

PEDAGOGICAL AUTHORITY AND PEDAGOGICAL LOVE—CONNECTED OR
INCOMPATIBLE?

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Abstract

The core questions in the modern school are: What is a good teacher like? And, how do we educate good teachers? Different eras, theories, ideologies, and conceptions of human beings influence how people can become the best kind of teacher. The fundamental idea in this article is that pedagogical love and pedagogical authority form a salient part of teacherhood. This article discusses the strong connection between pedagogical love and authority and the learning atmosphere. As a result of the discussion, a four-dimensional model is created, which illustrates the complexity of teachers' work and the learning atmosphere in the light of pedagogical love and authority. Pedagogical tact is considered central. Finally, we will discuss good teacherhood and what it comprises, based on the presented results. Good teaching necessitates live interaction and the ability to place oneself in an interacting relationship with students, colleagues, and (increasingly) with the wider operational environment and economic life surrounding the school system.

Key words: pedagogical love; pedagogical authority; teacherhood; pedagogical tact

Introduction

The time spent at school is never forgotten, and afterwards, people tend to remember the best and the most experiential teaching situations, exceptional circumstances, and personal or peculiar teachers. Unpleasant memories, such as public humiliation in front of other people, ridicule, and fear, leave lifelong negative impressions about teachers (Lahelma, 2002; Johnson, 1994; Walls, Sperling, & Weber, 2001). Alternately, encouraging feedback given by a teacher can even be a significant turning point for the rest of a student's life. Good teachers are aware of the importance of students' emotional health to their academic success (Huebner, Gilman, Reschly, & Hall, 2009, p. 565). In his research on Finnish school memories, Uusikylä (2006, pp. 74-75) describes an unforgettable comment from one teacher: "Do not give up. I believe in you" (See also Prieto, 1992).

Teachers' acts are affected by their education, personalities, careers, and professional development. They are also influenced by their conceptions of learning and human beings. According to Hatt (2005, p. 671), the original meaning of pedagogy is grounded in the relational and intentional responsibility of an adult to a child. The vulnerability of the child calls for a loving attitude from the educator, focusing on the student's physical security and their social, emotional, and educational wellbeing.

Pedagogical love and pedagogical authority are core concepts of teacherhood, regardless of their ambiguity and paradoxicality. The concept of teacherhood refers to the idea of a teacher's work. Previously, a teacher was merely expected to distribute information but nowadays, as the flood of information has become excessive, the teacher's role has shifted toward the role of a guide or advisor — teachers do not have to be omniscient. The way the teacher works is connected to how well he or she is able to fulfill himself or herself, use his or her personality, and what kind of role teacherhood has in his or her life. Using pedagogical love in teaching means that the teacher's love for his/her pupils is manifested as trust and belief in their talent and progress. Pedagogical love does not look at pupils' characteristics but genuinely aspires to help them to learn and grow as individual personalities. In this article, we want to illustrate the strong connection between pedagogical love and authority and the learning atmosphere in teacherhood.

To examine the connection between pedagogical love and authority and the learning atmosphere, we have to define pedagogical love and pedagogical authority. How are they connected with each other? And, are they connected? How could the learning atmosphere be described? To gather this basic information, we will next discuss the essence of these difficult concepts in teaching. We will then introduce a model showing how teachers' pedagogical love and authority are reflected in the learning atmosphere. Our aim is to support teachers' professional development to help them become good teachers.

Learning Atmosphere

The learning atmosphere is created by the interaction between the teacher and student. The content, nature, and meaning of this interaction have been studied in great detail from a variety of perspectives. Starting from the 1960s, interaction was studied as process-product research (Bales, 1970; Flanders, 1970; Good, 1996; Koskenniemi, Karma, & Martikainen, 1974; Uljens, 1997). The belief was that when teaching situations are analyzed in great detail, piece by piece, it will be possible to gradually create an illustration about effective and productive interaction (Pitkäniemi, 1997). It was then concluded that interaction within a teaching event cannot be studied by examining just the quantitative content and the number of separate "transactional moves" that take place in teaching (Bellack, 1968).

Jackson's "Life in Classrooms" and Rosenthal's and Jacobson's "Pygmalion in the Classroom" that were both published in 1968 described everyday school life, the teachers' role, and

the atmosphere in the classroom in a new way. Jackson's observations were focused on classroom actions and the interaction between the teacher and students. Rosenthal and Jacobson showed that if teachers were led to expect an improved performance from some children, then the children did indeed show that improvement. The conclusion was that reality can be influenced by the expectations of others. Often, those expectations that a teacher places on a student come true and the pupil turns into the person that the teacher expected him or her to be (Uusikylä & Atjonen, 2005).

Research into the interaction between teachers and students and its connections to learning outcomes has increased considerably ever since. Wallberg summarized hundreds of studies and showed that in a positive atmosphere, a bright, enthusiastic teacher who guides students individually evokes good learning outcomes as long as the students' home background and motivation are good (Wallberg, 1986). Disorganized teaching, student tribalism, and a bad atmosphere lead to poor learning outcomes. Although the reliability and generalizability of these studies can be critically evaluated—for example, it is not always clear how the teaching atmosphere was studied—they do, however, provide a general estimate about good teaching and learning atmospheres. In addition, there are plenty of interaction categories and analyses (Bales, 1970; Flanders, 1970; Bellack, 1968; Mitzel, 1982; Uljens, 1997).

