Working with identities—promoting student teachers' professional development

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Identiteettityö opettajaksi opiskelevien ammatillisen kehittymisen tukijana

Tiivistelmä

Tämän tutkimuksen lähtökohtana on, että hyvä opetus vaatii opettajalta tietoisuutta niistä arvoista, uskomuksista ja käsityksistä, jotka vaikuttavat hänen pedagogisen päätöksen teon taustalla. Tästä näkökulmasta opettajan ammatillinen kehittyminen viittaa opettajan itsetuntemuksen kasvuprosessiin. Tämän laadullisen väitöskirjatutkimuksen tavoitteena oli tukea opettajiksi opiskelevien ammatillista kehittymistä identiteettityön avulla. Identiteettityö koostui opettajiksi opiskelevien elämänkokemusten (persoonallinen identiteetti) reflektoinnista sekä omasta työstään tuotettujen videopäiväkirjojen (ammatillinen identiteetti) reflektoinnista. Tutkimuskysymykset olivat: 1) kuinka identiteettityö ilmenee tutkimushenkilöillä? sekä 2) miten identiteetti työ kehittää opettajiksi opiskelevien ammatillista kehittymistä?

Tutkimusaineisto kerättiin neljältä luokanopettajaksi opiskelevalta opiskelijalta lukuvuoden 2007–2008 aikana; tutkimustyhmä kokoontui 24 kertaa. Luokanopettajaksi opiskelevat monimuotokoulutuksessa, jossa opiskelu tapahtuu päätoimisen työn ohella.

Tutkimusaineisto koostui tutkimushenkilöiden narratiiveista omaelämäkerrallisten kirjoitusten sekä videopäiväkirjojen pohjalta. Narratiivinen tutkimusaineisto analysoitiin käyttämällä laadullisia menetelmiä, jossa tutkija sovelsi erilaisia tapoja jäsentää tutkimusaineistoa.

Tutkimustulokset esittävät neljä erilaista identiteettityöskentelyä. Tulokset paljastivat, että identiteettityöllä voidaan tukea opettajiksi opiskelevien itsetuntemuksen kasvua. Tutkimusprosessin edetessä tutkimushenkilöiden reflektiossa tapahtui näkyviä muutoksia. Tulokset paljastivat lisäksi reflektion käytön haasteellisuuden ja vaikeuden. Tulosten pohjalta tutkimuksessa esitellään malli, jolla voidaan tukea opettajiksi opiskelevien ammatillista kehittymistä.

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Abstract

The starting point of the study was that a good teaching requires a teacher to be aware of the sources of his or her pedagogical decisions; that is, personal values, beliefs and understandings. From this perspective, teacher's professional development refers to a process of extending teacher's self-knowledge. The aim of this study was to promote student teachers' professional development with the help of identity work. Identity work refers reflecting both personal and professional experiences. Identity work consists of self-reflection on student teacher's life experiences (self-identity), and video diary-based reflection on student teachers' classroom practice (professional identity). The research questions of the study were 1) how is identity work manifested by the participants? and 2) what is the potential of identity work in promoting student teachers' professional development?

The research data was collected from four student teachers in academic year 2007–2008; the research group had 24 meeting during the research process. Student teachers belong to multimode teacher education programme, where students work as ordinary teachers in their schools during their university studies. The data collection was conducted by using two methods: participants' narratives on the basis of autobiographical writings and video diaries on student teachers' lessons. Narrative research data was analysed by employing qualitative methods and strategies as they were needed in the research.

The research results revealed the four different ways of working with identities, each of them revealing different aspects of and approaches to identity work. The results also showed that identity work has the potential to promote professional development. As the research progressed, there were visible changes in the participants' reflection. However, despite encouraging results, some issues should be critically questioned. Although reflection sounds attractive and fruitful as a tool for promoting professional development, there are also difficulties and obstacles. On the basis of the results, a proposal for promoting student teachers' professional development is offered.

Keywords: Teacher identity, identity work, reflection, teacher professional development

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Here I am, at this point of the story of my doctoral dissertation; this is the most wonderful and easiest part of the whole research process. It is time to thank.

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And then,

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Katariina

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Prologue

The closest often is the most strange for us

Heidegger

When I was a student teacher, I was introduced to the world of teacher peda-gogical thinking, which refers to pedagogical decision-making and reflection in teaching practice. I was taught that teachers make pedagogical decisions in their classroom all the time, every third second actually. In order to make them, there must be alternatives which, for one, are based on values. How-ever, because life in classrooms is hectic and instructional processes usually fleet, alternatives (and values behind them) do not rise to the level of con-sciousness; most of the decisions teachers make during their teaching are unconscious or at least half conscious. I was also told that making educa-tional decisions means taking a stand, which requires normative thinking. "Teaching is a normative activity", teacher educators told me; by this they meant that personal beliefs and values take effect in decision making.

Based on these opinions, my thinking was that teachers should be aware of the inner beliefs, values and understandings that guide teaching practice and lie behind decision-making-or at least interfere in it. The more conscious teachers are of them, the more they are capable to move from immediate reactions to more aware decision-making processes[1]. That was my impetus when I started my Master's thesis.

In my M.A. studies (Rautiainen, 2002), I investigated the ideals, beliefs and values of five student teachers who were about to graduate from teacher education. I was surprised when I interviewed them. The participants were sorry that there had been no opportunities to focus on such issues in their teacher education programme: "This is the very first time I have thought about these kinds of things", I remember one of them saying.

I noticed a paradox. Teacher educators prepare student teachers for skilful use of pedagogical thinking in their forthcoming teaching practice. However, there is neither the time nor opportunities in teacher education to concentrate on matters which fundamentally affect student teachers' pedagogical think-ing, that is, personal beliefs, values and understandings.

That paradox was a springboard to this study.

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[1] cf. Larrivee, 2000.

1 Introduction

This chapter includes two parts. Chapter 1.1 serves as a starting point of the research with the purposes of the study and the research questions. Chapter 1.2 situates this study to its phenomena of by presenting the metatheoretical background of the study.

1.1 A Starting point of the study

> *When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life—and when I cannot see them clearly, I cannot teach them well* (Palmer, 1998)*.*

This study starts from the argument that good teaching requires a teacher to be aware of the sources of his or her pedagogical decisions, that is, personal values, beliefs and understandings. If a teacher is not aware of them, there is a risk that teaching may be led by unexamined assumptions, stereotypes, fixed beliefs, or even fears. Thus, in order to understand what principles operate in a teacher's educational life, a deeper understanding of the inner world of the teacher is needed.

From this perspective, teacher's professional development refers to a *process of extending teacher's self-knowledge*. According to Hamacheck (1999, p. 209), the more self-knowledge a teacher has, the more appropriate his or her decisions are for the way to better teaching. Self-knowledge enable teacher to recognize what, how and why she or she acts and teaches the way he or she does (cf. Wagenheim, Clark & Crisbo, 2009). How, then, teacher education programmes may support student teachers' professional development? In contemporary educational studies, the question of professional development is often connected to reflection (Larrivee, 2000; Korthagen & Vasalos, 2005) and it is argued that reflection is the meaningful way for teachers to achieve a more deep sense of self (cf. Beauchamp & Thomas, 2009). This study, on its part, seeks a way for professional development with the help of identity work, where reflection is at the core of the process. Identity work refers working with personal and professional experiences; this study argues that in order to achieve a certain level self-knowledge it is not sufficient just to focus educational context but examinations of personal experiences are also needed. Nias (1989a) too, makes a distinction between the teaching self and the core self and highlights a dynamic interaction between

them; according to her the personal self forms the teaching self. Thus, the personal history approach in teacher education may serve as a deep and meaningful way to prepare student teachers towards their profession. However, in line with Trotman and Kerr (2001), this does not mean a naive and uncritical attitude towards teacher education, in which teachers' life histories alone are seen as a determinant of pedagogy. Rather, it means a more holistic approach to teacher education in which it is understood that a human being is complex, and that a teacher cannot become reflective if personal life experiences are totally eliminated. (Trotman & Kerr, 2001, p. 160.) Thus, if students are given opportunities to reflect on their actions and life experiences and expand their insights and understanding, they have a chance to become more aware of beliefs, values and understandings that underlie decision-making in their future teaching practice. Goodson (2003, pp. 53−54), too, suggest focusing on both the personal and the professional aspects of teachers in order to achieve new and different kinds of perspectives on developing one's practice. This is because: "Life experiences and background are obviously key ingredients of the person that we are—of our sense of self − to the degree that we invest our 'self' in our teaching; experience and background therefore shape our practice" (Goodson, 2003, p. 59).

In addition, this kind of holistic process may enable student teachers to achieve a capability to perceive the teaching practice differently. It may be, what Schön denoted by the term "reframing", which can briefly be described as "learning to see data in new ways" (Russell and Munby, 1991, p.165), or what Mezirow (1990, p. 14) describes as a perspective transformation, meaning a process of becoming conscious of personal assumptions and beliefs, and how and why they limit the ways one perceives, understands and feels about a world.

This research report is a story about an attempt to promote student teachers' professional development with the help of identity work. Identity work is based on idea that in addition to reflection on teaching practice, focusing on teachers' own life-experiences can help to access the inner beliefs, values and understandings that fundamentally guide teaching practice.

A research process was planned lasting a one academic year. Student teachers focused in turns on professional experiences and personal experiences. During the professional experiences participants produced video-diaries on their teaching practice[2], and on the basis of the videos there were non-directive interview with participants and a researcher. Between video-

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[2] Participants were student teachers from multimode teacher education which means that they are working as full time teachers while studying.

diary occasions they worked on personal experiences and shared them with the research group.

From these bases, this study has two purposes. The first one is to portray student teachers' identity work process by depict the essence of the process by each participant. The second aim is to find out the potential of identity work for promoting student teachers' professional development by following changes in participants' reflection during the research process.

The research questions of the study are:

1. How is identity work manifested by the student teachers?
2. What is the potential of identity work in promoting student teachers' professional development?

1.2 Metatheoretical background of the study: Narrative approach

I'm in words, made of words, others' words… (Beckett, 1965)*.*

This study is broadly inspired by narratives. Firstly, narratives are seen to operate as a fundamental structure of human experience and thus narrativity refers a broader frame of reference. Secondly, research material is based on participants' narratives both their personal and professional experiences. Thirdly, narratives are used as a tool for analysing the data. As a result, narrativity is an essential element throughout this study and hence, a metatheoretical background of narratives is presented in order to situate it among its sources and to understand the phenomena of narratives.

To begin with, narratives are considered from ontological and epistemological point of view and then the focus moves to the concepts of narrative and story, and the difference between them are considered.

1.2.1 The relationship between life and narrative

This chapter focuses on the complex issue concerning the connection between life and narrative. As Hyvärinen (2004) points out, the idea that narrative is more than just a depiction about something that happened raised along with so called narrative turn in social sciences. The focus moved towards a view in which narratives are seen as a fundamental aspect of human life. This shift led to phrasing of the question: what is the relationship between human life, human action and narrative? Actually, a literature researcher, Barbara Hardy, said as early as in 1968: "We dream in narrative, daydream in narrative, remember, anticipate, hope, despair, believe, doubt, plan, revise, criti-

criticize, construct, gossip, learn, hate and love by narrative" (Hardy, 1968, p. 5). This view that life as lived and the story told about it is essentially the same thing (Widdershoven, 1993, p.3) has been defended by a number of authors. For example, in his work *After Virtue*, moral philosopher Aladstair MacIntyre (1981) presents an idea of the unity of human life with the help of a narrative expedition. He states that all human action has a beginning, middle and end and thus life is lived according to a narrative script (cf. Widdershoven, 1993). In addition, as in narratives, human action has a teleological nature and for Macintyre, narrative and human action are related through intentionality. [3] David Carr (1986) is also an intercessor of this continuity thesis (Widdershoven, 1993). For Carr, narratives are an inherent part of life; they arise from individuals' experiences and are merged in them: "Can my life be regarded as an event I experience, an experience I have (or live through), or perhaps an action I perform? Is it thus the sort of 'story' in which I am character, story-teller, and audience all at once?" (Carr, 1986, p. 75.)

The opposite view makes a strict distinction between life and narrative. According to Mink (1987, p. 60) "stories are not lived, but told", which means that story and life are different in nature. Life does not have beginnings, middles and ends; they come afterwards along with narration about life. In addition, according to Mink, the form of narrative comes from art, not life itself (cf. Hyvärinen, 2004). Hayden White (1981) also makes a division between life and narrative; in his view, there is no such thing as a real story. Stories are told, not found; narratives follow human action (Hyvärinen, 2004).

The third view, which this study agrees with, combines an understanding of life with narrative. A hermeneutic approach considers that a story about life represents life as it is lived, and in that sense life is a foundation of the narrative. In representing life, the story gives life a certain meaning and clarifies what it is all about. Thus a narrative is derived from life, but it is not determined by it because a narrative is an expression of life that gives life a new and richer meaning (Widdershoven, 1993, p. 6). Hence the relationship between life and narrative is an interpretative hermeneutic circle. As Widdershoven (1993) concludes, narratives interpret experiences and make their meaning explicit. However, life is both more and less than a narrative. It is more in that it is a source of diversity of narratives, and it is less in that it is incomplete and unclear as long as there are no stories told about it (Widdershoven, 1993, pp. 5−6). Yet, the hermeneutic approach is a complex perspec-

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[3]   MacIntyre's critique focuses on the lack of an ethical base in modern individuals' lives. According to him it is crucial to consider human life as a whole and thus narratives are ways to serve this purpose. For MacIntyre, we live out narratives from the day we are born to the end of our lives (cf. Hyvarinen, 2004).

tive on the issue in question, as we see from the thoughts of two major authorities in the field; Jerome Bruner and Paul Ricoeur. Bruner (1987, 1990) relates human life, action and narrative; for Bruner, stories do not occur in life but they are products of the cognitive processes of the mind and based on cultural models. Still, in his article *Life as Narrative* (1987), Bruner argues that "A life as led is inseparable from a life told"; would seem that lived life and told life not can be divided. Although this seems contradictory, Hyvärinen (2008) notes that for Bruner there is no life itself in the psychological sense; it is mental reality that Bruner takes as a starting point. Ricoeur (1991a), for one, separates life and narrative but connects human action and narrative; narratives are mimetic activity, and in this sense Ricoeur follows the Aristotelian tradition by seeing mimesis as an imitation of action. Thus, on the one hand, Ricoeur separates life and narrative while on the other hand, he talks about the pre-narrative quality of human experience, in which he sees life as "*an activity and a passion in search of a narrative*" (Ricoeur, 1991a, p. 29, emphasis original). As Hyvärinen (2004) points out, for Ricoueur narratives are products of mental activity. However, narratives are connected to life through the mimetic circle, in which the narrative of action becomes a model for the action followed and in this sense it is possible to live out narrative. Thus, Accrording to Hyvärinen (2004), Ricouer does not make a total distinction between life and narrative, but neither does he integrate them with each other.

Hence, the hermeneutic perspective on the relation between life and narrative is not clear. However, in the context of this study, human life from the hermeneutic standpoint is a process of narrative interpretation (Widdershoven, 1993, p. 2).

Narratives as fundamental structures of human experience and building blocks of self-identity

It may be argued that people are storytellers by nature. Bruner (1986, p. 69) stresses that events from the past are arranged in narrative form and life as lived and experienced is presented both to self and to other people as stories. This is because, according to Polkinghorne (2005, p.71) narrative descriptions exhibit human activity as purposeful engagement in the world. With the help of narratives it is possible to organize and interpret an individual's personal experiences and give meaning to them; thus narratives may be seen as tools which help individuals to understand the world and themselves as part of it (Bruner, 1990; Kay Kramp, 2004, p. 1; see also Kerby, 1991, p.3).

Thus, according to Lieblich, Tuval-Mashiach and Zilber (1998), individuals' verbal accounts and stories about their lives and experienced reality are

one of the most obvious channels for learning about their inner world and narratives offer an entry to individuals' identity and personality (Lieblich, Tuval-Mashiach and Zilber, 1998, p. 7). In other words, people construct their identity through the use of narratives and make their existence into a whole by understanding it as an expression of a developing story (Polking-horne, 1988, p. 150).

In addition, narratives are ways to encapsulate the sense of self and others as moral subjects. According to Witherell (1995), narratives call on individuals to know the world and their place in it; narratives tell individuals what they know, what they hope and whom they care about (Withrell with Tan Tran and Othus, 1995, p. 40; See also Kreiswirth, 2000; McIntyre, 1981; Taylor, 1989) As Taylor (1989, summarized by Kreiswirth, 2000, p. 310) has said: "In order to make minimal sense of our lives, in order to have an identity, we need to grasp our lives in a narrative...In order to have a sense of whom we are, we have to have a notion of how we have become and where we are going...We understand ourselves inescapably in narrative." (For a skeptical view of narrativity connected to identity and values see Strawson, 2004.)[4]

1.2.2 Narratives as ways of knowing

According to Widdershoven (1994) modern philosophy has strongly emphasized the role of consciousness in human beings' living-world. However, the focus has moved from the centredness of consciousness to the emphasis of language. Thus, structures of knowledge are more closely bound to social life and language than to human consciousness; people experience the world around them through language. This shift from consciousness to language has turned the attention to narrative: "People interpret reality by telling stories, both in everyday life and in science and philosophy. Human knowledge is an interpretation of reality, it gives meanings to reality, and it is a story about reality" (Widdershoven, 1994, p. 105; see also Cizek, 1999). The emphasis on language also refers to a paradigm shift from realism towards constructivism. According to Heikkinen (2002a, p. 17), from a constructivist view individuals build and create their knowledge by means of narratives. This denotes that there is no objective reality to know but several different realities that are constructed in a person's mind through interaction with the social world and

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[4] Strawson (2004) argues against the descriptive and narrative uses of narrativity. A descriptive thesis (for example, supported by Bruner) argues that people create themselves through narratives. A normative thesis (for example, supported by Taylor) refers to an ethical claim; in order to develop fully as a human being and to make sense of one's life an individual ought to live narratively.

other people. Thus, knowledge of the world is a constantly developing and continuously formed narrative.

One of the most influential statements is Jerome Bruner's (1985; 1986) well-known classification of two modes of cognitive functioning, which provide distinctive (but complementary) ways of organizing mental activity. These two modes, narrative and paradigmatic (or logico-scientific) modes of thought refer to the ways of ordering experiences and constructing reality (Bruner, 1985, p. 97). By means of paradigmatic cognition, we explain the physical world around us. Paradigmatic cognition guides empirical findings, good theories and logical proofs. Narrative cognition, instead, operates within human experiences, beliefs, intentions and emotions; it leads to good stories and authentic historical accounts (Bruner, 1986, p. 13). While paradigmatic cognition focuses on the commonality among things, narrative cognition refers to an understanding of human action, which may be seen as a result of an individual's earlier experiences, present and future aims and purposes (Polkinghorne, 2005, p. 78).

Although Bruner has not stated it explicitly, this twofold distinction between paradigmatic and narrative cognition seems to rest on the two different roots (understandings) of scientific tradition: the Aristotelian and the Galilean tradition. In the Aristotelian tradition, like narrative cognition, the focus is on the intentionality of action, whereas in the Galilean tradition, the focus is on causal effects (von Wright, 1971; Sarajärvi & Tuomi, 2002). In hermeneutical terms, the former tradition refers to the concept of understanding (verstehen) and the latter to explanation (erklären) (von Wright, 1971). Thus, narratives are traditional forms of reality, and unlike logically and scientifically constructed systems; narratives are versions of a reality which can only achieve verisimilitude, not empirical proof or logical obligations (Bruner, 1991, p. 4).

