

Anybody who has spent a significant amount of time in an urban school quickly learns how perceptive students are of those who are not from “there.”

Disrupting the Tourist Paradigm in Teacher Education: The Urban Art Classroom as a Globalized Site of Travel, Transience, and Transaction

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Employing Bauman’s scholarship on globalization, the author theorizes teacher candidates as tourists in order to critically examine current field observation practices in art education. The study follows preservice students as they participate in collecting narratives during field observations in an urban/inner-city school. The visual representations of their experiences are analyzed to isolate and address emergent themes that reveal the consumerist nature of field practices through instances of (trans)action. Recent national studies give credence to the shifting landscape of public education in the United States and the author suggests that the changing demographics of both teachers and students necessitate a reconceptualization of site observations in order to challenge preconceived notions of diverse pedagogical places and provide strategies to mitigate spaces of tension experienced during fieldwork.

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Traveling Teacher(s)

When I taught “art on a cart,” I embodied the signifier of traveling teacher commonly seen in inner-city and urban¹ schools. I used to haul boxes of art materials from closet to cart, cart to room, room to room, closet to car, school to school, and school to home. I taught in eight different schools over a nine-year period to countless K-12 students. I never lived in the community where the public school and students resided and usually commuted from a significant distance, thus solidifying my outsider status. My suburban upbringing in a predominantly homogenous school district is consistent with the trajectory of a majority of teaching candidates entering the profession as evidenced in the following reports.

This article critically examines field practices currently enacted in teacher education programs (TEP) through Zygmunt Bauman’s theories on globalization. By conceptualizing current teacher candidates² (TCs) as tourists visiting *foreign* places, I problematize normative dichotomies between a primarily homogenous teaching profession and heterogeneous student population in the United States. Through participant narratives, I make visible unexamined assumptions about urban school contexts so as to aid in the reconceptualization of the classroom as a shifting space. I draw from personal teaching experiences to examine the notions of travel and transience in relation to the transactional, consumerist nature of observation sites in TEPs.

The landscape of public education in the United States is rapidly shifting. As public school demographics change, TEPs should adapt accordingly to more effectively prepare future educators to teach in varied contexts. It is important to paint a clearer picture of not only what the landscape looks like now, but what it will or could look like. Public education is a complex social reality that encompasses a multitude of

¹The terms urban and inner-city are often used synonymously, which is erroneous as they both are loaded signifiers associated with lower socio-economic schools serving predominantly minority populations. The term urban was used in the remainder of the article to represent the troubled designation with the understanding that no singular word can fully represent the complexity of the wide spectrum of learning contexts contained in the United States public school system.

²Teacher Candidate (TC) is a designation used by edTPA to describe students in teacher education programs seeking state licensure.

variables. Conceding this in relation to the purposes of this study, I intentionally highlight factors of race, socio-economic status (SES) and geographic location since these three emerged in the data and are helpful in isolating a divide that often exists between academia and public schools.

In 2007-2008, about 83% of public school teachers in the United States were White (National Council of Educational Statistics, 2011b). In 2019, the total workforce will be comprised of almost 13 million White teachers while no other demographic will constitute more than 3 million (National Council of Educational Statistics, 2011a). In essence, the public school workforce will continue to be dominated by White teachers.

This is increasingly significant in relation to the radically changing student demographics of public schools in the United States. Two similar studies corroborate findings about the racial shift over the past three decades. *The Conditions of Education Study* (2011) revealed that between 1989 and 2009, the percentage of public school students who were White decreased from 68 to 55 percent, and the percentage of those who were Hispanic doubled from 11 to 22 percent. *The Status and Trends in the Education of Racial and Ethnic Groups* (2010) similarly revealed that between 1980 and 2008, the ethnic composition of the entire United States population has shifted where the White population has declined from 80% to 66%. *The Projections of Education Statistics* (2011) report states that by 2019 student enrollment is projected to increase 7% for White students, 30% for Black students, 45% for Hispanic students, 30% for Asian or Pacific Islander students and 5% for American Indian or Alaska Native students. These percentages are hard to grasp in relation to the whole but by 2019, 49.6% of the students in the U.S. will be White compared to 52.7% in 2011. What was the majority will no longer be.