When investigating the interactions in the teaching-learning process through the most common interaction theories, the earliest conceptions seem to highlight the fact that people's interactions with each other are openly and consciously proportionate to the presence of the other people. Interaction is a significant behavior for social adaptation and social roles (Leary, 1957). A human being is a unique social creature who grows and develops within their connections with other people. A student is a member of a family, peer group, school, and various social groups. In these situations, people learn certain social models where the information related to interaction is observed, interpreted, and created, and choices and strategies concerning behavior are made (Crick & Dodge, 1994; Greene & Burlison, 2003).

According to Leary, interaction is a social and emotional action where people try to avoid anxiety and build and maintain high self-esteem (Leary, 1957). Leary proposed two basic categories of interaction: dominance-submission and hostility-affection. Bales also considered this two-way interaction categorization successful (Bales, 1970). Triandis suggested the idea of almost equal dimensions: control-submission and intimacy-formality (Triandis, 1977; see also Kauppila, 2006).

Older categorizations include Sigmund Freud's model, where the dimension of love-hate is central (Freud, 1947). The counter pair is power-weakness (see also Kauppila, 2006.). Stagner created his own two-dimensional categorization (approach-withdrawal) and along with many other theories, Parsons stated that when trying to maintain the balance of a human being's behavior, four behavioral categories can be noted: aggressive, withdrawing, compulsive, and accepting action (Stagner, 1937; Parsons, 1937).

Teacher's Pedagogical Love

Love has many definitions and many faces as well (see Määttä & Uusiautti, 2011). In addition to romantic love (Beck-Gernsheim & Beck, 1995; Fenchel, 2005; Hegi & Bergner, 2010; Määttä, 2005; Määttä, 2006; Person, 2007; Sternberg, 1998) there is friendship (Alberoni, 1987; Fehr, 1996; Hartup, 1995), love for fellow humans (Eriksson, 1989; Janako, 1993; Paldanius & Määttä, 2011), mother's and father's love, love of one's country (Määttä, 2006), and pedagogical love (Haavio, 1948; Skinnari, 2004). All these forms of love have much in common and they all are engaged in good teaching as well: love cannot be ignored when reflecting good teacherhood.

Pedagogical love has been considered the core factor in the definition of good teacherhood for decades; although the characteristics of a good teacher have always included a variety of features. In Finland, Uno Cygnaeus wrote about pedagogical love in the 1860s and afterwards, a

hundred years later, Martti Haavio (1948) and Urpo Harva (1955). According to Martti Haavio (1948), education and teaching that aims at bringing out personalities cannot succeed without a loving attitude. Pedagogical love springs from an individual learner's presence persuading it to come forward more and more perfectly and diversely. A skillful educator does not just sit by and watch if a learner makes poor choices or fails in his or her opportunities to grow and develop. Instead, a loving teacher pursues students' wellbeing. Pedagogical love as a method of good teacherhood means inherent trust in students' learning, their often hidden and dormant talents and possibilities. A good teacher helps students to see the dimensions of their own development.

As the teacher embraces all children regardless of their characteristics, he or she becomes a real educator and thus, the educator's pedagogical love becomes the precondition for the pedagogical relation to grow (van Manen, 1991, p. 66). van Manen (1991, s. 65) even asks: "Is it possible to act as a real teacher if one is not oriented to children with loving care, trustful hope, and responsibility?" On the other hand, Harjunen (2004) thinks that teaching and loving are matters of will: Do I want to be a teacher? Do I want to face students genuinely and believe and trust in them over and over again? A sincere, positive answer brings love in the teacher's work.

Saevi and Eilifsen (2008, p. 11) note that pedagogy itself is ethical and means thoughtfulness toward the child. Hence, a special relationship between a teacher and a student is generated. Therefore, the ethics of caring and bothering concerns teaching as well (Gilligan, 1982; Noddings, 1988; Burns & Rathbone, 2010). A teacher's ethical caring means genuine caring, aspiring to understand, and making an effort for pupils' protection, support, and development. A teacher's love for a pupil embodies a continuous trust that there is more in a learner than is shown outside—in other words, wishing good for other people for their sake (Aristotle, 1981). Thus, pedagogical love means loving students wholly without expecting any rewards or services in return (see also Skinnari, 2004).

Teacher's Pedagogical Authority

What Does Authority Mean? The term 'authority' is derived from the Latin word *auctoritas* (Vikainen, 1984, p. 3) and it has, among others, the following meanings: power, prestige, status, influence, or paragon. There are abundant studies about the elements of authority (see Pace & Hemmings, 2007). Several theorists consider authority to be based on power and in Weber's opinion, it is within his or her rights that a person with authority uses power (Weber, 1964). The legitimacy of power is rational, traditional, or charismatic.

