TEACHERS' BELIEFS AND PEDAGOGY ON ECONOMIC JUSTICE EDUCATION

by

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Abstract

This study examined the relationship between social studies teachers' beliefs about economic justice education and their pedagogy on economic justice. Prior to the actual empirical research, I discussed what I have called the 'mainstream Subject-oriented approach' to economic justice and the alternative 'Others-oriented approach' to construct a theoretical framework through which the study could explore teachers' beliefs and pedagogy. In doing so, this study suggested an economic justice education to respond to the vocation of the Others, and citizenship education to attend to the alterity of the Others.

To determine the relationship between teachers' beliefs and pedagogy, an 'explanatory-convergent' design of mixed methods research was employed. The first stage of quantitative research identified six clusters based on cluster analysis, and the analysis of variance showed that social studies teachers' beliefs on economic justice education differ according to the clusters. For the second stage of qualitative research, three particular clusters were selected: an Average-group, a Subject-oriented group, and an Others-oriented group. Three teachers (one from each cluster) were sampled from the three clusters to represent each, and a multiple case study was conducted with them. The qualitative examination of three teachers' worlds revealed diverse but complicated relationships between beliefs and pedagogy.

However, with all the quantitative and qualitative explorations and the detailed research findings, I could not convince myself that the findings fully explored the research question, and I had to return to square one to address the question of what the deeper relationship between teachers' beliefs and pedagogy is. This question pushed me towards an ontological exploration.

Deleuzian ontology was an essential lens to re-interpret the collected data. From the Deleuzian perspective, teaching is an event, an event of surge. Potential changes which have been unnoticed suddenly soar up into the classroom. This surge is the actualization of what was subsisting/insisting at the level of virtuality.

As we understand the ontology of teaching as an aleatory point, empty place, singularity, and an event of surge, we can eventually reimagine the relationship between teachers' beliefs and pedagogy as 'event of surge.' As teachings arise into the classroom, a teacher's beliefs also surge into his/her teaching. In the springing up events of teachings, beliefs reveal and expose themselves tearing off the ontological rigidity.

This ontological understanding of teachers' beliefs and pedagogy presented the significance of teachers' beliefs: they keep pedagogy *active* and *alive*. The moment teachers' beliefs stop moving around and being alive, pedagogy remains virtual and fossilized. The importance of teachers' beliefs in pedagogy and the significance of an 'event of surge' is that without it, pedagogy is no better than dead.

But the empty place cannot remain 'empty' for long. As Levinas (1969) reminds us, the metaphysical desire for the Other awakened by the face of the other should be situated in the aleatory points and empty places that will move around the structure. The reconciliation of soaring up events of teachers' beliefs and pedagogy with Others-oriented approach to economic justice education occurs here. The pedagogy to respond to the vocation of the others, and to attend to the alterity of the Others, can gain a life when the beings and beliefs of teachers soar up and permeate the classroom, and thereby affect students, and therefore hopefully, change the world.

국문초록

본 연구는 경제정의교육에 대한 사회과 교사의 신념과 수업 사이의 관계를 살펴보고 있다. 이를 위해 선행된 작업은 경제정의에 대한 두 가지 접근, 즉 주체중심적인 접근과 타자중심적인 접근을 철학적으로 고찰하는 일이었으며, 이 이론적 논의의 결과는 교사의 신념과 수업, 그리고 둘 사이의 관계를 이해하는 이론적 틀로 사용되었다. 이 과정에서 경제정의교육은 타자의 부름에 대한 응답, 그리고 타자에 대한 조건 없는 환대와 비대칭적인 책임으로 재정의되었다.

교사의 경제정의교육에 대한 신념과 수업의 관계를 검토하기 위해, 본 연구는 혼합연구방법을 기본적인 방법론으로 채택하고, 구체적으로는 설명—수렴형 연구설계를 고안하여 사용하였다. 첫번째 양적연구단계에서는 먼저 군집분석결과에 기초하여 사회과 교사를 경제정의교육에 대한 신념에 따라 여섯 집단으로 분류하였으며, 분산분석과 사후검증을 통해 집단 간 차이의 통계적 유의성을 확인하고, 각 집단이 가진 특징을 전반적으로 검토하였다.

두번째 질적연구단계에서는 먼저 여섯 집단 가운데 평균 집단, 주체중심 집단, 타자지향 집단의 세 교사집단 중에서 각 1명의 교사를 다중사례분석의 참가자로 최종 선정하는 과정을 거쳤다. 이어진 세 교사의 세계에 대한 질적탐구는 그들의 신념과 수업 사이에 놓여있는 다양하지만 복잡한 관계의 양상을 드러내주었으며, 최종적으로 7가지 관계가 발견되었다: 수업 안으로 발현되는 신념, 예측 불가능한 발현, 복수의 신념들, 신념과 수업 사이의 모순, 보이지 않는 힘에 이끌린 수업, 수업 안으로 발현되지 않는 신념, 그리고 신념의 발현을 방해하는 또 다른 신념.

그러나 양적, 질적연구를 기반으로 한 지금까지의 혼합연구 결과를 앞에 두고, 연구자는 혼란에 빠졌다. 내 연구문제에 대한 해답은 무엇인가? 나는 해답을 얻은 것인가? 교사의 신념과 수업의 관계, 이것은 도대체 무엇인가? 이 근본적인 질문들은 곧 존재론적인 문제로 다가왔으며, 이 과정에서 들뢰즈, 보다 넓게는 후기구조주의적인 존재론과 그 문제의식은 지금까지 수집된 데이터를 존재론적인 관점에서 재검토하기 위한 이론적 렌즈가 되어주었다.

들뢰즈적 관점에서, 수업은 하나의 사건 즉 파열하며 솟아오르는 사건이다. 수업의 아래에서 진행되던 잠재적인 변화들은 어느 순간 교실 속으로 솟아오르며, 이 사건은 잠재성의 영역에서 존속하고있던 것들의 현실화를 의미한다. 이처럼 수업을 우발점이나

특이점, 또는 사건으로 이해한다면, 우리는 교사의 신념과 수업 사이의 관계 역시 솟아오르는 사건으로 재개념화 할 수 있다. 교사의 수업이 교실 속으로 솟아오름에 따라, 교사의 신념은 수업 속으로 솟아오르게 되는 것이다. 잠재성으로부터의 파열과 분출로서 교사의 신념이 발현될 때에, 신념은 존재론적인 경직성을 찢고 마침내 수업 속으로 침투한다.

교사의 신념과 수업에 대한 이러한 존재론적인 이해는, 교사가 가진 신념의 중요성을 암시한다: 그것은 수업을 살아있게, 그리고 움직이게 만드는 것이다. 교사의 신념이 더 이상 살아있기를 거부하고 움직이기를 멈추는 순간, 수업은 잠재성의 영역에 머물러 화석화 되고 말 것이다. 끊임없이 움직이며 수업 속으로 솟아오르는 교사 신념의 중요성은, 그것이 없이는 수업은 죽은 것이나 다름없다는 점에 놓여진다.

그렇다면 교사의 신념은 살아 움직이며 솟아오르는 것으로 충분한가? 레비나스의 철학은 교사의 신념이라는 빈 자리에, 타자의 얼굴로 인해 비로소 일깨워지는 고통받는 타자에 대한 형이상학적 욕망이 자리잡아야 함을 역설한다. 그리고 앞서 제기되었던 경제정의교육에 대한 타자지향적인 접근, 즉 타자에 대한 조건 없는 환대와 비대칭적인 책임은, 교실과 수업 속으로 끊임없이 살아 움직이며 솟아오르는 교사의 신념과 조우함으로써 비로소 완성된다. 타자의 부름에 대한 윤리적인 응답, 고통받는 타자의 목소리에의 귀 기울이고자 하는 형이상학적 욕망은, 교사의 신념과 존재로서 수업 속으로 침투함으로써 생명을 얻게 되며, 그렇게 하여 학생들을 변화시키고, 그리하여 우리 사회를 좀 더 정의로운 곳으로 만들 수 있게 될 것이다.

Preface

This dissertation is an original intellectual work of the author, Jaegeun Kim. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name "Teacher's beliefs and pedagogy on economic justice education", approved on March 30, 2015.

Parts of Chapter 2 of this thesis are in the process of forming my contribution to a journal article on two different approaches to economic justice education, which will be submitted imminently.

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I dedicate this dissertation to my wife Younghee, who is the endless source of my inspiration. She has been the best supporter for my research with caring mind and wise patience, reminding me of the fundamental meaning of justice, ethical life, and love. My zest for life, passion for research, desire to become a better person, all originate from her existence. From the beginning to the completion of the dissertation, whenever I got lost in a maze and fell down, she has always been there waiting for me to stand up and run again.

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CHAPTER 1. INTRODUCTION

1. Economic justice in crisis

Despite the ceaseless expansion of economic wealth, issues of fair economic distribution continue. Outshining the confident declaration of 'The end of history' (Fukuyama, 1993), contemporary capitalism finds nowhere a solution to issues related to economic justice, such as the problem of poverty, polarization, unjustified asset acquirement, unfair income inequality, educational disparities. Around the world 1.4 billion people live on less than \$1.25 a day, and the concentration of income and wealth is deepening around the world (New York Times, March 11th, 2014). Korea, which has experienced miraculous economic growth in a very short period, is now suffering from the aggravation of poverty and inequality. Data show that Korea's income inequality and relative poverty have risen steadily since 1997 (Jones & Urasawa, 2014), and Korea is notorious for the high rate of suicide of which one of the biggest causes is economic difficulty (CNBC, June 11th, 2014). But a bigger problem is that the discourse regarding the worsening situation of economic distribution has been dominated by discussions of the merits of competitiveness, economic growth, trickle-down effect, property rights, and incentives. These discourses and arguments blind our thoughts and eyes, and lead us to be increasingly insensitive to the problem of economic justice. This study originates from this painful aspect of our society's economic injustice, and is a journey to find economic justice and the pedagogical meaning of economic justice education. What is the right way to conceive of economic justice, and what is the right way to teach and learn about it? What do teachers think about economic justice, and how do they teach about it?

2. Economic justice education afoot

Unfortunately, contemporary education is not only encroached by the salient discourse of capitalist competitiveness but also fails to bring the issue of economic justice to the educational scene. For instance, finding related contents with respect to the economic justice in Korean official curriculum is not that easy. In other words, discussion about economic justice inevitably brings about fierce controversies since it is closely related to 'values' and 'beliefs', which make it harder for teachers to deal with in their classrooms. Consequently, only the subject 'High School Social Studies' deals with economic justice issue in the chapter of *Fairness and the Quality of Life* (Korean Ministry of Education, 2009). The chapter discusses what quality of life means, what needs to be done for fair market economy, and the importance of volunteering and donation for the suffering Others. However, other economy-related subjects such as 'High School Economics' simply do not cover this economic justice problem, solely focusing on the mainstream economics models and theories. One of the reasons for this phenomenon may be attributed to the controversial characteristic of economic justice.

As the issue of economic distribution is closely related to the contrasting social values such as freedom and equality, or growth and welfare, discussing economic justice inevitably entails the controversial issues of political beliefs and ideological orientation. Any democratic society guarantees a right to express these political opinions, and Korea is not an exception. But due to its special international geopolitics and the historical context Korea is facing, discussion regarding economic distribution has been distorted by exterior factors – such political and ideological disputes – resulting in a failure of sound debate. Therefore, using terms like economic justice, economic inequality, equal distribution, has

been appropriated by political slogans and used as a weapon for a political struggles. As a result, for teachers who are responsible for the actual classroom pedagogy, teaching about economic justice is a very uncomfortable burden to deal with, especially considering that they are implicitly or explicitly forced to be politically neutral and pedagogically objective. Teaching economic justice, thus, raises even an existential question and confusion regarding their roles and identities as teachers.

3. Research question

This study aims to look into these phenomena. Based on theoretical discussions on economic justice, it will examine teachers' beliefs and pedagogy on economic justice education. Since the beliefs, values, perspectives and conceptions teachers hold have a strong influence on their pedagogy and, eventually, on students (Kagan, 1992a; Olson, 1981; Wilson & Wineburg, 1988), examining the relationships between teacher beliefs and their pedagogies carries a meaningful implication in educational research. Despite its importance, however, very few studies have questioned teachers' beliefs about economic justice education. Especially, little empirical research has been conducted on its relation to actual classroom pedagogy. So the purpose of this study is to investigate teachers' beliefs about economic justice education and their pedagogy on economic justice, thus the research question can be phrased as following.

What is the relationship between social studies teachers' beliefs about economic justice education and their pedagogy on economic justice?

Based on this main research question, three sub-questions can be raised: (1) How can we understand the relationship? (2) What are the qualitative features of the relationship? (3) What is the pedagogical meaning of this relationship? But it needs to be noted that these research questions and sub-questions are interpreted from two different perspectives. For a traditional interpretation, I applied mixed methods research, and the research question is explored through quantitative and qualitative data collection, and analysis. Then for more complete understanding of the research question, a post-structuralist and Deleuzian interpretation was applied for interpretation. It will be explained in more detail in the Research Design chapter.

The next Chapter 2, *Literature Review,* starts with a review of the mainstream or 'Subject-oriented approach' to economic justice. This line of approach is an attempt to find out the 'principles of economic justice' as an answer to the question of "What is just distribution?" Following that, the 'Others-oriented approach' to economic justice will be discussed. This approach is based on criticism of the modern concept of the 'subject,' and it finally leads us to the 'face of the Other'. An "Others-oriented approach will suggest an alternative definition of economic justice, a definition focused on *Unconditional* hospitality, and *Asymmetric* responsibility. Economic justice education will then be re-examined based on this 'Others-oriented approach', which will further be expanded to the re-imagination of citizenship education. This literature review will be used as theoretical foundation to examine teachers' beliefs about economic justice and education.

Next, theories and research on teachers' beliefs and pedagogies will be reviewed. This relationship is the main focus that this study is to examine empirically. Research that

supports, refutes, and complicates the association between teachers' beliefs and their actual classroom teaching or pedagogy, will be reviewed in turn.

Chapter 3, *Methodology,* introduces the mixed methods approach that will be used as the methodology in this research. In advance of the research design, the philosophical foundation of mixed methods research, and the rationales for employing mixed methods for this study will be presented. Structures of research design and specific research procedures will also be described. Explanatory-convergent research design, which combines the advantages of explanatory-sequential design and convergent-parallel design, will be employed to address the research question of this study.

Chapter 4, *Research Results,* presents the research results based on the established research designs. Cluster analysis is used to cluster the social studies teachers according to their views on economic justice education, and Analysis of Variance is applied to figure out whether such views significantly differ among the clusters. Three social studies teachers sampled from three clusters were interviewed for qualitative understanding, and videotaped for classroom observation. By merging the quantitative research results and qualitative research results, Chapter 4 tries to answer the research question.

Not completely satisfied with the research results, this research tries to find its solution through ontological exploration in Chapter 5, *Reimagining the Ontology of Pedagogy.* Poststructuralist approach to the ontology of event leads us to an alternative understanding about teachers' belief, pedagogy, and the relationship between two. Based on such understanding, the ethics of pedagogy is suggested.

Chapter 6, *Summary and Conclusion,* summarizes the journey by revisiting the island this study has stopped by so far, and presents a conclusion.

CHAPTER 2. LITERATURE REVIEW

Justice involves appeals to the overlapping notions of rights, fairness, equality, and desert. But within the general category of justice, further distinctions must be drawn. Justice in general and social justice in particular involve the distribution of benefits and burdens, but distributive justice has come to be synonymous with economic justice, that is, with the distribution of economic benefits and burdens (Arthur & Shaw, 1991). In other words, the principal concern of economic justice is how collective burdens and benefits should be distributed between members of society. For a long time, therefore, the problem of economic justice has been considered to be an answer to this question: "On what basis should economic goods and services be distributed?"

1. Mainstream approach to economic justice

A wide range of principles has been offered as an answer to this question. Distribution has been recommended in accordance with equality, need, and effort. Also, more comprehensive theories rather than simple criterion have also been suggested, which are utilitarianism, libertarianism, difference principles, to name only a few. In the following, these various principles of economic justice will be examined. But it needs to be noted that the principles and theories of distribution of economic resources – to be explored below – are regarded as the most influential in the field, which place them in the 'mainstream' approach to economic justice.

Principle of desert

The principle of desert is the most widely applied idea, but the most problematic ingredient in popular understanding of distributive justice at the same time. The principle of desert presupposes that we can identify valued activities, such as performing well in education, or contributing to the production of goods and services, having a virtuous personal quality, forming the basis on which individuals come to deserve benefits of different kinds (Miller, 1999, p. 19). From the perspective of the desert principle, justice requires people should receive benefits in proportion to their deserts and a society is just when institutions are arranged so that people get the benefits they deserve. This desert can be achieved from performances, contributions, or merits.

Distributive judgments based on merits, which can be expressed as meritocracy, have a strong influence on public perceptions as well as philosophical thinking. Meritocracy is the ideal of a society in which each person's chance to acquire positions of advantage and the rewards that go with them will depend entirely on his or her talent and effort. In such a society, inequalities among different people's life chances will remain, but social institutions will be designed to ensure that favored positions are assigned on the basis of individual merit and not allocated randomly, or by ascribed characteristics such as race or gender, or by the machinations of the already powerful. The merit principle seems to have a firm grounding in popular thinking about justice since it corresponds to the widespread belief that people deserve to enjoy unequal incomes depending on their abilities and how hard they work.

Principle of needs

Principles of need presuppose shared understanding of what someone must have in order to lead a minimally adequate human life. Thus the need principle (Boulding, 1962) stresses that a certain specified minimum share is guaranteed to everyone so that people's absolute needs are taken care of.

But how can we define needs? Galston (1980) defines need as the means required for the attainment of urgent ends that are widely if not universally desired (p. 163). Although all may be urgently required by the individual, natural needs have a moral priority. Natural needs are also called "intrinsic", "categorical", or "fundamental" needs (Wiggins, 1987; Thompson, 1987). In understanding the intrinsic needs, we might think of the notion of 'functionings' suggested by Amartya Sen. It is what each person is expected to be able to perform Y. Thus we may believe that each person should be able to read and write, to move around physically, to hold a job, to marry and raise a family, and so forth. Anyone who is prevented by lack of resources from functioning in one or more of these ways will to that extent be judged to be in need (Nussbaum & Sen, 1993).

Adam Smith (1776/2009) remarked that "necessaries" should be understood to comprise not only the commodities which are indispensably necessary for the support of life, but whatever the custom of the country renders it unacceptable for creditable people, even of the lowest order, to be without. Thus when we judge people's needs by reference to their capacity to function in socially recognized ways, we must consider not only impediments that are strictly physical but also social impediments such as those highlighted by Smith.

Principle of equality

The concept of equality has been discussed extensively by moral and political philosophers. Egalitarians generally hold in common a primary aversion to individual distinctions between people. Equality, however, does not necessarily imply identical treatment of everyone without regard to particular circumstances. Normally, as a material principle, equality would require equal shares in the distribution of outcomes. Thus economic egalitarianism stresses the limitations on income and hierarchical differences (Greenberg & Cohen, 1982, p. 458).

There are two different kinds of valuable equality, one connected with justice and the other standing independent of it (Miller, 1999, p. 230). Equality of the first kind is distributive in nature. It specifies that benefits of a certain kind should be distributed equally, because justice requires this. The second kind of equality identifies a social ideal of a society in which people regard and treat one another as equals, a society that does not place people in hierarchically ranked categories such as classes. We can call this second kind of equality an equality of status, or simply social equality (Nagel, 1991; Scanlon, 2000).

We also can divide the principle of equality between a simple and a complex form of equality (Walzer, 1983; Miller, 1995). The principle of equality is called 'simple' if it only refers to equal possession of the good. In the view of simple equality, a society is egalitarian when all its members are equal in respect of holdings. The argument of the complex egalitarian, on the other hand, is that by ensuring that justice is achieved within each particular sphere overall equality may be achieved.

Utilitarianism

Classical utilitarianism arises from the work of Jeremy Bentham and John Stuart Mill. According to utilitarianism, the rightness or wrongness of actions is determined by the goodness or badness of their consequences-not just for the actor, but for all affected. Utility can be defined as pleasure, satisfaction, happiness or the realization of preferences (Aalberg, 2003), and most utilitarians today would equate goodness with happiness or satisfied desire (Arthur & Shaw, 1991).

J. J. C. Smart (1973) and R. M. Hare (1979) are among the most influential contemporary utilitarians. J. J. C. Smart (1973) appeals to our natural feelings of benevolence as a basis for choosing between the principle of utility and its rivals. His acceptance of the principle of utility, in other words, depends on to what extent we feel a "sentiment of generalized benevolence" (p. 7). The sentiment of benevolence here means a desire or wish for the wellbeing and happiness of others. His argument is that to the extent this general attitude is present and overrides other feelings, we will be inclined toward utilitarianism.

R. M. Hare (1979) considers the function of ethical language as a foundation of his utilitarianism. Ethical language prescribes or recommends a certain type of behavior universally, that is, everyone in similar circumstances to act in a certain way. Thus, the moral claim "Do not murder" expresses both a recommendation that you behave in a certain way, and prescribes that anyone in any similar circumstances should not murder. The intuition behind Hare's meta-ethical analysis of moral language is that if a person makes a moral judgment on a behavior, then he/she must be willing to apply similar behaviors universally.

The difference principle

John Rawls (1971) scrutinizes moral objections to utilitarianism and establishes his unique theory of justice. His central idea on the distributive principle can be put as "the least well off group in society should be made as well off as possible" (p. 183). In his renowned work of *A Theory of Justice*, he writes that "social and economic inequalities are to be arranged so that they are both to the greatest benefit of the least advantaged and attached to offices and positions open to all under conditions of fair equality of opportunity" (Rawls, 1971, p. 83).

He reasons that under the veil of ignorance – where participants are ignorant of their personal characteristics, endowments, social position – a person would choose the general principle that all social values be distributed equally unless an unequal distribution of these goods is to everyone's advantage. A rational person in the original position would reason conservatively rather than gamble with one's life.

This is known as the difference principle. According to this principle, income and wealth should be distributed so that the person with the least has as much as possible. But this does not necessarily imply that everyone has equal income. The distribution of wealth and income need not be equal, but must be to everyone's advantage (Rawls, 1971, p. 61). That is, since redistributing income from rich to poor may reduce or eliminate the incentive for the rich to become rich, and thereby impoverish everyone, the principle refers to the effective distribution of income after economic incentives are taken into account (Rawls, 1971, p. 67).

Libertarianism

As a libertarian, Nozick (1974) places individual liberty at center stage as the prime political value. Liberty is the cardinal political virtue. Justice ensures the right of individuals not to be coerced, to be free from the interference of others. Beyond this, justice insists upon little. Whatever economic arrangements individuals freely consent to are justice, and Nozick holds simply that a distribution is just if it results, via gifts or voluntary exchanges, from a prior just distribution. The type of economic system which justice requires is a laissez-faire, free-market system (Arthur & Shaw, 1991).

Nozick (1974) challenges the assumption, common to liberal political thought, that justice demands extensive economic redistribution. He denies that the state may legitimately tax us to accomplish that redistribution. As a defender of laissez-faire capitalism and a critic of governmental authority, Nozick stands along with many contemporary conservatives in the tradition of John Locke and Adam Smith. In accordance with this tradition, Nozick puts the highest priority on individual rights that may not be transgressed by either individuals or governments.

The minimal state is the most extensive kind of state that can be justified and Nozick (1974) rejects any claim a larger state is required in order to achieve justice in economic distribution. He argues that focusing exclusively on distribution is to ignore production, to ignore the fact that those goods must be produced by someone who in doing so has prior rights. In libertarian perspective, there is no moral reason a society should be viewed as a cooperative project in the first place, and the talents and endowments of each person be seen as part of the collective assets of society to which all have a title.

2. Critical review on the mainstream approach to economic justice

As we have seen, various ideas have been suggested to solve the problem of economic justice. Summing up these theories, it can be said that economic justice has been about 'just distribution' of resources, despite the fact that the criteria for just distribution differs significantly depending on ideological perspectives. Theories and principles we have discussed so far – the principle of equity, equality, needs, utilitarianism, difference principle, libertarianism – are suggested as different criteria of the distribution. However, this mainstream distributive approach to economic justice faces critical limitations. The following section reviews the limitations of this approach in a philosophical and pedagogical sense.

First, the mainstream distributive approach to economic justice focuses solely on the 'methods' of justice. They ask how the question of what justice is can be answered and seek after the best solution to how to realize justice. As a 'solution' to this question of justice, many possibilities such as utilitarianism, libertarianism, and the Rawlsian difference principle are suggested. But a primary focus on how to achieve justice implies that mainstream theories of economic justice has failed to address the question of 'why' we need justice, and 'why' we seek after justice.

In our actual practice of economic justice, or learning and teaching for economic justice, students and teachers need to raise the question of 'why' we need justice before getting into 'how' we achieve justice. Without this fundamental question of why, any explanation of what justice is and how justice should work would carry no pedagogical significance. By paying attention to the 'reason' of economic justice, teachers and students can finally escape from the objective, rational, and neutral exploration of justice as mere

knowledge. By asking why we are learning and teaching for economic justice, we can turn our eyes to the inflicted, deprived, suffering faces of Others, which are the results of the failure of economic justice, and are the very reason for economic justice. We need economic justice and need to teach and learn for economic justice because economic injustice results in incessant sufferings for Others and we cannot remain a spectator to this.

Second, mainstream distributive approaches to economic justice focus on institutional solutions. The problem of justice is solved in terms of suggesting just principles, which consequently lead to systems and institutions. The fair and just institution based on a just principle is the ultimate purpose of this approach. However, while we are preoccupied with building ideal systems and institutions of justice, we are becoming oblivious to the human face of suffering which is the very reason for justice. From the Others-oriented approach to economic justice I am suggesting, the real reason for the quest of economic justice is to respond to the *faces of humans*, not the structures of a just institution. If teaching and learning for economic justice merely focused on the structures of fair and just institutions derived from rational reasoning, it would end up with learning and teaching only fractions of knowledge 'about' justice. By turning our attention away from the institutions to the actual faces of humans, economic justice education can be elevated to the *ethical* educational effort rather than sterile transmission of knowledge.

In response to the abovementioned limitations of distributive approach to economic justice, a growing number of political philosophers have begun to think that focusing solely on equality and distribution of goods is theoretically inadequate to the task of justice in today's diverse society. As Young (1990) points out, the social movements of the 1960s and 1970s, such as feminism, Black liberation, American Indian movements, and gay-

lesbian liberation, made it clear that failure to recognize and respect the Other was a central dimension of injustice, and thus the goal of 'recognition' had to be central to justice theories. These social movements tried to "politicize vast areas of institutional, social and cultural life in the face of welfare state liberalism which operates to depoliticize public life" (Young, 1990, p. 10).

From this 'recognition' paradigm of justice, efforts to achieve just distribution are presumptuous in that they presume to know what is good and just for everybody. In this sense, efforts for distributive justice can work to deny difference and foster the oppression of social groups. The recognition perspective argues that justice is not reducible to distribution, because, as Honneth (2003) argues, even distributional injustices reflect "the institutional expression of social disrespect-or unjustified relations of recognition" (p. 114). Young (1990) argues that justice is "co-extensive" with the political (p. 9), and that 'oppression and domination' should be the primary terms for conceptualizing justice, not a distribution. Furthermore, Honneth (2003) sees recognition as the over-arching moral category with distribution a subcategory of the struggle for recognition. Facing this theoretical dissent between distributive and recognition approach, scholars like Nancy Fraser (2003) try to reconcile the confrontation by positing a notion of "perspectival dualism" wherein distribution and recognition are regarded as "co-fundamental" and "mutually irreducible" (p. 3) aspects of justice.

However, there still remains a fundamentally unaddressed problem from both distributive approach and recognition approach to economic justice. All the approaches reviewed so far are based on the notion of autonomous 'subject'. The conscious and reasoning subject is the "master of the universe," able to discover what is real and true, and

to exert individual will so as to achieve the goal. This autonomous subject is an ego who is free to initiate action and free to complete the act (Simmons, 2003, p. 19). The mainstream approach to justice puts the 'subject', as an opposition to the 'other', at the center of the discussion. Subject, sameness, and identity are the main ideas that underpin this approach. From this approach, economic justice means the just distribution of economic resources among rational subjects, and economic justice is suggested as a form of principle or institutional system developed by and to defend for those subjects. As a consequence, theories of justice cherish individual 'rights', which confines the role of justice to a mediation of conflicting rights between individuals as well as keeping the divine rights of the subject. Although mainstream approaches to justice certainly have succeeded in protecting the *rights of the subjects*, they have failed to encounter the *faces of the Others*.

Even the recognition approach to justice, to be exact, is still captured by the modernistic idea of subject and fails to fully recognize the Others. In other words, recognition may appear to endorse the other, but is still based on the binary distinction of subject and Other putting the former superior than the latter. Since recognition implies locating the Other in the grid of subject, the Other can never be in the place of the dominant subject. For the subject who will never give away his or her own authority can at best tolerate, understand, acknowledge and recognize the Other. Especially in a liberal tradition, which is the base of most mainstream and recognition approaches to justice, authority is regarded to be fixed and unchanging (Johnston & Richardson, 2012, p. 115). Justice cannot also avoid the tendency of homogenization and assimilation, consequently marginalizing the Other. In this sense, the distributive approach and recognition approach cited earlier will be referred to as the 'Subject-oriented approach'.

Although ideas about decentering the subject (or self) have emerged in the past several decades, notions like the autonomous and rational subject still rely on the modernist conception of the subject. The same goes for the contemporary approaches to economic justice. In sum, mainstream approaches to economic justice fail to fully address *the Other* in defense of the autonomous and rational subject. They are preoccupied with the task of strengthening the subject – autonomous, self-sufficient, virtuous, and rational subject.

The research here, in preparation for the paradigm shift of economic justice discourse, argues that the subject's apparent autonomy and self-sufficiency are predicated on a fundamental dependence on the Other. Jacques Derrida (1991) recasts the subject as "gathering itself together to answer to the Other" (p. 100). This odd description is of a subject that is an assembly of traces – of relations, actions, memories – that presents itself as an identifiable subject only *in response to the Other*. Sylviane Agacinski (1991) argues that the subject who comes after the subject experiences the question of "Who" as coming from the Other. It does not ask "who am I?" but instead responds to the question of "who are you?" The decentered subject is not reduced to inaction but operates in mode of *response* (Ruitenberg, 2011, p. 30).

If education achieves the ideal of autonomous rationality, the subject can stand on her or his own two feet in making good decisions, and no longer needs correction by others (Ruitenberg, 2011, p. 29). However, what needs to be accounted for in terms of economic justice education is not only the rights *of the subjects* but also the responsibilities and hospitalities of the subjects *for Others*. This argument is addressed below.

3. Others-oriented approach to economic justice

This research suggests that the 'face of the Other' and radical alterity are missing in the contemporary economic justice theories, especially from the pedagogical perspective. Current theories of justice have been successfully discussing issues such as, how to distribute resources, what is the best institution for justice, and how to protect the rights of the individual subjects. However, at the same time they marginalize the Others who are situated at the very margin of the economic justice. Here, as an alternative to the 'Subject-oriented approach', the 'Others-oriented approach' to economic justice is examined. Also, economic justice education is re-examined in light of this approach, which ultimately leads to a re-imagination of citizenship education in general.

Justice as unconditional hospitality for the Other

In this section, the *Others-oriented approach* to economic justice, as opposed to the Subject-oriented approach, is discussed. This Others-oriented approach to economic justice is primarily indebted to Levinasian philosophy. The works and thoughts of Jacques Derrida, who are influenced by Levinas, will also be discussed.

According to Levinas (2007), humans are the physical beings residing inside the world. In other words, humans are economic beings who incessantly seek to satisfy their desires. Desire presupposes a deficiency, and deficiency is satisfied through economic activity and effort. However, the desire and ensuing economic activities inevitably forms homogenizing totality. This totality can be easily understood through the role of money in contemporary economic activities. The distinctive mark and enduring value of money

consists in its being able to be exchanged for all goods and services. Through monetary exchange, an individual has the power of acquiring goods and services and human labor. People can possess the other individuals via the payment of wages (Levinas, 2007, p. 203).

But this totalizing homogeneity, letting things and humans be compared and totalized, offends the unrewardable dignity of work as human. Homogenization by money assimilates human services and labor to things measured in wages and forgets the human labor involved in producing these objects. Value is recognized by means of the interestedness of need and can be appropriated in the act of purchase. The market value of human services and labor substantiates the strong idea of a totalized human being, brought into economics through the arithmetic of money, in which humans value themselves in money rather than through their doing and know-how (Levinas, 2007, p. 204). It is the integration of man into the economic system, his market value with respect to different enumerations of economic development.

In response to this economic totality, Levinas suggests a metaphysical desire which makes possible the infinity of life. It is not about monetary exchange or acquisition of goods and services but can be found through the "open relationship with the Other." That is to say, our relation to the Other or to the stranger, who is in weakness, poverty and mortality, concerns the I, concerns me and thus precisely 'looks at me'.

What does this Other exactly imply to us? Discovering the meaning of Other's existence for us is the focus of Levinasian philosophy. He approaches our relationship with Other through the 'face of Others'. The face of Other opens up a whole new horizon of authentic humanity. The face of Other is an ethical appeal. It is an imperative. The strength of this moral imperative originates not from the power of the strong but from the

vulnerability and non-resistance of the weak. For example, the face of certain neighbor encountering destitution leads us to encounter an ethical imperative. Her destitution and impoverishment is an ethical imperative which we can refuse to obey, but the moment of refusal is a moment of committing an injustice. Her face calls me, solicits me and in so doing recalls my responsibility. The moment I catch a glimpse of her face, 'I' become questioned. Am I not occupying her place in the sun? Her face keeps me hostage in its total uncoveredness and nakedness, in the defenselessness of her eyes, the straightforwardness and absolute frankness of her gaze. Her face resists me, not as a power that confronts me, but as a measure that puts me into question, immediately and absolutely (Costea & Introna, 2005). In her face the Other appears to me "not as an obstacle, nor as a menace I evaluate, but as what measures me" (Levinas 1996b, p. 58).

The strong can restrict, prohibit, and deprive me of my freedom but cannot problematize it. But my own freedom, my realization is questioned and problematized when we encounter the face of Other. I recognize that I am guilty, that I possess and enjoy my ownership of rights and wealth illegitimately the moment I run into the impoverishment and powerlessness of the Other. Thus I am the responsible one. The almost intolerable burden of the Other is always already mine. Levinas (1989, p. 82) argues that this responsibility is tied to the very constitution of the I. In other words, when saying 'I' there is an implicit claim of the Other that demands responding to my responsibility. This is why Levinas argues that the word 'I' does not first and foremost stand for a sovereign I, but rather for a 'here I am' that is the response to the Other, that makes me more responsible than any other.

The responsibility for the Other is "the essential, primary and fundamental structure

of subjectivity. The very node of subjectivity is knotted in ethics understood as responsibility" (Levinas, 1985, p. 95). Therefore, the Levinasian meaning of subject arises when the self-certain ego becomes disturbed, shaken and fundamentally questioned by the face of the absolute Other, the absolute singular, the Infinite. The wholly Other overturns and overflows my categories, themes and concepts. It shatters their walls, makes their evident sense explode into nonsense.

For Levinas (1991), the human face is the incarnation of a moral imperative, of an ethical saying. But this face is not a concept, not a theme, not a figure whose message can be captured by knowledge. The message of the face as an ethical exposure of vulnerability contains more than the human ego can subsume as a category of knowledge. In the face the humanity of the Other is immediately exposed as expression, which resists any domination by cognitive representation, by knowledge. "The face resists possession, resists my powers. In its epiphany, in expression, the sensible, still graspable, turns into total resistance to the grasp" (Levinas, 1991, p. 197).

The face of Other defines the ethical boundary of my infinite desire for self-preservation. The face of the Other scolds my selfishness seeking after my safety and security by demanding us to become ethical beings who greet and welcome the Other with hospitality. Therefore, the Other is not an intruder who threatens my being but a facilitator who enables transcendence toward the outside world. The face of Other, what Levinas suggest, is therefore, a demand for us to become just and righteous, not sympathetic and compassionate.

Mainstream Subject-oriented approach to justice that we can know the right thing to do claims that the Other can become absorbed into, domesticated by, the categories of

my consciousness. But an Others-oriented approach to economic justice claims that only when we abandon what we possess, whether that be power, influence, fame or money, can we be equal to the Others. Only when we accept the face of Others we enter into the universal solidarity and equality of human beings.

Unconditional hospitality and asymmetric responsibility

When we regard the Other as an equal being to us, we consider him/her as a self-realizing being just like us. Then we help him by giving out what's left from my abundance. Therefore, equality and justice, contrary to our preexisting conceptions, does not build on the symmetrical, reciprocal relationship between humans. Asymmetry and inequality between I and the Other, is the foundation for the real equality among human, and only this sense of equality can demolish the exploitive rule of the strong. Others are not equal beings to us. Others, living in a poverty and suffering, are the masters of me. Only when I escape from my own self and serve them faithfully, can I become equal to them. Economic justice is never fulfilled reciprocally and symmetrically. It can only be accomplished unconditionally and asymmetrically.

In this sense, the 'unconditional hospitality' for the Other can be a symbolic as well as a practical notion for asymmetric justice. Hospitality, for Derrida, is an unconditional gift given by a host who is aware of her or his indebtedness to the guest (Ruitenberg, 2011, p. 31). It is radically different from the hospitality based on reciprocity or exchange. But when we imagine the extremely unconditional hospitality to which no conditions were set, we realize it could never be accomplished. It is an impossible hospitality. Derrida argues that this impossibility is not meaningless since acts of conditional hospitality take place

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only in the shadow of the impossibility of their ideal version. In other words, impossibility can open us up to possibilities of transformation.

Since the unconditional hospitality is all about the Other, about giving place to a guest without knowing when or whether the Other will arrive, it decenters the subject radically. The decentered subject only responds to the Other who arrives and who confronts him with absolute otherness. According to Todd (2008), "Welcome is not a gesture which seeks to reduce the independent nature of the Other's existence through domination, identification, understanding. It seeks not to "envelop" or to protect. Rather, it stands as an affirmation of the Other's strangeness whose independence is not in question" (Todd, 2008, p. 170). Therefore, Derrida (2002) writes that "Justice is not the same as rights; it exceeds and founds the rights of man; nor is it distributive justice. It is not even, in the traditional sense respect for the other as a human subject…it is the experience of the other as other, the fact that I let the other be other, which presuppose a gift without restitution, without re-appropriation and without jurisdiction" (p. 105).

