The Architecture of Memory and Imagination
A *Currerean* Inquiry into Jung's Afternoon of Life

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Overlaying almost four decades as an aspiring and active educator with seven decades of lived experiences offers volumes of complex, multi-layered memories. As I move through the late stages of my professional and personal journey, the philosophical inquiry into the utility of my lived experiences is paramount. "A question asked … perhaps most urgently by elders who wonder if all those years add up to anything worthwhile: Does my life have meaning" (Palmer, 2018, p. 11). This fundamental inquiry does not merely seek a retrospective validation but asks this question: How does this new meaning inform my future? These questions and the responses they yield call out to me to utilize the method of *currere* and its moments: regressive, progressive, analytical, and synthetical (Pinar & Grumet, 1976/2015, pp. 23–25). This autobiographical method offers rigorous opportunities to explore specific memories and examine how my intellectual interests intersect with the aspirations of student-teachers and the vision and mission of a contemporary university.

For the last four decades, teaching has been a vocation, a calling I respond to. In exploring "the afternoon of life [with] a significance [and purpose] of its own" (Jung, 1971, pp. 16–17), I find myself with a new vantage point to reflect on my life, imagine the future, and consider how these shape the present through a *currerean* lens. Being "on the brink of everything gives me new perspectives on my past, present, and future, and new insights into inner dynamics [shaping] and [driving] my life" (Palmer, 2018, p. 2). These insights include imagining a future as a field-instructor who guides student-teachers during their practicum experiences at a small, Christian university in Edmonton. The transition from the "morning" of my career—characterized by achievement and external validation—to the "afternoon" requires reconceptualizing the pedagogic self. The transition is more than chronological; it is ontological. It requires a shift from doing instruction to being a mentor, where wisdom of the past serves as the soil of the present and future.

Completing my PhD offered essential insights into possible intellectual interests and provided the conceptual language to begin describing how my educational experiences inform my present and future, beginning with my dissertation on vocation and teacher identity (Prefontaine, 2017). This scholarship has evolved to encompass teacher education, hope, nonviolence, and dialogue (see Fleener & Prefontaine, 2023; Prefontaine, 2023). When engaging with student-teachers, I feel somewhat reluctant to share these concepts, despite the university acknowledging hope and vocation on its website home page and the principle of nonviolence expressed in biblical passages, such as the Sermon on the Mount (*The Jerusalem Bible Reader's Edition*, 2000, Matt. 5–7), displayed around campus. I seek to avoid adding to the cacophony of "shoulds" student-teachers experience as they prepare to enter the profession and the early years of their careers. This reluctance is a point of *currerean* tension—a site where my personal history as a student and teacher and my professional identity as an instructor meet and can conflict with each other.

Currere offers opportunities to first explore these intellectual interests and how they relate to my own educational experiences. By returning to the genesis and forming of my own professional identity, I can begin to imagine ways to share dialogically with student-teachers to appreciate their understandings of these concepts, which are often inextricably linked to their

religious beliefs—with almost 70% identifying as Christian (The King's University, 2021). Engaging to listen closely and ask questions allows me to learn about a student-teacher's curriculum-as-lived-experience. They may not have yet explored the deeper meanings of their own lived experiences as a way of honoring their own individual "'*little' stories ... and the 'big' stories of [each of our] tradition*" (Palmer, 1997/2007, p. 76, italics in original). At this stage of their careers and through intentional dialogue, we may each gently arrive at those new, deeper meanings.

REGRESSIVE MOMENT: RE-MEMBERING THE FOUNDATIONS

The regressive moment of *currere* calls for a return to the past to capture data of lived-experience. "I take myself and my existential experiences as a data source" (Pinar & Grumet, 1976/2015, p. 67). This is not merely a nostalgic exercise; it is a phenomenological excavation. By looking back, I aim to observe the pre-conceptual self—the person I was before my experiences were codified by professional titles and academic degrees.