According to Weber, rational legitimacy is grounded on instructions and orders, based on the given laws and norms (Weber, 1964). Traditional legitimacy is based on the prevailing traditions and authority that they determine. Charismatic legitimacy depends on the integrity, heroism, exemplariness, or expertise of the one who uses power. Weber emphasizes that the types of legitimacy are often overlapping (Weber, 1964, p. 329).

Wrong also regards authority as a form of power and believes that the sources of power are coercion, rewards, legitimacy, proficiency, or personality (Wrong, 1980). Authority that is based on coercion expects the object of compulsion, intimidation, and submission to be convinced and aware of the power of the person in that position. Alternately, rewarding authority depends on the rewards that are offered to subordinates; rewards can be material or spiritual, including acceptance, appreciation, and recognition. Legitimate authority is similar to Weber's rational legitimacy. Authority that is based on proficiency originates from the person's expertise, special knowledge and skills, whereas personal or individual authority originates from the authority's personal characteristics. Similarly, for example, Hersey and Blanchard understand power as a way of controlling or compelling: "A has got power so much in relation to B that A can make B do something that B would not do otherwise." (Hersey and Blanchard, 1990, pp. 195-197)

Spady and Mitchell's theory is perhaps one of the very first attempts to define authority as a separate entity to power (Spady and Mitchell, 1979). They distinguish four different ways of using authority or power that can be described separately, both from the point of view of the one who has the authority and the one who is under the other's authority. These four types are tradition, charisma, expertise, and legitimacy.

There are numerous definitions for power, but most of them are connected with social relationships and maintaining order. Nuutinen states that people use power in social interaction situations in order to control life and achieve their goals (Nuutinen, 1994, pp. 22-23). Power is also about making choices by selecting the most suitable one for the purpose. In this situation, power has the ability to affect the course of events and the possibility of controlling other people's actions (Pikkarainen, 1994). Power, and the exercise of power, has conscious, controlled, and target-oriented influences (Wrong, 1980, p. 24).

Overall, authority equals influence, and its nature depends on whether the influence is based on coercion (Wrong's theory) or shared understanding (Puolimatka's theory) (Wrong, 1980; Puolimatka, 1997, p. 250). Authority can be seen as a means of influence when it differs from compulsion and persuasion; Puolimatka calls this kind of influence 'justified authority' (Puolimatka, 1997, p. 250).

How Do Pedagogical Authority and Pedagogical Love Shape Teachers' Work?

Authority is often addressed in pedagogical points of view and it has been studied a great deal (Delpit, 1988; Pace & Hemmings, 2007; Deutsch & Jones, 2011). Nevertheless, it has been understood in a contradictory way for education and teaching (Applebaum, 1999; Seidl & Friend, 2002; Langford, 2010). However, this depends on how it is defined and what kind of meanings it has been given (Shalem, 1999). Nowadays, when people call for the restoration of teachers' authority, it is reasonable to ask what kind of authority people actually want to talk about (see Nuutinen, 2007).

The word 'authority' may arouse negative images about teachers as disciplinarians and hence, authority may be considered authoritarianism (Harjunen, 2002). An authoritarian educator is believed to control children's behavior and attitudes in a strict way, expecting the children's will to conform to the educator's will, and punishing children for disobedience (Baumrind, 1966). In this situation, educational work is directed by the teacher's power position, not by interaction or by explaining the decisions (Harjunen, 2002).

At the core of pedagogical love and pedagogical authority is the educator's trust in the pupil's ability to become civilized and self-determined, concludes Siljander (Siljander, 2002, pp. 78-79). There is an interacting relationship between a teacher and a student where the pupil's individual education process, the renewal of culture, or the continuation of tradition and the renewal of culture with the idea of the better future and form of life take place. Yet, the relationship between a teacher and a student is asymmetrical because the teacher possesses something that the pupil does not. According to Hare, the teacher does not have to think that the student is presently his or her equal, but does need to see the student as potentially an equal (Hare, 1993). The purpose of the learning relationship is to make the pupil develop into an independent and responsible autonomous individual. However, the student does not achieve this goal alone; they need the educator's help and guidance. This composition brings tension into the pedagogical relationship. The issue focuses on a pedagogical paradox that Kant once put in the form of the question: "How to advance freedom with compulsion?" (Pikkarainen, 2005).

Tension in the Relationship Between a Teacher and a Student. The teacher-student relationship can be said to contain tension. Tension can develop when a student tries to adjust to the prevailing learning situation and its demands actively. Learning environments can be either

constructive and positive, or destructive and negative (Lindblom-Ylänne, 1999; Lindblom-Ylänne & Lonka, 1999; Vermunt & Verloop, 1999). Constructive tension refers to a situation where the student has to develop new skills and ways of working in order to integrate into the learning environment. The teacher can expect new kind of activities from the student and they need to manage these as they acquire new learning skills. Then, illustrating constructive tension, the teacher's action urges the student to improve his or her skills. In practice, for example, if a pupil has difficulties with teamwork, the teacher could guide him or her to practice co-operative skills, such as asking for help and negotiating about the tasks with other team members.

