Part 2: A teacher came to the world-how and when?

My generation grew up with the continuing silence regarding the question of how babies come into the world. The official story is told about the stork carrying the baby in origin. A friend of mine had heard from his parents that not the stork brings babies but duck and he rushed joyfully proclaim to all of us. We delivered completely different stories from one to another but they were labeled by us as "dirty stories," so we dared not even utter the stories aloud, and certainly not ask our parents and certainly not our teachers. Then one day a rumor was appeared about a new book that tells the whole truth. "A baby comes into the world". Those who get the book (that his parents bought for him or receive as a birthday present) became the hero of the children for a long time. It seemed that finally the truth came out and the mystery was solved official disclosed.

How and when teachers came to the world are never accompanied with exciting myths. Yet strangely, this is a story wrapped in a mystery and the opinion is divided about him. The official story points out on the teacher training institutions, just as medical schools obstetricians' physical doctors. It's so convincing that it does not require exploration. However, research evidence suggests that graduates of teacher training institutions insist that there is not much that they have learned there to be teachers. It seems, therefore, that as we have no answer where teachers come into the world, we have a solid testimony of graduates training institutions where they have not learned to be teachers. The question of how babies get probably been completely resolved and the stork story (or duck) are no longer familiar to the younger generation. It seems that the question of how teachers come into the world remained unsolved yet completely reliable expects clarification.

Why do we need an answer to the question of how teachers come into the world? It seems that apart from the fact that this is an interesting and intriguing question, it may be a key question to choose a very practical issue: Is it possible and how to train teachers in a way that guarantee their function and persistence in the field of education and teaching?

The first chapter of the book and the two chapters of these section are based on interviews with those who join the training program REVIVIM in its first group, close the time they enter the program. We will not leave the reader very tense and revealed that the picture reflected in these chapters shows that to a large extent, participants in the program "came into the world" as teachers, before entering to teacher training program. The positions they express, how they express these attitudes show that we have young students, which in many ways have been "inside" the world of teaching. Their perceptions and beliefs about teaching and education heard strong and solid.

It is clear that the answer to the question of how and when teachers come into the world has significance for the process of teachers training and teaching experience. It seems to us that the responsibility of the training teachers is to meet the students teachers where they are regarding their attitudes and beliefs. For this reason we open the book of addressing this question.

This part of the book has two chapters. The first, chapter four, will find out what are the participants' conception about the proper teachers and teaching and chapter five will examine whether the participants would like to make changes in school and teaching and / or whether and how they see themselves fit into the image of the existing The school's system.

Chapter 5: Change or Continuity

"I do not remember them; do not remember the name of one teacher, suppression total. I do not remember lessons that left me with something. I have not experienced learning experiences. It sounds sad. I think that studying and school are still very, very negative for me. I think that the education system is fundamentally broken." In these distressing words, Orit, summarizes her experiences in school. Orit indicates that during high school she changed schools, hoping to find the desired change, but it turns out that it did not change her negative impression of school. Orit comes to REVIVIM with full hope and courage to change the school's total. It seems that she believes that it is necessary to make a revolution in school, make it as an educational institution that impart values ​​and not just dull transfer of content knowledge.

I read the words of Orit and remind myself, before I entered to the training institute. I could almost repeat the arguments of Orit, word by word. I can say for myself that I hated school, and if the first classes of the elementary school are remembered somehow more tolerable, the experience has become less and less tolerable in the higher classes. I could not bear the demand to absorb knowledge, memorize, and show what I absorb in the exams, which was the school's image in my eyes. Sometimes I found comfort in personal work that we were required to perform and I was able to give expression to my creativity and personal choice. Perhaps it is no coincidence that the only material I keep from school days are two of these works. Most scholar I attribute to the youth movement, there I was an active instructor and devotes hours to collect material for the preparation of activities and cultural events. Yes, when I was standing on the edge of the Teacher Training Institute I knew, just like Orit, that I like to see a revolution in the school.