It is February, 2013, and I attend my last Teacher's Convention before retiring to complete my doctoral studies. In Alberta, these conventions are significant professional events and, for me, transitional space. Amidst the crowd, I encounter Glen Roberts[1] who taught my older siblings. We weave through kiosks to a stall selling homemade jewelry. As we approach, a lady turns; Glen points to me and exclaims, "I found him!"

Despite the passing of decades, I recognize Mrs. Roberts, my Grade 4 teacher. As other teachers look on, we hug, she proclaims to onlookers, "smartest little boy I ever taught." In an instant, the weight of my PhD and decades of experience vanish; I revert to a reserved nine-year-old at a loss for words. This moment illustrates the temporal fluidity of the pedagogic self. I remain unfinished with the child I was, remaining an active participant in current educational encounters. We exchange life updates; she remembers my mother and shared afternoon visits over tea. Mrs. Roberts is beginning her retirement after over thirty years teaching. While she loved every moment, she is embracing jewelry making and other activities. As we part ways, this re-membering triggers a memory from my first year of teaching.

It is February, 1993, and I am a novice Grade 4 teacher. The principal notes that my experience coaching youth sports is a primary reason for hiring me, as students are enduring a succession of teachers and she hopes I can be the last teacher for them this year. They advise me that re-establishing order, stability, and continuity precedes academics. I use my physical education background, humor, and activities such as building snowmen, to build rapport. I strive to learn about each student's context to understand invisible challenges they each face. Who is in foster care? Who are latch key kids? Who is from an immigrant family? Each student has a unique name, a story to recount, and "their own private hopes and dreams" (Aoki, 1986/1991, p. 161). Despite well-meaning advice from colleagues to survive a "lost year," I teach and try to form trusting relationships, learning these are critical precursors to order and stability.

I teach Math long division—the "curriculum-as-plan … the works of curriculum planners" who are outside the classroom (Aoki, 1986/1991, pp. 160)—students struggle. Frustrated by rigid resource manuals, I seek advice from my spouse, who asks how I learned the concept. I reply, "with great difficulty and many tears." I return to my own fourth grade, failing to grasp long division in the "New Math." Usually a top student, I stare at my homework in despair. My mother

[1] I use pseudonyms to protect privacy.

brings me to the kitchen where, in rare collaboration, my largely absent father joins us. They look at the New Math example, shake their heads, and show me the old way. In minutes, the problems are solved. However, I cry again, fearing Mrs. Robert's reaction to doing long division the old way. My mother says, "Tell her to phone me."

The next day, Mrs. Roberts performs her ritual of checking homework. When she reaches my desk, she notes, "It is not done the right way." Without eye contact, I whisper my mother's message. I hear a sigh and the scrape of her pencil. I don't know if it is a check or an X, but I continue to do long division the old way. I return to 1993, and my spouse—who also learned the old way—suggests I teach the method I understand. The next morning, I introduce the "Mr. P way." I am "indwelling in a zone of [tensionality] between two curriculum worlds: the worlds of curriculum-as-plan and curriculum-as-lived-experiences" (Aoki, 1986/1991, p. 159). When a student asks if the textbook way is also acceptable, I reply that we will find the best way for each student. As I circulate, I observe genuine progress. By June, most students have mastered long division. Reconciling the old way with the prescribed way becomes my first lesson in pedagogic nonviolence—a refusal to force a student's mind into a shape that does not fit with their lived understanding.

Due to their experience with the churn of teachers, students feel uncertain I will return each day. Despite their skepticism, I am consistent, even during personal crisis. When my father-in-law becomes terminally ill, I follow the principal's advice to be transparent with the students. I tell them I will return. When I do, I reconfirm my commitment, and the relief is palpable. On the final day of school, a student expresses a wish for school to continue, as they are learning. I feel humbled. It is autumn 1993, and I am a substitute teacher. One afternoon, my son hands me the phone; four students from the previous year searched the directory for every "Prefontaine" until they found me. They call to say they are doing well but miss me. They ask why I did not return. I offer a systemic explanation—how the system works—but feel it is a cop-out. I wanted to return, but the system did not allow for it.