Destructive tension refers to situations where the learning environment and teacher prevent the student from using the skills and readiness he or she has already developed. In order to adjust, the student has to regress. An example of this situation could be when, during collaborative group work, a student has to work without interacting with others and therefore believes that his or her learning possibilities have become narrower.

If the learning environment and a teacher's requirements met a student's expectations fully, would the ideal learning environment be achieved? There would be no tension. However, Vermunt and Verloop point out that a tensionless environment is not ideal for learning because it does not challenge the student to develop sufficiently (Vermunt and Verloop, 1999). The most desirable situation would be one in which constant positive and constructive tension influences a learner and his or her learning environment.

For the sake of a teacher (and pedagogical love and authority), the emergence of tension is a challenge because every learner is an individual and reacts to the demands of the learning environment in a unique way. In a teaching situation, the encounter between the teacher and the group of students always involves both destructive and constructive tension. No matter how the teacher acts, the learning environment cannot be simultaneously positive for every student.

Do teachers, in the name of pedagogical love, have the right to demand or make students use their abilities and raise their goal level because teachers think this is in the students' best interest? If a student does not get inspired or succeed, a loving teacher will not give up—up to certain point—but which is right? This is also about power and the teachers' authority position.

There are many studies that investigate how differently students experience authority (Nihart et al., 2005; Krause, 1975; Levy, 2001). Students have their own belief in authority and define their own limits for respecting it (Yariv, 2009). Raelin and Burbules describe how the teacher's authority, at its best, means charisma that brings an enthusiasm and joy for learning (Raelin, 2006; Burbules, 1995). It has also been noted that belief in authority decreases with age (Murray & Thompson, 1985; Heaven & Furnham, 1991).

Teachers' pedagogical love and authority seek their place by balancing, among other things, between the above-mentioned tension and charisma. Finding a successful position is not always easy and it has led some researchers to talk about pedagogy as a mystery (Cooper, 2002). Therefore, authority and love are also considered mysteries. Peters says: "Authority is a word that has an aura about it, a mystique" (Peters, 1973, p. 13). Weil states: "What we think, do and say is limited and is a mixture of good and evil. I have to know this with all my heart and not love them the less" (Weil (2005, p. 297).

Although the concepts we analyze here—pedagogical love and pedagogical authority—are demanding and sensitive, together they can provide today's teaching staff with an essential new impetus. Nor do they lose their potency even when they are dissected concretely to make them more understandable.

Characterizations of a Teacher's Pedagogical Authority. An educator can be authoritative, which is a feature that creates respect (Vikainen, 1984, p. 3). A student is provided with clear rules that are discussed and justified; these also mean safety and security for a child, and they attend to the child's needs. Power and power relationships intertwine with pedagogical love

and pedagogical authority. Van Manen emphasized how an adult's ability to affect the pupil is genuine when the authority does not rely on power, but on love and affection (Van Manen, 1991, pp. 69-70). Then, the educator's behavior is led by internalized acceptance and trust for the student.

A teacher's power can be divided into two various forms of pedagogical relationship depending on the direction from which the power is earned (Hersey & Blanchard, 1990). First, it can be position-bound power given from above. Pedagogical work is directed by many regulations and procedures that come from superior authorities; in other words, by the power that is given by virtue of one's office. Power earned from below is personal power that is earned from students and those who one influences.

The content of teaching affects the formation of a teacher's pedagogical authority. Teachers represent what they teach and they are part of the subject they teach. For example, a crafts teacher is not just someone who happens to teach crafts, a real crafts teacher lives crafts (Hast, 2011; cf. PE-teachers: Kunnari, 2011). In addition, a crafts teacher not only has a deep mastery of the subject of crafts, but he/she also transmits crafts in his/her personal way (see also Van Manen, 1991, pp. 76-77).

Dunbar and Taylor think that a teacher's authority consists of formal and informal authority (Dunbar and Taylor, 1982). Eväsoja and Keskinen also created the same classification (Eväsoja and Keskinen, 2005). A teacher's formal authority is created through education, school laws, statutes, and the school's own definition of policy. Informal authority is earned, and it is based on a teacher's personal characteristics, personality, and talents. A teacher's leadership skills, personality, behavior, prowess, and the interaction between the teacher and students influence the formation of personal authority (see also Price & Osborne, 2000).

Harjunen also defines pedagogical authority through pedagogical interaction (Harjunen, 2009). According to the author, pedagogical interaction consists of such characteristics as 'trust building', 'treating students as human beings', and the 'ethics of care and justice'. Pedagogical interaction provides the ground on which pedagogical authority rests, as it creates the appropriate relationship between a teacher and students as well as among students and the right classroom atmosphere. The other forms of pedagogical interaction in Harjunen's classification are didactic and deontic interaction (Harjunen, 2009).

Similarly, Puolimatka describes pedagogical authority from two perspectives (Puolimatka, 1997, pp. 250-251). From one perspective, a teacher is an intellectual authority; from another perspective, they are a societal authority. Intellectual authority is based on a teacher's pedagogical knowledge and mastery of substance, as well as his/her personal characteristics. Societal authority is based on the school rules and control over teaching situations, as well as the legitimacy of maintaining order. Gordon believes that an educator's authority is "genuine" when it is free of compulsion, whereas false authority leans on the exercise of power (Gordon, 1977).