In the previous chapter the participants presented their vision for teaching, its goals and emphasis. We have seen that most of them give a central place to the connection and attentiveness with the students, while the role which have associated with school by most people the teaching of content knowledge, were caught by a minority of participants as the central role of teachers. What is their attitude toward education and the school they will join very soon? Do they want to see themselves integrated into the education system as it ?, Do they believe that it is necessary to revise school and that they have the power to make changes or corrections even in this system? How the school to which they aspire similar or different from the school they experienced as students? Maybe they think, just like Orit, that the school needs a total transformation and change.

The participants of REVIVIM not wove identical dreams about the character of the school and the degree of change required. Following are the images that reflect what they said.

1. change as revolution at school

Orna like Orit indicates that she ended the school without any positive learning experience, moral or social. "My school was example for nothing! Apart from yelling at the break I did not take from my school anything. Not even one figure of a teacher standing in front of me today. Teachers have not seen as a population of values. I see teachers that are not going to shows, not interested in culture. And they always kept fixed in their small frame. If you prepare your homework, then you are good, if not, you are bad one. This is not a way to encourage the children; we should give them a chance to grow out of themselves. " It seems that the school that Orna imagine in her eyes should be completely different. Sometimes, as in the case of Vered, the negative assessment to the school where she studied come around a few years later and her present assessment is not necessarily reflect those feelings in her school time. "School has a very atmosphere of anti. It is clear that the school is defective, against the students, does not understand us, and the truth I did not really feel that way, there was no so bad for me. Then when I went out, I felt and saw what I lost."

A bleak description of the school brings three of the participants, Orit Orna and Vered, to think about an educational vision that represents revolution of everything they knew in school system. They want to go back to school system and change it fundamentally and believe that the school that they predict could play a significant role in the growth of students, shaping and improving the society. Their educational vision focuses on the desire to influence the students' moral world. They point out on the great ignorance among young people, the loss of the way, and want to show students a significant alternative.

"I think it's terribly important that there will be good teachers, and the level of instruction would be better. I could try a little, to design the next generation, that is, make a difference." (Vered) Against this background, Vered seeks to change completely the school. "There is a value in knowing. But that's not the point. I would appreciate someone who does something for the society, and I also want to educate my students toward this target." Orit, sees herself in the future as a significant role model for students. "Education in its end is the product of what you do. A lot of personal example, an real educator strives to be a good person, a good man to the environment, a good man for himself, and it radiates."

Orna's vision is revolution in school system. The school in which she want to function and will be completely different from the schools she experienced. and actually Orna seesthe main revolution in the area of knowledge dismissing. "Today the youth are ignorant and I think that serious knowledge is very important to their development!" In order to realize this vision Orna relates to different aspects. "A teacher must know. Lots and lots of lots! That's what I think is missing in teachers. they know one chapter from Genesis but they do not know the second. The should to be open to multi areas." Orna seeks to ensure multidisciplinary teachers, with a rich knowledge, as antithesis to the limited specialist professional teachers which she believed existing today.

But the turnaround of school, according to Orth, is not satisfied with the strength of teachers' knowledge. Teachers should demonstrate which she believed are absent from school today. "A good teacher has the ability to listen to the questions, know to say 'I do not know and I'll check, and come back with an answer'. To conduct a discussion, to stimulate them with his enthusiasms, his true love, the ability to stand in front of the class and hold a class and esteem the students. Teacher can be smile and should also know punished, but in clever ways to make the students realize they was wrong. " According to Orna the revolution should not be focused only on changing teaching practices, but should also include the relationship between teachers and students. "You should not get into classroom for three hours a week and that's it. They have their life, and teacher must be prepared that they will come to him later and talk about what's bothering them and somehow help. Teacher who is willing to do workshops prior to examination at the expense of his own time even without getting money.

The skeptical readers may underestimate the weight that should be given the descriptions of those joining the program and see them as a collection of 'stories' they cannot dispose on the future teaching practice. And the skeptical may add that these students have not yet tasted the taste of serious training studies and has not yet entered teach classes. They will to the great philosophers, sociologists, psychologists and pedagogical and shape their own perception of education and teaching. Until then, these are few stories and vague. Since this reservation usually sounds, openly or covertly, we should examined the wight of "stories" of teachers and student teachers in shaping their conception of teaching.

