwine. At this point, an overview of the development of beliefs both generally and as it relates to teaching is necessary to understand the connection of identity and beliefs.

Beliefs

In Pajares' (1992) seminal work on the specific study of teacher beliefs, he notes, as did others before him, (Abelson, 1979; Calderhead & Robson, 1991; Nespor, 1985) the difficulty

presented by not only the many terms in the education and social science literature used to refer to beliefs, but also the difficulty defining *belief* as a philosophical construct. Yet, he notes that "it will not be possible for researchers to come to grips with teachers' beliefs, … without first deciding what they wish belief to mean and how this meaning will differ from that of similar constructs" (M. F. Pajares, 1992, p. 308). As Pajares (1992) emphasizes, the challenge is to arrive at a clear, operational definition that separates belief from other related constructs, such as knowledge, while also situating it within the parameters of the nature of beliefs and belief systems. Situating beliefs in this way, creates an environment for understanding that beliefs form through interactions external to the individual.

Like *identity*, defining *belief* has proven difficult for researchers in both education and social sciences. Pajares, (1992) building on the work of others (i.e., Lortie, 1975; Pintrich, 1990) asserts that defining *belief* necessitates a definition of *knowledge* as well, so that the two can be evaluated separately. The importance of studying the beliefs of teachers is unquestioned, and Calderhead (1996) notes that given the complexities of teaching, knowledge alone is inadequate for making decisions related to actual interactions with students. Research in Artificial Intelligence in social science helps make the distinction between knowledge and beliefs more explicit.

Social Science

Robert Abelson, a former Terman's Termite (1925), and early researcher in the area of Artificial Intelligence (AI), identified four features useful for distinguishing the characteristics of beliefs as separate entities from knowledge structures to aid his work programming computer algorithms to mimic the human mind (Abelson, 1979). Nespor (1985) refers to Abelsons's (1979) qualities of beliefs, which he finds useful in making the distinctive nature of beliefs

explicit, as follows: existential presumption, alternativity, affective and evaluative loading, and episodic structure (p. 11).

Existential presumption involves assumptions about the existence or non-existence of various entities, like God, or characteristics about a person such as laziness or philanthropic tendencies, while alternativity refers to the conceptualization of an ideal reality that is very different from the actual reality in which a person lives (Nespor, 1985). Affective and evaluative loading refers to the tendency for emotions to operate at a separate level psychologically and on a different plane cognitively than knowledge (Abelson, 1979). This level, or plane, is considered to have the most influence on the effort that teachers put into their courses (Abelson, 1979). These feelings and subjective evaluations reflect personal preferences and "seem to operate more or less independently of other forms of cognition typically associated with knowledge systems" (Abelson, 1979, p. 13; Nespor, 1985). In other words, the feelings and preferences one has about a topic operate separately from actual knowledge of the topic. For example, I know a lot about singing—various techniques, sight reading skills, and so forth. However, that knowledge is separate from how much I like, or do not like, to sing, or whether or not I believe it is a valuable skill to possess (Abelson, 1979). Abelson (1979) views beliefs as being part of episodic memory storage, whereas knowledge would fit a semantic schema. This view makes sense given that, as an AI researcher, he subscribes to an information-processing model of memory that fits his purposes of breaking down knowledge into its various components or semantic parts. It also helps differentiate knowledge from belief. Finally, the alignment of affective and evaluative loading with episodic memory which is closely tied to personal, subjective experiences, or episodes, not readily categorized semantically, and which carry a large degree of power in

decision making, highlights the unique qualities of belief systems (Abelson, 1979; Nespor, 1985; Schank & Abelson, 1977).

The uniqueness of belief systems, as opposed to knowledge systems, is further defined by Abelson by noting that belief systems have elements of "nonconsensuality and unboundedness, or existence beliefs" (Abelson, 1979, p. 361; Nespor, 1985). In contrast to knowledge systems, belief systems are plagued by the existence of numerous highly complex processes among individuals, each operating parallel to the other in such a way that awareness of the other is acknowledged, but for which no true evaluative tool exists (Nespor, 1985). According to Nespor (1985), "Belief systems are relatively stable and are less malleable or dynamic than knowledge systems" (p. 17). Knowledge systems are amenable to objective evaluation and accumulate over time (Nespor, 1985). Belief systems, however, are fairly stable and, if they change, do so as a result of "a 'conversion' or gestalt shift rather than the result of argumentation or a marshalling of evidence" (Nespor, 1985, p. 17). Nespor (1985) believes that while being described as stable within an individual, belief systems, as a whole, are loosely bound or just simply unbound. His prominent reason for the unbounded designation is that "belief systems always necessarily implicate the self-concept of the believer at some level, and self-concepts have wide boundaries. On the other hand, knowledge systems usually exclude the Self" (Abelson, 1979, p. 360).

The unboundedness of a belief system certainly presents a problem for AI programming if one is to capture the true complexity of human cognitive patterns. Yet, it also presents issues for educators since belief systems are strongly held, personally applicable systems that defy logical reasoning (M. F. Pajares, 1992). They may have originated with one particular event, but become entangled with other events and applied in ways that make no logical sense to anyone

except the owner of the belief system (Nespor, 1985). However, because of their subjective, personal nature, Pajares, like Bandura (1986), notes that, "beliefs are far more influential than knowledge in determining how individuals organize and define tasks and problems and are stronger predictors of behavior" (M. F. Pajares, 1992, p. 311). By conceptualizing beliefs in this manner, Abelson (1979) began to focus the definition of belief on the subjective, constructive nature of beliefs common in social science today. This manner of conceptualizing beliefs, common to social science, is also useful to understanding the distinctive nature of belief and knowledge as they apply to the field of education (Nespor, 1985).

Education

Many have written about the importance of examining the beliefs of teachers and separating knowledge from belief (Guskey & Borko, 2002; Marra, 2005; McAlpine & Weston, 2000). More recently, Österholm (2010), in his work within mathematics education, also identifies the key component that distinguishes a belief from knowledge as the inclusion of a degree of uncertainty, similar to Abelson's (1979) concept of unboundedness. Thus, in the literature of preservice teacher education, beliefs begin at the place where knowledge and beliefs intersect and where knowledge can be systematically defined, tested, and proven, in a way that beliefs cannot (Österholm, 2010; Tillema, 2000). Österholm, along with others, reports that other definitions seem to concur at a foundational level that beliefs contain something that is questionable or at least not readily amenable to scientific methods (Kember, 1997; Österholm, 2010; Richardson, 1996; Tillema, 2000). Kagan (1992a) goes so far as to claim that teaching, as a domain, "is characterized by an almost total absence of truths" (P. 73). This aligns with Bandura (1986) and, later, Österholm's (2010) premise that items labeled as beliefs may actually

contradict what is known through research and the scientific method, and yet, prevail in practice due to their constructive nature.

Richardson (1996) suggested that studying the beliefs of teachers is, perhaps, the most vital component of teacher education programs as he also ascribed to Bandura (1986) and Nespor's (1987) claims that beliefs are strong indicators of action, and therefore affect what teachers do in class. Thompson (1992) concurs that to understand what teachers do we must first understand what they believe (p. 129). Additionally, Richardson (1996) points out that teacher beliefs are subjective and, as such, do not have to be proven true. This idea is reflected by Rimm-Kaufmann, Storm, Sawyer, Pianta, & La Paro (2006) as well as that beliefs have the evaluative component addressed by Abelson (1979) and thus, by definition, require no empirical testing to be true. Essentially, each teacher holds beliefs that form their reality, the lens through which they filter knowledge.

Österholm (2010) further notes, drawing on the work of Abelson (1979), Nespor (1985), Pehkonen and Pietilä (2003), and Leatham (2006), that knowledge is not subjective even though it is constructed, as are beliefs, both individually and socially (2010). He concurs with Abelson (1979) and Nespor (1985), who also assert that beliefs are both individually and socially constructed, or at least constructed within social systems that impact their development for the individual or the society as a whole (Österholm, 2010), yet are not knowable, as knowledge may be known through inquiry.

Two Worlds Converge

In both the social science and education literature, there are problems surrounding the term beliefs. Some, as Kember (1997) noted, stem from the multiple terms used to discuss beliefs, while others are related to scholars using the word *belief* and giving no definition or

description to the properties they have used to define belief (e.g. subconscious, ideal) or when the term is used without *any* explanation of what it means (Österholm, 2010). Additionally, some scholars (Abelson, 1979; Österholm, 2010) move back and forth between perspectives of beliefs as individual systems and social systems, creating more confusion for the reader. There is agreement that beliefs may not be readily accessible to the individual due to their implicit nature (Kagan, 1992; Leatham, 2006), yet they guide and influence behavior in the classroom and thoughts or cognitions about teaching outside of the classroom setting (Kagan, 1992a, 1992b; M. F. Pajares, 1992; Rokeach, 1968; Tillema, 2000). Finally, teacher beliefs as a construct is considered to have an abstract, affective component that further distinguishes them from knowledge, since knowledge is viewed in more scientific ways, utilizing empirical methods of investigation. The interactive nature of Kelchtermans' two-pronged theory noted above comes full circle here. As discussed, identity results from an iterative process of interaction with the environment, processing and internalizing those interactions in a way that makes sense to the individual experiencing them and informing personal beliefs. Here too, Kelchtermans model provides a place where educational and social science literature meet, this time, specifically addressing teacher beliefs, the subject of this dissertation. He identifies this within the Subjective Educational Theory, the second arm of his Personal Interpretive Network model described below.

Personal Interpretive Framework

Kelchtermans' *Personal Interpretive Framework* comprises the two interrelated constructs—the *Professional Self* and the *Subjective Educational Theory* (Kelchtermans, 1993b, 2009b). In this conceptual framework, the professional self is "a personal conception of oneself

as a teacher and a subjective educational theory, a personal system of knowledge and beliefs about their job" (Kelchtermans, 1993b, p. 444). Together, they form a lens through which instructors perceive, give meaning to and act in their jobs (Vanassche & Kelchtermans, 2014, p. 118). It is "the always temporary mental sediment of the learning and development processes that span one's career" and results from the interplay of events between the instructor and the context of the institution (Vanassche & Kelchtermans, 2014, p. 118). Thinking of self and identity in this way "recognize(s) the notion of self as a complex, multidimensional and dynamic system of representations and meanings which develops over time as the result of interactions between the person and an environment" (Kelchtermans & Vandenberghe, 1993, p. 47).

Professional Self-Understanding

Kelchtermans (1993b) prefers the term self-understanding over identity due to the association of identity with a fixed essence. He notes that self-understanding "refers to both the understanding one has of one's 'self' at a certain moment in time (product), as well as to the fact that this product results from an ongoing process of making sense of one's experiences and their impact on the 'self' (Kelchtermans, 2009b, p. 261). The first part of the professional self is the self-image. By this, Kelchtermans refers to the ways that teachers describe themselves. He relies on Nias' (1989) discussion regarding the prominence of self in all that instructors do in the classroom as well as the very interpersonal aspects of the job. The self-image then is "largely based on self-perception, but also reflects what others mirror back to them (e.g., comments from student teachers, colleagues, department heads) (Kelchtermans, 2009b, p. 231). The feedback of those in the colleges and departments within which instructors teach becomes a part of who they are as instructors. In this way, it relates to Gee's (2001) institutional and discursive perspectives

since it is informed by both what is reflected from colleagues or students as well as the department or college. The second part is self-esteem.

Self-esteem logically relates to self-image as it informs the self-image by acting as the evaluative component of self-understanding (Kelchtermans, 2009b). Self-esteem is understood generally, as the way that people appraise their own performance in a task, in this case, teaching. However, he adds that in teaching, different voices have varying impact on the realization of self-esteem, as does the context within which they take place. Self-esteem is tied to feelings or emotions that instructors have about the way they perform their job. Judgments from students, peers and administration can have immense impact on a teacher whose self-image is already low as the judgment only serves to confirm an already insecure image. Thus, it is also related to motivation "to choose the teacher job, to stay in the job, or to leave it" which is discussed below (Kelchtermans, 1993b, p. 449). Comparison with others also relates to self-esteem and serves a normative purpose between the balance of the self-image (what I am doing) and implied professional norms of teaching (what I ought to be doing), (Kelchtermans, 2005, p. 1001).

The normative component of self-understanding is task perception (Kelchtermans, 1993). "The task perception encompasses deeply held beliefs about what constitutes good education, about one's moral duties and responsibilities in order to do justice to students" (Kelchtermans, 2009b, p. 262). It is the perception of what the job of teaching entails. In this, it logically includes ethical and moral considerations of the job of teaching. When situations arise calling the decisions that teachers make into question, the teacher feels as though their integrity as a professional and a person is being questioned (p.262). In higher education settings, this component is particularly relevant since instructors must negotiate a balance between teaching, research and service with little to no guidance for what constitutes a good balance (Eddy &

Gaston-Gayles, 2008). As a result, Kelchtermans has further researched the ways in which teachers negotiate, navigate, influence, and control their working environments in his work related to micro politics (p.262). He includes these negotiated spaces and tasks as part of knowing how to do the job of teaching. Stress related to task perception has an impact on job motivation, which is the fourth component of self-understanding.

Motivation to teach "refers to the motives or drives that make people choose to become a teacher, to stay in teaching or to give it up for another career (Kelchtermans, 2009b, p. 262). It is the conative part of self-understanding as defined by Kelchtermans and is impacted by self-esteem. While there is some evidence from his research that motivation may increase over time, the greater impact seems to come from negative events such as increased demands on time or performance (see Kelchtermans & Vandenberghe, 1993).

Finally, the future perspective reveals the "teacher educators' expectations about their future in the job" (Vanassche & Kelchtermans, 2014, p. 118). This component perhaps most readily resonates with the idea of an evolving self, one that is dynamic (Kelchtermans, 2009a). "This sense of self is not a static, fixed identity, but rather the result of an ongoing interactive process of sense-making and (social) construction" (Kelchtermans, 2009a, p. 41). Experiences of the past impact projections of the future, woven together in a cohesive whole so that the teacher in the classroom is always at once a person in a specific place and time influencing their present, while influenced by their past and their future. The influence of the past experience of the teacher relates to the subjective educational theory.

Subjective Educational Theory

Kelchtermans' subjective educational theory encompasses the individual constructs of both knowledge formed from experience—what he refers to as Professional Knowledge—and

the subjective beliefs about teaching that teachers rely on when performing their job—or what he calls simply, *Beliefs* (März & Kelchtermans, 2013). Professional knowledge is educational information about how to perform the job and is "derived from teacher education or in-service training, professional reading, etc." (März & Kelchtermans, 2013, p.23). Professional knowledge can inform beliefs, however, which are defined as "person-based, idiosyncratic convictions, built-up through different career experiences" (März & Kelchtermans, 2013, p. 23). Subjective educational theory, as it relates specifically to beliefs about teaching, is independent of knowledge structures that are amenable to experimental methods of inquiry and based almost entirely on the experience of teachers in the performance of their actual jobs (Abelson, 1979; Kelchtermans, 2009b; Nespor, 1985; M. F. Pajares, 1992; Schank & Abelson, 1977). Thus, moving forward in examination of teacher belief formation, this review defines teacher belief as the subjective, socially influenced personal constructs that are unamenable to the scientific process that guide or otherwise influence individual behavior and that may or may not follow a logical cognitive process (Kelchtermans & Vandenberghe, 1993; Kelchtermans, 2009b; März & Kelchtermans, 2013, p. 23). Those different career experiences are the ways that belief is formed and enacted in the classroom of the teacher. Kelchtermans' Theory (1990,1993) encompasses the prominently accepted definitions by Calderhead (1996), Rokeach, (1968) and Kagan (1992) as part of the Subjective Educational theory, specifically, Beliefs.

Literature That Supports Kelchtermans Model

The K-12 literature has a large body of research devoted to teacher beliefs, also referred to as teacher cognition. As indicated above, the bulk of this literature in both K-12 and higher education has a publication date from the late seventies to mid-eighties forward. Calderhead

(1996) has suggested the surge in publications on teacher beliefs actually represents the third in a series of movements beginning with a focus on teacher cognition as it relates to decision making, which began in the 1970s. He posits that this movement was rather short lived as decision making proved too narrow a topic and was subsequently expanded to include "perceptions, attributions, thinking , judgments, reflections, evaluations and routines," comprising the second movement (Calderhead, 1996, p. 710). He represents investigating the beliefs that govern behavior and decision making in the classroom as part of this third movement, along with the investigation of the professional knowledge one brings about the act of teaching (1996). The research in higher education teaching builds upon the foundation laid in the K-12 literature with most articles being published beginning in the mid-1990s forward.

A Firm Foundation

In pre-service teacher courses there is focused attention on the socialization of new teachers into the profession (Calderhead & Robson, 1991; Calderhead & Shorrock, 1997). However, the literature supporting teacher preparation suggests that new teachers come to the classroom with firm beliefs about their role and how to enact the job of teaching (Kelchtermans, 2009b; Nespor, 1985; Oleson & Hora, 2014; Tabachnick & Zeichner, 1985; Wilkerson & Irby, 1998). Lortie (1975), called these firmly held beliefs an "*apprenticeship of observation"* (p. 81) stating that all of the hours pre-service teachers have spent as students in a classroom continues to have an enormous, and perhaps immutable, impact on their beliefs about what it means to be a teacher.