So far we have discussed the meaning of justice from the perspective of an Others-oriented approach. On the basis of the above discussions, economic justice is not about exchange, reciprocity, distribution, respect, recognition and subject. Economic justice is about asymmetrical, unconditional, impossible but possible hospitality and responsibility in the face of the Other. For a long time in the history of thought, economic justice has been preoccupied with the just distribution. Now the face of the absolute Other commands us, in the name of justice, to abandon all we possess for the Other, to provide unconditional hospitality.

Economic justice education as a response to the vocation of the Other

Economic education has been mostly about possessing knowledge about economies while taking for granted the premise of *Homo Economicus* (Polanyi, 1957/2001) – whose one and only objective is the pursuit of self-interest. In studying economics, each economic agent is regarded as a subject of 'enjoyment', and may well seek after one's own profit. These economic agents appreciate the freedom of Others, but only because that is a wise calculation for one's self-interest. They are demanded to be generous to the impoverished Others, but that's mostly out of sympathy as a good citizen or a compassion for those Others. This subject-centered modernistic model of economy and the derived model of economic education do not grant an authentic place for the Other. Each subject is given an equal opportunity and liberty for an economic life, which inevitably leads us to overlook the weak, the deprived, the disabled, and the impoverished Other.

Curriculum for economic education contains economic justice-related contents such as poverty, income inequality, unemployment, inequality, but these are viewed and thought from the perspective of knowledge. Students are encouraged to faithfully learn and memorize what economy is and how economy works (Hahn, 2007). They are not given a chance to think about the face of the Other, and their absolute responsibility for the Other, let alone the unconditional hospitality for the Other.

However, as is discussed so far, the emergence of the face of the Other destroys this emphasis on self and subject. This face of the Other demands us to be just and righteous. The Other wears the face of the poor, the wanderer, the orphan, the widow, the weak. But at the same time the Other is wearing a face of the Master who asks of us to justify our freedoms and properties. The face of Other, in the midst of the extreme misery, inability of

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self-defense, impoverishment of economic resources, talks to us and speaks to us. It appeals to me and to us with the most miserable nakedness and vulnerability.

So justice is an infinite vocation. It is not just a general calling to whoever is available or ready to answer. A vocation is precisely a 'vocation' because it is always and already my calling. The calling immediately and simultaneously designates the one being called – me. Ciaramelli (1991) writes that "The calling of the Other is an acceptance of a vocation to which I alone can respond. To be free is only to do what nobody else can do in my place" (p. 88). The vocation of justice calls me, summons me, not to activity – it is not a call to action – but rather it is a calling into question of the self-certainty of the self. It is a calling into question that leaves the self radically paralyzed into a radical passivity.

Economic justice is not a knowledge that the students can envelop with their rational reasoning. It is not a principle that can be encompassed within the students. It cannot be acquired or approached by the subject for good. Rather, economic justice is the face of the Other itself, and that's where economic justice education should be standing. Therefore, economic justice education is *to respond to the vocation of the Other*. In that sense, unconditional hospitality for the Other is not only economic justice but also an economic justice education at the same time. Economic justice education demands for an openness to the arrival of the Other; a demand that is impossible to achieve, but that confronts all of our pedagogical decisions and actions in and out of the classroom.

Then, what would be the proper response to the vocation of the Other in economic justice education? What is the just and righteous way to approach the neighbors who are economically inflicted and suffering from poverty? First of all, we cannot approach the face of the Other with empty hands. Hospitality, or responsibility for the Other cannot be

independent of economic or material needs. According to Levinas, the hunger of the Other – physical hunger, a hunger for food – is sacred. Hunger is a path to transcend beyond our existence (Kang, 2012, p. 191). Hunger arouses us so that we don't stay in a fantasy but in a real world, and it shows us the possibility to transcend our own self and being toward the outside through the response to hunger. The Other's hunger always precedes my hunger. Responding to the Other's hunger converts the subject of enjoyment into the subject of responsibility. The response accompanies emptying out my own possessions. My house, my property, my knowledge are used to serve the Other. It is meaningless when you treat the Other with sympathy and compassion, but without putting out what I possess. In other words, hospitality and responsibility is realized through the handover of all the economic properties that I own.

Therefore, economic justice education is completed when students and learners carry the response into the actual practice of handover. This handover of what I own and the accompanying sacrifice does not expect any reciprocal benefit in return. The moment you expect any returning benefit, it becomes a trade rather than a pure gift. An authentic response to the face of the Other would accompany no reward, return, or even gratitude. We may feel grateful for the love and grace, but that cannot be a motive for the voluntary sacrifice and suffering. Economic justice education is a matter of responsibility irrespective of reciprocity. That is, it is an *asymmetric* responsibility for the Other.

As Zygmunt Bauman (1993) puts it, being "a moral person means that I am my brother's keeper" (p. 51). In economic justice education, it is teacher's role to guide the learners to find out the meaning of non-rewarding, non-reciprocal giveaways, and to become a keeper of the Other. Also, as a placeholder of the Other, teachers are demanded

to become open to the calling of the Other, to reserve a place for the new arrival of them. In this case, the Other is the students and learners. Facing the Other, who are inflicted, suffered and impoverished due to economic injustice, teachers cannot turn their eyes away because it is their infinite responsibility to respond to the vocation of the Other. As teachers, we should let those vocations of justice call us, summon us, let the vocations ring in the classrooms, schools, homes, and resonate in our own hearts.

4. Comparison of the two approaches

We have examined the Subject-oriented approach, as well as the Others-oriented approach to economic justice. As these two contrasting approaches will be used as a conceptual instrument to examine teachers' beliefs and pedagogy on economic justice education, this section will be devoted to make a comparison of the two approaches over various categories. First of all, the primary question the two approaches seek to answer is significantly different. The Subject-oriented approach is based on the question of 'How to achieve justice?' Since it focuses on the 'method' of justice, the ensuing answers are tied to principles and theories of justice, and the creation of just institutions. Answers to the principles of justice vary from desert, need, and equality to utilitarianism, difference principle, and libertarianism. In general, economic justice from this approach is regarded to be a just distribution of economic resources such as wealth and income. The abovementioned criteria can be used to evaluate how just a given distribution is.

Compared to that, an Others-oriented approach asks the question of 'Why justice?' Instead of asking what method solves the justice problem, it asks us to consider the reason for seeking justice. The answer for the reason is the face of the Other. It comes up to us as an irresistible imperative. It demands us to respond to the vocation of the Other, to give away what we possess, to replace my space for the suffering Other, and to offer unconditional hospitality. In other words, the reason of seeking and practicing justice originates from the vulnerability of the Other and doubts on the legitimacy of our existence and freedoms.

Second, one of the most significant concepts from the Subject-oriented approach is

the autonomous subject rather than the Other. Sameness and identity, which are regarded as another name of subject, are emphasized. Therefore, the Other is the 'object' of possession, action, and knowledge. If we assumed justice had a consciousness, it would have intentionality. From the Subject-oriented approach, the intentionality of justice is centrifugal to closed subject, looking for the essence and principle of justice. Here, justice reflects toward the *inside* of it. It is satisfactory 'in itself'. From the Others-oriented approach, however, alterity and otherness are emphasized, and an ethical understanding of the Other is a focus of interest. Therefore, the intentionality of justice is centripetal and open to the Other from the Others-oriented approach. Here, justice faces toward the *outside* of it, the face of the Other. Justice cannot stand alone in-itself, but only exist with the Other.

We can extend and apply these two contrasting approaches to understand education. First, from the Subject-oriented approach, the core educational question is 'what to teach' and thus education is mainly about conveyance of knowledge. Since it is Subject-oriented, autonomous students' ability to reason rationally to acquire knowledge operates as a main concern. Consequently, economic justice education is acquiring knowledge about economic justice. However, in an Others-oriented approach where the core question is 'why we learn', education matters in terms of relating to the Other rather than acquiring knowledge. Since the purpose of education lies at making a relationship to the Other, economic justice education from an Others-oriented approach aims at responding to the vocation of Others suffering from economic injustice.

Second, in terms of citizenship education, Subject-oriented education expects students to be molded into *good* citizens with appropriate virtues and universal civic values internalized. But an Others-oriented approach expects them to be *open* to the Other without

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demanding reciprocal benefit. Also, while the Subject-oriented approach emphasizes the ability to sympathize at best, Others-oriented approach encourages students to listen across the differences and provide unconditional hospitality.

Third, these two different approaches have different views about teachers. From a Subject-oriented approach, teachers are conceived as 'subjects' who have authority in relation to the Other. A teacher is considered to be a 'teach-er' who instructs and trains students. But from an Others-oriented approach, teachers are conceived as 'existent' in relation to the Other: as beings who listen and respond to the vocation of the Other.

Below, I offer a comparison table of the two approaches to economic justice and economic justice education.

Table II-1. Comparison of the two approaches[1]

	Subject-oriented approach	Others-oriented approach
Question	What is justice? How to achieve justice?	Why justice? For whom is justice?
Answer	Principle of Justice / Just Institution	Face of the Other
Intentionality of Justice	Centrifugal to Closed Subject	Centripetal to Open Others
Main Ideas	Subject, Identity, Self, Knowledge	Others, Alterity, Hospitality, Responsibility
Economic Justice	Just Distribution of economic resources	Unconditional hospitality
Education	What to teach Conveyance of information Ability to reason rationally	Why we learn Relating to the Other Responsibility to respond ethically
Economic Justice Education	Knowledge about justice	Response to the vocation of the Other
Citizenship Education	Universal values, Civic virtues Empathy, Sympathy	Alterity, Otherness Hospitality, responsibility
Students	Being a 'good' citizen with universal values	Being 'open' to the Other without reciprocity
Teachers	Subject in opposition to objects Instructor training the objects	Existent in relation to the Other Existent listening to the Other

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[1] This comparative table, extracted from the theoretical discussion so far, is used as a foundation to build a survey questionnaire which examines teachers' beliefs on economic justice and education.

5. Teachers' beliefs and pedagogy

Teachers' beliefs: Meanings and significance

Beliefs are regarded to be important processes in understanding teachers' pedagogy and classroom practice, since it is known that teachers' beliefs drive classroom actions and influence the teacher change process (Nespor, 1987; Pajares, 1992; Peck & Tucker, 1973; Richardson, 1994). Thus Richardson and Placier (2001) note that what teachers believe about teaching and learning is of tremendous importance in the instructional decisions they make within the classroom. In other words, teachers' beliefs underlie their decisions about how best to teach students and influence the learning process, and teachers' responsibilities in fostering student learning (Brownell et al., 2005).

Then what does belief mean? There is considerable inconsistency in identifying and measuring beliefs (Jordan & Stanovich, 2004). In educational research, the concept of belief is not easily distinguishable from other concepts such as 'knowledge', 'attitude', 'opinion', 'perceptions' and 'personal ideologies' (Kagan, 1992b). Generally, these are subsets of a group of constructs that name, define, and describe the structure and content of mental states that are thought to drive a person's actions.

Goodenough (1963) described beliefs as propositions that are held to be true and are "accepted as guides for assessing the future, are cited in support of decisions, or are referred to in passing judgment on the behavior of others" (p. 151). Eisenhart, Shrum, Harding, and Cuthbert (1988) added an element of attitude to Goodenough's definition: "A belief is a way to describe a relationship between a task, an action, an event, or another person and an attitude of a person toward it" (p. 53).

Generally, beliefs do not require a "truth condition" of propositional knowledge, meaning that a proposition is agreed on as being true by a community of people (Green, 1971; Lehrer, 1990). As Feiman-Nemser and Floden (1986) pointed out, "It does not follow that everything a teacher believes or is willing to act on merits the label 'knowledge'" (p. 515). But there is also a considerable similarity between knowledge and beliefs in the concept of teachers' personal practical knowledge. For example, according to related research (i.e. Clandinin & Connelly, 1987; Hollingsworth, Dybdahl, & Minarik, 1993), practical knowledge is an account of how a teacher knows or understands a classroom situation. It is gained through experience, is often tacit, and is contextual. But it can never be synonymous with beliefs because it is thought of as embodied within the whole person, not just the mind. Embodied knowledge is more than cognitive and relates to the way in which people physically interact with the environment (Johnson, 1987).

As Peck and Herriot (2015) argue, a variety of terms and methodological approaches have been used to investigate teachers' beliefs about social studies. They covered a broad range of international research on teachers' beliefs about social studies to review the recent research findings (Peck & Herriot, 2015). For example, based on the extensive literature review, they found the three overlapping responses to why teaching social studies is important: (a) inculcation in the ways of becoming a "good citizen", (b) the transmission and continuation of core, usually national, identities, and (c) an ability to co-exist or even empathize with others. The reason why so many studies are conducted on this topic of 'social studies teachers' beliefs' is clear: how social studies is taught in classrooms varies significantly because teachers have different beliefs about what social studies is, what it should be, and what purposes it should serve.

Relationship between belief and pedagogy

Various studies have been conducted in terms of the relationship between teacher beliefs and teaching practices. As Doyle (1990) pointed out, studies conducted until quite recently were meant to lead to predictions, based on the causal relations between beliefs and classroom behavior. In other words, the attitudes and personality factors thought to cause certain classroom behaviors were relatively stable and difficult to change and, therefore, were considered to be valid indicators of the future effectiveness of a teacher. The linear tendency in understanding the relationship between teachers' beliefs and practice is partly due to the fact that researchers have simplified the complex features of teachers' beliefs when relating them to their practice (Zheng, 2013).

For instance, Grossman, Wilson, and Shulman (1989) suggested that "teachers' beliefs about the subject matter, including orientation toward the subject matter, contribute to the ways in which teachers think about their subject matter and the choices they make in their teaching" (p. 27). And Richardson and colleagues (1991), in an exploration of teacher beliefs and practices, were able to predict how a sample of teachers taught reading comprehension on the basis of analyses of extensive interviews of the teachers' beliefs about teaching and learning. Peterson, Fennema, Carpenter, and Loef (1989) found that teachers with a more cognitive perspective taught mathematics differently than those with a less cognitive perspective. Wilson and Wineburg (1988) studied four history teachers and found that their subject matter knowledge and beliefs about the nature of history strongly affected their teaching of the subject. Weinstein (2002) noted that teachers' belief in the stability or malleability of intelligence appears to be one predictor of their instructional practices. Kuklinski and Weinstein (2001) found that teacher expectations directly

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influenced achievement in the early grades. Klehm (2013) also confirmed that the attitude and beliefs of teachers toward the ability of students with disabilities successfully predicted the achievement scores.

However, recent studies especially conducted within the hermeneutic tradition suggest a complex relationship between teachers' beliefs and actions. These studies aim to conduct research that leads to understandings of the complexities of the contexts of teaching and of teachers' thinking processes and actions within those contexts. An understanding of a teacher's practices is enhanced by research attention to both beliefs and actions through interview and observations (Richardson, 1999). Since these understandings are quite person and context specific, the number of individual case studies has increased dramatically in the literature. In these studies, understanding teachers' beliefs entails interpreting them in locally relevant ways (Kumaravadivelu, 2003). These studies have contributed to a better understanding of teachers' beliefs which are not necessarily logically structured, and coexist with conflicting beliefs (Richardson, 2003).

Sometimes the relationship between beliefs and action is regarded to be interactive, or even ambiguous. That is, beliefs are thought to drive actions, but experiences and reflections on action may lead to changes in beliefs. Sometimes it appears that teachers' beliefs do not have explicit influence on their practice or students. For example, Glenn (2007) found that although teachers' beliefs about their students' ability and disability are related, teachers vary widely in the quality and style of instruction they provide. Silverman (2009) writes that teachers' experiences and interactions with policy have formative influences in teachers' beliefs about enhancing learning. For Clandinin (1986), a teacher's experiences lead to the formation of images that are a part of personal practical knowledge.

These, in turn, are elements of classroom practices such as routines and rhythms. "Teachers' practices are the embodiment and enactment of their personal practical knowledge…of which imagery is a part" (Clandinin, p. 36). Cochran-Smith and Lytle (1990) suggested that teachers' theories are "sets of interrelated conceptual frameworks grounded in practice" (p. 7). Whereas many researcher separate beliefs and actions for purposes of conducting research, these constructs operate together in praxis, defined by Schubert (1991) as "a union of theory and practice in reflective action" (p. 214).

Meanwhile, Windshitl (2002) claimed that teachers' beliefs can be hindered in reality by analyzing the teachers' intellectual and lived experiences that prevent theoretical ideas of constructivism from being realized in practice in school settings. Pajares (1992) was skeptical about changing beliefs. He noted that teachers have been forming beliefs about teaching and learning for years, and as 'insiders' they frequently defend the status quo, even in cases of inequity, using their images of teaching to filter new information and maintain existing beliefs. Thompson (1992) also argued that teachers' beliefs about good teaching are so well-established that they are unlikely to be changed by external conditions such as curriculum reform. Thus Phipps and Borg (2009) tentatively concludes that beliefs tend to be held with varying degrees of conviction in that some beliefs may be primary or central and less susceptible to change, while others may be peripheral and less firmly held.

The form and structure of subject matter in the minds of teachers have been examined to understand teachers' classroom actions. For instance, Leinhardt (1988) investigated a teacher's experiences with math texts as a student and as a teacher and how these experiences contributed to her beliefs and understanding of the nature of mathematics and affected her classroom instruction. John (1991) followed five students through their

student teaching to determine how their perspectives on planning changed with experience. The math student teachers' concepts of their subject had a strong impact on their formation of ideas about planning, whereas the geography teachers had little overall conception of their subject matter, which, therefore, had little effect on their planning. Various case studies have been conducted on Shulman's (1987) concept of pedagogical content knowledge and its effects on classroom teaching (e.g., Grossman, 1990; Gudmundsdottir, 1991; Munby & Russell, 1992; Wilson & Wineburg, 1988).

In reviewing the research on teacher beliefs, it becomes apparent that the majority of studies are concerned with finding out the unknown 'relationship' of beliefs and actions. This study, which also aims to examine how teachers' beliefs and pedagogy about economic justice education are related, is still grounded in this traditional framework. However, the focus of the study is not on proving or disproving the influence, effect, or priority between the two components of belief and practice. Rather, it intends to understand how the two contrasting approaches to economic justice and economic justice education are realized and/or distorted in the classroom teaching. Teachers whose beliefs about economic justice are Subject-oriented, and teachers whose beliefs about economic justice are Others-oriented, might display sharply contrasting pedagogy but also might display totally similar pedagogy. Therefore, comparative observation of classroom teaching and analysis of teacher interviews can contribute to enhance our understanding with regard to how teachers' beliefs and their pedagogy reciprocally interplay. Little has been written on qualitative differences between different types of beliefs and what interactions between different types of beliefs and practices occur. No such studies have been conducted in relation to the teachers' beliefs and pedagogy on economic justice education especially.

Hopefully, this study will be able to provide related fields of citizenship education and economic education with the increased understandings, knowledge, and insight with regards to these aspects.

6. Deleuzian Ontology

The last literatures to be reviewed are related to Gilles Deleuze, and his original ontology. Despite the difficulty and seemingly abstract nature of Deleuze's work, he is a practical philosopher. He believes in, and carries out, the creation of concepts; but he does so for one reason only: the enhancement of life (Colebrook, 2002). Deleuze argued that concepts were complicated in just this way: "creating new connections for thinking, opening up whole new planes of thought" (Deleuze, 1994, p. 139). Among his creative usage of concepts, this study especially pays attention to the following: 'virtuality', 'events', and 'singularity' which all carry an ontological implication.

The first determination about Deleuze would be that he is the philosopher of the virtual. But Deleuze's use of virtuality is far from the pervasive topic of virtual reality.[2] What matters to Deleuze is the reality of the virtual. It stands for the reality of the Virtual as such, for its real effects and consequences. For example, in quantum physics, it appears as if first there are particles interacting in the mode of waves, oscillations, and so forth. Then we are forced to shift our perspectives that the primordial ontological fact is the wave itself, and particles are nothing but the nodal points in which different waves interact. We can also think of the light that human eye perceives. Our eye reduces the perception of light. It actualizes light in a certain way; into a rose, into a bat. Here, the flow of light 'in itself' is nothing actual, but rather the pure virtuality of infinite possibilities actualized in a multitude of ways. The reality is actualized out of the infinite potential field of virtualities.

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2 Žižek (2004) writes that "virtual reality in itself is a miserable idea: that of imitating reality, of reproducing its experience in an artificial medium" (p. 1). A synonymous but more daily-based term for virtuaity would be 'potentiality'.

In that sense, virtuality is transcendental as a priori conditions of possibility of our experience of constituted reality (Žižek, 2004).

Deleuze is also a philosopher of events. Standing somewhere between structuralism and poststructuralism, he seeks to combine a concern with structures and series with a philosophy of events (Williams, 2009). Structuralism began as a way of understanding life in terms of its differential relations: how the being or identity of any thing is created in its difference from other things. But the problem of structuralism is the question of emergence or genesis of all those structures which we use to explain life. Structuralism remains within structure, within a system of representation that we can never step outside. To respond to the problem, we need to expand or overturn the forms of representation (Colebrook, 2002). It is 'events' that introduce change and differences within those structures. Thus the event of a variation in a social practice draws a society out of line with known and expected patterns. Events are also what characterize things in general. Ontologically, relations between events of all types, orders, magnitudes and durations make the 'thing' what it is, whatever it is (Bowden, 2011).

Lastly, in understanding Deleuzian ontology and the above-mentioned philosophy of event, singularity is a useful concept. As Deleuze (1990) writes, we "can speak of events only as singularities deployed in a problematic field, in the vicinity of which the solutions are organized" (p. 56). In mathematics, singularity generally refers to a point where a given mathematical object is not defined, or a point of an exceptional set where it fails to be well-behaved. In a sense that the singularity is singular and idiosyncratic than normal and regular compared to the rest of adjacent points, we can say that something 'happened' at

these singular points. [3] In other words, singularity is an event. A point that is distinguished from the other normal events, a point that something happens is a singularity.

With these concepts of virtuality, event, and singularity, Deleuzian ontology was revisited when I came to a dead end in understanding the relationship between social studies teachers' beliefs and pedagogy about economic justice education. At the end of all the struggling efforts to solve the research question, I had to admit that I encountered an *aporia*. At the very stalemate, Deleuze's original ontological perspective provided this study a breakthrough through which I could come to a more fundamental and convincing understanding about the research question that initially drove this study to begin: *What is the relationship between teachers' belief and pedagogy?*

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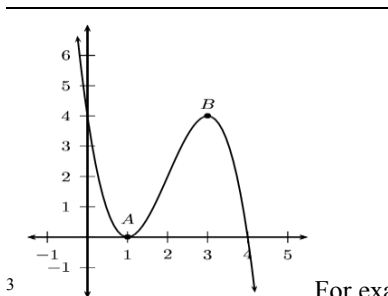
[3] For example, something happened at points A and B. In a sense that both are singularly distinguished from the other adjacent points, they are singularities and events.

CHAPTER 3. METHODOLOGY

1. Overview of the research: Mixed methods research

To answer the research question – *What is the relationship between social studies teachers' beliefs about economic justice education and their pedagogy on economic justice?* – this study employed mixed methods research as a methodology. That is to say, the first part of teachers' *beliefs* about economic justice education is addressed by employing a quantitative approach, and the second part of teachers' *pedagogy* on economic justice is investigated by employing a qualitative approach.

Q. What is the relationship between teachers' beliefs about economic justice education and their pedagogy on economic justice?

Teachers' beliefs on Economic justice education	Relationship	Teachers' pedagogy on Economic justice

Mixed methods research

Quantitative research	➕	Qualitative Research
Participant • 100 secondary social studies teachers of Seoul **Instrument** • Beliefs about economic justice education scale **Analysis** • Descriptive statistics • Cluster analysis • Analysis of variance		**Qualitative Design** • Multiple case study **Case selection** • Grouping (cluster analysis) -> selecting best informant **Data collection** • In-depth interview • Classroom observation **Analysis** • Comparative comparative analysis • Thematic analysis

Figure III-1. Overview of the research: Mixed methods research

Consequently, this study combines two different research approaches of quantitative and qualitative method, and constitutes the 'mixed methods research'. But is it possible to 'mix' the two different methodologies? Before discussing the concrete research design and research procedure, philosophical foundation of mixed methods research and the rationale of this study are addressed below.

The philosophical foundation of mixed method

For more than a century, the advocates of quantitative and qualitative research paradigms have engaged in ardent dispute (Johnson & Onwuegbuzie, 2004, p. 14). On the one side, quantitative purists, commonly positivists, claim that observations of social phenomena should be regarded as similar to physical phenomena. They argue that social science research should be time and context free and objective. Educational research is also required to be neutral, objective, emotionally detached and impersonal. Contrary to this, qualitative purists - commonly interpretivists - claim that time and context free generalizations are impossible as well as undesirable considering the multiple-constructed realities. They argue that it is impossible to differentiate fully causes and effects, and that the knower and known cannot be separated because the subjective knower is the only source of reality (Guba, 1990).

The abovementioned debate is commonly based on the incompatibility thesis (Howe, 1988), meaning that qualitative and quantitative research paradigms cannot be mixed. However, unlike the stance occupied by purists, this study will adopt a mixed method research as a research methodology. Mixed method research is defined as "research

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in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or a program of inquiry" (Tashakkori & Creswell, 2007, p. 4). The goal of mixed methods research is not to replace either of these approaches but rather to draw the strengths and minimize the weaknesses of both in single research studies and across studies (Johnson & Onwuegbuzie, 2004, p. 14).

The philosophical assumptions in mixed methods research – which consist of a basic set of beliefs or assumptions that guide inquiries (Guba & Lincoln, 2005) – are typically regarded to be pragmatism. From a pragmatic paradigm, the focus is on the consequences of research, the importance of the question asked rather than the method. It emphasizes the use of multiple methods of data collection to inform the problems under study. Thus, pragmatism is pluralistic and oriented toward 'what works' and practice (Creswell & Clark, 2011, p. 41), and draws an intimate connection between theory and practice, between thought and action (Waal, 2005, p. 1).

The first influence of pragmatism on mixed method research is the instrumental perspective with respect to the knowledge and truth. Under the influence of Darwinian perspective, pragmatism rejects the idea that human is the creature of God (Shook & Margolis, 2006). Humans need to survive the uncertain, contingent, non-teleological world. Human knowledge works as an instrument for the survival. By this argument, the purpose of inquiry is not placed in finding out the eternal and trans-historical truth beyond time and space, but in helping people to adjust to this world.

The second influence of pragmatism on mixed method research is the anti-platonic and secular perspective regarding knowledge. Pierce's maxim of pragmatism runs like this: "To attain perfect clearness in our thoughts of an object…we need only consider what

effects of a conceivably practical kind the object may involve - what sensations we are to expect from it, and what reactions we must prepare. Our conception of these effects, then, is for us the whole of our conception of the object, so far as that conception has positive significance at all" (Waal, 2005, p. 28). Considering this maxim of pragmatism, controversy over the methodological purity is fruitless.

The last influence of pragmatism on the mixed method research is its pluralism. Rejecting the belief on the absolute truth and platonic dualism implies that there is no such thing as the absolute or correct answer in solving the most practical problems of our daily lives. Since pragmatism denies that there's only one exact solution to any problem, a pragmatist would seek for the most feasible and practical solution rather than seeking for the best right answer. Thus pragmatic mixed-method researchers make every effort to find out the most feasible answer to the research problems and questions raised.

But we need to be very careful not to say that pragmatic mixed-method researchers are merely relativists. Pragmatic mixed-method researchers derive their criteria for decisions from historical experiences not from the transcendental truths. They can never be relativists in that they recognize and accept the diverse alternatives and try to discern the superiority and priority among the alternatives.

Rationale for the mixed method

What are the rationales for employing mixed methods research as a methodology for this specific study? First, mixed methods research was most practical in answering the research question of this study, and second, mixed methods research provided richer and deeper understanding of the research problem through diverse evidence.

Employing mixed methods was practical in a sense that it could best answer the research question. The former part of the research question seeks to identify teachers' *beliefs* about economic justice education. Beliefs, attitudes, or perceptions are notions that are hard to catch the exact meaning of. However, many previous studies and empirical research have developed instrumental scales to measure and quantify these beliefs, attitudes, and perceptions (Agne, Greenwood, & Miller, 1994; Fennema, Carpenter, & Loef, 1990; Shechtman, 2002; Silverman, 2009). By using the standardized, reliability-tested scale, this study could secure the objective data regarding teachers' beliefs, as well as save time and effort that must have been used otherwise.

On the other hand, the second phase of the research – regarding teachers' *pedagogy* on economic justice – could be best answered using a qualitative method. To find out the qualitatively different pedagogies, a researcher had to go into the actual educational field, schools and classrooms, to make qualitative observations by participating and interacting with the research process. A quantitative method might be able to give us the scientific 'facts' on teachers, but we would not get to understand the deeper 'meaning' of their teaching, pedagogy, and their relationship which was the primary focus of the study.

Employing mixed methods research was also practical in an economic sense. The first research phase played an instrumental and supplemental role to the second phase by presenting the overall picture of teachers' beliefs. Since the main focus of this study was not about delving into the teachers' beliefs itself, the first part needed not to be answered in an interpretative way, which would have required enormous time and effort. The quantitative method gave a more objective answer to the first part with less effort.

In other words, by using a mixed methods approach, this study could best achieve the research purpose and best answer the research question. This first rationale of practicality is the spirit of mixed method, which is based on the philosophy of pragmatism. Without employing mixed method, seeking the purist ontological/ epistemological perspective on the research method, this study would end with one-handed research and fail to fully answer the research question.

The second rationale for using mixed methods is that it provided *richness and depth* to this research. Especially, the explanatory-convergent research design of this study – discussed in the previous section – is combining convergent-parallel design and explanatory-sequential design. In other words, by converging quantitative and qualitative data, this study was backed up with much richer evidence to address the research question. Also, by adding qualitative interpretations to the quantitative results, it made fuller explanations possible regarding the research question and research result. Consequently, the mixed methods approach could provide more evidence to the research problem through diverse data collected from both methods.

In sum, the mixed methods employed here takes advantage of both quantitative and qualitative approaches in a *practical* as well as *rich* way. The quantitative research conducted prior to the qualitative research provided and revealed the objective picture of teachers' beliefs on economic justice, which a qualitative approach could not do. On the other hand, the qualitative research following the quantitative research provided the hermeneutic understanding of teachers' actual pedagogies on economic justice, which quantitative approach could never accomplish. In this way, mixed methods in this study mutually supplemented and offset the weaknesses of the other.

Challenges in using mixed method

Despite the practicality and richness of mixed method in this study, there still remained some of the challenges to overcome. The biggest challenge was the feasibility of its use by the researcher. Mixed method approach that requires both methodologies expect a researcher to possess much higher standard of knowledge and ability. Without a researcher's appropriate level of understanding and training in both methodologies, mixed method could have ended up as pseudo-eclecticism. Secondly, it had a shortcoming in an economic sense. Compared to the single research methodology, mixed method research required more time and resources. These were not impossible challenges to overcome. They were challenges that a researcher had to cautiously keep in mind, that needed to be consistently watched for, but they were challenges that could be complemented.

The real challenge of employing mixed method originated from philosophical incommensurability. From the epistemological purist view, using a mixed method was a pseudo-methodology. But such a critique and the purist perspective was merely *one of* many perspectives. In other words, from the other perspectives such as pragmatism or critical realism, adhering to the solitary methodology was not only undesirable but also not recommendable. Under those epistemological perspectives, converging paradigm was not impossible. Rather, it was recommended, to solve the given problems.

With these challenges and drawbacks keeping in mind, this study was able to achieve its initial purpose and objective more precisely. The most important thing was not to be oblivious of these shortcomings.

2. Research design

Mixed methods research has diverse design possibilities. From those possibilities, the present study is based on the 'explanatory-convergent' design. This design takes advantages of *explanatory-sequential design* as well as *convergent-parallel design* simultaneously.

The 'explanatory-sequential' design aims to use a qualitative strand to explain initial quantitative results (Creswell et al., 2003). This design starts with the collection and analysis of quantitative data, which has the priority for addressing the study's questions. This first phase is followed by the subsequent collection and analysis of qualitative data. The second, qualitative phase of the study is designed so that it follows from the results of the first, quantitative phase. The researcher interprets how the qualitative results help to explain the initial quantitative results. This design can also be used when the researcher wants to form groups based on quantitative results and follow up with the groups through subsequent qualitative research (Creswell, Plano Clark, 2011; Morgan, 1998; Tashakkori & Teddlie, 1998).

Figure III-2. Explanatory-sequential design (Adapted from Creswell & Plano Clark, 2011, p. 69)

On the other hand, the 'convergent-parallel' design aims to obtain different but complementary data on the same topic (Morse, 1991, p. 122) to best understand the research problem. This design occurs when the researcher uses concurrent timing to implement the quantitative and qualitative strands during the same phase, equally prioritize

the methods and keeps the strands independent during analysis and then mixes the results during the overall interpretation (Creswell & Plano Clark, 2011). The intent in using this design is to bring together the differing strengths and non-overlapping weaknesses of quantitative methods with those of qualitative methods (Patton, 1990).
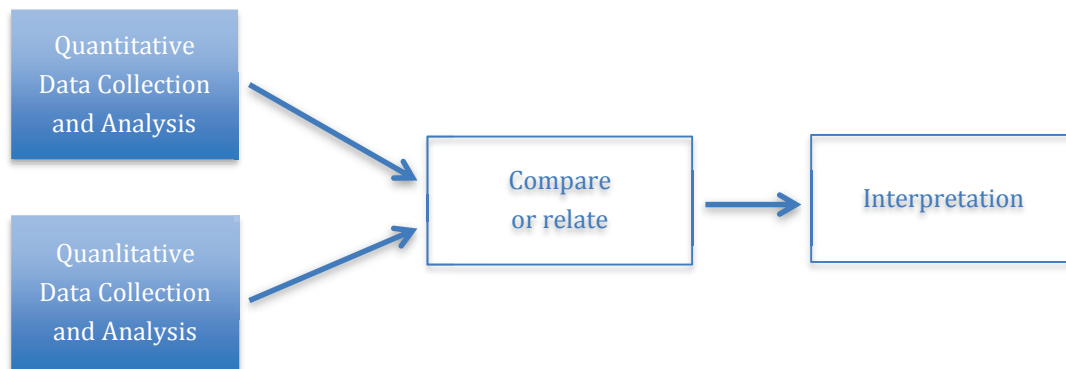
Figure III-3. Convergent-parallel design (Adapted from Creswell & Plano Clark, 2011, p. 69)

The 'explanatory-convergent' design that this study employed took advantage of both designs to get a more complete and complementary understanding of teachers' beliefs and pedagogy on economic justice education.

First, this study has the characteristic of *explanatory-sequential design* in that it used a qualitative strand to explain initial quantitative results. That is to say, the results of descriptive statistics, analysis of variance, and cluster analysis regarding teachers' beliefs about economic justice education were further examined by the subsequent teacher interview and classroom observation to explain the mechanism or reasons behind the resultant quantitative trends. Second, this study formed a participant group for a teacher interview and class observation based on the prior quantitative analysis results, and followed up with those cases – that is, teachers – through subsequent qualitative research. This study used the quantitative analysis regarding teachers' beliefs about economic justice

education to guide purposeful sampling for a qualitative phase. These two aspects made this study require the explanatory-sequential mixed method design.

At the same time, this study called for *the convergent-parallel design*. This study obtained different but complementary data on the teachers' beliefs and pedagogy respectively. That is to say, this study triangulated the methods by connecting and relating quantitative statistical results of beliefs about economic justice education with qualitative findings of pedagogy on economic justice to establish corroboration and validation. Therefore, this study synthesized and illustrated the quantitative results with qualitative findings in order to get a deeper understanding on the teachers' beliefs and pedagogy on economic justice education.

There is one distinct difference between this study and typical convergent-parallel design: it did not collect quantitative and qualitative data concurrently, which makes the design 'parallel'. Instead it implemented the quantitative and qualitative strands sequentially, which made this study more 'explanatory-sequential'. With a parallel design, this study couldn't use the quantitative results to guide the qualitative phase, since what the researcher should focus on the following qualitative phase is determined by the *preceding* quantitative phase. In addition, only from this sequential design, not a parallel design, could it use the quantitative data for the purposeful sampling at the subsequent qualitative phase.