Conclusions: Learning Atmosphere in the Light of Pedagogical Love and Pedagogical Authority

The Four-Part Model of Pedagogical Love and Authority

A teacher's pedagogical love and his or her way of sustaining authority are interconnected. Together, they reflect on the learning atmosphere to a great extent. Furthermore, a pedagogically skillful teacher is committed and has so much pedagogical love and authority that he or she can act tactfully in various teaching situations and with various students, see also Van Manen's 1991 work. Tact, therefore, is considered to be the core of good teaching and is at the intersection of pedagogical love and pedagogical authority (see Figure 1.)

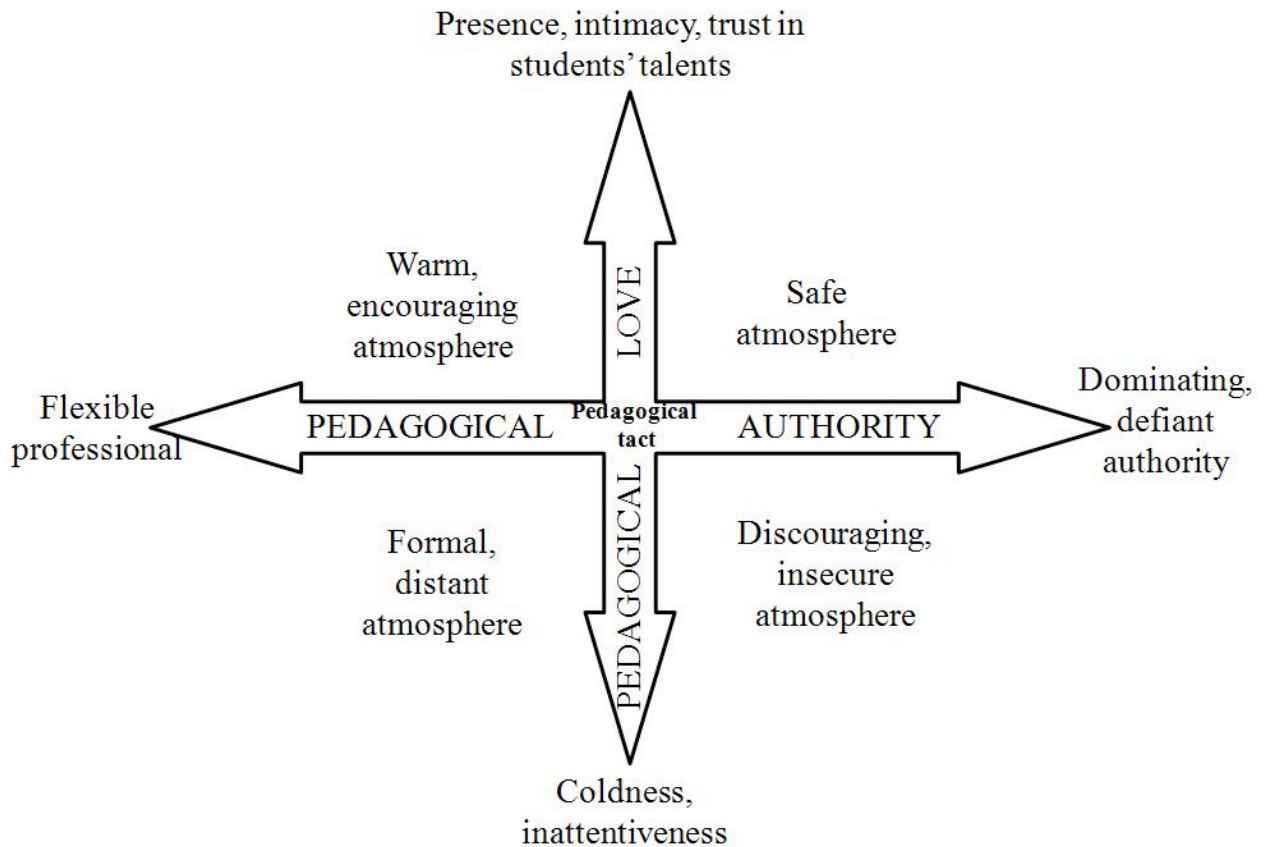


Figure 1. The learning atmosphere in the light of pedagogical love and pedagogical authority (Designed by Määttä)

At its best, pedagogical love is manifested in a teacher's work as a trust and belief in the learners' talents, presence, attachment, intimacy, and a positive sense of duty to support learners (van Manen, 1991, Määttä & Uusiautti, 2011). If a teacher does not have pedagogical love, teaching is detached and remote, and nullifies students' talents and proficiency. In this situation, teaching can be described by terms such as coldness and inattentiveness.