The Establishment of Beliefs

Building on Lortie's (1975) work, Pajares (1992) notes that preparing for teaching is unlike other disciplines. For instance, he supposes that those entering most any other profession

enter with little to no expectations or beliefs of what the job actually entails. Everything is new and evaluated in real time, or in on the job training. Thus, he adds that beliefs about job performance form gradually, over time. Their basic understanding of the job is not rooted in already deeply held beliefs since they have no experience in the field and previous beliefs are validated or invalidated without much difficulty as part of the educational or acculturative process (1992).

However, in education, students have spent their entire academic careers in the "lab" of a classroom and thus, have preconceived ideas of the profession (Pajares, 1992). He posits that, for education majors, their college classroom experiences and instructors vary little from what they have always known to be true of an educational environment. In this way, he intimates there are numerous belief-related difficulties that emerge. Perhaps most prominently, he reports the work of Ginsburg and Newman (1985) and agrees with them and Lortie (1975), that most of those entering education have positive affinities for education due to their previous experiences within the educational system, which results in firmly held beliefs that ascribe to the status quo of the time in which they were educated. Calderhead and Shorrock (1997) go a step further supporting a view, based on their case study, that found the models student teachers ascribe to are often tied to one or two prominent teachers who had a particular impact on the student, and whom they seek to emulate. Unfortunately, this mostly subconscious effort to maintain the status quo may account for the reasons that educational pedagogies remain relatively intact from one generation to the next with little variance in method despite large advances in other disciplines to remain current or become progressive in their field (Pajares, 1992).

Another area noted in K-12 teacher preparation literature relates to the way pre-service teachers envision enacting the task, or doing what they do in the classroom. Still related to

fashioning behavior after the model they seek to be like, students believe they will build up the skill set required in much the same way that one learns to drive. At first, they carefully pay attention to every nuance, and eventually, with practice, do the task almost without thought (Calderhead & Shorrock, 1997, p. 156) since they have had the advantage of watching from the passenger seat as an accomplished driver models the behavior for years before they drive for themselves. A study by Entwistle and colleagues (Entwistle et al., 2000) revealed that regardless of the training they receive, novice teachers act out of their preconceived ideas about how to teach rather than basing their actions on what they learned in teacher education courses. Evaluation of new methods took place in light of what they already, intuitively knew about how to teach, thus, further acknowledging the relationship between, yet distinctive nature of, knowledge and beliefs (Calderhead & Robson, 1991; Calderhead, 1991; Kelchtermans, 2009b; M. F. Pajares, 1992; Rokeach, 1968). These and additional studies on the formation or influence of preexisting beliefs of pre-service teachers have led Calderhead (1991, 1996) and others to question the place examining pre-existing beliefs should have in teacher education in relationship to acknowledging, incorporating, and challenging the belief systems of developing teachers. Calderhead and Robson (1991) call for "teacher educators to consider how to best design training activities in which students' existing knowledge (about what it means to be a teacher) is scrutinized and challenged, and to monitor the effectiveness of these activities" (p.7). A related history exists in higher education teaching.

The Transition to Higher Education

In higher education, the teaching landscape is a bit different. While the research in K-12 has firmly established a link between what teachers believe and what they do in a classroom, the

link in higher education almost always ties back to the K-12 literature. Unlike elementary and secondary educators whose sole job is teaching, those who work full time at research intensive institutions in the tertiary system typically acquire teaching as a part of their job along with service and research, rather than teaching encompassing the full job (Boice, 1991; Wilkerson & Irby, 1998). In fact, those hired at research heavy institutions may actually believe teaching is a job for younger faculty, or a chore one must do as an initiation into the profession (Kember, 1997). Yet, as they enter the academy, new faculty are met with increasing demands to be not only productive researchers, but also good teachers, while still providing service to the academy (Sorcinelli, 1994). However, unlike K-12 teachers, research shows faculty are under-prepared in their PhD programs for their role as teacher (Boice, 1991; Eddy & Gaston-Gayles, 2008; Nyquist et al., 1999; Puri et al., 2012). In addition to the minimal-to-no preparation to teach, review of articles related to teaching in higher education also revealed that the lack of emphasis on the teaching role in graduate school may actually devalue teaching and influence the development of negative beliefs faculty may never overcome (Fives & Buehl, 2008).

Invisible Beliefs

The unfortunate reality is that while teaching is stressed, expected, and required, research is what earns tenure in most institutions (Brent & Felder, 2000; Kelchtermans, 2009b; Kember, 1997; McKee et al., 2001; Menges, 1996; Nyquist et al., 1999; Sorcinelli, 1994; Wilkerson & Irby, 1998). Faculty may have to acquire teaching skills along the way because that is their only option (Light, Calkins, Luna, & Drane, 2009). However, failing to provide explicit training and experience in teaching may, as noted, devalue the task (Baker & Lattuca, 2010). This lack of belief in the value or legitimacy of teaching as a science in its own right, is reiterated in the context of the academy as most faculty tend to see themselves more as scholars in their

disciplines rather than teachers (Kane, Sandretto, & Heath, 2002; Kember, 1997). This stance, from the viewpoint of preparing future academics, assumes "that the content is much more complex than the process, when in fact both are equally formidable" (Weimer, 2011). As a result, "the repertoire of teaching practices that faculty draw upon is largely developed through their own experiences in the classroom" (Oleson & Hora, 2014, p. 41). The risk is that new faculty at a research oriented university may come to believe teaching to be a throw away task not worthy of attention. It becomes drudgery for some and a hurdle that others must cross to get the time for research that they need (Crawley, 1995; Sorcinelli & Billings, 1992).

The lack of formal preparation to teach, in combination with the identified potential for devaluation of teaching (Baker and Lattuca 2010), creates an environment where problematic beliefs can develop or expand. While it is difficult to anticipate every problem a faculty member may encounter when teaching in a given context, some level of intentional preparation seems warranted to avoid the negative impact on belief about teaching that failing to provide training may create. The risk of new faculty relying on their implicit theories, or implicit beliefs, of good teaching rises in the absence of formal training coupled with the pressures of adjusting to the role of teacher (Kember, 1997).

Acting on Implicit Beliefs

Kember (1997) asserts that one's beliefs about teaching tend to become part of the core beliefs that guide the individual's actions in the classroom, and are largely unconscious, or implicit. This furthers Austin's (2002) thoughts that more teaching preparation is "caught" than "taught" at the college level (Light et al., 2009). Kane and colleagues also referred to this catching of teaching as implicit theory and sought a method to make the implicit explicit so that scholars can engage in critical reflection about their own beliefs to facilitate change or growth

(Kane et al., 2002). They presented a brief, critical review of many techniques others have used to attempt to uncover the implicit beliefs of teachers in higher education. This research suggests that, as in K-12, what teachers report that they do, through espoused theory, such as that in a philosophy of education statement, and what they actually do in class, which is reflective of their beliefs, are frequently at odds (Kane et al., 2002). They acknowledge that there is much written about the fact that university professors *have* beliefs about teaching, just that there are gaping holes in most every identified article that seeks to identify a method for uncovering them or their formation (2002). They, like others before them, also press for the development of a method to uncover the formation of implicit beliefs teachers hold about teaching, as well as the ways in which those beliefs, once formed, change over time (Kane et al., 2002; Kember, 1997). Kane stresses the importance of furthering research into the beliefs of teachers in higher education that makes their stated or espoused beliefs explicit so that the impact of belief on actual practice in the classroom is clear (Kane et al., 2002, p. 204). This research can potentially inform future teacher preparation in higher education. They conclude their brief review noting, "it is still unclear how university academics develop as teachers" (Kane et al., 2002, p. 199).

Connecting Two Worlds

Kelchtermans has said, "a teacher is a teacher is a teacher" (Kelchtermans & Vandenberghe, 1993). Yet, the K-12 and higher education literature surrounding the beliefs of teachers, identifies them as both idiosyncratic and subjective and leaves researchers with more questions than answers, (Kane et al., 2002) a view further advanced by the work of Kelchtermans and März (2013). Additionally, for example, in their review of tertiary teaching, Oleson and Hora (2014), found some of the same issues identified by those researching K-12, to be pertinent to higher education: faculty were once students, and thus, have observed role models whom they

consciously or not, emulate. They also have classroom experience as teachers, the enactment of which is informed by their beliefs (Lortie, 1975; Oleson & Hora, 2014, p. 42). Finally, they too have a teaching environment that influences their beliefs and practice (Oleson & Hora, 2014, p. 42). Many authors noted that teacher beliefs are stable and difficult to change (Nira Hativa, Barak, & Simhi, 2001; Lortie, 1975; März & Kelchtermans, 2013; Pajares, M. F., 1992).

There is also strong support in both K-12 and higher education literature for a link between teaching beliefs of teachers and their actual teaching practice, thus implying a relationship between the two, or at least, an assumption on the part of the researchers that the two interact. Pratt refers to this relationship as "a dynamic and interdependent trilogy of actions, intentions and beliefs " (Kember, 1997, p. 258). This interaction of intentions and beliefs are what Kelchtermans and Ballet (2002) referred to as a confrontation between the professional self and the subjective educational theory, which comprise Kelchtermans' Personal Interpretive Framework. The blending of educational training about and efficacy for teaching combined with the practical knowledge and implicit beliefs each teacher holds collide when what the teacher experiences in the classroom does not fit with their espoused theory, a view Guskey (2002), in his research on professional development as it relates to teachers' beliefs, also supports. Freire (1998), wrote about the relationship between espoused theory and practice as well, and concluded that "an educational practice in which there is no coherent relationship between what educators say and what they do is a disaster" (p. 55).

Conclusion

This review of literature indicated that those researchers who have studied beliefs as they relate to teaching rely predominantly on quantitative tools. These quantitative studies relate to

specific programs or surveys of beliefs held by new faculty, which influence their classroom practices (Fang, 1996; Fives & Buehl, 2008). This review also revealed new faculty members continue reliance on implicit beliefs while teaching rather than what research reveals as good teaching practice. Since little is known about the ways new faculty describe their beliefs and the ways their beliefs influence practice, this study seeks to examine the beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience. This fills the identified gap related to the lack of qualitative research that explores the formation of beliefs that inform classroom practices of new faculty from their own perspectives.

Chapter 3

Methods

This chapter describes the methods and procedures used to examine formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the way those views may or may not have changed as they gained experience. The chapter includes a description of the basic qualitative method (Merriam 2009) and includes the design and rationale, research perspective, participants and setting, data collection and analysis, and trustworthiness and validity. The two research questions presented in chapter 2 guide the method selection. The research questions are as follows:

1. How do new faculty form their beliefs about teaching?
2. How do new faculty perceive that they have changed or not changed their beliefs based on their teaching and teaching related experiences, from the time they started teaching in higher education?

Study Design and Rationale

A basic interpretive qualitative design, as defined by Merriam and further described by Sandelowski, was chosen for this study (Merriam, 2002, 2009; Sandelowski, 2000, 2010) . Merriam supports basic qualitative design as a valid method in its own right (Merriam, 2009). She (2002, 2009) posits that qualitative research seeks to view the world from the perspective of the participant, see the world through their eyes, then structure and analyze data according to what it reveals, frequently using a patterned or coded structure. As such, a qualitative design allows participants to share the way they "interpret their experiences, … construct their worlds,

and . . .attribute (meaning) to their experiences" (Merriam, 2009, p. 23), or make sense of their own realities in their own terms, as Denzin and Lincoln (1994) describe it. Adding to this understanding is Creswell's (2007) admonition that qualitative research is also interpretive in nature. Shank (2002) augments this view by stating that qualitative researchers are "discoverers and reconcilers of meaning where no meaning has been clearly understood before" (p.7). He goes as far as to say that the work of a qualitative researcher is not complete until they have discovered not only the meaning to the individual, but also the meaning within the experience or practice of the individual. This added requirement—meaning within practice— reveals his constructionist leanings. As such, qualitative studies function as a resource for both researcher and participant to gain understanding so that both can increase knowledge about any given topic.

Sandelowski (2010) further delineates that while researchers engaged in basic qualitative work do not ascribe to any one qualitative theory, they are influenced by qualitative theories more generally. As a result, they are free to describe the influence of other theories "instead of inappropriately naming or implementing these other methods " (Sandelowski, 2000, p. 339). This study's focus on discovering and understanding the expressed or perceived beliefs about teaching of new faculty within a designated period (the first three years) and in a specific environment situates it among basic qualitative approaches for a variety of reasons.

The focus of the study is not related to the sociological aspects of being a new faculty member, so ethnography, as described by Merriam (2002) is not the chosen method. I am not seeking to delineate or uncover theory as is the focus of grounded theory research (Glaser & Strauss, 1967), nor to understand how individual histories facilitated teaching careers as in narrative inquiry (Reissman, 1993). Perhaps most importantly, this study does not seek to uncover the essence of the experience of teaching as in phenomenology, but rather to provide a

general interpretation of the experience of teaching itself, thus aligning it with a basic interpretive qualitative design.

Percy, Kostere, and Kostere (2015) provide one of the clearest delineations between more focused approaches (e.g., ethnography, case study, grounded theory, or phenomenology) and a basic or generic approach. For instance, they note that in phenomenology, the "interest is in the internal subjective structures of the *experiencing* itself" (p. 77) or what the experience was *like*; whereas in basic interpretive studies, the interest is in "what the experience was *about"* (p.77), or what actually happened. They go on to explain that experiencing as related to phenomenology, "addresses the inward and ongoing act of taking in and making sense of a phenomenon" (p.77), where basic qualitative work would be more concerned with what was experienced and how it interacts with the outer world. In summation:

> if the researcher is interested more in the actual outer-world content of their questions (the actual opinions themselves, the life experiences themselves, the participants' reflections themselves) and less on the inner organization and structure of the participants' experiencing processes, then phenomenology would not be appropriate, but a more generic qualitative analysis would be (p.78).

Additionally, as noted above, Merriam and others posit that the meaning people give to their interactions with the environment are socially constructed as they interact with the world around them (Merriam, 2009, p. 24; Rots, Kelchtermans, & Aelterman, 2012; Shank, 2002). The work of the qualitative researcher is to seek out "what those interpretations are at a particular point in time and in a particular context" (Merriam, 2002, p. 4).

Research Perspective

As noted in Chapter 2, this study is taking a social constructionist approach. Social constructionism, which emphasizes the construction of reality through contextually fixed interactions, makes it the most suitable lens through which to investigate these research questions. As an Educational Developer, I have experience working with new faculty and providing workshops, consultations and written materials targeted to the specific needs of this population. I have also been teaching in higher education for the past twenty years. I am a member of the Professional and Organizational Development in Higher Education Network and have both attended and presented at their national conferences. As a result of my work, I hold numerous opinions about teaching and learning to teach in higher education. I am aware of the issues presented by my own experience and have kept a journal of my thoughts as I conducted the interviews as well as participated in a bracketing interview to increase the rigor of my project.

Participants and Setting

In qualitative research, Merriam (2002, 2009) stresses guaranteeing that there are enough participants to answer the research questions. I sought to interview enough new faculty to reach a point of saturation, or *informational redundancy* (Lincoln & Guba, 1985). Since generalization to the wider population is not the aim of qualitative research, I chose purposive techniques. Purposive sampling allows the researcher to focus on *information-rich* cases or individuals, which Patton (1990) simply defines as "those (cases) from which one can learn a great deal about issues of central importance to the purpose of the research" (p. 169). Purposive sampling is considered complete once no new data is received through further interviews (Merriam, 2009).

In this case, the sample comes from the new faculty at a research intense university located in the southeastern United States, who completed the teaching institute held for them on campus in the fall of each year. Initial recruitment of participants comes during the institute with the choice to complete a consent to be contacted for an interview after at least one semester of teaching.

I chose this group of faculty because participation in the teaching institute brings teaching in higher education to their attention. Due to my employment at the university, by the time of the interview, it was possible that they had participated in an individual consultation session with me and interacted with me at various workshops in which I had a lead role. Additionally, they received email messages from me throughout the semester as a part of my job at the university and thus, I had established some rapport prior to the request to interview. In this study, I contacted by email, those persons who agreed to be contacted for an interview by signing the consent form given to them at the time of their participation in the New Faculty Teaching Institute. Those who responded affirmatively, to that email were sent a second email to schedule a time and place of their choice for the interview to occur. At the interview they received a copy of the consent form and were advised that they would also receive a summary of their interview for determining accuracy. Although the initial consent to participate in an interview was completed by many new faculty, due to the large numbers, it was not feasible to interview all new faculty. Fortunately, under the umbrella of purposive techniques are many specific strategies, among which is maximum variation sampling which proved helpful in this instance.