Summing up the discussions so far, the present study is based on the 'explanatory-convergent' mixed methods research design combining both explanatory-sequential and convergent-parallel design. Refer to the diagram for a more descriptive understanding.
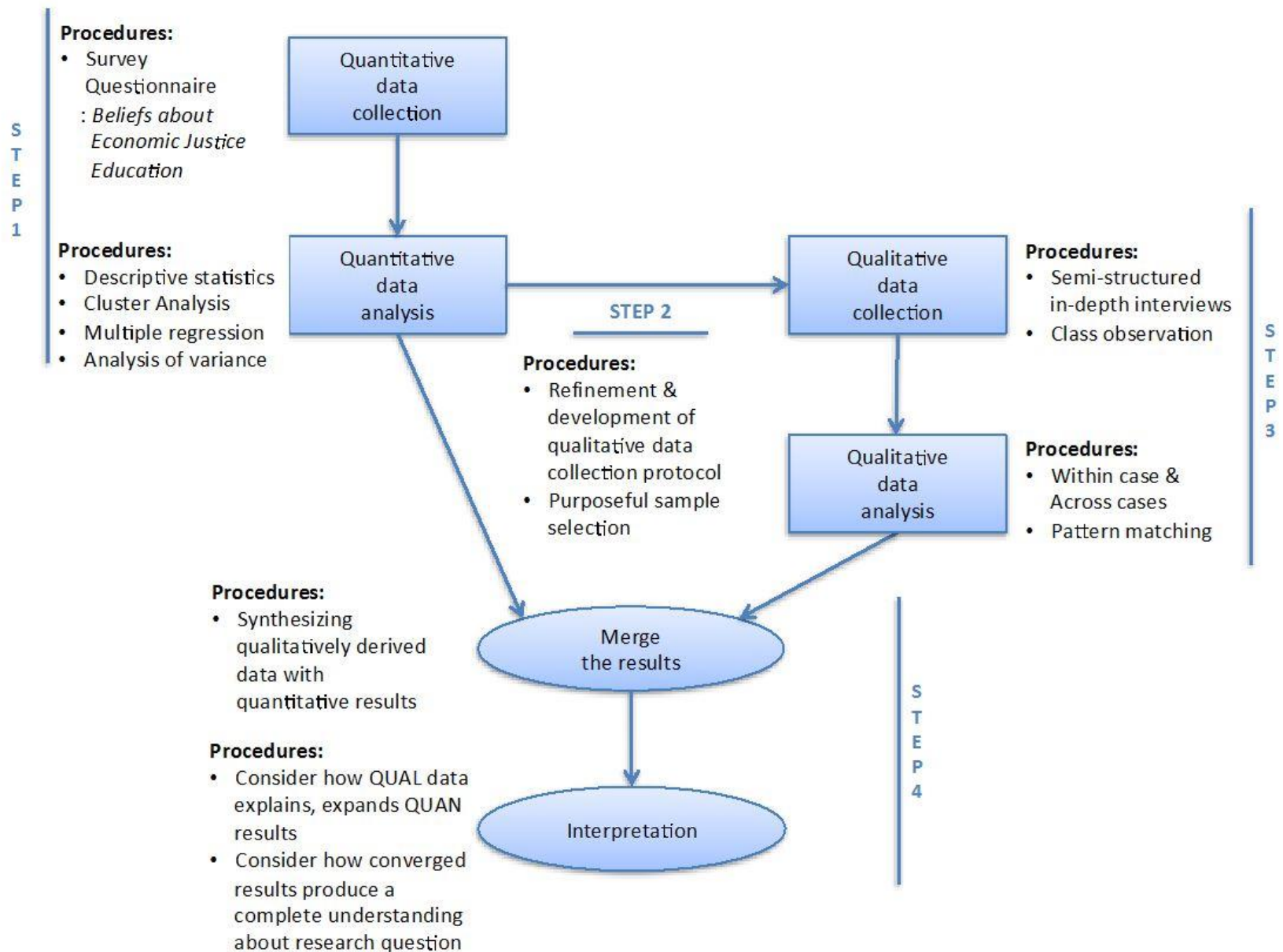
Figure III-4. Research Design: Explanatory-Convergent Design

3. Research procedure

As presented in Figure III-4, the research procedure for this study can be divided into four stages. During the first step, quantitative data – teachers' demographic information and their beliefs on economic justice - were collected from the survey. The collected quantitative raw data were statistically analyzed to determine the overall state of teachers' beliefs about economic justice education and its correlation with demographic variables.

In the second step, connection to the qualitative phase, the point of interface for mixing, occurred. Specifically, refinement and development of qualitative data collection protocols of interview and observation were conducted following and according to the quantitative analysis results. Also, purposeful sampling for the subsequent qualitative phase was conducted based on the cluster analysis results. In this way, the qualitative phase partly depended on the quantitative results.

The third step was the qualitative phase where qualitative data collection and analysis occurred. Qualitative data collection was implemented through semi-structured teacher interviews and classroom observations. The whole qualitative phase was based on the method of 'case study'. Each social studies teacher was considered to be a 'case', a unit of analysis.

Finally, the fourth step of results merging and interpretation followed. This step revealed to what extent and in what ways the qualitative results explained, expanded and added insights into the quantitative results. Most importantly, converged data were synthesized to provide a deeper understanding regarding teachers' beliefs and pedagogy on economic justice education. More detailed research plan of each quantitative and qualitative phase is described in the section below.

Quantitative phase

<u>Instruments</u>

To measure the teachers' beliefs about economic justice education, the Learning to Teach for Social Justice-Beliefs (LTSJ-B) scale developed by Enterline, Cochran-Smith, Ludlow, and Mitescu (2008) is modified for the present study. Originally, the LTSJ-B scale was developed to measure the difference between teacher candidates and in-service teachers to the extent to which they understand, accept, and are prepared to teach in ways consistent with social justice principles. It was based on the assumption that the novice teachers would exhibit less commitment towards teaching for social justice and experienced teachers would exhibit a stronger commitment to teaching for social justice (Ludlow et al., 2008). The scale is composed of 12 items, as featured in Appendix A, and the responses to the scale had generated Cronbach alphas consistently around 0.74 to 0.80 in the reliability test (Enterline, et al., 2008).

However, as the present study is particularly focused on the problem of economic justice rather than the broad area of social justice, the LTSJ-B scale needed to be modified to narrow its scope down to economic justice to correspond to the purpose of this study. The modified scale to measure 'beliefs about economic justice education' is presented in the table below.

Table III-1. Beliefs about economic justice education

Beliefs about Economic Justice Education Scale

1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.

2. Issues related to economic inequality should be openly discussed in the classroom.

3R. For the most part, covering topics about poverty, economic inequality, and economic justice is only relevant to certain subject areas, such as economics and literature.

4. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions. 5R. The most important goal in working with economically disadvantaged learners is that they assimilate into Korean society.

6R. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged.

7. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.

8. Teachers should teach students to think critically about economic justice.

9R. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.

10R. Although teachers have to appreciate economic injustice, it's not their job to change society.

11R. Whether students succeed in school is not related to their economic background.

12R. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.

For each item of the scale, respondents were asked to answer using a 5-point rating scale (1=Strongly Disagree, 2=Disagree, 3=Uncertain, 4=Agree, and 5=Strongly Agree). Some items were positively worded, where "Strongly Agree" corresponded to the strongest degree of endorsement of economic justice education-related beliefs. Other items were negatively worded, where "Strongly Disagree" corresponded to the strongest degree of endorsement. Respondents with a stronger commitment were expected to agree with, or positively endorse, item 1, 2, 4, 7, 8 and disagree with, or negatively endorse, item 3R, 5R, 6R, 9R, 10R, 11R, 12R. The latter group of items was reverse scored so that higher scores may correspond to a stronger commitment to teaching for economic justice. After coded in the appropriate direction, a higher total score indicated a higher level of commitment to economic justice education.

The 12 items do not represent or account for the entire phenomena of economic justice education (Enterline, et al., 2008). First of all, this scale represents only *beliefs* of teachers. It does not address other aspects such as classroom practice, relationships with parents, contents and pedagogical knowledge, all of which are part of a larger meaning of economic justice education. This is why the second qualitative phase was required: to get a more complete understanding about teachers' pedagogy and beliefs.

Second, there are many ways to conceptualize economic justice, and this scale includes only a tiny portion of the possible range of items it might contain. The particular items that make up the "beliefs about economic justice education scale" are chosen to reflect the idea of teaching as an agency for change and to encompass a number of key ideas about justice as both distribution and recognition (Cochran-Smith et al., 2009; Fraser & Honneth, 2003)[4].

Third, while the 'belief about economic justice education' scale measures how much commitment social studies teachers have and exhibit, it cannot sort out the qualitative difference in their beliefs about economic justice education. It only measures the overall level of *commitment* for economic justice education.

Therefore, a more detailed questionnaire was required to discern and cluster the teachers according to their different beliefs. Thus, based on the theoretical discussions on economic justice and economic justice education from the *Chapter 2. Literature review,* this study constructed the following questions to be asked for the participating

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[4] Key ideas included are: high expectations and rich learning opportunities for all pupils from different economic classes; an asset-based perspective on the resources pupils and families from different economic backgrounds bring to school; the importance of critical thinking in economic justice; the role of teachers as advocates and agents for change; challenges to the notion of self-blame for poor achievement; teaching as an activity that is related to teachers' deep underlying assumptions and beliefs about economic justice; and the idea that issues related to inequality and economic justice ought to be part of what is speakable and visible in all aspects of the social studies curriculum (Enterline, et al., 2008).

teachers: *Subject-oriented & Others-oriented* beliefs about economic justice, economic

justice education, and education in a broader sense.

Table III-2. Subject-oriented & Others-oriented belief questions

Subject-oriented belief questions

1. Education matters in terms of *"What to teach"*

2. Most important in education is *"Acquisition of information"*

3. Economic justice is realized when economic resources are *justly distributed*

4. Economic justice education is answering the question of *"What is justice?"*

5. Economic justice education is answering the question of *"How to achieve justice?"*

6. Economic justice education is teaching and learning of *"Principle of Justice & Just Institution"*

7. Economic justice education is about *knowledge on economic justice*

8. Citizenship education is teaching and learning of *Universal Value*

9. Students should be taught to be a *'good' citizen with appropriate values*

10. Teachers are *Subject* in opposition to Objects

Others-oriented belief questions

1. Education matters in terms of *"How to teach"*

2. Most important in education is *"Relating to Others"*

3. Economic justice is realized when we realize and fulfill the *responsibility for Others*

4. Economic justice education is answering the question of *"Why justice?"*

5. Economic justice education is answering the question of *"For whom is justice?"*

6. Economic justice education is fulfilling a *responsibility for economically disadvantaged*

7. Economic justice education is about *responsibility for the suffering Others*

8. Citizenship education is teaching and learning of *Otherness*

9. Students should be taught to be *'open' to the Other without reciprocity*

10. Teachers are the *Existent* listening to the Other

Although the questions listed above are extracted from the theoretical discussion on economic justice and education, these items needed to be verified statistically in terms of validity and reliability to be used as a survey questionnaire. In order to ensure the reliability of the scale, a pilot test was administered among 30 social studies teachers. To ensure the validity of the scale, 12 experts in the field of social studies education provided their expertise on each of the items. As a result of these pretests, some of the wordings were revised and some of the items were crossed off from the questionnaire.

Consequently, the survey questionnaire contained these three aspects of teachers' beliefs: 1) Beliefs about economic justice education, 2) Subject-oriented beliefs, and 3) Others-oriented beliefs. The questionnaire is presented in the Appendix B, and following is the table that displays the result of reliability test.

Table III-3. Reliability test result of the constructs

Construct	Items	Reliability (Cronbach alpha)
Commitment to EJE	1, 2, 3, 4, 5, 6, 7, 8, 9, 10	.582
Subject-oriented beliefs	11-1, 12-1, 13-1, 14-1, 15-1, 16-1, 17-1, 18-1, 19-1, 20-1	.880
Others-oriented beliefs	11-2, 12-2, 13-2, 14-2, 15-2, 16-2, 17-2, 18-2, 19-2, 20-2	.808

Data Collection

In April 2015, to administer the survey based on the questionnaire developed above, a total of 120 secondary social studies teachers from schools of Seoul, Gyeonggi, and Kangwon area of Korea were randomly sampled from the population. Each respondent was given a questionnaire containing questions regarding personal background and beliefs about economic justice education. Teachers were asked to voluntarily indicate their ID on the questionnaire in case they could be identified for the purposeful sample selection in the subsequent qualitative phase. The survey was conducted both online and offline. Approximate time for each participant to complete the questionnaire was 15 minutes.

Quantitative Analysis

Data analyses were conducted using the Statistical Package for the Social Sciences (SPSS 22.0). Statistical analyses included descriptive statistics, analysis of variance (ANOVA), and cluster analysis. The statistical analysis was not focused on proving or testing a hypothesis, but they were conducted with the following purposes. First, to explore and explain the overall state of teachers' beliefs about economic justice education. It was assisted by descriptive statistics, which presented the overall level of teachers' beliefs. Analysis of variance was used to compare the teachers' beliefs.

The second purpose was to provide a guide for the interview and observation phases of the research. The statistical results found from the quantitative analysis (e.g., the overall level of teachers' beliefs about economic justice education, difference of beliefs along the demographic variables) were used to inform what needs to be further asked in the interview and what needs to be carefully noted through classroom observation.

The third purpose was to provide a framework for the purposeful sampling. It was assisted mostly by cluster analysis. Cluster analysis is used to identify individuals whose scores are similar on the research variables under investigation, allowing the population to be split into a number of 'types' (Pell & Hargreaves, 2011). Therefore, several groups with the high degree of 'natural association' (Anderberg, 1973) among teachers in their beliefs were identified through cluster analysis.

These data and results from the quantitative analysis were merged with the subsequent qualitative data to produce a complete understanding on the teachers' beliefs about economic justice education and its relationship to their pedagogy on economic justice, which is the research question of this study.

Qualitative phase

Multiple Case Study

A multiple case study design (Stake, 1995; Yin, 2003) was used for collecting and analyzing the data in the qualitative phase. A case study is an exploration of a "bounded system" or a case over time through detailed, in-depth data collection involving multiple sources of information rich in context (Creswell, 1998, p. 61), and when more than one case is studied, it is referred to as a collective case study or multiple case study (Stake, 1995; Yin, 2003). Since this study inquired into three social studies teachers, it would be a multiple case study.

Among many traditions of multiple case studies, this study adopted the approach of the 'instrumental' multiple case study (Stake, 1995) where each case serves the purpose of "illuminating a particular issue" (Cresswell, 2005, p. 439). Here, "beliefs and pedagogies about economic justice education" is the issue to be illuminated. In addition, the multiple case study is a 'comparative' case study. Comparing and contrasting multiple cases deepened the understanding about each case, or social studies teachers.

Two contrary strategies can be used for comparative case study, which are 'most similar cases' and 'most different cases' strategy (Schultz & Kerr, 1986). The former one is useful in discovering the similar and comparable characteristics of the cases while the latter one is helpful in deepening the understanding by focusing on the differences and variations of the cases. In an actual comparative case study for this research, both 'most similar cases' and 'most different case strategy', or maximal variation strategy, were used to serve the research problem. This will be further addressed in the following section.

Since case study privileges in-depth enquiry over coverage, understanding 'the case' was a prioritized purpose rather than producing a statistical generalization to a population at large. In that sense, this study tried to achieve a 'thick description' (Geertz, 1973) of a phenomenon as well as to 'illuminate' the reader's understanding of the issue (Parlett & Hamilton, 1972): Teachers' beliefs and pedagogy about economic justice education.

Instead of statistical generalization, theoretical or analytical generalization is appropriate in case study (Yin, 1994, p. 14). Walsham (1995) identifies four possible types of generalizations in case study: development of concepts, generation of theory, drawing of specific implications, and contribution of rich insights. Although this study was not preoccupied with producing a 'theory', multiple case study results certainly allowed "explanations of particular phenomena derived from empirical interpretive research" to be applied in other settings and organizations as interpretations (Walsham, 1995, p. 79), which can be called a 'theoretical generalization.'

Case Selection

Considering the above definition of case study, the bounded system of this study or a case was each social studies teacher, the unit of analysis. The selected cases should reflect characteristics and problems identified in the underlying theoretical propositions and conceptual framework of this study. Therefore, case selection should not be a haphazard activity (Yin, 1994). Thus, a systemic two-stage case selection procedure for the multiple case study was applied.

During the first stage, teachers were grouped to six clusters based on their responses to the survey on beliefs about economic justice education. This grouping procedure was supported by the quantitative analysis, especially cluster analysis.

Following clustering, the second stage was selecting the 'best informant' from each group or cluster, using a mix of minimal and maximal variation strategy (Creswell, 2005). Maximal variation strategy is employed for heterogeneity when a researcher attempts to understand how a phenomenon is seen and understood among different people, in different settings and at different times (Cohen & Crabtree, 2006), while minimum variation strategy aims for the opposite. Detailed case selection results will be addressed in the next chapter.

Data Collection

It is recommended to use various and multiple sources of evidence when conducting a case study (Yin, 1994). These multiple sources of evidence enable triangulation by searching convergent findings from different sources, which can eventually increase construct validity. Therefore, the qualitative data were collected from multiple sources to provide the richness and the depth of each case description (Creswell, 2005; Yin, 1994; Stake, 1995).

These sources include: in-depth semi-structured interview; follow-up interviews with each teacher to secure additional information on the emerging themes; direct observations of classroom teaching on economic justice; transcribed tapes and notes and recorded videotapes to validate the information obtained during the interviews and observations to get additional details related to the cases; participants' responses to the survey questionnaire; and any available documents and archival records. In the following, two primary data collection methods for this study will be discussed: interview and classroom observation.

Interview

Interviews are essential sources of information for case study research (Yin, 1994, p. 84), and arguably the primary data source. It is through interviews that researchers can best access case participants' views and interpretations of actions and events (Walsham, 1995), and this study also depends a lot on the interview for data. Independent interviews for three different teachers were conducted with open-ended and semi-structured questions. Teachers were interviewed from four times to five times each, and the questions were mostly about their personal historical and cultural background, beliefs about economic justice, beliefs about education, beliefs about economic justice education, etc. For detailed interview question lists, refer to Appendix F. Interviews with teachers aimed at obtaining richer qualitative understanding about teachers' beliefs.

Interviews were audio recorded and transcribed verbatim. The transcription was member checked to enhance credibility of the stories, and to validate the "presence of voice in the text" (Eisner, 1991, p. 36). Table III-3 below contains detailed information such as the date, length, and number of interviews. The volume of transcription is counted in pages written in Korean, single-spaced with size 10[5].

Table III-4. Interview date and time

	Interview Date & Time					Total Time	Transcription
	1st	2nd	3rd	4th	5th		
Teacher Y	4/22 41 mins (Preliminary) (Video Interview)	5/18 105 mins (After 1st Class)	5/19 27 mins (After 2nd Class)	5/22 72 mins (After 3rd Class)	10/28 00 mins (Member checking)	245 mins	48 pages

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[5] A page corresponds to two pages of English transcription when translated (size 12, double spaced).

Teacher S	4/23 About 60 mins (Not recorded) (Preliminary)	6/6 91 mins (After 1st Class)	6/15 54 mins (After 3rd Class)	11/2 00 mins (Member checking)		145 mins	42 pages
Teacher H	5/24 67 mins (Preliminary)	8/20 42 mins (After 1st Class)	8/27 30 mins (After 2nd Class)	9/3 58 mins (After 3rd Class)	11/17 00 mins (Member checking)	197 mins	35 pages

Classroom observation

Observation enables researchers to walk into and live in the contexts of interpretation in which social events occurred (Angrosino & Perez, 2000). While interviews with teachers mainly aimed at understanding teachers' beliefs, the main purpose of classroom observation was to get fuller understanding about teachers' pedagogy or teaching.

Classroom observation was made while students of each of the three schools learned "High School Social Studies"[6]. From the textbook, especially Part 3 "Quality of Life and Welfare" of Chapter 2 "Fairness and Quality of Life" was the focus of classroom observation since the part was closely related to the issue of economic justice. It took three to four times of classroom teaching to cover the entire Part 3 "Quality of Life and Welfare", and therefore classroom observations took place correspondingly.

Each classroom teaching was video recorded, and transcribed. Transcription mainly focused on the verbal statements of the teachers and students, while conspicuous moments worthwhile to notice were also added to the transcription. As "observation (particularly participant observation) maximizes the inquirer's ability to grasp motives,

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[6] Korean high school has three grades: 1st grade (15-16 years old), 2nd grade (16-17 years old), and 3rd grade (17-18 years old). The subject 'High School Social Studies' is covered at the 1st grade of Korean high school, and it corresponds to Canada's grade 10.

beliefs, concerns, interests, unconscious behaviors, customs, and the like" (Guba & Lincoln, 1981, p. 193), I tried to utilize the classroom observation as an opportunity to understand the relationship between teachers' beliefs and pedagogy and to get an insight about this research question. Briefly, I focused on how teachers' beliefs influence, are influenced by, interact with, and are demonstrated through their teaching to determine the relationship between beliefs and pedagogy.

Below is Table III-4, which presents the date, time, and textbook sections of the classroom observations.

Table III-5. Classroom observation date and time

	Classroom Observation Date & Time			Total Time	Transcription
	1st	2nd	3rd		
Teacher Y	5/18 50 mins	5/20 50 mins	5/22 50 mins	150 mins	42 pages
	(1) Conditions to live a quality life	(2) Donation and community service	(3) Policies to improve quality of life		
Teacher S	4/20 50 mins	6/4 50 mins	6/11 50 mins	200 mins	51 pages
	(Preliminary observation) Multicultural Korea	(1) What conditions do we need for a quality life? (2) Improving quality of life through donation and community service	(2) Improving quality of life through donation and community service (3) What are the policies to improve our quality of life?		
Teacher H	8/20 50 mins	8/27 50 mins	9/3 50 mins	150 mins	41 pages
	(1) Quality of life	(1) Quality of life	(2) Efforts to improve the quality of life		

Qualitative Analysis

Analysis procedure

Miles and Huberman (1984) describes data analysis as consisting of three concurrent activities (pp. 21-23). Data reduction refers to the process of selecting, simplifying, abstracting and transforming the raw case data. Data display refers to the organized assembly of information to enable the drawing of conclusions. Data display includes narratives, matrices, graphs, and charts. Conclusion drawing/verification involves drawing meaning from data and building a local chain of evidence. Various types of matrices, clustering diagrams and causal networks are used.

This study followed the same track, but was performed at two levels: within each case and across the cases. Specific steps in the qualitative analysis were (1) preliminary exploration of the data by reading through the transcripts and memos; (2) coding the data by segmenting and labeling the text; (3) verifying the codes through inter-coder agreement check; (4) using codes to develop themes by aggregating similar codes together; (5) connecting and interrelating themes; (6) constructing a case study narrative composed of descriptions and themes; and (7) cross-case thematic analysis.

The above-mentioned analysis also relied on the theoretical discussions reviewed in the previous chapters. Since following the theoretical propositions that have formed the design of the case study helps to focus on certain data and ignore other data (Yin, 1994), theoretical review on the Subject-oriented approach and Others-oriented approach were periodically and frequently revisited throughout the analyses and ensuing discussions. Along with it, this study employed the constant comparative analysis method (Glaser & Strauss, 1967; Patton, 1990). It "combines inductive category coding with a simultaneous comparison of all social incidents observed and

coded" (LeCompte & Preissle, 1993, p. 256). Analyzing the collected data, therefore, I had to go back and forth from a certain point to another whenever patterns emerged.

Lastly, credibility or understandability (Cho, 2005, p. 64) of the findings was secured by triangulating different sources of information, member checking, inter-coder agreement, rich and thick descriptions of the cases, reviewing and resolving disconfirming evidence, and academic advisor's auditing (Creswell & Plano Clark, 2011; Lincoln & Guba, 1985; Miles & Huberman, 1994; Stake, 1995).

Analysis framework

For these qualitative analyses to be successfully conducted, semi-structured framework for analysis was required. The framework provided the analysis of the proper guideline not to be astray, but it organically changed and transformed itself passing through the qualitative data. The following Table III-5 presents the framework for analysis.

Table III-6. Analysis framework

	Beliefs	Pedagogy
Factors	- Belief about education - Belief about good teaching - Belief about economic justice - Belief about economic justice education	- Plan for classroom teaching - Action for classroom teaching - Method for classroom teaching
Analytic Focus	- Characteristics of each teacher's beliefs and teachings (or pedagogies) - Differences among three teachers in their beliefs and teachings (or pedagogies) - Possible understanding about the relationship between teachers' belief and pedagogy	

As is shown in the table, subcategories to analyze the beliefs of the teachers were: (1) belief about education, (2) belief about good teaching, (3) belief about economic justice, and (4) belief about economic justice education. For the subcategories for the pedagogies of teachers, (1) plan for classroom teaching, (2) action for classroom teaching, and (3) method for classroom teaching. I tried to focus on the characteristics of teachers' beliefs and teachings, their differences among teachers, and lastly, a possible understanding about the relationship between belief and pedagogy. At an actual analysis, however, such framework was transformed and re-adjusted dynamically according to the emerging findings and insights.

CHAPTER 4. RESEARCH RESULTS

1. Quantitative research results

Survey questionnaires were distributed across Seoul, Gyounggi, and Kangwon area of Korea. Subsequently, the questionnaires collected were coded and statistically analyzed using SPSS 22.0. Below is the result of the analysis.

Demographic information

Among the 120 teachers who were requested to answer the survey, 104 teachers sent their questionnaires back through either e-mail or post mail. The frequency distributions, means, and standard deviations for each item are reported in the table below. As you can see from the Table IV-1, the respondents were 26.9% male and 73.1% female, and 56.8% of the sample belonged to the 20s and 30s in their age. This breakdown of gender and age reflect the current demographic ratio of teachers in Korea. Teachers from elementary school, middle school, and high school were 26%, 33.7%, and 40.4% respectively. The 64.4% and 79.8% of the sample reported that they belong to the 'middle' in terms of economic class and social status. With 48.1% of respondents reported to be liberal or very liberal in their political orientation, while only 12.5% reported to be conservative with 0% very conservative. More than 60% of the sample (65.4%) thought that 'Knowledge and value transmission' is the most or second most important purpose of social studies education, while more than half of the respondents (51%) supported 'Social change for justice and equality.' 'Critical and reflective thinking' (31.7%), 'Self-growth for individual self-realization' (27.8%), 'Social Science' (24%) followed it. Table IV-1 illustrates more detailed information.

Table IV-1. Demographic information (Total)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	28	26.9			1	15	14.4
	Female	76	73.1			2	10	9.6
	Total	104	100		**Social Science**	3	16	15.4
AGE	20s	11	10.6			4	24	23.1
	30s	48	46.2			5	39	37.5
	40s	26	25			Total	104	100
	50s	18	17.3			1	21	20.2
	60s	1	1			2	32	30.8
	Total	104	100	**Purpose Of Social Studies Education**	**Justice**	3	22	21.2
EXPERIENCE	~7years	33	31.7			4	22	21.2
	8~14years	32	30.8			5	7	6.7
	15~22years	19	18.3			Total	104	100
	23~30years	17	16.3			1	12	11.5
	31years~	3	2.9			2	17	16.3
	Total	104	100		**Self-growth**	3	26	25
GRADE	Elementary	27	26			4	21	20.2
	Middle	35	33.7			5	28	26.9
	High	42	40.4			Total	104	100
	Total	104	100			1	41	39.4
ECONOMIC CLASS	Very High	2	1.9			2	27	26
	High	9	8.7			3	15	14.4
	Middle	67	64.4		**Transmission**	4	12	11.5
	Low	26	25			5	9	8.7
	Very Low	0	0			Total	104	100
	Total	104	100					

SOCIAL STATUS	Very High	0	0	Reflective Thinking	1	15	14.4
	High	10	9.6		2	18	17.3
	Middle	83	79.8		3	25	24
	Low	11	10.6		4	25	24
	Very Low	0	0		5	21	20.2
	Total	104	100		Total	104	100
POLITICAL ORIENTATION	Very Conservative	0	0				
	Conservative	13	12.5				
	Moderate	41	39.4				
	Liberal	48	46.2				
	Very Liberal	2	1.9				
	Total	104	100				

Table IV-2. Beliefs on economic justice education (Total)

	N	Minimum	Maximum	Mean	Std. Deviation
Commitment to EJE	104	2.80	4.70	3.7625	.43089
Subject-oriented belief ①	104	2.40	4.90	3.8240	.49158
Others-oriented belief ②	104	3.00	5.00	4.2577	.47881
Gap ①-② (x10)	104	-12.00	22.00	4.3365	5.16074

Teachers' beliefs about economic justice education: Descriptive statistics

Table IV-2 displays the descriptive statistics of teachers' beliefs about economic justice education, which is composed of the following three areas: (1) Commitment to economic justice education, (2) Subject-oriented beliefs, and (3) Others-oriented beliefs. As is discussed earlier, Subject-oriented beliefs focus on the question of 'How to achieve justice?' One of the most significant concepts from the Subject-oriented belief is the autonomous subject rather than the Other. Sameness and identity, which are regarded as another name of subject, are emphasized. The Other is the 'object' of possession, action, and knowledge. Since Subject-oriented beliefs ask the question 'what to teach?', economic justice education is regarded as acquiring knowledge about economic justice. Compared to that, Others-oriented beliefs are based on the question of 'Why justice?', and the answer is the face of the Other. It comes up to us as an irresistible imperative. It demands us to respond to the vocation of the Other, and to offer unconditional hospitality. Others-oriented beliefs emphasize the question 'why we learn.' Education matters in terms of relating to the Other rather than acquiring knowledge, and therefore economic justice education aims at responding to the vocation of Others suffering from economic injustice.

The descriptive statistics show us that the mean score of 'Commitment to economic justice education' (item 1 ~ 10) was 3.76 with full score of 5. The mean score of 'Subject-oriented belief' (item 11-1 ~ 20-1) was 3.82, while 'Others-oriented belief' (item 11-2 ~ 20-2) was much higher with mean score of 4.25. Based on the data, it can be said that teachers definitely display higher support for every item in favor of 'Others-oriented belief' rather than 'Subject-oriented belief.'

Since at almost every item 'Others-oriented belief' is higher than 'Subject-oriented belief', we can only infer from the relative gap between two scores. For example, the gap between 11-1 and 11-2 is 0.9, while the gap between 19-1 and 19-2 is only 0.2. We can infer from this that teachers are 'relatively more' Others-oriented regarding 'education in general' than 'citizenship education in specific.'

However, there is one item that teachers reported higher support for Subject-oriented belief. That is, teachers scored higher at item 15-1 'Economic justice education is answering the question of "How to achieve justice?" (4.08)' than item 15-2 'Economic justice education is answering the question of "For whom is justice?" (3.91)' Although the difference is not statistically large enough to be significant, teachers seem to believe that they have to tell their students about the pragmatic solution to achieve justice rather than they need to awake their students for the profound reason of justice.

Table IV-3. Descriptive Statistics: Teachers' beliefs about economic justice education (Total)   *(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.	104	0.00	3.80	6.70	34.60	54.80	4.40	0.78
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.	104	0.00	1.00	7.70	40.40	51.00	4.41	0.68
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.	104	1.00	8.70	20.20	47.10	23.10	3.83	0.92
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)	104	14.40	30.80	26.00	25.00	3.80	3.27	1.11
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.	104	2.90	5.80	19.20	45.20	26.90	3.88	0.97
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.	104	1.00	1.00	8.70	41.30	48.10	4.35	0.76
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom. (R)	104	1.90	20.20	27.90	35.60	14.40	2.60	1.03
8. Although teachers have to appreciate economic injustice, it's not their job to change society. (R)	104	32.70	36.50	15.40	11.50	3.80	3.83	1.13
9. Whether students succeed in school is not related to their economic background. (R)	104	34.60	48.10	12.50	2.90	1.90	4.11	0.87
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead. (R)	104	6.70	26.00	29.80	31.70	5.80	2.96	1.04

11-1. Education matters in terms of *"What to teach"*	104	3.80	17.30	35.60	36.50	6.70	3.25	0.95
11-2. Education matters in terms of *"How to teach"*	104	0.00	1.90	15.40	44.20	38.50	4.19	0.76
12-1. Most important in education is *"Acquisition of information"*	104	1.00	4.80	35.60	44.20	14.40	3.66	0.82
12-2. Most important in education is *"Relating to Others"*	104	0.00	1.00	12.50	48.10	38.50	4.24	0.70
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	104	0.00	1.00	24.00	49.00	26.00	4.00	0.74
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	104	0.00	1.00	8.70	57.70	32.70	4.22	0.64
14-1. Economic justice education is answering the question of *"What is justice?"*	104	0.00	4.80	24.00	52.90	18.30	3.85	0.77
14-2. Economic justice education is answering the question of *"Why justice?"*	104	0.00	0.00	7.70	54.80	37.50	4.30	0.61
15-1. Economic justice education is answering the question of *"How to achieve justice?"*	104	0.00	1.90	19.20	48.10	30.80	4.08	0.76
15-2. Economic justice education is answering the question of *"For whom is justice?"*	104	0.00	4.80	25.00	44.20	26.00	3.91	0.84
16-1. Economic justice education is teaching and learning of *"Principle of Justice & Just Institution"*	104	0.00	6.70	28.80	50.00	14.40	3.72	0.79
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	104	0.00	1.00	7.70	45.20	46.20	4.37	0.67
17-1. Economic justice education is about *knowledge on economic justice*	104	0.00	6.70	26.00	45.20	22.10	3.83	0.85
17-2. Economic justice education is about *responsibility for the suffering Others*	104	0.00	1.90	13.50	54.80	29.80	4.13	0.71
18-1. Citizenship education is teaching and learning of *Universal Value*	104	0.00	2.90	25.00	48.10	24.00	3.93	0.78
18-2. Citizenship education is teaching and learning of *Otherness*	104	0.00	1.90	2.90	45.20	50.00	4.43	0.65
19-1. Students should be taught to be a *'good' citizen with appropriate values*	104	0.00	4.80	15.40	46.20	33.70	4.09	0.83
19-2. Students should be taught to be *'open' to the Other without reciprocity*	104	0.00	0.00	8.70	43.30	48.10	4.39	0.64
20-1. Teachers are *Subject* in opposition to Objects	104	0.00	3.80	29.80	45.20	21.20	3.84	0.80
20-2. Teachers are the *Existent* listening to the Other	104	0.00	1.00	6.70	44.20	48.10	4.39	0.66

Cluster analysis results

<u>Clustering results</u>

Hierarchical techniques and particularly Ward's (1963) methods were used for cluster analysis. This procedure attempts to identify relatively homogeneous groups of cases (or participants) based on selected characteristics, using an algorithm that starts with each case in a separate cluster and combines clusters until only one is left. The hierarchical cluster method has been developed for determining the level in a hierarchy at which there is an optimum number of clusters present as a problem common to all clustering techniques is the difficulty involved in deciding the number of clusters present in the data (Tan, Steinbach, & Kumar, 2005).

Lorr (1983) describes this as the 'stopping rule': he argues that in the Social Sciences the goal is usually to find natural groups and reproduce underlying structure. Therefore, if a hierarchical procedure is applied, the level that best reproduces the structure must be determined. Mojena (1977) developed the stopping rule, which uses the distribution of the clustering criterion (the within-group sum of squares) to determine when a "significant change from one stage to the next implies a partition which should not be undertaken" (p. 359) and named it as Mojena's rule.

Everitt (1974) similarly suggests that an examination of the dendrogram for large changes between fusions would be useful. The usual form of graphic output from a hierarchical cluster analysis is a tree - dendrogram. The tree provides a visual representation of the cluster structure of the hierarchy. The point at which a sudden, disproportionate change in the sum of squared within-group deviations about the group mean of each profile variable occurs to indicate the optimum number of clusters.

Below is Figure IV-1, the tree-dendrogram and six clusters were produced.
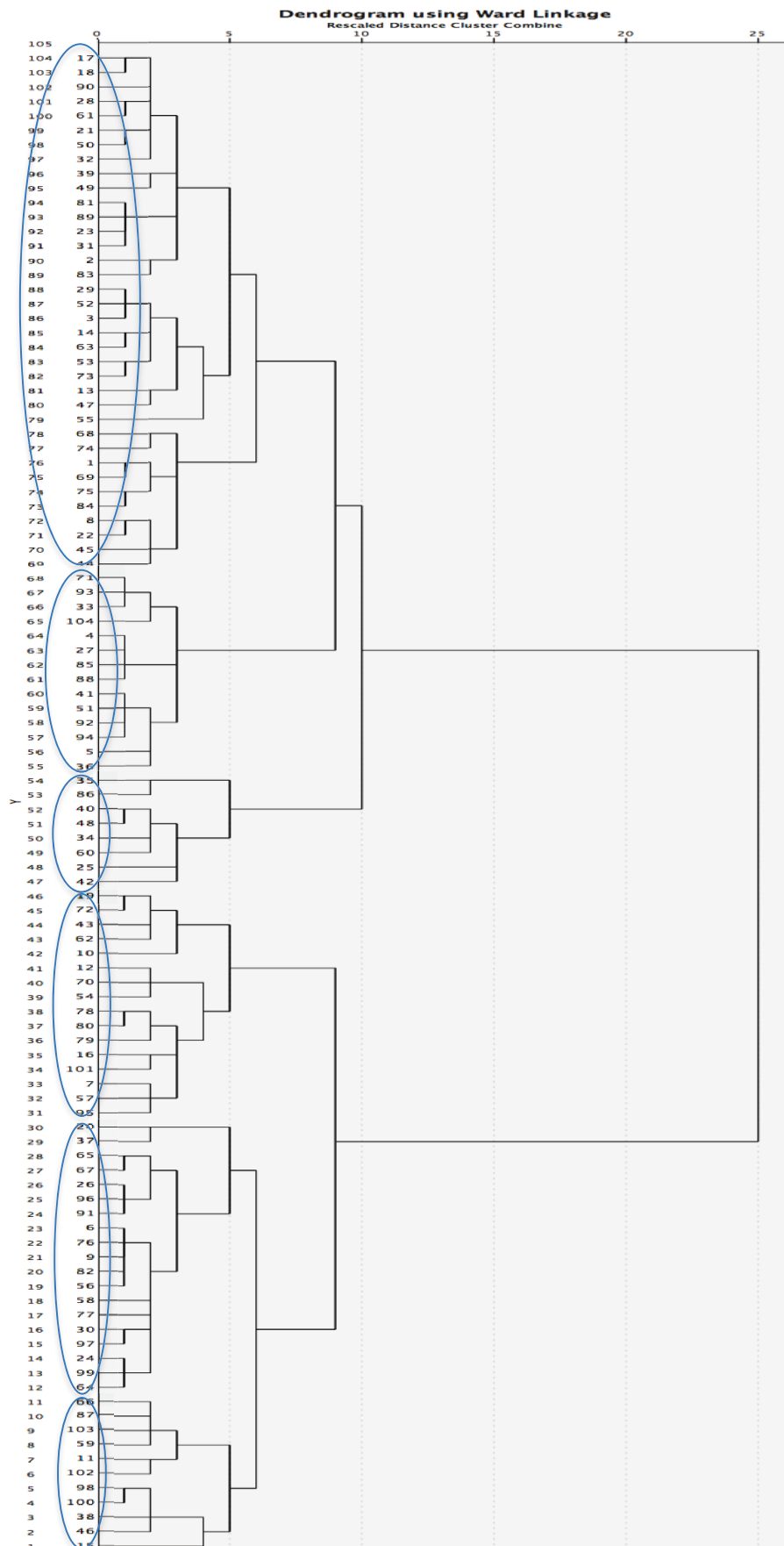
Figure IV-1. Cluster analysis result: Dendrogram

Table IV-4. Cluster analysis result

	Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5	Cluster 6	F	Sig.
Commitment to EJE	3.81	4.22	3.53	3.28	3.58	4.17	4.344	.017
Subject-oriented beliefs	4.01	4.37	3.73	3.34	3.73	3.42	3.607	.033
Others-oriented beliefs	4.41	4.84	4.63	3.74	3.97	3.93	15.59	.000

As is shown from the tree-dendrogram (Figure IV-1) and the cluster analysis result table (Table IV-4), the cluster analysis on teachers' beliefs on economic justice education across 104 social studies teachers yielded six clusters. Each cluster's demographic characteristics and scores of teachers' beliefs on economic justice education for each item are detailed in the tables below. There are strong or weak differences among six clusters, in terms of their beliefs on economic justice education.