**Psychologists and neuroscientists tend to distinguish between two types of knowledge and human's conscious memory. One is the semantic memory and knowledge which is abstract and objective in nature and the other is episodic memory and knowledge, sometimes called autobiographical, which is narrative in its character. The significant difference between and episodic and semantic memory and knowledge is that the former is devoid of any context and the episodic memories and knowledge are contextual specific. Episodic knowledge is stored in memory as scripts or stories including their context. Teacher students concepts of teaching and education of student teachers is stored at their memory through stories with specific context of their past experiences. This episodic memory is the foundation of the autobiographical self and therefore is expressed more than the semantic memory and knowledge the world of each person, even if they are not always aware of the presence and influence.**

**People are creators and storytellers by nature, and this is a basic feature of human nature. Our lives are organized by the stories, and can be understood in the best way by stories. People become autobiographers narrative when they talk about their life experiences and these stories are stored as episodic knowledge and memory. The descriptions of student teachers about their past as students and about their future as teachers are based on episodic memory and knowledge about teaching, knowing that acquired, as stated, through the process of " apprenticeship of observation" during many years. Like historians that construct their narratives about the past through objective data, but give the facts meaning through packing all in coherent narrative, so that student teachers talk about the past, while giving contemporary meaning to the stored episodic memories according the new situations. During everyday life we ​​interpret the world around us, and the narratives are therefore interpretive tools with which we look at the world around us and give it meaning. Narratives easier to remember, because in many ways the narratives are the way we stored most of our biographical experience. Thus, narrative is our primary means to look into the future, predict, plan and explain**

**The narratives are common in our culture to the point where we can say that they create the reality in which people live. Usually people use stories to explain and justify their thoughts and actions. The "Truth" of these narratives is the historical or scientific objective truth, everyone experiences the world in its own way, and therefore it is appropriate to call this "narrative truth". Narratives do not reflect only current situations, but flows from the past to the present and the future. Experiences from the past are nor are contained in a kind of memoirs and waiting for someone to open and read them. The past is created anew through the story, and there's no a similar story in one context to the story of the anothr context. The connection between the living and the narrative usually manifested in one of two ways: on the one hand, life seems like something that might be described by narratives; On the other hand, the narratives are seen as ideals in light we are trying to draw our life. Thus, we can say that life experiences and narratives communicate in each other. We can say that life has meaning because we live them according to the narrative script.**

**The narrative experiences of the participants are the mean through which they tell about themselves. These stories are historical (experience as students in school), but in a sense discover something about the future (intention for teaching at the school). So it was likely that the story of the student teachers about their experiences as students in the school and the implications of these stories about their intention toward future, can be change against the challenges of actually teaching in the future. Listen to the story experience "of the student teachers allows us to get their authenticity perceptions about teaching rather than listening to theoretical abstract opinions of which are incoherent their personal experience. Thus, it is no coincidence that from the '80s of the last century researchers began to emphasize more and more the importance of stories and case studies as a mean for teacher training.**

The three students with the educational vision with opposite reaction to what they have experienced at school do not seek to abolish the institution of school, as radical thinkers occasionally offer. They still believe that the school institution can become better place. Seymour Sarason in his classic book "The culture of the school and the problem of change" states that teachers tend to teach the way they themselves have learned. While three of these students have not yet entered the classroom teaching experience and may be the encounter with the class wiil caused a slightly different image. But it is clear that with regard to their stated beliefs they are challenged the school and teaching and their pedagogical vision speaks of a revolution and a wide-ranging change.

We will continue and listen to the narratives of the other participants in the program that presented a different interpretation of their experiences in school, and gave another meaning to the proper school.

1. The tendency of continuation

While three students-teachers expect a revolution in school, seven other participants rather adhere in school to they are experienced and want to replicate their experience to their future students and also to the entire education system.