Maximum variation sampling, hailed by Lincoln and Guba (1985) as the prominent approach for basic or naturalistic approaches, allows the researcher to gather broad perspectives about the topic of interest while also revealing commonalities in the experiences of this diverse group. Patton (1990) describes the benefit of this type of sampling by noting that any

commonality in results from a small sample of participants with vastly different backgrounds is significant in value due to the recurrence of the commonality in spite of the variation among participants (p.172). In other words, it assists in the discovery of themes shared by a wide variety of people. He suggests identifying diverse characteristics among participants in planning for the sample. Likewise, Sandelowski (1995) also emphasizes determining what to maximize and when to do it in relation to the study (p.181). In my case, having representation from each college, a mix of men and women, as well as international faculty would seem to create the most diverse group, or broad representation among participants.

The above sampling resulted in 10 participants from nine of the eleven colleges on campus. A brief table of pseudonyms is provided here for reference.

Table 1. Demographic Information

Pseudonym	Teaching Experience Prior to Faculty Position	Semesters Taught at time of interview	Age Range
Karen	GTA	2	28-35
Toni	Human Resources	4	35-45
James	None	2	28-35
Frances	GTA	2	28-35
Emily	None	2	45-55
Mark	One class	2	28-35
Nancy	GTA	3	35-45
Rachel	One class	2	28-35
Mary	GTA	2	28-35
Caleb	None	2	35-45

Those 10 were the respondents to an email sent to those who consented to be interviewed when they attended the New Faculty Teaching Institute in 2014. Although the email was sent to all attendees who gave consent to be contacted, and 12 persons responded to the email and

scheduled interviews, only 10 completed the interview. Fortunately, the 10 represented a diverse mix of men and women as well as disciplinary background. Although Patton (1990) clearly indicates, "there are no rules for sample size" (p.184), Patton (1990) goes on to say that the sample size is more closely related to answering the questions of what you want to know, what would be useful and "what can be done with the available time and resources" (p. 184). He recommends identifying a minimum sample size that is adjustable in accordance with informational redundancy (Lincoln & Guba, 1985; Patton, 1990). With that in mind, I terminated data collection after ten new interviews.

Data Collection

Merriam (2002) notes that in qualitative research, the researcher is the primary, ideal instrument for data collection since humans are capable of being responsive and adaptive in the moment while interacting with participants (p.6). There are four main methods of data collection among which to choose: participant, direct observation, in-depth interview, and document review (Marshall & Rossman, 1995, p. 78). Creswell, Merriam, and Patton (J. W. Creswell, 2007; Merriam, 1998; Patton, 2002) provide further support for interview as a tool for investigating the experiences of others. Patton (2002) champions the interview as the technique of choice since "we cannot observe everything...We cannot observe how people have organized the world and the meanings they attach to what goes on in the world. We have to ask people about those things" (p.341). The purpose of the interview is to discover "the who, what, and where of events or experiences, or their basic nature or shape (Sandelowski, 2000, p. 338).With this in mind, I chose interview as the primary data collection instrument for entering the world of new faculty.

Interview

Specifically, I chose to utilize a semi-structured (J. W. Creswell, Hanson, Plano, & Morales, 2007; Merriam, 2002; Sandelowski, 2000) general (Patton, 2002) interview process and developed a six topic protocol based on the analysis of a previous study related to new faculty experiences which informed these research questions (White & Schumann, 2015). Patton (2002) notes that specific styles of interviewing are not mutually exclusive, and thus, can be combined for greatest impact (p. 347). This type of interview structure allowed me to gather the same information from each participant while allowing me the freedom to explore individual perceptions in a way suitable to each individual (Creswell, J.W., et al., 2007; Merriam, 2002; Patton, 2002). It also allows the interview to take on a more relaxed tone since it more closely aligns with typical conversational dialogue. As such, it eases the sterile feel of a fixed interview structure and aids in rapport building that facilitates conversation since the interview protocol serves more as a checklist for the researcher (Patton, 2002, p.342).

Patton (2002) also notes that this type of interview structure requires the researcher to have good conversation and interview skills since there is no pre-determined script. I utilized my skills as a licensed clinical professional counselor in this interview process so that those being interviewed were able to share their experience using "their terminology and judgments. . . . to capture the complexities of their individual perceptions and experiences" (p.348) in a conversational manner. Following this approach allows the interviewer the freedom to explore the topics identified in the protocol by asking or wording questions suited to each person being interviewed (Patton, 2002). Patton notes this degree of flexibility allows individual views to be made known. At the same time, referring to an established protocol "makes interviewing a number of people more systematic and comprehensive by delimiting in advance the issues to be

explored" (p. 343). Given this design, as in the archived interviews, after general information about the recording of the interview and the right to opt out, each interview began with the prompt: *Tell me about your experience teaching this year*.

Recording Data

A consideration for researchers conducting interviews relates to how to record and store the data. Patton (2002) notes that "a good tape recorder is indispensable" (p. 380). Given that there are numerous issues related to tape recorded interviews (see Modaff & Modaff, 2000 for example) and digital recording is of much better quality and easier to store (Evers, 2011), I digitally recorded interviews using both Evernote and VoiceRecord Pro to ensure the data was, in fact, recorded. Once recorded the files were stored on my computer in a password-protected file until they were transcribed.

Additionally, I wrote memos to summarize my thoughts about the process of the interview as well as to note my observations of participants as they spoke. These memos contain my reflections of what I perceived as the overall theme of the story prior to any transcription of the actual interview. Along with these initial impressions, I wrote a summary of the interview that helped me maintain the full story of each person inclusive of my observations about their behaviors or non-verbal communications such as eye-rolling (Smith, Flowers, & Larkin, 2009). The purpose of these pieces was to help me remain "attentive to individual cases while seeking to identity inductively what was common among the experiences of the participants" (Hunt, 2009).

Data Analysis

In qualitative research, data analysis involves not only the actual analysis of data, but also the collection, preparation, organization, and reduction of data (Creswell, J. W., 2007) in an

iterative manner (Merriam, 2002). Bogdan and Biklen (1982) refer to analysis as a process of not just working with the data, but "organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others" (p. 145); or, the "process of bringing order, structure and meaning to the mass of collected data" (Marshall & Rossman, 1995, p. 111). This section focuses on each of these processes. Miles and Huberman (1994) indicate that just as every study is unique, so is the analytical approach to discover the meaning within them (p. 433). For data analysis, I rely on the method presented by Marshall and Rossman (1995), which involves organizing the data; generating categories, themes and patterns; testing the emerging hypotheses against the data and writing the report (p.113). It begins with organizing the data.

Data Organization

In this study , I used a partial transcription technique (Powers, 2005) because, in many instances, the transcripts contained sensitive information. Partial transcription allowed me to omit those portions of the interview that were not relevant to my research such as comments about other people, the weather, or other sensitive topics not pertinent to my purpose (p. 25). Verbatim transcription of the related sections with summary of the non-related sections describes the form of partial transcriptions produced. Hunt, (2009) who reports that in the analysis of a basic interpretive study, "line-by-line coding is eschewed in favor of asking broad questions (of the data) such as 'What is going on here?' and, 'What am I learning about this?'" further supports this method (1286). For identification, each audio file was labeled with a number and all personal identifiers which was inclusive of names, references to colleagues, departments, administrators and colleges were removed. The number assigned to each transcription was the one arbitrarily assigned to the consent to interview form initially collected from the participant.

In the actual reporting, a pseudonym is assigned to each participant. Only I know this assignment. Once an interview was transcribed, I began the analysis process as recommended for basic, interpretive designs (Hunt, 2009; Marshall & Rossman, 1995; Merriam, 2002; Sandelowski & Barroso, 2002; Sandelowski, 2000).

As each interview was completed, I made a summary note for myself about what I had observed regarding the tone of voice and physical presentation of the interviewee as well as my overall impression of the discussion. I also completed a preliminary analysis of the data to better understand the meanings or beliefs each person had begun to associate with teaching based on their unique experiences. This initial analysis was for the purpose of creating the summary of the interview for the participant review as well as to review my own interview process so that I could restructure the form of my protocol questions if needed. This resulted in some revision to the ordering of the prompts for a more sequential flow. As each summary was completed, it was sent to the participant for member checking (Lincoln & Guba, 1985) to confirm the accuracy of the account. None of the participants reported that the summary was an inaccurate portrayal of their perceptions of, or beliefs about teaching, and so, it was not necessary to revisit the data.

In the next step—which Marshall and Rossman (1995) hail as the "most difficult, complex, creative and fun" (p. 114)—categories, themes, and patterns were identified as data reduction ensued. Miles and Huberman (1994) note that the data reduction process helps organize data to not only make it manageable, but also allow the researcher to begin to form conclusions. This includes identifying themes or ideas that are common among participants' stories as well as "patterns of belief that link people and settings together" (p.116). They, like Marshall and Rossman, also define this as a challenging mental activity requiring integration of data and theoretical framework to produce categories within the data. Both Marshall and

Rossman as well as Miles and Huberman refer to the work of Patton for the process of identifying categories from individual accounts.

Qualitative studies give the data primary importance (Merriam, 2009). As the starting point in analysis, Patton (1990) describes a process for inductively arriving at categories and patterns that come from the data. These categories can be indigenous or analyst typologies (p.306), or categories. The indigenous categories come from the participants themselves, and Patton stresses their importance due to the very fact that the participants create them. Analyst categories reflect themes used by the participants that the researcher uncovers in the analysis (p. 394). Creating categories, or codes, helps facilitate the search for patterns and themes" (p. 384). The process of creating indigenous categories also aided in the process of data reduction, which was further facilitated through nVivo use. Transcribed interviews were first hand coded using the indigenous categories of the participants. Merriam (2202) calls these individual pieces of data codes, while Marshall and Rossman (1995) refer to them as categories. At this time, I also reviewed my own notes related to my impression of the interview. The indigenous categories identified represent a way to catalogue portions of data while also reducing it to manageable and meaningful units for comparison (Miles & Huberman, 1994, p. 56). The categories then join to become the themes or patterns that are exposed in the data. To accomplish this task, I used constant comparative analysis as described by Corbin & Strauss (1990) to look at all of the indigenous categories and group the categories identified among all participants into analyst defined themes. Where numerous participants used the same categories, I put them together to create an overall theme, or pattern, as described by Marshall and Rossman (1995). nVivo software was then used as a tool to identify any categories or themes the software's algorithms might detect that were overlooked by the other two processes. Frequency counts were produced

and nVivo's visual representation tools were utilized for a visual exploration of the data, which confirmed the indigenous categorization.

The next step in the process involves testing the emerging relationships among categories (Marshall & Rossman, 1995). As the categorizing reveals patterns between categories, the researcher must evaluate the plausibility of these connections by searching the data for examples of negative instances of the pattern and revising as necessary (Marshall & Rossman, 1995, p. 116). Part of this process is to look for alternative explanations of the categories. Marshall and Rossman (1995) emphasize that there are always other explanations or ways of constructing patterns and those must be considered. For this study, I used peer analyses to confirm my own analysis of data. Peers were given the transcripts for review, they were given no instructions other than to analyze and code, and reduce the data. Both peer reviewers identified common categories and themes. These categories and themes matched my own. The last stage of this process involves explaining why the patterns chosen are the most plausible for answering the research questions (p.117).

The last step in analysis involves writing the report. Marshall and Rossman (1995) stress the relationship between the analysis and the report writing by indicating that the writing is actually central to the whole process since the words the researcher chooses to identify categories and the resulting themes are themselves interpretive and shape the report (p.117). Among the models of report writing, they recommend is presenting the data through the participants' eyes in a manner that represents their views. The participants' views are presented in Chapter Four using the words and phrases they spoke, while the report, or implications are the topic of Chapter Five.. This is reflective of Patton's (2002) admonition that uncovering themes, patterns and understanding is the goal of qualitative research.

Trustworthiness

Within the qualitative research field, several processes seek to enhance the trustworthiness of data to mediate the subjectivity presented by the researcher as the investigative tool. Lincoln and Guba (1985) facilitate the establishment of trustworthiness by including credibility, dependability, transferability, and confirmability, in their model. Both Patton (1990) and Marshall and Rossman (1995) refer to Lincoln and Guba's (1985) model. While Creswell (1998) admonishes the researcher to use at least two of the tools for establishing trustworthiness, I added to the overall credibility of my study by using the four techniques below.

Credibility

Credibility has to do with answering internal validity in quantitative studies. In other words, does the research report an accurate description of what is going on, and, secondly, does this answer the research question/s (Merriam, 1998). Lincoln and Guba (1985) offer numerous choices for establishing credibility qualitatively including: Triangulation, Prolonged Engagement, Peer debriefing, Negative case analysis, Referential adequacy, Persistent Observation, and Member-checking.

For this study, credibility is established through member checking, triangulation, and peer debriefing. A member check involves insuring that what I hear someone say, is, in fact what they said—that my representation of their voice is accurate (Lincoln & Guba, 1985, p. 314). To accomplish this, during the interview, I made notes of my own feelings and thoughts regarding participant responses. I also asked for further clarification when talking with a participant and experiencing a familiarity with their practice instead of inferring based on my own perceptions or beliefs. Participants were presented with a summary of my interpretation of their words and were

prompted to make any changes they felt were needed to make the data truly representative. None of them identified any inaccuracies in the transcript summaries they received. Triangulation, also encouraged by Patton (1990) and Merriam (2009) is defined as "comparing and cross-checking data collected through observations at different times or in different places, or interview data collected from people with different perspectives" (p. 216). It is this last component, collecting data from people with different backgrounds and perspectives that I relied on since participants were from varying disciplines and levels of preparation to teach (i.e., some had obtained a teaching certificate in their PhD programs and others had not). Finally, I enlisted the help of a colleague whose background involves more qualitative experience than my own and who was willing to interview me using my own protocol with the goal of uncovering my assumptions about teaching beliefs. This process is called peer debriefing (Brinkmann, 2012). As noted earlier, I have spent the past four years of my career in educational development and have assumptions and biases related to my experience as both an educational developer and an instructor in undergraduate education. I was presented with my own perceptions and implicit beliefs about teaching, some of which were surprising to me. Additionally, I had two colleagues read three of my interviews and code them independently of the other. The purpose of this was to establish a common interpretation as well as adding yet another tool to account for my own subjectivity. Brinkman (2012) teaches that inclusion of this step increases credibility. Each of these tools seeks to meet Merriam's (2009) admonition that the results and data are consistent (p.221) and Patton's (1990) warning that credibility relies most heavily on the researcher's ability to gather and analyze data.

Dependability

Dependability was established by using data sources to track the evolution of my project to make sure that the findings are anchored in the data I collected (Lincoln & Guba, 1985). I provide the figure below to help my reader visualize the method I used to collect and examine the data.

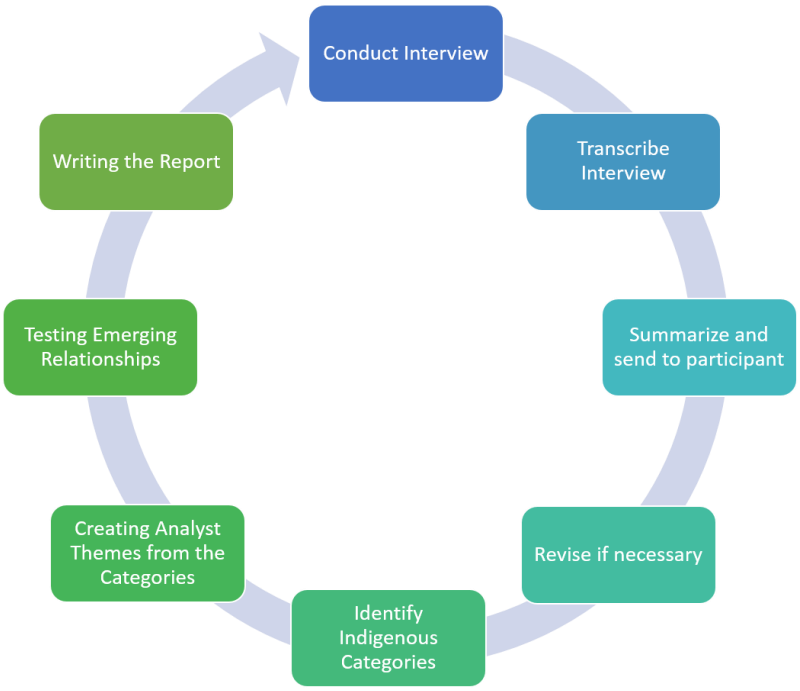

Figure 1. Method Visualization.

Peer debrief and member checks also aided in establishing dependability of data (Cottrell & Lasuen, 2004). Creswell refers to this as an audit trail and encompasses the journaling of research activities, data collection, and analysis procedures within the account (Creswell & Miller, 2000, p. 128).

Transferability

I establish transferability by providing a detailed enough analysis to allow others seeking to understand teacher beliefs to apply what I find to their context (Lincoln & Guba, 1985, p. 239). Transferability is similar to external validity. In qualitative research, transferability is established through the production of rich, thick description so that the reader of the data or report can apply the findings to their own setting (Lincoln & Guba, 1985).