First, Cluster 1 is named as 'Average group', because the patterns of the Commitment to EJE (item 1 ~ 10), Subject-oriented belief (item 11-1 ~ 20-1), Others-oriented belief (11-2 ~ 20-2) scores are similar to the overall pattern of the total cases.

Second, Cluster 2 is named as 'High-High group', because the scores of Commitment to EJE (4.22), Subject-oriented belief (4.37), Others-oriented belief (4.84) are all much higher than the other groups of teachers. It can be said that teachers from Cluster 2 are very much committed to economic justice education, but it is hard to say they are either Subject-oriented or Others-oriented.

Third, Cluster 3 is named as 'Others-oriented group', because the scores of Others-oriented beliefs (4.63) are much higher than Subject-oriented beliefs (3.73). Although the score of Others-oriented belief is lower than 'High-High group'

(4.63<4.84), the score gap between Subject-oriented and Others-oriented belief matters more since each respondent can have different understanding of the scale.

Fourth, Cluster 4 is named as 'Low-Low group', because the scores of Commitment to EJE (3.28), Subject-oriented belief (3.34), Others-oriented belief (3.75) are much lower than the other groups of teachers. The score gap between 'High-High group' and 'Low-Low group' is almost up to or higher than one through all three areas.

Fifth, Cluster 5 is named as 'Subject-oriented group', because the score gap between Subject-oriented belief and Others-oriented belief is smallest. In a situation where every teacher cluster shows higher score in Others-oriented belief than Subject-oriented belief, it can be inferred that the smaller gap between two signifies the bigger support for Subject-oriented beliefs.

Sixth, Cluster 6 is named as 'Unidentified group', because this group is hard to define compared to the other clusters of teachers. The score of Commitment to EJE is second highest among the clusters, while the scores of subject-oriented beliefs and Others-oriented beliefs are much lower than the average scores. Since such data was difficult to be explained, the present study left this group to be 'unidentified'.

Among these six clusters, the present study sampled only from the following three clusters for the subsequent qualitative research phase: Cluster 1 (Average group), Cluster 3 (Others-oriented group), Cluster 5 (Subject-oriented group). Participants were not sampled from Cluster 2 (High-High group) and Cluster 4 (Low-Low group) not because they are insignificant, but because this study is more focused on 'comparative' perspective. In other words, since both group are relatively homogeneous in their Subject-oriented belief and Others-oriented belief, it was evaluated to be less conforming to our research purpose.

Below is Table IV-5, a summary of the features of clusters.

Table IV-5. Six Clusters

Cluster		Belief on economic justice education	Average score	N	%
Cluster 1	Average group	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	3.81 4.01 4.41 4.05	36	34.6
Cluster 2	High-High group	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	4.22 4.37 4.84 4.71	14	13.5
Cluster 3	Others-oriented group	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	3.53 3.73 4.63 9.00	8	7.7
Cluster 4	Low-Low group	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	3.28 3.34 3.74 4.06	16	15.4
Cluster 5	Subject-oriented group	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	3.58 3.73 3.97 2.42	19	18.3
Cluster 6	Unidentified	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	4.17 3.42 3.93 5.09	11	10.6
Total	Total	Commitment to EJE Subject-oriented belief Others-oriented belief Gap (*10)	3.76 3.82 4.25 4.33	104	100

As mentioned above, teachers were sampled only from the following three clusters: Cluster 1 (Average group), Cluster 3 (Others-oriented group), and Cluster 5 (Subject-oriented group). In the following, demographic and descriptive information of three clusters is discussed.

From the 104 respondents, 36 teachers belonged to the Cluster 1 (Average group). From the 36 respondents, 78% were female, and 22% were male. Almost 70% of the group belonged were 20s and 30s in their age. Teachers from elementary school, middle school, and high school were 25%, 41.7%, and 33.3% respectively. Seventy-five percent and 77.8% of Cluster 1 reported that they belong to the 'middle' in terms of economic class and social status. For 47.2% of these participants, they reported to be liberal or very liberal in their political orientation, while only 11.1% reported to be conservative with 0% very conservative. More than half (52.7%) thought that 'Social change for justice and equality' is the most or second most important purpose of social studies education, and 50% chose 'Knowledge and value transmission' (42%) as the most or second most important purpose. 'Fostering Reflective thinking' (44.4%), 'Structure of social science' (30.5%), 'Self-growth for individual self-realization' (22.2%), followed.

Regarding teachers' belief on economic justice education, the mean score of 'Commitment to economic justice education' was 3.81 with full score of 5. The mean score of 'Subject-oriented belief' was 4.01, while 'Others-oriented belief' was much higher with mean score of 4.41. The gap between Subject-oriented and Others-oriented belief were 0.4. The overall pattern of Cluster 1's belief is parallel to that of the total average, which made the cluster 'Average group.'

Table IV-6. Descriptive Statistics: Demographic (Cluster 1)

	Category	N	Percent (Valid)			Ranking	N	Percent (Valid)
SEX	Male	8	22.2			1.00	8	22.2
	Female	28	77.8			2.00	3	8.3
	Total	36	100.0		**Social Science**	3.00	4	11.1
AGE	20s	4	11.1			4.00	13	36.1
	30s	21	58.3			5.00	8	22.2
	40s	8	22.2			Total	36	100.0
	50s	3	8.3			1.00	8	22.2
	60s	0	0			2.00	10	27.8
	Total	36	100.0	**Purpose Of Social Studies Education**	**Justice**	3.00	9	25.0
EXPERIENCE	~7years	13	36.1			4.00	6	16.7
	8~14years	12	33.3			5.00	3	8.3
	15~22years	7	19.4			Total	36	100.0
	23~30years	4	11.1			1.00	1	2.8
	31years~	0	0			2.00	7	19.4
	Total	36	100.0		**Self-growth**	3.00	9	25.0
GRADE	Elementary	9	25.0			4.00	7	19.4
	Middle	15	41.7			5.00	12	33.3
	High	12	33.3			Total	36	100.0
	Total	36	100.0			1.00	12	33.3
ECONOMIC CLASS	Very High	0	0			2.00	7	19.4
	High	1	2.8			3.00	6	16.7
	Middle	27	75.0		**Transmission**	4.00	6	16.7
	Low	8	22.2			5.00	5	13.9
	Very Low	0	0			Total	36	100.0
	Total	36	100.0					

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SOCIAL STATUS	Very High	0	0				
	High	4	11.1				
	Middle	28	77.8	**Reflective Thinking**	1.00	7	19.4
	Low	4	11.1		2.00	9	25.0
	Very Low	0	0		3.00	8	22.2
	Total	36	100.0		4.00	4	11.1
POLITICAL ORIENTATION	Very Conservative	0	0		5.00	8	22.2
	Conservative	4	11.1		Total	36	100.0
	Moderate	15	41.7				
	Liberal	16	44.4				
	Very Liberal	1	2.8				
	Total	36	100.0				

Table IV-7. Descriptive Statistics: Beliefs on economic justice education (Cluster 1)

	N	Minimum	Maximum	Mean	Std. Deviation
Commitment to EJE	36	3.00	4.50	3.8111	.34208
Subject-oriented belief ①	36	2.80	4.90	4.0139	.43958
Others-oriented belief ②	36	3.30	5.00	4.4194	.38753
Gap ①-② (x10)	36	-12.00	22.00	4.0556	6.27441

Table IV-8 below presents the demographic information of Cluster 3 (Others-oriented group). Among eight teachers of Others-oriented group, six of them were female (75%) and two of them were male (25%). Regarding the age, seven of them were under 30s (87.5%) while only one teacher was in her 50s. Noticeable was Cluster 3's responses to economic class. Three out of eight responded that they belong to high or very high economic class (37.5%), which is much higher than the total average (10.6%). Similarly, 25% of Cluster 3 responded that they belong to high social status, while the total average is only about 9%. Political orientation of Cluster 3 is slightly more liberal than the total average in that 75% reported that they are liberal or very liberal, compared to 48.1%.

The most and second most highly supported purpose of social studies education by Cluster 3 is 'Transmission of knowledge and value' with 75% of support, while 0% of Cluster 3 supported 'Fostering reflective thinking' as the most and second most important purpose. 'Social change for justice and equality' (62%), 'Structure of social science' (37.5%), and 'Self growth for individual self-realization' (25%) stood in between.

Teachers from Cluster 3 exhibited relatively low scores on all of the belief areas. Commitment to economic justice education (3.53), Subject-oriented belief (3.73), and Others-oriented belief (4.63) were all smaller than the total average (3.76/3.82/4.25). The gap between Subject-oriented belief and Others-oriented belief was more than twice (9.0) compared to the total average (4.3), which made Cluster 3 a 'Others-oriented group.' Please refer to the Table IV-7 for more detailed information.

Table IV-8. Descriptive Statistics: Demographic (Cluster 3)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	2	25.0			1.00	0	0
	Female	6	75.0			2.00	3	37.5
	Total	8	100.0		**Social Science**	3.00	1	12.5
AGE	20s	2	25.0			4.00	1	12.5
	30s	5	62.5			5.00	3	37.5
	40s	0	0			Total	8	100.0
	50s	1	12.5		**Justice**	1.00	4	50.0
	60s	0	0			2.00	1	12.5
	Total	8	100.0	**Purpose Of Social Studies Education**		3.00	0	0
EXPERIENCE	~7years	4	50.0			4.00	3	37.5
	8~14years	3	37.5			5.00	0	0
	15~22years	1	12.5			Total	8	100.0
	23~30years	0	0		**Self-growth**	1.00	0	0
	31years~	0	0			2.00	2	25.0
	Total	8	100.0			3.00	4	50.0
GRADE	Elementary	6	75.0			4.00	0	0
	Middle	1	12.5			5.00	2	25.0
	High	1	12.5			Total	8	100.0
	Total	8	100.0		**Transmission**	1.00	4	50.0
ECONOMIC CLASS	Very High	1	12.5			2.00	2	25.0
	High	2	25.0			3.00	1	12.5
	Middle	3	37.5			4.00	0	0
	Low	2	25.0			5.00	1	12.5
	Very Low	0	0			Total	8	100.0
	Total	8	100.0					

	Very High	0	0			1.00	0	0
	High	2	25.0			2.00	0	0
SOCIAL STATUS	Middle	4	50.0		**Reflective Thinking**	3.00	2	25.0
	Low	2	25.0			4.00	4	50.0
	Very Low	0	0			5.00	2	25.0
	Total	8	100.0			Total	8	100.0
	Very Conservative	0	0					
	Conservative	2	25.0					
POLITICAL ORIENTATION	Moderate	3	37.5					
	Liberal	3	37.5					
	Very Liberal	0	0					
	Total	8	100.0					

Table IV-9. Descriptive Statistics: Beliefs on economic justice education (Cluster 3)

	N	Minimum	Maximum	Mean	Std. Deviation
Commitment to EJE	8	3.40	3.80	3.5375	.13025
Subject-oriented belief ①	8	3.10	4.70	3.7375	.56805
Others-oriented belief ②	8	4.40	5.00	4.6375	.24458
Gap ①-② (x10)	8	1.00	16.00	9.0000	5.39841

The last group of teachers is Cluster 5 (Subject-oriented group). As Table IV-10 presents, 19 teachers were categorized as a Subject-oriented group, based on their responses to the survey questionnaire. Out of 19 teachers, 68.4% of them were female and 31.6% were male. More than half of the cluster were under 30s while 26.3% and 10.5% were in their 40s and 50s each. There were 68.4% who answered that they belong to 'middle' in terms of economic class. The rest of them (31.6%) reported that their economic class was low. Interestingly, none of Cluster 5 reported that their social status was low or very low. Most of them thought they are 'middle' in terms of social status (89.5%) while rest (10.5%) said their social status is 'high.' Cluster 5's pattern of political orientation was similar to the total average with 10.5% conservative, 52.6% moderate, and 36.8% liberal teachers.

Regarding the purpose of social studies education, 68.4% of Cluster 5 supported 'transmission of knowledge and value' as the most and second most important purpose. Secondly, 42.2% supported 'social change for justice and equality.' 'Structure of social science' and 'self-growth for individual self-realization' followed with 36.8% and 31.6% respeectively. The least of Cluster 5 answered 'fostering reflective thinking' as the most and second most important purpose of social studies education. Teachers who belong to Cluster 5, just like Cluster 3, scored low on all the belief areas compared to total average. Commitment to economic justice education (3.58), Subject-oriented belief (3.73), and Others-oriented belief (3.97) were all lower than the total average (3.76/3.82/4.25). The gap between Subject-oriented belief and Others-oriented belief (2.42) turned out to be almost half of the total average (4.33), which is the reason why Cluster 5 is named as 'Subject-oriented group.'

Table IV-10. Descriptive Statistics: Demographic (Cluster 5)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	6	31.6			1.00	5	26.3
	Female	13	68.4			2.00	2	10.5
	Total	19	100.0		**Social Science**	3.00	2	10.5
AGE	20s	1	5.3			4.00	1	5.3
	30s	11	57.9			5.00	9	47.4
	40s	5	26.3			Total	19	100.0
	50s	2	10.5			1.00	4	21.1
	60s	0	0			2.00	4	21.1
	Total	19	100.0	**Purpose Of Social Studies Education**	**Justice**	3.00	4	21.1
EXPERIENCE	~7years	5	26.3			4.00	7	36.8
	8~14years	9	47.4			5.00	0	0
	15~22years	3	15.8			Total	19	100.0
	23~30years	2	10.5			1.00	3	15.8
	31years~	0	0			2.00	3	15.8
	Total	19	100.0			3.00	4	21.1
GRADE	Elementary	3	15.8		**Self-growth**	4.00	5	26.3
	Middle	4	21.1			5.00	4	21.1
	High	12	63.2			Total	19	100.0
	Total	19	100.0			1.00	6	31.6
ECONOMIC CLASS	Very High	0	0			2.00	7	36.8
	High	0	0			3.00	3	15.8
	Middle	13	68.4		**Transmission**	4.00	2	10.5
	Low	6	31.6			5.00	1	5.3
	Very Low	0	0			Total	19	100.0
	Total	19	100.0					

	Very High	0	0			1.00	1	5.3
	High	2	10.5			2.00	3	15.8
SOCIAL STATUS	Middle	17	89.5		**Reflective Thinking**	3.00	6	31.6
	Low	0	0			4.00	4	21.1
	Very Low	0	0			5.00	5	26.3
	Total	19	100.0			Total	19	100.0
	Very Conservative	0	0					
	Conservative	2	10.5					
POLITICAL ORIENTATION	Moderate	10	52.6					
	Liberal	7	36.8					
	Very Liberal	0	0					
	Total	19	100.0					

Table IV-11. Descriptive Statistics: Beliefs on economic justice education (Cluster 3)

	N	Minimum	Maximum	Mean	Std. Deviation
Commitment to EJE	19	2.80	4.10	3.5842	.33708
Subject-oriented belief ①	19	3.30	4.20	3.7316	.24507
Others-oriented belief ②	19	3.60	4.40	3.9737	.22814
Gap ①-② (x10)	19	-5.00	9.00	2.4211	3.81977

Analysis of variance results

To compare how views on economic justice education differ among the three clusters, a one-way between groups ANOVA was conducted. As you see below, the results of the one-way ANOVA revealed statistically significant differences among three groups on Commitment to economic justice education ($F_{(2, 60)} = 4.34$, p=.017), Subject-oriented beliefs ($F_{(2, 60)} = 3.67$, p=.033), and Others-oriented beliefs ($F_{(2, 60)} = 15.59$, p=.000), all at the p<.05 level. Detailed information about ANOVA results are presented below.

Table IV-12. ANOVA results on the group differences

		Sum of Squares	df	Mean Square	F	Sig.
Commitment to EJE	Between Groups	.906	2	.453	4.344	.017*
	Within Groups	6.260	60	.104		
	Total	7.166	62			
Subject-oriented belief	Between Groups	1.215	2	.607	3.607	.033*
	Within Groups	10.103	60	.168		
	Total	11.317	62			
Others-oriented belief	Between Groups	3.438	2	1.719	15.598	.000**
	Within Groups	6.612	60	.110		
	Total	10.050	62			

Post-hoc comparisons using the Games-Howell (1975) method indicated that for the Commitment to economic justice education, the mean differences between average group and Others-oriented group, between average group and Subject-oriented group were statistically significant at the p<.10 level. The difference between Others-oriented group and Subject-oriented group was not statistically significant (p=.863).

For the Others-oriented belief, only the mean difference between average group and Subject-oriented group was statistically significant at the p<.10 level. Differences between other groups turned out to be not significant.

For the Subject-oriented belief, the mean difference between average group and Subject-oriented group, between Others-oriented group and Subject-oriented group were statistically significant at the p<.10 level. The difference between Average group and Others-oriented group was not statistically significant (p=.139.) Table IV-13 below presents further detailed information.

Table IV-13. Post-Hoc analysis results

Dependent Variable	(I) Cluster	(J) Cluster	Mean Difference[7] (I-J)	Std. Error	Sig.	90% Confidence Interval Lower Bound	90% Confidence Interval Upper Bound
Commitment to EJE	Average	Others	.27361*	.07329	.002	.1174	.4299
		Subject	.22690*	.09608	.060	.0235	.4303
	Others	Average	-.27361*	.07329	.002	-.4299	-.1174
		Subject	-.04671	.09000	.863	-.2403	.1468
	Subject	Average	-.22690*	.09608	.060	-.4303	-.0235
		Others	.04671	.09000	.863	-.1468	.2403
Subject-oriented belief	Average	Others	.27639	.21378	.434	-.2252	.7780
		Subject	.28231*	.09235	.010	.0886	.4760
	Others	Average	-.27639	.21378	.434	-.7780	.2252
		Subject	.00592	.20856	1.000	-.4905	.5023
	Subject	Average	-.28231*	.09235	.010	-.4760	-.0886
		Others	-.00592	.20856	1.000	-.5023	.4905
Others-oriented belief	Average	Others	-.21806	.10793	.139	-.4565	.0204
		Subject	.44576*	.08313	.000	.2713	.6202
	Others	Average	.21806	.10793	.139	-.0204	.4565
		Subject	.66382*	.10108	.000	.4356	.8920
	Subject	Average	-.44576*	.08313	.000	-.6202	-.2713
		Others	-.66382*	.10108	.000	-.8920	-.4356

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[7] The mean difference is significant at the 0.10 level.

Sampling for the qualitative case study

As discussed so far, six clusters were found from the cluster analysis and only three clusters were chosen for the next research phase, the qualitative case study. From each of three clusters of Average group, Others-oriented group, and Subject-oriented group, only one teacher was purposively sampled to represent each group. Since the teachers would participate in the next qualitative case study, quantitative abundance of the number of participants was less important than qualitative appropriateness of them. The criteria for an appropriate sampling were based on three factors: (1) Being homogeneous except their beliefs about economic justice education, (2) Currently teaching 1st grade high school students, [8] and (3) Open-minded about participating in the research. As a result, three teachers – Teacher Y (Average Group), Teacher S (Others-oriented Group), and Teacher H (Subject-oriented Group) – were sampled for the case study.

Three teachers' demographic information can be regarded as homogeneous, in that they all are (1) male teachers, (2) in their thirties', and (3) currently teaching "High School Social Studies" for 1st grade students in a high school of Korea.[9] Unintentionally, all three participating teachers turned out to be male, despite the fact that 73% of the respondents to the survey questionnaire were female. Because only one female teacher among the 104 respondents was teaching 1st grade students, female teachers were excluded to keep the sampled participants homogenous except their beliefs about economic justice education.

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[8] 1st grade high school students learn "High School Social Studies," and its Chapter 3 is related to this study's topic: economic justice.
[9] Korea's 1st grade high school student corresponds to grade 10 in Canada.

Other than their beliefs, however, there also were significant differences: Two of them were teaching at girls' high school (S and H), and the other one (Y) was teaching at boys' high school. S's school was private school, H's was autonomous private school, and Y's was public school. More detailed information will be discussed in the following sections.

Table IV-14. Three teachers for the case study

	Sex	Age	High School	Subject	Belief Cluster
Teacher Y	Male	33	Public / Girls'	Social Studies I	Average group
Teacher S	Male	33	Private / Girls'	Social Studies I	Others-oriented group
Teacher H	Male	32	Autonomous Private / Boys'	Social Studies I	Subject-oriented group

2. Qualitative research results

The qualitative research, more specifically, the case study, was conducted after the clustering and sampling procedures. Qualitative data were collected through interviews, videotaping, and transcribing, then coded and analyzed in a variety of ways by applying methods including constant comparative analysis and thematic analysis. Before introducing the stories of three teachers, a brief description of Korean education will be helpful for a more concrete understanding of the case study results.

The Korean education scene is dominated by the National Curriculum, which is established and revised by the Ministry of Education. The National Curriculum aims to be not too overly specific, but is still very prescriptive. Since the textbook publishers follow curriculum guidelines, most textbooks contain similar contents in a similar sequence. Therefore, although textbooks used at individual middle and high schools can vary[10], the actual contents covered by teachers are essentially the same as the National Curriculum. The table below presents the sections of "High School Social Studies" curriculum. Chapter 2 "Fairness and Quality of Life," especially Part 3, is deeply related to the issue of economic justice, which is the focus of this study.

Table IV-15. Table of contents: National curriculum of high school social Studies

Chapter 1. A frame through which you see the world	① Understanding of individuals ② Understanding of world
Chapter 2. Fairness and Quality of Life	① Individual and community ② Diversity and tolerance ③ Quality of life and welfare

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[10] Elementary schools use the same, nationally provided textbooks at all subjects and grades.

Chapter 3. Rational choice and life	① Population aging and life plan
	② Work and leisure
	③ Financial environments and rational consumption
Chapter 4. Environmental change and human being	① Development of science technology and information society
	② Spatial change and response
	③ Globalization and interdependence
Chapter 5. A frame through which you see the future	① Population, food, and resources
	② Global village and sustainability
	③ Choice for the future of human beings

However, what is important is, regardless of the single national curriculum and homogeneous textbooks used in schools, the pedagogy carried out by each individual teacher is never the same. What accounts for this difference? To answer the question, we will first be covering the characteristics displayed by three different teachers on their beliefs and pedagogies in the following section.

The story of Y (Cluster 1: Average Group)

A friendly teacher from a remote town on the east coast

The place where I finally arrived after four hours of monotonous driving was Samchuck, located in the province of Kangwon, one of the least developed provinces in Korea. Even within the province, Samchuck[11] is a remote and sequestered town. Y himself is from the Kangwon province, and prefers the untapped innocence of the students here, which can hardly be found in big cities like Seoul. Last year, he moved to Samchuck from Seoul, believing that teachers here still hold faith in their students, and the power of education can still exert its influence in this gloomy age of 'education crisis' in Korea.
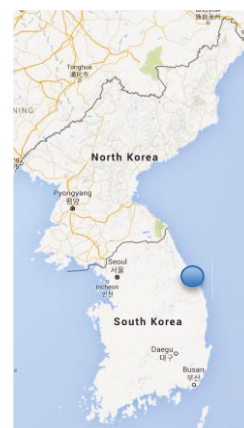
Figure IV-2. Location of Samchuck

When Y was young, his family ran a small store in the Kangwon province where his father mounted pictures for a living. It may seem like a comfortable life, but the overall economic status of Y was relatively very low. Y's biggest barrier in choosing teaching as a profession was his father. As Y had been attending the most prestigious university in the country, his father had high expectations for him to become a lawyer or judge. But Y was too determined to follow his father's expectation, and had to disobey him in the end. He had wanted to be a teacher ever since he was young, and he chose social studies education as his major in college, and finally became a teacher despite the many oppositions from his family. Seven years have passed since his first class, and he

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[11] A seacoast town with low income level. A majority of the population engages in the fisheries, or works for cement factories. Other than the cement factories, the town lacks infrastructures and industrial foundation. Refer to the map for its location. (marked with blue dot)

is still fully satisfied with his job as a teacher where he meets, encounters, disputes, struggles, and interacts with students. He is a friendly teacher to his students, and cares about them wholeheartedly.

Outline of the textbook

Currently, for the subject "High School Social Studies", there are four different textbooks available in Korea, which all are officially approved by the government. From the four textbooks, Y's school uses the textbook from J publishing for High School Social Studies (Park et al., 2014). Below is the outline of Part 3 of Chapter 2 "Fairness and Quality of Life", from the textbook.

Chapter 2. Fairness and Quality of Life

Part 3. Quality of life and welfare

(1) Conditions to live a quality life
    - Conditions to live a quality life
    - Social effort to improve quality of life

(2) Donation and voluntary service
    - Meanings of donation and voluntary service
    - Necessities of donation and voluntary service
    - Ways for donation and voluntary service

(3) Policies to improve quality of life
    - Social policies to improve quality of life
    - Social policies to bridge the economic gap
    - Considering both growth and environment
    - Social policies to improve welfare

Figure IV-3. High school social studies textbook: J publishing

<u>Y's beliefs and pedagogy about economic justice education</u>

How are Y's beliefs and pedagogy related? Below are the four features found from the qualitative analysis regarding Y: (1) Kids should be the cornerstone of teaching[12] (Putting kids at the core of the class), (2) Conflict-theorist belief on economic justice (Awakening the harsh realities to induce motivation), (3) Teachers should not intervene in the judgment of the students' values (Laissez-faire approach to economic justice education), and (4) Equals must be treated equally, unequals must be treated unequally. Here, the numbered headings are the identified beliefs of Y, while the text in parentheses are the observed pedagogical features of classroom teaching. Now, we shall delve into Y's inner and outer worlds, where his beliefs are held and are expressed through his teaching. Note that the noticeable or key comments are written in bold letters for better understanding.

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Kids should be the cornerstone of teaching (Putting students at the core of class)[13]

'Kids' lie at the center of Y's teaching philosophy. Kids are, in Y's life as a teacher, the starting point and the last stop. When he first decided to become a teacher, the reason was simple: "I thought I would be able to change the lives of these kids

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[12] In the following, the expression 'kids' are used instead of 'children', since the expression Teacher Y used in Korean sounds more similar to 'kids' than 'children'.

[13] Here, the title is composed of two parts: first part of the identified beliefs of the teacher, and the observed pedagogical features of classroom teaching in the second part, in the parenthesis.

through teaching." It was reasonable that the most frequently used word in a series of interviews with Y was 'Kids,' and that implies where his pedagogy aspires.

> R[14]: I got this impression that…'Kids' occupies many parts of your brain.
> Y: Many? No, all of it. All of my brain. Rather than my own feelings, you know, I care more about whether my kids are happy. When they are laughing and smiling, I also become happy, no matter what… How I think about something doesn't matter. How kids respond to it is more important. **So the purpose of my teaching is, I dare say, the kids.** Giving a class that can be helpful for their present or their future, that is my purpose. (2015.05.18. 2nd Interview[15])

It seems 'kids' are more than just a purpose for Y's teaching. Kids are like a drug that keeps Y going.

> Y: So yeah, I'm in the palm of the kids' hand (*laughter*)…Hey, you know the look? The look you make when something's understood? The nod meaning that you get it? All those looks from the kids is like a drug. I take that drug every day, and that's my kids. **That's what makes me alive. That's what makes me ride out all the storms.** (2015. 05. 22. 4th Interview)

Inferring from the other interviews and classroom teachings, it is indisputable that the strongest element laying the foundation of Y's teaching is the kids. In other words, the belief that kids are and should be the cornerstone of teaching influences Y's

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[14] R indicates the researcher in the following transcriptions.
[15] (Year, Month, Date, Number of Interview)

entire pedagogy. In this sense, rather than a mere belief, 'kids' are a fundamental creed in Y's teaching, and many of his other beliefs are derived from it.

For example, Y believes that teaching should be fun, interesting, bilateral, interactive, and responsive for the learners, that is, for the kids.

Y: Classroom teaching, should be fun. It has to be bilateral. It comes and goes. I don't think just delivering knowledge and information unilaterally is good teaching. If kids are sitting numb, frowning, with a stony expression…I'd feel that there is something blocking the communication. It means 'no response'! But I still don't know when the kids get bored. So I try my best to listen to what they say, and what they answer…**So in the classroom, there should be interactions between teachers and students.**

Y: Let's say, something's cast while teaching…like an economic term. I give them an intriguing example to explain it. Then the kids chuckle, meaning they understood. That's good teaching.

Y: **So a teacher needs to be savvy, to have the ability to cope with an unexpected situation, impromptu adaptation, and agility.** You need a sense of humor. You also have to know slangs, and internet jargon…Teaching is like a 'rubber ball,' and you cannot predict where the ball will bounce. Based on how the kids react, sometimes you have to respond on the spot, provide an additional explanation, or improvise an example to make the explanation easier. (2015. 05. 22. 4th Interview)

Since this first creed or belief lays the foundation of Y's pedagogy, it is manifested throughout his teaching on economic justice education. One such aspect of Y's teaching is that he consistently tries to put his students at the core of the class. Other

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aspects such as textbooks, contents, notions, concepts, or teachers are all secondary. For this, he always asks his students questions about 'their' own lived experiences, thoughts, and opinions about economic justice issues. Also, he consistently tries to listen to how they think, what they believe, what they want, etc. For example,

> Y: What is a 'happy life'? What, playing video games? (*laughter*)

> Y: How many hours of leisure time should be guaranteed for your wellbeing? Three hours? Is that enough? What's your plan for three hours?

> Y: Does your school contribute to your wellbeing? Are you satisfied with the curriculum?

> Y: Is there anyone who are satisfied with their current school life? I cannot solve your dissatisfaction, but at least I can listen to what you say…

> Y: What are the conditions for your quality of life?

> Y: Raise your hand if you have ever made a donation or contribution before.

> Y: So, what community service have you done?
> (All from the 2015.05.18. 1st Classroom Observation)

Building a bond of sympathy with his students is another approach to cover economic justice issues. Since Y himself is from Kangwon province, he utilizes the fact that he is also living in the same economically underdeveloped region as his students.

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The strategy has been successful in forming a sense of solidarity, and sharing self-deprecating but satirical sentiments with his students.

Especially, by bringing the status quo of Kangwon province and his region into derision, and by laughing it off, he succeeds in leading the class to accept the problem of economic justice more merrily, but also having students recognize that the topic of economic justice is not far from but close to their lives.

> Y: Next! Another crucial part of one's wellbeing is the socio-cultural aspect of their life. What kind of cultural life do we have here in Samchuck? (*Chuckles*) We don't even have McDonalds here, but, yes!! We have Mom's touch! It tastes good, huh? (2015.05.18. 1st Classroom Observation)

> Y: (*Indicating two contrasting photos of affluent vs. poverty-stricken village.*) This apartment on the right is located in Kangnam, Seoul, and it costs you about eight billion won[16]. But, how about Samchuck? The most expensive apartment will cost you three hundred million won! (*Chuckles*) (2015.05.18. 1st Classroom Observation)

> Y: Hey guys, my poor friends living in Seoul, won't ever be able to own their own house. Look at the ridiculous prices. I'll be the first among my friends who will actually buy a house. Why? Because I live in damn Samchuck! (*laughter*) (2015.05.19. 2nd Classroom Observation)

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[16] Eight billion won is equivalent to eight million Canadian dollars. Current exchange rate is around 1CAD:1000KRW.

Conflict-theorist belief on economic justice (Awakening the stark realities for motivation)

While the first feature discussed above was related to Y's general beliefs and pedagogy, the features that will be presented below are more related to 'economic justice education.' Y views today's society in Korea from a conflict-theory perspective[17]. For example, he attributes the social 'structure' in Korea to account for the growing poverty problem in the country.

> R: You once said this to the students… "Those people in the slums, why did they have to move there?"
> Y: Well…I wanted to ask them: Is poverty the problem of the individuals, or a problem of social structure? Is it because they didn't work hard enough, or because this society forced them to move there? What I had in mind was clear: **It's not a problem of personal effort, but a problem of structure.** (2015.05.18. 2nd Interview)

What must be noted here is that when addressing the cause of poverty, the issue of "effort vs. structure" is not covered in either the Social Studies I textbook or in the national curriculum. But Y did not want his students to treat poverty as a problem that lies with the individual. His belief is that individual effort is not the real cause. Poor people didn't earn their poverty; they never deserve such plight. The actual problem lies in the social or capitalistic structure. These lead to the 'conflict-theorist belief' on economic justice.

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[17] Conflict theory, which is a sociological approach to social issues, views 'conflict' as a fundamental mechanism of society. Against functionalism, conflict theory sheds light on the hidden structures that try to perpetuate the status quo.

As Y's beliefs about economic justice turned out to be based on a 'conflict theory,' which views the problems of economic inequality, poverty, and injustice to be stemming from structural flaws, such a belief is clearly manifested in his classroom teaching.

> Y: (*Whispering*) In the past, when you're in poverty, who is responsible for it? It's my fault, my mistake, my responsibility. We, as individuals, should have struggled more to overcome the poverty. And 'welfare' in the past was understood merely as a cure for those lazy people ex-post facto. (*Elevating voice*) But today, although we admit that individuals can be accountable for his/her poverty, **contemporary 'welfare' regards that the society and its structure take the ultimate responsibility.** (2015.05.18. 1ˢᵗ Classroom Observation)

Along with his beliefs and pedagogy based on conflict theory, it should be noted that he spent a lot of time to explain and describe the harsh realities of Korean society. He speaks about the dark sides – to an extent which may seem overbearing to young students, who may flourish from hope rather than frustration and despair.

> Y: Look! (*Indicating a photo*). This is a *Gosiwon*. The room is designed to accommodate only one person, who can barely lie down. These gosiwon, three square meters at best, are scattered around Seoul. I once lived in this gosiwon when I was attending college. How small do you think the room is? When you open the door, there's a desk, and the bed stretches toward the desk. If you lie down on the bed, that's it. **It literally**

feels like a coffin. It feels like you're dead and locked in a coffin.[18]
Then why did some people have to move to such a poor place? Yes, the housing price is crazy high. Most people can't afford that kind of money. A lot of people didn't choose to move here, but instead were forced. The social system, this structure made them do it.

Y: Guys, have you heard of the phrase "the generation of giving up"? It refers to today's youth who must give up having a house, a relationship, and their hopes and dreams. This phrase reflects the fact that today's youths are no longer able to live quality lives. **But, this is the reality that you will encounter and go through soon.** In no time, you, too, are going to have to give up these things. How many things do you think you'll give up when you're grown up? There are only four now, but maybe by then it will be five? ... Or Ten? … I guess there aren't that many more to give up anyway … But that's your future, I gotta say.

Y: Hey, what do you think is the minimum cost of living per month for a single household? The government set the minimum cost at about 600,000 won (about 600 dollars) for single households. For two, 1 million won (1,000 dollars), for three, 1.3 million won. And do you think it's enough? No, not at all. There is an experiment that tested the viability of the minimum cost of living, and it turned out to be impossible to live for a month with that amount. Even though you extremely tighten the belt[19],

[18] Aggravating economic inequality and polarization made many people live in places like Gosiwon. They eat, shower, and sleep in this coffin-like room, and many of them still do not even know when they will be able to leave the place. Above is the picture of ordinary *Gosiwon*.
[19] Commonly used Korean idiom to signify 'spending very frugally.'

by not eating enough, and not buying enough, **it's impossible to live with the minimum cost of living set by the government…It's just impossible.**

(2015.05.18. 1st Classroom Observation)

But ironically, Y, who believes the cause of economic injustice is social structural, confessed that the hidden reason for presenting the stark and harsh realities so vividly, and explaining the grim aspects of today's society, was to motivate his students. That is, his intention was to stimulate his students to work even harder, more diligently, strenuously, and enthusiastically, to better their lives. He wanted his students to be inflamed and motivated at the stark realities. The following is what Y himself justifies about his seemingly contradictory behavior.

> Y: Frankly, my ultimate intention was to **enkindle my kids to study harder, and therefore, not to live a disgraceful life in this country.** I know it's not their fault, it's not because they didn't work hard enough. It's a structural problem. Regardless, I should motivate them to keep fighting on. (2015.05.18. 2nd Interview)

> Y: So I want to teach them this: in this irrational, corrupt, dirty field, to pull through. To those that have low abilities - usually referring to their scholastic performance - you will just be chopped up by the MOB[20]. So **I need to level them up before they go into the battlefield. School is a village that you see when starting an online game. The teacher is a NPC**[21]. The classroom levels you up, and the school equips you with gears. I tell them, "What happens when you go into the battlefield without being prepared, you will end up being chopped by the MOB, slit by the

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[20] Acronym of 'Mobile Character.' It mostly refers to the monstrous character in an online game.
[21] Acronym of 'Non Player Character.' In an online game, a NPC does not play or intervene in the game. It only works as a supporting role in the game, such as a shopkeeper or tour guide.

wolves, or killed by the other players. Your school is trying to equip you with what you need". (2015.05.22. 4ᵗʰ Interview)

What we've seen so far shows us that Y, on one hand, attributes the economic injustice to social structure from a conflict theory perspective. On the other hand, what he expects through his classroom teaching is not to overthrow the structure, but to motivate his students to work harder to survive within the present structure by being awakened with the astonishingly wretched realities; a functionalistic perspective.

For now, Y's beliefs about economic justice and his teaching of economic justice appear to be contradictory. Although Y himself is on the side of conflict theory when perceiving the economic structure, he believes his students should acclimate to the structure so as to not to succumb to the poverty.

Teachers should not intervene in the judgment of students' value (Laissez-faire approach to economic justice education)

It was interesting to see and listen to Y's radical epistemology. To Y, no knowledge is eternal and no truth is true forever. This so-called 'postmodern' epistemology is deeply rooted in Y's beliefs, and exerts a strong influence on his teaching.

Y: The textbook is not the truth. There can always be other possibilities. The criteria for wellbeing differs amongst the people. Since the textbook itself also has its own bias, I want kids to have opportunities to think from different perspectives. Ideology is what triumphed in the paradigm war. What we think is 'right' today is only temporal. It is a relative rightness. **The core of my teaching is that there is no eternal truth.** (2015.05.18. 2nd Interview)

This epistemology establishes Y's pedagogical belief toward 'neutrality.' He believes that teachers should not intervene in the judgment of students' value, and that students' thoughts should not be affected by the opinions of the teacher.