Naama often describe and commend the significant interpersonal encounter she has experiences in school, a meeting between different populations which is triggered the students to challenge themselves. "In my class there was heterogenic population and it was good and interesting. It forced me to rethink about my thought. There were many that not think like me and I had to explain myself. There is not enough independent thought when you do not check yourself in front of other opinions." Assaf refers to the school as a social system. Assaf went to school in a defined ideological identity, sounding as totally identify with the school. "I remember it as a positive experience that contributed to my studying a lot in the context of classes, but also for the social climate. There was a connection between teachers and students with a shared responsibility and therefore it was not created the rebellion within us." From that, he emphasis on a school with clear social messages. "We need to build a common social line. Truth is not necessarily something dogmatic. My truth of example is the truth of interaction with people."

Sefi expresses the positive experience he had in one of the schools (compared negative experiences in other schools). It is doubtful whether we would hear such expressions from another student, "I loved being in classes. I did not like the break. Class was exciting I was lucky. I had good teachers, one by one." The love of knowledge that Sefi has experienced at school shapes his vision as teacher. "I want to teach students who do want to learn and to educate them for something higher. There is always a dilemma between equality and excellence. I think we neglect the excellence, because without it, there is impossible to move forward."

Chen remembers her high school as an institution that demands serious study, "I knew that these were lessons that we should be working for them. But they just managed to create the feeling that it's worth the work, managed to create a big motivation." Ziva which studied at the same school grew up with an experience similar and she completes the picture presented by Chen and describes an encounter with a particular teacher characterizes the teaching style of the school "The way of his teaching and the way he presented it, and the kind of thing he chose to teach, he is always looked at us as mature girls, he was always opens a dialog. It really affected what I chose to do later." The school that Chen confronts is remarkably similar to that she experienced. School that sets a framework and principles requires discipline and imposes significant educational work as a basis. "I think it's very important to give the students place and space and everything that they bring with them, but on the other hand it should be within the frame." Ziva's vision is also built in the image of the school that she has experienced. "I want my profession will be more than transmitting knowledge, that I can open new worlds to my students, but first and foremost, I'll be able to educate them, give them things that are important whether in the area of values or in the area of promoting thinking."

It can distinguish between two types of change, which are called in different names: branch change against root change, rational change versus radical change, evolutionary change versus revolutionary change and more. It is common the distinction between first-order change, and second-order change. First-order changes are changes being made within the framework of values, interests, assumptions and norms of the system that we want to change. In first-order change there is no breakthrough, no fundamental changes. These occur within a given system, which itself does not change. These changes are an ongoing internal repairs, and are therefore referred to as "more of the same". These changes generally reflect stability and continuity; sometimes they are not seen as change at all. However, second-order changes relate to changes in the fundamentals of the paradigm. These changes reflect undermining the foundations of the concept, structure, assumptions, values, goals or direction, breaking a new way and fundamentally new system. Second-order changes have no clear continuity between past and present, before change and after change. While those who seek revolution in the schools can be defined as second-order changers, the teachers who were defined as first-order changers, changes that are not shocking the system and integrate it organically.

Comparison between the students who wish to make a revolution in school and those who want continuity, apparently gives advantage to those who expect a revolution. REVIVIM program established following the demand for a radical change in teaching Jewish subjects, change can be defined as second-order type. Yet, about a third of those joining the program wished continuity with limited amendments, and stressed explicitly that what they experienced in school were a crucial factor in their decision to choose teaching. The Intuitive orientation may stick to arguing that the revolution seekers may be the most prominent subject of the vision and implement of a REVIVIM. However, Looking more closely at the two groups indicates that both have vision which is different and better from the standard well-known school. Perhaps within the education system there have island of quality, that most of us do not know, and they should be duplicated and make widely shared. May be, these seven students, studying in these quality schools, while the three others had to spend their days in non-proper schools. It is noticed that even those who claim for continuity passed a number of schools and teachers, and can discriminate between the school and the teachers they want to replicate them and others left a different impression on them.

We turn to a third group of students, who are like their colleagues who seek for revolution havd negative experiences. yet, unlike their colleagues, they do not give rise a solid vision about the quality of the school and the quality of teaching.