In Figure 1, pedagogical authority is seen as: a) being based on the exercise of power and the teachers' external position (the teacher as a dominating, defiant authority) or b) emerging with respect and expertise (the teacher as a flexible professional). Authority that leans on the exercise of power has the role of a dominating and defiant ruler (see Hersey & Blanchard, 1988; Wrong, 1980). An expert-authority is respected because of his or her expertise and he or she does not have to struggle with mastery over the subject matter. In learning situations, flexible professionalism makes the teacher capable of bending according to students' needs and qualifications. This kind of teacher can notice, help, and support students in accordance with their starting points. The question is about a sort of empathy, the ability to look at the information from the students' point of view (Hättich, Hättich, & Hoffman, 1970; van Manen, 1991).

1) If pedagogical love and pedagogical authority are based on expertise-based respect, the learning atmosphere is warm and encouraging. Mutual respect supports empathy; students respect the teacher because of his or her expertise and regard the teacher as a sort of safe mainstay that they can rely on. The teacher trusts and believes in the students' abilities, respects their individuality, and helps them to enhance their balanced development and find their own strengths.

2) If strong pedagogical love is connected with authority that comes from a dominating position, students learn in an atmosphere where strict rules prevail and where working is disciplined and determined by the teacher. Although cooperation is minimal, the learning atmosphere can be

safe. Rules may be strict but they are designed to advance learning. When positive pedagogical love dominates teaching and learning, students can trust in justice and consistency. Still, it may be questionable whether a confident and strong teacher is also able to give enough space to others—even for the students in a subordinate position.

3) If the teacher lacks pedagogical love but has a position of respected authority, the teaching atmosphere becomes formal and/or distant. The teacher is colloquially called an office-holder teacher; this type of teacher does not teach because they are interested in students or inspiring their learning, but maybe because they drifted into that job because they did not get their primary dream job. It may also be true that due to his or her personality, the teacher is not capable of confronting students with the kind of rewards or encouragement that pedagogical love requires. The ability to put oneself into a child's position and recognize the student's wants and needs may be insufficient, even though one has a sincere wish to master those skills. Mastery over the school subjects is important to today's teachers and is an increasing challenge because information changes constantly. Therefore, deficiencies in the mastery of the content may be difficult to compensate for. However, even the most brilliant math genius or musical virtuoso may not be the best possible teacher if he or she lacks the ability to care for students or the ethical sensitivity to notice the junctions where learning is weak (Uusikylä & Atjonen, 2005).

4) A learning atmosphere where the lack of pedagogical love and authority is determined by the teacher's dominating position poses a serious threat to the students' progress, and the learning atmosphere becomes insecure and discouraging. In the 1930s, the sociologist Waller described, school "as despotism in a state of peridous equilibrium" (Waller, 1932/1961, p. 10); students are forced into the classroom to work and study in a way that does not match their personal interests. They are never listened to and there is an undercurrent of conflict and resistance. The relationship between the teacher and students is unstable and can show itself to be unbalanced at any time. History has shown how people react when they become objects of an insensitive exercise of power (Pace & Hemmings, 2007). Reactions are universal; when people's freedoms are threatened, they react with resistance, defiance, revenge, bluster, adulation, or acrimony (Gordon, 1977). A teacher also has to pay the price for "winning" the power; the consequences of the exercise of power require the teacher to continuously tighten his/her grasp to sustain discipline in the classroom—leaving less and less time for teaching and learning. The exercise of power diminishes the teacher's actual influence on students; the teacher loses the opportunities to create warm and close relationships with students and has to work in a hostile and cold atmosphere. It is also likely that using the means of power causes feelings of guilt for the teacher, especially when the targets of the exercise of power are children.

The illustration in question is an ideal model and does not explain every aspect of the complex nature of teaching. Furthermore, subject- and student-related differences have their own effects on the learning atmosphere. It may be that a class teacher acts differently when teaching different subjects for various groups.

Teachers should find a balance between the dimensions—pedagogical love and pedagogical authority—presented in Figure 1, and combine them both in a student-specific manner. Pedagogical tact is at its strongest in this ability to be both loving and competent and also consider authority. Confronting various students requires flexibility and sensitivity in the teacher's pedagogical approach: some students need more intimacy, while some others consider expertise especially important. In addition, the teaching content and learning objectives may necessitate different kinds of procedures from the teacher — which we call pedagogical tact.

Pedagogical Tact at the Core of Pedagogical Love and Authority. The term 'tact' is derived from the Latin word 'tactus' that, according to Haavio, means both physical and mental touch (Haavio, 1948, p. 49). Haavio defines pedagogical tact as follows: "Pedagogical tact is the ability to find quickly and confidently an appropriate course in every education and teaching

situation” and to achieve it, the teacher needs “an open eye” in order to be able to understand human life (Haavio, 1948, p. 54).