Y: **So the motto of my pedagogy is neutrality, because whatever I teach cannot be an eternal truth.** I believe that social studies teachers should maintain neutrality. I should not have any biases. A lot of kids follow what teachers say, and therefore, the teachers affect what the kids think. Then, I think, I should not force any set of my values onto students nor should I force textbook's set of values. So when I said that I'm trying to maintain neutrality, I mean that I won't intervene in kids' value system and value judgment. (2015.05.18. 2nd Interview)

Y: If someone's thoughts are warped by another person rather than kept individual, it can be problematic. If a social studies teacher forces certain values onto a student, it's no different from the state's ideology being forced onto the students. **The most important aspect of democratic citizenship is being able to make sensible judgments by oneself.** (2015.05.18. 2nd Interview)

But is keeping neutral the best strategy? Playing devil's advocate, I questioned his 'neutrality creed' persistently: "Shouldn't you be more responsible as a teacher? Will you just let your students become whatever they choose to be?" His answer was clear. He could have been evasive, but he believes in the end, it is up to students to choose their own path.

Y: Yeah, I admit that I was being evasive. Or, maybe, I was irresponsible. But still, the teacher is just a guide. **I will still say that the water is here, but it's your choice whether to drink it or not.** There's a great attraction here, but it's your choice to come and see it or not. As a teacher, I won't lead my students in the front line. I will push them behind instead. And that's what I hope for. (2015.05.22. 4th Interview)

Y's postmodern epistemology, belief in teachers' neutrality, or belief that teachers should not intervene in the judgment of students' value pours into his teaching of economic justice. For example, he leaves the answer to the economic justice questions wide open. By doing this, he lets his students make autonomous judgments based on their own sets of beliefs. The following shows what Y says at the end of his class on Chapter 2.

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Y: Guys, I've told you many conditions of wellbeing so far. But it's totally up to you, and your judgment, what quality of life means. **I won't tell you what the answer is, because there is no such thing. Please try to find your own answer** to "What is the ideal society?" "What is the quality of life?" "Should we make donations to the others?" (2015.05.20. 2nd Classroom Observation)

If we examine Y's classroom closer, the following examples show that Y approves of the laissez-faire approach to economic justice education, and that judgment on economic justice depends on students' own criterion.

Y: So far, we have learned about the conditions of wellbeing: minimum income, socio-economic aspects, environmental aspects, etc. But do these conditions apply to all of you guys identically? No, they don't. **The textbook is only a helpful standard for your judgment and conceptualization. The quality of life each of you sense will be different.** Conditions of wellbeing differ according to individuals. (2015.05.18. 1st Classroom Observation)

Y: Here, in the textbook, various scholars talk about their own picture of the ideal society. Thomas More, Lao-tzu, Confucius, Karl Marx, and Adam Smith. **But please do not stick to what these scholars said. Rather, stick to the fact that their thoughts were all different.** Thomas More wanted a classless society, Lao-tzu pictured a leader-less community, Adam Smith, of course, sought after laissez-faire market. And now, there must be the ideal society that you can imagine. What is your criterion for the ideal society? (2015.05.18. 1st Classroom Observation)

Y: It's hard to say what matters more between the intention and the consequence of donating. Can you form an exact answer? Whatever the

intention is, donating helps someone in financial need. But that doesn't mean that only consequences matter in our moral behaviors. **So, build your own criteria; construct your own value system.** (2015.05.18. 1st Classroom Observation)

However, Y sometimes gets trapped in the bridle of evaluation. His beliefs maintain that there is no such thing as Truth, and therefore teachers should maintain neutrality when teaching. Yet these beliefs were easily diluted by the existence of tests. He had no choice but to force the various concepts related to economic justice - such as 'quality of life,' 'mutual aid,' - onto the students.

> Y: (*Pointing to 'mutual aid' on the blackboard*) The most important point here is this one. I'm sorry but, these should be completely memorized. Listen! The same contents will be covered when you become a senior, so you'd better understand this perfectly now. **Did I tell you that it would be asked in the coming midterm?** (*Students say yes*) Ok then… (2015.05.20. 2nd Classroom Observation)

At this apparent self-contradiction, Y answered as follows. Although his beliefs were certainly compromising with reality, it was understandable enough.

> R: You believe that there is no eternal truth, and therefore teachers should keep neutrality rather than forcing the values onto the students. So you seemed to let your students make autonomous judgments about economic justice issues. But…in the end, you coerced the kids to memorize standardized knowledge! How can I understand this?

> Y: Yes, I admit it. I have to compromise at some point; compromise with reality. I know it might sound like an excuse, but every semester there

are two examinations. Without the restraint of the exam, I would be teaching in a much more diverse way, but everything boils down to the test. Even though I try to ignore its existence, the parents will constantly remind me of it. **The test is like a phantom that haunts me and follows me until I finally give in.** (*laughter*) (2015.05.18. 2nd Interview)

The last belief of Y about economic justice is egalitarianism. When he was asked 'what is your ideal society, if any,' he gave the following answer with determination. He believes in the value of equality.

> Y: Sure. **"Equals must be treated equally, unequals must be treated unequally." This is the ideal society that I imagine.** Treat equals equally, and unequals unequally. For instance, actions to maintain an actual equality like affirmative action. I can say that I'm an egalitarian. I want all people to lead an equal life. A society where no person lives in poverty, and no person lives in extravagance. (2015.05.18. 2nd Interview)

His egalitarian belief is rooted in the Scandinavian model which is characterized by high taxes and high quality of social welfare.

> Y: So what I'm dreaming of is countries in Scandinavia! **I don't even care even if I have to pay 70% of my income as tax. Only if everyone can live an equal life.** Plus, I really love those countries in that they are not authoritarian. You know, I really hate authoritarianism. Authority is not claimed, but is given from the bottom.[22]
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> R: You say that – what you think – to your kids?
>
> Y: Sure, why not? But then they call me a 'North Korea follower[23]'! (*laughter*)

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[22] Unfortunately, Korean society is still very authoritarian. Many aspects contributed to it; from a dictatorship that lasted for a long time, to mandatory military service where authoritarianism is learned and delivered in an extreme way.

[23] Best translation will be 'Commie.' Since Korea is still not free from ideological dispute, 'following North Korea' can be a derogatory remark. But teenagers use the term as an online humor.

R: What?!

Y: When I project such egalitarian ideals, they usually ask me: 'Sir, so which side are you on?' Then I say 'Well, I'd say that I'm a conflict theorist' But kids are like 'No, you're a 'North Korea follower!!' What if I get caught for being a communist-partisan or for espionage? (*laughter*) [24] (2015.05.18. 2nd Interview)

Unfortunately, Y's beliefs of 'equals equally, unequals unequally' was not found in his classroom teaching, at least in his four hours of teaching Chapter 2 "Fairness and Quality of Life". But this does not mean that his beliefs were totally blocked from being expressed. A more reasonable inference would be that it was because the classroom observations were restricted to Chapter 2, which amounts to only about four hours of teaching. His belief may have been observed elsewhere in his teaching. The fact remains that his beliefs about ideal society that equals must be treated equally and unequals unequally was not found in the collected data. It is also true that such a result is contrary to the initial expectations. When do we observe teachers' beliefs from their teaching and when do we not?

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[24] Korea still has 'national security law' which is equivalent to Espionage Act of US.

Y's Beliefs and Pedagogy: Converged Data

Table IV-16. Teacher Y's beliefs and pedagogy: Summary[25]

Pedagogy	Relation[26]	Belief	Belief about
Putting kids at the core of the class	⇐	Kids should be the cornerstone of teaching	Economic justice Education
Laissez-faire approach to economic justice education	← ⇔	Teacher shouldn't intervene in the judgment of student's values	
Awakening the reality	⇔	Conflict-theorist belief	Economic justice
	⇍	Equals must be treated equally, unequals must be treated unequally	

Y is a 32-year-old male teacher who has over seven years of teaching experience as of 2015. From the cluster analysis conducted prior to the case study, Y's beliefs about economic justice education showed as belonging to Cluster 1 (Average group), where the patterns of the scores are similar to the patterns of the total cases' averages. In other words, his Commitment to economic justice education (4.2), his Subject-oriented beliefs (3.3), his Others-oriented beliefs (3.8), and gap between Subject-oriented belief and Others-oriented belief are similar to the total average, at least quantitatively. Especially, Y's score of the gap between two different orientations toward economic justice education clustered him as being a part of the 'average group.'

Y answered to the survey questionnaire that he belongs to economically middle class, and maintains socially middle status. He also responded to the question of political

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[25] The column Belief is located right to the column Pedagogy, and the arrow comes out from right to the left. Such placement is intended in order to avoid the conventional *'influence'* understanding of the relationship between Belief and Pedagogy, and to imply the *'manifestation'* and *'emergence'* of the belief in the Pedagogy.

[26] Each arrow signify the following relational meanings:

(1) ⇐ Permeation of creed (2) ← Manifestation of belief (3) ⇔ Contradiction between belief and pedagogy (4) ⇍ Non-manifestation of belief

orientation as 'liberal.' He chose 'social change for justice and equality' as the most important purpose of social studies education. 'Reflective thinking,' 'Transmission of knowledge and value,' and 'Self-growth' followed. Y chose teaching and learning the 'structure of social science' as the least important purpose of social studies education.

Although it turned out that Y's beliefs about economic justice education belonged to the average group, the beliefs he presented in the interviews and classroom teachings were much more dynamic. Based on the qualitative analysis, his beliefs can be briefly summarized as follows: (1) Kids should be the cornerstone of teaching, (2) Teachers shouldn't intervene in the judgment of students' value, (3) Conflict-theorist belief on economic justice, and (4) Equals must be treated equally, and unequals must be treated unequally. These beliefs of Y were dynamically related to his teaching. Beliefs worked as a creed, were manifested, contradicted, or non-manifested in his classroom teaching.

Certain beliefs operated as a creed that permeated his overall teaching. For instance, his belief that *Kids should be the cornerstone of teaching* made Y exert himself to construct a more interesting, fun, communicative, and student-centered method of teaching. He consistently tried to be a good listener of the stories of the students, and tried to form a sense of solidarity with them. His other belief was also well manifested in his pedagogy. For example, Y believes that there is no such thing as eternal truth, and therefore teachers should not intervene in the judgments of students' value, and instead should maintain neutrality. So he tried to induce his students to build their own criteria, rather than tell them the correct answer, which can be referred to Laissez-faire approach to economic justice education.

But not every belief of his was explicitly manifested in Y's class. For example, contrary to his postmodern epistemology and beliefs on teacher's neutrality, he often demanded complete memorization during his classroom teaching. He had to compromise with the reality of evaluation to some extent. In other words, some of the beliefs and teachings seemed to be related in a contradictory way. Another example shows he believed in the conflict theory in that economic justice issues, such as poverty and inequality, arise from structural problems. Rather than inducing students to raise questions about the structure, which would be the faithful response to conflict theory, he tried to motivate them by presenting the harsh aspects of reality. That is, he intended to stimulate students to work harder to overcome the realities they will face with, which is more of a functionalistic approach.

Some of the beliefs did not manifest explicitly in his teaching and disappeared. Y adamantly said that his belief about economic justice is *'equals must be treated equally, and unequals must be unequally'*. But after scrutinizing his classroom teaching, such a belief was hard to find, whether it be explicit or implicit. However, it is hard to say that his beliefs completely disappeared because this study could not observe all his classroom teachings. Non-manifestation of Y's belief should be understood in this confined sense.

The relationships found between Y's beliefs and pedagogy can be summarized as following: Some of his beliefs were explicitly manifested in his pedagogy and even worked as a creed that permeated his overall teaching, but some of his pedagogy contradicted with his beliefs. Some other beliefs of Y were not manifested and could not be found in his classroom teaching. Then, what is the answer to the relationship between teachers' belief and pedagogy?

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The story of S (Cluster 3: Others-oriented group)

<u>Young male teacher of a middle-class girls' high school</u>

It was a hot summer afternoon when I first visited H girls' high school to meet S. As I walked into the school, the lively school bell rang to alarm the beginning of the break time. The entire school was bustling with cheerful energy. Students were scattered, and moving speedily from place to place since the school was test-operating a 'teacher-centered classroom,' in which the students move to their teacher's classroom between each class.[27] Since H girls' high school has moved into a new place last year, the modern and sophisticated buildings went well with the lively students, and invigorated the fatigued visitor.

In contrast with the sophisticated school building at the heart of metropolitan Seoul, Teacher S's childhood was written in an impoverished rural region. His parents engaged in farming, mostly rice and apples, but the overall income was hardly enough to support an affluent life. In spite of such economical disadvantages that he had to face throughout his youths, S graduated from the most prestigious university in the country. He has always been a proud son to his parents.

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[27] But it needs to be noted that such a scene is not ordinary. In an ordinary Korean classroom during break time, the students stay in the same classroom between classes (usually by resting their head on the desk) and the teachers move to different classrooms depending on which class they are teaching next.
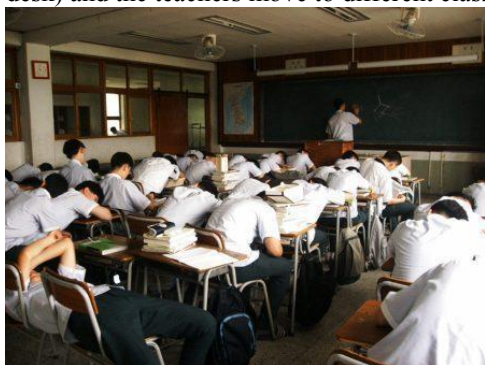
As his parents as well as S himself had always wished, he became a teacher and began his career at the present school. He is a competent social studies teacher in his school, and also a renowned lecturer being aired on Educational Broadcasting System (EBS). [28] EBS is a broad casting company which exclusively focuses on airing educational programs, and its importance and status is higher than ever since the SAT began to be related to EBS. Religion has always been an essential factor in S's life. He was born a Christian, and is still a devout follower who strives to live his life by following the teachings of Christ. S volunteers every weekend to make and distribute food for the homeless. He is also a faithful sponsor who donates part of his salary to international charity organizations every month. His sincere attitudes toward the Others and society, and his corresponding lifestyle led many students of the school like him, and moreover follow him.

Outline of the textbook

S's school uses a textbook from K publishing for High School Social Studies (Kim et al., 2014), out of the four government-approved textbooks available. Below is the outline of Part 3 of Chapter 2 "Fairness and Quality of Life", from the textbook.

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[28] Since 2010 under the governmental policy, SAT questions are strongly connected to EBS lectures in that about 70% of SAT questions come from EBS.

Chapter 2. Fairness and Quality of Life

Part 3. Quality of Life and Welfare
 (1) What conditions do we need for wellbeing?
 - Conditions for wellbeing
 - Quality of life and social responsibility

 (2) Improving quality of life through donation and volunteering
 - Personal effort to improve quality of life

 (3) What are the policies to improve our quality of life?
 - Various policies to improve quality of life

Figure IV-4. High school social studies textbook: K publishing

S's Beliefs and Pedagogy about Economic Justice Education

Five features were found from the qualitative analysis regarding S's beliefs and related pedagogy: (1) Teaching and learning should not be separated from everyday life (Connecting content to students' lives), (2) To act matters to make a difference (Encouraging students to take actions), (3) A teacher should act as a counterweight (Disclosing the truth of tilted playground), (4) Attitude is more important than knowledge (Motivating the unmotivated students), and (5) Presenting the faces of the Others. The numbered headings are the identified beliefs of S, while the text in parentheses are the observed pedagogical features of his classroom teaching. Let's look into the S's inner and outer worlds, where his beliefs are held and are expressed through his teaching.

Teaching and learning should not be separated from every day life (Connecting content to students' lives)

S believes that teachers must not 'deliver knowledge' but connect what they teach to students' lives. In other words, teaching should not be separated from our lives. In insisting his beliefs about what teachers should do, he compares the role of a school teacher to that of a private academy lecturer[29].

> S: Content knowledge? These days you can easily get that knowledge through other channels like online lectures, and frankly there isn't that much content to learn since textbooks are much easier now[30]. I mean, there is not much to do for school teachers in terms of content knowledge. **So what teachers can do, what teachers should do, and what can distinguish teachers from 'Hagwon' lecturers, is connecting students' lives to what they learn.** Encouraging students to speak out about their own stories, is the responsibility as a school teacher, and what separates teachers from the Hagwon lecturers. Private academy lecturers cannot elicit this experience of connecting the students' real life with teaching. Students do not even expect such method of teaching from private academy. They only expect to receive effective knowledge transmission there. (2015.06.06. 2nd Interview)

S explained how he would like to organize his class about Chapter 2 as follows. It begins with the stories of the students' lives, and then moves on to make connections to the class being taught.

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[29] 'Hagwon' or private academy specializes in efficient knowledge transmission, and about 70% of Korean students goes to 'Hagwon' to get private education. The problem of expanding private education (and corresponding contraction of public education) is one of the most controversial issues in Korea.
[30] As time goes by, textbook, under the influence of national curriculum, is getting thinner in volume, and getting easier in difficulty.

S: I may start Chapter 2 with the definition of quality of life, then move on to ask students 'Considering the definition, what is quality of life to you?' But if I began like this, students would take it as just another lifeless class. So I'd rather begin by acting as if there's nothing serious about today's topic. I mostly start by letting students speak about their own story. This makes students approach the class with a better, more amicable attitude. **There is a huge gap between 'This is today's class. So tell us your story.' and 'Tell us your story, and it's relevant to today's class.'** (2015.06.06. 2nd Interview)

This belief that 'teaching and learning should not be separated from everyday life' is closely linked to his other belief about social studies education. Social studies, he believes, has the closest relation to everyday life of all subjects taught in school. In other words, it is our life in itself.

S: I think teacher's role is letting students accept the content or topics as part of their own story, and leading students to their own experiences and lives. Above all, **I believe that social studies has the closest relation with everyday life.** But ironically, students treat social studies like a really boring subject. That's why I'm trying to teach social studies in relation to students' own lives and experiences. That's social studies education. Math, English, Korean, these are all instrumental subjects. These will be used as instruments in their lives to come. But social studies? It's our life in itself. (2015.06.06. 2nd Interview)

His belief on this close connection between life and teaching is well represented throughout his classroom teaching. In teaching the Chapter 2 *Fairness & Quality of Life*, he first asked the question 'what is happiness?' He then had his students complete the

following sentence: "I'll be happy if I_____." The moment students began this task, they were naturally introduced to the class topic of happiness to their own everyday life.

> S: The textbook says that there are some conditions we need for our wellbeing. What do you think is happiness? But before we move on to that, let's fill out the blank and complete this sentence. "I'll be happy if I____." There's nothing's difficult here at all. Think about it. What makes you happy? Or if you're happy now, what's the reason? (2015.06.04. 2nd Classroom Observation)

Another example of S making a connection between life and classroom teaching is found below. Rather than delivering content knowledge in a dry manner, he successfully connects the issue of Korea's low birth rate to the students' everyday lives.

> S: Hey guys, what's the use of talking about the low birthrate problem? Let's investigate it right now! We will have a brief survey now about our family! First, raise your hand if your grandfather had more than five siblings (*S counts the number of students*). Now raise your hand if your father had more than five siblings (*also counts the number*). Then how about four siblings? Ok, 3? 2? 1? Now raise your hand if you have more than 5 siblings. 4? 3? … Do you see the trend? The declining birth rate? What do you think? Now do you feel like it is a real problem? (2015.06.04. 1st Classroom Observation)

Even further, his belief seems to be influencing another teacher's teaching: that of the student teacher. In supervising the student teacher, S coached her to teach in a way that he believes to be right: to let students find the hidden ethnocentrism in their own life.

S: Last month, a social studies student teacher came to this school, and I was in charge of her. She was told to teach the chapter on 'ethnocentrism/toadyism' and faithfully followed what the textbook said. One day I called her up, and said this to her. *"The point of this chapter should be finding the hidden ethnocentrism and toadyism in students' everyday lives. Most students don't think they are under the influence of such ethnocentrism or toadyism and regard it as someone else's problem. So you can ask the students this. "Let's assume that you have a sister, and she wants to marry a foreigner. Will you approve of the marriage?" And you add one single condition: the skin color. "What if the guy is African? What if the guy is Malaysian? And what if the guy is white American?" Make them raise their hands. The absolute majority of students will approve of the white American male. Then ask them. "What's wrong with us?" Students will give you frank answers hidden in their replies."* I think this is important for social studies teachers. Letting our students elicit their own ethnocentrism or toadyism by reflecting on themselves is much more important than accepting it merely as knowledge or concepts. (2015.06.06. 2nd Interview)

To act matters to make a difference (Encouraging students to take actions)

For S, the only thing we can and should do for economic justice is 'to act'. He believes in the value and importance of putting what we know into action in person to make a difference. He firmly believes that to act, to behave, and to experience in person is worth a thousand words. Listen to what S believes about 'nonghwal':

S: I think students should do 'nonghwal'[31]. It should be designated as a required subject for high school students. These days, kids have really narrow viewpoints, thinking what they see is the entire world. They do not seem to recognize the existence of a world other than their own. They know nothing about the brutal lives of others – like those of farmers and laborers. But if they did 'nonghwal', the veiled lives of others would be personally experienced through their own bodies. I think this is important. You go there in person, and experience it in person. The textbook introduces the concept of volunteering, but that's it. But if you actually did the volunteering, you would become a different person. Donation? You should do it in person. **There is only real change and real learning when you do it in person whatever it may be.** (2015.06.15. 3rd Interview)

This assertive belief on 'to act' is not restricted to students. It goes for teachers, too. S believes teaching should be rooted in the actual experiences and actions of the teacher in person.

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[31] Voluntary work for farmers. It is one of the popular college cultures, with purpose of experiencing and recognizing the value of farmers' hard work. Staying in farm villages for about 10 days, volunteer college students help and learn farmers' work. Voluntary work is hardly helpful for farmers, but both students and farmers cherish such experience and communication.

S: Experience really matters. If I had not done it in person, I couldn't have been able to talk about it to my students. Such as 'nongwhal' or my weekly volunteering for the homeless. **I firmly believe that teachers can teach with confidence and gain students' trust only when they experience and act in person.** Kids are all ears when a teacher tells them his/her own story. But when you deliver the experience of others, kids don't bother to concentrate on what you say. Students still have respect for teachers. But the respect disappears if the teacher has no experiences of his own. (2015.06.15. 3rd Interview)

He strictly distinguished between knowing something as knowledge, and doing something in person, emphasizing the importance of personal experience and action. For S, sending a small present to Africa is better than watching and weeping over a TV documentary. For him, it is a teacher's role to lead and guide the students to move, practice, do, and put into actions what they know.

S: Last year, I suggested sending Christmas presents to children in underdeveloped countries. There was no coercion at all, by the way (*laughter*). About 15 kids brought small but sincere presents. We sent them to Zimbabwe. Frankly, we were not sure whether the package could get to the children there since the country was still notorious for poor public security. And, you know what? We got a letter from Zimbabwe. The kids took a picture with all the presents, saying thank you. So I called my students, who are in sophomore year now, to read the letter together. **Such a small experience of preparing and sending presents and receiving a thank you letter changes the students.** Feeling sorry about endangered children in Africa by watching television makes no difference at all. (2015.06.15. 3rd Interview)

S: Both subject matter knowledge and content knowledge matter. I acknowledge their importance. But you can gain knowledge in many other ways. Making someone "act" is a totally different problem. We may, unconsciously, think that when we force kids to memorize knowledge, they will put it into practice. But that's not the case. **I believe encouraging our students to put what they know into action is what teachers should do, and what schools should be responsible for.** (2015.06.06. 2nd Interview)

Why is S so obsessed with practice and action? It goes back to the moment when he decided to become a teacher. He wanted to change the world, and he wanted his students, who learned from him, to go out into the world and make a difference.

S: I dare say, I wanted to change the world, so I became a teacher. And I believed that by meeting and encountering each one of my students, I could change them, and therefore change the world. **I want my students who learned from me to go out and make a difference in this society.** I talk a lot about voting and participating in the political process. I used to send text messages to hundreds of students whom I taught once to encourage them to vote. I've done it for a couple of years, and they, who are all grown up, now send me messages beforehand. 'I just voted in the general election' 'I'm out doing volunteer work today' 'I'm in France but I did absentee ballot' (2015.06.06. 2nd Interview)

For S, the only way to make a difference, to make the economy just is through 'action,' and such belief is well represented in his own classroom teachings. He repeatedly emphasizes the importance of putting knowledge into practice throughout his teaching. For example, he has a great belief in the power of donation and encourages his students and parents to make donation to charity in person.

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S: Ladies, when your parents visit the school, I always tell them to make a donation to charity, or to whoever that may be. When you see your parents making a donation to charity or to people in need, you will be learning the meanings and implications of donation. You will learn why every single human life is precious and priceless. **Making a donation lets you know that you're responsible for such precious lives. But I know it's not easy for you to make a donation with such a small allowance. Then what about making a donation for a child in the name of your family?** Your parents can help you with the donation. You can contact any charities like UNICEF, World Vision, Save the Children, and through your small donation you can save their lives and educate them. (2015.06.11. 3rd Classroom Observation)

He also provided many activities that encourage students to physically experience the world around them. For example, S made an activity where his student experienced blindness.

S: Now, we will find out what is the best way to help a blind person. I prepared a small prize for the winner. First, two of you form a team. One will be blind, and one will be the helper. Second, the helper will guide the blind team member from here, the front door, to there, the back door. Who wants to try first? *(A lot of students raise their hands)* (2015.06.11. 3rd Classroom Observation)

His encouragement of 'act and experience in person' does not stop here. Staying true to his beliefs and what he said in interviews, he strongly persuaded his students to go and experience 'nonghwal' during his teaching.

S: Have you heard of 'nongwhal'? You go to farm villages, and stay there for a week or two, while helping farmers with their agricultural work. **I strongly suggest you go for it. You should try it.** I hear you grumbling, saying that you need to attend Hagwon (private academy), and that you hate getting sunburnt. But trust me, the pros outweigh the cons. What I'm asking you to do is to experience in person how hard farmers work and how valuable the meals you eat are, and how happy and comfortable your life is now. That's what you will learn from it. Actually, farmers don't expect much of your help. You might just get in their way. But farmers know and understand the importance of such an experience, and will let you guys stay there and experience the farming. If you try it, you will understand why I encouraged you to. (2015.06.11. 3rd Classroom Observation)

S's encouragements of donation and volunteering did not incur any sense of discomfort with his students. This is because he himself was a faithful practitioner of what he was encouraging. From time to time, he tells his students about his own experiences. He volunteers every week to make and distribute foods for the homeless.

S: For the last few years, I've been working in a soup kitchen.[32] I prepare and distribute meals for the homeless. It's located in an underground passage.[33] Other people and cars pass by the temporarily built tent without care. But just to eat that humble meal, the homeless lines up breathing in toxic fumes and exhausts. A decent plate of food would be considered a luxury to them. We have to put all the food in a single bowl to make the distribution more efficient. I know, it sounds bad. When it's all mixed up in a bowl, it doesn't even look like food. (*Students groan in disgust*) (2015.06.11. 3rd Classroom Observation)

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[32] The place where S works to prepare and distribute free meals for the homeless looks very similar to a North American soup kitchen, at least in appearance.
[33] Like other cities, many homeless live around subway stations and adjacent underground passages.

S believes that we are not neutral on a moving train[34]. S used this metaphor to imply that if we keep silent in the worsening economic inequalities we will end up arriving at the station of injustice.

> S: **I believe you can't be neutral on a moving train. Inside the fast moving train, you may think that you're standing still.** But from the outside, you're moving very fast. Exclaiming that you're neutral in that fast moving train, and shouting that you're neutral in the society is mechanical neutrality at best. If you try to stay neutral in this neo-liberalist system, can it truly be neutral? (2015.06.06. 2nd Interview)

In a world fraught with injustices constantly taking place, so S believes, people cannot choose to ignore all that is happening around you. That is, we cannot pretend as if none of it affects us. To imply this belief, S draws another metaphor: a man on a tightrope.

> S: Let's say you're walking on a tightrope. When your body tilts to the left, can you still say that you're neutral with your arms stretched out? **I'd rather fold one of my arms to add weight to the other side to keep a balance.** (2015.06.06. 2nd Interview)

Because we cannot be neutral on a moving train, and we cannot keep balance on a tightrope with flat arms, S says that we should, as a teacher, be a counterweight. He

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[34] Howard Zinn (2004) wrote the book with same title: You can't be neutral on a moving train. S later said in an interview that he read the book before.

believes that teachers should disclose and expose the dark sides of the society and let our students know the truth of a tilted playground.

> S: Teachers should be a counterweight. What is the use of staying neutral as a teacher in this tilted society? What does it mean to keep neutral when all the news and media work so hard to show only one side of the story? **I believe teachers should expose the other side, the shadowed, cold, dark, but still existing side to the students.** And I think that's how you maintain the balance of the society by balancing students' perceptions.

> S: We all know these injustices happen, and we should face the matter straight on. We all know **if you deny it, you're turning a blind eye on the uncomfortable truth. I want my students to know the truth,** because this society shows only the bright side to them. (2015.06.15. 3rd Interview)

S's beliefs that we cannot keep a balance on a tightrope with flat arms, and therefore teachers should be a counterweight by disclosing and exposing the truths of tilted playground, is well manifested in his classroom teachings. S tried to tell his students the truths about Korean society during his classroom teachings. First of all, he brought up the issue of worsening economic equality.

> S: Alright, as this graph shows us, Korea's GDP is 15th highest in the world. But are we the 15th happiest country in the world? (*Students say 'no' in chorus and laugh.*) Yeah, the rich get richer and the poor get poorer. **This country has a severe inequality problem, in terms of both income and assets.** We find people dying of hunger on the one side, while we also see people playing golf and driving luxury cars on the other side. That's our reality. (2015.06.11. 3rd Classroom Observation)

More than just letting his students know the existence of economic inequality, S tried to make them feel the problem close to their lives. He brought up the case of Kangnam students to imply the invisible but different start line of Korean society. It seems such example and explanation had a certain effect in awakening the students' awareness.

> S: Hey, do you think it's fair for you guys and students living in the Kangnam area to compete with each other? Is that a fair competition? (*Students are silent*) Kids living in Kangnam received quality education from an early age. They have a lot of money, and travel around the world every summer. They have individual tutors, and their schools have great facilities. **What I mean is that the starting line is different. Some students are already running when the others are not even close to the starting line.** Is this a fair competition? One person lives lucrative life because of their parents' fortune while another must struggle forever just to buy a small apartment, is this a just society? Did your parents do something wrong? No! They just worked really hard for you and your happiness. They didn't anything wrong! (*Students in more deep silence*) (2015.06.04. 1st Classroom Observation)

S also touches on the issue of disappearing ladders between classes. In a pessimistic tone, he portraits the receding possibilities of overcoming the barriers between different classes.

> S: Do you think that we give the same opportunities to the poor? Do you really think that even those in poverty can overcome their adversities and

become a dragon?[35] The possibility is fading away fast. Or it's just not possible already. **We have lost the social ladders that used to bridge the gap between the different classes.** (2015.06.04. 1st Classroom Observation)

S also contrasts the meritocracy where effort and ability matters to aristocracy where heritage matters. He tells his students about the passing down of wealth between generations, implying the unreasonableness of such perpetuation of inequality through inheritance mechanism.

S: We can understand if someone has acquired huge amounts of money based on their effort and work, and we don't care about what they do with their money. **But what if most of the fortune that rich people have come from their parents? What if 0% came from their own effort?** They will be rich for their whole life, and their sons and daughters will also be rich, and their grandsons and so forth. Then what will people think of this? (*Students yelled "Unfair!"*) Yes, it's not fair! Why should someone always be poor and the others always be rich just because of their parents? No one can choose their parents. And that means something's wrong here. (2015.06.11. 3rd Classroom Observation)

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[35] There's an old saying in Korea: A dragon comes from a small creek. It means people can overcome the social barriers with incessant personal effort and ability. In contemporary Korean society, it is becoming more and more difficult to see this.

Attitude is more important than knowledge in teaching (Motivating the unmotivated students)

S believes that, in teaching students, attitude is more important than knowledge. I asked him whether he could name just one aspect that he cherishes the most in his teaching, and he answered as follows.

> S: Oh yes, that's not a difficult question for me. **It's attitude. Attitude of the students.** They can acquire knowledge from anywhere, but attitude can only be addressed by school teachers. (2015.06.06. 2nd Interview)

In the eyes of S, whose highest emphasis of teaching is on students' attitude, unmotivated and torpid attitude found from his students is hard to endure. He expresses his frustration as such:

> S: There are kids who are actually facing economic difficulties. But there are lots of students who are torpid even if their economic status is fine. **Some of them seem to have become learned-powerless, some of them are just low in morale, and the others are seldom motivated internally.** My heart hurts and I become frustrated with them. Those with excellent academic performance and high scores on the SAT, who live in the Kangnam[36] area, follow their dreams, chasing after a better life. But kids here, who are at best middle class, have to make every effort not to fall into poverty. But they don't! Their eyes are hazy, and their minds are numb! (2015.06.06. 2nd Interview)

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[36] Kangnam, often mentioned in S's class, refers to the central southern part of Seoul. Figuratively speaking, Kangnam would be the Beverley Hills of Korea, where only a small number of people can afford to live. Made popular as the background of Psy's song, it is now perceived as a symbol of economic inequality and injustice by Koreans.

S seemed to feel very sorry for these unmotivated students. He explained the reason why he chose the story of 'A Dog of Flanders' (De La Rame, 1926) for his class. He wanted his students to realize that they have a decent life and should be happy with the living conditions they have been given, and therefore, get motivated by the story.

> S: I wanted them to know that they live in a much better condition than Nello who died of coldness and hunger. We have regular school education, and we have free meals at schools. **I wanted them to get motivated by the story and realize that they are living a pretty good life.** 'Why are you lacking motivation? You can try better, you should work harder.' That's what I was implying. (2015.06.06. 2nd Interview)

In short, S believes that attitude is more important than knowledge and therefore teachers should motivate the unmotivated students to work harder. What matters to S is, therefore, perspectives and attitude towards life. This belief is manifested well through his classroom teaching. Below are the classroom observations and interview excerpt showing S's efforts to motivate his students and awaken their awareness in a variety of ways.

> S: (*S draws a glass of water on the blackboard*) You must have already noticed what I want to say now. Is the glass half empty or half full? **The world comes to you in the exact way you view it.** I have to say this. Although all of you are breathing in the same classroom, what you guys experience and acquire from the class can never be identical. At this moment, some of you are learning lots of things while the others are dozing off waiting for the school bell to ring. (2015.06.04. 1st Classroom Observation)

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S: …But you should remember that you don't always become happy when these conditions are met. Happiness depends on you, on your attitude and your judgment. **It's your call how your life will be like.** (2015.06.04. 1st Classroom Observation)

S: (*Video clip ends*) What do you think? Did anything impress you? Every student in that video clip was smiling. Isn't that shocking? Smiling in school? (*laugh)* But I think your life depends on you**. It depends on how you think, how you see, and how you respond to the world.** (2015.06.04. 1st Classroom Observation)

S: You know, I grew up on a farm. I often tell my students how I grew up working on a farm. I also tell them how I did manual labor at several construction sites. I tell them I was out picking rice one week before the Suneung[37]. **All because I want them to know that they don't need to be sunk in a torpor.** I don't expect too much, but at least a third of them understand what I'm implying. (2015.06.06. 2nd Interview)

S's message was clear: Since your life depends on your determination and mental attitude, you should motivate yourself to get up and try something rather than keeping being listless and torpid.

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[37] Suneung, or Korean SAT, is one of the most important days in Korea. It is said that 'your life depends on your Suneung score.' On the day of Suneung, flights are restricted from departing during the English listening comprehension section, and police cars and ambulances carry tardy students. News stories relating to a sharp increase in student suicide after Suneung is not a surprise any more.

In S's teachings, he attempts to show his students the sad portrait of Korean society, by having them encounter the faces of the weak and disadvantaged. One of them was regarding Samsung's semi-conductor scandal.

S: Have you heard of 'Banolim'?[38] It is the name of a certain organization for those who work for Samsung electronics, and especially, for its semi-conductor manufacturing line. And (**pointing to a film poster**) this is a film based on true stories regarding the lives of the laborers: "Another Promise[39]" (**Pointing to a photo**) This is the one who died of leukemia while working on the semiconductor line for Samsung. There were 150 more laborers diagnosed with leukemia and more than 60 people died of it. Now let's take a look at the trailer for this film.[40] (2015.06.08. 2nd Classroom Observation)

S: (**Presenting a Facebook page**) This is the Facebook page of the film 'Another Promise' As you can see, another laborer died of leukemia yesterday. And Samsung still says the disease has nothing to do with its working environments, attributing the cause of death instead to personal health problems. Lastly, let's watch this music video.[41] (2015.06.08. 2nd Classroom Observation)

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[38] 'Banolim' refers to the sharp (#) in musical theory. Just as the note should be played a half-tone higher, the name reflected their hopes to increase the human rights of the semi-conductor line laborers.

[39] The title of the film pays homage to the slogan of Samsung Electronics – Another Family – in an ironic way by satirizing Samsung, who is not keeping its own promise while destroying the lives of its family of workers.

[40] The five-minute long film trailer entailed the story of an ordinary laborer for Samsung and her father. After the laborer passed away from leukemia, the film followed her father's grueling fight with the conglomerate Samsung.

[41] The music video was part of the soundtrack for the film 'Another Promise.' It mostly deals with the climax of the film, showing the faces of the laborer racked in pain with disease and death.

In this way, he continues to show the faces of the Others, appealing to his students' intuition. The following is another scene of S presenting the faces of the Others.

S: (***Pointing to a photo***) This is the child whom I sponsor monthly. He lives in Mozambique. How could I even know that there's such a country called Mozambique. I couldn't have known him, his difficulties and his existence without this sponsorship. But through this sponsorship program, I was able to find out who he is, what he likes, and how he lives in Mozambique. This is truly an amazing experience. See! (***pointing to the photo again***) He is cute, isn't he? (2015.06.11. 3rd Classroom Observation)

S shows the diverse faces of the Others to his students, and it's not restricted to actual humans. He also uses the famous animation, 'A Dog of Flanders.'