According to Kreiswith (2000), in this way, narratives develop naturally as a part of individuals' conceptual and cognitive systems and may be perceived as a primary, cognitive base of the human mind, from which language can be derived (Kreiswith, 2000, pp. 305, 307).

1.2.3 The distinction between the concepts narrative and story

"Narrative" and "story" are terms which have been used vaguely and loosely in qualitative research (see Casey, 1995−1996; Alvermann, 2000; Kay Kramp, 2004). According to Hyvärinen (2006b) social scientists have hardly ever considered the definitions of narratives, and researchers simply repeat Aristotle's description of a good tragedy as having a beginning, middle and end. In Sarbin's opinion (1986), for example, the nature of narratives refers to

an Aristotelian view of a tragedy as an imitation of action, in which the trag-edy is a complete entity with a beginning, middle and end. However, as Hyvärinen (2006b) points out, the Aristotelian concept of tragedy, which emphasizes the obvious sequence of events, is an unsatisfactory definition of narratives, and only fits a routine and traditional description of a narrative. In terms of narratology this description is better suited for the concept of story than narrative.

In this study, the distinction between the concepts of story and narrative has been adopted from narratology. The concept of narrative consists of the story and what is called the narrative discourse, or the representation of the story (Abbott, 2002).
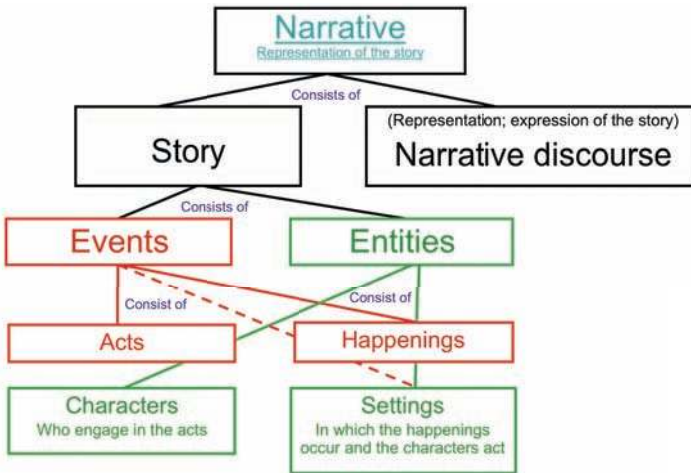
Figure 1. The structure of narrative (Heikkinen, 2010, cf. Abbott, 2002, pp. 12−20)

The narrative is the story presented in one way or another. In narrative, the story is mediated through the narrative discourse. Narrative, in other words, is the story told; it consists of both the "story" and the "narrative discourse".

In the narratological framework, the story is a sequence of events. In stor-ies, there are two kinds of events: *acts* which are purposeful and intentional, executed by intelligent agents, and *happenings* which occur without any specific agent of character (for example natural phenomenon). Along with the events, the stories also comprise entities, which are also of two basic kinds: *characters* who can engage in acts and *settings* in which happenings occur.

The concept of narrative discourse means all ways of expressing stories; individuals can tell stories in many different ways: through verbal speech, written accounts, films, or even in paintings or photographs.

According to Abbott (2002), a story and narrative discourse have two significant differences, which are related to time and order of events. A story has to follow the laws of time. Although the story can take a minute, a day or a lifespan, it proceeds chronologically in one direction from the earliest to the latest. However, narrative discourse does not have to follow that order; it is possible to tell the same story backwards or jump forwards and backwards. In addition, a story has a certain order of events that occur chronologically. In a narrative discourse, on the other hand, it is possible to make changes (for example by narrowing or expanding the moments) and still deal with the same story (Abbott, 2002, pp. 12−20; for further reading, see, for instance, Herman, 2002; Herman, Jahn & Ryan, 2005).

After the metatheoretical view we can now move on to Chapter 2 and Chapter 3 that present the theoretical framework of the study, that is, teacher identity, and teacher professional development through reflection.

2 Teacher identity

We teach who we are (Palmer, 1998)

In this study, it is argued that teachers should have achieved a level of self-knowledge allowing them to deduce the inner beliefs, values and understandings that underlie their educational decision-making. Nias (1989a, p.155) also stresses that teacher's self-knowledge is an essential element in teachers' interpretation of the nature of their work. When a teacher know the sources his or her teaching, he or she is able to justify and explain why he or she does and acts the way he or she does. In addition, a teacher is able to differentiate between essential and non-essential elements in teaching, which is one of the significant factor in high-quality teaching (see, for example, Skinnari, 2002). Besides, as Johnson (2003, p. 788) claims, a teacher's sense of his or herself influences every new skill, expectations, social context, new questions, and the most important, relationships with other people.

The notions of teacher's sense of self or self-knowledge may be seen as a question of teacher identity. In educational literature, it is widely acknowledged that teacher identity is a central element in teacher development (Rodgers & Scott, 2008). For example, it is argued that identity is a powerful factor to teacher commitment, satisfaction and motivation in changing educational, political and social environments where they work (Day, Kington, Stobart & Sammons, 2006; Geijsel & Meijers, 2005). Or, teacher identity is a fruitful route in order to understand the practice of teaching and how and why teacher make the decisions in their practice (Enyedy, Goldberg & Muir Welsh, 2005).

In current educational research the term identity is increasingly allocated to the context of discourses (see, for instance, Brizman, 1991; Hoel, 1997; Rex, Murnen, Hobbs & McEachen, 2002; Temple Adger, Hoyle & Dickinson, 2004; Alsup, 2006; Soreide, 2006; Cohen, 2008). The work of Bakhtin is a crucial base for dialogical, multiple identity, which is seen as constructed and produced by different discourses and an ongoing dialogue (de Peuter, 1998, cited in Elbaz-Luwich, 2005, p. 16; see also Elbaz-Luwich, Moen & Gudmundsdottir, 2002). In other words, teacher identity is a multiple and changing formation, which is essentially related to the social, cultural and political context (Varghese, Morgan, and Johnston & Johnson, 2005). Thus, instead of concentrating on individual teachers themselves, the focus is on the structures teachers are embedded in; an object is seen as discursively produced (Soreide, 2006).

The other broadly used approach to teacher identity studies is socio-cultural viewpoint where identity is situated a larger socio-cultural matrix (Smith & Sparkes, 2008). From this perspective, the context has an essential role in teacher identity; contextual features, such a, school environment, historical, political and cultural factors shape and form teacher identity (see, for instance, Dillabough, 1999; Samuel & Stephens, 2000).

Contrary to discourses or contextual aspects, this study approaches identity formation from the psycho-social perspective. From this viewpoint, identity is constructed through interaction with outside world, (socio-cultural standpoint) but the emphasis is the inner world and experiences of an individual (Smith & Sparkers, 2008).

In this study, personal and professional identity is theoretically distinguished although they are deeply united in teacher's work. However, by exploring them separately may serve a fruitful framework for professional development.

First, we move to consider the nature of self-identity formation.

2.1 Self-identity: Who am I?

Gnothi seauton (know thyself)

For a long time, western man has been concerned with the nature of self. Although we may never find the ultimate solution, we continuously, consciously or unconsciously, create interpretations about life and ourselves, in pursuit of answers to who we are and what we stand for in the world. We may ask why it is so important to investigate our self-identity. Firstly, according to Gergen (1971), it is important because the way in which a person conceives him or herself will influence both what he and she chooses to do and what he or she expects of life. Secondly, it is important because the question refers to the problem of self-definition and self-evaluation: What feelings should I have about myself? How should I value myself? Thirdly, it is important because it involves self and society. Fourthly, it is important because it shows the restrictions and limitations the self imposes. (Gergen, 1971, pp.2−4.)

Parallel to Gergen's thoughts, Hamacheck (1978) stresses the significance of three questions which individuals are faced with: Who am I? Where am I going? What route shall I take? These issues concern one's goals, values, real and imagined strengths and weaknesses. Even more important, they deal with the personal inner etching that we call our sense of self. Thus these questions

have to be answered, if one is to develop better personal wisdom. (Hamacheck, 1978, p. 2.)

2.1.1 Nature of the self-identity[5]

There are a number of approaches related to considerations the nature of identity (see, for instance, Linde, 1993; Mishler, 1999; Holstein & Gubrium, 2000; Whitebrook, 2001; Wortham, 2001; Smith & Sparkes, 2008). As it was mentioned above, this study approaches identity from a psycho-social perspective where identity is located above all within individual, in other words, his or her subjectivity and personal experiences is given priority over the social[6] (Smith & Parkers, 2008). In addition, identity is seen intersubjective in nature, thus, socially and culturally related. The psycho-social nature of self-identity is next illuminated through two antitheses; identity as sameness versus selfhood and identity as self versus society.

Identity as sameness versus selfhood

Heikkinen (2001, p. 117) stresses that the word identity comes from the Latin *ide'ntitas* and it refers to sameness and similarity. According to Josselson (1994), identity as sameness in a general sense, in terms of an individual's identity refers to a person's unique combination of personal, unchallengeable data, which means, for example, a person's name, age, sex, and profession. These facts characterize the individual and distinguish him or her from other people (Josselson, 1994, p.176). Thus, in this respect identity may be seen to mean *being recognized as a certain kind of person* (cf. Gee, 2000−2001, p.99)[7]. Melucci (1996) highlights that personal identity from the view of

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[5] The relation between the concepts self and identity may be considered in the light of the classic distinction between the "I" (self-as-subject) and the "Me"(self-as-object) (James 1890; cited in Hermans, Rijks & Kempen, 1993; Hermans 1996). The "I" and the "Me" are two crucial components of the self . In this respect, the "I" is the active part of the self and the "Me" is the identity that the self develops (see Beijaard, Meijer & Verloop, 2004, p. 124). The process of self is continuous and through it the "Me" develops over time as it reflects countless changes taking place in one's life as well as changes in the process itself (McAdams, 1996, p. 302).

[6] This study views the *sense of self* as essentially personal (cf. Crossley, 2003). Whether or not there is some constant self to know is not the issue here. The essential thing is the experience of the self (cf. Löyttyniemi, 2001).

[7] Gee (2000–2001) defines four ways to perceive identity in the context of being recognized as a certain kind of person. N-identity is the nature's forces to our identity, for example, a person with ADHD, or being an identical twin. Institutional identity, I-identity defines identity from institutional authority point of view, for example, a university lecturer. D-identity views identity from discursive or dialogical perspective that is related to individual's relations to other people's view of oneself, for example, being emphatic. A-identity is the affinity perspective

sameness involves three features: 1) the permanence of subjects over time assures them that they are the same person as they were last week and in earlier years 2) the notion of unity means that it is significant to people to know that they are separate from other people and that they can be identified as such in others' eyes 3) the notion of recognition; personal identity is confirmed when the two previous aspects, permanence over time and unity, are acknowledged by others. (Melucci, 1996, p. 28; cf. Elbaz-Luwich, 2005, p.12.)

However, as Kaunismaa & Laitinen (1998) emphasize, stressing sameness is not enough when we consider the concept of self-identity, even though it is common to approach identity in such way (listing, for example, age, sex, occupation, manners and characteristics). This numerical and qualitative identity, sameness, is a natural prerequisite for personal identity and selfhood, but for a deeper understanding about self, identity as sameness does not lead us to answering the core question of identity: "Who am I?" (Kaunismaa & Laitinen, 1998, p.178.) If we fail to distinguish these two dimensions of identity, sameness and selfhood, we confuse the questions of "what" and "who" (Kaunismaa & Laitinen, 1998, see also Polkinhorne, 1988, p. 151). The answer to "Who am I?" is selfhood saturated with significance and meaningfulness. In this respect selfhood may be seen as *the sense of self* or *core self.* As Ricoeur (1992, pp.21−23; cf. Kaunismaa & Laitinen, 1998, p.174) highlights, personal identity concerns only significant matters, and the most essential are matters which an individual can experience and confirm as significant and meaningful to his or her own point of view. Selfhood involves the individual's "sources of meaning and experience constructed through the process of self-actualization" (Halpin & Moore with Edwards, George & Jones, 2000, pp. 133−134). Thus, identity as selfhood refers to a deep respect for the centrality of experiences and the inner world of the individual (Smith & Sparkes, 2008, p.9).

Identity as self versus society

If the identity as sameness versus selfhood focuses to the individual, self versus society moves center to the interaction between individual and environment. It is crucial to recognize that even though identity is partly noticeable, differentiated selfhood, it is also an integration of relational contexts that strongly form, bound and limit, but also create opportunities for the developing identity (Josselson, 1994, p.89). In other words, the content of iden-

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that refers to the set of distinctive practices, for example, being the fan of the Simpsons. (Gee, 2000–2001, pp. 99–112.)

tity includes both becoming self, or self-actualization, and a meaningful con-
nection with the world. Thus, self-identity is relational in nature.

   According to Bruner (2003, p. 210) individuals continuously construct
and reconstruct their self-identity in twofold ways, both on the inside and the
outside. Memory, feelings, ideas and beliefs are the inside part of subjectiv-
ity, while the outside is based on the apparent esteem of others and on the
numerous expectations that people pick up from culture in which they are
immersed. Josselson (1994) points out that identity emerges from the con-
tinually refined capacity to make use of and to respond to others. This means
that individuals grow surrounded by relationships that change their growth.
Central events and experiences people tell of their odysseys of identity are
usually essentially relational, embedded in ongoing attempts to confirm
themselves in a relationship, thus to state themselves with other people and at
the same time pay attention to others' needs and interests. (Josselson, 1994,
p.101.) Hence, it is a question of counterpoint; individuals are most them-
selves when they are significant for others and vice versa: individuals are to
other people only in reference to how individuals experience themselves
(Josselson, 1984, p. 89; see also Witherell, 1991, pp. 85−86). This is similar
to Hamacheck's (2000, p. 234) view of seeing the comparison of self with
other people as valuable in two ways: it permits individuals to achieve
knowledge themselves and to measure how they experience about themselves
(see also Gergen, 2001, p.145). These views of identity emphasize the in-
tersubjective nature of identity: the consciousness of existence itself is linked
to the response of another.

   Thus, self-identity can be seen as a life-long process which takes place
throughout the life cycle from the day we are born into old age, especially
within a circle of significant others and meaningful activities. Through this
process, people define themselves and notice how they are recognized and
regarded by others. Hence, the core of self-identity is psychosocial. To sum
up, a person may find out who he or she is and to whom he or she wants to
become in relation to who other people are (Pinar, 2004, p. 30).

2.1.2 Formation of the self-identity

As mentioned above, self-identity may be viewed as sameness and selfhood
(cf. Ricoeur, 1991b). Polkinghorne (1988) stresses that it is crucial to note
that the focus of identity is not centered on sameness, on the question: What
am I? but on an individual's process of actualizing what is potentially possi-
ble in one's life (Polkinghorne, 1988, p.151). Also, Aredt (1981) highlights
the difference between "what" and "who": "*Who* somebody is or was we can
only know by knowing the story in which he himself is the hero of his biog-

raphy. In other words, everything else we know of him, including the work he may have produced and left behind, tells us only *what* he is or was" (Aredent, 1981, p.186, emphasis original). On the basis of Aredent's view, narratives are appropriate vehicles for the individual's voyage to his or her selfhood. In fact, Ricoeur (1986, p. 131) highlights that the narrative identity constitutes us: "Our own existence cannot be separated from the account we can give of ourselves. It is in telling stories that we give ourselves an identity. We recognize ourselves in the stories that we tell about ourselves" (Ricoeur 1985; in Kerby, 1991, p. 40). Polkinghorne (1988, p. 150), too, stresses that individuals are able to achieve their personal identities through the narrative construction, and form their existence into a whole by understanding it as an utterance of a developing story. What do these arguments mean?

In the context of this study, Ricoeur's and Polkinghorne's claims are understood to refer to a process of interpreting and explaining experiences; when human action is interpreted and explained, the result of the process is narrative. Through telling stories of experiences, individuals become aware of their meaning and significance; thus identity may be seen as the wholeness of an individual's life as it is experienced and conveyed in stories that express these experiences (cf. Widdershoven, 1993). Somers (1994) uses the term ontological narratives, which means narratives individuals use to make sense of their lives. In other words ontological narratives help individuals define who they are; a person experiences selfhood in the creative act of telling. (Somers, 1994, p. 618; Freeman, 1999; see also Ochs & Capps, 1996; Atkins, 2004).)

However, as Hyvärinen (2006b) states, it may be an overstatement to claim that identity is identical with a narrative although narratives are the most essential tools for illustrating the nature of self-identity. There are also experiences in human life which are not tellable. According to Hyvärinen (2006b), experiences of natural phenomena or the immediate and chaotic experience of acute illness for example, cannot be perceived as stories in the actual moment of experience. Wenger (1998), too, stresses that individuals' being in the world is not refundable into words, talk or thoughts. Who individuals are rests in the ways they live their lives, day to day, not just what they think or say about themselves (Wenger, 1998, p. 151). This is similar to Hyvärinen's (2006b) notion that although the larger ensembles of life are structured narratively, experiences are more than narratives. Also Battersby (2006) stresses that there are various aspects in identity which are not narrative forms and narrative is just one way among others of constructing self-representations.

Yet, although experiences are more but narratives, narratives may be considered as comprehensive ways to structure different elements of self-identity (cf. Hyvärinen, 2006b).

The organizing element that identifies the significance of life-experiences is a plot. According to Polkinghorne (2005, p. 73), the plot is the narrative structure through which individuals explain and understand relationships between events and choices in their lives; a plot changes separate and disconnected events into a schematic whole. Polkinghorne (1988) calls the plot's integrating process emplotment; without it events in individuals' life-experiences would appear separate and without significance (Polkinhorne, 1988, p. 19). Ricoeur (1991a, p. 21) defines the operation of emplotment "as a synthesis of heterogeneous elements". By that Ricoeur means a synthesis between the complete story and multiple events or incidents that are diverse and discontinuous. The plot makes one story out of numerous incidents. In addition, an event is much more than something that happened, and a narrative is always more than just a detailed list of events. Also, contradictions are one of the key elements of Ricouer's model. He disagrees with the thought that a story should be a coherent and unambiguous unity; the story can be said to be at once concordant and discordant (Ricoeur, 1991a, p. 21). According to Hyvärinen (2006a), Ricoeur uses the term emplotment to express the cognitive and mental nature of the process. The focus of emplotment is not on linguistic structures or the direct repetition of events. Instead, emplotment is an active process of consciousness with the purpose of interpreting and understanding life.

In addition to plot, the other element which makes narrative as a generator of experiences is temporality. Huberman (1995) states that narratives are ways for individuals to comprise self-knowledge and achieve personal meaning by organizing their experiences in a temporal context (Huberman, 1995, p. 130; see also McEwan, 1997, p. 88; Kreiswith, 2000, p. 308.). Ricoeur (1984, p. 52), for one, connects a story with an understanding of time. Time becomes humanly understandable when it is articulated through a narrative configuration and a story acquires real significance when it comes as a prerequisite for temporal being. Thus Ricoeur (1991a, pp. 22−23; cf. Tontti 2005, p. 72) distinguishes human subjective time and universal objective time; subjective (experienced) time is based on telling a story (see also Bruner, 1991).

Thus, if we accept the argument that one's self-identity is in many respects narratively constructed, what is the function of these narrative configurations in one's life? In the context of this study, there are five overlapping answers to that question.