Confirmability

Finally, confirmability (Marshall & Rossman, 1995) refers to the ability of another researcher to confirm the findings. It can also utilize the literature's record of the findings of other authors. Using the researched findings of others gives validity to the findings by showing that they are not simply "figments of the imagination" (Guba and Lincoln, 1989, p 243). Chapter 4 will provide this confirmation.

Chapter Summary

This study used a basic interpretive approach to explore the beliefs of new faculty teaching in higher education classrooms. It is framed in a constructionist and interpretive paradigm. It involved data collection through semi-structured, general interviews out of which participants' voices were recorded, transcribed, and reduced through data analysis. In the analysis, which included organization of data into categories and themes, data was reduced and further explored. Trustworthiness was attained through processes involved in credibility, dependability, transferability and confirmability.

Chapter 4

Findings

The purpose of this study was to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gained experience. The basic qualitative design outlined in Chapter 3 was utilized in this study. This chapter provides a presentation of the findings of the study and an explanation of the emergent themes and sub-themes with supporting participant excerpts.

Research Questions and Overview of Emerging Themes

This study examines two research questions. A set of themes emerged for both. The first research question was: How do new faculty form their beliefs about teaching? The emergent themes addressing this question related to influences on teaching beliefs that faculty expressed as their expectations for teaching when they entered the university. The themes of influence are labeled in Figure 1 and more fully described in the text that follows.

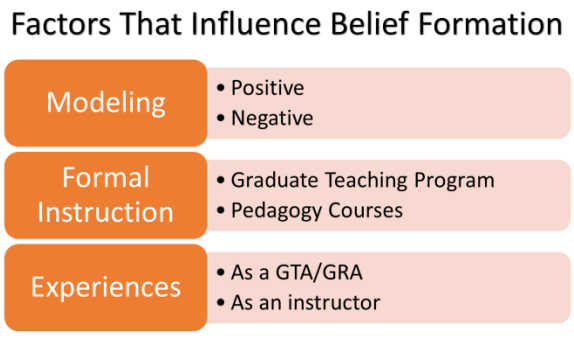

Figure 2. Factors That Influence Belief Formation.

The second research question was: How do new faculty perceive that they have changed or not changed their beliefs based on their teaching and teaching related experiences? This question was informed by the tension created when new faculty beliefs about teaching and the reality of the experiences of new faculty as teachers conflicted, and the ways in which new faculty navigated this conflict. The themes around which the tension clustered are illustrated in Figure 3.

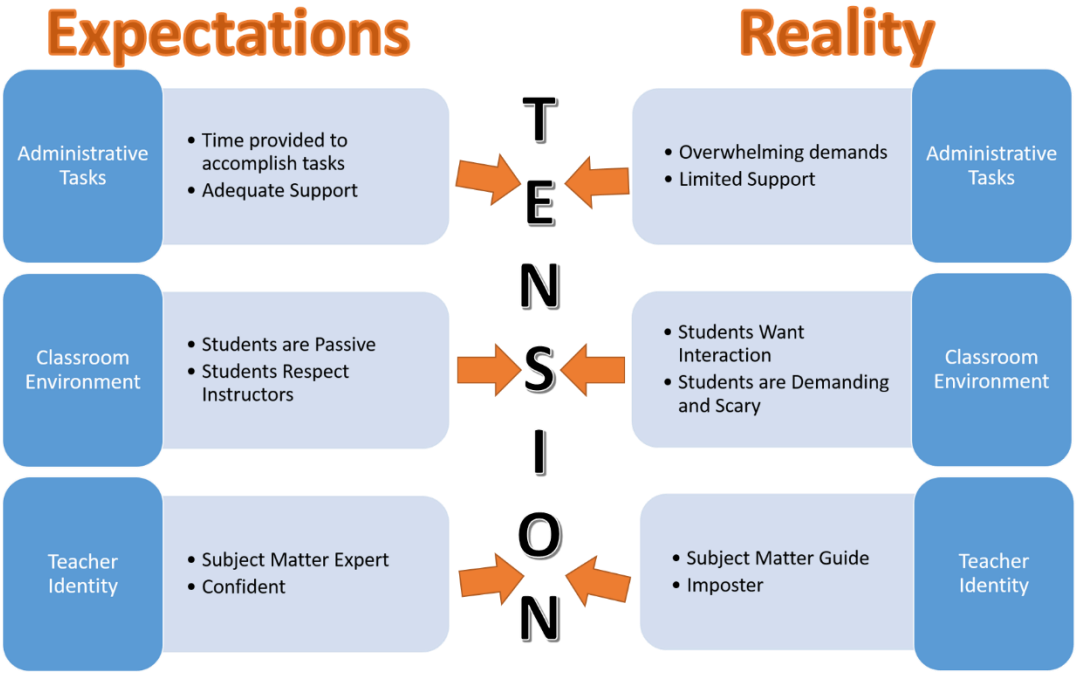

Figure 3. Tensions Related to Teaching.

In some cases, this tension resulted in a crisis to which there was resolution through the altering of previously held beliefs, but this was not the case for all participants.

Forming Belief

Addressing Research Question 1 related to how beliefs are formed about teaching (i.e., the influencing agents of belief formation): Three themes emerged that speak to the ways in which new faculty have developed expectations and personal constructs around teaching, each containing sub-themes related to the influencers of these expressed beliefs. The three main themes related to teaching belief formation were: Modeling, Formal Instruction, and Personal Teaching Experiences.

Theme One: Modeling

The first theme emerging from data analysis was the reliance on modeling behaviors to inform beliefs about teaching. Modeling has long been a tool for learning how to teach. In the field of instruction, students have preconceived ideas of the profession stemming from their careers as students (Pajares, 1992). This experience results in firmly held beliefs that ascribe to the status quo of their personal experience in a learning environment. This, in turn, results in students who model their beliefs and practice after one or two prominent teachers who had a particular impact on the student, and whom they seek, consciously or not, to emulate (Calderhead & Shorrock, 1997; Oleson & Hora, 2014). In the analysis reported here, each participant reported modeling behaviors and perceptions about teaching, in relationship to a significant educator or mentor in their own academic career, or, less frequently, in their current department. Commonalities and differences were noted in the way that modeling of another's behavior was communicated by the participant. The sub-themes were positive modeling and negative reactions to modeling and reflect these similarities and differences.

Sub-theme one: positive modeling. Included in eight of the new faculty responses to prompts inquiring into what it means to be a good teacher, or what they believe good teachers do in the many aspects of their job, were references to adopting the actions and beliefs of teachers or mentors in their past, or the behaviors of a peer for whom they expressed admiration. For example, Mark said:

> Observation really kicks in and you just do what your teachers did, I just think, what would they have done in class, and I do that. [He also reported that he just] borrowed materials from someone else who is also teaching it. And, I am just doing what they do, plus I took the class myself in undergrad, so I know how I was taught, and hey, I did alright, so I guess that was what good teachers should do. Right? When I get stuck, I just think, well, I had this one professor and she would do this; or what would she have said about this? And so, I teach like that.

While Mark seems a little uncertain, his answers reflect a strong trust in the mentor on whom he relies for teaching. In contrast, Karen appears to be blindly mimicking and hoping to accumulate the skill set of teaching in the manner described by (Calderhead & Shorrock, 1997). This is apparent in her report:

> I have a great mentor who sends me all of her class activities and other things, online links and things. I use them in my own course. I asked her for help, and she just says, "This is my lesson plan", so I click on it and I do what she is doing, but I have no idea *why* I am doing it. But she's a good teacher, so I just do what she does, so I guess that makes me a good teacher too. At least, I am trying to be.

When asked why she doesn't ask the mentor to explain the logic behind the activities, she stated simply, "Oh, there's not enough time for all that background, but I'd really *like* to get to the whys and hows."

Less often, new faculty spoke of copying someone in their department or in the teaching and learning center on campus. Frances and James are good examples. Frances told me that she had

> been to a few of your workshops and you always do group work, so I thought that would be a good idea, and I try to move around the room like Stan told us to do in his workshop, but I haven't figured out how to do it. . . . I guess I just look at people I think are good teachers and I try to do what they do. Oh, and those emails from you, those were really helpful.

The emails she refers to are sent from a teaching and learning center list-serve that contains active learning ideas that are readily implemented in class. James reported that he is a researcher, saying,

> Teaching is not that important. [However, he, did say that he] uses clickers just to see if they're getting it right or not. I lecture and I do a short demo, so my class is interactive like that. I put stuff on the screen and they work problems. I go over it and they copy it. Sometimes I go over different ways to solve it, so they see.

He seems caught between knowing about teaching and doing teaching. He has set up a structure that allows very limited interaction with students and explained that he utilizes GTAs to deliver most of the content of the course. James reported that when he arrived, he

> copied all of the lecture notes and other materials from the person who taught it before me. The teacher who designed the course was really helpful too! He is

> amazing! One of the things I know, coming in, there are a lot of different tools and resources and methods that I didn't understand, that I didn't know about, so the teaching institute was good at introducing those to me and adding those to my repertoire. [He went on to say that it was] very helpful to learn to teach this way.

When confronted by the obvious polarities of his comments; telling me that teaching is not important and then describing techniques that he is currently incorporating, such as clickers, he stated simply that he "is figuring it out by doing a little at a time," while still giving precedence to his research.

Sub-Theme Two: Negative Reactions to Modeling. In contrast, sometimes the reference was a negative one and the beliefs expressed by interviewees were in deliberate opposition to what was modeled for them. Caleb, Rachel, and Nancy are examples of this type of modeling.

Caleb reported that for him, teaching is a reaction against what was modeled in his academic experience, a focus on theory as opposed to application of theory.

> I put myself in the position of the student, and I think, what did I want back then? Because, I got a lot of theory, but I wanted to know how to apply the learning. So that is what I do. I try to give them that, because that is what they want.

When I asked how he knew that is what students want from his course, he provided a response focused on himself, "because that is what I wanted. That makes me a good teacher."

Rachel also reported a reaction against a teaching style. She described a class where her fear of the professor actually interfered with her learning. Even as she told her story, she became

visibly anxious as noted by her agitation and moving around in her chair. As she was telling the story, she began to sweat and removed her sweater.

> I had a professor in grad school where I was too nervous to ask a question because you never knew what the response would be and I would, like, literally sweat in class; so nervous! I really thought that stunted my learning ability because I wasn't reflecting or discussing like I could have. I found out later that the style of teaching was purposeful rather than natural and I thought, "I don't want to put on a front like that!" I want to be more open. I guess we all have good examples and bad examples. But that one really impacted my beliefs about teaching. I want to be accessible to my students!

Nancy also expressed that her own beliefs about teaching were formed as a reaction against what she had as a student. Although her experience was not as traumatic as Rachel's, she had a strong reaction to the initial prompt about how she learned to teach, stating that she felt cheated by not getting to interact with her professors, "so, being the one standing up in front of people and talking at them. I try to avoid that as much as possible."

Theme Two: Formal Instruction

Another factor in forming beliefs was references to formal education either as part of a graduate teaching certification program or, more frequently, in actual classroom courses in higher education pedagogy. A growing trend in higher education is providing doctoral candidates the opportunity to take seminar courses or series of courses toward obtaining a teaching certification (Drew & Klopper, 2014; Jepsen et al., 2012). These programs are still relatively new and there is no standardized format for delivery comparable to other teacher training such as that provided to K-12 instructors (Drew & Klopper, 2014). Those who had the

benefit of such a program shared the ways that participation impacted what they had come to believe to be true of teaching in higher education.

Sub-Theme One: Graduate Teaching Program Certification. When asked specifically about a teacher certification program several new faculty identified a program in existence at their school. However, only one of them was able to participate and a non-participant, Emily, said, "I just wasn't sure it was really worth all of that effort for teaching." The person who did participate was Mary. She was a GTA for two years in a teacher preparation program for her department.

> That was my formal training to teach. It was a program specifically for people entering this field, so it was very focused on teaching (discipline). The only problem was it focused more on kids, and I need to know how to transfer that to adults. So I'm still working on that. But when I teach, if I get stuck, I think of what the mentor teacher did, and I do that.

When I asked about the actual coursework and the extent to which she relied on what she learned in the seminars, she reported that she

> think(s) about it sometimes, but mostly I think about what Dr. (professor) did or else I think about what I did that worked before in the program, like when I was teaching a class with the mentor. Those are useful things.

Sub-Theme Two: Pedagogy Courses or Other Formal Education. As stated, graduate teaching certification programs are new, and not readily available, or, as some expressed, not readily accessible due to scheduling conflicts. However, one new faculty had taken one,

discipline-based, higher education pedagogy course in their program. Eight others referenced a three-day educational development event for new faculty or other educational development workshops on our campus as well as individual consultation with an educational developer. Based on the descriptions the participants gave, the three day event was closely aligned with the research supporting conceptual change models such as those described by Ho (2000) or Stes (2010) which emphasize longer programs, practical skills and active learning to move faculty toward student focused approaches to teaching.

> Mark and Karen immediately named the three-day teaching institute on this campus when asked how they learned to teach and what their beliefs about teaching are at this point. Toni was the only participant who had a pedagogy course as part of her formal doctoral program. Mark shared: I really liked the teaching demos we did. It was probably the most fun thing! You got to have conversations about teaching that you don't get to have. I learned a lot from the leader and my new colleagues. Then you (Teaching and Learning Center staff) took us to one of those, um, . . . flexible classes, yeah, and you showed us what to do in it. And Stan, he's awesome. I also liked hearing from the new faculty from last year. Then we went into small groups with them and that was helpful since they've been here a year and they just know stuff, like how it works here. You have to teach different here, like there's rules, but no one tells you them. My video group, we still get together. We have a lunch group.

Although Mark was originally trained as an educator, he reported, "Even having an education background, it's not the same thing as having a teacher education background. This is a whole other thing. Even with my previous experience, … I had to start all over."

Karen referenced the teaching institute on campus as another

> formal teaching training experience. And, I still use a lot of the things I learned there. I watched everyone present (the teaching and learning center staff) and I learned what you did that kept the attention of people and what didn't work. I took notes. I still have that notebook and I read it. Still. Just being exposed to the resources that you have at the teaching and learning center, just knowing what was out there, that was helpful. Plus, you also mixed us up at our tables, so you forced us to meet new people, but everyone was new, so that was helpful since we met so many people going through the same things as we were.

Toni was the only one who had an actual pedagogy course. She reports that although she was enrolled in the course and completed all assignments,

> it was mainly focused on teaching us theory instead of teaching us how to teach, so I would learn about what teaching is, but not necessarily how to teach. So, it was mostly "you're going to teach this, so watch other people teach and now you teach it."

She said that telling people to just mimic what you do without giving them any background is "definitely not good teaching," so she chose to:

> Just use trial and error, … that's how I figured out how to teach. It was hard, with students, …I guess I just tried to harness the very best of all the teachers I ever had that did things that made me learn and I try to do those things. So, I am active and engaging in class.

Theme Three: Personal Teaching Experiences

The final theme identified by new faculty either in addition to, or as the sole informant of, their beliefs about teaching was their own experiences in the classroom. This experience sometimes came as a Graduate Teaching Assistant (GTA), Graduate Research Assistant (GRA), or, in some cases, not until they were the instructor of record for the first time in their own course here at the university. This is problematic for several reasons identified by Addy and Blanchard (Addy & Blanchard, 2010), who note that issues related to working as a GTA/GRA are the lack of interpersonal contact with the professor of record as well as the varied quality of instruction received by those who do have contact with the professor. This, along with the tensions presented by the need to both teach and prepare for a course while also meeting research deadlines leads to false confidence about teaching ability (Addy & Blanchard, 2010), or as noted by Gibbs and Coffey (2011), the devaluation of teaching due to lack of socialization to the field. At the same time, having no classroom experience prior to becoming the instructor of record may create issues related to developing a positive identity as a professor if student feedback is negative (Rots et al., 2012).

Sub Theme One: GTA/GRA Teaching Experience. James reported teaching "a few lectures as a GTA, but no teaching experience to speak of besides that." However, he repeatedly reminded me that he is a researcher first. It is his primary role and the one to which he devotes the majority of his time. He made many comparisons between the students where he attended graduate school, inclusive of himself, and the students here. His beliefs about what students are like and what a good teacher does for students were informed by his own experience as he made frequent comments like, "The students at (university) where I went to grad school are extremely

driven, like I was. Students here are not like that." Although he noted differences in students, his belief that "the good students will do well no matter what I do, (because) they have a lot of resources." This perception dictated his teaching style, which he reports modeling after the style and interactive patterns of his own professors. He shared that he is successful when students do well and that to accomplish this he has spent additional time with his GTAs preparing them to teach. This is a class structure similar to the one he himself experienced.