S: (***Pointing to the TV***) Does anyone know him? (*Students yell "Patrasche!"*). Right, and who's this? (*Students yell "Nello!" and burst into laughter*) Yes! We all loved this animation, right? Let's take a look at this animation with a different perspective (*Students sing along the theme song, sounding very happy*)

S: (*Stopping the animation*) How was it? Actually, this is a really sad story. Nello's little wish was drawing pictures and seeing Rubens' '*The Elevation of the Cross*' at the Antwerp cathedral. But Nello didn't have enough money for them. He had to use charcoal for drawing instead, and the exhibition was only for paying customers. On the night of Christmas Eve, he and Patrasche found the door to the church, and the next morning, they were found frozen to death in front of the drawing. (*Students sigh*) (2015.06.08. 2nd Classroom Observation)

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Why did S keep presenting the faces of the Others? The faces of the poor, disadvantaged, and minorities? What beliefs lie behind such classroom teaching? Unfortunately, it was hard to find any direct evidence of belief from the data collected. But we can infer some reasoning behind his teaching through his classroom observations. Listen to what he says about the homeless.

S: Are there homeless people near us? Yes? No? (*Students' answers alternate between yes and no*) Okay, but at least I can say this: There are less homeless people visible than before. Especially in this area – near the university[42]. It's so busy and bustling with people. Then where have the homeless people gone? They are underground, in areas like the subway stations. When the subway stations are closed, they are kicked out again and forced to go somewhere. Just because they're invisible doesn't mean they don't exist. There are still many or even more homeless people out there than before. They are just not visible to us. Well, shall we be more honest with ourselves? **They are not invisible. We intentionally avoid confronting them, facing them, and encountering them.** (2015.06.08. 2nd Classroom Observation)

Encountering the faces of the Others approaches us as an ethical order. S was showing his students this ethical order through the various faces of the Others. In emphasizing the importance of volunteering, he focuses on the original meaning of it: It is an ethical order to look up to and serve the Others, those in need.

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[42] His school is located at the center of Seoul, close to a well-known private university.

S: Okay, what does '自願奉事' mean? The English word originated from the Latin word 'VOLUNTAS' meaning 'free will.' Volunteering is not something you do when someone tells you to. You allow yourself to do it. You bring it upon yourself. What about the Chinese characters of 自願奉事? 自 means by yourself. 願 means allowing yourself to do it. 奉 means serving others. 事 means working. So VOLUNTAS and 自願奉事 have the same original meaning. **Therefore, volunteering is not giving away something that you have. It's looking up to and serving the needy. You should respect those in need and voluntarily serve them.** When the Sewol Ferry sank and hundreds of high school students drowned[43], a lot of people traveled all the way to *Jindo* to help during the disaster. I want you to remember this: your donation, contribution, or volunteering, should never be a dispensation done in pity. You should want to and be willing to serve and work for the Others. (2015.06.11. 3rd Classroom Observation)

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[43] The sinking of Sewol Ferry was one of the most tragic accidents in Korean history. On April 16th, 2014, Sewol Ferry carrying hundreds of high school students became stranded and eventually sank.

S's Beliefs and Pedagogy: Converged Data

Table IV-17. Teacher S's beliefs and pedagogy: Summary

Pedagogy	Relation[44]	Belief	Belief About
Connecting contents to students' lives	←	Teaching and learning should not be separated from everyday life	Economic Justice Education
Encouraging students to put into actions	⇐	To act matters to make a difference	
Disclosing truths of tilted playground	↙ ↖	- We are not neutral on a moving train - Teachers should be a counterweight	
Motivating the unmotivated students	←	Attitudes are more important than knowledge	
Presenting the faces of the Other	←⋯	?	

S is a 33-year-old male teacher, with eight years of teaching experience. According to the cluster analysis, his beliefs about economic justice education turned out to be Others-oriented, which made him belong to Cluster 3 (Others-oriented group). Although his Commitment to economic justice education (3.7) and his Subject-oriented beliefs (3.9) were both around the average score, his Others-oriented beliefs were higher (4.7) than the total average. Especially, the gap between Subject-oriented beliefs and Others-oriented beliefs was much higher than the average.

S responded to the survey questionnaire that he belongs to the economically lower-middle class. However, he gave a higher grade to the question of social status: a middle status. His political orientation was said to be 'liberal.' S chose 'social change for justice and equality' as the most important purpose of social studies education.

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44 Each arrow signify the following relational meanings: (1) ← Manifestation of belief in pedagogy (2) ⇐ Manifestation in an unpredictable way (3) ↖ Plural beliefs behind pedagogy (4) ←⋯ Pedagogy driven by invisible force

'Reflective thinking,' 'Transmission of knowledge and value,' and 'Self-growth' followed. Y chose teaching and learning the 'structure of social science' as the least important purpose of social studies education. This ordering of answers is, interestingly, exactly the same as that of Teacher Y.

Consistent with the quantitative results, his beliefs from the qualitative analysis appeared to be Others-oriented considering his emphasis on attitudes over knowledge, and his passion for making a difference in the society, etc. But more than that, he presented a much more diverse aspect of his beliefs, and a dynamic interrelationship between belief and pedagogy. Based on the qualitative analysis, his beliefs can be summarized as follows: (1) Teaching should not be separated from everyday life, (2) To act matters to make a difference, (3) We are not neutral on a moving train and therefore teachers should be a counterweight, and (4) Attitudes are more important than knowledge.

S's beliefs were consistently reflected, manifested, and actualized in his classroom teaching. Compared to Teacher Y, who had several dynamic relations between his beliefs and pedagogy, S has shown a relatively consistent relationship between beliefs and pedagogy. For example, S's belief that *teaching should not be separated from everyday life* was well manifested throughout his pedagogy. He kept trying to connect his teaching to students' everyday lives and experiences. Another example indicated that S believed that *we are not neutral on a moving train and therefore teachers should work as a counterweight*. Such a belief was actualized in his teaching as he disclosed the truths of the tilted playground of Korean society. His belief that attitude is more important than knowledge was manifested in his class as he emphasized

students' perspectives and attitudes toward their lives, and as he continues to motivate his unmotivated students.

What was noticeable from S's case was that despite the consistent relationship between his beliefs and pedagogy, it was hard to point out or predict the specific moments of his teachings that these relations would appear. It is true that at certain points, S's beliefs emerge in his class. However, it was quite difficult to predict when this would happen. For example, he had a strong belief that to act matters to make a difference. Faithful to this belief, he encouraged his students to experience 'nonghwal' in person, urged them to go for a volunteering, and emphasized the importance of donating in person during his classroom teaching. Yet at the other moments of the class, he was reluctant to express his beliefs and encourage his students to follow what he believes to be right: S faithfully followed the textbook for the rest of his class rather than speaking out what he believes to be right. What lies behind these different becomings? What determines when and where S's beliefs will be manifested in his pedagogy?

More than one belief exerted its influence on S's pedagogy. In his classroom teaching, S tried to disclose the uncomfortable truths such as 'there's no more ladder between different classes.' It turned out that there are at least two different but related beliefs behind such pedagogy. First was the belief that we are not neutral on a moving train, and the second was the belief that teachers should be a counterweight to keep a balance. Furthermore, we can reasonably assume that there can be more than these two beliefs behind S's pedagogy.

S's class was also driven by invisible forces: It can be unobserved beliefs, hidden unconsciousness, or simply there can be no beliefs behind the pedagogy. For example, S kept presenting the faces of the Others – the poor, disadvantaged, and minorities – to

his students. But it was hard to locate the clear evidence of related beliefs from his verbal interviews, so I could not help but infer from classroom observations. For another example, which is not mentioned in the previous sections, S often used 'quoted' expressions when he referred to the content from the textbook rather than explaining the textbook as Truth. That is, S would say that "Guys, they say that there are more factors influencing our quality of life…" rather than just say that "Guys, there are more factors influencing our quality of life…" When I pointed out this recurring pattern, he was startled but could not provide any satisfactory explanation.[45]

From S's case, the relationship between his beliefs and pedagogy can be summarized as following. Most S's beliefs were consistently manifested and emerged in his pedagogy. But at the same time, it couldn't be predicted at what moment the beliefs would manifest, emerge or be revealed into his teaching. In addition, S's belief was not only driven by his/her explicit belief but also by invisible forces. What could be lying underneath S's pedagogy? The story of S adds more questions onto the original research question.

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[45] S: Did I? (*laughter*) That's so funny. Why am I doing that? I have no clue… well maybe I don't want to look like an authoritarian? (*laughter*) (2015.06.06. 2nd Interview)

The story of H (Cluster 5: Subject-oriented group)

<u>A knowledgeable and respected teacher at an affluent private school</u>

H works for a girls' high school located in the center of Seoul. H's life as a teacher can be best described by explaining the kind of school where he teaches. The school, which is an *autonomous private high school*, has a much higher degree of freedom in its curriculum operation compared to other high schools that are under governmental restriction. The cost of such freedom is the school's expensive tuition. Nevertheless, since most of the students' parents are financially secure and can afford the high cost of quality education, tuition is not much of an issue. The parents are mostly highly paid white-collar workers, and some of them are wealthy real estate investors. Due to such an affluent environment, students of this school perform very well academically. Thirty percent of the school's senior students enter one of Korea's SKY universities[46], which is far above the average percentage.

But H did not always want to become a teacher. All the clichés of beginning teachers – such as "Becoming a teacher has been a dream all my life" and "I wanted to become a good teacher like my third grade teacher" – was not found in his interview. For H, being a teacher was one of the options he could choose from as a job, and he just happened to think that teaching was not a bad option. Only after he realized that being a teacher was actually a good choice, did he make up his mind to acquire it as his lifelong occupation. Although the reason that led him to teaching was rather practical, his satisfaction about teaching and being a teacher seemed considerably high.

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[46] Acronym indicating top three universities in Korea: Seoul National University, Korea University, and Yonsei University. These are equivalent to Ivy League in the US.

As will be seen in the following sections, H's strongest creed about teaching and teaching economic justice in particular is knowledge. Clear and logical explanations of the related content knowledge is the best pedagogy for him, and he practices this belief in person. Students had faith in H's eruditeness and seemed to like and follow him sincerely.

<u>Outline of the textbook</u>

From the four government-approved textbooks available, H's school uses the textbook from C publishing for High School Social Studies (Lee et al., 2014). Below is the outline of Part 3 of Chapter 2 "Fairness and Quality of Life", from the textbook.

Chapter 2. Fairness and Quality of Life

Part 3. Quality of Life and Social Welfare

(1) Wellbeing
 - Meaning of wellbeing
 - Conditions of wellbeing
 - Social support to guarantee wellbeing

(2) Efforts to improve the quality of life
 - Personal efforts
 - Social effort

Figure IV-5. High school social studies textbook: C publishing

H's belief and pedagogy turned out to be relatively simple and clear compared to the other two teachers. His belief about economic justice education is thoroughly oriented toward delivering knowledge, and his classroom teaching is completely teacher-centered and knowledge oriented. Therefore, unlike the previous cases of teachers Y and S, in the following, the features of H's beliefs and teaching will be presented in order rather than according to the themes found. First to be discussed is his belief.

H's beliefs: What matters is delivering knowledge in a logical way

As is mentioned above, the strongest belief of H is that knowledge is the most important aspect in teaching. As a teacher, the value that H cherishes the most in teaching is content knowledge. It matters both for students and teachers, and such a belief is found throughout his interviews and classroom teachings. When asked about the most important thing of teaching, H explained that teachers should have a lot of content knowledge to be able to teach.

> H: **The most important? Well, first, to teach, you should know things.** So what I care about the most is to memorize all the content knowledge that I'll be teaching in the class so that I will be perfectly prepared to teach without peeking at the textbook. (*Pointing to his books*) I have these books from college for class preparation: sociology, anthropology, political science, economics, law, etc. Although these books are much deeper in content and wider in range than what high school students learn, I want to always be perfectly prepared in terms of content knowledge. (2015.07.24. 1st Interview)

This belief about content knowledge seems to be closely related to his notion of 'preparedness.' For H, being prepared means perfect memorization of the content that he will be teaching in his class.

> H: When I'm not prepared enough, I stammer more frequently, and I speak less fluently. So I try to prepare in advance, I mean, study the content – by looking up and reading those college textbooks. If I failed to completely study all the related content knowledge in advance, I would only be able to cover that textbook, and I would be feeling really

frustrated and less confident. **But when I perfectly master the content and prepare enough to answer any questions from my students, I teach fluently. Then I finally feel relieved and think, 'Oh, I'm teaching well!'** (2015.07.24. 1st Interview)

Based on his interviews, it would be reasonable to say that H's most influential belief for his classroom teaching is related to 'knowledge.' But H says that his emphasis on knowledge and content in his classroom teaching was affected by his surrounding environments such as his own school, students, and principal. Below, H answers my question, "Why are you so obsessed with content, knowledge, notions, and concepts…I mean, why?"

H: I think how I teach depends a lot on which school I work for. For example, my first school, which was an average school with only boys, had students that were not interested in learning at all. Worse is they didn't like social studies. So I tried many activities and tried to read them news articles, used multimedia, and a lot of other things to intrigue them. But here, students are extremely sensitive to test scores and are really good at studying, so I'm gradually leaning toward transferring and delivering knowledge… There's one more aspect. **Both my current principal and vice principal make a big deal out of knowledge-oriented teaching.** They don't like activities done in the class. Even when they audit the class, they expect teachers to conduct the class with knowledge-oriented teaching. If I don't, I will get scolded by him, the principal. (2015.07.24. 1st Interview)

However, disregarding all of these external factors such as schools, students, and principals, H still says that his own belief of teaching is oriented toward content knowledge, and effective delivery of knowledge.

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H: **Disregarding all these surrounding factors, however, I don't think I will run a class that relies on students' autonomy. I'd still be teaching in a teacher-centered and knowledge-oriented way.** I also use small activities from time to time, but they only last 5 minutes. I know there are movements toward 'open classes'[47] but I'm doubtful about its effectiveness. If you let your students discuss something or think about something, they would spend their time chattering away and fooling around. So in my class, activities or discussions do not last longer than 10 minutes. I try to focus more on the clear and effective explanation of the content. (2015. 08. 20. 2nd Interview)

Since he puts a great emphasis on knowledge in his teaching, he gets embarrassed when there are not enough concepts or content knowledge to deliver[48]. The following excerpt from an interview with H shows how he responds to the section of 'volunteering and donation'.

H: I didn't know how to carry on the long, long 50 minutes of class with these concepts. Volunteering and donation? There's nothing to teach about it. So I focused on the conceptual difference of the two. For example, the textbook distinguishes donation with volunteering in terms of materiality: the former is material help while the latter is non-material help. So I thought I'd first tell them the definition of volunteering and donation, then give a lot of examples. Anyway, **the chapter really does not have much to teach, so it's hard to carry on the class for the full hour.** (2015. 08. 27. 3rd Interview)

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[47] 'Open class' in Korea usually implies student-centered and discussion-oriented centered learning in comparison with teacher-centered and knowledge-oriented teaching.
[48] National curriculum has been attempting to reduce the amount of content over the past decade.

Other than content and knowledge, H also puts a great value on 'logic'. For textbooks, for the national curriculum, and for his own teaching, being logical really matters to him.

> H: (*Taking out the textbook he uses*) Look, this textbook, like this part, it says '…one of the important factors in a democratic society…' then there comes 'civic society' and 'democratic organization'. **So they all can be logically integrated under the theme of 'political aspects of wellbeing.' But unfortunately, they are not well organized in a way that I would expect.** So, I shifted all these contents to rearrange, integrate, and make a more logical connection in my classroom teaching. (2015. 08. 20. 2nd Interview)

> H: This social studies textbook is much less logically connected compared to the other textbooks. Connections between chapters, sections, parts… they are all hodgepodge, illogical, and mostly unclear. Contents are neither well-structured nor well-organized. **Although it claims to be integrative, it's not. It just needs a tighter structure.** (2015. 08. 27. 3rd Interview)

When I asked H about his own beliefs about personal effort and social structure for wellbeing, his answer was once again 'logic'.

> R: What do you think is more important for our wellbeing? Personal effort or social structure?
> H: What's more important? Hmm…balance, I guess. Both of them are important, and both of them should be in harmony. But based on what I experienced from my own teaching, personal effort should come first, and then social effort should come to make it more logical. **I mean, you should say 'we all need to do our best first of all' and then 'society**

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should take care of the rest'. That's more logical, right? So I teach in that order. (2015.08.27. 3rd Interview)

In contrast with his beliefs about knowledge, content, and logicality in teaching, he puts relatively less importance on students' attitudes and values. For example, he believes that teachers do not need to motivate students, because it is not the teachers' formal responsibility. In other words, what kinds of lives the students will lead totally depends on their own decisions.

R: In the class, you said this: "Guys, after you go to a decent college, then what? You get a decent job! Okay, you got a decent job, then what? You become rich! Then? Your sons and daughters will live a decent life! And on and on and on…" And then students were like "Oh my god, I gotta study harder!" (*laugh*) It was fun. Anyway, were there any hidden intentions behind this?

H: Intentions? What do you mean? Oh, did I intentionally make them respond like this? No. No, I didn't. I had no intention to motivate them through that part. Kids got motivated by themselves. What I said is true, that a person's educational level determines a lot of things. That's a fact, and that's it**. I can teach them about something, but how they think and feel about it, and what they do with it is their choice. It's not my job.** (2015.08.27. 3rd Interview)

The belief that students should choose their own life is also found in the following conversation.

H: **I think I try not to push them.** They are already under a lot of stress. Even though I do not push them hard, they are already entangled in this

cruel system of 'college entrance[49]' And as you know, in this school, an autonomous private school, hard work does not easily pay off. **So I don't want to give them extra stress on top.** Without me, they work hard enough, even at this moment. (2015.05.24. 1st Interview)

In other words, compared to his strong belief and emphasis on knowledge in teaching and learning, H was skeptical about fostering students' attitudes and encouraging their practices. He believed more in the autonomy of the student.

R: I know you've been making a periodical donation to a charity organization, and that the amount isn't that small. So I had this idea that you would put a great emphasis on donation in your classroom teaching. For example, you can encourage students to donate to charity.

H: Well, that's a sensitive point. I don't want students to feel obligated to donate just because of me. That makes donation totally meaningless. **If I forced students to donate, that would eventually destroy their willingness to donate for good.** And most of all, as my experiences accumulate, I gradually realize that I can't make an unwilling student into a willing one. So I don't coerce them whatsoever. **Coercion doesn't work anyway.** Maybe some competent teachers can change them, but I know I'm not that good. (2015.09.03. 4th Interview)

To my question regarding H's beliefs about teaching economic justice, or economic justice education, his answer was candid. He did not really care about it. His focus was exclusively on clear and correct knowledge delivery and getting high test scores.

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[49] For many Korean students, parents, and teachers, entering college is the ultimate goal of a student's 12 years of education, beginning from they enter the elementary school until they write the *Suneung* at the end of high school.

H: To be frank with you, I guess I seldom think about it. In my teaching, I put most of my emphasis on knowledge, and the same applies here, too. I teach my students about all the economic justice-related concepts and ideas, but I don't care much about what's actually just or not. Doing justice is what they will do with their own will, based on the knowledge learnt from my class. And I do not teach them what is economically just and what is not. **Um…more frankly, such an idea is not in my head from the beginning. I mean this idea of economic justice education. I don't give it a thought about how I should teach economic justice.** That being said, I feel like I'm very test-oriented (*laughter*), but I think that's true. I focus on how I can make my students attain high test scores. So I explain the clear, correct definitions of concepts, and repeat them again, to make them memorize the concepts. I mean, what they do, and how their attitudes are, is their problem. It's their business. Basically, I'm not too concerned about issues like economic justice. (2015.09.03. 4th Interview)

H's teaching: Getting a clear understanding of economic justice as knowledge

What is noticeable and truthful to his belief is that H's teaching puts great emphasis on getting a clear understanding of content knowledge. The emphases on understanding, concepts, notions, content, knowledge, and definitions are found in many aspects of H's classroom teaching.

> H: Okay, listen carefully. Donation is donation only when there's no expectation of reciprocal benefit. This is important, okay? Both donation and volunteering accompanies no expectation in return. Do you understand? So when someone donates materially or monetarily, or when he/she volunteers with his/her own labor, they expect nothing in return for it. (2015.09.03. 3rd Classroom Observation)

In other words, for H, the key point in teaching "Volunteering and Donation" is a clear understanding and definition of the related notions. The most important point for H was for the students to understand the fact that both donation and volunteering do not require any reciprocal return. After adding a series of examples that correspond to this definition, he emphasized once again:

> H: Therefore, when you provide material or monetary goods without return, that's donation. Likewise, if you provided your labor without return, that would be volunteering. Is that clear? (*Students nod in silence*) Good. (2015.09.03. 3rd Classroom Observation)

But what he emphasized more in his classroom teaching was not as simple as memorizing fragmented knowledge. He defined a certain concept in a 'general' way. He explained the notion 'wellbeing' in the following way.

H: … Let's say that you've written down all these factors like money, friends, fame, happiness, blah blah blah…as an answer to the question 'what does wellbeing mean?' from the final exam. What score do you expect from such answers? (*None! One of the students yelled.*) It won't be zero, but 1 or 2 points out of 10 at best. What I mean is you have to able to define the concept more generally based on what you've learned so far. Don't just rattle off what you think consists of your wellbeing. (2015.08.20. 1st Classroom Observation)

H's belief in a clear and logical delivery of knowledge is manifested distinctly in the following classroom teaching. He wrote down the definition of 'wellbeing' on the blackboard, and began to dissect the definition word by word: *"Wellbeing is achieved when the minimum social cultural condition is met for a human being to live a quality life"*

H: (*After writing down the full sentence*) Here, you can notice the word 'minimum.' But what if it changes to 'maximum' instead of 'minimum'? Does it still make a valid definition? (2015.08.20. 1st Classroom Observation)

H: …Next, the word 'wellbeing'. What does it mean? The easiest definition is the 'overall level of happiness'… (2015.08.20. 1st Classroom Observation)

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Furthermore, here is what H himself says regarding his own teaching.

H: The key point of that class was to make the students perfectly remember the concept of 'wellbeing.' We all have a certain image of 'wellbeing', but when someone asks you about it, you can't give an answer to the question concretely. So I tried shaping the definition of 'wellbeing.' I don't want my students to spread out these words like money, health, relationships, and so forth, when they are asked 'what is wellbeing?' I want them to provide a correct, concrete, as well as a generalized version of the definition. That was the point of the class. (2015.09.03. 4th Interview)

H's seemingly obsessive emphasis on the concepts, definitions, or knowledge is closely related to the existence of 'tests'. Since the test scores are extremely important[50], H teaches his students, and his students have to learn how not to miss a question. This belief is well represented in the following classroom observation.

H: Guys, you should remember this. Do not memorize the contents like this: 'Hmm, social insurance is this, public assistance means that, social service is defined this way…' You'll end up writing a wrong answer if you study like this. Here's a tip. Figure out the differences among similar concepts! For example, ask yourself: 'what distinguishes social insurance from social service?' (2015.09.03. 3rd Classroom Observation)

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[50] As mentioned earlier, entering college is the ultimate goal for many students and parents, and students' grade points average from their three years of high school life bears a great importance for the college entrance.

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His concern about tests is also observed in his response to a student's question: It all comes down to the test. For example, when he was asked for clarification on a concept by a student, he reassured the students by referring them to the exam.

> S: (*H uses the term 'threat' and 'risk' interchangeably*) Wait sir, then what's the difference between the two?

> H: It's similar. There's a slight difference in its meaning, but just regard them as similar. I won't mark you down with any of these two terms, okay? You won't be deducted any points on the test. You can use both 'threat' and 'risk'. (2015.08.20. 1st Classroom Observation)

In line with the emphasis on the concepts and knowledge, one of the most notable features from H's teaching is that he uses traditional teaching strategies a lot in his class: underlining, asterisking, note-taking, etc. The following shows H using traditional strategies to help make memorization easier.

> H: Let's underline here… 'Through insurance, we can hedge against the social risks such as…' Okay, keep underlining… 'Everything required for people to live a safe life…' (2015.08.20. 1st Classroom Observation)

> H: See number 3, cost sharing methods. Place an asterisk there. It's important. (2015.08.20. 1st Classroom Observation)

> H: Write this down. (*H writes on the blackboard, students take notes of the same sentences)* (2015.09.03. 3rd Classroom Observation)

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With regard to these traditional strategies, H gives the following explanations. He firstly named his principals and vice principals as the cause, but it seems that H himself believes in its effectiveness.

> H: Well, principals and vice-principals that I've gone through so far mostly emphasized such strategies. So, for example, if I used PowerPoint during the audit, I would be told right after the class: 'Hey H, why don't you use the blackboard for note-taking?' Whereas PowerPoint has strength in presenting visual images, students tend to unconsciously skip the key information. But note-taking forces students to follow the information and provides chances to memorize it again while writing. This was the principal's argument but actually, I also agree with the idea. (2015.08.27. 3rd Interview)

Lastly, H's teaching was very logical in its structure and flow, which corresponds to his own beliefs. His teaching was laced with densely organized, organically ordered, and closely knit explanations of content knowledge. Every aspect of his teaching was understood clearly, easy to remember, and persuasive. The class, his teaching, and the students' learning all flowed fluently and smoothly. Students cheerfully responded to H's questions, admired his clarification, and most of all, had faith in his eruditeness. Students truthfully followed H's teaching. Although these features were well identified throughout his classes, it is hard to present them with a few excerpted sentences. The following shows a more in-depth example of this fluidity.

> H: What is insurance? What is it? (*Several answers come out. "When you're sick, you use it" "When you're hurt, you can get money" "Hedging against the risk", etc.*) Yes, yes, very good. It's simple. I pay

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a small amount of money little by little in preparation for the risk. And when the risk actually happens to me, I receive a lot of money to handle the risk. Some insurances give you the principal, but some of the others swallow the principal. For example, we went for a field trip this week, right? (*Yes! Students seem excited at the term 'field trip'*) We took out a policy on the field trip, just in case. If any kind of accident actually happened, and you died of the accident during the field trip, your parents, probably the beneficiary of the insurance, would receive about 50 million won. (*Classroom gets noisy again. "That's huge!" "It feels awkward" "But I won't die for that!")* Shhhhhhh!! *(H waits until the classroom comes to a complete silence)* But nothing happened! Then what? What we've paid is simply gone. We can't retrieve that money. We prepared for the risk, and the risk is gone, so everyone is happy. The spirit of insurance is, you pay a small amount of money in advance, and get helped when you're faced with difficulties in the future. Without insurance, it's hard to prepare for the risks in advance, and we would be in a bad situation if that risk actually came about. For example, a car accident. I mean, who'd pay for that huge hospital bill?

<u>Not taught: Beliefs about economic justice</u>

It has been shown that H's beliefs about teaching economic justice are centered on knowledge and logicality, which are completely Subject-oriented beliefs. It is also established that his teaching sincerely reflects such beliefs. However, his beliefs about economic justice sounded slightly different.

H: I believe that ideal economic justice can be found in Scandinavian countries because most people live in equal conditions. Even though complete equality is impossible to achieve, we shouldn't be discriminated by what our job is or by what university we graduated from.

R: Um… so you see the Scandinavian countries as ideal because of their…

H: Yes, their welfare system. And you know, the color of the spoon? Gold spoon, silver spoon, bronze spoon, dirt spoon[51]…I mean, we inherit the color of our spoon. Inheritance itself is legal, but some of the people, especially Chaebol[52], who incessantly attempt illegal inheritance should pay their corresponding taxes. And blue collar workers or workers with low educational attainments should get paid properly. The myth of flexibility of the labor market is suffocating the weak workers to death. When we stand by such labor market flexibility, we should at least provide appropriate safety nets for those powerless laborers. (2015.05.24. 1st Interview)

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[51] A popular but satirical analogy of wealth inheritance in Korea which implies that a baby born with a gold spoon in his/her mouth will live in affluence, while a baby born with a dirt spoon will have to live in poverty.

[52] Conglomerate. A few conglomerates such as Samsung, Hyundai, and LG hold a huge portion of the entire wealth of the country.

Contrary to his Subject-oriented beliefs about teaching economic justice, – delivering knowledge in a logical way – his beliefs about economic justice seem to lean toward Others-oriented beliefs. But such beliefs were hard to find from his classroom teachings. Neither his belief about equality nor his support for the Others-oriented economy were manifested in his class.

In addition, outside of the classroom, H himself was sincere in helping people in need. Every month, he donates about 10% of his salary to charity, which amounts to more than a few thousand dollars per year. Considering the humble earnings of teachers in Korea, his monthly donation is higher than most.

R: …Can you tell me more about it?

H: Well, it was just one kid, at first. So one day, I just made up my mind to sponsor a kid from Africa through *Compassion*, a charity organization. That was the beginning. Then I thought 'well, it's not big of a burden'. So I started to sponsor one more kid. It's a monthly donation, just so you know. Then a few months ago, my position in this school was changed from a temporary position to a permanent one, which means higher job stability, so I just added one more kid. So now I sponsor three kids. It's a little bit of a burden now, to be frank with you, but it's okay so far. (*laughter*) (2015.09.03. 4th Interview)

However, in his classroom teaching about "volunteering and donation", his teaching was completely knowledge-oriented. He taught what volunteering means and how the concept is different from donation. He underlined, asterisked, and used blackboard for a clearer understanding of the content. H never recommended or encouraged his students to volunteer or donate.

In a way, H's beliefs about economic justice could have been hindered by stronger beliefs about education. As discussed, H believes in the importance of his students' autonomy, and did not want to coerce them into doing what he believes is right. Therefore, it seems that although his beliefs about economic justice were much more egalitarian and oriented toward the Others of the society, his beliefs about education trumped his beliefs about economic justice and prevented them from being manifested in his classroom teaching.

H's beliefs and pedagogy: Converged data

Table IV-18. Teacher H's beliefs and pedagogy: Summary

Pedagogy	Relation[53]	Belief	Belief about
Getting a clear understanding of economic justice as knowledge	←	What matters is delivering knowledge in a logical way.	Economic justice education
	⇍	More equality, better welfare system, and monetary help are needed for the Others.	Economic justice
	↗	Students should be allowed to be autonomous.	Education

H is a 31-year-old male teacher, who started teaching three years ago. Cluster analysis assigned him to the last cluster, the Subject-oriented group, which has relatively high scores on Subject-oriented beliefs in comparison to Others-oriented beliefs. The cluster's gap between the two areas of beliefs was smallest among the entire group of clusters. Corresponding to its mother cluster, H's scores on beliefs on economic justice exhibits a similar pattern to Cluster 5, the Subject-oriented group: beliefs about economic justice education (3.6), Subject-oriented beliefs (3.71), and Others-oriented beliefs (3.96).

According to his survey questionnaire, H belongs to the economical middle class, and maintains middle social status as well. His political orientation was liberal. He chose 'structure of social science' as the most important purpose of social studies education, which is a notable difference from that of the other two teachers. 'Reflective thinking,',

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[53] Each arrow signifies the following relational meanings: (1) ← Manifestation of belief (2) ⇍ Non-manifestation of belief (3) ↗ Deterring the other belief from being manifested

'Transmission of knowledge and value,' and 'Social change for justice and equity' followed it. The least favored purpose of social studies education by H was 'self-growth.'

Very faithful to the cluster analysis, H's beliefs found from the qualitative analysis were clearly Subject-oriented, because the beliefs could be summarized as a single sentence: What matters is delivering knowledge in a logical way. This belief was very well manifested in his classroom teaching. He emphasized that for a student, understanding and memorizing the content and knowledge is most important. He also believed that for a teacher, delivering knowledge in a logical way is most important. He also obsessively stuck to the logicality of what he teaches and what students learn. In this way, H's Subject-oriented beliefs were easy to locate in his classroom teaching since his beliefs explicitly and clearly emerged in his pedagogy.

However, H's beliefs about economic justice and economic justice education did not always go together. As a citizen, he believes that more equality, a better welfare system, and monetary help are needed for the Others. Outside of school, such a belief is well expressed through his periodical donations of large amounts of money to charity. But the belief about economic justice is not directly reflected in his teaching about economic justice. Seemingly there's a much stronger belief about education – that students should make their own decisions, rather than being coerced by their teacher – which eventually overpowers his teaching and prevents his beliefs about economic justice from being manifested in his teaching.

In sum, H's Subject-oriented beliefs were very well manifested in his pedagogy. His belief about economic justice, however, was not manifested, and presumably deterred by his other belief about education. Now the story of H adds more questions: What makes some beliefs to be manifested and the others not to be? What lies between different beliefs?

Converged story: The results of the qualitative case study

So far, we have studied the stories of three teachers, who represented each of their mother clusters. Teacher H, who represented Subject-oriented cluster, has certainly exhibited Subject-oriented belief and corresponding pedagogy. He emphasized knowledge about economic justice, and his pedagogy was also clearly Subject-oriented in that he focused mostly on the logical delivery of the correct concepts. Teacher S, who was representative of the Others-oriented cluster, exhibited obviously Others-oriented beliefs and pedagogy. He emphasized the importance of actual practices to make a difference for the Others, and he tried to present the faces of the Others in his pedagogy. Teacher Y belonged to the Average cluster, but it is hard to determine whether he represents the cluster faithfully, since there is no definition of 'Average'. Nevertheless, his belief did not lean toward either side. Rather, his strongest belief and corresponding pedagogy was centered around 'kids' or 'students'.

Then what do these stories of three teachers tell us regarding the relationships between teachers' beliefs and pedagogy? The first relationship is the manifestation, reflection, and emergence of teachers' beliefs in their pedagogy. Y believed that *kids should be the cornerstone of teaching*, and he tried to put students at the core of the teachings. In this way, teachers' beliefs were reflected and emerged in their teachings consistently. This is what we can easily assume from the common sense, and it corresponds to the literatures: Beliefs are precursors to practices (Pajares, 1992). Various studies conducted in recent years approve such claim (Wilkins, 2008; Brown, Harris, & Harnett, 2012; Ciani, Summers, & Easter, 2008; Siwatu, 2009, Thoonen et al., 2008). These studies used surveys, interviews, written reflections, and statements to

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identify teachers' beliefs, and then figured out the influence on reported and observed classroom teachings.

The second relationship, however, conditions the first relationship of manifestation: Teachers' beliefs are manifested, reflected, and emerged in an *unpredictable* manner. Since S believed that *to act matters to make a difference,* he urged his students to go for a volunteering, and to donate in person. At the other moments of the class, he was reluctant to encourage his students and faithfully followed the textbook for the rest of his class. Likewise, it seemed almost impossible to predict when and where teachers' beliefs would manifest and emerge into their pedagogy. Few studies addressed this unpredictability of teachers' belief and pedagogy. Nespor (1985) once argued that beliefs are like unbounded system in that they extend in radical and unpredictable fashions to apply to different situations. A recent study, based on complexity theory, found the relationship between teachers' beliefs and practices to be non-linear and unpredictable (Zheng, 2015).

Third, more than two beliefs can be standing behind teachers' pedagogy. In S's pedagogy, we observed that he tried to disclose the fact that *there is no more ladder between different classes.* Behind the teaching, there were two interrelated but different beliefs standing: *we are not neutral on a moving train,* and *teachers should be a counterweight to keep a balance*. In a sense that no person's behavior can be explained by a single belief, it is reasonable to assume that there always are plural beliefs and their complicated interrelation behind teachers' teaching. Such understanding is found in other literatures. For example, Buehl and Beck (2015) recognized that beliefs always exist within a complex, interconnected, and multidimensional system. Therefore, as Green (1971) argued, beliefs may be held in clusters to coexist.

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The fourth relationship is the contradiction: What teachers teach in the classrooms can be contradictory to what they believe. Contrary to his postmodern epistemology and beliefs on teachers' neutrality, Y often demanded complete memorization during his classroom teaching, since he had to compromise with the existence of 'tests'. Tupper (2007) also found similar tensions inherent in teachers' beliefs in the context of a high stakes, standardized testing regime. Teachers in her study constructed citizenship "in myriad ways that privileged delivery of particular knowledge at the expense of other potentially more meaningful conversations" (Tupper, 2007, p. 266), despite their desire to make citizenship about building connections with others, about developing better and new understandings of the world, or about exploring the "fluid, adaptable and dynamic" nature of citizenship (Tupper, 2007, p. 270).

Fifth, pedagogy can be driven by invisible, or unobservable forces. S's pedagogy of presenting the face of Others were not backed up by any observed beliefs. This does not necessarily mean that S's pedagogy had arisen out of nothing. Rather, it tells us that teachers' pedagogy can be driven not only by observable beliefs but also by invisible forces. Various factors had been identified in the literature as supports or hindrances for teachers' pedagogy (Basturkmen, 2012; Fives & Buehl, 2012; Mansour, 2009). Buehl and Beck (2015) suggested the following internal factors – other than beliefs – as influencing teachers' pedagogy: experience, knowledge, self-awareness, and self-reflection. What drives teachers' pedagogy is, therefore, more than just belief: Behind teachers' pedagogy are their lived experience, emotion, relationship, and life. In other words, it is a teacher's 'being' him/herself.

The sixth relationship is the non-manifestation of beliefs into pedagogy. Y's belief about economic justice was *treat equals equally, unequals unequally*. However,

the belief, which was hard to locate from his classroom teaching, seemingly disappeared. However, we cannot insist that teachers' belief simply evaporated into nothing, since it is always impossible to observe all the classroom teachings. We can infer that, as Green (1971) argued, peripheral beliefs are not held as strongly as core beliefs. Phipps and Borg (2009) found this argument to be true from their study: teachers' peripheral beliefs were not reflected in their practices while core beliefs were observed in the classroom teaching.

The seventh and the last relationship is how putting some beliefs into action are deterred by other conflicting beliefs. For example, H's belief about economic justice that *more equality, better welfare system, and monetary help are needed for the Others*, was not manifested in his classroom teaching. This disappearance of belief seems to be related to H's other belief that *students should be allowed to be autonomous.* Presumably, the latter educational belief, which was much stronger than his former economic justice belief, deterred the former from being manifested. Teachers hold beliefs about many different topics (e.g., Woolfolk-Hoy et al., 2006). Given that beliefs are held in clusters in such a way that incompatible beliefs can simultaneously co-exist (Green, 1971), conflicting beliefs may exist within a teacher and be differentially related to the teacher's practice depending on the context (Cross, 2009).

The stories of three teachers have revealed diverse aspects of teachers' beliefs, pedagogy, and their relationships. In a sense that these findings have widened and expanded our understandings of the relationship between teachers' beliefs and pedagogy, it could be said that the qualitative case study accomplished its original purpose. However, it was not the case for me.