Firstly, as mentioned in the beginning of this chapter, narratives operate as mediators of life experiences and interpretations of them. According to Widdershoven (1993), self-identity is dependent on a shared relation between lived experience and stories in which this experience is expressed. This means that an individual's identity is a consequence of a hermeneutic relation between life experiences and narratives in which those experiences are brought out. In addition, narratives articulate and hence change experiences (Widdershoven, 1993, p. 6). According to Heikkinen (2001, p.121), the meaning of life depends on stories told about it. However, along with telling these stories, individuals change the meaning of their experiences and actions. As Bruner (1987, p. 13) puts it: "A story imitates life, life imitates a story". Thus, people organize their life experiences in a meaningful way by telling their stories; the interpretation and understanding about self is based on telling and retelling stories.[8] According to Heikkinen and Huttunen (2002) the process of telling enriches the selfhood ontologically and may create so-called hermeneutic experience. The hermeneutic experience may change the way a person perceives him or herself by offering the possibility of seeing oneself in a new light and organizing personal values and beliefs in new ways. This kind of hermeneutical experience is also achievable without an external narrative because individuals tell stories about themselves as inner speech as well. (Heikkinen & Huttunen, 2002, p.175.) According to Huttunen and Kakkori (2002, p. 78), hermeneutic experiences widen individuals' horizons and thus make it possible to see something differently than it was seen in the past.

Secondly, narratives give individuals a sense of coherence and continuity in their lives (cf. Kerby, 1991). According to Harre (1988, p. 177), the capability of being relatively the same person in an allways changing world is possible through stories we tell both ourselves and others. Although there are different relationships and roles, wide range of incompatible experiences and events and although they are separated in time, through narrating one's life, it is possible to bring them together as a meaningful way and they can be viewed as elements of same self-identity (cf. McAdams, 2001).

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[8] Is the story true? A significant point is that narratives by their nature are not meant to describe an objective truth of phenomena, but are saturated with interpretation (Golombeck & Johnson, 2004, p. 308). According to Personal Narratives Group (1989, p. 261): "When talking about their lives, people lie sometimes, forget a lot, exaggerate, become confused, and get things wrong. Yet, they are revealing truths. These truths don't reveal the past 'as it actually was', aspiring to a standard of objectivity. They give us instead the truths of our experiences."

Thirdly, narratives act as a bridge between the individual and his or her living world. In this sense, narratives operate in the psychosocial context of identity (see previous chapter). For Bruner (2003), the purpose of a self-making process is establishing one's own uniqueness versus others; this process is intertwined with accounts other people give us of themselves and what one believes others think one ought to be. Bruner (2003) highlights that self-making narratives have a balancing nature; they create both a conviction of the autonomy of one's own will, thus freedom of choice and relation to a world of others. This self-making through narratives can be seen as an endless, dialectical, balancing act (Bruner, 2003, p. 218; see also Rosenwald & Ochberg, 1992; Whitebrook, 2001).

Fourthly, narratives are harnessed to individuals seeking the meanings of their lives. According to Baumeister (1991, p. 177), when individuals say they need to find themselves, it often means that they want a meaningful life, since people have a desire for life to make sense in certain ways (Baumeister, 1991, p. 29). Bauemeister (1991) presents four basic needs for meaning: 1. *The need for purpose,* which refers to the belief that individuals are here for a reason. All activities one has are oriented toward a purpose; toward the possibility of some future situations. The need for a purpose allows individuals to see beyond the immediate state of affairs and to interpret present circumstances in relation to that purpose. The purpose may be an external goal or intrinsic fulfillments; according to Sommer and Baumeister (1998), the need for purpose forces individuals to accomplish objective goals or more idealized states of fulfillment. Narratives are ideal forms of mental representations because they maintain the temporal order of events, which is a crucial aspect of purpose. (Sommer & Baumeister, 1998, p. 149.) 2. *The need for values and justification* refers to individuals' desire to feel that their actions are good and just in order to see the positive value in their lives. Values work as a form of motivation; if a specific action is right and good, it is one of the reasons to do it. On the contrary, the belief that an action is wrong prevents individuals from doing it. 3. *The need for efficacy or control* means that individuals want to believe they have control over events; they want to feel that one is making a difference. In other words, efficacy means the sense of being able to do things and being strong. It is not enough to have a meaningful life with values if the individual is not capable of achieving the goals and making the values real. 4. *The need for self-worth* means that individuals need to regard themselves positively and convince other people to do the same. (Baumeister, 1991, pp. 32−47; see also Sommer & Baumeister, 1998.)

According to Sommer & Baumeister (1998) people are seeking meaning through needs by interpreting the individual events of their life. These interpretations occur through stories individuals tell of their experiences.

Fifthly, overlapping to meaning, narratives play a crucial role in the sense of values. Taylor (1989; Laitinen, 2002) underlines strong evaluations, which are crucial factors in self-interpretations. For Taylor, strong evaluations mean qualitative differences in the value given to feelings, desires, actions or styles of life. This means that individuals always care, desire, respect and seek certain modes of life more than others; people identify with those desires and feelings they evaluate strong enough (Laitinen, 2002, pp. 59−60). Thus, an individual's identity is fundamentally defined by the things which have significance for him or her. Strong evaluations are relevant both directly and indirectly. According to Laitinen (2002, p.60), internalizing an ideal directly contributes to what a person is like, since he or she partially defines him or herself through these evaluations. In the words of Taylor (1989): "My identity is defined by the commitments and identifications which provide the frame or horizon within which I can try determine from case to case what is good, or valuable, or what ought to be done, or what I endorse or oppose. In other words, it is the horizon within which I am capable of taking a stand". (Taylor, 1989, p. 27.) This means, according to Crossley (2003, p. 298), that people have a sense of who they are through a sense of where they stand in relation to the good. Internalizing strong evaluations indirectly offers criteria by which a person evaluates what he or she is; they guide our identification.

Strong evaluations, narrative and identity are interwoven in many ways. Through narratives, one's implicit conceptions of the good can be made explicit to oneself and to others. The everyday world is not a neutral and value free space; it is inevitably experienced in terms of value. In this moral space, people orient themselves toward goals, aims and things their value or conceive of as good; orientation towards the good is the frame of actions and experiences; a person's life proceeds in a direction towards or away (thus along with the act of choosing) from the strongly valued good. This movement is the theme of people's biographies, and narrative identity makes sense of a person's movements in a moral space. In addition, in moving towards or away from the good, there may be changes in the "moral map", in the conception of good that guide one's life. Narratives may make sense of changes in one's viewpoint. (Laitinen, 2002, pp. 62−63.)

Self-identity as the life story

The preceding chapter investigated the narrative construction of self-identity. One interpretation of narrative identity, which has also inspired this study, is personality psychologist McAdam's (1996; 1999; 2001) notion of identity as the life story. Taking into account the critique towards narrative identity mentioned in the previous chapter, it is argued here that McAdam's concep-

tion is fruitful in pulling together the elements of narrative self-identity in the psycho-social context.

A life story can be defined as an "internalized and evolving narrative of the self that incorporates the reconstructed past, perceived present and anticipated future" (McAdams, 1996, p. 307). For McAdams, the self is not inseparable from the life story; it is the life story, and based on choice. This means that individuals choose experiences and events which they feel are most important for defining who they are, and for providing their lives with an impression of unity, meaning and purpose (McAdams, 2001, p. 110).

McAdams (2001, p.104) highlights that human intentionality is at the core of the narrative and as intentional agents, people act on their aspirations and beliefs to construct their life as meaningful and followable narratives. McAdams (1996) stresses that although narratives are based on empirical facts by the person whose a story it is, they also go beyond facts as imaginative interpretations of past, present and future to achieve aims. Thus life stories are narrative explanations which operate between fantasy and a word-for-word chronicle for the purpose of making clear one's personal truth.

Life stories are psychosocial in nature and vary in different contexts (McAdams, 2001, p. 104; see also Fischer & Goblirsch, 2006). McAdams (1996) stresses that in spite of the various storied accounts of the self in the discourse of everyday life, this does not mean that the self is either indeterminate or a constantly stable inner reality which exists behind the public presentation of the self in daily life. Instead, the (post)modern self is both solid and flexible; it does not change radically from day to day but is able to go through transformation over time (McAdams, 1996, p. 307).

According to Thorne (2000), life stories bring to light how people construct a meaningful description of their lives. By selecting from countless experiences those episodes and events that are the most significant, and by linking those incidents in a coherent and personally meaningful way, they are able to make sense of their lives through this act of interpretation. Through narratives, individuals are continuously giving meaning to their life-experiences, both as unique individuals and as social beings multiply defined by the socio-cultural environment. (Thorne, 2000, p.46; see also Fischer-Rosenthal, 2005.)

Thus, life stories are pathways to understanding human individuality because they offer building blocks to integrate the past, present and anticipatory future, and in so doing provide a sense of unity, meaning and purpose. Life stories reflect who a person is and the world in which one lives.

2.1.3 Concluding remarks of the self-identity

This study approaches the nature of psycho-social self-identity through two antitheses. Self-identity as sameness refers to an individual's numerical and qualitative character, by which he or she is distinguishable from other people. It answers the questions what, what kind of? Among the answers are one's name, age, profession, and manners. In addition, identity as sameness implies continuity; I am the same person I have been in all the phases of my life even though life has changed over time. However, identity as sameness is not enough when we want answer to question who am I? The answer to this question is identity as selfhood; sense of self. In addition, self-identity is not only a differentiated selfhood but an integral part of interaction with other people and the environment. Finding out who one is inevitably connected with others and their response to oneself.

   What, then, formulates self-identity? This study argues that self-identity is a narratively constructed interpretation of self. Although experiences and identity are more than narratives, individuals construct meaning and purpose in their lives through telling stories of personal experiences. Narrative identity offers individuals unity and autonomy, in terms of both one's personal life and the surrounding society (cf. McAdams, 2003). Through narratives people have opportunities to learn, grow and achieve an understanding of where they belong in the world and what takes them closer of farther away from the goals to which they aspire (Singer, 2004, p. 446). To summarize, narrative identity may be understood as a hermeneutic meaning making process. This continuous process enriches the selfhood by creating hermeneutical experiences, which may widen one's horizon and make it possible to view something differently than in the past (Huttunen & Kakkori, 2002).

   Next, we move to consider the nature of teacher's professional identity.

2.2 Professional identity: "Who am i as a teacher?"

Teacher professional identity then stands as the core of the teaching profession. It provides a framework for teachers to construct their own ideas of "how to be" "how to act" and "how to understand" their work and their place in society. Importantly, teacher identity is not something that is fixed nor is it imposed; rather it is negotiated through experience and the sense that is made of that experience.
(Sachs, 2005, p. 15.)

There is agreement in educational studies that teachers' perceptions of their own professional identity affect their professional action, their commitment

to their work as well as their ability and willingness to cope with educational change (cf. Beijaard, Verloop & Vermunt, 2000; Day, Elliot & Kington, 2005; van Veen, Sleegers & van de Ven, 2005). However, in spite of the enormous amount of research carried out in philosophy and psychology concerning identity and self, Korthagen (2004, p. 82) points out that there is no clear definition of the concept of teacher professional identity in educational studies. Also Beijaard, Verloop and Vermunt (2000, p.750) stress that generally in studies of professional identity, a clear definition of teacher's professional identity is lacking or it is defined in vague ways. In recent studies, according to Beijaard, Meijer and Verloop (2004, p.107), the concept of teacher identity is considered in the light of 1) the formation of teacher identity, 2) the characteristics of teacher identity or 3) teachers' stories. Here, the concept of teacher's professional identity is approached from the formation point of view, that is, as a continuous process of interpretation and re-interpretation of experiences (Kerby, 1991; Beijaard, Meijer & Verloop, 2004) and it is argued teacher professional identity is manifested through narratives of teaching practice (cf. Watson, 2006).[9] This approach is not new; for example, Warin, Maddock, Pell and Hargreaves (2006) state that teachers' feelings and thoughts about their own professional identities are activated within the practice of teaching. Tillema (2000, p. 575) sees that teacher's professional identity is constructed and influenced by practical teaching experiences in the classrooms (see also Maclean & White, 2007; Enyedy, Goldberg & Welsh, 2005, Watson, 2006). In addition, a teacher is continuously in interaction with the environment; teaching is a public practice with a various range of mirrors reflecting the teacher. According to Warin, Maddock, Pell and Hargreaves (2006, p. 234), colleagues, pupils, parents, the government and the media all have multiple and ever-changing images of teachers' identities; a teacher's professional identity is thus more than simply the way a teacher sees him or herself professionally.

However, the relationship between a teacher's professional identity and teaching practice is not a simple one-way street where some essential core of the self determines how a teacher acts in a given situation. In the following, connections between a teacher's professional identity and teaching practice are discovered by exploring a teacher's relations with the essential characteristics of teaching practice. The social, political and cultural aspects of teaching practice, it should be noted, are not the focus of this study.

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[9]   Narratives of personal experiences can be short written or spoken accounts, whose purpose is to make sense of something experienced by the teller (cf. Ochs & Capps, 2001; Gubrium & Holstein, 1997).

2.2.1 A teacher's relations to the essential characteristics of teaching practice

The essential characteristics of teaching practice are considered here on the basis of the didactic triangle by Johann Friedrich Herbart (Kansanen & Meri, 1999, p. 113). The didactic triangle is typically illustrated with teacher, student and content as its points.
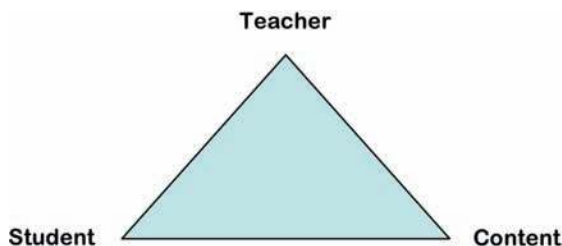
Figure 2. Basic elements in the didactic triangle (Kansanen & Meri, 1999, p. 112)

According to Kansanen (2003a), the didactic triangle is suitable for illustrating aspects of teaching practice, because all three constituents of the triangle are equal. The pupil brings along matters which concern learning, growth and social interaction. The teacher includes various elements starting from teacher education, and the content indicates, among others, the content of the curricula (Kansanen, 2003a, pp. 70−71). All elements in the didactic triangle are crucial in teaching practice, and thus teacher's professional identity may be seen constructed through, and in relation to, these aspects.

Kansanen and Meri (1999) stress that although the didactic triangle should be viewed as a whole, it is almost impossible in teaching practice. It is common to approach it in pairs and explore the relations between teacher-student, teacher-content and student-content.

We will first consider the teacher's viewpoint with attention focused on the teacher's relation to his or her personal practical theory. Then the teacher's relation to the student (pedagogical relation), to content, and to the student's studying and learning (didactical relation) are considered.
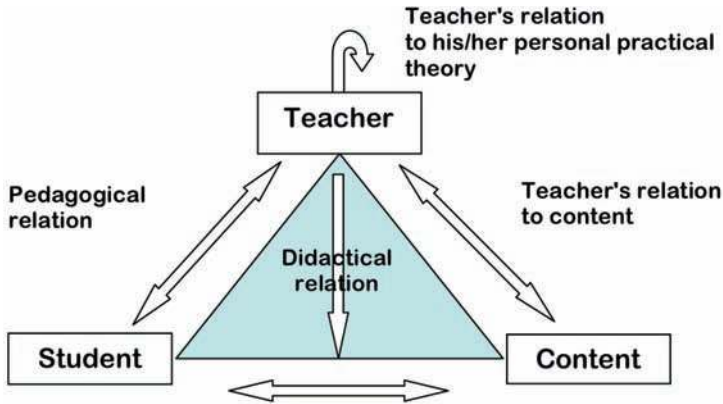
Figure 3. Relations in the didactic triangle in this study (cf. Toom, 2006; Kansanen & Meri, 1999, p. 114)

2.2.1.1 A teacher's relation to his or her personal practical theory

It is widely acknowledged that teachers have a personal guiding theory which directs their teaching practice (see, for example, Handal & Lauvas, 1987; Goodman, 1988; Bullough, Knowles & Crow, 1991; Kelchtermans, 1993; Sugrue, 1997). In this study, a teacher's personal guiding theory is called as a personal practical theory, which implies the individualised and private nature of the theory[10]; it is derived from teacher's personal and professional experiences (Cornett, 1990). Kettle and Sellars (1996) share this view; according to them, a teacher plays a crucial role in developing his or her own theory, which has been influenced by the teacher's experiences and interpretations of them. This connects teacher's personal practical theory to teacher's self-identity (see Chapter 2.1). In the line with Richardson (1996) there may be distinguished three forms of experiences that influence the personal practical theory formation. Firstly, teachers' personal experiences include the aspects of life which shape the configuration of a world view. Individuals' upbringing, background and life decisions affect their personal, familiar and cultural understanding. Secondly, experiences with schooling and instruction affect beliefs about the nature of teaching and when student teachers begin their teacher education, they encounter a great number of educational experiences. Thirdly, knowledge which has been approved within a community of scholars as valuable and valid in its part has an effect on personal practical theory formation. A teacher has experienced a broad range of formal knowledge; in

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[10] As Sanders and McCutcheon (1984, cited in Kettle & Kellars, 1996, p. 2) conclude, because interpretations are individualistic, theories will also be.

addition to school subjects, for example media and teacher education entails experiences, which have the influence of a teacher's experiences of formal knowledge. Especially experiences in subject matter and pedagogical knowledge are particular significant in shaping a teacher's understanding about teaching, and affect conceptions of and beliefs about teaching and the teacher's role. (Richardson, 1996, p. 106.)

Result from these experiences, personal practical theory involves personal beliefs, values, and understandings that guide teaching practice. Especially the importance of beliefs in the formation on personal practical theory is emphasized in many educational studies (Chant, 2002; Levin & He, 2008). According to Pajares (1992), beliefs are the best guides for the decisions people make throughout their lifetime. Beliefs are basis for the perceptions and judgements that affect individuals' behaviour and actions. Beliefs are a part of individuals' conceptions of reality and they are relatively reasonable, believable and understandable propositions for assessing and representing reality. (Pajares, 1992; see also Calderhead, 1996.)

The nature of beliefs is perhaps best illuminated by comparing them with the concept of knowledge and exploring how beliefs differ. Firstly, according to Richardson (1996), knowledge depends on a truth condition; the proposition is agreed on as being true by a society. Knowledge has epistemic status, thus evidence to support it. Beliefs, instead, do not need a truth condition. Secondly, as Pajares (1992, p. 310) stresses, knowledge can be viewed as a "purer", cognitive outcome of thoughts, while beliefs are affective and evaluative ones although both conceptualizations have elements of each other. Thirdly, as Nespor (1987) highlights, a knowledge system is primary semantically stored, while beliefs are mainly stored more episodically. This means that beliefs gain their subjective power and authority from personal experiences, specific episodes and events or broader cultural sources of knowledge transmission, for example, from folklore (Nespor, 1987, p. 320). Thus, beliefs are far more powerful than knowledge in influencing how individuals arrange and define aims, tasks and problems; beliefs are stronger forecasters of behaviour (Pajares, 1992, p. 311). Fourthly, knowledge is better defined and open to evaluation and critical considerations while beliefs are not (Pajares, 1992, p. 311).

Nespor (1987) states that beliefs play an essential role in teaching for two reasons. Firstly, they are significant determinants of how teachers define problems and how they organize the world in their teaching practice; beliefs serve as a frame for defining tasks. Secondly, beliefs are essential in memory processes. Beliefs contain feelings, moods and emotions, which serve as background coloration to content representation; affective and emotional parts of beliefs may affect the ways events are recorded and reclaimed in

memory and how they are rebuilt during remembering. (Nespor, 1987, pp 322−324.)