Progressive Moment: Imagining the Future as a Field-Instructor

In the progressive moment, I enter the future, imagining it as a field instructor. This involves imagining "possible futures, including fears [and] fantasies of fulfillment" (Pinar, 2012, p. 46). In this moment, I project my current self into future scenarios to observe how my aspirations might manifest. Because each student-teacher navigates diverse contexts and histories, my role transitions from being a talking-head to an educator engaging them in dialogue. For those student-teachers who strongly identify as Christians and other faiths, doing God's work can align with the university's mission and can serve as a prime motivator. Also, it may inform how they conceptualize vocation, hope, and nonviolence. I imagine a future where the field-instructor is not a supervisor—consistent with the university's mission—who evaluates, but as a co-explorer who witnesses their emerging pedagogical practice.

Despite my absence from daily K-12 teaching, I envision a future where teaching remains a vocation—a calling for me. I meet with student-teachers in small groups before and during their practica. As my professional world narrows with my age, I introduce myself as sort of retired and choosing to be a field-instructor. My objective is to honor the reciprocity and tension between teaching and learning. During orientation, I ask each student-teacher to inquire into what vocation means to them and their emerging identity. I assume the role of learner, seeking to be informed by

each of their unique perspectives. A forward-looking stance can be a space for hopefulness to emerge throughout their careers.

I understand the progressive as hopeful, and I feel that my initial teaching experience demonstrates hope as indispensable to teaching and learning. I try to "discern where [my] intellectual interests are going, the relation between those evolving interests and [my] private life, between these two and evolving historical conditions" (Pinar & Grumet, 1976/2015, p. 76). What do I hope for as I engage each student-teacher? When student-teachers recount challenges—particularly related to classroom management—I recognize that their contexts differ from those I experienced. Rather than offering prescriptive fixes, I want to offer hope through dialogue as a gift to be accepted and acknowledge that challenges to one's calling to be a teacher arise. In this way, vocation is a two-sided coin related to passion. One side is a love of teaching; the other is suffering (part of the etymological root of passion) from challenges. In challenging moments, passion can evolve into compassion—a refined love in shared understanding. I imagine group conversations where, instead of troubleshooting a lesson plan, we sit with the suffering of a challenging day, acknowledging that pain is evidence of the love of a vocation called teaching.

I offer compassion to each student-teacher to sustain them as they encounter students facing their own significant challenges. Listening to each of their student's little stories allows them to gain some insight into their students' humanity. The progressive also demands resistance to increased standardization deforming education, such as the increased provincial mandate to quantify teaching and learning and reduce them and humans to statistical data. I imagine asking student-teachers how they might advocate on behalf of students without jeopardizing their careers, understanding that their backgrounds may differ significantly from their students. Open inquiry lives in dialogic spaces where, through listening, new possibilities can be sparked by lived-experience, a student's response, a mentor's comment, or a parent's insight. I envision a future where student-teachers advocate for the lived-curriculum over the standardized test, emboldened by our shared inquiry.

Analytical Moment: The Intersection of Self and Institution

In the analytical moment, I decompose the layers of my current reality, my current institutional life, and how the past and future inhabit it. I detach myself "from experience. Bracketing what is, what was, what can be, … potentially more free from it to freely choose the present, the future [and] how the present, however idiosyncratically, is … woven into the fabric of institutional life" (Pinar & Grumet, 1976/2015, p. 77). While drafting my dissertation, William Pinar (personal communication, 2016) asked me how schools feel today. This prompted a pivotal shift in my inquiry, raising a new question: "How do I want schools to feel?" As our grandchild approached school age, I also began to ask: "Who do I want teaching them?" and "How do I help inform these processes?" These questions are foundational to my intellectual interests and, for me, to becoming more. Juxtaposing my Grade 4 experience in my initial year teaching reveals a recurring tension between the curriculum-as-plan and curriculum-as-lived. This tension existed in the past and manifests itself in the present, forming creative spaces with new understandings about the future and what it means in becoming a field-instructor.