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CHAPTER 5. REIMAGINING THE ONTOLOGY OF PEDAGOGY

1. Aporia: What is the answer?

So far, we have seen what teachers' beliefs about economic justice education are, and how their pedagogy is unfolded in the classroom. From the stories of three teachers, there definitely is a positive and influential relationship between what a teacher believes and how the teacher teaches. However, from the case of Teacher Y, we have learned that there can also be a contradiction between belief and pedagogy. From the case of Teacher S, we have seen that some of the pedagogy cannot be clearly explained solely by belief. From the case of H, we have seen that a certain belief can be deterred from being manifested by another belief.

In a sense that these research results provided rich understandings about the relationship between belief and pedagogy, I desperately wanted to dress this study up to make it look like a meaningful research. But, ultimately, I couldn't persuade myself to declare what the relationship between teachers' beliefs and pedagogy is. Is it all I can say that there exists a positive relationship between two, but it varies according to each teacher, and the pattern of the relationship depends on the individual case? What would be the fundamental understanding about teachers' belief and pedagogy?

Starting from this ground zero of aporia[54], I took a step forward to the last station of this research: attempting to develop an ontological understanding about my three social studies teachers' beliefs and pedagogy. The first step was to try to understand the reason why I had to embarrassingly come to an aporia. Perhaps, I was looking for

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[54] The Greek term *aporia* means 'without passage' and therefore implies a state of puzzlement, into which I encountered.

something outside or external reality of teachers' beliefs and pedagogy. I was looking for what lies 'beyond' the phenomena, the 'real' relationship that produces the 'copy' of the real relationship – the phenomena or the simulacra [55]. Rather than sticking to discovering the real relationship beyond what I have observed as copy, without knowing that even such 'real' exists, what if the focus was turned towards a complex account of what actually happens in classrooms? A Deleuzian ontology of 'event' provides us with the potential for such an account.

2. Beyond the representational thought about pedagogy

Western thought has been dominated by the dogmas of common sense and representation (Deleuze, 1994). The concept of thought as representation regards that there is an objective, present, real and external world which is re-presented by thought, as if thought were a passive picture or copy of the world. There is the real actual world, and then its secondary copy. From this perspective of representation and common sense, the actual world provides a foundation or external model, and thought should be a faithful replication of it. Therefore, thought would be judged according to its accuracy or the degree to which it recognizes the outside reality – the transcendence. It is the notion of common sense, the correct way in which we ought to think.

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[55] Simulacra are copies depicting things that have no original to begin with. Baudrillard (1995) believed that current society has become so saturated with these simulacra. Deleuze (1994) saw the simulacrum not as the failed copy of the original but as 'the true character or form'. So he said, "overturning Platonism means denying the primacy of original over copy, of model over image; glorifying the reign of simulacra and reflections" (Delduze, 1994, p. 66).

Ever since Plato introduced transcendence into philosophy, there has always been an ontological hierarchy: From the most faithful copy of an idea to the extreme simulacrum according to its similarity with the real. We also have such ideas in our notions of pedagogy. First, there is a criterion of 'good class' or 'good teaching' as a teaching model. Second, according to the degree to which it approaches the good teaching, ontological hierarchy or ontological asymmetry arises among the teachings. There is a model of instruction, and the secondary copies of it. Likewise, we easily assume that there is the real relationship between teachers' belief and pedagogy, so we need to discover the real, which will give birth to the many other copies or variations of the real relationship.

Against this version of thought, Deleuze (1994) presents his criticism that philosophy has long been governed by this dogmatic image of thought, by the idea of a subject who passively and dutifully recognizes and represents the world. For him, thinking is not the act of judgment, by a subject, of some world of facts. Thinking is an event that happens to us. It is not something that is grounded on a decision; thinking is not the cataloguing of different external objects. Thinking invades us. There is no subject or individual that precedes the act of thought.

On the contrary, there is thinking, and we assume that there was subject, the author of thought, from that event of thought. So Deleuze (1994) says "…thought is primarily trespass, violence, and enemy…and we should…count upon the contingency of an encounter with that which forces thought to raise up and educate the absolute necessity of an act of thought or a passion to think…Something in the world forces us to think. This something is an object not of recognition but of a fundamental encounter" (p. 139)

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In line with Deleuze's interpretation, one of the other problems with western thought is that it begins in *being,* which it then imagines as going through becoming or movement. Deleuze, however, insists that all life is a plane of becoming, and that the perception of fixed beings – such as subject – is an effect of becoming. In this sense, we need to no longer see pedagogy or teaching in fixed and immobile terms to really think and encounter it. Thinking itself has to become mobile and to free itself from the fixed foundations of subject.

Therefore, 'nomadology' tries to free thought from a fixed point of view and position of judgment. *Nomos* is the name that Deleuze gives to the way of arranging elements – whether they are people, thoughts or space itself – that does not rely upon an organization or permanent structure (Roffe, 2002, p. 189). Most of western thought has tended to operate from a permanent structure or fixed ground: either the position of man or the subject of humanity. So the Deleuzian aim of nomadology is to free thought from a fixed point of view or position of judgment (Colebrook, 2002, p. xxvii). If we are tamed to view the world in terms of fixed and extended objects, we need to become imperceptible or become intense. We no longer need to remain as a fixed and located wholes within life, but open to the intensity of life. The nomadological effort to understand teaching allows our thought to wander, to move beyond recognized ground to create new territories.

What will be revealed when we allow this nomadological thinking about teachers' belief and pedagogy? What can be rediscovered and how can it be reimagined when thinking invades us? What will we be encountering when we stop asking what the real relationship between teachers' belief and pedagogy is, but permit the "fundamental encounter"? These Deleuzian perspectives open us up a new understanding to teachers'

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beliefs and pedagogy, and a possibility of an alternative interpretation of the three teachers I discuss in Chapter 4. To suggest an alternative conclusion to the one I offer in Chapter 4, the relationship between teachers' beliefs and pedagogy does not exist as fixed and fundamental truth. It arises abruptly and then quickly disappears. It is an event of 'soaring up' that is merely instant but which leaves the fundamental traces.

3. Beliefs and pedagogy as an event

Ontology of event

Let's say that I'm receiving a PhD degree with my two hands. At that moment, I become a Doctor. What happens on this instance is the simulacrum and the event. In reality, however, nothing's changed at all. I've not become a Caucasian, woman, or taller or fatter. The event of 'I become a Doctor' happens the moment I received the degree and disappears soon. More dramatically speaking, the event of a soccer player scoring a goal happens the moment the ball crosses the goal line between the goal posts and below the crossbar, then disappears the next moment.

To Stoics, reality is the material object, and event takes place on the surface of this object (Williams, 2009, p. 83). In a soccer game, a 'goal' happens on the surface of the player's body, ball, goalpost, and goal net. 'Becoming a Doctor' happens on the surface of my hand and with the certificate of PhD degree. Stoics invested 'surface,' which was regarded as merely 'superficial', with important ontological status. Event is the 'surface effect,' and the ontology of event deals with this surface effect, which takes place on the surface of objects (Williams, 2009, p. 83).

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The uniqueness of the ontology of event can be found in the realization that event 'subsists' rather than exists (Delanda, 2002, p. 114). Event subsists as a logical possibility, or more exactly, as virtuality. Scholastics and Leibniz used the word 'subsist' when referring to the non-existent beings or non-individual beings (Delanda, 2002, p. 162). Therefore, to subsist means that even when the events are not yet actualized, they still exist rather than not exist. The events of scoring a goal, becoming a Doctor, hitting a homerun, still 'subsist' even when they are not actually happening.

Therefore, we need to distinguish the dimension of actualizing events that actually happens right in front of our eyes with the dimension of not-yet-actualized but still subsisting events. We refer to the latter dimension as virtuality, and what intermediates between virtuality and actuality is 'event' (Deleuze, 1994, pp. 208-209). Deleuze proposes that virtuality is not actuality but is not unreal: It does not actually exist, but at the same time, it is not unreal. A goal, doctor, and homerun subsist/insist when they do not actually exist. Therefore, events subsist at the level of virtuality. Contrary to the actual events that exist as embodied time, space, and material, these events can be called as 'pure events' (Deleuze, 1990, p. 1). When these virtual events are embodied into the actuality, we can say that the events are actualized at last.

Both the actual and the virtual are real, and the virtual is the univocal plane of past, present and future; the totality of all that is, was and will be. It is therefore an open totality or whole, never fully given or completed. The virtual can then be actualized in specific forms. Life is a constantly creative and transforming and thoroughly open plane, but only certain modes or life will be concretely actualized. DNA, for instance, holds a virtual becoming or information that may or may not be actualized depending on whether other becomings are actualized.

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Teaching: an event of surge

Teaching is also a creative, transforming and thoroughly open plane, but only certain modes will be actualized. It is teachers' beliefs and beings that hold a virtual becoming that may or may not be actualized into the classrooms. When conceived in this way, teaching reminds us of an image of unpredictable geyser: A spring that seems dormant but is forced out at irregular intervals of time.

Teaching is, therefore, the event of surge, event of rising up[56]. Potential changes which have not been noticed suddenly soar up right in front our eyes, into the classroom. This surge is the actualization of what was subsisting at the level of virtuality.

However, teaching does not soar up into emptiness; it soars into the existing field of meaning. In other words, teaching soars up into where are already complicatedly symbolized, codified, and weaved fields of sense. Think of the moment that Teacher S mentioned that "…Have you heard of 'nongwhal'? You go to farm villages, and stay there for a week or two, while helping farmers with their agricultural work. I strongly suggest you go for it. You should try it…" (*Classroom Observation of S, 2015. 6. 11.*). From an ontological perspective, this is an 'event,' an event of pedagogy that soared up into the already-coded order of classes, already-systemized sequence of classes, that is, into the structure.

Structuralism searches for the structures: fixed patterns of relations that allow us to identify and explain different related things, for example, repeated configurations in a teacher's instruction, national curriculum that influences the teaching, textbooks that

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[56] This ontological expression and the deprived ideas are explicitly inspired by, and therefore indebted to the idea of G. Deleuze (1990), and its creative interpretation by A. Badiou (2000),.J.W. Lee (2011).

determines the overall figure of a class, the power relations between students, parents, and teachers, or even the geopolitical location of the school.

A teacher's pedagogy[57] introduces change and difference within these structures, thus the variation of a pedagogy in a school draws the class out of the line with expected patterns and known typicality. It introduces difference and novelty. Pedagogy runs through a series – not a sequence – in structures, transforming them and altering the relations of sense along the series. The beginning of a class, therefore, is not just a new start, but is a change in waves resonating through the series of class, teaching, and pedagogy. It is a set of multiple interactions running through structures.

On that account, a teacher's pedagogy, or teaching can be conceptualized as an event, a two-sided selection, something that runs through a series yet is also transformed by it. Two-sidedness or resonance here is an interaction where the pedagogy is played out in the series but also where the series can carry and transform the pedagogy. If we see pedagogy only as an unchanging force and object, or just as a malleable recipient, we miss the importance of teaching as a series of ongoing variations. Teachings take place in infinite and multiple series that only exist as continuing mutual variations.

The ongoing transformations of pedagogy are non-linear through time and discontinuous through spaces. A teacher's pedagogy cannot be plotted on a timeline that goes continuously from a ringing of a bell (when a class begins) to another ringing of a bell (when a class is over), nor situated as a point in a continuous and well-ordered space of a class. The series of pedagogy must not be confused with sequences of pedagogy, that is subjected to a prior ordering.

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[57] Here, the term pedagogy can be replaced with teaching, instruction, or classroom teaching in that they all signify a teacher's teaching activity.

Pedagogy - contrary to general image - is resistant to repeatable deductions. Although teachers may be fed up with the repeated teaching of the same textbook, and students may be exhausted with the repeated learning of the predictable contents, pedagogy does not flow through a sequence of the repeatable certainty or formal logical inference. Pedagogy is not formal and fixed but rather fluid and changing. When a teacher's pedagogy is being unfolded, the teaching must do so in relation to something incalculable, to a chaos that alters the effect. We cannot be sure of the outcomes of pedagogy in advance, we can only describe where and how they have reverberated.

Teaching: an aleatory point

The historical dominance in philosophy of fixed rules rather than changing patterns across series is also prevalent in seeing and understanding educational phenomena, for instance, what does our classroom teaching look like and what is happening inside the classroom. When we understand teaching as an event rather than a fixed pattern, and as a geyser which is unpredictable yet always alive, it leads us to the poststructural idea of 'aleatory point' (Deleuze, 1990, p. 52). Deleuze (1990), in his book *Logic of Sense,* uses the term aleatory point to signify a unique cast which is endlessly displaced throughout all series, in a time greater than the maximum of continuous, thinkable time.

Every teaching as an event of tearing off the existing code is an 'aleatory point'. It is an aleatory point which soars up into a certain field of sense. We can conceive of this aleatory point as 'empty place'. Every structure has an empty place, and this empty place dynamicizes the structure. Although event as an aleatory point is a surface effect,

as it settles down in the existing series of codes, it turns into a sense, and it changes the whole structure. The movement of the aleatory point dynamicizes the structure as it floats around the structure as an empty place (Lee, 2011). Through the movement of the aleatory points, the class is modified into something very dynamic. With the floating of teaching, the class is dynimicized, and takes on a life of its own.

The moment when Teacher H entered his classroom, 50 minutes of class ahead is filled with empty places. Teaching arises from this empty place. By laying words – "hey guys, now page 80!" (*Classroom Observation of H, 2015. 8. 20*) – and actions – '*…then he walks around the classroom to see whether his kids are focusing on the activity…*' (*Classroom Observation of S, 2015. 6. 11*) – in the empty places, teaching as an event soars up. The empty place of class, therefore, does not imply emptiness or a lack of sense. Rather, it paradoxically implicates an excess of sense. In other words, a class which has just started and not filled up yet with anything, is not an absence of sense but is a full potentiality which will be embroidered with senses from hence.

Think of a series of a Teacher S's class: the school bell had rung – S came in – the bell rang – S walked out. Aleatory points can arise at any time during the series of this class: an event of S talking about his experience of volunteering for the homeless (*Classroom Observation of S, 2015. 6. 11*), or an event of Y coming up with an interesting example not from the textbook but from his own experience of living in *Gosiwon* (*Classroom Observation of Y, 2015. 5. 18*). All these are events as well as aleatory points, and these aleatory points float around the series of class to keep it breathing and alive.

On this score, teaching as an event can also be conceptualized as singularity. Here the 'singular' is not an opposite of universal/general, but is an opposite of

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normal/regular. Singularities are turning points determining an actual thing as a process but themselves resistant to identity (Williams, 2009, p. 91). Let's say that in a soccer game, a kicker is ready for the penalty kick. We can think of two singularities: one that scores a goal, and the other that does not. Singularity, therefore, determines a thing as a series of 'becomings.' It has a singular neighbourship different from the other neighbourships that existed so far. When an event is distinguished with other normal event, that is, when something happens (=event), we call it a singularity.

Teaching takes place by splitting up the time, that is, by dividing time into past and future. Until the moment a teacher's teaching surges vertically, the school clock will be ticking horizontally. The event of teaching happened last year, the year before last year, 10 years ago, 100 years ago, and repeated continuously. However, a teacher teaching a class is a singular event, and is an actualization of a singularity. What matters is that this singularity did not spring up this moment out of nothing then disappears. It subsisted as a virtual[58] mode of being, and then it actualized into teaching.

Although a teacher's pedagogy springs up vertically as it actualizes from virtuality, it also expands in a rhizomatic way. Deleuze and Guattari (1987) distinguishes between the 'rhizomatic' and the 'arborescent'. Traditional thought and writing have a center or subject from which it then expresses its ideas. Likewise, teachings are seen to share a basic structure which is then expressed differently in each individual classroom. This style of approach to teaching is arborescent (tree-like), producing a distinct order and direction.

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[58] Virtuality is not equal to possibility. Possibility is an infinite world that equals to our imagination. Virtuality is finite. It is a logical possibility. Although virtuality is not actual, it is real. Possibility is the realization of un-real, and virtuality is the actualization of non-actual but real.

Rhizomatics, by contrast, makes random, proliferating and decentered connections. There are just different systems and styles of teaching, rather than tree-like structures of teaching. The attempt to find a 'tree' or 'root' to all these differences is an invention after the fact of teaching. A rhizomatic approach to teaching would not begin from a distinction or hierarchy between ground and consequent, cause and effect, subject and expression; any point can form a beginning or point of connection for any other point of teaching.

Thus, teaching is a process of connection and interaction as well as an outcome of connections. It is an assemblage of students, teacher, curriculum, textbooks, and other teachings. Deleuze and Guattari (1987) refer to 'machinic'[59] assemblages, rather than organisms or mechanisms, to get away from the idea that wholes pre-exist connections (p. 73). There is no finality, end or order that would govern the assemblage of teaching as a whole. The law of assemblage is created from its connections. Teaching or pedagogy does not create any order. It is the effect of the assembling of teachers, students, curricula, textbooks, etc. In a word, pedagogy is the effect of a series of rhizomatic assemblages.

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[59] Machinic (machinique) here refers to exactly the opposite meaning of mechanical. It needs to be understood in a way that something is not organized with given codes but is disjointed.

Reimagining the relationship between teachers' beliefs and pedagogies about economic justice education

When we understand the ontology of teaching as an aleatory point, empty place, singularity, and an event of surge, we can also reimagine the relationship between teachers' beliefs and pedagogy as an 'event of surge.' Just like a teacher's teaching arises into the classroom, a teacher's beliefs about economic justice also surge into his/her teaching. It is not that there exists a fixed relationship between a teacher's belief and pedagogy from which we can retrieve. Rather, it is an event that instantly happens and disappears soon.

In other words, teachers' beliefs about economic justice or economic justice education impose themselves into the teachings unexpectedly, irregularly, and erratically. Neither exact rules nor clear patterns can be found from teachers' beliefs in its revelation. The least we can settle on is that a teacher's beliefs surge, arise, and soar into his/her teaching, and no one knows when, where, and how it will happen.

At the same time, we can easily spot the differences in ontological rigidity from a teacher's pedagogy. Let's recollect how the three teachers' beliefs were manifested in their own teaching. Some of the beliefs were explicitly manifested in the class, some of the others disappeared, and some of the rest beliefs contradicted with their teachings. For example, Teacher H's beliefs about economic justice were not manifested at all in his classroom teaching as his beliefs were suppressed by the other, educational beliefs. In contrast, Teacher Y's beliefs about postmodern epistemology were easily distorted in front of the power of test. The belief was not strong enough to cleave through the existence of test.

We can visualize this difference of ontological rigidity and the relationship

between teachers' belief and pedagogy as follows. Think of virtuality as the lower world of the earth's surface layer. Above this crust is the realm of actuality. When a geyser finds the right place to soar, it would explode out water and vapor into the actuality. When the surface layer is too rigid, however, we will not be able to watch the spectacles of eruption.
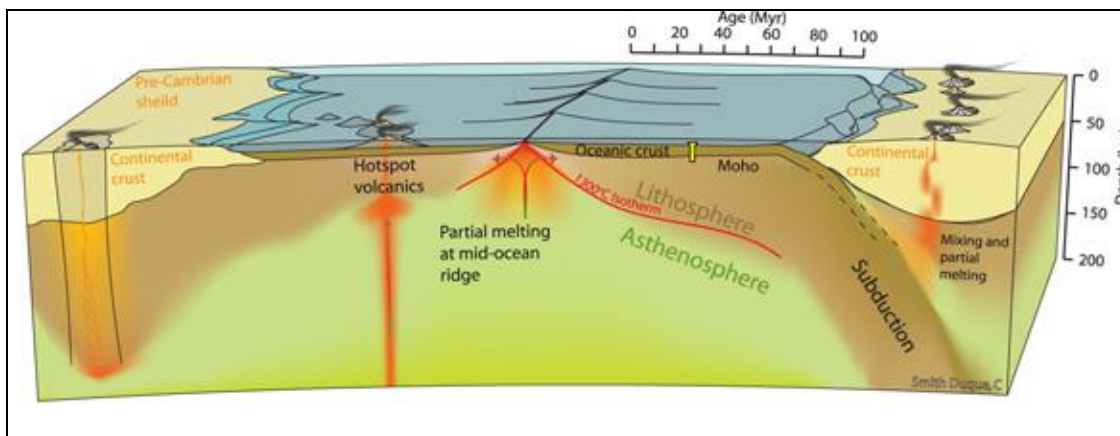
Figure V-1. Visualization of ontological rigidity[60]

Teachers' beliefs reveal and expose themselves and therefore are actualized from virtuality into actuality when the ontological rigidity around them is soft. When it is solid enough to deter the belief from rising up, teachers' beliefs are kept dormant. Or, when it is not solid enough to detain the belief but also not soft enough to let the belief arise, teachers' belief can surge in a transformed way.

What determines the ontological rigidity is completely contextual and contingent. It depends on when the teaching takes place, where the teacher exists, how it began, and why students learn, which all are beyond description and prediction. Just like an active volcano, it is hard to predict at where and when a teacher's belief finds the right place

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[60] Retrieved from URL: http://www.knowledgeencyclopaedia.com/2014/11/the-external-layer-shows-earths-surface.html

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and eventually erupts.

From the interviews and observations of three teachers, we may say that teachers' beliefs and pedagogy have a direct relationship in a sense that one of them influences the other or vice versa. We may also say that teachers' economic justice beliefs are intermediated by some other beliefs such as economic justice education or vice versa. At other times, we may say that teachers' economic justice beliefs are contradicted, non-manifested, or deterred. Nothing can be clearly answered, and nothing can be conclusively determined regarding the relationship between teachers' belief and pedagogy about economic justice education. We can only say that teachers' beliefs rise up into the teaching from time to time when they find the right place to soar.

This study's research question investigates the relationship between belief and pedagogy, and therefore the discussion has been focused exclusively on teachers' beliefs. Now we can expand our understanding toward teachers' being, their existence. As we have learned from the story of S, a teacher's pedagogy can be driven not only by observable beliefs but also by invisible forces. What drives teachers' pedagogy is, therefore, more than just belief. Behind a teacher's pedagogy are beings and existences: A teacher's history, narrative, experience, personal preferences, and whatever surrounds the teacher can change how the pedagogy would work, and how the teaching would surge. Together with beliefs, it is the teacher's being and existence that soar up from virtuality. No matter how hard we may try to keep ourselves dormant, our beings ooze out and surge eventually. It is the nature of our being, and therefore our responsibility.

4. Ethics of pedagogy

We have discussed the idea that a teacher's pedagogy or teaching can be conceptualized as aleatory point, empty place, singularity, and most of all, as an event that rises up. As it moves and floats around the structure of class as an aleatory point, the class or pedagogy itself creates its own series of actualizations. Without it, pedagogy will remain as a mere virtuality and possibility, and perishes soon for not being able to be actualized. We have also seen that the relationship between teachers' beliefs and pedagogy can be understood in that beliefs rise up into the teaching unexpectedly when they find the ontologically appropriate points to surge. Therefore, the event of surge is teaching itself as well as relationship between beliefs and pedagogy. Likewise, the aleatory point or empty place is teaching itself as well as teachers' beliefs that move around to dynamicize the structure.

Here we come to encounter the significance of teachers' beliefs in that they keep the pedagogy active and alive. For teaching and pedagogy to keep creating and becoming, teachers' beliefs as aleatory points should move and float around the structure. The moment a teacher's beliefs stop moving, pedagogy remains virtual and fossilized. In other words, the importance of a teacher's beliefs in pedagogy and the significance of 'event of surge' is that without it, pedagogy is lifeless: it is no better than dead.

This concern over whether teachers' beliefs are mobile or lifeless leads us to the ethics of teaching, and the ethics of pedagogy. A teacher without beliefs or a teacher who ceases to have beliefs is tantamount to a teacher who stops being ethical since no ethical teacher would do anything that keeps his/her teaching dead.

Unfortunately, these days, there seems to be fewer and fewer places for a teacher to move around as an aleatory point in the perfectly coded course of studies and

curriculum, in a school with packed-in-tight timetables, with institutions-like rules and regulations and with a social studies curriculum that prioritizes knowledge over experience and understanding. When teachers' beliefs and lives, and their pedagogy are subjugated to these webs of pre-existing structures, they are no better than breathless.

Therefore, the re-birth of teachers' subjectivity is only possible through the creation of an empty place, an aleatory point. And to our relief, the three teachers discussed in this study demonstrated to us the power to resist the structure ethically. Teachers, who are seemingly entangled in the web, still have powers to question and resist it, despite the fact that it incessantly tries to control the teachers. That is the only way for them to stay un-subjugated by the system.

We are soon faced with the next inevitable questions: If it matters for a teacher not to cease to have beliefs so as to keep the pedagogy active and alive, what beliefs and pedagogy should teachers have? Do we simply praise the beauty of them giving some breath to the structure? Should we let the aleatory points and singularities remain as 'empty' places for long? These questions take us to the initial problem of justice where this study originated.

As we have discussed in Chapter 2, Levinas (1969) implied that the moment I encounter the face of the Other, it puts me into question by revealing that my freedom and powers are illegitimate. The encounter discloses that my freedom is only arbitrary and unjustified. Levinas denies that existence is condemned to freedom (p. 84). Rather, freedom is conferred through the agency of the Other. Without the Other, freedom can find no purpose or foundation. The face of the Other endows my freedom with meaning as I am confronted with the choice toward the other between hospitality and repudiation. The Other invests me with genuine freedom, and in a sense that the freedom opens us

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up an opportunity for a hospitality, the freedom becomes ethical.

Although ethics derives from the original ethical moment when we are encountered by the face of the Other, the fundamental ethical order from the face of the Other is not in our hands. The strength of this moral imperative originates not from the power of the strong but from the vulnerability and non-resistance of the weak. The suffering face of the Other is an ethical imperative which we can refuse to obey, but the moment of refusal is a moment of committing an injustice. The face calls me, solicits me, and in so doing recalls my responsibility.

The non-violent and ethical resistance of the face of the Other, and the epiphany of the face interrogates my existence and autonomy and eventually gives birth to the desire for the Other, a metaphysical desire. The metaphysical desire "does not long to return, for it is a desire for a land not of our birth, for a land foreign to every nature, which has not been our fatherland and to which we shall never betake ourselves" (Levinas, 1969, p. 34). It is a desire unlike the more quotidian desires – such as hunger and thirst, which Levinas terms *needs* – in that it does not arise out of any lack within us and much less promise any eventual satisfaction. Instead metaphysical desire operates in the realm of the infinite, and is freed from the constraints of self-interest and bound to the ethical summons of the other (Dalton, 2009, p. 2).

This is the moment where the ethics of pedagogy arises. For Levinas, need (*Besoin)* would go outside of the pedagogy towards the Other, but return with the Other possessed and enjoyed. However, desire (*Désir*) for infinity would transcend toward the Other outside of pedagogy with no return. In so doing, Levinas tells us that the ethics required for the pedagogy is a *désir* transcending outside of the self-fulfilling world of pedagogy, approaching the strange Other, and encountering the absolute alterity and

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infinity.

In pedagogy, we may grasp the Other in a way that we conceive of and possess the knowledge. We may also utilize the Other as means for a pedagogy in whatever way. We have a strong tendency to possess the Other to construct the world of pedagogy. However, as the face of the Other can never be possessed nor be reduced to the Same, the face resists the totalizing pedagogy. The resistance of the face of the Other is, therefore, an ethical resistance to incapacitate the power of the pedagogy which tries to possess and dominate the Other.

The suffering face of the Other orders pedagogy to be ethical as a moral master, and the pedagogy cannot evade the imperative. The pedagogy would then stop being occupied within itself, and begin to be occupied with the ethical order from the absolute Other. The ethics of pedagogy requires the empty place of aleatory points – which makes pedagogy alive and mobile – to be filled with the metaphysical desire to encounter with the face of the Other.

One such example of ethics of pedagogy can be found from the story of Teacher S. S, who was found to have Others-oriented beliefs, kept showing his students the suffering faces of the Other and tried to awaken the ethical imperative behind the faces (pp. 138-141). He presented the face of laborers who died of leukemia while working in the semi-conductor line. He also presented the face of a child who gets a sponsorship from him, and even a miserable protagonist from a tragic animation. By presenting the faces of the suffering Others, he could encourage his students to encounter the ethical order of alterity. Therefore, S's Others-oriented beliefs – without which the class must have been a faithful delivery of the pre-determined national curriculum – turned the pedagogy into something dynamic and mobile, and above all, ethical.

CHAPTER 6. SUMMARY AND CONCLUSION

What is the relationship between teachers' beliefs and pedagogy? It has been the single question that I've pursued for this research. It was such a long and winding road that I walked with agonies, yet an invigorating and exhilarating journey. I visited the islands of economic justice theories, found the limits of such islands' mainstream, and suggested an alternative approach. I named it as the 'Others-oriented approach', and argued that economic justice education needs to be approached from such a perspective. I then travelled looking for the unknown world of teachers' beliefs and pedagogies about economic justice education, with the help of the theoretical framework of Subject-oriented approaches and Others-oriented approaches. I equipped myself with mixed methods research, focusing on my research question solely: What is the relationship between teachers' beliefs and pedagogy?

The first stop in my journey was the quantitative research stage. From cluster analysis, I identified six clusters out of which three clusters were selected for the qualitative research sampling. To represent each cluster, a teacher was sampled from these three groups: the Average-group (Cluster 1), the Subject-oriented group (Cluster 3), and the Others-oriented group (Cluster 5). ANOVA showed that beliefs on economic justice education differ among the three clusters.

The next stop was the qualitative research stage. I explored three teachers' worlds of belief and pedagogy, living, playing, struggling, and pondering with them, and analyzing data from them. The exploration revealed seven relationships between teachers' beliefs and pedagogy: (1) Manifestation of belief onto pedagogy [←, ⇐], (2) Unpredictability of the manifestation [⇐], (3) Plural beliefs behind pedagogy [↖], (4)

Contradiction between belief and pedagogy [⇔], (5) Pedagogy driven by invisible forces [←⋯], (6) Non-manifestation of beliefs onto pedagogy [≢], and (7) Obstacles to the belief being manifested [↟]. The stories of three teachers have revealed diverse aspects of teachers' belief and pedagogy.

However, all the quantitative and qualitative explorations and the detailed research findings left me at a loss. I was dismayed at the dead end of the winding but once seemingly hopeful road: What is the answer? At the stalemate of this aporia, I had to go back to the square one. What was it that I was seeking? The relationship between teachers' beliefs and pedagogy, what is it? For me, it became an ontological question. My last stop on the journey was, therefore, to seek after the ontological understanding of the three teachers who I've met, their beliefs, their teachings, and the relationship between two. Deleuzian ontology was an essential lens to interpret the collected data all over again.

From the Deleuzian perspective, teaching is an event, an event of surge. Potential changes, which have been going unnoticed, suddenly soar up into the classroom. This surge is the actualization of what was subsisting/insisting at the level of virtuality and statement. When we understand teaching/pedagogy as an event rather than a fixed pattern, as a geyser which is unpredictable and always alive, it leads us to the poststructural idea of 'aleatory point' in which teaching can be seen as an event of tearing off the existing code which soars up into a certain field of sense.

As we understand the ontology of teaching as an aleatory point, empty place, singularity, and an event of surge, we can reimagine the relationship between teachers' beliefs and pedagogy as an 'event of surge.' As teachers' teaching arises into the classroom, teacher's beliefs also surge into his/her teaching. It is an event that instantly

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happens and disappears the next moment. In the springing up events of teachings, teachers' beliefs reveal and expose themselves when the ontological rigidity around them is soft. Even though they are kept dormant because of the rigidity, teachers' beliefs still subsist virtually rather than not exist, waiting for the moment.

At the end of this understanding of teachers' beliefs and pedagogy, we've come to encounter the significance of teachers' beliefs in that they keep pedagogy active and alive. For teaching and pedagogy to keep creating and becoming, teachers' beliefs as aleatory points should move and float around the structure. The moment teachers' beliefs stop moving around and being alive, pedagogy remains virtual and fossilized. The importance of teachers' beliefs in pedagogy and the significance of 'event of surge' is that without it, pedagogy is lifeless: It is no better than to be dead. It led us to the ethics of teachers, and the ethics of pedagogy. Although it seems that there are no places left for a teacher to move around the jammed structure of today's education as an empty place and an aleatory point, teachers have to struggle incessantly to keep the pedagogy alive.

Soon we are faced with the following question: Are we letting the empty place be empty for long? Levinasian ethics refuses such moral emptiness and puts our freedom and autonomy into question through the face of the Other. The metaphysical desire for the Other and the desire to transcend toward the infinity, therefore, is what, ethically, should be situated in the aleatory points and empty places that will move around the structure.

Here we witness the reconciliation of soaring up events of teachers' belief and pedagogy with Others-oriented approach to economic justice education. Only when teachers keep soaring up, can we expect the economic justice education and citizenship

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education we imagined to become real. In the beginning of this study, we have imagined economic justice education as responding to the vocation of the others, and citizenship education as attending to the alterity of the Others, with unconditional hospitality and asymmetric responsibility. This seemingly impossible ethical request can gain a life with the soaring up of the beliefs of teachers. No matter how hard we may try to keep ourselves dormant, our beings and beliefs soar up eventually. How we have lived so far, what thoughts we have, and what beliefs we hold in mind, all permeate the classroom, and thereby affect students, and therefore change the world.

Then, what are the implications of this study for the teacher education?

First of all, as a teacher educator, we need to let our teachers become aware that they are not neutral beings once they walk into the horizon of education. As is discussed, teachers' beings and beliefs soar up and are manifested into the classroom unpredictably no matter how hard they may try to keep themselves dormant or neutral. What we need to teach for the pre-service or in-service teachers is, therefore, the fact that their existence radiates what they are consistently, the fact that their beliefs soar and surge unpredictably, and can affect students rather than trying to foster the sonorous virtues or desirable values and attitudes. In such teacher education, teachers would be reminded of the responsibility of their own lives and beliefs, then be asked to become an ethical being and live an ethical life.

However, the moment teachers become neglectful, their beings and beliefs will be absorbed back into the pre-existing structure of pedagogy. Therefore, teachers need to be awakened continuously not to be subjugated by the structure, not to be disappeared back into the structure. Since it is teachers' beliefs that keep the pedagogy breathing and alive, teachers should be encouraged in teacher education to sharpen their beliefs and

keep them awake, to tear off the ontological rigidity.

Lastly, however, being awake is not enough. What should be situated in teachers' beliefs and beings is the metaphysical desire for the others. Since teachers need to be more open to the others in Others-oriented approach, as teacher educators, we should pay more attention to lead our pre-service as well as in-service teachers to become hospitable and responsible teachers who are ready to provide unconditional and asymmetric hospitality for the students and the suffering others.

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Appendix A: 'Learning to teach for social justice-beliefs' scale

LTSJ-B Scale

1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about race, class, gender, disabilities, and sexual orientation. ("examine one's own beliefs")

2. Issues related to racism and inequity should be openly discussed in the classroom. ("discuss inequity openly")

3R. For the most part, covering multicultural topics is only relevant to certain subject areas, such as social studies and literature. ("multicultural topics are limited")

4. Good teaching incorporates diverse cultures and experiences into classroom lessons and discussions. ("good teaching incorporates diversity")

5R. The most important goal in working with immigrant children and English language learners is that they assimilate into American society. ("assimilate ELL into society")

6R. It's reasonable for teachers to have lower classroom expectations for students who don't speak English as their first language. ("lower expectations for ELL")

7. Part of the responsibilities of the teacher is to challenge school arrangements that maintain societal inequities. ("challenge inequities")

8. Teachers should teach students to think critically about government positions and actions. ("teach to critically examine government")

9R. Economically disadvantaged students have more to gain in schools because they bring less into the classroom. ("economically disadvantaged bring less")

10R. Although teachers have to appreciate diversity, it's not their job to change society. ("teacher's job is not to change society")

11R. Whether students succeed in school depends primarily on how hard they work. ("success primarily due to student effort")

12R. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead. ("prepare students for likely lives")

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Appendix B: Survey Questionnaire

Demographic

1. What is your gender?

___ Male
___ Female

2. What is your age?

_____Years

3. What is your major from undergraduate?

___ social studies education   ___ social science
___ humanities   ___ others (_____)

4. What do you think is your social economic status?

___ High
___ Middle High
___ Middle
___ Middle low
___ Low

5. What do you think is your overall political stance?

___ Very conservative
___ Conservative
___ Moderate
___ Liberal
___ Very liberal

6. What do you think is the purpose of citizenship education?

___ Knowledge and value transmission
___ Critical and reflective thinking
___ Social change for justice and equality
___ Self-growth for individual self-realization

Instructions

The following questions are created to figure out the social studies teacher's beliefs about economic justice education. Please use a five-point scale (1 - Strongly Disagree…5 - Strongly Agree) to indicate to what extent you agree or disagree with each statement. You may check V in the box.

Beliefs about economic justice education	Strongly Disagree				Strongly Agree
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.					
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.					
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.					
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged.					
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.					
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.					
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.					
8. Although teachers have to appreciate economic injustice, it's not their job to change society.					
9. Whether students succeed in school is not related to their economic background.					
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.					
11-1. Education matters in terms of "*What to teach*"					
11-2. Education matters in terms of *"How to teach"*					
12-1. Most important in education is *"Acquisition of information"*					
12-2. Most important in education is *"Relating to Others"*					
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*					
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*					
14-1. Economic justice education is answering the question of *"What is justice?"*					
14-2. Economic justice education is answering the question of *"Why justice?"*					

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15-1. Economic justice education is answering the question of *"How to achieve justice?"*					
15-2. Economic justice education is answering the question of *"For whom is justice?"*					
16-1. Economic justice education is teaching and learning of *"Principle of Justice & Just Institution"*					
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*					
17-1. Economic justice education is about *knowledge on economic justice*					
17-2. Economic justice education is about *responsibility for the suffering Others*					
18-1. Citizenship education is teaching and learning of *Universal Value*					
18-2. Citizenship education is teaching and learning of *Otherness*					
19-1. Students should be taught to be a *'good' citizen with appropriate values*					
19-2. Students should be taught to be *'open' to the Other without reciprocity*					
20-1. Teachers are *Subject* in opposition to Objects					
20-2. Teachers are the *Existent* listening to the Other					

Thank you for your participation!