Rachel taught for one year as a GTA in a for-credit course that matched students with a faculty member with whom they co-taught. She reports that her

> [She says that] the practice gives you more confidence. I like to practice and just go over it [her lectures]. I think it makes a big difference in how you teach. In the GTA part, they pair you up and they teach you how to teach. You do what they do and it also gives you experience. So, you co-teach the course. I found that really helpful since I wasn't responsible for the course, but you could give guest lectures, or you still felt like you had responsibility; good stepping stone.

Sub Theme Two: Personal Experience as an Instructor. Not all new faculty benefited from a formal program. It is interesting to note that where instructors had no prior experience teaching until they, themselves, were assigned a class, they frequently referred to their own experience as students to inform their beliefs about teaching. Caleb, Nancy, and Emily reported that prior to teaching their own courses, they had never been in front of a class before as a teaching assistant or the instructor of record. Caleb attempted to consider his students' current state and his perception of their needs: "I put myself in the place of the student, and I think what

did I want for that state in life? I am learning how to teach by my experience teaching!" He went on to say,

> I don't know if I know how to teach! I just think students are looking for practical things to show up in class. That would have been helpful to me, it still is, so I do that, and that is teaching. It's what I believe a good teacher does, make it practical!

Similarly, Nancy said that she anticipated teaching would be

> like what I had. Like, just standing up in front of people and talking at them. To a large extent, it is that, but there's a lot of requests to deal with too. I wasn't expecting that. I just watched my professors and I do what they did. I think you watch people and figure out what works for them and then you do that. If I get really stuck I might try one of those things you do, like, what's that thing? Pair, share, think,. . .or, no think, pair, share. Yeah, those are the biggest things of learning how to teach. Just copy what works.

Emily was having a difficult time "adjusting to teaching here. It's not the same." She went on to share her experience of education in a private liberal arts college where

> most people had money and, I mean, they had experiences and they were respectful, like, they knew basic things and how to interact. So, when the professor talks, you listen. And, you take notes and then they give you a test and you study and you do your work. If you give good lectures, students learn and then, they like you and you're a good teacher. What students have to say really matters here, but it shouldn't. If you teach good, then that is what should matter.

When asked what good teaching is, she said that it's when you deliver a good lecture and keep people's attention and they test well. Although she receives negative evaluations

from students for this type of teaching and is very frustrated by this, she feels that because she is teaching well, their opinions should not be a part of her evaluations. When asked if she had ever considered doing something else in class, she said she had not because what she is doing works, based on her experience.

The Process of Changing Beliefs

The intersection of expectations about teaching and the reality of the new faculty experiences in the classroom, and within their departments or colleges, was directly related to changing beliefs. As reflected by the participants, this intersection caused significant tension. The categorical themes reflected in this tension are: Administrative Tasks, Classroom Environment, and Identity as a Professor. Twelve sub-themes related to these categorical themes emerged, frequently expressed as a continuum between two polarities. I have expressed the sub-themes here in this manner, recognizing the variance of position between opposing constructs. After the themes are presented, the ways in which the tensions were or were not resolved is discussed.

Theme One: Administrative Tasks

New faculty expressed tension between what they thought was required of them in the administrative duties surrounding their jobs and the reality in which they found themselves. The term *tasks* here corresponds to the activities of their job. Reynolds (1992) originally called these pre-active tasks, which encompass the duties of preparing materials, syllabi, and activities, (e.g., classroom discussions, educational games, or online activities) as well as lesson plans, academic reporting functions, and assessment. Piot (2010) and others, such as Flores and Day (2006) identify this tension as praxis shock, stemming from the teaching environment they imagine

juxtaposed against the one they get in reality (Piot, Kelchtermans, & Ballet, 2010). For example, the amount of time to accomplish required tasks was frequently noted, and emerged as sub theme one. It was one of the areas where all participants agreed that their expectation did not match reality and was also related to the degree to which they felt supported in their role.

Sub-Theme One: Time To Accomplish Required Tasks versus Overwhelming Demands. New faculty frequently struggle to balance the demands of teaching with the other tasks required of them in their new role (Austin & Sorcinelli, 2013; Brent & Felder, 2000). Brent and Felder (2010) note that women and minorities, especially, experience isolation and stress as they attempt to navigate this balance and complete their requirements. Menges (1996) also wrote about the perception of being overwhelmed with the tasks of teaching and the service duties of new faculty and noted the negative impact of this type of stress on new faculty adjustment.

Emily reports that she knew she would need time to prepare lectures, and complete other assignments such as service related work for the university; however, she said,

> It's so much! I have to teach and give the students information and, I mean, I knew I would have that part, and maybe prepare exams and grade them, but it's SO much more! There is all of this SACS stuff and I don't understand why I have to do that. I just got here and I had to write a report that was for my whole department, I had no idea what to do for it. It's all just so much and there's no time!

In her response, Emily clearly reflects a level of surprise at what she experienced beyond what she expected. Others' stories were similar, and one by one, they all voiced their surprise, shock, or disbelief at the overwhelming demands on their time. For example, Mark reported,

> There are all these forms! What do I do with all these forms? Then, there's all these other things they tack on. It was not what I expected! It's all very overwhelming, and they want it all right away, and the teaching and research, when do I do that?

Mark's response reveals a conflict between time needed to complete unexpected administrative tasks and time needed to actually do what he believes his role to be, teaching students and conducting research.

Not one new faculty member expressed that they had figured out how to manage the demands on their time. Neither did anyone say they were afforded the luxury of enough time to accomplish the tasks they were given.

Sub-Theme Two: Adequate Support versus Limited Support. New faculty members report that perceived and real support for teaching provided through mentors, departments, peers, and educational developers contributes to their success as both scholars and instructors (Puri et al., 2012; Sorcinelli, 1994). By *support*, the participants in this study said that they meant, "guidance, a listening ear, financial backing, help with grant writing, help knowing what to do in a class and, a mentor," among other things. New faculty here were split with half reporting that they perceive that they are supported and half who do not experience this support. In response to questions about support from her department, Emily reports that she does get support for her teaching functions, because, They feel it is a good way to bring new students into the

department. So, they're supportive of teaching well for recruitment." When asked to elaborate, she reported that there is

> no formal mentoring or anything like that, but you can go to individual faculty members and they will give you tips and stuff like that if you get stuck. So, if I really need something, I think there is someone who will help me. Plus, there is you and the other teaching and learning center people like Stan and Dave. That is all really helpful. Oh, and those things you write on the website. If I'm embarrassed to ask about something, like how to manage my class, like, for behaviors, you have those help sheet things. Yeah, those are surprisingly helpful.

While Emily reports that she has support for teaching, she seems uncertain who would provide the support, should she choose to seek it out. While she gives lip service to departmental support, actual examples of perceived or real help are from outside contacts in the teaching and learning center or online resources which she seems relieved to be able to access in private to avoid being embarrassed.

In contrast to Emily's perceived, yet, seemingly absent support, Rachel anticipated a difficult transition, but benefited from a truly supportive mentor. She notes she thought teaching would be

> totally chaotic, because that's what I was told by my own advisor in grad school. But I feel very supported by my department and my mentor is just super awesome. Our relationship is very collaborative. I ask her things and she is really good at helping me figure it out for myself, and then she asks me things too. It is very collaborative. We learn from each other, so I feel like I helped her too.

While Rachel's perception of the first year being chaotic seems to be her experience, she has a mentor whom she can seek out for advice or moral support. Although she shares Emily's exasperation with the demands of teaching, the support she receives mediates the tension. She spoke with excitement about the upcoming year and the "new challenges" that she is "ready for." She also reported meeting with a group of her peers from across campus, also new faculty, whom she met at the three-day teaching institute for new faculty.

In the excerpt below, Caleb reveals he is a little conflicted about his teaching activity and seems almost apologetic at times. He is located in a department that "sees teaching as a side show kind of thing. I was surprised to see courses that have been running for years that need to be updated, but nobody had bothered." He went on to share that teaching is not valued in his department, so improvements he makes are not supported. He also quietly stated that he likes to teach and feels that, as a result of this preference, he may not have the respect of his peers. Caleb states, "I wanted to help students make connections. I wanted to help them learn, but it's more like, 'when do you get your next grant?' and things like that. I think I had a very idealistic view."

He expresses needing the help of a mentor to organize his course, test students, and engage them in learning, but reports there is none of that, nor does he seem to know where to get help.

> I would really like to hear: How do you organize your courses? How do you ensure your students stay involved? How do you test them? These things would be very beneficial to me. Grading is a big problem. You have to be able to defend your grades, but I think I am doing a better job. I will have to wait to tell. I don't know what other people do. Are you supposed to get a bell curve? Is that good? How would I know? Can you tell me? I am just supposed to know how!

Theme Two: Classroom Environment

Beliefs about what students do and the ways they interact, or should interact, with instructors, emerged as a second major categorical theme. This theme reflected a division between what instructors believed students should do in relation to the class, and what the students expected the instructor to do. Teaching practice involves a well-choreographed dance between two partners—teacher and learner. Students, from their own academic experience have expectations about classroom instruction. Instructors, also with an academic history, have expectations of the ways students act and interact with the instructor, frequently based on their own experience of learning (Lortie, 1975). However, as Fitzmaurice notes (2008), "Teaching in higher education involves much more than just developing a repertoire of strategies and methodologies and involves the one who teaches, but also the person who is taught" (p. 54). Both are in a relationship that must be negotiated over time. All participants had very distinct beliefs regarding how students should present themselves as classroom learners, more generally, and then interpersonally with faculty. These expectations about how students and instructors interact were based largely on their own experience with instructors in their academic career, or, in some cases, on the interactions they had already had in a classroom. This was Nancy's dominant theme. From the start of the interview until the last prompt, she made comparisons between what she "believed that students would do" or what she "expected from them" and the reality of what actually occurred. Two sub-themes were identified related to the classroom environment. They are: the tension surrounding believing students are passive versus students wanting interaction; and the tension between being student cooperation and the experience student demands.

Sub-Theme One: Students are Passive versus Students Want Interaction.

Nancy's perception was that students would come and go from class with little desire to interact with her in or out of class. To her surprise, "They are always asking me for things and I was not prepared for that!" When asked for clarification about her belief that students were more recipients of knowledge instead of actively engaged in their own learning, she reported that she, herself,

> was not one of those students in school. So, that's been really good. They've got a lot of energy! There's a lot more requests for information, or questions. They're good questions, mostly. I just wasn't expecting it at all. I thought teaching would be a whole lot more of me just giving out material, lecturing, but it turns out, it's not. I was not prepared for that. They are excited about it and they ask questions and they seem to genuinely want to learn!

Nancy's tone of voice conveyed the feeling that she was trying to convince herself that student involvement was, in fact, a good thing. When I asked her if it was a positive experience for students to be eager to ask questions and engage with her, she hesitated before saying, "Well, yes. It's supposed to be. It's just a LOT!" Her expectation that she was going to lecture to a room full of students who would take notes and leave is being altered by her reality. Her struggle was palpable as she discussed her experience in light of her expectation.

Like Nancy, Emily also finds most students to be genuinely interested in learning and desirous of discussing material in class. However, for her, this difference seems to be a positive one to which she is able to adjust. She feels that,

> They learn better when they talk through things. I thought they would just sit and listen like I did, but I think that it must be all of the social media and things they have access to, they just learn differently. I thought they would just take notes, and I haven't given up entirely on giving notes, sometimes, because they need that sometimes. But they seem to really respond when you show interest in their classroom success and the things they do outside of class too, interest groups and such.

Although Nancy and Emily had positive things to say about their students' pro-active involvement in their learning, Toni reported a different experience. She expressed disappointment that students are not more engaged in her classes:

> I thought it would be way different. You know, my generation, we grew up with all these iconic movies about great teachers: Mr. Holland's Opus, East of LA, Dead Poet's Society. I think I thought I would be that, … it's a lot less than that for me. My greatest challenge is to actually get students to think for themselves. I want them to understand they are part of something bigger than them. They don't get it.

Mary also finds students to be passive learners, which she expressed in terms of unmet expectations:

> I came expecting new things but everything was catching me off-guard. The schedule, the motivation of students, the department, and I thought the students would be excited and open, like I was when I was a student. But, these students are just fulfilling a requirement and that was new. And they aren't prepared and they won't participate, so that was frustrating.

She also reports that she expected them to be involved in class, but that they are hesitant, another significant difference from what she believed the class would be like.

Sub-Theme Two: Students are Agreeable versus Students are Demanding and Scary. Students arrive in higher education classrooms at varying degrees of readiness for the demands placed on them. Hodge et.al., (2009) and Kelchtermans & Vandenberghe (1993) write about the concurrently developing roles of students and new faculty. They note the intersection of students' roles and expectations as they develop as critical thinkers along with the new faculty members' own development of their professional selves while also having to be attuned to the needs and developmental abilities of their students. In this process, both members of the teaching dyad can be pushed from their comfort zone as a result of the needs of the other. Tension is the result. For example, a new faculty member who believes that students should respect authority is uncomfortable when students question instructional styles, especially where students demand a change new faculty may not be able or ready to give.

Frances became quiet and less animated when she told about her experience with students and said that she finds:

> I need to get a thicker skin because students are mean. I created a really good activity, like I saw someone else do and it worked. So, I tried it and I thought students would like it, because I liked it. They say students want active learning, but I tried it and they refused to participate. Then you get your evaluations and students are mean. They are very demanding and they send me emails all the time, and I don't have time to answer all those emails. I try to just send them to the GTA, but they don't want to talk to the GTA, they want to talk to me.

Frances is somewhat intimidated by the demands of her students, and she admits trying to avoid them. She expected that students would "come to class and leave." When this did not happen, she has developed a negative, almost adversarial attitude toward them. She expresses her willingness to try new things she has learned about teaching but seems to not yet have the skills to negotiate student resistance.

Like Frances, Mark also feels students are a bit scary.

> Here I have to teach graduate students. Work with graduate students is very different, and not so long ago, I was one. It's just so different and I'm really nervous. I hate answering questions because I can't not know the answer. But I don't, not always and now I am on all these committees and I'm sure these people are like, "Dude, who are you?"

Mark expresses his insecurity around content knowledge related to working at the graduate level. He feels that students are skeptical of his ability, which he is also uncertain of since he is a recent graduate. He also expresses some unreasonable expectations related to his ability to always know an answer.

Theme Three: Teacher Identity

Beliefs of new faculty regarding professional identity were the final area around which tension surfaced. The tension here is expressed as the conflict between preconceived notions of the role of a professor and the reality of taking on a new role. Entering faculty have expectations, developed through their experiences in educational settings both within and outside of formal academic environments about how teaching works (Friesen & Besley, 2013). This understanding of instructor identity encompasses both the understanding of the teacher self at a certain moment in time, as well as the ongoing process of making sense of one's experiences and their impact on

the evolving teacher self (Rots et al., 2012). Two sub-themes were identified surrounding the developing role of the instructor in the classroom. They are: the tension between being a subject matter expert versus being a subject matter guide; and the tension between being confident in the new professional identity of professor and the experience of feeling like an imposter.

Sub-Theme One: Subject Matter Expert versus Subject Matter Guide. Subject matter expertise is necessary to teach in higher education. However, growing research shows that it is not the sole indicator of good teaching (Lofstrom & Poom-Valickis, 2013). Growing trends in instruction and in higher education, generally, focus on the use of subject matter expertise to guide or facilitate learning. Those who ascribe to more engaging approaches are better described as Subject Matter Guides. A Subject Matter Guide would support the work of Lofstrom and Poom-Valickis (2013) who argue that "teacher expertise should not be reduced to information transmission, but rather that teachers need to engage with the students by communicating with them, finding out how the students think, and speaking of issues that are of concern to students" (p.106).

Nancy saw herself as the Subject Matter Expert (SME), although she did say that another aspect of her role was to promote cultural diversity. She is a foreign national in a typically male dominated field. She wants students to understand that who they are impacts the way they conduct and analyze research. However, she states:

> I try to make the information, I mean, it can be really dull, I try to make the interactions, effective. I try to tell stories. I need to do more of that. I had professors that made it interesting just by telling us stories, like the history of it or their professional experience of it. So, definitely that practice side of it along with

> the information side of it, it is really, … giving them a story to go along with it. I make it interesting, but they complain that we take too many notes and we have too many exams. They have other classes that are all active but (discipline) can't BE active, because it's not. You research and you study. That IS what you do and I have the information they need to do it.

As reflected below, Karen goes beyond the traditional subject matter expert role by identifying herself as a subject matter guide. Karen further wants to

> help them understand how (discipline) relates to everything else, not just my discipline. I want to develop critical thinkers, and teach them the skills they need because that's what really matters, isn't it? I want them to see that they are learning a skill set and that they can use that skill set in every other class they take.

Karen's thinking related to teaching extends to the ability to think critically. She seeks to help students apply knowledge from her class to all of their courses. She wants to guide their education much more broadly than the limits of her own learning outcomes.

Sub-Theme Two: Confidence versus Imposter Syndrome. Along with the tension that surrounds how new faculty interact with students is the accompanying tension created when new faculty are trying to navigate the internal portion of their new role. This was expressed in terms of feeling that they were successful with students and confident in their teaching or that they were merely filling a role and would soon be found out as an imposter.