In addition to race, SES is another oft-referenced factor when polarizing teachers and students in urban contexts. Indicator 4 of the *Status and Trends in the Education of Racial and Ethnic Groups* (2010) report addresses poverty through the lens of race and showed that in 2008 approximately 34% of Black students,

33% of American Indian students, 27% of Hispanic students, 11% Asian students, and 10% of White students were considered to be living in poverty. Taking into consideration indicators in public schools such as free or reduced lunch, many prospective educators will teach in an impoverished school district that is discontinuous to their prior understandings and experiences in regards to their economic privilege.

Similar to SES, geographic location is significant in that teachers in urban school districts rarely live within the community. A report gives merit to this statement by revealing that in 2007-2008, White students were concentrated in suburban and rural areas with lower percentages in cities and towns. Black, Hispanic, and Asian/Pacific Islander students were concentrated in cities and suburban areas (National Council of Educational Statistics, 2010). As a result of this tangible divide, students and teachers are less likely to interact in non-academic spaces due to the geographic distance that physically separates them outside of school.

In light of these impending projections as well as the scarcity of prospective positions in affluent districts, graduates from TEPs can, or perhaps should, anticipate securing employment in urban districts that serve students of minority populations and of lower SES. Conversely, if the projections about teacher demographics come to fruition, then prospective candidates will most likely be White, middle-class individuals.

I suggest that this data should inform how TEPs place students during field observations so as to provide ample and substantive experiences in diverse contexts prior to licensure. This study grew out of countless experiences I observed in various capacities where predominantly homogenous TCs struggled when placed in urban schools. I suggest that theorizing the current field practice paradigm as touristic reveals the inherent consumerism within the construct. The intent is not to generalize all practices as such, but rather to isolate and illuminate problematic components of its current structure in light of the aforementioned shift in teacher and student demographics.

Touristic Ventures: Consuming Space

Having taught in an urban school district, I am overly sensitive to how easy it is to disrupt a space that is already at times highly volatile. While those conducting observations might only be *looking*, their presence in the space should be understood as transactional because of their visual consumption. As a result of requirements³ placed on TEPs to coordinate and implement field observations, public schools—particularly urban placements—have become *sights* instead of *sites*.

Contemporary globalization scholarship provides a meaningful avenue to conceptualize field observation practices traditionally enacted in teacher education. Zygmunt Bauman (1998), a Polish sociologist interested in postmodern consumerism, stated

There are no “natural borders” any more, neither are there obvious places to occupy. Wherever we happen to be at the moment, we cannot help knowing that we could be elsewhere, so there is less and less reason to stay anywhere in particular. (p. 77)

As such, current emphases on satisfying a minimum requirement of observation hours encourages an appropriation of field observations as temporary and fleeting, thus further propagating a tourist paradigm.

Due to the current structure of numerous TEPs, early field students spend limited time observing educational practices in classrooms. Students commence their immersion into the profession with what I call “fly-bys” or “touch-downs” where they enter a place as an outsider with the understanding that their appearance will be *occasional*, as Bauman (1998) states. Since the pedagogical rationale for observations is for them to come to know the place better, there is an implied unknowing. I view what Bauman claims to be an “unnerving experience” as epistemological and ontological since their *being in a “far-away”* place (classroom) outside of their knowing (home) is directly causal and responsible for the subsequent feelings of fear, worry, and/or harm (Hetrick & Sutters, 2014). For

³ Various state departments of education as well as national licensure constructs, such as edTPA (<http://www.edtpa.com>), require evidence of substantive experience in diverse teaching contexts, which has direct impact on how field placements are designed and implemented.

the purposes of this text, *home* and *near* are not mere signifiers of a physical place, but rather all that constitutes what is familiar to TCs including previous educational experiences. These notions are juxtaposed to that which is *far* in terms of traversing a physical distance as well as *foreign* in terms of cultural and social differences, both inherent to touristic ventures.

Globalization has, in a sense, lessened the expanse between spaces. Bauman (1998) states that “distance does not seem to matter much...Space stopped being an obstacle—one needs just a split second to conquer it” (p. 77). Essentially, we can occupy spaces quicker and easier than ever before and the increased access to travel only enables the capacity to consume since “the consumer is a person on the move and bound to remain so” (Bauman, 1998, p. 88).