While Haavio writes about understanding, Siljander defines pedagogical tact as an educator’s ability and desire to become aware of the pupil’s situation; this includes the educator’s thoughtfulness but it is also the skill to mold the tension between the maturing individual and the demands of the society (Siljander, 2002, p. 87). Taking this viewpoint further, van Manen pointed out that pedagogical tact is “the language of surprising and unpredicted pedagogical action” that emerges from the genuine attachment toward the pupil (van Manen, 1991, pp. 122-156). At the core, it is the children’s vulnerability and defenselessness that make the educator protect them. Tactful behavior is present at every moment in a pedagogical situation and at the same time, this encompasses the ability to listen to and put oneself into the children’s position. Tact is intuitive intervention into situations where one has to be able to make quick decisions. Tirri and Puolimatka state that in fast and difficult decision-making situations, teachers are tempted to use power because of their authoritative position and thus, the solution can be a negative move for the atmosphere, e.g. for manipulation (van Manen, 1991, pp. 122-156). In pedagogical tact, the issue is about a method that is, at best, a teacher’s “middle name” (Meri & Toom, 2006, p. 60), the ability to use various qualities and talents to retain sensitivity toward the children’s world (Haavio, 1948, p. 54).

Overall, a tactful teacher is professional and engaged in promoting learning. Respect toward students is a part of his or her work. A teacher cannot make students accept him or her as an authority; but that kind of respect can be achieved by recognition and respect (see also van Manen, 1991, pp. 76-77). Authority is then understood as positive, expertise- and pedagogical love-based and is not associated with authoritative dominating. The relationship between a teacher and a student is two-way and target-oriented as the purpose is to help the student to learn, grow, and develop their knowledge and skills. The student, on the other hand, has to be positively disposed toward learning. This kind of positive attitude can surely result from the teacher’s pedagogical love; yet, conscious learning rarely takes place if the student is lukewarm toward it.

The teacher must also show trust in the value of teachers’ work, and must believe that his/her efforts can have an influence on students’ lives. The teacher reflects, observes, and evaluates his/her own thinking and practices as well as the students’ reactions and outcomes. He or she accepts students’ dissimilarities and considers them a challenge. (Niemi & Kohonen, 1995.)

A teacher’s pedagogical tact is a sum of many factors, and a variety of abilities. It might be possible to find every teacher’s special point in Figure 1. One teacher is competent strategically and administratively, the other is socially and personally skillful (Uusikylä & Atjonen, 2005). To ensure a teacher’s professional development, it is important to become aware of one’s own strengths to put these to the best use; at the same time, one should be willing to conquer one’s own foibles.

Discussion: Pedagogical Love and Authority at the Current and Future Core of Teacherhood

The renowned excellence of the Finnish school system aims to produce qualitative learning outcomes. The goal has been to ensure that everyone has the right to learn, regardless of their place of residence, economic or social status, gender, age, or abilities and skills. Finland has succeeded in terms of intellectual knowledge, as international evaluations prove (Kupiainen, Hautamäki, & Karjalainen, 2009). For the most part, Finland’s excellent teachers and teacher education are the reason for this success.

In the whirlwind of reforms in our school system, the core question has always been: “What is a good teacher like? And how do we educate good teachers?” Different eras, theories, ideologies, and conceptions of human beings influence how people can become the best kind of teacher. It is almost impossible to create one ideal picture of a teacher’s personal characteristics.

There are many ways to be a good teacher; a good teacher has a personality of his or her own and does not behave in one inflexible way. Although many lists of features that characterize

good teachers have been compiled, those teachers who have been recognized as good teachers often differ greatly from each other. However, I believe that these differences are positive; it would be an impractical idea to think that a prototype of a good teacher could be created, cast in a certain kind of mold, a person that behaves and acts according to a pre-determined pattern. Fortunately, good teachers are dissimilar because students are too.

Still, it is obvious that not everyone can be a good teacher. “We would think little of a teacher who was rich in the capacity to reflect (in whatever sense) but who was unable to establish appropriate relationships with pupils, or was disinclined to invite them to engage in any work (McLaughlin, 1999, p. 17).” Teachers’ work is a form of relationship work where teachers use their own personality as a tool. Teachers’ work involves plenty of emotional strain and teachers will inevitably experience frustration in their work. There are many situations when teachers will feel like they have failed, regardless of the solution they create. These problems and challenges do not have any ready solutions.

How can a teacher use the model described in this article? In practice, it is important that the teacher is able to determine whether the tension within the teacher-student relationship exists, and whether they are constructive or destructive, or colored by defiance of authority, trust, coldness, or expertise. Therefore, the model functions as an aid for assessing the practice. A teacher can reflect and observe his or her way of teaching and interacting with students and ask questions such as ‘Do I listen to students’ opinions in an open manner?’, ‘Do I encourage students to express their emotions or perceptions?’, ‘How do I take divergent opinions and tolerate criticism or feedback from students?’, and ‘Do I treat students equally regardless of their background?’ Becoming aware of one’s own style and level of tact enables one to move from one quadrant to another, toward an ideal state. The atmosphere in the classroom reveals much and the model can be used for discovering how the teacher’s pedagogical love and authority are connected with the learning atmosphere. Furthermore, it is worth noting that in practice, various learners may benefit from various levels of love and authority. Sometimes, the teacher must be ready to use his or her authoritative position to sustain order and discipline in the classroom, while some other times a more flexible and adjusting approach to the situation may be more useful. It is all about the teacher’s tact and capability to notice the various learners and personalities and have situational flexibility.