If teachers' beliefs have an essential role in organizing elements relevant to teaching practice it may be asked why is that so? Could research-based knowledge and educational theories not serve this purpose as well? Nespor (1987, p. 324) states that because the environment and context in which teachers work and many of the difficulties teachers face in their practice are ill-defined, beliefs are suited for making sense of them. By ill-defined problems Nespor means problems, whose goals are not precisely definable. Ill-defined problems require teachers to make guesses or assumptions or to use background knowledge in order to solve them. When teachers face ill-structured problems in their teaching practice, they cannot sure what kind of information is essential for dealing with them. In that situation, many ordinary cognitive strategies are not workable because teachers are needed to set a lot of information in various ways. It is the teachers' belief system, un-bounded in nature, which makes it possible to map these situations on to a great number of events and experiences. (Nespor, 1987, p. 324−325.)

Finally, in addition to personal and professional experiences and beliefs, also values have a strong impact on personal practical theory formation. As Handal & Lauvas (1987, p. 11) stress, personal values, in other words the thoughts and ideas of good and bad in life as well as in education are strong determinants in teaching practice. That is because any act a teacher takes on in his or her practice expresses moral meaning that can influence pupils; teaching presupposes views of good and bad, better and worse (Hansen 2001). Hansen quotes Dewey, who sees teaching as moral endeavour because it directly affects the present pedagogical moment. (Hansen, 2001, pp. 826−828.)

The moral nature of teaching is emphasized in next chapter, where the pedagogical relation between a teacher and a student is considered.

2.2.1.2 Teacher's relation to students—pedagogical relation

A second essential element in teaching practice, namely pedagogical relation between teacher and student (see Figure 3), is now opened. The term pedagogical refers to a "relationship of practical action between an adult and a young person who is on the way to adulthood" (van Manen, 1991a, p. 31). Thus, in the context of teaching, the pedagogical relation means an interaction between a teacher and students.

Kansanen (2003a) points out six features of a pedagogical relation. Firstly, the relation between teacher and student is asymmetrical in nature. It does not indicate an undemocratic relationship between participants but refers to a

to a teacher's and students' different positions in pedagogical interaction (Kansanen, 2003a, p. 75). Teachers know more than students and something is expected of teachers. This means that teachers' actions must be pedagogically correct in their relations with students. In other words, teachers must demonstrate by their actions what is good and what is not good for students (van Manen, 1991b, p. 510). This relates to the second feature of a pedagogical relation. Every act between a teacher and student aims for the student's best. At this point, we are in Meno's paradox[11]. How do we know what is best for students? Thirdly, the pedagogical relationship is based on voluntariness and at its best the atmosphere is affirmative; this means that students have the motivation to learn (Kansanen, 2003a, p. 77). Fourthly, the pedagogical relationship manifests its own historical context; every time period has different ways of thinking and acting in society. Because of this, the pedagogical relationship is not stable and unchanging but has to be rethought over and over again (Kansanen, 2003a, p. 76). Fifthly, the pedagogical relation is not everlasting. It helps a child grow towards independency and autonomy. However, there is a pedagogical paradox to be found and the question arises: how is it possible to educate young people toward autonomy, since education is inevitably influenced from the outside and the pedagogical relation is asymmetrical in nature (Kansanen, 2003a, p. 78)? And finally, the pedagogical relationship is future-oriented. Although they educate students in present time, teachers also need to focus their attention on the future. This requires trust in students' capabilities and possibilities (Kansanen, 2003a, p. 78).

In the light of these six features, a pedagogical relation requires that teachers use certain qualities which are not refundable to technical skills of teaching. Van Manen's (1991a) talks about thoughtfulness and tact in teaching. A teacher with tact is sensitive; he or she has the ability to interpret students' thoughts, feelings, understanding and external gestures such as body-language. In other words, tactful teacher has the skill to interpret the signifi-

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[11] About 2000 years ago, Meno, a young aristocrat from Thessia, asked Socrates: "Can you say, Socrates, is it possible to teach virtue? Is it possible to be trained for it? Does it comes to a human being for nature or someway different, nor by training or through teaching" (Plato, 1978a, 70a)?Meno was quite confident of his own beliefs about virtues; the only problem for him was to know how to teach them. When Socrates confessed his ignorance about the subject, Meno took the dialectical bait and started to define the quiddity of virtue. The questions that Socrates asked Meno and Socrates's sympathetic and ironic attitude led Meno to abstract deadlock and ignorance. He became irritated and asked the question that has since been known as Meno's paradox: "How will you try to find out something, Socrates, when you have no notion at all what it is? Will you lay out before us a thing you don't know, and then try to find it? Or, as its best you meet it by chance, how will you know this is that which you did not know?"(Plato, 1978b, 80d; Värri, 1994.)

cance of qualities in the inner life of others, and knows how to read the deeper meaning of shyness, joy, rudeness, anger and so on. In addition, a teacher with tact recognizes limits and balance, and is aware of how to enter into a situation and what distance to keep in particular circumstances. This means that a teacher has moral intuitiveness; he or she senses the right thing to do. (van Manen, 1991a, pp. 125−126). Thus, thoughtful action means a total response in a particular situation; a teacher's awareness and authentic presence that makes a personal relationship toward pupils possible (van Manen, 1991b, p. 518). Elsewhere, Van Manen (2003) talks about recognition between a teacher and students. The most important thing to pupil, according to Van Manen (2003) is an experience to be recognized by the teacher. However, recognition is more than just to be acknowledged. What does that statement mean? One fruitful way to reveal the deeper and fundamental meaning of recognition is to consider it against the Jewish philosopher Martin Buber's dialogue philosophy. In his famous work I and Thou (1958) Buber presents two fundamental orientations; *I-it* and *I-You (Thou)* relationships. In *I-it* relation individuals see each other as objects, consisting of isolated qualities. The *I-it* relationship is a relation in which objects are described and analyzed, and thus the *I- it* relation may be characterized as separateness and division between the subject and objects in the world. In this sense *I-it* is not a real relationship because the experience of the world is represented in I, not between I and the world (Värri, 1997). The *I-Thou* relation is a relationship of subject-to-subject where a human being is aware of the other as having a unity of being. Then individuals offer themselves as they really are and accept other persons as they are; and then what goes on between the persons confirms their worth and, most important, their potential (Gherke, 1988).

The meeting, which is not possible in the *I-it* relation, happens in the *I-You* relationship. In this meeting a shared space is born, and it implies reciprocity. It is a space between two human beings, both *I's*. Thus, the emphasis is not on the subjects but on the relation (Chinnery, 2002). The reciprocity or mutuality, according to Värri (1997), is the ontological starting point, some kind of ethical ideal which shows the way to becoming a person. Mutuality requires individuals to not categorize other individuals on the basis of their own hopes or intentions, but go beyond them in order to direct towards other human being. The dialogic relationship does not require the activity of both parties; it is sufficient if the other side of the relationship experiences the shared act also from the other's point of view. This is an important notion if we consider dialogue in the school world and the asymmetry between teacher and student.

How, then, the recognition is able to manifest in actual teaching practice? According to van Manen (2003), a tactful teacher and educator has a thought-

ful and caring alertness to the unique, that is "the uniqueness of children, the uniqueness of every situation, and the uniqueness of individual lives" (van Manen, 2003, p. 8). Teacher's tactfulness is a kind of practical wisdom, certain kind of sensitivity with relation to teaching practice (cf. Lunenberg & Korthagen, 2009). Max Scheler (Solasaari, 2003) talks about pedagogical love; a loving educator provides children with an environment where they have opportunities to come in contact with values and let children direct their own emotional intentions. This idea is not new in education; already Socrates talked about teaching as an act with "who and what we are becoming as people" (Hansen, 2002, pp. 829−830).

2.2.1.3   Teacher's relation to content

In addition to a teacher's relation to his or her own personal practical theory, and pedagogical relation to a student, a third salient element of teacher professional identity lies in the relationship between teacher and content. The content denotes the subject defined in the curriculum and other contents (Kansanen, 2003a, p. 229). This means that a teacher is usually an expert in the subject matter but content must be understood in a broader sense than subject matter in the curriculum; it refers to all content involved in teaching (Kansanen, 2003b p. 73).

The contents of this relation are perhaps best illuminated with the help of Shulman's (1986) and Grossman's (1995) categories where they classify teacher content knowledge. Although this study does not focus teacher's content knowledge as such, these typologies help to consider *the contents of content relation.* Shulman (1986) distinguishes three types of content knowledge: 1) subject matter knowledge, which refers to the understanding of the structures of the subject matter 2) pedagogical content knowledge, which means knowledge of teaching and 3) curricular knowledge, which refers to knowledge about a variety of teaching programmes and pedagogical materials. It is knowledge of different elements from which a teacher derives his or her teaching (Shulman, 1986, p.9). On the basis of Shulman's categories, Grossman (1995) presents a basis of teachers' knowledge in the context of teaching practice. She divides teacher knowledge into six categories: 1) *Content knowledge*, which involves both subject matter knowledge and pedagogical knowledge of the subject matter: pedagogical content knowledge. Grossman states that teachers' knowledge of the content influences both what teachers teach and how they teach it. In addition, teachers' knowledge of subject matter has an effect on how teachers present the nature of knowing to their students inside a content area. For example, if a teacher has a more or less low conceptual understanding of biology, he or she probably represents

the nature of scientific knowledge as subjective and rule bound. Teachers' content knowledge also has an effect on their ability to construct new explanations, questions and activity for students. Pedagogical content knowledge is connected with the ways teachers plan their lessons and how they instruct students in the classroom. 2) *Knowledge of general pedagogy* refers to teachers' knowledge of classroom management and organization, general knowledge of lesson construction (which means the knowledge of planning and teaching lessons, making shifts between different parts of a lesson, and presenting explanations of the content of the lesson) and general methods of teaching. 3) *Knowledge of learners* involves knowledge of learning theories and the cognitive development of students. 4) *Knowledge of curriculum* comprises knowledge of a school curriculum and the process of curriculum development. 5*) Knowledge of context* signifies knowledge of a school environment with the multiple settings in which teachers work. This means knowledge of the school, pupils, their families and the local community. 6) *Knowledge of self* involves knowledge of the teacher's inner beliefs and values, strengths and weaknesses, educational philosophy and personal goal in terms of teaching. (Grossman, 1995, pp. 20−25.)

In the context of this study, teacher relation to content relation involves issues of subject matter (what teachers teach), general pedagogy, curriculum and context. Questions concerning how a teacher teaches and pupils as learners belong to the didactical relation which is considered in next chapter. In addition, it should be noted that in the context of this study, the sixth domain concerning knowledge of self, is seen to relate to a teacher's relation to her personal practical theory.

2.2.1.4 Teacher's relation to students' studying and learning—the didactical relation

The fourth salient characteristic is the didactical relation, which means a teacher's relation to a student's studying and learning processes. It is worth noting that firstly there is a relation between student and content. This relation is visible in studying with the intention to attain the aims defined in a curriculum (Kansanen, 2003b, p. 230). As Kansanen points out, teaching itself does not inevitably imply learning; it is studying we can observe and guide through teaching, while learning takes place in students' minds (Kansanen, 2003b, p. 230). Secondly, a teacher has a relation to this relation between student and content; thus a didactic relation is a relation to another relation (Kansanen & Meri, 1999, pp. 113−114; see Figure 3). Kansanen (2003b p. 230) stresses the importance of the didactical relation: concentrating on the relation to students' studying and learning processes is the heart of

a teacher's profession. The task of teaching is to promote studying and, through guiding it, evoke learning.

According to Kansanen and Meri (1999), the didactical relation cannot be organized by following certain technical rules. Each teacher is assumed to decide for him or herself how to manage which implies that every teacher has a didactics (both subject didactics and general didactics) of his or her own. This, to some extent unique, action oriented, person-and context-bound view, could be called a teacher's practical knowledge which refers to the type of knowledge that is derived and develops through a teacher's experiences as a teacher and reflections based on these experiences (Driel, Beijaard & Verloop, 2001; Meijer, Verloop & Beijaard, 2001). Fenstermacher (1994) calls a teacher's practical knowledge knowledge *of* teachers as distinct from knowledge *for* teachers, which, for one, refers to formal knowledge. Hence, in the context of didactical relation it is a question of practical knowledge about strategies and methods that teachers use in their day-to-day working life (see Calderhead, 1996, p. 717; Carter 1990).

According to Elbaz-Luwich (2005), teacher's practical knowledge is shaped by the way teachers experience and interpret their work as a teacher. It is based on the same educational theories, pedagogical methods, and teaching techniques obtained together with other teachers during teacher education, and it is revised every day through interaction with the events of the classroom (Elbaz-Luwich, 2005, xi; see also Munby, Russell & Martin, 2001). In her pioneer studies, Elbaz (1983) found that teacher's practical knowledge consist of three levels. The first level is composed of rules of practice, which refers to a teacher's arguments about actions that are proper in certain situations in the course of the aims. The second level, called practical principles, refers to the wider statements used to give meaning to experience. The third level in Elbaz's view is called image. This level is the most implicit and it refers to a teacher's feelings, beliefs, values and needs concerning what teaching should be like (cf. teacher's personal practical theory). (Elbaz, 1983, pp. 132−134.) Teacher's practical knowledge can be found in both the action of the teacher and the conversation or discourse about the action (Clandinin, 1985).

It is significant that in the context of this study, a teacher's relation to a student's studying and learning has overlapping elements with a teacher's relation to content. Pedagogical content knowledge, which was mentioned in the previous chapter, means knowledge for teaching (how to teach) thus the didactics of teaching. In addition, knowledge of learners may be viewed as including the didactical relation.

2.3 Connecting the self-identity and the professional identity

Consciously we teach what we know; unconsciously, we teach who we are (Hamacheck, 1999)

It is widely acknowledged that personal and professional experiences have powerful effect in teaching practice. For example, Nias (1989b) study about primary teachers in England points out dialectics between the personal and professional aspects in teachers work. Knowles and Holt-Reynolds (1991), for one, argue that personal experiences has influential power in teachers pedagogical thinking because of the belief systems have been constructed on the basis of personal histories. According to Trotman and Kerr (2001) student teachers use their personal experiences as critical lenses through which they integrate the contents of their teacher education programmers in order to develop professional decision-making frame. Pajak and Blase (1989), for one, founded thirteen personal-life factors (for example being a parent, marriage, spiritual beliefs, personal interest, extended family and friends) that impact – positively or negatively –in teachers' professional action. As Kansanen, Tirri, Meri, Krokfors, Husu and Jyrhämä (2000) stress, events in schools are filtered through the person of a teacher; teachers use their "selves" as tools for managing both the possibilities and the problems in their work (Kansanen et al, 2000, p.158). Several early studies have focused on teacher identities by considering their personal aspects (see Gomez, Burda Walker & Page, 2000; Conle, Li & Tan, 2002), or focusing on a teacher's personal history in the educational context (see, for instance, Kelchtermans, 1993; Kelcthermans & Vandenberghe, 1994; Beijaard, 1995; Goodson & Hargreaves, 1996; Cooper & Olson, 1996; Eick &Reed, 2002; Varelas, House & Wenzel, 2005).

This study, too, sees a close interconnectedness between a personal and professional in teaching practice. Teacher's self-identity affects the ways a teacher sees, feels, and understands his or her teaching practice and the relations in it. In addition, teacher's personal practical theory (based on both personal and professional experiences) involves personal beliefs, values and understandings through a teacher perceive his or her profession.
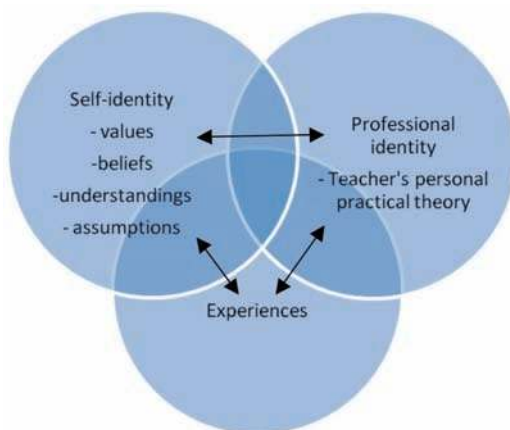
Figure 4. Connections and interplay between teacher's personal and professional identity

As MacLeod & Cowieson (2001) state, it is not possible to sort out the twin elements of the professional and the personal and by investigate and articulate both dimensions "we are able to work towards that integration, congruence and consistency that are hallmarks of the most secure professionalism" (MacLeod & Cowieson, 2001, p. 242). Along this statement we are ready to move to to consider teacher's professional development where teacher identity is connected to reflection.

3 Teacher's professional development through reflection

But seldom, if ever, do we ask "who" question—who is the self that teaches? How does the quality of my selfhood form—or deform—the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes? (Palmer, 1998, p. 4.)

According to Palmer (1998), it is the most common in teaching that the focus is on the questions of "what", "how", or "why" and hardly ever there is a serious commitment to "who" question. As it was mentioned in introduction, this study connects teacher professional development to the process of extending self-knowledge and thus the question of "who" is in the spotlight. In this process, a reflection becomes as a key element. This chapter first discusses teacher's professional development and after that the focus is moved to reflection.

3.1 Teacher's professional develpoment as a process of extending self-knowledge

Teaching, like any truly human activity, emerges from one's inwardness, for better or worse. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together. The entanglements I experience in the classroom are often no more or less than convolutions of my inner life. Viewed from this angle, teaching holds a mirror to the soul. If I am willing to look in that mirror and not run from what I see, I have a chance to gain self-knowledge—and knowing myself is as crucial to good teaching as knowing my students and my subject. In fact, knowing my students and my subject depends heavily on self-knowledge. (Palmer, 1998, p. 2.)

When an individual come into an initial teacher education, he or she carries a large amount of experiences and beliefs concerning teacher's work. Experiences and beliefs together with values constitute a framework that operates a filter through which new information is interpreted and it influences which information student teacher selects, which he or she closes the eyes to. However, this framework, in other words, personal practical theory (see Chapter 2.2.1.1) may contain issues that student teacher is not fully aware of, for example, fixed beliefs, taken-for granted stereotypes, tacit assumptions, cul-

tural myths, or even fears. And as a consequence of this, a student teacher may, without knowing it, observe new issues and contents from limited and selective basis. Still, for the student teacher, his or her personal practical theory is what it is and this unique, individual theory is the ground for meaning making of experiences teacher student meet (cf. McLean, 1999).

It is crucial that when a teacher enters to a working life, he or she has an understanding of the personal frame that fundamentally affect to all pedagogical decision she or he makes in his or her teaching practice. It is important because today's teaching is a dynamic and complex profession with its challenging features [12] In addition, the world outside of the classrooms changes and rapidly changing society directly influences teachers' work (cf. Day, Stobart, Sammons & Knigton, 2006). All these elements together require teachers to have the ability to cope with and live with an invariably changing environment. Therefore, doing well in today's teaching require teachers to go beyond technical know-how in classroom practice. According to Larrivee (2000) successful teaching is much more than a combination of skills and strategies. For Larrivee, effective teaching requires teachers to have achieved a degree of self-awareness that enables them to perceive more clearly the ways they teach and the reasons behind it (Larrivee, 2000, pp. 293−294).

Similary, this study talks about self-knowledge and emphasises the importance of it as the prerequisite of a good teaching. As mentioned in the starting point of the study (Chapter 1.1.), the development of self-knowledge refers to an idea that a teacher has a level of self-understanding and self-awareness about how his or her beliefs, values and understandings (thus, a personal practical theory) are connected in the way he or she behaves thinks, and feels in teaching practice (cf. Hamacheck, 2000). As Hamacheck (1999) points out, the lack of useful self-knowledge may constitute a block for effective teaching (see also Chapter 1.1).