In *Globalization: The Human Consequence*, Bauman (1998) presents a metaphor of the tourist and the vagabond that furthers the notion of travel, which is becoming increasingly vital in understanding pedagogical spaces with high degrees of teacher/student transience:

The tourists move because they find the world within their (global) reach irresistibly attractive – the vagabonds move because they find the world within their (local) reach unbearably inhospitable. The tourists travel because they want to; the vagabonds because they have no other bearable choice. (p. 21)

Conceiving TCs as tourists is an applicable analogy in a variety of ways but perhaps most effective is how it encapsulates consumerist motives for entry into urban schools, similar to those a tourist would have of a foreign space. Bauman’s binary should be taken solely in its intended extremity when applied to students since it is not meant to generalize and potentially reify normative perceptions. Rather, the metaphor does effectively illuminate findings in the data that reveal how the Other is often perceived by outsiders, or in this case the participants traveling to a foreign site.

The Art Room: Space of (trans)Action

Throughout the study⁴, I conducted multiple recorded interviews with participants and also collected digital texts via email including site reflections, unit plans and open-ended surveys. When transcribing the interviews and analyzing the files, I was able to construct multiple *in vivo*⁵ codes that reinforced how consumerism imbued particular gerunds with unidirectional transactions: *taking* photos, *getting* culture, *gaining* experience, etc. I am concerned that we, as a field, not only encourage but also enable the visual consumption of the inhabited place (art room). Bauman (1998) reasserts his claim that both the tourist and vagabond are postmodern consumers when describing them as “sensation-seekers and collectors of experiences” (p. 94).

There are clear differences between the tourist and the vagabond as well as subtle similarities. While Bauman (1998) positions the vagabond as the *alter ego* of the tourist, he also claims common aesthetic interests and attitudes toward the world. Public school teachers associate with their students since they at one time were students, but quite often that is where the similarity ends. In many urban contexts such as the city where I taught, teachers are unable to fully empathize with the students due to varied paths to the same place. I have observed that teachers who are employed by financially disadvantaged districts rarely live in the immediate area nor did they attend schools similar to the ones where they teach. Teachers enact some measure of autonomy in selecting the site and therefore, take on touristic tendencies. In my district, many of the children were immigrants or migrants seeking a better quality of life. Under the legal jurisdiction of parental authority as well as demarcated district boundaries, children had minimal to no choice about the school they attended. I posit that for some students in urban schools, the environment is discontinuous with what they know or desire since it

⁴ This study was approved by the Institutional Review Board of the Ohio State University: Protocol #2011B0554.

⁵ Grounded theorists heighten participants’ exact terms to conceptual categories and refer to them as *in vivo* codes. They can be incredibly powerful in abstracting concrete experiences into theoretical frameworks (Charmaz, 2006).

is a place temporarily inhabited and administered by outsiders.

Like tourists, the teachers arrive at the ordained time and destination (far) only to return to their point of departure (home) to enjoy many of the luxuries that teachers can. "Vagabonds have no other images of the good life—no other alternative utopia, no political agenda of their own. The sole thing they want is to be allowed to be tourists" (Bauman, 1998, p. 88). Although Bauman's characterization is generalizing and dramatic when applied metaphorically to teachers/students, it does illustrate a distinction between those who have the means to mobilize across borders and those who do not. I often felt that my students viewed me and other teachers as outsiders and their presuppositions seemed to be formed by mass media imagery, perpetuated familial narratives, and prior experiences. Quoting Seabrook, Bauman (1998) states that "the poor do not inhabit a separate culture from the rich. They must live in the same world that has been contrived for the benefit of those with money" (p. 95). While not all students in urban schools are poor nor are all teachers rich, this premise problematizes the shared space of the art room by drawing attention to how each is sometimes seen/perceived/understood by the other.

The Art Room: A Transient Space

Arjun Appadurai, born in India, is a contemporary social-cultural anthropologist who focuses on modernity and globalization. He presents an alternative view in what he coins, "imagined worlds, that is, the multiple worlds that are constituted by the historically situated imaginations of persons and groups spread around the globe" (Appadurai, 2005, p. 125). One of the imagined worlds he identifies is an *ethnoscape*, which is the "landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers, and other moving groups" (Appadurai, 1996, p. 135). If the classroom, or any pedagogical *place*, were to be viewed in this regard, as a continually shifting, shared, transitory *space*, then political and social agency would become more visible, as normative associations with place

(e.g., race, class, geographic location) remain unmoored and less restrictive to movement.