My position at the university is a product of good fortune rather than strategic planning and, as it is contract-based, it is tenuous. I taught the Philosophy of Education course in 2018 and became a field-instructor in 2019. The former role offers insights into the theoretical foundations

of the program, and the latter a practical context to apply and adapt one's pedagogic philosophy. I feel somewhat reluctant to share my intellectual interests with student-teachers even though these interests relate to the Philosophy of Education syllabus and readings, e.g., Palmer, Freire, Noddings, and Greene. This reluctance may stem from previous student feedback suggesting that my personal references to Catholicism are somehow at odds with the university's Christian ethos. This is a point of institutional analysis: How does the university define Christian, and how does my personal faith intersect with this definition.

The university's own survey revealed that students and faculty who identify as Christian feel more comfortable on campus and in classrooms than those who identify as following another faith or no faith (The King's University, 2021). How this intersects with my lived-curriculum-experience is crucial to how I interact with each student-teacher. I need to disclose my own understandings of key concepts with tact while learning about each student-teacher. By "'tact' [I] understand a special sensitivity and sensitiveness to situations and how to behave in them, for which knowledge of general principles does not suffice" (Gadamer, 1989, p. 14). Perhaps comfort is a barrier to growth. If a student-teacher and I feel too comfortable with our religious shorthand, we may fail to form hope to serve K-12 students from vastly different backgrounds. My role is to use the analytical moment to tactfully disrupt our comfort, replacing it with uncomfortable and necessary work of self-reflection.

VOCATION AND WHOLENESS

Being on the brink of everything has allowed my current perspective about vocation to transform. Using *currere* affords me new perspectives on how my educational experiences inform imagining a future braided into each present moment. The integrity of my vocation and identity holistically weave "intellect, and emotion and spirit and will [into] the [wholeness] in the [mystery of the] human self" (Palmer, 1997/2007, p. 11). I understand that teaching is contextually and historically informed and, through dialogue and my own self-reflection, I can continue to learn the little stories of each student-teacher. This can manifest in conversations we engage in where educating is understood as an "ontological … vocation, a calling to humanization … of becoming more" (Freire, 2014, pp. 88–89). Some student-teachers understand vocation as pre-ordained God's work. There is a tension involved as, for me, it is a passion and animating of spirit that embraces highs and lows.

Passion—and, therefore, vocation—includes love of something and/or someone and suffering we experience in our love. When teaching

> is mine to do, it will make me glad over the long haul, despite the difficult days. Even the difficult days will ultimately gladden me, because they can pose the kinds of problems that can help me grow in a work that is truly mine. (Palmer, 1997/2007, p. 31)

Dialogue and questions are essential in becoming a field-instructor. I ask eloquent questions to "open up possibilities and keep them open" (Gadamer, 1989, p. 298). As student-teachers describe challenging experiences, I remind them that patience, with themselves and others, is a virtue. In challenging moments, a teacher learns about themselves and

> the nature of [their] students and [their] subjects [to] enlarge … the exchange between [them and] to answer the heart's longing [in diverse ways] to be connected to the largeness of life—a longing [animating] love and work, especially the work called teaching. (Palmer, 1997/2007, p. 5)

In this way, I can remain "in the process of becoming—an unfinished, uncompleted [being] in and with a likewise unfinished reality" (Freire, 1968/1998, p. 65). Acknowledging and embracing my own unfinishedness offers hope rather than despair. I am no longer a master of a subject, but a fellow sojourner in the unfinishedness of humanization.