On the issue of teacher education, educating someone to become a good teacher is very similar to helping him or her to have a good personality. Therefore, teacher education should pay special attention to personalities and not just expertise. Instead, it should encourage prospective teachers to be authentic and display genuine personalities in their work. In practice, it means that teacher education should enhance the development of student teachers’ self-esteem and identity and increase their readiness for personal and ethically responsible interaction with students. This is how a teacher’s professional development progresses from learning how to apply technical skills toward creating a personal idea of teaching (Niemi, 1995).

Although the emphasis of good teacherhood has changed over the course of time, there is something constant in the expectations. In addition to teachers’ personal characteristics, cooperation and human relationship skills have always been considered important. Good teaching necessitates live interaction and the ability to work in an interacting relationship with students, teacher colleagues, and—increasingly in the modern world—the wider working environment and economic life surrounding the school system. A teacher’s ability to join the school as a part of its unique position in the community strengthens the cultural and social task of the school.

The fast changes, internationalization, and multiculturalism that take place in our society are demanding a new kind of professionalism from teachers: the emphasis is on teachers’ societal responsibilities and their roles as active future makers (von Wright, 2009; Seidl & Friend, 2002). Relationship and interaction skills inside the school, and with students, are becoming increasingly important fields of knowledge because of the increasing dissimilarity among students. Students’ learning difficulties and exclusion, as well as various social problems, also call for better

preparation from teachers in order to get along with various learners. Even when a student's starting point is weak, a good teacher has to be interested in all students and have the courage and desire to instigate an interacting relationship. Creating and sustaining contacts is never straightforward. Students' outer presences, tough outer shells, and brisk language make teachers fearful and unwilling to address the student. However, this tough presence may often hide a frail and even damaged personality. One student teacher asked the following question in a didactics lesson: "How do we give space for one who has wings? What about the one who does not have them yet?"

The teacher's authority also relies on the mastery of substance. However, knowledge of the subject—the fact that the teacher knows and understands the subject matter—is not enough. Although the teacher may be the most proficient and excited about the subject, students will not necessarily learn. Learning is a process that takes place within a student and therefore, a good teacher can help his or her students to succeed and be inspired. A teacher's pedagogical love manifests itself in the ability to view the school subject from the students' perspective, the ability to support them and foresee the critical learning junctions, and the desire to work on the tasks for the students' sake. A good teacher can prioritize the demands of the work. The ability to gain happiness from the smallest achievements, to trust in the students' abilities, and the desire to struggle with learning tasks enhance teachers' work drives; however, we must be aware that these coping and motivation strategies are not innate. Outsiders to the teaching world may regard the following question as irrelevant: "Who helps the helper?"

Teachers' instructional skills are tested in modern schools because of the increasing flood of information (Wills, 2006). Various demands and strains from a variety of directions are directed at teachers, both by the official directions that regulate teaching and by students, their parents, and school authorities. Often, a teacher works in impossible situations and their respect for authority may be tested (Hemmings, 2003). In these situations, teachers have to find ways of coping that avoid excessive stress and keep up their motivations for teaching.

A teacher has to have good self-esteem and be realistic and appreciative of their own personality and style of teaching. The old proverb "the best is the enemy of the good" is also relevant for teachers' work. A good teacher is not perfect but is kind toward him or herself and the students. Thus, the teacher's work includes tolerance and humanity. A student has to be understood and respected when he or she is weak, a nonconformist, or difficult—even when he or she does not meet the teacher's expectations. Being accepted gives one the courage to learn new things.

Good teachers do not have to be perfect people, and they also cannot expect students to be perfect. According to Hare (1993), pedagogical love, caring in the classroom, humility, commitment, and hope are traits that constitute a 'good' teacher although they are not always easy to adhere to in modern schools. Therefore, pedagogical tact is the key; this is because it, along with pedagogical goodness, illustrates the pedagogical relationship and the fundamental idea that the adult is primarily working for the benefit of the child in this context (Saevi & Eilifsen, 2008).

Being a teacher means constant information acquisition and supplementary education. Teachers have to be able to renew and gather pedagogical and substance knowledge and skills, and seek solutions to their problems. They should renew and provide the school world with variety and start various experiments and evaluations through research. In 1948, Martti Haavio wrote that teachers are eternal schoolchildren and graduates (Haavio, 1948). Today's teacher education emphasizes the idea of teachers as researchers, referring to exploratory teacherhood (e.g. Jakku-Sihvonen & Niemi, 2006; Maaranen, 2009).

Good teachers are role models for children and youngsters even in difficult situations. Teachers are future makers and they have to maintain their beliefs and strive to create a better growing environment and a more humane world. In the future, the best educators will be those humane, attentive, and brave teachers who help children and youngsters to experience what life can offer at its best.

The ability to create happiness for life is an important skill for a good educator and teacher. von Wright has said that to love the world, we have to accept it and therefore, to love students, we have to accept them and to refrain from wanting to change them and to prepare them for changing the world in a particular and predefined way (von Wright, 2009). The ability to find joy in everyday life is an increasingly important quality in this time of insecurity and under the pressure of increasing demands for efficiency. Teaching the joy of life to youngsters may be vital later in life when facing adult difficulties and problems.

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