To make these abstract notions more concrete and relatable, I relay the experiences of four preservice art education students at a large, regional university. As per course requirements, the undergraduate students spent ten weeks in a public school art classroom. For this study, the participants willingly agreed to be placed in an urban school and to meet regularly, both as a group and one-on-one, to document their experiences through recorded interviews.

Adopting a methodology informed by narrative inquiry, I encouraged the participants to capture their thoughts, experiences, and trajectory to the site through various modalities including written accounts, photos, videos, and other functionalities inherent in handheld media such as time stamps, dates, GPS coordinates, etc. The construction and retelling of narratives assist in understanding experiences that happen over time through multiple interactions and simultaneously provide grounds for the emergence of related social issues (Clandinin & Connelly, 2000).

Students received a pre-visit worksheet containing numerous prompts and suggested research topics pertaining to school district demographics. Eventually, all the participants appropriated a digital medium that most effectively collated and visually represented their findings at the site. These took the forms of videos, slide shows, Google Maps with imbedded images, and spoken narratives. I met with each participant after they completed a post-exit questionnaire and we viewed their final presentation during a taped session. The summative interaction also further prepared the participant for the final group presentation where all four shared their findings with their cohort and professors in the Art Education department. The participants' transparency and reflexivity about experiences in urban schools was incredibly didactic for their peers and created a space of discourse and inquiry where complex issues pertaining to race, class, and SES could be further challenged and understood. Many TCs later shared with me that it was helpful in alleviating tensions pertaining to future placements.

Travel: Passing Through

When I was an art teacher, I had startling conversations with my students who assumed I was “rich.” I often questioned whether their designation was deduced from my profession, where I lived, because I was White, or a blissful characterization appropriated from television (Bauman, 1998). Again, the use of Bauman’s metaphor is not to depict students in urban schools as any lesser or to reify normative stereotypes of disenfranchised people groups, but rather to explicate the often disparate backgrounds and divides between educators and their students and how this type of discourse is not uncommon in TCs explanations of urban schools before, during and after site observations. Unfortunately, many TCs—myself included—lived somewhat insular lives prior to college that consisted of minimal to no experience in lower SES schools.

Understandably, TCs are usually anxious to get out of the academic space and into what some coin as the “real world” where they can “gain experience.” However, their conception and/or expectations of urban classrooms are imagined constructions influenced by narratives and media representations. As such, they often are blinded by unchallenged assumptions, especially of urban schools and those who attend them. I have noticed that as a result of placing so much emphasis on observing the other, TCs are often insensitive to how they are seen by students, just as tourists are at times more concerned with their object of desire and as a result are often indifferent to how they are perceived by locals. John,⁶ a participant in the study, shared a poignant narrative that stemmed from his interpretation of how students at the school associated him with other tourists, or “visitors.”

They definitely are interested [in me] but I know there are other students who are just like “Oh, here’s somebody that is not going to be here long.” Like, they don’t necessarily say that but you can just kind of tell that they are not really interested in, like, why I am there, they are just like, this is another person here at this school, like, I am not going to

⁶This and all subsequent names are pseudonyms to protect the identity of the participants.

waste my time...I think they are just very used to, like, the visitors that come in. So, they are like, “Oh, this is just somebody else coming through.” (John, personal communication, January 18, 2012)

Anybody who has spent a significant amount of time in an urban school quickly learns how perceptive students are of those who are not from “there.” John vividly conveys his assessment of how the students perceived him through an imagined dialogue that manifests notions of travel and temporality. This short narrative demonstrates his sensitivity to being perceived as an outsider who will not be there long. This echoes Bauman’s (1998) description of a tourist as one whom has “less reason to stay anywhere in particular” (p. 77).

I worry that this phenomenon is not an anomaly, but is becoming customary to the detriment of how academia is seen and understood by those being observed. If time is a commodity that can be exchanged, what possible implications arise when the *observed* student does not want to “waste their time” on what they perceive to be a tourist solely there to engage in unidirectional transactions? Subsequently, how then do TCs respond when they are denied the opportunity to attain what they desire and their touristic expectations are not satisfied?