On the basis of these arguments, initial teacher education should promote student teacher's professional development by extending their self-knowledge and self-understanding; in other words, teach that "answers to the problems of teaching do not lie in other people's theories but within themselves (McLean, 1999, 74). In this process, reflection is at the core.

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[12] Beijaard and Verloop (1996) present five features concerning the complexity of teaching: 1) multidimensionality, which refers to different pupils, reactions of different kinds, activities and interruptions 2) simultaneity, which means that many things happen at the same time 3) immediacy, meaning that teachers have little time to think 4) unpredictability, which denotes that it is impossible to predict with certainty what will happen and thus it is difficult to make decisions unequivocally 5) dependency on time, which means that activities, decisions and events have consequences for the following situations (Beijaard and Verloop 1996, p. 279.)

3.2 Reflection at the core in teacher's professional development

> *We define reflection as the process of creating and clarifying the meaning of experience (present or past) in terms of self (self in relation to self and self in relation to the world). The outcome of the process is changed conceptual perspective. The experience that is explored and examined to create meaning focuses around or embodies a concern of central importance to the self.* (Boyd & Fales, 1983.)

Although reflection is acknowledged as one of the key features in education, there is no common definition of reflection and the term has been conceptualized in many different ways and applied within various philosophical frameworks and contexts (see Hayon, 1990; Calderhead, 1992; Kembler, Jones, Loke, McKay, Sinclair, Harrison, Webb, Wong, Won & Yeung, 1999; p. 22; Korthagen, 2001, p. 51; Ottesen, 2007). For example, according to Calderhead (1989), in teacher education, concepts of reflection may be approached from four perspectives: as a process of reflection, as content of reflection, as the preconditions of reflection or as the product of reflection. Ghaye (2000) says that teacher educators may view reflection as lived experience, as a technique or possibly as the whole disposition towards teaching practice. Bengttson (2003) states that reflection may be understood as something that occurs in action or as a cognitive activity which is separate from action. In addition, reflection may be viewed as itself an action, but something other than teaching action; a kind of self-research for example.

In this study, reflection is applied in two ways; as a process and as an outcome, which refers to reflection as an analysis tool. Before more closely look to them, the overview of reflection is first presented.

3.2.1 On reflection

A narrative of reflection usually begins with the notion of thinking. To reflect is to think, but it is a particular way of thinking, thinking in some kind of deliberative and enlightened sense (van Manen, 1991b, p. 511). As Buchman (1990, p. 490) states, everyday thinking concerns various internal processes, which are not connected with decision-making or action; these include imagining, marvelling, remembering and wondering. In Dewey's original concept, reflection is seen as a systematic, rigorous, disciplined way of thinking, with its roots in scientific inquiry (Rodgers, 2002, p. 845). Dewey (1933) distinguishes reflection from three other kinds of thought: a stream of consciousness, invention (meaning imagination) and believing. Dewey underlines that reflective thinking differs from other kinds of thoughts because it involves uncertainty, hesitation and confusion; it is a question of an act of searching

and inquiring in order to find material that will solve the bewilderment (Dewey, 1933, p. 12; cf. Rodgers, 2002).

However, if reflection is only considered in the light of intellectual thinking abilities, the whole nature of reflection is not taken into account. Reflection involves more than logical and rational thinking. It is more like a holistic approach to meeting and reacting to problem-solving (cf. Zeichner & Liston, 1996). According to Loughran (2006, p.45), a great deal of reported literature on reflection concerns problem solving in situations which have been less successful than expected. This is understandable, because we can assume that those situations have more value for learning than situations in which teaching has flourished. However, a problem does not necessarily imply an error or mistake in need of fixing but rather a *situation that attracts attention* for a variety of reasons (Loughran, 2006, p. 45, emphasis added; see also Parsons and Stephenson, 2005, p. 97). Problem-solving can be considered from a broader view instead of seeing it as the repairing of something that did not work. According to Yost, Sentner & Forlenza-Bailey (2000, p. 40) problem-solving can be viewed as a process in which a person is trying to make sense of a challenging situation by recognizing aspects of practice which need to be considered, by naming goals for enhancement and by pursuing the kind of actions that achieve the goals. As a result, problem-solving may lead to a change in the way in which something is done because of a new understanding or deeper insight (Parsons & Stephenson, 2005), the reconstruction of knowledge (Yost, Sentner & Forlenza-Bailey, 2000, p. 40) or a changed conceptual perspective (Boyd & Fales, 1983, p. 101). Thus, as learning through questioning and investigation, reflection can be seen as a way of helping to change and improve understanding of practice and thus lead to more authentic awareness of profession.

Contrary to routine action which arises from tradition, an authority or impulse (Zeihner & Liston, 1987, p. 24), reflective action requires attitudes that value the personal and intellectual growth of oneself and others (Rodgers, 2002). Dewey (1933, pp. 30−33) names four qualities of a reflective person: whole-heartedness, directness, open-mindedness and responsibility. In the context of teaching, whole-heartedness means that a teacher has sincere enthusiasm about his or her subject matter. According to Rodgers (2002, p. 859), curiosity about and enthusiasm for the subject matter are essential to good teaching, because without them a teacher has no energy to carry out reflective inquiry. A teacher who is whole-hearted can conquer fears and uncertainties to make meaningful changes and critically evaluate the practice of teaching (cf. Yost, Sentner & Forlenza-Bailey, 2000, p.40). Directness refers to being free of self-absorption. This means an absence of anxiety about oneself and trust in the validity of one's own experiences without being

nervous about the judgements of others. When a teacher has directness, he or she is able to concentrate on all elements of subject matter, not only the aspect of self. Instead of asking "what have I taught today?" the question may be present as "where was the learning in today's work?" The result of directness is self-awareness, which is a prerequisite for reflection on of one's actions, thoughts and emotions (Rodgers, 2002, p. 861). Open-mindedness is a craving to know more than one side of an issue, to give attention to alternative views and to be aware that even the most solid beliefs may be questioned (cf. Yost, Sentner & Forlenza-Bailey, 2000, p. 40). Responsibility refers to the desire to actively search for the truth; it means that a teacher understands that his or her meaning-making process grows out of a view of the world and leads back into it, possibly requiring that view of the world has to change (Rodgers, 2002, p. 862). To sum up, these four attitudes are the requirements for the readiness to engage in reflection, curiosity and desire for growth (Rodgers, 2002, p. 863).

3.2.2 Reflection as a process

Abundant research has been done concerning reflection as a process and reflection is used diverging ways and purposes. For example, reflection as a process has been used to investigate student teacher's concerns of their learning experiences (Poulou, 2007), to develop reflective practice in student teachers (Parsons & Stephenson, 2005), to support teacher identity development (Walkington, 2005), or to help teachers frame and reframe their thinking in order to enhance their teaching (Freese, 2006). Despite the divergences, reflection as a process may be seen to refer of making sense of one's experiences (see Freese, 1999; Boyd & Fales, 1983; Mansvelder-Longayroux, Beijaard & Verloop, 2007).

This study, too, approaches reflection from process point of view. It is seen, that reflection is a key element in teacher's professional development which refers to the process of extending teacher's self-knowledge. For that purpose, reflection is related both the personal (self-identity) and the professional (professional identity) aspects of teachers and reflection is viewed both self-reflection and reflection as a meaning-making process.

Teacher's self-identity: Reflection as a self-reflection

The term "reflection" derives from the Latin verb "reflectere", which means a bend or turn ('flectere') backwards or back ('re') (Bengtsson, 2003, p. 297). As Bengtsson (2003) states, reflection in the sense of self-reflection has played a crucial role in modern philosophy from the Renaissance up to the present. In a philosophical context, reflection has been used ontologically to

separate consciousness from the material world. In this ontological sense, the term has been used metaphorically to refer to individuals as active agents who discover themselves in the act of reflection. (Bengtsson, 2003, pp. 296−297.)

The nature and the elements of self-reflection may be clarified with the help of German psychiatrist Karl Jaspers's (1963) view. According to Yip (2007), Jaspers distinguishes three features of self-reflection: 1) self-observation, 2) self-understanding and 3) self-revelation. Through self-observation, an individual takes a reflective distance and observes his or her experiences in order to become aware of his or her feelings and thoughts. Self-understanding refers to the awareness of an individual's own person-ality, interests, assumptions, preferences, norms and values. Self-revelation means a process of self-development, in which individuals discover more and more about themselves. This process does not happen in isolation, but through proper support from others, and at best may improve the individuals' self-knowledge. (Yip, 2007, pp. 201−292; see also Freese, 2006.)

Self-reflection is a central element in the individuals' interpretations of themselves, in other words in the construction of self-identity (cf. MacLure, 1993, p. 312). This study argues that teaching is embodied in the kind of person the teacher is, and working with self-identity is a significant step in becoming a reflective teacher. According to Hamacheck (1999), through graduated self-knowledge teachers can deduce: "I am this kind of person; I have these kinds of values. I am guided by these beliefs. I have these short-comings, but I own these strengths" (Hamacheck, 1999, p. 210). Hence, with the help of self-reflection it is possible to consider of one's self-identity (see Chapter 2.1).

In this respect, reflection is closely associated with narratives. This is also van Manen's (1994) view about the purpose of self-reflection, when he states that through the narrative self-reflection individuals are able to establish how they have become what they are. The storied quality of experiences is re-lieved through the process of self-reflection which means taking a distance from a particular experience and making it an object of reflection. (cf. Clandinin & Connelly, 1991, p. 259). Narratives (the reconstructions of per-sonal experiences) and self-reflection together constitute a meaning-making process, in which an individual can evaluate his or her present situation and future aims (Estola & Syrjälä, 2002, p. 54). Thus, self-reflection may be seen as a self-explanatory process, whereby the telling of stories and making them the focus of reflection can produce self-knowledge, the "cognizance of one-self" (Hamacheck 1999, p. 210; see also Kerby, 1991; van Manen, 1994).

Teacher professional identity: reflection as a meaning-making process from teaching practice

In Dewey's original writings, according to Hatton and Smith (1995), reflection may be considered as an active and deliberative thought process of action. As mentioned previously, although reflection has generally been seen as systematic thinking about experiences, this systematic thought may be understood to mean a structuring and restructuring of experiences (Mansvelder-Longayroux, Beijaard & Verloop, 2007, p. 49). Thus, reflection may be perceived as a meaning-making process that moves an individual from one experience to the next with a deeper understanding of its relationships with and connections to other experiences and ideas. Meaning is a bridge which connects experiences and forces one to growth (Rodgers, 2002, p. 845). Learning from experience, according to Boyd and Fales (1983), is the "process of internally examining and exploring an issue of concern, triggered by an experience, which creates and clarifies meaning in terms of self, and which results in a changed conceptual perspective" (Boyd & Fales, 1983, p. 100). This notion is parallel to McLaughlin and Vogt's (1996, p. 183) idea of reflection as a process of growing consciousness about action and its consequences, or McCotter's (2001) view of reflection as an act of critical consciousness about an individual's actions and the context of an act.

This study considers a teacher's professional identity in the context of teaching practice, meaning the teacher's relations to his or her personal practical theory, students, content and the student's studying-learning processes (see Chapter 2.2.1). Reflecting on experiences within these elements and finding a new clarity through reflection help teacher widen his or her own perspective and achieve new insights and understandings. This change of perspective is the basis for changes in teaching practice and may lead to new questions and viewpoints on the road forward. The aim of reflection as a meaning-making process is *becoming aware* of issues concerning one's teaching practice and along with it, one's professional identity.

To summarize, self-reflection and reflection as a meaning making process on teaching practice together may serve the way to extend self-knowledge and thus promote teacher's professional development. As a result, teachers are able to act competently while observing their actions at a conscious, intellectual level (MacLeod and Cowiseon, 2001, p. 242).
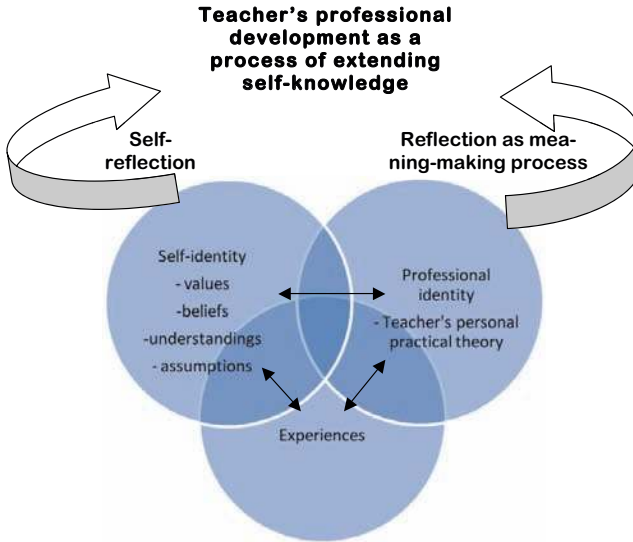
Figure 5. Teacher's professional development through reflection

3.2.3 Reflection as an outcome: Reflection as an analysis tool

In addition to viewing reflection as a process for professional development, this study uses reflection also an analysis tool in order to evaluate the outcome of the process of identity work and assess the potential of the identity work for promoting student teachers professional development. Reflection as analysis tool is used from two ways, interests of reflection and forms of reflection.

3.2.3.1 Interests of reflection

It is almost axiomatic that most teacher education programmes have adopted reflection as one of the core elements to promote student teachers professional development. Thus, it is assumed that individuals are capable of reflection. What is important is not whether person is reflective or not, but instead the kind of interests and forms of reflection. (cf. Wallace & Louden, 2000; Abou Baker El-Dib, 2007).

Interests refer to the goals and aims of an act of reflection: what do teachers reflect on (Wallace & Louden, 2000, p. 99, Jay & Johnson, 2002, p. 75)? In other words, what is the focus of teachers' attention? Korthagen and Vasalos (2005), for example, present an onion model, which portrays different aspects on which reflection can be focused. In their model, the aspects are

from outer levels to inner ones the environment (the students, the class, the school), behaviour, competencies (integrated body of knowledge, skills and attitudes), beliefs, identity (how a person defines his or herself) and mission (transpersonal, or spirituality level). In their studies on science education, Wallace and Louden (2000) for one, present four interests of reflection based on Jurgen Habermans's (1972) ideas of knowledge constitutive interests: technical interest (which refers to rule-like regularities on a objective world and the development of technical skills), personal interest (which connect reflection to one's own understanding of his or her own life), problem solving interest (relates reflection to problem-solving in professional action) and critical interest (that focuses reflection to questioning taken-for granted beliefs and thoughts).(Wallace & Louden, 2000, pp. 101−107.)

In the context of this study, four interests of reflection are applied from the relations of the didactic triangle presented in Chapter 2.2.1: personal interest, content interest, didactical interest and pedagogical interest.
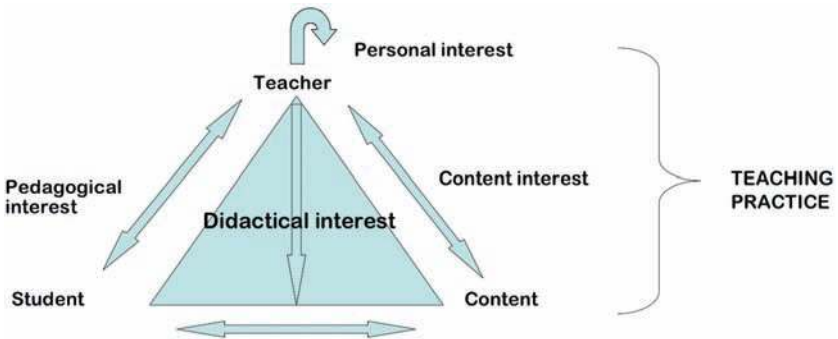
Figure 6. Interests of reflection within the relations of the didactic triangle

Personal interest "who?"

Chapter 2.2.1.1 pointed out that every teacher has personal guiding theory through he or she perceives his or her teaching. Teacher's personal practical theory, which is based on experiences, values, beliefs and understandings works as lenses through which a teacher interprets situations in the classroom. Within personal interests, the focus of reflection is the teacher's personal practical theory.

Content interest "what?"

Content interest refers to the relation between teacher and content and concentrates on the actual teaching practice from the viewpoint of "what". What

is happening in the classroom? The focus includes issues of subject matter, content and the different parts of an actual lesson, instruction processes, and matters of classroom management. In addition to the action in the classroom, content interest may also focus on a curriculum and the school environment with its various elements, classroom organization, instructional processes and the broader educational context.

It should be noted that in the context of reflection the term content is narrower than in the theoretical part of this study (see Chapter 2.2.1.3). In contrast to Grossman's typology, content interest does not include how teachers teach, that is, their pedagogical content knowledge (it is the main topic in didactical reflection); it is more similar to knowledge of general pedagogy, knowledge of curriculum and knowledge of context.

Didactical interest "how?"

Didactical interest concerns students and their studying-learning processes. Thus, it focuses on the ways students study and on strategies for promoting their learning. Didactical interest is anchored to the viewpoint of "how?" How does a teacher teach? In this sense, in contrast to Grossman's typology presented in Chapter 2.2.1.3, didactical interest refers to pedagogical content knowledge and knowledge of learners. Reflection then focuses on strategies and methods the teacher uses in his or her teaching to promote studying and evoke learning.

Pedagogical interest "why?"

Pedagogical interest focuses on teaching practice from the pedagogical perspective (see Chapter 2.2.1.2) and concentrates on whether the action in the teaching was right and proper under the circumstances (cf. van Manen, 1991b). Thus pedagogical reflection focuses on students' growth. In that sense, teaching is harnessed towards education which orients teaching to the "child's immanent nature of being and becoming" (van Manen, 1991b, p. 32). According to van Manen (1991b), pedagogical reflection asks: "What was going on in this situation?" "What was it like for the child?" "What is the pedagogical significance of this?" "Did I say or do the right thing?"

3.2.3.2   Forms of reflection

According to Wallace & Louden (2000), interests of reflection structure the reasons teachers may have for reflection, but when changes in understanding are considered, another dimension of reflection is needed, that is, forms of reflection. Various models of reflection presented in educational studies il-

lustrate how teachers reflect, and how tools are developed for analyzing the outcomes of reflection.

Ward and McCotter (2004) use four qualitative levels in their reflection rubric in order to illuminate the dimensions of reflection. These levels are 1) routine, 2) technical, 3) dialogic and 4) transformative. In the first, the routine level, reflection refers to definitive statements because of lack of curiosity. Thus, the routine level does not contain problem-statements and there is no need to question the sources of the problems; nor is there a call for change. If problems are mentioned, the tendency is to blame others or lack of time. The focus is on matters of self-concerns, such as the ability to control or manage students. Technical reflection refers to solving specific problems (for example, teaching tasks) from an instrumental point of view. Technical qualities of practice are considered in the meaning of problem solving but there is a lack of questioning the nature of the problem itself. Thus technical reflection does not lead to further questioning on teaching. Dialogic reflection can be described as an ongoing process, in which the focus of reflection is the process of learning (opposed to the outcomes of learning) and the process of inquiry (for example, a continual process of asking questions, trying new approaches and asking new questions). Often dialogical reflection focuses on the situation itself, which motivates ongoing questions and reveals new insights, and change in the process. Transformative reflection is analogous to critical reflection; at this level, fundamental assumptions, values and purposes are under consideration, and reflection leads to a change in perspective, with a potentially profound effect on practice. (Ward & McCotter, 2004, pp. 243−257.)

Lee (2005), for one, presents three-scale criteria to assess the depth of reflective thinking. First level, called recall involves describing the experience without any attempt to searching alternative explanations. Second level, rationalization entails more interpretations and reasoning of experiences and an attempt to explain why it was like it was. Third level is reflectivity, where an experience is approached from different points of view and experience is used to improve future action. (Lee, 2005, p. 703.)