While there were identified tasks related to teaching, such as creating a syllabus, or using technology, where new faculty expressed competence in their ability to complete the task,

confidence in their role as professor was missing, the overall sub-theme of feeling insecure, or like an imposter, was dominant. Caleb's answer was explosive, and he seemed to be truly seeking answers to his questions as he exclaimed,

> I don't know if I know how to teach! You walk out of class thinking, Am I doing it right? Is this what I am supposed to do? Because I don't know? How would I know and who is going to tell me? My students? I don't know.

Karen expressed the most difficulty in this area. She reported being

> uncomfortable, saying, "I'm the professor" or "I'm a faculty member," but then I think, that's who I am now. I *am* a professor. But then I think, well, I am just an *assistant* professor. I think part of it is I'm having a hard time taking on that role. Part of it is because, in my discipline, the terminal degree is a master's and so I think other people here look down on me as being somehow less since I don't have a PhD. But I think at some point in your first year, you think, everyone thinks, "Is this the right place?" or "Is this what I should be doing?"

Karen seems to be stuck in her process of becoming a professor. When she speaks it is almost as if she doesn't believe herself. In one breath she identifies as a professor and in the next sentence she devalues her role based on comparisons with her peers. She is questioning her career choice as a result of the uncomfortable tension created by feeling like an imposter.

Mary's struggle is also with feeling like an imposter. She reports that her students are not as advanced as the students she worked with in her graduate program. She laments that as a result, teaching here looks very different but that it leaves her feeling "like I'm a bad teacher."

She identified many areas where there are cultural or socioeconomic differences that impact what she does. She also pointed out that with her GTA program,

> there was so much reliance on the mentor that you really need to get to the point where you're teaching by yourself and doing your own stuff." I could still really benefit from monthly meetings, but that is not available here. Sometimes I wonder if I am a teacher at all. Maybe there's something else that fits better.

Likewise, Toni is also experiencing uncertainty due to a conflict with what she experienced with children and what she is now experiencing with adult learners. She reports feeling a bit "unprepared for teaching because adults are different. I guess sometimes adults can be easier, but sometimes not. There's a different way with adults, a different way you teach. I'm not sure I know what it is yet."

Finally, Frances reflected "mostly I lecture because I don't want people asking me questions." When I questioned the juxtaposition, since she had already told me that she sees herself as a SMG, she said that if she were asked a question that she did not know the answer to, "That would be horrible! So, the safe solution is to lecture."

Negotiating the Tension of Beliefs

Kelchtermans posits that for new faculty, there are always particular events, phases, or people which, in retrospect, have led to a revision of one's personal interpretative framework, the set of cognitions, of mental representations, that operates as a lens through which teachers look at their job, give meaning to it, and act within it (Kelchtermans, 2009b, p. 260; Rots et al., 2012).

In some cases, the tension created by the collision of expectation and reality resulted in a crisis that participants successfully navigated or were in the process of navigating. When participants conveyed this tension, they reported altering their expectations or beliefs about themselves, their students, and/or the ways in which they interact with students. This was the case for everyone except Caleb and James, who expressed resistance to changing their views.

For Nancy, when her beliefs about students as passive learners did not align with her experience with students, she altered her belief. At the end of her interview, she expressed that her belief that she would give out information had evolved into thinking about ways to involve students through case studies or stories from her professional experience in her field. She reflected again on her own experience as a student and was reminded of a professor whom she did not particularly like since her preference was for

> someone who would just give me what I needed to know. But he told us stories and made even the history of (her discipline) interesting. So, now I am trying to do that to get students involved in the story.

When I asked whether including stories and involving the class was good teaching she confirmed that it was. When I asked whether she had changed her beliefs about teaching, she said that she did because, "the new way worked. I used to think telling stories in class was wasting time, but now, . . . I think that there is a place in learning for stories." Her experienced success with a new method facilitated the alteration of her beliefs.

Mark reports prior experience as a teacher in K-12. When asked what the similarities are between his former teacher life and his new professor life, he laughed and shook his head.

> Oh, no! This, this is a whole different thing. I've had to totally reinvent myself here. Because, it's different here. They have their own jargon and expectations and students are different and the department is different. I have to learn to teach like they teach at [university] and let go of what I thought teaching was when I came. I knew what my beliefs were about teaching when I came here, but all that is different now. I had a crisis.

Mark's beliefs about teaching that worked for him before, but that did not work here resulted in a crisis. He reports those beliefs, based on his prior teaching and setting and had to change for the new setting. He states that, here

> There is just no frame of reference. I just can't think of how to explain it. All of a sudden I didn't know what I was doing. Then I had to ask big deep questions about why am I doing this? [He resolved the crisis by being] "willing to change my style to fit the style here. Maybe teaching isn't what I thought. Maybe it's different everywhere you go. I had this very palpable crisis. I had to rearrange my thinking.

Rachel's experience was summarized in terms of "what worked and what didn't work. I learned so much this year! I will revise my tests since some of those didn't work out so well." She reports that she now believes, based on her experience this year, that courses "should be more interactive and involve multi-media." She has a plan to incorporate this in the fall. She also plans to expand her office hours to accommodate student requests. "If they really want to learn, I believe I should be available."

Mary reported that her

> crisis resolution, and it is a crisis, involved knowing that I don't have to have all the answers all the time. I can become more patient with myself and my students. Like, I have to figure out what teaching is *here*. I don't think it can be what I had. It's hard to find a balance between asking too much and too little of students too, but, I'm working on it.

Mary's ability to "find balance" between her original expectations, or beliefs, and her experience here have resulted in her belief change. She also reports feeling like her "crisis" required her to change or leave. She chose to change in both her expectations of herself and her expectations of her students. She went on to report that she now thinks

> it's okay to start where they are. They come with no experience. So, that is where I have to start. How would they know what I think they should know if they never were exposed to it before now?

The resolution of tension has resulted in hope and a new excitement for the upcoming year. Emily, Karen, Toni, and Frances report being in the process of negotiating the changes they find necessary. They represent varying degrees of resolution to the tension they are experiencing.

Emily expressed feeling "overwhelmed" with the demands, but suggested that she had found a way to "adjust to the setting here." She was also willing to let go of her belief that lecture is the best way to interact, acknowledging instead that students today "just learn differently" and that she would need to adjust to meet her goal of teaching well, a process she is "still finding [her] way through."

Karen reports changing her interactions with students to try to provide the support they are demanding. She was able to reframe the demands and see them as interest and genuine help-

seeking behaviors. Her excerpt below reflects several actions and perceptions she had to "overcome." She now holds "virtual office hours or other things that make me accessible. I have to overcome the age thing too. It's not even so much my age as my baby face that makes it even worse." She reports that she is finding ways to

> be the leader without lording it over people . . . reworking the way I thought it should be. I was pretty rigid, but now, I'm a little more open to flexibility; a little more resilient if things don't go the way I wanted, I'm getting better at managing my time and the amount of prep work that goes into it. I think teaching can be different than I thought. It's evolving. I'm learning all the time.

The biggest gain she reports is, "Now I know, you may go up and teach by yourself, but there's a community that can support you and hopefully I can add to that community and move in a positive direction." Both she and Emily were able to categorize the changes they felt necessary in a positive manner that seemed to aid the process.

Toni, the only instructor who had the benefit of a formal pedagogy course as part of her doctoral program evaluated the course negatively. She reported that it "was all theory which has not been helpful." She says that, instead, she has learned by trial and error and by "harnessing the best of all of the good teachers I ever had." However, she also seems to try to reflect the characteristics of teachers who were the main characters of iconic movies of her college years. At this time she reports that she is still trying to negotiate the changes and accept the differences between her expectations and her reality. She expresses her belief that with time and experience this will be possible.

Although Frances reports she is making changes, she seems to be a bit lost and overwhelmed. She discussed interactive classes and yet gave many reasons why she could not

teach that way. Her belief that it "should" be interactive coupled with the reality that it was not that way in her class left her feeling inadequate and "glad it's over." But she did express that perhaps, "next year will be better." When asked how it would be better next year, she said,

> I will be more used to the way it works here. It's just so different. I wasn't expecting so many different things that have happened. I won't be so lost next year. I'll be more settled. At first, I was wondering if I just needed to go to a different place, a different type of school, maybe it would be a better fit for me.

At the time of the interview, she was able to give voice to changes she wanted to make, but was not able to effect the changes in the class. Her responses appear related to a belief that with time, she will be able to overcome the identified obstacles and implement the changes she is coming to believe are necessary. However, Caleb was not as optimistic in his report.

Caleb reports that he has made "minor tweaks, but no changes" to his beliefs about teaching. Although he wants students to be more involved, he expresses that this "will not be possible." When asked why it is not possible, he made reference to his own experience and schedule in undergraduate education to prove that it was not reasonable to expect more. He expressed frustration and discontent at work and:

> wonder(s) what I should really be doing, because I'm just not sure this is working out for me. Maybe I should try [career path] because most people in [career] have a degree in [his discipline], so it's not like my education would be wasted.

Caleb's inability or unwillingness to alter his beliefs about what teaching should be has resulted in questioning his career choice in an effort to be somewhere where his beliefs align more closely with his experience of his job.

James expressed that it is important to "allow students to see real world problems and how to solve them in class." However, when I asked what he had changed, since he told me that the teaching institute had added some tools to his repertoire, he expressed that there are reasons that changing anything he does "will not work this year, but maybe next year." His mannerisms and tone of voice express frustration and he states that he "changed the administrative side of things so that the TAs were sufficiently prepared." Although he stated that students needed to interact with material in class, and be involved in their learning, he holds a strong belief that this is not necessary and thus, "made changes to better prepare the TAs to deliver the material." He said, "Good students, they will get it no matter what I do. It's the students who are struggling that I teach." Of all participants, he was the most unable to examine his strongly held beliefs about teaching, attempting instead to change the GTAs assigned to him.

Conclusion

The purpose of this study is to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience. The chapter sought to showcase the participants' perceptions as they relate to the research questions. A set of themes emerged for both questions. The themes of influence that inform teaching beliefs are iterative and subsequently inform the second research question regarding the altering of beliefs based on experience. For example, believing that good teaching involves lectures from an instructor and note taking by students influences the tensions centered around the classroom environment when students want an instructor who involves them in their own learning. Likewise, expecting to have a mentor or other support and finding that there is none informs the

tensions related to the administrative tasks of teaching. Each theme related to Question 2 was composed of sub-themes expressed as a continuum between two contrasting and sometimes conflicting constructs. The tension created between the formed beliefs as instructors come into the university and their intersection with reality either initiated a change in belief or left the participant in the state of tension without resolution. Unresolved tension in some cases led to questions reflecting significant consequences (e.g., leaving the institution or the career field). Chapter 5 will provide my interpretation of the findings in conjunction with the thematic structure as it relates to existing research. Conclusions and implications for future research will also be presented.

Chapter 5

Introduction

Despite renewed interest supporting teaching in higher education, there is still a divide between research and teaching (Alpay & Verschoor, 2014; Brew, Boud, & Namgung, 2011; Gunersel et al., 2013; Kember & Gow, 1994; Menges, 1996). Additionally, new faculty receive minimal or no preparation for teaching within doctoral programs (Addy & Blanchard, 2010; Cox, 2010; Finch & Fernandez, 2013; Gunersel et al., 2013; Kember & Gow, 1994; Steinert et al., 2006; Steinmetz, 2010). Despite trends supportive of education for the teaching role, research is still prioritized (Alpay & Verschoor, 2014; Brent & Felder, 2000; Eddy & Gaston-Gayles, 2008; Jepsen et al., 2012; Platsidou, 2009; Sorcinelli, 1994; Vajoczki et al., 2011)**.** This absence of formal training to teach results in new faculty reliance on their personal teaching related beliefs as they engage in their career (de Jonghe, 2005; Entwistle et al., 2000; Oleson & Hora, 2014). This study centers on the investigation of the formation of those beliefs and the ways they change or do not change with time and experience.

Discussion and Implications

I was interested in gaining insight into the dynamics that influence and continually effect belief formation. Specifically, the purpose of this study was to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience. Findings of this study were presented in Chapter 4. This chapter presents a discussion of the findings organized by research question and discussed below.

Recommendations for educational developers, limitations of the study, and avenues for further research follow. The following paragraphs discuss the factors influencing belief formation and the tension arising based on the alignment of belief, or expectation, and reality as well as the ways the tension was or was not resolved.

Discussion of Themes for Research Question One:

In response to research question one, "How do new faculty form their beliefs about teaching?" three themes emerged as influencers of belief formation: *Modeling, Formal Instruction* and *Experiences*. Each of these themes led to two sub-themes. *Modeling* included both *positive* and *negative* influencers. *Formal Instruction* was delineated by *Graduate Teaching Programs* and *Pedagogy Courses*. *Experiences* were identified by their association with *Graduate Teaching Assignments* and *Original Classroom Assignment*.

Modeling.

All participants referred to a teacher from their own experience when asked what they believe it means to be a good teacher. This aligns closely with Lortie's (1975) work regarding an "apprenticeship of learning" resulting in firmly held beliefs that have an immense impact on practice, and the work of Calderhead and Shorrock (1997) that reports teachers often model their practice after one or two instructors who had a particular impact on them when they were, themselves, students. It is also indicative of the alignment with Bandura's (1971, 1986) social learning theory as it relates to forming behaviors and attitudes in relationship to the environment. The behaviors that led to modeling are identified in terms of practices and attitudes to copy or not copy, based on the individual instructor's experience with the behavior when they were a

student. Some instructors also reported copying the behaviors of an identified peer mentor or colleague.

Most participants reported positive experiences with the model of influence and attempts to replicate what their identified model did or how the model interacted with students in their courses. In many cases they reported following blindly, not truly understanding why they were doing what they were doing, just that it was, or should be working, based on the model, and that they were teaching well as a result of copying the behavior and practices of the model. The belief that, with time, the mimicked behavior would become implicit is also common and aligns with the theory of Austin (2002) who asserts, "more teaching is caught than taught" in higher education. They enacted practices that mimicked what the model did and, if the modeled behavior did not work out for them in the same way that it did for their model, they expressed that with time they could make the process work, another place of alignment with Calderhead and Shorrock (1997). This is also indicative of the stable and rather inflexible nature of beliefs about teaching that develop in the setting of the classroom when new faculty were, themselves, students (Pajares, 1992). This is seen in the report that no new faculty who experienced difficulty emulating a model, said that they could, or would, consider a different approach, just that they would "try again in the fall", or "hope that it goes more smoothly next year", still clinging to the belief that what the model did was correct.

Not all models had a positive influence on the beliefs of new faculty. Some new faculty formed their beliefs about teaching by instituting practices in direct opposition to models they defined as negative, which they delineated to mean "bad teachers", or "wasted classes." However, this was not without issue. This reaction resulted in some new faculty imposing their beliefs about teaching, based entirely on their reaction against a negative model, on their

students. While it provided students an opportunity to become involved in their own learning, it created a different issue by ignoring the student voice in much the same way the faculty member perceived having his own needs ignored when he was the student. In his attempt to teach well by enacting teaching in an interactive manner, he replicated the model of not listening to student voices.

Modeling is problematic for two reasons. New faculty who held strong beliefs that the model was someone to emulate, or that the model was someone to reject, became discouraged when their belief, or expectation about how teaching should work did not work for them in their current environment. They did not account for the fact that their beliefs were formed and incorporated into their belief system in other locations, interacting with different people, in a different time with different social structures (Bandura, 1986). While they struggled to fit their formed beliefs to new teaching environments, they generally did not seek to change substantially the delivery of their course. In the positive instances, they sought to alter the delivery of an ascribed to practice, a practice unquestioned due to the positive affinity for the source or environment from which it came. In the case of negative reaction against a model, the new faculty member was the source of the information upon which they made their decision. Rejecting the belief formed as the result of rejecting the model was a rejection of their personally formed belief, and thus, was not an option. Either stance allows them no place to develop their own practice of teaching developed from their own experience in the classroom or their subsequent exposure to new teaching methods. Copying slides from a mentor whether seeking to be like the mentor or seeking a fast solution to the problem of teaching proved problematic to personal development as an instructor as well. Simply taking prepared PowerPoint slides or lecture materials from a model and anticipating the material will work in other settings does not consider the differences among students, the professor or the overall environment of a particular classroom or

department. This led to either frustration that the new faculty member was not "doing it right" or was not as "good as" the mentor. In some cases, it served as proof that teaching is a throw away task that involves simply regurgitating material just as easily repeated by a GTA.

For those who developed beliefs in reaction against a teaching environment they experienced, stated beliefs were even more deeply held since changing the belief would mean their thinking surrounding the belief was wrong. This leads to the second problem. Continuing to enact modeled behavior that is not conducive to the classroom experience contributes to the ongoing criticism that teaching strategies remain relatively unchanged through the years, while other fields of practice have changed substantially (Pajares, 1992). Perpetuating modeled practices with limited impact on learning may be the reason that the least influential component of the three themes related to belief formation was formal instruction.