While it is important to consider how TCs’ narratives represent their understanding of how students perceive them, it is also of interest to ascertain how TCs perceive students who are entering and navigating the shared space. Again, it is essential to examine how preconceived stereotypes of urban schools—often acquired through media representation—may inform their expectations before they even enter the space.

In Mary’s pre-visit interview, I asked her to explain what she pictured when hearing the terms *urban* or *inner-city school*. She referenced a documentary that she watched about an urban school:

I also sensed that many students may have given up on themselves and that school was just a place to go to pass the time for many. I have heard that very few students coming from bad inner-city schools

graduate or go to college. (Mary, personal communication, February 9, 2012)

This preconception of urban space encapsulates many of the aforementioned themes. She viewed the school as a vestibule that houses people *coming* from nowhere and *heading* nowhere, an empty place where only time moves forward. The urban classroom space, in this characterization, can be viewed as what Massey (1994) coins a “particular, unique point of intersection...a meeting place” (p.7). These two narratives depict a dynamic space of movement, where prospective educators are temporarily passing through, while engaging with students who have arrived at the site from a troubled point of departure and are merely passing the time on a trajectory that is dissimilar to the tourists. They briefly interact through “articulated moments” within this meeting place, but one has to question who benefits from their transactions and at what cost (Massey, 1994, p.7). If TCs are perceived merely as visitors passing through, they are inhibited then in the extent to which they can fully inhabit the pedagogical space and subsequently achieve the objectives of preservice field observations. Tourists are often left with some degree of comfort when their souvenirs—and displacement of that which they acquire—fiscally benefit the vendors. Conversely, TCs are often oblivious to voids created after their departure. In the context of these site visits, occupancy results in the consumption of space and all that is afforded to TCs comes at a cost to those who continue to frequent the place.

Bauman’s (1998) distinction between the tourist and vagabond provides insight into why peoples from varied backgrounds might travel to and inhabit a particular space:

Residents of the first world live in time; space does not matter for them, since spanning every distance is instantaneous....Residents of the second world, on the contrary, live in space: heavy, resilient, untouchable, which ties down time and keeps it beyond the residents’ control. Their time is void, in their time, “nothing ever happens.” (p. 88)

For the tourist, the distance and time it takes to drive to school are less surmountable than for the vagabond. The vagabond often is dependent on systems for mobility and adherent to the time structure of another entity. If they feel that they cannot fully control time, *wasting* time then can be construed as a form of transactional resistance towards those that enter with consumerist intentions.

The participant’s narrative synthesizes what she viewed on a documentary with *heard* narratives. Her understanding, or lack thereof, is entirely constructed from accumulated information yet to be confirmed or challenged by direct experience (Clandinin & Connelly, 2000). This further justifies my insistence upon placing TCs in settings where preconceived notions can be identified and confronted. This often happens on the first day, so the sharing and documenting of their fears, anxieties, and expectations prior to traveling to the site is vital in terms of reflection. Providing a liminal, academic space where students can address their “not knowing” allows students to become more comfortable with uncertainty (Hyatt, 2015).

Travel: Navigating divides

At some point in the research, all four participants conveyed an emotional response in anticipation of their first visit to the school, which would be expected of any student teacher entering any school. Therefore, I isolated incidents where the response was germane to being placed in an urban school. One participant spoke on numerous occasions about how uncomfortable she felt waiting outside the first day, and that after being in the school multiple times, her comfort level increased.

I was nervous the first time I travelled to the site only because I was completely unfamiliar with the area. But since I have been there twice now, I am a lot more comfortable. Walking into the school still makes me nervous because the students have to wait outside the doors until 7:15 when the bell rings, unless it is too cold. The first morning, I had to walk through a huge gathering of students, which was really intimidating. (Jennifer, personal communication, February 27, 2012)