Appendix C: Descriptive Statistics of 6 Clusters

Table 1. Descriptive Statistics: Demographic (Cluster 1)

	Category	N	Percent (Valid)			Ranking	N	Percent (Valid)
SEX	Male	8	22.2			1.00	8	22.2
	Female	28	77.8			2.00	3	8.3
	Total	36	100.0		**Social Science**	3.00	4	11.1
AGE	20s	4	11.1			4.00	13	36.1
	30s	21	58.3			5.00	8	22.2
	40s	8	22.2			Total	36	100.0
	50s	3	8.3			1.00	8	22.2
	60s	0	0			2.00	10	27.8
	Total	36	100.0	**Purpose Of Social Studies Education**	**Justice**	3.00	9	25.0
EXPERIENCE	~7years	13	36.1			4.00	6	16.7
	8~14years	12	33.3			5.00	3	8.3
	15~22years	7	19.4			Total	36	100.0
	23~30years	4	11.1			1.00	1	2.8
	31years~	0	0			2.00	7	19.4
	Total	36	100.0			3.00	9	25.0
GRADE	Elementary	9	25.0		**Self-growth**	4.00	7	19.4
	Middle	15	41.7			5.00	12	33.3
	High	12	33.3			Total	36	100.0
	Total	36	100.0			1.00	12	33.3
ECONOMIC CLASS	Very High	0	0		**Transmission**	2.00	7	19.4
	High	1	2.8			3.00	6	16.7

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	Middle	27	75.0
	Low	8	22.2
	Very Low	0	0
	Total	36	100.0

	4.00	6	16.7
	5.00	5	13.9
	Total	36	100.0

SOCIAL STATUS	Very High	0	0
	High	4	11.1
	Middle	28	77.8
	Low	4	11.1
	Very Low	0	0
	Total	36	100.0
POLITICAL ORIENTATION	Very Conservative	0	0
	Conservative	4	11.1
	Moderate	15	41.7
	Liberal	16	44.4
	Very Liberal	1	2.8
	Total	36	100.0

Reflective Thinking	1.00	7	19.4
	2.00	9	25.0
	3.00	8	22.2
	4.00	4	11.1
	5.00	8	22.2
	Total	36	100.0

COMMITMENT	36	3.00	4.50	3.8111	.34208
SUBJECT	36	2.80	4.90	4.0139	.43958
OTHER	36	3.30	5.00	4.4194	.38753

Table 2. Descriptive Statistics: Teacher's beliefs about economic justice education (Cluster 1) *(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.		0.00	0.00	0.00	30.60	69.40	4.69	0.47
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.		0.00	0.00	2.80	41.70	55.60	4.53	0.56
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.		0.00	11.10	19.40	44.40	25.00	3.83	0.94
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)		8.30	38.90	27.80	22.20	2.80	2.72	1.00
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.		0.00	0.00	11.10	50.00	38.90	4.28	0.66
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.		0.00	0.00	5.60	30.60	63.90	4.58	0.60
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.		11.10	41.70	25.00	22.20	0.00	2.58	0.97
8. Although teachers have to appreciate economic injustice, it's not their job to change society.		0.00	2.80	22.20	38.90	36.10	4.08	0.84
9. Whether students succeed in school is not related to their economic background.		2.80	0.00	2.80	47.20	47.20	4.36	0.80
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.		13.90	36.10	41.70	8.30	0.00	2.44	0.84

	1	2	3	4	5	M	SD
11-1. Education matters in terms of *"What to teach"*	2.80	13.90	33.30	33.30	16.70	3.47	1.03
11-2. Education matters in terms of *"How to teach"*	0.00	2.80	5.60	47.20	44.40	4.33	0.72
12-1. Most important in education is *"Acquisition of information"*	0.00	2.80	22.20	52.80	22.20	3.94	0.75
12-2. Most important in education is *"Relating to Others"*	0.00	0.00	8.30	36.10	55.60	4.47	0.65
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	0.00	0.00	11.10	50.00	38.90	4.28	0.66
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	0.00	0.00	5.60	47.20	47.20	4.42	0.60
14-1. Economic justice education is answering the question of *"What is justice?"*	0.00	0.00	13.90	63.90	22.20	4.08	0.60
14-2. Economic justice education is answering the question of *"Why justice?"*	0.00	0.00	2.80	55.60	41.70	4.39	0.55
15-1. Economic justice education is answering the question of *"How to achieve justice?"*	0.00	0.00	16.70	41.70	41.70	4.25	0.73
15-2. Economic justice education is answering the question of *"For whom is justice?"*	0.00	5.60	13.90	50.00	30.60	4.06	0.83
16-1. Economic justice education is teaching and learning of *"Principle of Justice & Just Institution"*	0.00	2.80	30.60	52.80	13.90	3.78	0.72
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	0.00	0.00	2.80	30.60	66.70	4.64	0.54
17-1. Economic justice education is about *knowledge on economic justice*	0.00	2.80	22.20	44.40	30.60	4.03	0.81
17-2. Economic justice education is about *responsibility for the suffering Others*	0.00	2.80	8.30	58.30	30.60	4.17	0.70
18-1. Citizenship education is teaching and learning of *Universal Value*	0.00	0.00	16.70	58.30	25.00	4.08	0.65
18-2. Citizenship education is teaching and learning of *Otherness*	0.00	0.00	0.00	36.10	63.90	4.64	0.49
19-1. Students should be taught to be a *'good' citizen with appropriate values*	0.00	0.00	13.90	55.60	30.60	4.17	0.65
19-2. Students should be taught to be *'open' to the Other without reciprocity*	0.00	0.00	2.80	36.10	61.10	4.58	0.55
20-1. Teachers are *Subject* in opposition to Objects	0.00	2.80	16.70	52.80	27.80	4.06	0.75
20-2. Teachers are the *Existent* listening to the Other	0.00	0.00	5.60	38.90	55.60	4.50	0.61

Table 3. Descriptive Statistics: Demographic (Cluster 2)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	4	28.6			1.00	0	0
	Female	10	71.4			2.00	0	0
	Total	14	100.0		**Social Science**	3.00	3	21.4
AGE	20s	2	14.3			4.00	3	21.4
	30s	2	14.3			5.00	8	57.1
	40s	7	50.0			Total	14	100.0
	50s	3	21.4		**Justice**	1.00	1	7.1
	60s	0	0			2.00	8	57.1
	Total	14	100.0	**Purpose Of Social Studies Education**		3.00	1	7.1
EXPERIENCE	~7years	3	21.4			4.00	1	7.1
	8~14years	5	35.7			5.00	3	21.4
	15~22years	3	21.4			Total	14	100.0
	23~30years	3	21.4		**Self-growth**	1.00	3	21.4
	31years~	0	0			2.00	2	14.3
	Total	14	100.0			3.00	3	21.4
GRADE	Elementary	3	21.4			4.00	3	21.4
	Middle	5	35.7			5.00	3	21.4
	High	6	42.9			Total	14	100.0
	Total	14	100.0		**Transmission**	1.00	9	64.3
ECONOMIC CLASS	Very High	0	0			2.00	2	14.3
	High	3	21.4			3.00	2	14.3
	Middle	7	50.0			4.00	1	7.1
	Low	4	28.6			5.00	0	0
	Very Low	0	0			Total	14	100.0
	Total	14	100.0					

SOCIAL STATUS	Very High	0	0
	High	0	0
	Middle	13	92.9
	Low	1	7.1
	Very Low	0	0
	Total	14	100.0
POLITICAL ORIENTATION	Very Conservative	0	0
	Conservative	0	0
	Moderate	3	21.4
	Liberal	10	71.4
	Very Liberal	1	7.1
	Total	14	100.0

Reflective Thinking	1.00	1	7.1
	2.00	2	14.3
	3.00	5	35.7
	4.00	6	42.9
	5.00	0	0
	Total	14	100.0

Table 4. Descriptive Statistics: Teacher's beliefs about economic justice education (Cluster 2) *(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.		0.00	0.00	0.00	21.40	78.60	4.79	0.43
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.		0.00	0.00	0.00	28.60	71.40	4.71	0.47
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.		0.00	0.00	14.30	35.70	50.00	4.36	0.74
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)		0.00	21.40	28.60	28.60	21.40	3.50	1.09
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.		0.00	7.10	0.00	35.70	57.10	4.43	0.85
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.		0.00	0.00	0.00	14.30	85.70	4.86	0.36
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.		21.40	35.70	7.10	28.60	7.10	2.64	1.34
8. Although teachers have to appreciate economic injustice, it's not their job to change society.		0.00	0.00	14.30	21.40	64.30	4.50	0.76
9. Whether students succeed in school is not related to their economic background.		0.00	0.00	0.00	57.10	42.90	4.43	0.51
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.		0.00	0.00	7.10	78.60	14.30	4.07	0.47

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11-1. Education matters in terms of "*What to teach*"	0.00	28.60	21.40	50.00	0.00	3.21	0.89
11-2. Education matters in terms of "*How to teach*"	0.00	0.00	0.00	28.60	71.40	4.71	0.47
12-1. Most important in education is "*Acquisition of information*"	0.00	0.00	21.40	57.10	21.40	4.00	0.68
12-2. Most important in education is "*Relating to Others*"	0.00	0.00	7.10	14.30	78.60	4.71	0.61
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	0.00	0.00	0.00	35.70	64.30	4.64	0.50
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	0.00	0.00	7.10	14.30	78.60	4.71	0.61
14-1. Economic justice education is answering the question of "*What is justice?*"	0.00	0.00	0.00	50.00	50.00	4.50	0.52
14-2. Economic justice education is answering the question of "*Why justice?*"	0.00	0.00	0.00	0.00	100.0	5.00	0.00
15-1. Economic justice education is answering the question of "*How to achieve justice?*"	0.00	0.00	7.10	14.30	78.60	4.71	0.61
15-2. Economic justice education is answering the question of "*For whom is justice?*"	0.00	0.00	0.00	7.10	92.90	4.93	0.27
16-1. Economic justice education is teaching and learning of "*Principle of Justice & Just Institution*"	0.00	0.00	21.40	42.90	35.70	4.14	0.77
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	0.00	0.00	0.00	14.30	85.70	4.86	0.36
17-1. Economic justice education is about *knowledge on economic justice*	0.00	0.00	0.00	42.90	57.10	4.57	0.51
17-2. Economic justice education is about *responsibility for the suffering Others*	0.00	0.00	0.00	14.30	85.70	4.86	0.36
18-1. Citizenship education is teaching and learning of *Universal Value*	0.00	0.00	0.00	35.70	64.30	4.64	0.50
18-2. Citizenship education is teaching and learning of *Otherness*	0.00	0.00	0.00	7.10	92.90	4.93	0.27
19-1. Students should be taught to be a *'good' citizen with appropriate values*	0.00	0.00	0.00	21.40	78.60	4.79	0.43
19-2. Students should be taught to be *'open' to the Other without reciprocity*	0.00	0.00	0.00	7.10	92.90	4.93	0.27
20-1. Teachers are *Subject* in opposition to Objects	0.00	0.00	7.10	35.70	57.10	4.50	0.65
20-2. Teachers are the *Existent* listening to the Other	0.00	0.00	0.00	21.40	78.60	4.79	0.43

Table 4. Descriptive Statistics: Demographic (Cluster 3)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	2	25.0		**Social Science**	1.00	0	0
	Female	6	75.0			2.00	3	37.5
	Total	8	100.0			3.00	1	12.5
AGE	20s	2	25.0			4.00	1	12.5
	30s	5	62.5			5.00	3	37.5
	40s	0	0			Total	8	100.0
	50s	1	12.5		**Justice**	1.00	4	50.0
	60s	0	0			2.00	1	12.5
	Total	8	100.0	**Purpose Of Social Studies Education**		3.00	0	0
EXPERIENCE	~7years	4	50.0			4.00	3	37.5
	8~14years	3	37.5			5.00	0	0
	15~22years	1	12.5			Total	8	100.0
	23~30years	0	0		**Self-growth**	1.00	0	0
	31years~	0	0			2.00	2	25.0
	Total	8	100.0			3.00	4	50.0
GRADE	Elementary	6	75.0			4.00	0	0
	Middle	1	12.5			5.00	2	25.0
	High	1	12.5			Total	8	100.0
	Total	8	100.0		**Transmission**	1.00	4	50.0
ECONOMIC CLASS	Very High	1	12.5			2.00	2	25.0
	High	2	25.0			3.00	1	12.5
	Middle	3	37.5			4.00	0	0
	Low	2	25.0			5.00	1	12.5
	Very Low	0	0			Total	8	100.0
	Total	8	100.0					

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SOCIAL STATUS	Very High	0	0
	High	2	25.0
	Middle	4	50.0
	Low	2	25.0
	Very Low	0	0
	Total	8	100.0
POLITICAL ORIENTATION	Very Conservative	0	0
	Conservative	2	25.0
	Moderate	3	37.5
	Liberal	3	37.5
	Very Liberal	0	0
	Total	8	100.0

Reflective Thinking	1.00	0	0
	2.00	0	0
	3.00	2	25.0
	4.00	4	50.0
	5.00	2	25.0
	Total	8	100.0

Table 6. Descriptive Statistics: Teacher's beliefs about economic justice education (Cluster 3)   *(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.		0.00	0.00	0.00	37.50	62.50	4.63	0.52
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.		0.00	0.00	0.00	25.00	75.00	4.75	0.46
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.		0.00	0.00	0.00	75.00	25.00	4.25	0.46
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)		0.00	25.00	50.00	0.00	25.00	3.25	1.16
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.		12.50	12.50	50.00	25.00	0.00	2.88	0.99
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.		0.00	0.00	0.00	25.00	75.00	4.75	0.46
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.		25.00	25.00	12.50	37.50	0.00	2.63	1.30
8. Although teachers have to appreciate economic injustice, it's not their job to change society.		50.00	50.00	0.00	0.00	0.00	1.50	0.53
9. Whether students succeed in school is not related to their economic background.		12.50	25.00	12.50	25.00	25.00	3.25	1.49
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.		0.00	12.50	50.00	12.50	25.00	3.50	1.07

11-1. Education matters in terms of *"What to teach"*	12.50	0.00	50.00	25.00	12.50	3.25	1.16
11-2. Education matters in terms of *"How to teach"*	0.00	0.00	0.00	12.50	87.50	4.88	0.35
12-1. Most important in education is *"Acquisition of information"*	0.00	0.00	37.50	25.00	37.50	4.00	0.93
12-2. Most important in education is *"Relating to Others"*	0.00	0.00	0.00	50.00	50.00	4.50	0.53
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	0.00	0.00	50.00	37.50	12.50	3.63	0.74
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	0.00	0.00	0.00	50.00	50.00	4.50	0.53
14-1. Economic justice education is answering the question of *"What is justice?"*	0.00	0.00	50.00	12.50	37.50	3.88	0.99
14-2. Economic justice education is answering the question of *"Why justice?"*	0.00	0.00	0.00	25.00	75.00	4.75	0.46
15-1. Economic justice education is answering the question of *"How to achieve justice?"*	0.00	0.00	12.50	50.00	37.50	4.25	0.71
15-2. Economic justice education is answering the question of *"For whom is justice?"*	0.00	0.00	37.50	25.00	37.50	4.00	0.93
16-1. Economic justice education is teaching and learning of *"Principle of Justice & Just Institution"*	0.00	12.50	25.00	25.00	37.50	3.88	1.13
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	0.00	0.00	12.50	25.00	62.50	4.50	0.76
17-1. Economic justice education is about *knowledge on economic justice*	0.00	12.50	25.00	50.00	12.50	3.63	0.92
17-2. Economic justice education is about *responsibility for the suffering Others*	0.00	0.00	12.50	37.50	50.00	4.38	0.74
18-1. Citizenship education is teaching and learning of *Universal Value*	0.00	0.00	62.50	25.00	12.50	3.50	0.76
18-2. Citizenship education is teaching and learning of *Otherness*	0.00	0.00	0.00	12.50	87.50	4.88	0.35
19-1. Students should be taught to be a *'good' citizen with appropriate values*	0.00	0.00	37.50	25.00	37.50	4.00	0.93
19-2. Students should be taught to be *'open' to the Other without reciprocity*	0.00	0.00	0.00	0.00	100.0	5.00	0.00
20-1. Teachers are *Subject* in opposition to Objects	0.00	12.50	62.50	0.00	25.00	3.38	1.06
20-2. Teachers are the *Existent* listening to the Other	0.00	0.00	0.00	0.00	100.0	5.00	0.00

Table 5. Descriptive Statistics: Demographic (Cluster 4)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	3	18.8			1.00	2	12.5
	Female	13	81.3			2.00	1	6.3
	Total	16	100.0		**Social Science**	3.00	3	18.8
AGE	20s	0	0			4.00	3	18.8
	30s	3	18.8			5.00	7	43.8
	40s	13	81.3			Total	16	100.0
	50s	16	100.0			1.00	2	12.5
	60s	0	0			2.00	3	18.8
	Total	16	100.0	**Purpose Of Social Studies Education**	**Justice**	3.00	6	37.5
EXPERIENCE	~7years	2	12.5			4.00	5	31.3
	8~14years	2	12.5			5.00	0	0
	15~22years	3	18.8			Total	16	100.0
	23~30years	8	50.0			1.00	2	12.5
	31years~	1	6.3			2.00	2	12.5
	Total	16	100.0			3.00	4	25.0
GRADE	Elementary	3	18.8		**Self-growth**	4.00	3	18.8
	Middle	8	50.0			5.00	5	31.3
	High	5	31.3			Total	16	100.0
	Total	16	100.0			1.00	7	43.8
ECONOMIC CLASS	Very High	0	0			2.00	7	43.8
	High	2	12.5			3.00	1	6.3
	Middle	11	68.8		**Transmission**	4.00	1	6.3
	Low	3	18.8			5.00	0	0
	Very Low	0	0			Total	16	100.0
	Total	16	100.0					

SOCIAL STATUS	Very High	0	0
	High	0	0
	Middle	13	81.3
	Low	3	18.8
	Very Low	0	0
	Total	16	100.0
POLITICAL ORIENTATION	Very Conservative	0	0
	Conservative	4	25.0
	Moderate	6	37.5
	Liberal	6	37.5
	Very Liberal	0	0
	Total	16	100.0

Reflective Thinking	1.00	3	18.8
	2.00	3	18.8
	3.00	2	12.5
	4.00	4	25.0
	5.00	4	25.0
	Total	16	100.0

Table 6. Descriptive Statistics: Teacher's beliefs about economic justice education (Cluster 4)   *(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.		0.00	12.50	12.50	62.50	12.50	3.75	0.86
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.		0.00	0.00	31.30	43.80	25.00	3.94	0.77
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.		6.30	25.00	31.30	37.50	0.00	3.00	0.97
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)		6.30	37.50	37.50	18.80	0.00	2.69	0.87
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.		6.30	18.80	37.50	31.30	6.30	3.13	1.02
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.		0.00	6.30	31.30	50.00	12.50	3.69	0.79
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.		18.80	12.50	37.50	31.30	0.00	2.81	1.11
8. Although teachers have to appreciate economic injustice, it's not their job to change society.		0.00	31.30	18.80	37.50	12.50	3.31	1.08
9. Whether students succeed in school is not related to their economic background.		0.00	6.30	12.50	43.80	37.50	4.13	0.89
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.		6.30	56.30	25.00	12.50	0.00	2.44	0.81

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11-1. Education matters in terms of "*What to teach*"	0.00	18.80	37.50	43.80	0.00	3.25	0.77
11-2. Education matters in terms of *"How to teach"*	0.00	6.30	37.50	37.50	18.80	3.69	0.87
12-1. Most important in education is *"Acquisition of information"*	0.00	12.50	43.80	43.80	0.00	3.31	0.70
12-2. Most important in education is *"Relating to Others"*	0.00	6.30	12.50	68.80	12.50	3.88	0.72
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	0.00	0.00	56.30	43.80	0.00	3.44	0.51
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	0.00	0.00	12.50	87.50	0.00	3.88	0.34
14-1. Economic justice education is answering the question of *"What is justice?"*	0.00	12.50	43.80	37.50	6.30	3.38	0.81
14-2. Economic justice education is answering the question of *"Why justice?"*	0.00	0.00	6.30	93.80	0.00	3.94	0.25
15-1. Economic justice education is answering the question of *"How to achieve justice?"*	0.00	6.30	43.80	50.00	0.00	3.44	0.63
15-2. Economic justice education is answering the question of *"For whom is justice?"*	0.00	12.50	25.00	62.50	0.00	3.50	0.73
16-1. Economic justice education is teaching and learning of *"Principle of Justice & Just Institution"*	0.00	12.50	37.50	50.00	0.00	3.38	0.72
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	0.00	6.30	18.80	75.00	0.00	3.69	0.60
17-1. Economic justice education is about *knowledge on economic justice*	0.00	18.80	43.80	37.50	0.00	3.19	0.75
17-2. Economic justice education is about *responsibility for the suffering Others*	0.00	6.30	31.30	62.50	0.00	3.56	0.63
18-1. Citizenship education is teaching and learning of *Universal Value*	0.00	18.80	37.50	37.50	6.30	3.31	0.87
18-2. Citizenship education is teaching and learning of *Otherness*	0.00	12.50	6.30	75.00	6.30	3.75	0.77
19-1. Students should be taught to be a *'good' citizen with appropriate values*	0.00	18.80	43.80	31.30	6.30	3.25	0.86
19-2. Students should be taught to be *'open' to the Other without reciprocity*	0.00	0.00	25.00	68.80	6.30	3.81	0.54
20-1. Teachers are *Subject* in opposition to Objects	0.00	0.00	50.00	50.00	0.00	3.50	0.52
20-2. Teachers are the *Existent* listening to the Other	0.00	6.30	6.30	87.50	0.00	3.81	0.54

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Table 7. Descriptive Statistics: Demographic (Cluster 5)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	6	31.6			1.00	5	26.3
	Female	13	68.4			2.00	2	10.5
	Total	19	100.0		**Social Science**	3.00	2	10.5
AGE	20s	1	5.3			4.00	1	5.3
	30s	11	57.9			5.00	9	47.4
	40s	5	26.3			Total	19	100.0
	50s	2	10.5			1.00	4	21.1
	60s	0	0			2.00	4	21.1
	Total	19	100.0	**Purpose Of Social Studies Education**	**Justice**	3.00	4	21.1
EXPERIENCE	~7years	5	26.3			4.00	7	36.8
	8~14years	9	47.4			5.00	0	0
	15~22years	3	15.8			Total	19	100.0
	23~30years	2	10.5			1.00	3	15.8
	31years~	0	0			2.00	3	15.8
	Total	19	100.0			3.00	4	21.1
GRADE	Elementary	3	15.8		**Self-growth**	4.00	5	26.3
	Middle	4	21.1			5.00	4	21.1
	High	12	63.2			Total	19	100.0
	Total	19	100.0			1.00	6	31.6
ECONOMIC CLASS	Very High	0	0			2.00	7	36.8
	High	0	0			3.00	3	15.8
	Middle	13	68.4		**Transmission**	4.00	2	10.5
	Low	6	31.6			5.00	1	5.3
	Very Low	0	0			Total	19	100.0
	Total	19	100.0					

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SOCIAL STATUS	Very High	0	0
	High	2	10.5
	Middle	17	89.5
	Low	0	0
	Very Low	0	0
	Total	19	100.0
POLITICAL ORIENTATION	Very Conservative	0	0
	Conservative	2	10.5
	Moderate	10	52.6
	Liberal	7	36.8
	Very Liberal	0	0
	Total	19	100.0

Reflective Thinking	1.00	1	5.3
	2.00	3	15.8
	3.00	6	31.6
	4.00	4	21.1
	5.00	5	26.3
	Total	19	100.0

Table 8. Descriptive Statistics: Teacher's beliefs about economic justice education (Cluster 5)　　　　　　　　　　　　　*(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.		0.00	10.50	26.30	36.80	26.30	3.79	0.98
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.		0.00	5.30	10.50	52.60	31.60	4.11	0.81
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.		0.00	5.30	21.10	73.70	0.00	3.68	0.58
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)		0.00	0.00	10.50	52.60	36.80	4.26	0.65
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.		5.30	5.30	26.30	52.60	10.50	3.58	0.96
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.		5.30	0.00	10.50	73.70	10.50	3.84	0.83
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.		10.50	57.90	31.60	0.00	0.00	2.21	0.63
8. Although teachers have to appreciate economic injustice, it's not their job to change society.		0.00	10.50	15.80	52.60	21.10	3.84	0.90
9. Whether students succeed in school is not related to their economic background.		0.00	0.00	36.80	52.60	10.50	3.74	0.65
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.		0.00	47.40	26.30	26.30	0.00	2.79	0.85

11-1. Education matters in terms of "*What to teach*"	0.00	5.30	57.90	36.80	0.00	3.32	0.58
11-2. Education matters in terms of "*How to teach*"	0.00	0.00	21.10	68.40	10.50	3.89	0.57
12-1. Most important in education is "*Acquisition of information*"	0.00	0.00	47.40	47.40	5.30	3.58	0.61
12-2. Most important in education is "*Relating to Others*"	0.00	0.00	15.80	73.70	10.50	3.95	0.52
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	0.00	0.00	31.60	63.20	5.30	3.74	0.56
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	0.00	0.00	15.80	73.70	10.50	3.95	0.52
14-1. Economic justice education is answering the question of "*What is justice?*"	0.00	0.00	36.80	63.20	0.00	3.63	0.50
14-2. Economic justice education is answering the question of "*Why justice?*"	0.00	0.00	15.80	78.90	5.30	3.89	0.46
15-1. Economic justice education is answering the question of "*How to achieve justice?*"	0.00	0.00	15.80	78.90	5.30	3.89	0.46
15-2. Economic justice education is answering the question of "*For whom is justice?*"	0.00	0.00	57.90	42.10	0.00	3.42	0.51
16-1. Economic justice education is teaching and learning of "*Principle of Justice & Just Institution*"	0.00	0.00	31.60	63.20	5.30	3.74	0.56
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	0.00	0.00	5.30	78.90	15.80	4.11	0.46
17-1. Economic justice education is about *knowledge on economic justice*	0.00	0.00	26.30	63.20	10.50	3.84	0.60
17-2. Economic justice education is about *responsibility for the suffering Others*	0.00	0.00	10.50	73.70	15.80	4.05	0.52
18-1. Citizenship education is teaching and learning of *Universal Value*	0.00	0.00	26.30	57.90	15.80	3.89	0.66
18-2. Citizenship education is teaching and learning of *Otherness*	0.00	0.00	5.30	73.70	21.10	4.16	0.50
19-1. Students should be taught to be a '*good*' citizen with appropriate values	0.00	5.30	0.00	73.70	21.10	4.11	0.66
19-2. Students should be taught to be '*open*' to the Other without reciprocity	0.00	0.00	10.50	84.20	5.30	3.95	0.40
20-1. Teachers are *Subject* in opposition to Objects	0.00	5.30	36.80	52.60	5.30	3.58	0.69
20-2. Teachers are the *Existent* listening to the Other	0.00	0.00	5.30	52.60	42.10	4.37	0.60

Table 9. Descriptive Statistics: Demographic (Cluster 6)

	Category	N	Percent(Valid)			Ranking	N	Percent(Valid)
SEX	Male	5	45.5			1.00	0	0
	Female	6	54.5			2.00	1	9.1
	Total	11	100.0		**Social Science**	3.00	3	27.3
AGE	20s	2	18.2			4.00	3	27.3
	30s	5	45.5			5.00	4	36.4
	40s	3	27.3			Total	11	100.0
	50s	0	0			1.00	2	18.2
	60s	1	9.1			2.00	6	54.5
	Total	11	100.0	**Purpose Of Social Studies Education**	**Justice**	3.00	2	18.2
EXPERIENCE	~7years	6	54.5			4.00	0	0
	8~14years	1	9.1			5.00	1	9.1
	15~22years	3	27.3			Total	11	100.0
	23~30years	0	0			1.00	3	27.3
	31years~	1	9.1			2.00	1	9.1
	Total	11	100.0			3.00	2	18.2
GRADE	Elementary	3	27.3		**Self-growth**	4.00	3	27.3
	Middle	2	18.2			5.00	2	18.2
	High	6	54.5			Total	11	100.0
	Total	11	100.0			1.00	3	27.3
ECONOMIC CLASS	Very High	1	9.1			2.00	2	18.2
	High	1	9.1			3.00	2	18.2
	Middle	6	54.5		**Transmission**	4.00	2	18.2
	Low	3	27.3			5.00	2	18.2
	Very Low	0	0			Total	11	100.0
	Total	11	100.0					

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SOCIAL STATUS	Very High	0	0	
	High	2	18.2	
	Middle	8	72.7	
	Low	1	9.1	
	Very Low	0	0	
	Total	11	100.0	
POLITICAL ORIENTATION	Very Conservative	0	0	
	Conservative	1	9.1	
	Moderate	4	36.4	
	Liberal	6	54.5	
	Very Liberal	0	0	
	Total	11	100.0	

Reflective Thinking	1.00	3	27.3
	2.00	1	9.1
	3.00	2	18.2
	4.00	3	27.3
	5.00	2	18.2
	Total	11	100.0

Table 10. Descriptive Statistics: Teacher's beliefs about economic justice education (Cluster 6)   *(R): reverse coded

Item	N	Scale (frequencies in valid %)					Mean	SD
		SD	D	N	A	SA		
1. An important part of learning to be a teacher is examining one's own attitudes and beliefs about poverty, economic inequality and economic justice.		0.00	0.00	0.00	18.20	81.80	4.82	0.40
2. Issues related to poverty, economic inequality and economic justice should be openly discussed in the classroom.		0.00	0.00	0.00	36.40	63.60	4.64	0.50
3. Good teaching incorporates diverse cultures and experiences of different economic backgrounds into classroom lessons and discussions.		0.00	0.00	27.30	18.20	54.50	4.27	0.90
4. It's reasonable for teachers to have lower classroom expectations for students who are economically disadvantaged. (R)		0.00	9.10	9.10	63.60	18.20	3.91	0.83
5. Part of the responsibilities of the teacher is to challenge school arrangements that maintain economic injustice.		0.00	0.00	9.10	63.60	27.30	4.18	0.60
6. Teachers should teach students to think critically about poverty, economic inequality and economic justice.		0.00	0.00	0.00	54.50	45.50	4.45	0.52
7. Economically disadvantaged students have more to gain in schools because they bring less into the classroom.		9.10	18.20	54.50	9.10	9.10	2.91	1.04
8. Although teachers have to appreciate economic injustice, it's not their job to change society.		0.00	0.00	0.00	45.50	54.50	4.55	0.52
9. Whether students succeed in school is not related to their economic background.		0.00	0.00	18.20	54.50	27.30	4.09	0.70
10. Realistically, the job of a teacher is to prepare students for the lives they are likely to lead.		0.00	9.10	18.20	45.50	27.30	3.91	0.94

11-1. Education matters in terms of "*What to teach*"	18.20	45.50	9.10	27.30	0.00	2.45	1.13
11-2. Education matters in terms of "*How to teach*"	0.00	0.00	36.40	45.50	18.20	3.82	0.75
12-1. Most important in education is "*Acquisition of information*"	9.10	18.20	63.60	9.10	0.00	2.73	0.79
12-2. Most important in education is "*Relating to Others*"	0.00	0.00	36.40	54.50	9.10	3.73	0.65
13-1. Economic justice is realized when economic resources such as wealth and income are *justly distributed*	0.00	9.10	18.20	54.50	18.20	3.82	0.87
13-2. Economic justice is realized when we realize and fulfill the *responsibility for Others*	0.00	9.10	9.10	81.80	0.00	3.73	0.65
14-1. Economic justice education is answering the question of "*What is justice?*"	0.00	27.30	18.20	54.50	0.00	3.27	0.90
14-2. Economic justice education is answering the question of "*Why justice?*"	0.00	0.00	27.30	45.50	27.30	4.00	0.77
15-1. Economic justice education is answering the question of "*How to achieve justice?*"	0.00	9.10	18.20	54.50	18.20	3.82	0.87
15-2. Economic justice education is answering the question of "*For whom is justice?*"	0.00	9.10	27.30	63.60	0.00	3.55	0.69
16-1. Economic justice education is teaching and learning of "*Principle of Justice & Just Institution*"	0.00	27.30	18.20	45.50	9.10	3.36	1.03
16-2. Economic justice education is fulfilling a *responsibility for economically disadvantaged*	0.00	0.00	18.20	45.50	36.40	4.18	0.75
17-1. Economic justice education is about *knowledge on economic justice*	0.00	18.20	45.50	27.30	9.10	3.27	0.90
17-2. Economic justice education is about *responsibility for the suffering Others*	0.00	0.00	27.30	63.60	9.10	3.82	0.60
18-1. Citizenship education is teaching and learning of *Universal Value*	0.00	0.00	36.40	45.50	18.20	3.82	0.75
18-2. Citizenship education is teaching and learning of *Otherness*	0.00	0.00	9.10	54.50	36.40	4.27	0.65
19-1. Students should be taught to be a '*good*' citizen with appropriate values	0.00	9.10	9.10	36.40	45.50	4.18	0.98
19-2. Students should be taught to be '*open*' to the Other without reciprocity	0.00	0.00	18.20	36.40	45.50	4.27	0.79
20-1. Teachers are *Subject* in opposition to Objects	0.00	9.10	36.40	45.50	9.10	3.55	0.82
20-2. Teachers are the *Existent* listening to the Other	0.00	0.00	27.30	45.50	27.30	4.00	0.77

Appendix D: Email Message to social studies teachers with Link to Online Survey

Good afternoon _____,

Thank you for reading this message. As part of the requirements for completing PhD degree, I am conducting a study with my supervisor, Dr. George Richardson, on social studies teacher's beliefs and pedagogy about economic justice education at.

Earlier this month I sent you a paper copy of the survey with stamped envelope. If you have already completed the survey and mailed it back to me, you may leave this page and I am really thankful for your help and support.

If you have not had the opportunity to complete the survey yet, but would like to contribute to this study, I have now made the survey available online (using a secure website). The survey, which takes less than 15 minutes to complete, may now be accessed electronically by clicking the following link:
https://docs.google.com/a/ualberta.ca/forms/d/1jHTbrXiZOdrgAzt9o93kPxu6ng-KuWvY5Y_SoRdtiG4/viewform

Or, you can mail back the paper copy of the survey, whichever you prefer.

Also, if you are interested in participating in an individual interview please contact me at my phone number or email provided.

Thank you for your time!

Regards,

Principal Investigator
Jaegeun Kim, PhD candidate

Supervisor
George Richardson, PhD

Appendix E: Information/Consent Letter for Interviewees

Information/Consent Letter for Interviewees

Faculty of Education
Department of Secondary Education

Teacher's beliefs and pedagogy about economic justice education

Principal investigator: Jaegeun Kim (PhD student)
Supervisor: George Richardson

Greetings_ First name, Last name

This information form for interviewees is only part of the process of informed consent. It should give you the basic idea of what this research project is about and what your participation will involve. If you would like more details about something mentioned here, or information included here, please feel free to ask. Please take the time to read this carefully and to understand any accompanying prior to your interview on _____ from _____ to _____

IMPORTANT: PLEASE READ THIS INFORMATION FORM <u>BEFORE</u> COMPLETING THE INTERVIEW

My name is Jaegeun Kim, and I am a graduate student at the University of Alberta in the department of Secondary Education. As part of the requirements for completing PhD degree, I am conducting a study with my supervisor, Dr. George Richardson, on *Teacher's beliefs and pedagogy on economic justice education*. The purpose of this research project is to examine the relationship between teacher's beliefs about economic justice education and their pedagogy. If you choose to participate in the interview, you will have already contacted me indicating your interest in assisting me in this study and we would have arranged a time and location (telephone number where you can be reached at) for your interview. The interview should take approximately 30 to 60 minutes to complete and will add a richness to the survey findings that precedes this interview.

Although I do have your contact information it is important that you understand that all your responses during the interview will be kept COMPLETELY CONFIDENTIAL. None of your responses will ever be connected to you individually and only group data will be reported. A summary of the main findings will also be available to you once the study is completed. There are no known risks or discomforts associated with participating in this study. Benefits in participation include learning and reflecting more

about one's own beliefs and pedagogy on economic justice education, and more about your overall teaching patterns. Participation in this study is voluntary and you are free to withdraw at any time. Once the interview has taken place, you will have 24 hours to change your mind and opt out of the study, in which case all information obtained during the interview will be safely destroyed. <u>You indicate your voluntary agreement to participate by participating at the specified time and location for the interview.</u> Please keep this information sheet for your records. Feel free to contact me if you would like to receive further information regarding the research findings.

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, and Research Ethics Board (REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at 780-492-0459.

Thank you very much for your time,

Sincerely,

Principal Investigator
Jaegeun Kim, PhD candidate

Supervisor
George Richardson, PhD

Appendix F: Interview Question Guide

1. Questions about "being a teacher"

- What brought you to the world of teaching?

- Was being a teacher dream? Or you just happened to be a teacher?

- Can you explain your own career as a teacher? (Which schools you worked at, what grades of students you were responsible for, what experiences you've had so far…)

- What does it mean to be a teacher for you?

2. Questions about "teaching plan"

- What is your biggest point of concern when you plan for the teaching?

- Can you describe how you prepare for the next class? (What books you refer to, what internet site you usually visit, what kind of activity do you often use, how many hours do you spare for preparing next class?)

3. Questions about "beliefs"

- Do you tend to express your own beliefs in your classroom teaching?

- If yes, why and how? If no, why?

- How do your students respond to your expressed beliefs? (Do they accept it? Do they tend to reject it? Or do they have no opinion?)

- Have you ever experienced your beliefs being deterred? (By other person, institution, or your own unconsciousness…)

4. Beliefs about "economic justice"

- What is economic justice?

- What is economically just society?

- What do you think is the biggest problem of today's economy?

- What is the noticeable feature of your economic justice education?

- What do you think is the good way of teaching about economic justice?

- What is your political stance? (Conservative or liberal?)

- What is your economic status? (High, middle, or low?)

- What do you think is the ideal society? (Can you describe your own picture of the ideal society?)

- Why is that? How does it work? What does it mean?

5. Beliefs about "education, teaching, pedagogy, teacher, students, etc."

- What do you think is the biggest belief of yours that influences your own pedagogy?

- What do you think is the biggest belief of yours about education?

- What is the most important feature of your class?

- What matters most in your teaching?

- What do you think is proper teacher's role in the classroom, school, and in every educational scene?

- What do you expect from your student when you teach them, when you tell them a story, when you have them team-play…?

- What do you want them to become after your teaching?

- Do you believe in what is written in the textbooks?