Formal Instruction.

Professional knowledge about how to do the job of teaching is "derived from teacher education or in-service training, professional reading, etc." (März & Kelchtermans, 2013, p. 23), yet, formal education related to classroom instruction in higher education is not common. In fact, in early studies by Levinson-Rose and Menges (1981), as well as Weimer and Lenze (1991), report little evidence that formal training has any effect on teaching. Yet, in response to complaints about inability to teach or unpreparedness for teaching in higher education, new faculty were referred to the resources of teaching and learning centers who sought to fill this gap in teaching skills resulting in topical workshops focused on pedagogy (Boice, 1991; Eddy & Gaston-Gayles, 2008).

While formal instruction is becoming more readily available in doctoral programs (Drew & Klopper, 2014; Jepsen et al., 2012), it will take time for this trend in support of higher education teaching to catch on. It is still so new that only two participants in this study had access to a teaching certificate course in their PhD program and only one participant completed a graduate teaching certificate program. Complaints about the formal training received by new faculty in their graduate programs reflect recent studies. For instance Ho, Watkins and Kelly (2001), or Norton, Richardson, Hartley, Newstead, & Mayes (2005) indicate the problem is not necessarily the training itself, but the underlying expectations, or beliefs about teaching held by new faculty that are not being challenged by conventional methods. Simply transmitting knowledge related to teaching in higher education was not enough to produce lasting change for the participants. This was apparent in the reporting that formal training or pedagogy courses were not valuable to the education of graduate students and new faculty.

The other formal training noted by participants was the three-day event offered to them when they joined the university as new faculty. While my interest was in their formal preparation in graduate school, their immediate responses to the inquiry about receiving formal training were related to the three-day event on campus. During my time with the teaching and learning center, this event employed a conceptual change model that sought to mediate the issues identified in the last paragraph by challenging underlying beliefs. One of the difficulties Norton (Norton et al., 2005) identified was the possibility that in formal training, there is not enough time to allow participants to practice or operationalize their training. The three-day institute offered this affordance and participants spoke frequently about the benefits they derived from the chance they had to “try out” teaching and “see how different tools fit” in a safe environment with their peers. Not only were researched based methods of teaching in higher education modeled for

them, but they also had the opportunity to experience the methods as adult learners in the course, and then, as instructors as they use the new tools in mock teaching sessions facilitated by teaching and learning center staff.

The immediate responses in reference to this training could be because it truly was an influential factor in relationship to their beliefs about teaching in higher education. It could also be that since it was the only training some received; it was the only experience they *could* report. However, even with the researched structure that challenges beliefs, in an intentional and iterative manner, some acknowledged that they learned things they plan to implement, but were not necessarily implementing in their classes at this point. This aligns with Kane's (2002) assertion that the activities or theories that teachers espouse to rarely align with their actual practice. This leads to the final theme related to forming beliefs about teaching- personal experience. Although beliefs form through modeling and, to a lesser extent, formal instruction, they also form as new faculty experience teaching in the new environment of the university setting.

Personal Teaching Experiences.

Entwistle and colleagues (Entwistle et al., 2000) reported that instructors act out of their personal experience when enacting teaching rather than relying on the things they have learned in formal settings. In the discussion about formal instruction, new faculty reported learning many things they had not yet incorporated. Their reasoning reflected previously held beliefs that those methods would not work for many reasons from logistical standpoints to disciplinary tradition related to course delivery methods, many of which also implicated the mentors or instructors they identified as models for their teaching. Faculty gave lip service to new tools and methods

for delivery of content but defaulted to their own experiences as students or teachers when they felt vulnerable in class. This aligns with the findings of Hativa, Barak and Simhi (2001) as well as März & Kelchtermans, (2013) who refer to the unchallenged, implicit theories of new faculty that guide their actions in the classroom and which, are based solely on their experiences. This also aligns with Kelchtermans (1990, 1993, 2009b) subjective educational theory of the new faculty member. The subjective educational theory is based on the actual actions of teachers as they perform the tasks of their jobs, not on what they learned about teaching in a formal setting. Oleson and Hora (2014) reference this reliance on personal experience, and identify it as almost impossible to overcome since new faculty perceive they have experienced success with the method.

Another are of agreement with the subjective educational theory as it develops through the experience of teaching, as well as drawing on the apprenticeship of learning (Lortie, 1975) is seen in those who had no experience as GTAs, but referred to their experience as students to inform their practice. They referenced their own educational needs, imposed those on students and developed a course of teaching accordingly. This is not modeling behavior but an effort to fill a deficit they experienced when they were a student; a deficit they believed necessary to be a good instructor. Regardless of the outcome for students, the subjective educational theory of the instructor prevails and students are expected to bring their beliefs into alignment.

Summary of Themes for Research Question One.

The three themes that influence belief formation which emerge from the findings are distinct, yet each informs the other. Modeling, Formal Instruction and Personal Teaching Experience inform, influence and dissolve into each other as beliefs form and strengthen to

become implicit practice. Many of the participant stories flow in this manner, and it was, at times, difficult to identify to which category their examples belonged.

The teaching modeled for new faculty throughout their academic careers was mostly traditional lecture, a model freely adopted for their own courses. While they expressed many instances where the method was not meeting their own objectives or ran counter to what students wanted, they clung to the model out of their previous belief that is was the correct way to teach. Despite any difficulties, the continuation of practice based in experience, modeling and instruction reinforces the findings of Lofstrom and Poom-Valickis (2013) who found students who become faculty often ascribe to the beliefs and practices of their own instructors despite difficulties they may experience with this pedagogy in their own courses. This dynamic also reflects literature reporting that higher education instructors learn to teach as they teach their assigned courses, leaving them in need of on-the-job training and being left with only their own experience as a guide (Fives & Buehl, 2008; Puri et al., 2012; Wilkerson & Irby, 1998). Shi, Zhang and Lin (Shi, Zhang, & Lin, 2014) also attribute this rigid adherence to flawed beliefs as part of the process of forming beliefs about teaching which occurs in the development from graduate student to new faculty member.

While many expressed positive thoughts about the three-day training, and while they gave voice to the acquisition of new skills, and reported satisfaction with instruction for teaching, most had not incorporated them into their courses. Although they "planned to" do so "in the future", they would not commit an answer if asked, if, by "future", they meant next semester or next year. They also report resorting to reliance on their standard activities for class. Sometimes this reliance on what they implicitly "knew" was a reaction to feelings of insecurity for teaching in general. It is also indicative of research that suggests new faculty resort to their implicit and

preconceived beliefs about how to teach instead of relying on what any formal instruction for teaching taught them when they feel uncertain in the course of teaching (Entwistle et al., 2000). It is also indicative of a process of belief formation about teaching (Richardson, 1996).

In the process of forming beliefs, new faculty give voice to actions they have not yet incorporated, for example, where expressed teaching beliefs and current course delivery methods do not agree. Pajares (1992) and later Basturkmen (2012) identify the misalignment of espoused and implicit beliefs as a developmental step toward forming beliefs. In the process, with the influence of their experiences in the classroom, the models they seek to mimic, and finally, through formal instruction for teaching, they form and evolve their beliefs about teaching. They express these beliefs as their expectations for the position. Their expectations and their experience, or reality, creates tension when expectations for teaching, interaction with students and what it means to be a faculty member in higher education do not align with reality.

Discussion of Themes for Research Question Two:

Research question two, "How do new faculty perceive that they have changed or not changed their beliefs based on their teaching and teaching related experiences?" flowed into the two main themes, Expectations and Reality. Within each of these, were three additional themes: *Administrative Tasks, Classroom Environment* and *Teacher Identity*. Each of these themes resolved into subthemes expressed along a continuum of the degree to which the participant experienced the theme. For example, *Administrative Tasks* was experienced within Expectation and Reality as a continuum between *Time to Accomplish Tasks* and *Overwhelming Demands*; and; *Adequate Support* and *Limited Support*. The second theme, *Classroom Environment* was experienced as: *Students are Passive* and *Students Want Interaction*; and, *Students are Agreeable* and *Students are Demanding and Scary*. Finally, *Teacher Identity*, was expressed along the

continuum of Subject *Matter Expert* and *Subject Matter Guide*; and *Confident* and *Imposter*. The analysis of the themes related to question two revealed that the two main themes functioned as two perspectives or lenses through which new faculty gave meaning to the sub-themes resulting in tension where expectation, or beliefs about the sub-theme and reality of the experience of the sub-themes gathered.

Expectations and Reality

Lipka and Brinthaput (1998), note that the laboratory of the classroom and the apprenticeship of learning described by Lortie (1975), may present a barrier to new faculty as they attempt to navigate their first teaching experience. From their perspective as students, they are not privy to all of the administrative tasks, department or student interactions and curricular decisions that faculty traverse. As students, they only see the outcome of decisions, not the thought processes, influence of departmental politics, or peer interactions behind them. They evaluate these encounters as positive or negative classroom experiences from their perspective as a student. What graduate advisors unknowingly model, teach and, what their students experience, is a professional image of the instructor as one who is confident and decisive in their job, organized, and not under stress. This can lead to false expectations, or beliefs related to teaching. Even those with GTA experience, who work more closely with senior faculty, are typically not privy to the situational factors that influence instructors.

Pratt (1984) states that adult learners, in this case, new faculty, come to the job with expectations built on past experiences which they find useful for defining, predicting, and to some extent, governing new circumstances. Additionally, Kelchtermans (2007), building on the social learning theory of Bandura, suggests these expectations are influenced, formed and developed within bounded contexts. Mezirow (1991) referred to these expectations as

assumptions or frames of reference for interpreting the environment. All are useful ways of examining belief formation.

New faculty in this study experienced tension when their expectations did not align with reality. If they were unable to resolve the resulting tension by acting on their current beliefs, they entered into what Mezirow (1991) referred to as a disorienting dilemma. Resolving this dilemma is a process, yet new faculty do not report being afforded the luxury of time to reflect and work through the process, which increased the tension Mezirow (2000) said can be experienced as: guilt, anger, fear or shame. This was evident in those who delivered their answers in sighs, bursts of energy, or quiet, small voices. Opfer and Pedder (Opfer & Pedder, 2011) identified the resulting dissonance, or tension; as a catalyst for change when practices and beliefs do not align. Yet, they warned that coupled with the experience of tension, is the problem created when new faculty dismiss practices or ideas as inappropriate to their situations based on extreme misalignment with their current expectations and remain in a state of unmet-expectation-induced tension (Opfer & Pedder, 2011).

Kelchtermans' (Kelchtermans, 1993a, 2007, 2009a) Personal Interpretive Network is useful for thinking about the intersection of expectations and reality. The Personal Interpretive Network consists of Professional Self- Understanding and Subjective Educational Theory. Professional Self- Understanding includes: self-image, self-esteem, task perception, job motivation and, future perspective and represents constructs related to professional identity. The Subjective Educational Theory is the personal system of knowledge and beliefs about teaching that is developed prior to and during teacher education or doctoral programs, and the portion of his theory related to this study. The subjective educational theory is the result of the experiences a teacher has during his or her career and the way he or she more or less reflectively integrates

them (Kelchtermans, 1993) as he or she develops professionally as an educator navigating the experiences of the local academy.

When there is a confrontation between subjective educational theory, and the reality of teaching; tensions, doubts, and possibly modifications of this portion of the personal interpretative framework can happen (Rots et al., 2012). Kelchtermans and Ballet's (2002) writings about the socially constructed aspects of teaching within a specified context are also useful for thinking about expectations. The experience of the tension new faculty expressed as the degree of alignment between what they expected, and what happened is further delineated in the discussion of themes from question two: Administrative Tasks, Classroom Environment and Teacher Identity.

Administrative Tasks

Administrative tasks refer to the beliefs about how to interact with students as well as what the expectations are for new faculty in the performance of their role relating to interaction with students, grading, committee work and other functions related to the business of higher education teaching.

Time to Accomplish Tasks and Overwhelming Demands. Participants reported that the demands on their time were beyond what they felt was reasonable to do. They seemed genuinely surprised by the amount of paperwork, service and administrative duties related to students that are required of them. Kelchtermans (1993) theory aligns with their summation. He reported that instructors hold beliefs about what conditions are necessary or desirable to perform their professional responsibilities properly based on their own experiences. In the experience of these participants, the conditions under which they work are not in line with their beliefs about

how much time they need, or how much time is reasonable to complete tasks. These beliefs are influenced by their experience as GTAs or observation of faculty in their own programs. For some, the resulting tension is strong enough to have resulted in a crisis that makes them question the career choice that they made. Female participants seemed especially vulnerable to the impacts of demands for their time and reported impact that is more personal as it also related to their ability to parent or take care of other household necessities. In some cases the demands are not only imposing, but also not aligned with responsibilities new faculty believe are appropriate. The new faculty member who had to write the departmental SACS report is an example of this type of misalignment.

Adequate Support and Limited Support. Participants experienced varying degrees of support for teaching. It seems that what counts as support for teaching is reflected accurately in the work of Norton et.al. (2005) who notes it is somewhat discipline specific as teachers in higher education use teaching methods that reflect the assumptions of their different disciplines even when using the same teaching method. Based on the responses, this may relate to the process of being socialized into a discipline and is indicative of Kelchtermans and Ballet's (2002) writings regarding the socially constructed role of the instructor. What counted as support from the participants was a wide range of activity related to the environment in which they originally learned to teach.

The tension arises in two ways. Those who did not have the benefit of any prior teaching experience were especially impacted by an accompanying lack of support in the instances where this occurred. They believed they would receive support for teaching to be able to do their job, usually based on prior experience of support. Based on the findings, their reality is that there has been little to no support offered. Tension is also reported when the social environment of the

doctoral program was supportive of teaching but the current reality of teaching in this setting provides little support. Some new faculty were able to negotiate this tension proactively by forming a support group of their peers, many of whom they met as participants of the three-day teaching institute on campus.

Classroom Environment

The prominent source of information for the ways that students and instructors should relate in connection to the course was the new faculty's own beliefs based on identified models and influenced by their student or instructor experience. Based on their experience as students, each new faculty member expressed strong beliefs about the path communication in and out of the class should take. Where students did not align with instructor perception, tensions arose related to the vulnerability Kelchtermans (2009b) describes. One dominant sub-theme of classroom environment related to student interactions.

Students are Passive and Students Want Interaction. Kelchtermans (2009b) describes vulnerability not as an emotional experience but as a structural component of the profession. In this instance, it has to do with the context of teaching. Teaching is socially constructed in individual departments and in individual classrooms. The vulnerability he describes fits a social constructionist approach to teaching by acknowledging the environmental impact of students who want interaction and faculty members who report higher comfort levels with lecture (Gunersel et al., 2013; N. Hativa & Goodyear, 2002). Many examples of tension were reported when the beliefs new faculty possessed related to teaching and interaction with students did not align with the context of teaching at the university. They spoke of it being "different", "starting over", being "disoriented" and "unprepared" for the ways students interact.

In some instances, the faculty adjusting their delivery and interaction to meet the student demand for interaction mediated the tension this created. If new faculty members perceived the requests and pressure for interaction as a positive thing for students, they adjusted the teaching accordingly to resolve the tension. In other cases, the tension resulted from the belief on the part of new faculty that students should engage more. Misalignment of expectations and reality that came from the personal experiences of the instructor, were experienced as truth for the instructor, and imposed on students as expectations for behavior.

Students are Agreeable and Students are Demanding and Scary. Another area of tension surfaced around the notion that students are demanding or, in some instances, scary. While most participants had good or benign interactions with students, two participants had experiences that were creating tension that negatively affected them personally, professionally, or both. In both instances, the degree of readiness possessed by the student added to the tension. Kelchtermans and Vandenberghe (1993) write about the concurrently developing roles of students and instructors. The tensions created at this intersection result from the belief of new faculty that students should be respectful, or comply with requests and assignment deadlines, and the reality that students do not always fit this expectation. The tension resulted in one new faculty member experiencing bullying behaviors from students and another who questions her ability to teach since it seems she cannot inspire students to achieve. The resulting tension impacts the efficacy beliefs of the new faculty members in such a way that they have questioned their career choice. They were defeated in one instance and angry in the other. This also resulted in adversarial relationships and attitudes toward students which impacts future belief formation as an instructor (Frankel, Carolina, & Swanson, 2002) .

Teacher Identity

Teaching is a unique field in relation to identity. In many ways, the teacher is the tool, and as such, teaching is a very personal, relational career. Kelchtermans (2009b) acknowledges this complexity by summarizing that the instructor wants to be perceived in a certain way, yet, in this reciprocal relationship, the student influences the actions of the instructor. In fact, there is much literature to support the idea that the teacher identity is influenced by many factors including the discipline to which teachers belong, the students and administration, their department and peers as well as the particular culture of their college or university (Beijaard et al., 2004, 2000; Kelchtermans, 2009b; Oleson & Hora, 2014). In any case, the feedback from mentors, or supervising professors, was important to the development of a teacher identity. This aligns with the research of Rots, Kelchtermans, and Aelterman (2012). They report the praise of mentors, whom new faculty aspire to imitate, is a key factor in teacher identity development. Criticism of those same models is also impactful. In the course of developing their identity as an instructor, beliefs about who they are as instructors become solidified resulting in tension when those beliefs are questioned. When these deeply held beliefs are questioned, teachers feel that they themselves are called into question (Kelchtermans (1993). Tensions related to teacher identity were expressed in two ways.