I found it interesting that walking *through* a gathering of students—which can be conceived as a border—and into the school made her nervous and resulted in intimidation. Having heard her talk about the students as well as the location, I can reasonably deduce that there are factors contributing to this response that would not be as prevalent if she was placed in a rural or suburban school. In her individual interview, she once again mentioned how intimidated she was outside of the school: “but then once I got into the classroom, my teacher is very, very nice and welcoming, so she made me feel comfortable” (Jennifer, personal communication, February 1, 2012). Again, much of (dis)comfort can be attributed to the people she encountered both outside and inside the school, but I surmise that there is a spatial barrier, or border, that is unseen yet tangible. It speaks to the difference between place and space that cannot be described with an overly simplistic binary such as inside/outside the building. If the physical building—or place—does not change, then how and why does she become more comfortable and why was she so troubled before her initial crossing of that space? This participant’s emotional response to the situation is representative of many TCs in that it reveals a void, or lack of knowing, that is temporarily supplemented by an imagined expectation of place. As TCs enter the actual place, their consumption, or *taking*, of place either affirms their preconception, disrupts it, or to some degree both affirms and disrupts.

Another participant, like a tourist, was provided with a *tour* of the building and he recalled the emotional responses that occurred as a result of what he saw on the way to the art room:

The office, the uh secretary, like *guided* [emphasis added] me there so we just like talked about the weather [laughter] but we turned left, then right, then left again, then up these stairs, and I was like, “Where are we?” I was just getting further into the center of the building, it was *strange* [emphasis added], but I don’t yeah, I guess it was a little daunting to be in such a huge hulking space with all these sorts of nooks and crannies. (Matt, personal communication, February 12, 2012)

Some theorists in the field of art education have questioned what happens in tourist spaces when the strange becomes familiar, or vice versa (Ballengee Morris, 2002a; Bastos, 2002; Hubbard, 2009). I found it interesting how this participant candidly voiced his discomfort, but was apparent to me through his body language and mannerisms that the discomfort directly pertained to the fact that it was an urban school. Weather, a subject of superficiality, is discussed as an attempt to alleviate the awkwardness he felt while being led deeper into the unknown. In essence, he feels lost and completely dependent on his guide. This validates a need to advance spatial ways of knowing in preservice education (Sutters, 2012). While there are temporal factors in both of the previous examples, the unfamiliarity, discomfort, nervousness, intimidation, disorientation, and strangeness all are symptomatic of issues related to space and place. I would argue that this is especially significant during their initial encounters where, as it is often said, “time stands still.” When we are in the midst of the unknown, space is all consuming.

Transience: The Urban Classroom as Ethnoscape

The following narrative provides an example where the participant encounters a situation that is symptomatic of a continually shifting student population and its related implications on pedagogical space. There are numerous pockets in and around Columbus, Ohio that are hubs for people of particular nationalities, such as Korea, Japan, and Somalia, due to transnational corporations and refugee programming.

A participant was placed in a school district that had a diverse student population, both racially and economically, as a result of this geography. I asked the participant a follow-up question to explain why she thought the apartments behind the school were low-income and she began visually describing its condition as “run-down, pretty small looking and all like exactly the same” (Mary, personal communication, March 6, 2012). She then elaborated on those who live there by re-telling a narrative her cooperating teacher provided that explained recent changes in the building:

She told me that uhm, that ok, so this is, like, the new semester so it is just the start of it and I guess a lot of uhm, Somalian families entered these apartments and now all the students are coming to her school and they just started fresh this semester, so, like, halfway through the year. And it was just like this huge turnover. She said she went, to, like, holiday break and came back and had a ton of new students. And they had all moved into those apartments. I don't know. I think that maybe the first of the year is when the leases end, because maybe things go from January to January. (Mary, personal communication, March 6, 2012)

If this narrative is understood through the phenomenon of transience, her use of "turnover" is indicative of her sensitivity to spatial ramifications of an influx of students. In *Modernity at Large*, Appadurai (1996) presents a theory of, "rupture that takes media and migration as its two major, and interconnected, diacritics and explores their joint effect on the work of the imagination as a constitutive feature of modern subjectivity" (p. 3). In the ever-shifting ethnoscape that is an urban classroom, how a TC mitigates the tension between their expected or imagined notions of urban and what they experience while in the space has or should have direct implications on their pedagogy in terms of curriculum, student interaction, and empathy.