1. Wondering in relation to the character of the school

Tamir, unlike his colleagues in Revivim have no any educational experience except instructional duties in the Army. It can be said that the point he looked at the school and the education was acquired from the position of a student in the school system and from his interested in the discourse that takes place from time to time in media. Issues of Bible is largely approached prior to joining the program (and presumably that's one reason he joined the program) and was active in movement of dialogue between secular and religious. The memories he carries from the school are mostly negative, even the social encounter that many who join the program remember as exiting not burned in his memory as something significant. "I'm someone who does not like big society, I did not go to school to found friends. In total I didn't liked school." When he demonstrated the negative attitude to school he raised up experience from Bible classes "We had a perfectly orthodox religious teacher. It was an experience of missionary and sustained efforts of our rejection. She tried to present Bible as a system of rules of do's and don'ts. All sorts of things from what I define secular existence she was trying to make it as a kind of something we are doing this out of religious reason, and she removed many of us from interest in the Bible."

Perhaps as a reaction to the negative model school that he was exposed to, Tamir says that he have not yet formulated a concept about teaching and education. "I doubt most of the things I say and it can be any disadvantage as a teacher, I'm not too sure if a teacher should come with cohesive ideas or this confusion is a healthy thing, it's something I have to think about." Tamir was the only one of the five students who expressed position of wondering about the appropriate character of the school, which despite his negative attitudes toward school, graduated the school with all the final matriculation exams.

Amos, with religious background, educated in religious schools and was a member of a religious youth movement. Amos testifies to the many internal frustrations, throughout his school life. "Every time I fought with children, I would have hit a lot and the teachers always told me you can be more than what you do. Why you are not like your brothers? But I was disturbed all the time, I had a lot of frustration, I felt a lot of anger, people would not dare argue with me too." Looking back, Amos aware of the situation he was during his schooling days and the unwillingness of teachers and school system to deal with his situation and assist him. The breaking point and complete loss of confidence in the education system occurred during the matriculation exams. "My external math exam was actually really good, I got a score of 100 but my internal score was a bit lower because the teacher said I was not in all classes, and thus completely sealed the negative image of the school I went to, including my opinion on the education system." Following this background, Amos felt that he had no statement with respect to teachers and the proper school. "I do not know, I do not appreciate myself in this, because I have no idea. That's how I believe it will come from the staff."

The story of Hila includes transition between schools in search of appropriate school for her. "I did not finish school. I left in mid-late XI class. I was in school a period, in democratic school very far from my home. The travel was crazy then I quit completely. The material simply bored me and I was very busy searching for answers about all sorts of things. The school did not have those answers. And I also had a problem of stiffness and lack of understanding and empathy of the system." Hila say that teachers focused on imparting knowledge and not pay attention to students' personality and dignity." I do not remember ever during my school life that I returned happy and radiant, it was always fundamental incomprehension of teachers the mind of the students." Hila stresses that the frustration meeting with the education system prompted her to join the program and thus prevent the situation that her experience will replicate themselves for future generations. But as it deems weird, even though she knows to point out, from her personal experience, all the illness of the education system she cannot yet to suggest any operational educational ideas.

We told by one the story of three groups of students-teachers each differently formulated her experiences as students. How can we explain the differences between school picture emerges in the minds of the seven in "continuation" group compared to the overall picture in the minds of the other eight (the groups of "wondering" and "revolution"). Is the education system actually contains so different types of schools and teachers, some students have experienced what they perceive as good and some experienced what is perceived as s problematic schools. This is certainly true to a great extent. But this is not the whole picture. Perhaps, all is very personal and personality, depending on personal unique characteristics, depending on the context that each of the participants is stood. What one perceives as a school worthy for imitation is perceived by others as negative and disgusting. Since the school memories are significant in the function of the teachers and because we believe that this is a crucial subject that teacher education institutes must refer to it, it seems necessary to deepen and understand this issue.