Also, among others, Zeihner & Liston (1987), Grimmet, MacCinnon, Ericson & Rieccken (1990), King and Kitchener (1993), Furlong & Maynard (1995), Kember, Jones, Loke, McKay, Sinclair, Tse, Webb, Wong, Wong and Yeung (1999), Jay & Johnson (2002), Luttenberg & Bergen (2008) and Larrivee (2008) have presented a model to investigate the process of reflection. Although there are differences between models used in teacher education, they have essentially similar qualities. Abou Baker El-Dip (2007) presents a summary of these connective features: 1) reflection exists more than one level 2) thinking at lower levels involves routine, subjective and inflexible

thoughts, feelings and views 3) when reflective thinking is developing, an awareness of the relativity of truth and subjectivity of knowledge arises 4) the highest level of reflection involves questioning one's own beliefs, values and assumptions behind thinking and practice. Also, the influence of social and cultural factors is considered. (Baker El-Dip, 2007, p. 28.)

Although these models may be useful for analyzing reflection, it need to be taking into account that hierarchical models have a risk of glib interpretations and a critique that may be focused on overly mechanical presentations of reflection; as if reflection were a one-way linear process instead of relational and multi-dimensional activity (cf. Knowles, 1993, p. 85). Still, despite the risk of using reflection too narrowly, according to Larrivee (2008), in order to support of development of reflective teachers, there are need for categorize the levels, or depth, of reflective thinking.

In the context of this study, the four qualitatively different forms (depth) of reflection are designed on the basis from Ward & McCotter's (2004) and Lee's (2005) models: routine, rationalization, dialogic and transformative reflection.

Routine

There is no assessment used concerning teaching practice. No questions are asked and the experience under appraisal is given only slight thought, or justifications are not given. Attention may focus on one's own feelings in that experience, but personal change or alternative explanations are not considered. There is simply the satisfaction or dissatisfaction with the action.

Rationalization

An experience is interpreted with rational questions: "Why was it as it was?" This means that there is a personal reaction to a given experience but the reasons are based on certain guiding principles.

Rationalization means that the predominant perspective guides reflection and thus an experience is not used in order to change anything. No deeper questions of practice are addressed.

Dialogic

A dialogue happens between a teacher and a situation. An experience is approached from different viewpoints (for example, from pupils' perspectives or learning processes), and the teacher finds a deeper meaning in the situation.

Dialogic reflection focuses on an understanding of the experience and gives new insights into teaching; students or personal qualities (strengths and weaknesses) are presented in order to improve teaching practice. This creates an attitude of openness to new questions.

Transformation

Taken-for-granted beliefs and unexamined values and preferences which operate behind a teacher's decision-making are the focus of consideration. In addition, moral and ethical considerations of teaching practice in general may be the focus of reflection.

Reflection as a transformation can be considered a wholehearted examination exposing an honest inclination towards continually asking questions and searching for answers over time.

3.3 Summary of teacher's professional development and reflection

In this study, teacher's self-knowledge is seen as a key element in the journey to become a good teacher. That is because self-knowledge enables a teacher to be a more aware of his or her beliefs, values and understandings (thus, personal practical theory) through which a teacher perceives his or her daily work. Hence, teacher's professional development in this study refers to a process of extending student teachers' self-knowledge. In the process of professional development, reflection becomes an essential tool. This study uses reflection in two ways; as a process and as an outcome. Reflection as process is connected to teacher identity and identity work, thus working with personal and professional experiences. In the context of self-identity, reflection is considered as a self-reflection. Self-reflection refers to a self-explanatory process where taking personal experiences as a focus of reflection can produce self-knowledge and self-understanding. In the context of professional identity reflection is viewed as a meaning-making process from teaching practice, thus reflecting the relations between a teacher and his or her practical theory, teacher and students, teacher and content and teacher and the student's studying-learning processes (see Chapter 2.2.1). These two reflection processes combined may serve a way to extend teacher's self-knowledge and hence, support professional development. Reflection as outcome is harnessed to follow the potential of identity work for promoting teacher's professional development.

4 The conduct of the study

This chapter involves the methodological issues of the study. Firstly, the overview to qualitative research is presented. After that, the focus is moved to narrative inquiry and narratives in this study are explained. Then the research participants, data gathering and data analysis are described.

4.1 Qualitative research

This study may be characterized as a qualitative study with a narrative research design. Because the focus of my interests as a researcher was on the participants' experiences of both their personal lives and teaching practice, it seemed natural to choose a qualitative method.

When the nature of qualitative research is considered, one useful starting point is the previously mentioned (see Chapter 1.2.4) Aristotelian and Galilean traditions, based on the division by von Wright (1971). Von Wright's idea was to base qualitative and quantitative research on these two traditions. A Galilean tradition emphasizes objectivity, unity of methods and universal laws in explanations of human action. In this tradition, human action is related to nature; thus it is possible to investigate human action as objectively as other objects in nature. Contrary to this, human action in the Aristotelian tradition has a subjective element involved and hence it is impossible to relate it to nature. Human action has its own telos, its intentionality, which causes human action. This means that if we want to understand human intentionality, we cannot explain it through causal reasoning but we must understand it teleologically.

From the perspective of qualitative research the reality is not "out there", a fixed and single phenomenon, but constructed and interpreted by the subject. According to Merriam (2002), there are several features related to an interpretative qualitative research. Firstly, with qualitative inquiry, a researcher tries to understand the meaning individuals have constructed about their world and experiences in it. Secondly, because understanding is the aim of qualitative research, a researcher is the most important instrument for data collection and data analysis. Thirdly, in order to understand the meaning of experience for those involved, the nature of the research process is inductive rather than deductive. Fourthly, the product of qualitative research is richly descriptive. (Merriam, 2002, pp. 4−5; see also Creswell, 2005.)

4.2 Narrative inquiry

A short introduction to narratives in teacher education is made in order to situate this study in an educational context, after which we will take a closer look at narratives in this study.

4.2.1 Narratives in teacher education

Place of story in teacher education: two main advantages

In teacher education, an emphasis on the personal narrative refers to the change that took place at the beginning of the 1990s, from the notion that a teacher is just a tool in the production of school success to a vision of the teacher as an intelligent agent in educating students (Carter and Doyle, 1996, p. 120). According to Convery (1999, p.131), narratives and studies of teachers' lives have been justified by researchers on the basis two main advantages. Firstly, narratives have been used to access teachers' thinking and practical knowledge (see Elbaz, 1990; Conle, 2000, p. 51). Doyle and Carter (2003) point out that much of the practical knowledge teachers obtain from teaching arises from narratives of teaching practice (cf. Butt, 2003), and it is highly important to capture the stories within which teachers' practical knowledge and understandings are embedded (Doyle & Carter, 2003, p. 131). Carter and Doyle (1996, p. 122) stress that in order to understand personal knowledge, teachers' experiences must be examined through their personal narratives (see also Dhunpath, 2000, p. 547). To summarize, as Heikkinen, Syrjälä, Huttunen and Estola (2004, p. 3) point out; teachers' pedagogical knowledge is narrative in nature (cf. Beattie, 1995). Numerous researches have shown the richness and usefulness of narratives as a tool for accessing teachers' views of knowledge and ways of thinking (see Elbaz, 1983; Clandinin, 1986; Butt & Raymond, 1989; Connelly and Clandinin, 1990; Knowles & Holt-Reynolds, 1991; Holt-Reynolds, 1992; Gudmundsdottir, 1995; Conle, 1996; Cizek, 1999; Craig, 2001; 2007; Olson & Craig, 2001; Rushton, 2004) [13].

Secondly, teachers' personal narratives have been used fruitfully in terms of teacher identity and teacher professional development (see Bajak & Blase, 1989; Bullough, Knowles & Crow, 1991; Kagan, 1992; Raymond, Butt & Townsend, 1992; Kelchtermans, 1993; Diamond, 1993; Kelchtermans & Vanderberghe, 1994; Schaafsma, 1996; Trapedo-Dworsky & Cole, 1996; Connelly & Clandinin, 1999; Kubler LaBoskey & Cline, 2000; Aveling,

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[13] For a more exhaustive division concerning the use of narratives in the field of contemporary teacher knowledge research, see, Rosiek and Atkinson (2007).

2001; Conle, 2001; Jenlink & Kinnucan-Welch, 2001; Trotman & Kerr, 2001; Heikkinen, 2002b; Golombeck & Johnson, 2004; Sim, 2004; Elbaz-Luwisch, 2002; 2005; Shank, 2006). According to Carter (1993), one of the most dynamic approaches to narrative inquiry is focused on teachers' personal narratives and biographies when the teaching practice is framed within the context of teachers' lives. Gumundsdottir (1995) stresses that it is possible to achieve new understandings and meanings by assimilating experiences into a narrative schema. Carter and Doyle, (1996, p. 121) point out that a teacher's biography and life history serve as a vehicle for making sense of the personal meanings involved in the events and circumstances of teaching practice. This means that personal narratives and biographical perspectives are seen as crucial keys to the subjective interpretations of student teachers. Narratives have been used to expose beliefs, values and emotions that guide decision-making and teaching practice (cf. Kubler LaBoskey & Cline, 2000). Through the storytelling of teachers' life experiences, it is possible to achieve deeper self-understanding and thus new constructions of reality (Aveling, 2001, p. 41). As a result, self-realization can help teachers gain a new understanding of their teaching practice (cf. Convery, 1999; see also Gomez, Burda Walker & Page, 2000; Shank, 2006).

The emphasis of this study is on the second of the two main advantages: using narratives as a means for professional development.

4.2.2 Narratives in this study

According to Connelly and Clandinin (1990, p. 2), narratives have value in educational studies both as ways to illustrate the phenomena of human experience, and as a suitable method for various social science fields (see also Connelly & Clandinin, 2006, p. 477; Clandinin, Pushor & Murray Orr, 2007). This division is also visible in this study, where narratives are approached in three ways.

Firstly, narratives are seen as a broader frame of reference, as a fundamental structure of human experience. As it was presented in the metatheoretical background of the study, narratives are meaningful units that are created when individuals structure and organize their experiences and subsequent interpretations. Secondly, narratives are research material; the narratives in this study consist of narratives based on video-diaries from student teachers' teaching practice and written and spoken self stories, which are used to access student teachers' personal experiences and interpretations of them. It should be noted that narrative in this study means the story told in a way or another (see Chapter 1.2.3). However, narratives of personal experiences do not have to be complete stories; hence they are not obligated to

contain all the traditional elements and structures of a story (see Labov & Waletsky, 1967). Narratives of personal experiences can be short written or spoken accounts, whose purpose is to make sense of something experienced by the teller (cf. Ochs & Capps, 2001; Gubrium & Holstein, 1997; Watson, 2006). Thirdly, narratives are used as a tool for analysing the research material considering participants' personal experiences.

4.3 Research participants

The research has four participants. I was interested in finding participants with experience in teaching because I wanted them to have evolved in their own personal conceptions of teaching based on their own experience. They are all teacher students who are involved in multimode teacher education, meaning that they are working as full time teachers while studying (see Krokfors, Jyrhämä, Kynäslahti, Toom, Maaranen & Kansanen, 2006). I sought participants by sending emails to about 40 students in a multimode teacher education programme. The four following participants were the first who displayed a great willingness to take part in the study.

Julia, 38

Julia has worked as a class teacher for ten years. She was originally educated to become an artisan, so in addition to teaching her class she has taught shop to other pupils. Julia ended up teaching by accident. Her own children were young and Julia decided to be a substitute for shop teachers. At that time she did not intend to stay in the field, but when she had taught for a while, she realized that she enjoyed her job. After that, Julia has striven – more or less systematically – to some day become a qualified teacher.

Anna, 47

Anna has worked as a teacher for ten years. She is a special education teacher at an upper level comprehensive school. Before she entered school life she worked in the business world. Anna has vocational qualifications in business and administration. However, during her years in business, the values it represented started to feel strange to her. She began to dream about the prospect of teaching. It was not a new idea; when Anna was younger, she dreamt of becoming a teacher in vocational school. But because of an allergy, that dream was never realized.

Nina, 38

Nina was trained as a kindergarten teacher but has never worked in a kindergarten. Nina was at home with her three children until her youngest child was three years old. Then she began looking for a job. There were no vacancies in kindergartens but there was work for substitute teachers. Nina got a job at a primary school, where she has worked as a teacher for four years. At the moment, Nina is teaching second class. She started her studies in multimode teacher education two years ago. The teaching profession was a vocation for Nina in high school already, without her being aware of it. However, that calling has become a reality only now, as she progresses on the path of becoming as a teacher.

Sara, 42

Sara became as a teacher by accident. After secondary school she was interested in everything but studying. She went abroad as an au pair for a year. When Sara came back home, all of her friends had started to study something, so Sara decided to apply to several schools, one of which was a college for kindergarten teachers. She graduated and worked for several years with young children. At some point Sara wanted to change her work. However, since she did not want to change the field completely, she decided to become a primary school teacher. Teaching is not a vocation for Sara, but she likes her job. At the moment Sara teaches a special class. She has taught the same class for two years now.

4.4 Data gathering process

The process of data gathering took up the academic year 2007–2008. Anna, Julia, Nina, Sara and I met on Tuesday evenings for two hours. We had 24 meetings during the year and at every meeting two participants presented their work, either a self story or a video-diary on their teaching practice (see Appendix 2).

For me it was important that our meetings were founded on trust and authenticity. I adopted the rules of dialogue teaching presented by Huttunen (1995; based on the work of Benhabib, Alexy and Burbules, 1993): 1. Voluntary participation; everyone in the group has to have the possibility of taking part in the discussions, posing questions and challenging the views presented. 2. Commitment; participants have to take the meetings seriously and not give up when feeling tired or bored. 3. Reciprocity; there must be respect and an attitude of caring between the participants. 4. Sincerity; participants need to

present their thoughts as honestly as they can. 5. Reflectivity; participants are asked to reflect on their own beliefs as well as those of others.[14] We talked about the rules in the group before we started actual data gathering. Everybody accepted them in order to facilitate shared understanding and authentic space for mirroring experiences.

At the beginning of every meeting, we chatted for a while and shared our prevailing feelings. I also asked about the participants' impressions and feelings considering the research process, which I always recorded.

The research material consisted of two kinds of data: participants' autobiographical writings (self stories) and conversations based on them, and non-directive interview based on the participants' video-diaries from their teaching practice.

4.4.1 Autobiographical writing—self stories

According to Drake, Spillane & Huffred-Ackles (2001, p. 3), research in identity and narrative suggests not only that identities become real in the form of narratives but also that there are helpful methods to obtain identities of individuals.

Various concepts and terms are used to define biographical and autobiographical methods. For example, Denzin (1989, pp. 47−48) introduces 26 different terms which have been used. These include: autobiography, biography, a story, narrative, personal history, case history, life-history, life-story, self-story and personal experience story (see also Casey, 1995−1996; Roberts, 2002). All these concepts have specific key features, forms and variations.

The form of autobiographical writing used in this study, self stories, is adopted from Denzin's (1989) classification. According to Denzin (1989), self stories are told by an individual in the context of a particular set of experiences. A self story has several features. Firstly, it locates the self of the teller in the centre of a given narrative. Secondly, it is a story about the individual in relation to an experience. Thirdly, the story is not independent of its telling; it is made up as it is told. A self story is built on the statement that an individual is a storyteller of personal experiences. (Denzin, 1989, pp.42−44.)

The contents of self stories were derived from the theoretical part of the study concerning self-identity (see Chapters 2.1.1 and 2.1.2). First and second story (*Me in the Mirror* & *How did I Come to Myself* and *Me and significant other(s)* were connected the psychosocial view of self-identity (see Chapter

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[14] The rules of dialogue may be seen as parallel to Laurel Richardson's (1997) prequisites for "sacred space": feeling safe, connected, passionate about their doings, recognized and honoured.

2.1.1). First theme characterized the nature of self-identity identity from the view of sameness versus selfhood while second story represented self-identity from the perspective of self versus others. Self stories from three to seven were connected to self-identity as a narrative formation (see Chapter 2.1.2). In stories three (*Turning point/Change*) four (*Continuity*) and five (*High point and Low point*) the point was to capture certain events through individuals making sense of their lives. Stories six (*My Values*) and seven (*My Mission*) concentrated on self-identity within a moral space in which narratives are employed by individuals for seeking the meaning and purpose of their lives as moral subjects.

The instructions for the autobiographical writings were inspired by the work of McAdams (1997), and Heikkinen (2001). The participants wrote seven self stories of their life experiences (see Appendix 3) where the focus was on particular events in their lives, a certain moment which was significant for some reason. The point was to capture the experiences as they lived them, and thus paving the way for the participants' own understanding of themselves in and through that experience. In other words, the aim of using self stories was to help student teachers gain more self-knowledge and greater insight into their inner beliefs, attitudes and values (cf. Holly & McLoughlin, 1989).

The participants shared their stories with the group first by giving a copy to everybody to read. The stories were about half a page long. After reading the story, we started to talk about it. Usually, the participant whose story it was told a bit more about her experience and the background history. I recorded and transcripted all conversations. The material in the context of self-identity consisted of 28 written self stories and transcriptions of conversations (one hour/participant) about the stories.
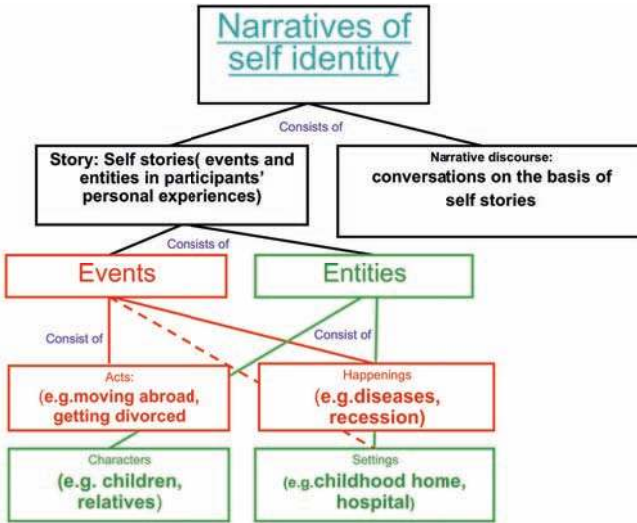
Figure 7. Data gathering: self stories (application of form in Heikkinen, 2010, cf. Abbott, 2002; see Chapter 1.2.4)

4.4.2 Video diaries

In the context of teacher professional identity, I chose to use videos of the participants' teaching practice. I called the video clips video diaries. Using video in educational research has become more and more popular (see, for instance, Lyle, 2003; Olivero, John & Sutherland, 2004; Maclean & White, 2007; Schepens, Aelterman, Van Keer, 2007; Borko, Jacobs, Eiteljorg & Pittman, 2008; Harford & MacRuaric, 2008; Husu, Toom & Patrikainen, 2008; Kang, 2008). According to Sherin (2004), video has unique elements; it is a lasting record, it can be collected and edited, and it gives the opportunity to analyse teaching practice in an exceptional way: "Video allows one to enter the world of the classroom without having to be in the position of teaching in the moment and to manipulate that world in ways not possible without the video record" (Sherin, 2004, pp. 11−13). According to Borko, Jacobs, Eiteljog & Pittman (2006), in the context of teacher professional development, video has been used in two ways: watching videos from other teachers' classrooms or examining videos from the teachers' own classrooms. Empirical findings have shown that having videos in their own classrooms motivates teachers to examine their own teaching; videos thus can serve as tools for change and development. (Borko, Jacobs, Eiteljog & Pittman, 2006, p. 3.)