Subject Matter Expert and Subject Matter Guide. Subject matter expertise is a necessary and expected part of identity as an instructor. However, the tension that arises in search of the appropriate way to share that expertise is a hurdle many new faculty must overcome. Beijaard and colleagues (Beijaard et al., 2000) note that historically, the emphasis on subject matter expertise and transmission of knowledge has overshadowed pedagogical knowledge necessary for teaching in higher education. Those new faculty who identified as

subject matter experts typically saw their role with students as transmitters of knowledge and gave reasons why it had to be this way. Those reasons typically related to discipline specific traditions in teaching or efficacy development of the new faculty member. They were also associated with new faculty who were also experiencing tension in other areas such as being the only female in a male dominated field and department. In that case, identity as subject matter expert was a necessary part of her subjective educational theory (Kelchtermans, 1993a) and she was unwilling to consider that she could teach any other way. The suggestion for change was a threat to identity as an instructor. Others saw themselves as subject matter guides. They typically wanted more interaction with students and had broader objectives for students such as helping them gain critical thinking skills. Each role, subject matter expert or guide, was perceived as good teaching practice and reasons to support this view arose from the subjective educational theory each was developing. For others, especially those who saw themselves as subject matter experts, the role was a way to resolve tension related to feeling like an imposter.

Confident and Imposter. Identifying as a professor is a developmental process. It takes time to develop a subjective educational theory since one of the key components is the very experience new faculty are just now gaining in their classrooms (Kelchtermans & Vandenberghe, 1993). Although those with GTA or other prior teaching experience displayed more confidence that those with no experience, new faculty members lack the know-how that comes from many iterations of interaction with students and can lead to fatigue or discouragement experienced as feeling like an fraud (Ulvik, Smith, & Helleve, 2009). Others have referred to this as practice shock (Flores & Day, 2006) Tension surrounding the divide between confidence and feeling like an imposter is experienced in two ways. The traditional feelings of faking it or not being good enough, typical of those experiencing feelings of imposter syndrome were identified. However,

the most significant report was related to those who identified as experts in their field but indicated that they were imposters in their role as teacher. The tensions they reported were more severe, for instance questioning career choice because of the experience. This manner of experiencing the imposter syndrome is also noted in scholarship of teaching and learning research. Subject matter experts who express confidence in their area of expertise, have entered the field of education to write about teaching in their disciplines, thus moving beyond their comfort zone and creating tension as a result of moving from confident scholar to inexperienced teacher (Chick, Lazarides, & Meyers, 2014; Simmons, Nicola, Abrahamson, Earle, Deshler, Jessica M., Kensington-Miller, Barbara, Manarin, Moron-Garcia, Oliver, & Renc-Roe, 2013). It may also relate to the reason some identify as subject matter experts, delineating the role to allow little interaction with students.

Summary of Themes for Research Question Two:

Kelchtermans proposition that new faculty are forming their subjective educational theory as they navigate their careers is seen in the findings and subsequent discussion of this study (Kelchtermans, 2009b, p. 260; Rots et al., 2012). The models, instruction and experiences of new faculty members influence the process of belief development, which fueled tension experienced when the expectations that grew out of forming beliefs collided with the reality of the actual experience. These tensions existed around administrative tasks, the classroom environment and identifying as an instructor.

Some experienced this tension as a minor nuisance to overcome, but for others, it created a crisis. The difference between experiencing the tension as an annoyance or as a crisis relates to two things: the origin of the belief and the supports in place to navigate the tension. For those whose beliefs were formed out of a reaction against a model, tension was experienced as a crisis

when little to no support was available, specifically, no mentor or other instruction such as that provided by educational development personnel, to challenge the model. With no mentor or other model to challenge beliefs in a supportive way, the pre-formed belief became even stronger as altering it would mean abandoning their subjective reality and an admission of error in thinking or enacting teaching or both. Without the affordance of the time and resources needed to facilitate change, new faculty with no mentor or other support in place maintained their tension centered beliefs despite the difficulties this was presenting as it related to their classrooms, or in interactions outside the classroom. This gives credence to the work of Sugrue (1997) who said that beliefs of new faculty are deeply ingrained and difficult to overcome. However, for those who experienced the tension as an annoyance to navigate, the presence of a mentor, whether in a formal mentorship or a peer mentorship formed on their own, seemed to mediate the crisis of questioning and subsequently altering or abandoning altogether their initial belief. They reported altering or changing beliefs when they could no longer avoid the tensions created by the incongruence of belief or expectation and reality. Their beliefs were altered because of experiences, both positive and negative that instigated the changes. Having a formal or informal mentor or being involved in educational development provided a safe space to discuss and reflect as well as to receive help and experience small successes along the way that led to their decision to incorporate something new.

Summary of Both Questions

This study sought to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience. Modeling, personal

experience teaching and formal instruction influence the formation of beliefs. Once formed, beliefs are difficult to change due to their subjective, deeply ingrained nature. Drawing from the writings of Bandura (1986), Nespor (1987) Thompson (1992) and Richardson (1996) the beliefs that new faculty bring with them to their appointment are subjectively formed, influenced and prevalent in their practice. They are the lens through which the experiences of a new teaching role are filtered and interpreted.

Gergen (1996, 2009 suggests all behavior is a function of social interactions which Gee (2001) also refers to as being "a certain kind of person" within a given context. Although interactions are processed internally, their meaning is the result of interactions with external entities. The interaction with the environment provides feedback for the ways to interact within the environment, and informs and influences beliefs. In relationship to becoming an instructor, these interactions inform beliefs about what it means to be an instructor. Teaching is an activity that is socially constructed and contextually bound. For new faculty, these interactions took place in another environment; another university, another culture, another department. Beliefs, or expectations, about teaching formed elsewhere, became implicit belief about the correct way to interact with peers, students, conduct class, or identify as an instructor. Beliefs formed within the social systems new faculty come from are challenged to evolve within the ones in which they now find themselves. Faced with the new reality, expectations, or beliefs, do not align. This is the overarching source of the tension and has numerous implications within higher education.

Implications for Practice

The findings of this study have implications in higher education as they relate to the overall hiring and onboarding process, the practice of educational development and graduate instruction affecting the teaching in higher education classrooms.

Brent and Felder (2000) note college teaching, "may be the only skilled profession that does not routinely provide training to its novice practitioners" (p.1). This was noted as many expressed uncertainty in their role as instructor, even, at times, circumventing their responsibility to avoid feelings of vulnerability. Higher education administrators have the responsibility to provide training opportunities for both doctoral candidates and new faculty. This training begins to equip them with the appropriate tools to not only communicate the expertise they possess, but to do so in a way that both fits within and challenges their belief system as they evolve in understanding and enactment of teaching in the specific environment. In the absence of opportunities to examine their beliefs as they relate to teaching, new faculty may acclimate to teaching, but never truly develop as instructors, only mimicking those who influenced them, perpetuating age-old practices and leaving the field of teaching in higher education undeveloped.

The findings of this study support the premise that understanding the "powerful and tenacious lay theories" of new, or soon to be new instructors will aid not only doctoral supervisors, but also educational developers in their work (Sugrue, 1997, p. 221) and is a catalyst for change in higher education teaching. The findings of this study showed that new faculty come to academia with a fully formed system of beliefs constructed in and influenced by their academic history. Providing a process for new faculty to begin to reflect on their beliefs, the origins of those beliefs and the ways they influence teaching is necessary to effect change

A holistic approach to educational development, one that begins in graduate education, and is enacted over time, begins to provide a new context for exploration and development of beliefs about teaching within a supportive environment. Viewing teaching as a socially constructed activity can account for the variation of beliefs with which new faculty arrive on campus. Graduate education programs constructed around this model will begin to orient thinking about teaching as a developmental process of belief formation and enactment. Saroyan, Amundsen, and Li (1997) support this view of change as a lengthy process of "questioning personal assumptions and learning from risks taken in instructional contexts" (p.97). Ho, Watkins and Kelly (2001) are among those whose research also supports this structure for educational development built around changing conceptions of teaching. The findings of this present study align with these and others who agree that beliefs surrounding teaching have a subjective component as they are acquired by personal experience and interaction with the environment, and, as such are difficult to change without intentional efforts (Ho, 2000; Ho et al., 2001; März & Kelchtermans, 2013; McHenry, Martin, Castaldo, & Ziegenfuss, 2009; Özdemir & Clark, 2007). They also point to peer and institutional support as necessary components of fostering change. Building educational development activities on these models focused on changing conceptions, increases the potential for educational development to influence teaching practice (Ho et al., 2001; Honan et al., 2013). However, graduate teaching support and educational development alone are not enough. Higher education administration must also be fully supportive for lasting change to occur. This support must be inclusive of an expectation on the part of administration that all faculty will participate in educational development for teaching. Showcasing good instructors and their teaching as well as building teaching accomplishments into the tenure and promotion process will validate the importance of this role

of the professor. Instructors at all levels of higher education should be accountable for their teaching performance as they are accountable for their research output. Additionally, the power of formal mentoring in higher education is also revealed in this study.

As teaching is a socially constructed process (Kelchtermans & Ballet, 2002), and since new faculty arrive with beliefs that were socially constructed in other settings, it is imperative on the part of department heads or deans, with full support from administration to implement and provide a mentoring program. To neglect to fill this requirement is to allow the continuance of unrealistic beliefs or continuance and perpetuation of poor teaching (Pajares, 1992). It leaves new faculty with no choice except reliance on previous, implicit beliefs, rather than an affordance of opportunity, time and support to implement new techniques and receive feedback for teaching in the new setting. It is a disservice to the new faculty member as well as a disservice to students who remain in classes taught by those who are, in many cases, teaching themselves to teach. In no other field is a new practitioner, with no clinical experience allowed to have full responsibility for someone under their care. Students are under the care of the scholars who teach them.

Administrators have a duty to ensure the best possible learning environment for both professors and students, one facilitated by mentors as part of the overall support of new faculty. However, as this study also revealed, not all mentors and mentoring relationships are of equal quality. Therefore, training established faculty members to be mentors by providing a program that allows them to explore their own beliefs about teaching, helps prepare them to take on the responsibility of helping new faculty acquire the necessary skills for their own success in this particular environment. Training mentors to aid, and support new faculty can mediate the

disillusionment, and frustration related to teaching that has led some to question their career choice.

This present study and recommended model also aligns with the adult learning theories employed in educational development noting that learners (new faculty) come with existing beliefs and knowledge about teaching and that changes in practice typically follow changes in belief (Kitchenham, 2008; Mezirow, 1991; Saroyan, Amundsen, & Li, 1997). It also acknowledges the power of beliefs to govern behavior (Bandura, 1986) and the need to allow for slow, incremental change also noted by others such as Gibbs (Gibbs & Coffey, 2004; Gibbs, 2013). By creating opportunities for examination of elements of belief as they relate to current practice and opportunities to attempt incremental change ,supported by a mentoring relationship, the change is less threatening, and therefore, more likely to be examined and ultimately influence practice in the classroom (Guskey, 2002). Educational development created and delivered in this environment allows for a gradual reworking of beliefs over time that becomes part of the implicit belief system of new faculty and breaks the cycle of perpetuating poor teaching noted in literature.

Modeling researched methods of teaching while intentionally bringing attention to the pedagogy and talking about why these tools for teaching are important informs new faculty and prevents situations of new faculty mimicking behaviors they cannot give a rationale for completing. It also aligns with research that warns against trying to replace the lay theories or tacit beliefs of instructors with "more scientific, and more adequately grounded research based versions" without acknowledging existing beliefs and their legitimacy for the individual.(Stabile & Ritchie, 2013; Sugrue, 1997, p. 222). Creating educational development opportunities such as the teaching institute on campus facilitates the relationships necessary for developing the trust of

new faculty in order to become a model for their teaching. Presenting alternatives and allowing doctoral students and new faculty to experience for themselves new methods of instruction can begin to affect belief systems, as the educational developers, or doctoral supervisors become new models to emulate in environments where new faculty experience and engage with new methods of teaching.

Limitations

This study took place at a large research-intensive university in the southeastern United States. As a result, it is limited by the demographics of the region as well as the research-intensive focus of the university. Additionally, as a former staff member of the teaching and learning center on campus, new faculty had interacted with me at various points over the past year. While this facilitated my ability to establish rapport, none of the participants had a personal relationship with me through the three-day teaching institute, for instance, they were not a part of the small group session I conducted. However, it is still possible that my affiliation with the center led respondents to answer questions based on what they thought I, as an interviewer, might want to hear. Additionally, while every effort was made to include the voice of all participants, the space constraints associated with presenting the findings of qualitative research result in the accepted practice of common themes being highlighted, which can limit the extent to which some participants' stories are heard. Finally, while the findings of qualitative research are not generalizable, they are suggestive of areas for future research.

Recommendations for Further Research

This study is among few that have taken an interpretive approach to the investigation of beliefs of new faculty, specifically, the ways they form and change. Several avenues for further research are implicated. First, since beliefs are implicit, frequently expressed as expectations and, largely unknown to the individual, it would be interesting to conduct a follow up study to assess the degree to which merely talking about beliefs and raising awareness of them impacted the teaching of the participants in this study. Additionally, a longitudinal case study of those who completed this interview would inform the developing nature of beliefs about teaching as they are socially constructed on this campus and as they evolve throughout the careers of new faculty. Another area of research would relate to a comparative study across disciplines to investigate the role of mentoring and the mediating role of a good mentor in new faculty adjustment. It would also be of interest to duplicate this study in a different academic environment where research is not heavily emphasized to see if there are qualitative differences in the way teaching is approached or the beliefs about teaching in other settings such as liberal arts colleges or technology schools. Finally, the themes identified as influencing belief formation could be the basis for development of an instrument for quantitative research administered to a much larger group across disciplines and/or universities.

Conclusion

The purpose of this study was to examine the formation of beliefs about teaching held by faculty in their first three years of teaching in higher education classrooms and their perceptions of the ways those views may or may not have changed as they gain experience. This study revealed instructors arrive in higher education settings with varied levels of preparation for the

teaching role. They also have a set of beliefs influenced throughout their educational career by the teachers, experiences and formal instruction they have received for teaching. These socially constructed beliefs, often voiced as expectations, serve as the lens through which they evaluate their teaching and teaching related activity. When beliefs and reality do not align, new faculty must navigate the resulting tension by altering their beliefs in relation to the environment in which they now teach, or not alter them and resolve the tension in other ways such as making other career choices.

Given the current higher education environment and renewed interest in teaching in higher education, it is unlikely that teaching will be considered a secondary activity for future generations of scholars. As a result, it is imperative on the part of those in doctoral preparation programs and educational development to provide training that considers the implicit beliefs of the new, or soon to be new, educator. These training opportunities should aid in investigation of the implicit beliefs while modeling the desired outcomes and creating interactive sessions that allow participants to experience success with the methods employed. The themes and recommendations emerging from this study provide a starting point for further researcher into belief formation and development in preparing new faculty to make the transition from scholar to instructor to prepare a new generation of educators.

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Appendix

Interview Prompts/Discussion Points

Tell me about your experience teaching this year.

Thinking back to when you first came here, tell me about what you thought teaching would be like.

What is teaching like for you now?

As you think about what you *thought* teaching would be like and what it is *actually* like now, how, if at all, have you changed the way you teach? Or, Have you changed anything about your teaching as a result of your classroom experience?

Any report of change was flowed by me asking why they changed that specific piece.

How did you learn to teach?

How do you know if you are teaching well?

How do you interact with students? Or, what is your role in relationship to your students?

Vita

Beth Ann White was born in Kanakakee, Illinois to James and Glenda White. She attended Bourbonnais public schools and graduated from Bradley-Bourbonnais Community High School. She obtained a Bachelor of Arts in Human Services with minors in Psychology and Theatre from Hannibal-LaGrange University in Hannibal, Missouri where she graduated Summa Cum Laude. She further received two Master's degrees in Marriage and Family Counseling and Religious Education from Southwestern Baptist Theological Seminary, graduating Summa Cum Laude. Upon acceptance of this dissertation, she will complete her academic career at the University of Tennessee, Knoxville in August 2016 with a Doctor of Philosophy in Educational Psychology and Research degree.

Beth has worked as a Psychotherapist, Chemical Dependency Counselor and Educational Developer as well as an adjunct professor at Frontier Community College, Pellissippi State Community College and the University of Tennessee. She is currently employed as an Education Project Manager at Oak Ridge Associated Universities in Oak Ridge, Tennessee.