Contrary to the teachers that often travel as an autonomous act, students attending public schools in urban contexts are coerced into various forms of movement and are sometimes even in a continual state of flux. It is important to make a distinction between travel and transience. The former is usually an act of volition whereas the latter is often dictated by external circumstances when those involved have minimal to no autonomy. Revisiting the tourist/vagabond metaphor, Bauman (1998) claims that "vagabonds have no other images of the good life—no other alternative utopia, no political agenda of their own, the sole thing they want is to be allowed to be tourists—like the rest of us...in a restless world, tourism is the only acceptable human form of restlessness" (p. 94). In the globalized classroom, educators need to

be increasingly sensitive to the varied rationales and societal forces resulting in high percentages of student transience, especially prevalent in urban schools. What teachers and students desire can at times be one and the same, but the means to actualize them is often dissimilar, which can be a point of contention and division between them.

As a result of the recent political unrest in numerous countries, there has been an influx of refugee and immigrant populations, or what Appadurai (1996) would refer to as "mass migrations" (p. 4). These mass migrations make visible recent "ruptures" in the transnational landscape where "Globalization...has shifted key relations between producers and consumers" (Appadurai, 1996, p. 4). By conceptualizing urban schools as globalized, transient spaces with continually shifting borders, the transactions between teachers and students can be viewed more critically in light of the postmodern condition and its insistence upon consumption. I argue that TCs *take place* during field observations when attempting to supplement the discomforting void of not knowing. The extent of their interaction is reciprocal to the measure of multi-directional (trans)actions that occur. If lacking shared dialogue, the interaction then takes the form of a touristic exchange.

Tourism is inextricably intertwined with consumerism. Touristic transactions generally occur in a distant place, and to get to that place travel is necessary, because "The consumer is a person on the move and bound to remain so" (Bauman, 1998, p. 85). When navigating the place—physically, pedagogically, and socially—TCs in art education transact information, especially visual. What they see, and how they are seen by others, is comparable to forms of monetary exchange for goods or services. TCs might feel a need to "sell themselves," or make themselves known as credible teachers while dually focusing on the personal gain the site affords them (*experience, connections, knowledge, efficacy, skills, etc.*). Doing so while also assuaging tensions related to race, class and geographical location are challenging barriers to navigate, especially if one is not cognizant of their existence.

The tourist/vagabond analogy is polarizing when applied to an educational context but it aids in under-

standing how current TCs perceive themselves and their place in a globalized society. Citing Jonathan Friedman, Bauman (1998) refers to the global, cultural hybrids as those who identify the world as an, "act of self-definition," and not as a result of ethnographic understanding (p. 100). The binary is furthered when it is suggested that those who live in underclass neighborhoods are more concerned with problems of survival related to territory and in, "creating secure life spaces" (Bauman, 1998, p. 100). Bauman states that these, "two strategies" are bi-products of the post-modern reality in a, "privatized/consumerist world" (p. 101). If this is the case in contemporary classrooms, how can TEPs prepare TCs to engage with students that enact disparate strategies for, at times, antithetical ends?

Conclusion

Experiences similar to those shared by the participants can reify normative expectations TCs have of those who attend urban schools, if not properly mitigated. By viewing current field observations as touristic in nature, TCs can be more sensitive to the pedagogical implications of consumerist tendencies in order to ameliorate how they are seen by the students

that inhabit the shared space of the art room. I do not suggest that, as a field, we assign the tourist moniker to future educators. Conversely, I argue the data reveal that which is problematic about current practices in pre-service education. As student and teacher demographics continue to change, it is imperative that faculty members continually reevaluate teacher education and how we send our students into the field; faculty should also mentor student teachers throughout field experiences (Savage, Cannon, & Sutters, 2015). Themes such as mobility, transience, and travel are increasingly significant in contemporary culture, and therefore have permeated scholarship prevalent in education, but need to be applied to preservice field practices. How can we better train TCs to become sensitive to their occupation of a "foreign space" so as to disrupt the tourist paradigm? Having spent a lot of time outside of the United States, I have often been embarrassed by the "ugly American" persona and the manner in which outsiders act while visiting another's place. We cannot allow a similar stigma to be prevalent in public schools. We cannot be seen merely as those passing through only to return home with our pedagogical souvenirs (Ballengee Morris, 2002b). We can no longer (trans)act like tourists.

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