The participants took five video diaries during the year: in September, November, January, March and May. I told them to just turn the video camera on two days before they brought the video to share with the group. I asked the participants not to use any older material so that the experience in the video would be fresh in their minds. I also said that the experience they chose should be about 10–15 minutes long. I wanted them to focus on one experience only, not to present the whole lesson to the group.

I was keen on to explore the usefulness of identity work for promoting student teachers' professional development by analysing their narratives from their professional experiences with the help of reflection. I wanted to have a straight framework for my data handling through which it would be clearer to analyse the research data. Therefore, I designed data gathering around the reflection model presented by Rodgers (2002) on the basis of Dewey's (1933) thoughts. According to Rodgers (2002), Dewey himself presented the phases of reflection quite unclearly and ambiguously and Rodgers (2002, p. 856) reduced Dewey's six phases to four: 1) presence of experience, meaning naming the problem 2) description of experience 3) analysis of experience and 4) intelligent action. I applied Rodger's model by using the first three phases.

Problem-statement (presence of experience)

The interpretations teachers make in their classroom depend on what they perceive in their teaching practice. The first phase of reflection consists of naming the problem in the experience. According to Rodgers (2002, p. 853), formulating the problem is itself half of the work. This means a distancing of the problem (including the emotional reaction and visible facts of an experience) so it is possible to see the whole picture.

As I told above, I instructed the participants to watch the material they had taped during the two days before the meeting and pick one experience that attracted their attention for some reason. There did not have to be any particular problem in their experience (see Chapter 3.2.1). In respect to my analysis of reflection, I was keen to know what the participants had perceived in their lessons and why they chose the experience they chose. In other words, the problem-statement was the experience they chose.

Action (description of experience)

After naming the problem, a making of explanations is possible. After each participant had justified her choice of a particular experience from the recorded material, we watched the video tape. Afterwards we talked about it.

The participants expressed their thoughts freely on the basis of the video-diary, so their reflections were not guided in any particular way.

Reviewing (analysis of experience)

In the analysis of experience it is possible to deepen and broaden one's understanding. An essential point is that several possible connections can be generated and meaning can begin to take shape. When a teacher is able to spend enough time with the data of experience, reflective thought can be more intensive and an experience can expose all its complexity.

In the phase of reviewing, the participants had an opportunity to go beyond a description of the experience and reflect on their experience more analytically. Consequently I always asked the participants what the significance of the experience was to them, and what they felt afterwards, when they were watching the video. With the help of my questions and on the basis of group conversations, I was anxious to create a kind of space in which participants would be able to widen their understanding about their teaching.
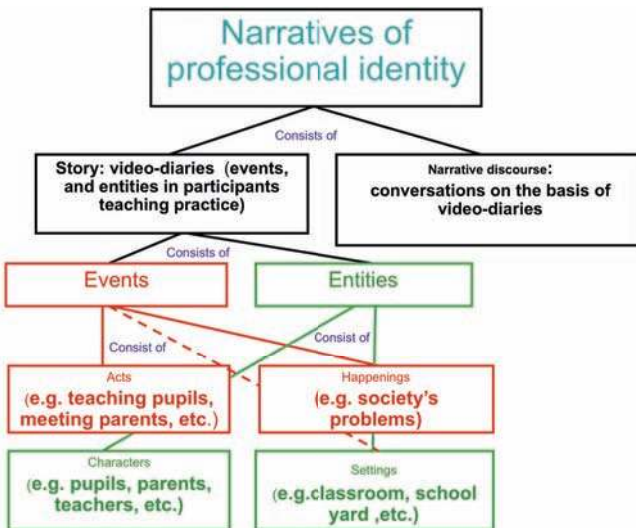
Figure 8. Data gathering: video diaries (application of form in Heikkinen, 2010, cf. Abbott, 2002; see Chapter 1.2.4)

4.4.3 My role in a research group

My role in the group was that of a participant observer: I was a member during the time I was collecting the data. According to Gray (2004), it is essen-

tial for a researcher to get both physically and emotionally close to the sub-jects in order to gain an understanding of their lives. At the same time it is important to keep a professional distance. This means that a researcher has to be both an insider and an outsider of the group (Gray, 2004, p. 242). My role as an "insider" consisted of taking part in group conversations. Because half of my research data came from the participants' life-experiences, I wanted to create an atmosphere in which they would feel the willingness to share their personal and thus intimate self stories. For that reason I participated in the group and my role was quite informal. I was an "active participant observer", in that my intention was to experience the life of the participants in order to observe and understand it better (McCall & Simmons, 1969, p. 97).

I also adopted the role of an "outsider". I avoided telling about my own experiences as much as possible whereas I asked the participants supportive questions. I told about my own life-experiences or my thoughts whenever I felt it would lead to fruitful conversation.

When collecting data from the participants' video diaries, I took a more fomal role as an interviewer. Since our meetings centered on video diaries, after watching the video, I asked questions of the participant whose video diary we had seen. Thus it was more like a non-directive interview where the other participants were allowed to ask questions or make comments. According to Gray (2004), non-directive interviews are applied when the topic in question is explored in depth. Thus, questions are not usually pre-planned. In non-directive interviews a researcher leads the discussion conversation in line with issues that are the focus of the research. In addition, respondents may speak freely about the subject.

4.5 Data analysis process

The data analysis happened in two phases.

4.5.1 The first phase of the analysis: Dealing two kinds of research data

The first, and the largest, phase of analysis consisted of two separate pro-cesses; the analysis of participants' narratives based on video-diaries, and on narratives on the basis of the participants' self-stories. No suitable methods were ready and waiting but in both processes I assembled and applied ele-ments from different ways of analyse the data; they are clarified as follows.

Lieblich, Tuval-Mashiach and Zilber's (1998) classification of types of analysis with narrative data is elucidating. They have distinguished two inde-pendent dimensions as ways to approach narrative analysis: *holistic versus*

categorical and *content versus form*. The first dimension refers to "the unit of analysis, whether an utterance or section abstracted from a complete text or the narrative as a whole" (Lieblich, Tuval-Mashiach & Zilber, 1998, p. 12). According to this, when the analysis is made from a categorical view, it remains traditional content analysis: the original story is divided, and parts or words are organized into defined categories. In contrast, from the holistic standpoint the narrative of a person is considered as a whole, and the parts of the text are interpreted in relation to the other parts of the narrative. The latter dimension, content versus form, refers to a conventional dichotomy predominant in the literal reading of texts. A content view of stories focuses on what, why, when and how, and the viewpoint is that of the narrator. Some content-oriented methods concentrate on the implicit contents by looking for elements such as meaning or motives. A form-oriented approach concentrates on the form of the story: the structure of the plot, the order of events, or the story's relation to the time axis. (Lieblich, Tuval-Mashiach & Zilber, 1998, pp. 12−13.)

Analysis of participants' narratives of professional identity: Categorical-content approach

In the context of the Lieblich, Tuval-Mashiach and Zilbert's (1998) classification, my approach to analysing the narratives of the participants' professional identity (thus narratives on the basis the participants' video diaries) may be characterized as a categorical-content mode. Categorical-content analysis is close to traditional content analysis when the material is handled analytically by dividing the text into smaller units of content.

There are various ways to do content analysis depending on the purpose of the research and the nature of the data used. Lieblich, Tuval-Mashiach & Zilbert (1998, pp. 112−114) have listed the steps used in most of the variations of content analysis, which I applied as a guideline for my data analysis. *It should be noted that the focus of my analysis was narratives on the basis of video-diaries, not videos as such.* Firstly, I did the first reading in order to perceive the general view of the participant's narrative. Then I divided each participant's narratives into the three phases presented in Chapter 4.4.2: problem-statement (presence of experience), action (description of experience) and reviewing (analysis of experience)

After that I read the data again and marked all the relevant sections in the transcript (I left out parts of conversations which I considered totally unrelated, for example issues considering a party planning or daily routines at home). When I read the transcriptions, I tried to make sure not to seek parts which suited my presuppositions but to seek those which seemed to have

significance for the teller. In other words, I let the text guide me instead of me guiding it. Then I handled the data from two viewpoints: interests of reflection and forms of reflection (for an example of analysis of narratives, see Appendix 5).

Interests of reflection

In order to follow the focus of the participants' reflection in their teaching practice, in other words, *what attracted their attention* in the experience they chose and how the focus of reflection would change during the research process I focused my analysis on interest of reflection (see Chapter 3.2.3) in the phases of problem-statement (presence of experience), action (description of experience) and reviewing (analysis of experience) of participants' narratives (see previous chapter). As follows, short exemplars are given within each interest.

Content interest

Content interest refers to the relation between a teacher and content; it concentrates on the actual teaching practice from the viewpoint of "what". What is happening?

> *We had collected conjunctions on the blackboard and then we had two sentences, which the pupils had to continue with conjunctions. At the same time we practiced verbs. My aim was to make the complex-sentence more familiar to them. In addition, by making sentences broader it is possible to move from short, informative sentences to more descriptive ones. I planned to take cards with only verbs involved, but then I thought of combining verbs with complex sentences; it just occurred to me, as I was walking into the classroom* (Sara in November).

The issues include subject matter, the different parts of an actual lesson, instruction processes, and classroom management.

> *I want you to see how many times I stop my teaching and ask my students to be quiet. We had a math lesson and those students who could do sums could do the math together on the floor, but they had to be quiet. I thought it was quiet there. But when I watched the video, I was quite a surprised. I said so many times "Turn your volume off"; I wasn't aware of that* (Julia in November).

Content interest may also focus on a curriculum, the school environment with its various elements, classroom organization, or the broader educational context.

Didactical interest

Didactical interest concerns students and their studying-learning processes, and focuses on the ways students study, as well as on strategies for promoting their learning.

> *We always check our homework in this way. I write down on the board what they tell me to. We have at least eight sums, so everyone has one sum of their own. When we work like this, all pupils are involved and they learn at least something* (Anna in September).

Didactical interest is anchored to the viewpoint of "how?" How does a teacher teach? In this sense, in terms of the Grossman's (1995) typology presented in Chapter 2.2.1.3 didactical interest refers to pedagogical content knowledge and the knowledge of learners. Reflection then focuses on the strategies and methods that a teacher uses in his or her teaching practice in order to promote studying and evoke learning.

> *My pupils tend to think that there is something mysterious going on in math. That something comes from somewhere which is impossible to understand. But when I concretize it, they understand that nothing happens to amounts; nothing is going to disappear without your knowing it. And amount doesn't get bigger unless you add something to it. I can't just teach that this is a fraction and this is a decimal number. There has to be something concrete for pupils to touch and see and count* (Sara, in November).

Pedagogical interest

Pedagogical interest focuses on teaching practice from the pedagogical perspective (see Chapter 2.2.1.2). Pedagogical reflection asks: "What was going on in this situation?" "What was it like for the child?" "What is the pedagogical significance of this?" (van Manen, 1991b).

> *I was so touched when I was listened to these eleven-year-old young girls. You see, the aim of the work was to practice how to make a speech in a technical way. But I didn't concentrate on that. I captured the private, personal world of girls, which was revealed through their speech. The things they are thinking about. I was touched that they have courage to bring their inner thoughts out so bravely* (Julia in January).

Thus, pedagogical reflection focuses on student growth. In this sense teaching practice is connected to rearing, which orients teaching to the "child's immanent nature of being and becoming" (van Manen, 1991b, p. 32).

> *My class did a writing exercise….When they were presenting their work I noticed that the sentences described each student's situation in their personal life. Because I know them so well, the sentences had a logical connection with their presenter. For example, one of them was thinking about his moped, one girl was happy that nothing bad had happened in her life, and one boy wished that he could go to school at night so that he would be able to sleep in the daytime. I know he is not in this world right now, in the way that a ninth-grade student should be, I mean* (Anna in November).

When teaching practice is approached from a pedagogical relation, it is essentially a moral practice; a moral attempt (cf. Pring, 2001). This requires a certain kind of action from a teacher. Van Manen (1991a) calls it as tact. A teacher with tact sees the deeper significance of pupils' behaviour and he or she knows how to interpret the features of the pupils' inner life. It is a question of practical wisdom, certain kind of sensitivity with relation to teaching practice (cf. Lunenberg & Korthagen, 2009).

Personal interest

As mentioned in Chapter 2.2.1.1 every teacher has personal conceptions on teaching through which he or she perceives his or her teaching. This personal practical theory, based on the teacher's experiences, values, beliefs and assumptions, work as lenses through which a teacher interprets situations in the classroom.

> *I have a teacher-guided approach to teaching. It fits my mentality. I want a clear structure, so I know what the name of the game is. In that way I follow my pupils' learning. I couldn't think of allowing my pupils to decide independently what to do during the week. I don't think that children should take so much responsibility for their studying. In my view, it is best that I decide what we are going to do in my class. It creates a safe atmosphere for the children when I lead the group. I am an adult who takes charge* (Nina in January).

Personal interest connects experience with a teacher's own thoughts, perceptions and ideas on teaching practice; thus the focus of reflection is on the teacher's personal practical theory.

Forms of reflection

In order to follow participants' professional development during the research process I focused my analysis on forms, in other words, depth of reflection (see Chapter 3.2.3) in the phases of action (description of experience) and reviewing (analysis of experience) of participants' narratives (see previous chapter). The coding scheme I used as an assessment tool was inspired by the

work of Ward and McCotter (2004) and Lee (2005), and is divided into four categories. Next, short, exemplars are given within each form.

Routine

Within routine reflection, there is no assessment used concerning teaching practice. Experience does not evoke any questions and the experience under appraisal is given little thought. Neither are special justifications given.

> *There aren't many of thoughts in my mind. It [the lesson] was ok, it was just all right. It was just an ordinary one* (Julia in September).

> *This was the thing I wanted to show you. My everyday work looks like this. I move from student to a student with my chair with casters and keep on shouting: "Lower your voices, please"* (Julia in November).

There is simply the satisfaction or dissatisfaction with the action.

> *I feel that it went just all right. I wouldn't change anything; maybe I would make talking about a campfire shorter. I talked too long…There you can see the progression, which is almost the same in all lessons. At the beginning there is always a great deal of hustling and bustling. Finally we can get down to work. This was a typical lesson in my class* (Nina in September).

Attention may be focused on one's own personal feelings and thoughts in that experience, but personal change and/or alternative explanations are not required.

> *I am satisfied, because although there was a little chatter going on, they still listened to my teaching. Besides, when we do things together like this, it is ok to have some chatter* (Sara in November).

Rationalization

An experience is interpreted with rational questions: "Why was it like it was?" There is a personal reaction to the experience, but the reasons are generalized in light of guiding principles of practice.

> *The students in my class have a great temptation not do anything sensible and this has an immediate effect on their knowing and understanding. That's why I use the method where everybody has to take part in the lesson. I want even the quietest pupil in the class to have an active role. I don't give anyone the chance to just sit. I know there would be millions of ways to teach. But this works and I have settled on it. My pupils need to be kept active. They can't just sit* (Anna in September).

Rationalization means that the predominant perspective guides reflection. Suggestions may be given for further action but the experience is not used to change anything and there is no search for alternative ways of understanding. Thus, no deeper questions concerning practice are asked.

> *I teach in very traditional way, especially in math. I ask the things I've taught them in a previous lesson and then I teach a new matter. After that they start to do sums in their books. I think it works well; it is a clear way to teach. I can keep my pupils in order and I have time to walk around the class and see how everyone is doing in their lesson* (Nina in September).

Dialogic

A dialogue happens between a teacher and a situation. An experience is approached from different viewpoints (for example, from pupils' perspectives or learning processes), and the teacher finds a deeper meaning in the situation.

> *I noticed that my tenseness shows. It was obvious that I was riled and provoked. Of course it would be an ideal situation if there was a warm and harmonious atmosphere in the classroom and I was be in a good mood and work would progress and all. It is not bad if you are sometimes tense, but in this experience there was a threefold irritation; the situation was irritating, and even more irritating was that it was evident from my face that I was tense. And the most irritating thing was that I gave a brusque answer to that boy, who didn't deserve it. I should have been more calm* (Nina, in May).

Dialogic reflection focuses on an understanding of the experience and gives new insights into teaching; students or personal qualities (strengths and weaknesses) are presented in order to improve teaching practice. This creates an attitude of openness to new questions.

> *I observed how my pupils act in my presence. In this experience it is clearly visible; how pupils feel about me….Do they have the courage to come near me? Yes they do, although I have had to be quite stern with them from time to time; there are so many things to be solved and sorted out. In this experience I perceived the fact that my pupils read me as well as I read them* (Sara in March).

Transformation

Beliefs taken for granted and unexamined values and preferences which operate behind a teacher's decision-making are the focus of consideration. In addition, moral and ethical considerations of teaching practice in general may be the focus of reflection.

I have believed that I am a really assertive and clear teacher. I have thought that I demand certain things from my pupils. And I do, but only in my words, apparently not in my actions. I didn't know that before I saw this experience. It is not easy to question your own actions. The starting point is that you think you handle things firmly and well. And then, when you are forced to observe your acts, you notice that it is actually you who is making pupils' behaviour possible. It was me who failed here. I know this kind of thing happens; that you act differently than you would like to act in the ideal situation. This is an issue I am struggling with now (Nina in May).

Reflection as a transformation can be considered a wholehearted examination exposing an honest inclination towards continually asking questions and searching for answers over time.

Analysis of participants' narratives of self-identity: Holistic content approach

There are several possibilities for reading, interpreting and analysing narrative data (see, for instance, Denzin, 1989; Richardson, 1990; Gergen, 1992; Roberts, 2002; McCormack, 2004; Webster & Mertova, 2006). My approach to analysing the participants' narratives of their self- identity was inspired by the holistic-content mode of Lieblich, Tuval-Mashiach and Zilbert (1998, pp. 62−63). Lieblich, Tuval-Mashiach and Zilber (1998) point out that when constructing data analyses with narrative material, a researcher must listen to at least three voices: the voice of the narrator, the theoretical framework (which gives the concepts for interpretation and a reflective monitoring of the act of reading) and interpretation (which means the sensitivity to make decisions when drawing conclusions from the data) (Lieblich, Tuval-Mashiach & Zilber 1998, p. 10). My data-analysis is conducted on the basis of these three.

Two kinds of material were available: the self stories written by the participants (seven stories/participant) and transcript discussions with the group on the basis of each self story. Thus, there was a rich data and dozens of pages of transcriptions. The process of reading and interpreting the data consisted of three steps. First I read the story and transcripts of discussion carefully through in order to *listen to* what participants were telling; I did not want to confuse my pre-understanding as a researcher with participants' narratives and thus tried to keep them separate as much as possible by being aware of it in the act of reading. The first round of reading served this purpose. The second stage of reading and interpreting the data was for seeking the plot; I colour marked the parts from the transcript that seemed to be relevant to the wholeness of the narrative (see Appendix 3). In the third phase, I

read the colour marked parts and circled the words and phrases which seemed to be significant from the view of self-identity construction (see Appendix 3).

After the reading process I organized the circled words and phrases, the salient elements, in the narrative structure. In this I was inspired by the work of Ollerenshaw (1998, in Ollerenshaw & Creswell, 2002). That helped me to structure the elements according to my theoretical framework concerning the elements of narrative (see Chapter 1.2.4).