**As mentioned above, every teacher and every student-teacher has his personal narrative; a narrative which is largely depended on past experience enclosed in the personal memory (episodic memory, as explained above) and affects the present and the future vision. It seems that the examination of memorized processes may enlighten us about the differences in experiences between the students-teachers. For a long time, scientists believed that memories are like book in the library. They assumed that when our brains want to remember something, all he has to do is to "find" the right book stored in the library inside the brain, and then to "read aloud" the relevant chapter. This view has changed completely.**

**The human brain contains a lot of information, part of it innate and partly learned. This information forms the foundation of our personality and beliefs. This information enables to save valuable time in identifying the events, objects and people from the huge information received through the senses. Our minds use their stored memories, real memories or false memories, to produce continuously perceptions and predictions about everything we see, feel and hear at any given moment. When we, as school children, watch in real time our teachers, our brain uses its information stored to interpret ' for example, a smile, physical gesture, anger, to interpret the image of teachers standing in front of us, and to make predictions about what it expected to experience, before we experience it. In this way, some of us can like an opinionated teacher and others related the same teacher as dictator using indoctrination. The way we see the world is not only a product of our senses, as we might think. What we perceive is a combination of what we feel and predictions that our brain derives from our memory. For this purpose, the brain makes an integration of the many details that flow to the senses, and compare them to prior knowledge stored in the memory. This process characterizes our perception to school while we were students at the school, certainly, it characterizes our perception toward school from long distance time.**

**The supremacy of the mind over the senses there is a price: It could prevent us from absorbing significant events that are not connected to in memory. Maybe we missed the bright spots of a certain teacher that we stored in our memory as a negative one. Perhaps we did not realize the problems of the charismatic teacher whose image is so appealing as a role model for us. As the brain is more confident in his knowledge of reality, as it tends to follow the stereotypes and conceptual deceptions, and therefore tends not let the facts "to confuse him." As a result, our brains can bend reality on the basis of prejudice, without providing the new data to be absorbed. We see not what our eye sees, but what the brain determines to be seen. In other words, we do not see the world directly, but as the last processing that the sensory information in the brain. This picture become even more completed because of the a range of time that we come back and raise the school memories and our present experiences that reconstruct the memories of school and our perceptions and beliefs of school and education system. With these complex Image of experiences the student-teacher are arriving to the training institute. It seems that this fact presents a challenge for the teacher educator. They should take into account that the messages they convey to participants of teachers training program may construct in a different way (including filtering and change) with each of the participant.**

So far we have presented in this chapter 15 of the 24 students who have joined the program. The remaining nine student-teachers do not want to continue the model of teaching school that is familiar to them, and also do not seek to make a revolution in school. Those students want to improve the existing school.

1. The tendency of improving

The characteristic the students belonging of this group is that they remember most of the school experiences as positive, but unlike the members of the group defined as continuation, they would like to improve the school and at the same time to keep its existing pattern. Benny describes a unique learning experience created as a result of meeting with two teachers. "He was one of the smartest man I've ever met, I felt I could ask him anything and he'll have plenty to say, and the way he said it made me thinkabout it. He spoke with us as colleagues. I mostly remember that sometimes he said: 'I do not know, I'll check it out'. And he always checked. He was the ultimate teacher. He was anti shows that he had no concept about what material should be sufficient "and another teacher," She had unusual opinions; she encouraged us to express our opinion. I think that a week after she was saying something it was still echoed in my head."

Kfir talk about a teacher that came to one lesson and gave him the feeling that this teaching could be something else, better. "The fact that I'm here is because any person who gave me a personal example of some kind of model that I really want to be like him. We invited him to explain us a little about the holiday. He did it, 'Wow, interesting. What others along lifetime were only able to make me anti in one lesson he managed to oposit my attitudes. he showed us how one can take what suits us from these things, and interpret them in a way that related to us."

Probably the teachers presented by those who seek to improve the school do not reflect all teachers thry met over the years, but it was enough to keep these students positive experiences and to convince them that the pattern of the existing school could improve, if only inserted a number of amendments. What are the amendments required and in what area? These insights either flow their school experiences those which remembered as problematic. "It seems to me that our youth have been crying out for valued teachers, teachers who can help shape the students and should not be those who have chosen hat emphasize value ​​education plays surprisingly said: "From first grade to twelfth grade, I studied at school with spirit of values. My criticism is that it was more spirit and values."