The Ontological Need for Hope

Hope, particularly in adult education, is a pillar of my intellectual interests, and how it relates to vocation and my calling to teach resonates in ways I am still learning to understand. It entered my scholarship after I became a field-instructor. I now understand that offering hope is vital to teaching and learning. "Educating is … a vocation rooted in hopefulness [and] resistance" (hooks, 2003, p. xiv). To remain hopeful, I resist habits such as dominating conversations. Being mindful of my tendencies allows me to avoid them in concrete ways and manifest hope as an "ontological [need anchored in] practice [and] not attained by dint of raw hoping" (Freire, 2014, p. 2). The University's mission points to ways the student-teachers and I can explore how hope manifests even during challenging times.

At the time of writing this essay, the university's website homepage declared, "Bright Hope for Tomorrow … Discover your passions … to follow God's call." When field-instructors gather, we often talk about how hope plays a role in becoming a teacher. We link it with biblical passages: "love always protects, always trusts, always hopes, always perseveres" (*The Jerusalem Bible Reader's Edition*, 2000, 1 Cor. 13:7). Even during challenging moments, a love for teaching and learning can help overcome challenges and keep hope alive. In this way, I need to persevere and guide student-teachers differently.

Vocation and passion for what one does and who it is done with call for "calm endurance of suffering" (Online Etymology Dictionary, n.d.). Good teaching is intentional acts in forming conditions for learning and adapting as needed. "Good teaching requires that we understand the inner sources of the intent and the act" (Palmer, 1997/2007, p. 7). When a second-year student-teacher re-members a challenging experience from their first practicum, they invite me to share how I sometimes felt anxious and lacked support. We each are "in the process of becoming—as unfinished, uncompleted beings in and with a likewise unfinished reality … a revolutionary futurity … and as such hopeful" (Freire, 1968/1998, p. 65). Through dialogue and reflection, an individual and the collective can imagine futures different than ones they currently experience. I ask them how they might imagine addressing a similar situation in the future. I try to move beyond wishful thinking to "radical [hope] committed to the bare idea … something good might emerge" (Lear, 2006, p. 94). To ignore my little story and my calling to teach in intentional ways endangers the learning of each student-teacher, the K-12 students they encounter, and myself.

Nonviolence and the Self

Reflecting on my decision to retire, I realize I had begun to do violence to my spirit and potentially to students. I grew "deaf to [my] inner guide [separating my] inner truth from outer actions [endangering my] sense of self" (Palmer, 1997/2007, p. 33). Instead of feeling engladdened, I felt saddened. These were acts of violence masquerading as teaching, rather than responding as a teacher who loved teaching and students in their learning. I distorted "the life of" my calling (Freire, 2014, pp. 88–89). I forgot to ask myself, "Who is the self that teaches?" (Palmer, 1997/2007, p. 4). This question is at the heart of nonviolent pedagogy. If I do violence to my own spirit—by staying in a role that no longer fits or by pretending to have answers that I do not have—I cannot help but do violence to the spirit of students.

Opening myself up to challenging questions and deeper reflection, I re-member my passion for what and who called me to teaching. I reunite my vocation and how it animates my spirit and self into a "whole [rather than] dismembering" them (Palmer, 1983, p. 103). Although it feels and looks different than teaching in K-12, I still teach. Who I teach now—adults—is different. Their needs appear more philosophical, more existential in nature. *Currere* helps me re-member what and who called me to teach and, by example, I can model and share it as a reflective process with each student-teacher. To teach non-violently is to form space where a student's identity is not a problem to be solved, but a mystery to be honored.

Critical Self-Reflection

Using myself as an object of research and my lived-experiences as data challenged me. Through *currere*, I am becoming more comfortable with me as a research object and my lived-experiences "as data … bracketing what is observed, the typically taken-for-granted and seeing it as it is" (Pinar & Grumet, 1976/2015, p. 23). In the past, my reflections were fixing things—lessons and scripts—and blaming others for my exit from the profession. As a form of prayer, the study of *currere* is continuing attention and ontological openness, offering "knowledge [to] exercise judgement … an ongoing act of openness to reality [a] spiritual, secular, even practical undertaking [acknowledging] the mystery saturating everyday life, thereby [redirecting] attention to reality in which [I] live" (Pinar & Grumet, p. 192). I now reflect to elevate the taken-for-granted—to surface it and inform how I am becoming a field-instructor.

I recognize I often dominate conversations. I am an expert with a PhD and decades in the profession. I overlook student-teachers' need to engage in their own critical self-reflection and to understand themselves as research objects and their lived-experiences as data. Through their own meaningful self-reflection, they engage in study "from [their] point of view [portraying] the self from the point of view of the self" (Pinar & Grumet, 1976/2015, pp. 22–23). I am still a teacher, but these are adults, some pursuing second and third careers, with lived-experiences to explore and inform their pedagogic practices. Gradually, by letting go and engaging in *currerean* reflection, I feel I can better "serve [student-teachers and those they teach] more faithfully (Palmer, 1997/2007, p. 8). Its holistic nature benefits me.

If *currere* is good for my soul, it has also been good for my body. Even though there is not a definitive cause and effect relationship, I feel better physically since engaging with *currere* in a deeper manner, extending this to how I feel cognitively, affectively, and spiritually. "Life directed at an aim is generally better, richer, and healthier than an aimless one" (Jung, 1971, p. 20). Each

time I engage *currere*, I feel new meaning emerges for previously taken-for-granted phenomena and experiences, and I can better imagine my future as a field-instructor, reaffirming my vocation and calling as a teacher. The aim is not a target to hit but a direction in which to grow.

Synthetical Moment: My Afternoon of Life Re-imagined

The synthetical moment weaves the physical, cognitive, affective, and spiritual threads together. I had felt prepared for my afternoon of life. "Thoroughly unprepared [I stepped] into the afternoon of life; worse still, [I took] this step with the false assumption [my] truths and ideals [remained] according to … life's morning" (Jung, 1971, pp. 16–17). I understood being a teacher as being in a classroom. I now let go of this conformist notion to re-imagine my whole world as a classroom with a "potential to teach and learn … found everywhere" (Palmer, 1997/2007, p. 190). Understanding and experiencing my teaching from new and different perspectives opens me up to listening to each student-teacher's story and how they can teach me. I realize that the long division, the teacher convention hug, the current role as field-instructor, and all my experiences and imaginings are woven into my curriculum-as-lived-experiences.

Stepping back to reflect on what happened, what is happening, and imagining a future informed by this emergent awareness is vital. During most of my career, I moved on the edges of critical self-reflection, doing a disservice to both it and my calling as a teacher. I often became lost in the weight of the present. *Currere* has allowed me to move beyond and keep my calling as a teacher alive. "Despite the riptide that is the present and the occasionally crushing weight of age, reactivating the past, [living in the present, and imagining the future] keeps the calling loud and clear" (Pinar, 2017, p. 5). *Currere* helps me listen more closely to reactivating my calling, a phenomenon I often missed.

Each student-teacher is on their own unique trajectory, guided by their curriculum-as-lived, their existing context, and how they imagine their future teaching. By inviting them into dialogue, they can each "discover, explore, and inhabit … the living of their life" (Palmer, 1997/2007, p. 190). Listening to their stories, they each offer invaluable insights as they re-member their lived-experiences and continuously re-imagine teaching as a vocation in emergent contexts. I need a more nuanced approach—one navigating difference in life stages, while remaining anchored in what calls me back to teaching in whatever form and with whomever each day. This inquiry into the architecture of my memory and imagination is an ongoing response to the question: Does my life have meaning? The response lives as the very act of inquiry, rather than being a destination—a *currere* continuing as long as I am willing and able to feel, observe, listen, and learn.

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