These insights bring the students to formulate an educational direction that would preserve the existing school, but improve what needs to repair. The change they want is therefore the first-order change. Giora says: "I think that truly personal example is the best thing, if you would be a good person student see that you are a good person.". Rami adds that personal example does not need to stop at the level of individual teachers, but the school as a whole must transmit values, "I think that a personal example is the foundation of moral education. I do not think I have the right to teach something If I'm not holding it in practice. And it is also responsibility of the school to try to establish some kind of school climate that will lead to some kind of values, democratic and humanity. " Shirley adds: "It scares me not to see the individual, to see what is happening to each of the students. A bad teacher is one who does not see the potential, it seems to me the greatest injustice a teacher who does not recognize the potential in every student and creates the image of the student as incompetent."

It seems to them that the direction that suggested by REVIVIM program, teaching Bible and valued education, is indeed the right patch to school. "Education is very important to me. The Bible is very important to me. The combination of both seems ideal to me." (Ramy). "I think there is a problem with culture identity. I'm going to teach Bible, and I thought I'd help precisely in this area. And if so contribute to this field, REVIVIM program defined the problems and ways to solve them and it matched my opinion." (Giora).Beny like Giora recognize the crisis of culture identity and seeks to direct the school for this purpose: "The society is in a crisis of identity so deeply and proper education should trying to shape the identity in it. It does not mean taking people and force them to all sorts of things. Just the opposite. Just through the educational system in which student acquire tool to make changes"

Conclusion

This chapter have examined how the participant in REVIVIM combine their perceptions about appropriate teaching in the image of the school and teaching they would like to affiliate. Most students (16 students out of 24) involve positive school experiences. Those who belong to the trend of continuity (7 students) want to give their students a similar experience. The eight identified in trend of improving also want to give their students experiences which are similar to those they have experienced personally, with the necessary improved in the school. These 16 participants were defined as students who want first-order change. In contrast, eight students had negative experiences at school. Three of them were identified as having a revolution trend and they want to give their students educational experiences which are opposite to what they themselves have experienced, and to ensure second-order change in school. The remaining five are in trend of wondering. Although they stress their negative experiences from school, and a desire to change it, they do not know how to set the direction of the desired change.

It therefore appears that all the participants are united in their desire to make a significant change in school culture and teaching and even those defined in trend of continuity, want to create another school, such as the educational institution, whose its path they want to pursue.

**This Chapter deals with the, declared and exposed perceptions and beliefs of the student before entering the processes of teaching experience, rather than their actual beliefs, as reflected in the instruction process. Research shows that student teachers before entering to teaching practice are characterized by an optimistic vision statements with a deep wish to bring change to school system. These optimistic comments defined in the literature that deals with teacher training as idealistic stage of student teachers development. Training programs, most of which relate to education students, not explicitly, as if they were tabula rasa 'with regard to teaching and school, just as is common in other professions which their trainers are not experience a process of "apprenticeship of observation'. Research shows that student teacher come to the training institutions with perceptions and beliefs and the training programs do not devote enough time, if any, to student teachers experiences and beliefs**.

The challenge facing teacher educators is not at all simple. It turns out that the experiences that shape the beliefs of the student-teachers are not group-collective, but every student has his/her subjective experiences and unique beliefs. Any training process Which deals with experiences and beliefs must therefore be individual personalities. What appeared to one person as a worthy model is many times seen problematic or negative by the other, who participated in the same situation or a similar situation. Among those joining the program, there are a few that have experienced the same school but left it with a different picture. It is well known that psychologists or social workers which use narrative treatment, focusing on trying to reconstruct the patient's memory and thereby make the experience as part of the re-releases. Is it possible and whether it is important that student teachers will undergo similar processes?

It will be interesting to examine the perceptions of program participants as they enter to the actual teaching experience not only the declared perceptions. Are their actual perceptions will be the same as their declared perceptions? Is the idealistic picture will be maintained? Do past experiences as schoolchildren will accompany them and influence their perceptions and functioning as teachers in the process of teaching practice. These issues will be examined starting in chapter 6, in the third part of the book.