Table 1. Organizing the salient elements into a narrative structure (form applied from Ollerenshaw, 1998 in Ollerenshaw & Creswell, 2002)

Characters	Setting	Problem	Action	Resolution
Individuals involved	Context : places, time, environ- ment, era	Phenomena to be described or question to be answered	Movements through the story illustrating characters' thinking, feelings, intentions and actions	Answer to the question

After organising the essential elements, I arranged them as sequences in order to provide a chronological order among the elements. As Ollerenshaw & Creswell (2002, p. 332) highlight, when people are telling stories of their life-experiences, there is no logical development in them, in other words chrono-logical sequence is missing. Thus, when a researcher is restorying, it means providing causal links among elements in data. I sequenced the essential elements according to the following structure:
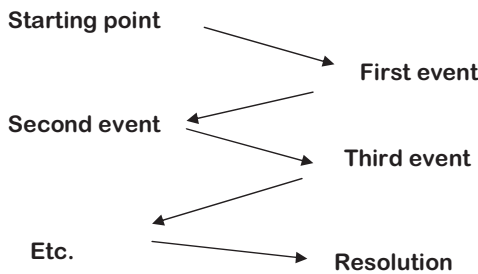
Figure 9. Sequencing the events in into narrative structure (form applied from Ollerenshaw and Creshwell, 2002)

After sequencing the events, I started to rewriting. When I conducted narra-tives, I wanted to allow the closeness to the voices of the participants and capture actual experiences in such ways that readers are able to experience them. Through this kind of approach I wanted to illustrate the narrative nature

of self-identity; how we create our identity by interpreting and giving meaning to our life-experiences. (see Appendix 3)

4.5.2 The second phase of the analysis: Composing four cases of identity work

After the first phase of analysis, there were still massive amounts of data left. Next, I focused on finding the substantive issues of each participant; in other words, I began to select and separate out those parts of the data that would constitute the answer to the research questions.

The first research question was: how is identity work manifested by the participants? During the first phase of analysis I noticed that there were certain main themes to be identified for every participant. For example, Julia's narratives from both her personal experiences and video-diaries seemed to be intertwined with issues of control and care; thus I chose those two themes to illustrate the nature of identity work for her. Nina, for one, differed from the other participants, by focusing her attention strongly on narratives from her personal experiences and thus working with self- identity constituted a one part of her process. In addition, working with her professional identity, (thus with professional experiences) was strongly bounded to classroom management and that constituted the other theme. Along with my readings, I ended up to enthrone two themes by each participant in order to answer the first research question.

The first research question was: how does the identity work manifest by participants? The answer of the first research question consist of both self-identity (analysis of participants' narratives of self-identity) and professional identity (analysis of participants' narratives of professional identity) elements. The professional identity was connected to interests of reflection (see Chapter 3.2.3.1 and the first phase of analysis on this chapter).

The second research question was: what is the potential of identity work for promoting student teachers' professional development? The answer of the second research question consists of professional identity (analysis of participants' narratives of professional identity) elements. The professional identity was connected on the forms of reflection; in other words depth of reflection (see Chapter 3.2.3.2 and the first phase of analysis on this chapter).

Table 2. The data analysis process

First phase of analysis: dealing with two kinds of data

Analysis of participants' narratives of professional identity: categorical-content approach	Analysis of participants' narratives of self-identity: holistic content approach
1. First reading, outlining 2. Second reading, marking 3. Arranging the data into categories on the basis of a division of experience in the video-diary: problem-statement, action and reviewing 4. Analysing the categories according to interests and forms of reflection	1. First reading: listening 2. Second reading: seeking the salient elements for a plot 3. Third reading: seeking essential elements from the perspective of self-identity construction 4. Organising the essential elements into a narrative structure 5. Rewriting the story

Second phase of analysis: composing four cases of identity work

1. Finding the substantive issues for each participant with regard to the research questions. Designing two main themes for each participant for constructing the answer to the first research question
2. Answering the second research question by concentrating on the participants' forms of reflection
3. Constructing four cases of identity work

When the most significant data in terms of the research questions was completed, I started to construct four cases of identity work. All of them were naturally dissimilar; as a researcher, for me it was the most important to crystallize the essential elements of each participant[15] and in addition to depict how the process promoted participants' professional development. When constructing the four cases of identity work, I applied the criteria of Lieblich, Tuval-Maschiach & Zilbert (1998) as guidelines for my writing. I made sure that I included a sufficient number of quotations and explanations in order to provide evidence for the readers to judge. I sought coherence in order to

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[15] For example, one element that was conspicuous in Julia's process was a defensive attitude towards her video-diaries. I found it to be a significant factor in Julia's identity work as a whole, and I took it as the starting point of her process.

create meaningful and complete picture of results. I also sought certain parsimony, which would serve the aesthetic appeal of writing (Lieblich, Tuval-Maschiach & Zilbert, 1998, p. 173). In addition I connected the data for the theoretical framework in order to offer the concepts for interpretation and a reflective monitoring of the act of reading (Lieblich, Tuval-Maschiach & Zilbert, 1998, p. 173).

5 Working with identities

In this phase, the results of the research process are presented. The forth-coming chapters of Anna, Julia, Nina and Sara answer the research questions presented in the Chapter 1.1.

Every chapter has three parts. The first two focus on the first research question: how is identity work manifested by student teachers? As mentioned in Chapter 4.5.2, two dominant themes were selected for every participant in order to portray the essence of identity work by each student teacher.

In the third part, the centre of attention moves to the second research question: what is the potential of identity work for promoting student teach-ers' professional development. The answer is sought by presenting partici-pants' forms, thus the depth, of reflection during the research process. Finally the précis will summarize the results.

5.1 Anna

This chapter leads us to the world of Anna's identity work. First, the focus is on the nature of Anna's identity work and a reader is introduced to the two themes that were emphasized in Anna's narratives in the research process, The first theme is intertwined with the didactical relation, in other words teacher's relation to pupils' studying and learning processes (see Chapter 2.2.1.4). The second theme is connected to the pedagogical relation (see Chapter 2.2.1.2) and the moral nature of teaching practice is in the spotlight. Then the focus is moved to the second research question and the potential of identity work for promoting Anna's professional development. This is pon-dered by presenting changes in Anna's forms of, thus depth of reflection, during the research process.

We will first familiarize ourselves with the setting of Anna's work; this creates the important frame of reference visible throughout Anna's identity work.

Setting of Anna's work

As mentioned in Chapter 4.3, Anna is a special teacher in upper comprehen-sive school. She has eight pubescent pupils in her class; all of them have different kinds of learning difficulties. Still, problems in learning are not the most challenging issue in her work.

I think my job differs a lot from the work teachers are educated for; I feel that I am so far from ordinary teaching. It is not that everyday teaching wouldn't be ok. It is just ok. I like to teach students with special needs. But I wish I could concentrate on teaching. I have lessons, of course. I teach them. Still, I have to pay attention to things which are for psychologists or a curator or a health nurse to take care of. If I don't, nobody will and then pupils climb the walls. (Narrative in November)

The way Anna considers herself as a teacher is to a great extent based on her pupils' backgrounds; her teaching is much more than being responsible for her pupils' learning; this has a strong impact on Anna's approach to her work. In addition to teaching, Anna's everyday work includes negotiations with other official instances, including social services and psychiatric care for youth. Anna's role in this network is important but not easy.

At the moment my mind is occupied with a student whose life is a complete mess. I have to give special attention to him. His grandmother told me that my role in his life is crucial; I didn't realize it myself. Today I sat in the meeting at a psychiatric hospital for children and youth. The meeting was about this boy. They don't take things seriously there; that's what I have experienced. It makes me tired and displeased. I am really seeking help; he has serious problems and they don't get it. I have decided that I won't go to those meetings anymore. It is not worth it. (Narrative in November)

The setting also appears in the context of Anna's self-identity. In one of her self-story writings, the theme of which was "low point" (see Appendix 3), Anna told the narrative concerning her work. *It is below the belt* is about the event where Anna felt negative feelings, anger and frustration.

Once, a few days before Christmas, I sat in a meeting. My pupil's mother was sitting on the other side of the table, opposite me. She was blaming everybody else but herself. She was displeased and she showed it with every gesture and expression. Her sixteen-year-old son sat next to her, quiet. The mother was sixteen when she gave birth to the boy. She abandoned him and the boy lived at his grandmother's house. However, eventually he moved with his mother, although she used to say that she is not going to take his child back. But things didn't go well and the mother has started to admit that her son has serious problems.

I sat on meeting and listened her talking. She was blaming everyone but me; I am a trusted person. She started to provoke her son and he started to shout. He swore and called us names. His mother made him yell; she had taught her son to behave like this. And yet she was blaming everyone else but herself. How will this boy manage in life?

The narrative about a low point illustrates the storied nature of self-identity. As mentioned in Chapter 2.1.2, this study is inspired by McAdam's (see, for instance, 1996; 1999; 2003) view of identity as the life story; individuals tell stories (internally and to other people) from their life experiences and through the act of telling they achieve and apply knowledge of themselves, others and the world. In other words, life stories are anchored to achieve self-understanding

One aspect of the interpretation process which constitutes our identity is the need for justification; the feeling that one's actions are good and just (Sommer & Baumeister, 1998). In Anna's narrative *It is below the belt,* the need for justification was expressed through negation; Anna described the mother's behavior and her reaction in the situation revealed the need for fairness and responsibility. Thus, Anna's narrative illustrated how justification is related to values; people are able to know who they are through their sense of where they stand in relation to the good and bad (cf. Crossley, 2003).

Anna chose this particular event from her countless personal experiences to share with the group. Although people tell particular stories to particular audiences (McAdams, 1999), the fact that Anna selected this certain experience emphasizes the importance of the setting of Anna's work. The setting, on their part, explain why Anna approaches her teaching practice the way she does and why certain themes, which will follow next, overshadowed others in her identity work.

5.1.1 "*My method is that everybody has to participate*": Working with pupils' studying and learning processes

The first theme that was pronounced in Anna's identity work is related the didactical relation between the teacher and students, thus the relation that focuses on students' studying and learning processes (see Chapter 2.2.1.4). This chapter presents two narratives on the basis of Anna's teaching practice, both of which illustrate the relation in question.

As mentioned in the theoretical part of the study in the context of the didactical relation, every teacher has a view how to act in their daily working life, in other words, the person-centred perspective on teaching practice. The forthcoming narratives take us to the world of Anna's practical knowledge concerning her relation to her pupils' studying and learning processes.

We will start with an experience in Anna's first video-diary. It was a math lesson in late September. The classroom was quiet. Eight pupils sat in their seats; the girls sat in back, the boys in front. Anna stood at the blackboard, writing down the sums that a pupil told her to. Every student had a turn; thus, the pupils were "teaching" Anna.

We always check our homework in this way. I write on the board what they tell me to. We have at least eight sums, so everyone has one sum of their own. When we work like this, all the pupils are involved and they learn at least something. That kind of teaching suits everyone; besides, I've heard it is one of the most effective ways to teach.

Anna applies a certain strategy for developing the pupils' commitment to studying and thus promotes their learning; Anna uses the participative method because her pupils used to be unresponsive.

My students are definitely not active by nature. Before they came to my class they were in general classes with thirty pupils. They just sat in the back of the classroom and did nothing. They didn't study at all; my pupils were quiet children with learning difficulties and they had weak learning results. When I had them in my class, only two of the eight talked a little bit more.

Anna wants all her pupils to be attentive in the lesson; the activation of pupils with a propensity for passivity is the major element behind Anna's ways to teach. Actually, passivity was the starting point of Anna's way of organising her teaching. According to her, pupils' passivity and learning results go hand in hand. Here we see the how Anna's practical knowledge guides teaching practice.

The students in my class are greatly tempted to not do anything sensible and this has an immediate effect on their knowledge and understanding. This fact is behind my teaching and that's why I use the method where everybody has to take part in the lesson. I want even the quietest pupil in class to have an active role. I don't give anyone a chance to just sit.

In addition to personal and guiding nature, teacher's practical knowledge has also other features that are well visible in Anna's narrative. One of the characteristics is contextuality, which means that practical knowledge is defined in and adapted to the classroom situation (Meijer, Verloop & Beijaard, 2001, p. 171). The students' background (thus the setting of Anna's work), passivity and learning difficulties create the context within which Anna acts as she does.

A teacher's practical knowledge is also content related; thus it is connected with the subject taught (Meijer, Verloop & Beijaard, 2001, p. 171). According to Anna, her pupils need a certain kind of math teaching because of their tendency to be idle and she uses strategies (for example, involvement and encouragement) which activate them and promote their learning.

The other reason I stand at the blackboard and write down the sums is because my pupils are afraid of making mistakes. But fortunately we have in many respects

gone beyond that. For example, one of my girls had counted wrong, but she still raised her hand and said what she had done. It was great, because mistakes have been the biggest bogey in math. Actually we have learnt to seek good mistakes; they are great because you learn most by examining them. So, I am the leader of the class but they tell me what to do. And this kind of work can be seen in the learning results.

Anna's narrative depicts how her practical knowledge covers personal and subjective experience of pupils' learning styles, strengths, difficulties and needs (Elbaz, 1983, p. 5). September's narrative reveals how, on the basis of her experiences with the pupils, the fear of making mistakes also influences Anna's teaching. Actually it is twofold; in addition to Anna taking the position as the pupils' "secretary" by writing down the sums pupils tell her, she has used the mistakes as a tool for promoting students' learning in math.

The second experience which depicts the didactical relation is from Anna's fourth video-diary in March. Anna's narrative starts with Anna's flu; she had to stay home while a substitute teacher taught her lessons.

I knew I would be ill on Friday. On Thursday afternoon I felt a fever rising; I caught a cold. So, I wrote instructions for a substitute teacher. Geometry is a really difficult subject for my pupils and teaching has to be prepared carefully. I wrote down in detail what should be done on Friday; I made sure that it would be easy to come to my class. I advised her that there was a theory book on math, from which she could write things slowly on the blackboard. I told her that only a few things were necessary in order to make sure that pupils would learn them. But she didn't do anything that I had written down. Instead of following my instructions, she gave theory books to all the pupils and told them to copy things from there.

Here we are able to perceive how Anna's practical knowledge has developed from her experiences and is embodied in them. Anna knows the difficulties her pupils have in math and she had planned the lesson in a certain way, emphasising a slow rhythm in teaching. However, the substitute teacher did things differently than Anna advised her to do; against Anna's wish she taught in her own way. The purpose of the math lesson was for pupils to familiarize themselves with the theory of the area and capacity of the cylinder. Anna's thought was that after she was back at work again on the following Monday, they could start to practice what they have learnt. But things did not go as she had intended.

When I went back to school there was chaos in the pupils' minds. Nobody had learned anything and the pupils were quite confused about everything. There had also been some behaviour problems. So, I had to work really hard to make things

clear again. I drew formulas on the board to make them visible although they are in the pupils' books. Most of my students do not have the skills to direct their own teaching. Although I give them instructions, such as "Put a coloured frame around the formula, so you will find it easily in your notebook" they are not able to do work independently. I have to lead them. So we studied together. We went over things at least four times. We did the formulas again and again. My pupils learn through repeating; with the help of effective repetition they assimilate things.

The action-oriented nature of practical knowledge, thus how it guides teaching practice, is well evident in Anna's narrative in March. After the day with the substitute teacher, there was a quite a confusion in the classroom. Anna knows the reason; her pupils need a certain kind of teaching; other ways just lead to chaos both in the pupils' minds and in the classroom. Anna's students are not capable of working without guidance but need instructing and doing sums together. Thus, Anna took the reins and brought her pupils back to order.

A teacher's practical knowledge is also person-bound, which means that a teacher accomplish aims that he or she personally value as significant (van Driel, Beijaard & Verloop, 2001). That is well visible in Anna's narrative.

I have to encourage them, keep them alert, and it goes well if everyone counts and we work together. For example, I have one boy who is actually quite talented in math. But he is a dreamer. So I have to keep him with us and this way it works. One girl never raises her hand. But when we work together, she is forced to be active. When you know your pupils way to act, you'll get them into line.

Anna's intention is closely related to her pupils' studying and learning processes, obviously because of the difficulties her pupils have in school. Anna carries out her purpose in two ways; through the methods she uses (such as working together, repeating things, studying slowly enough, learning from mistakes) and by infusing her pupils with confidence (through commitment, activation and encouragement); she thus promotes their capability to learn.

Next, we move to the other relation in Anna's teaching practice, which was emphasized in her narratives.

5.1.2 "They were so proud of themselves; they were stars, each and every one of them": Working with the moral nature of teaching

The second main theme, comprising the nature of Anna's identity work, takes us to the world of the pedagogical relation (see Chapter 2.2.1.2). From that perspective, teaching practice is viewed as moral activity; and this notion is the heart of the chapter. We will become acquainted with Anna's narratives

on the basis of her video-diaries from November and May; they both exemplify the relation in question.

It has become clear that the settings of Anna's work create a challenging environment. She has pupils with special needs, and most of them come from difficult backgrounds. In her second video-diary in November, Anna told of one of her pupils who is in a no-win situation in his life.

> *He is not living at home, but staying at his relatives for a couple of weeks and then will move to a children home. He is sixteen and the children's home is waiting! He behaves just okay in my lessons. But in his free time he is involved in bad things. I don't even know what all he does. I saw from his behaviour that there is an acute problem now in his personal life. He is not aggressive but he has started to dramatize himself. It is regressive behaviour. He doesn't understand it himself, but I do. So in my teaching, I have to consciously include him in the lesson; otherwise his life-situation is manifested as disturbance.*

Thus, it is understandable that Anna's pupils' complex backgrounds bring the pedagogical relation into the spotlight. The pedagogical relation appears in and also affects the actual contents of teaching.

> *My class did a writing exercise. There were three sentences, starting with phrases such as "I would like change", and the pupils had to make up the rest of them. After finishing the exercise they came one by one to the front of the classroom and presented their sentences to the others….When they were presenting, I noticed that the sentences described each student's situation in their personal life. Because I know them so well, the sentences were logical for their presenter. For example, one of them was thinking about his moped, one girl was happy that nothing bad had happened in her life and one boy wished, that he could go to a school at night so that he would be able to sleep in the daytime. I know he is not in this world right now, in the way that a ninth-grade student should be, I mean.*

Anna's narrative from the grammar lesson illustrates the quality of teaching, what van Manen (1991a) calls tactfulness (see Chapter 2.2.1.2). A teacher with tact sees the deeper significance of pupils' behaviour and he or she knows how to interpret the features of their inner life. Anna's narrative is a good example of tactfulness; she connects the exercise they did to the pupils' personal lives and she saw the meaning of the writing exercise from the pupils' point of view (cf. van Manen, 1995).

As it was mentioned in the Chapter 2.2.1.2, pedagogical relation requires that teacher's actions serves for the students' best. However, there is a contradiction to be found that is known as Meno's paradox. How a teacher knows what is best of the every student? For Anna, the answer to question may be seen to found in her pupil's future.

I am aware that there will be difficulties for my students to get study places in vocational schools; it won't be easy. I keep this in mind in my teaching; an awareness of my pupils' future. I start to prepare them for the future from the first day they come to my class. I see a little bit of light, especially with the boys. They used to be so quiet and now they have achieved a little more courage to talk with an adult or a stranger. If the progress continues, they will manage and their grades will be high enough to get into vocational school.

For Anna, the significance of the strategy she used in her Finnish lesson is for her students to achieve the self-confidence to manage in their lives and studies after they have left the upper comprehensive school. This narrative is an illustrative example of how the pedagogical relation is intertwined with the actual content of the lesson.

The term was drawing to a close. It was May and time for Anna's fifth video-diary. Once again, they had a math lesson.

We had a concrete example of the mean value by calculating the pupils' own civics exams, which had gone well. I have started to give them more and more demanding examinations and I have told them that I know they are able to do them.

As it was presented in the Chapter 2.2.1.2, pedagogical relation signifies the moral nature of teaching. This calls for a certain kind of practical wisdom for a teacher. A teacher with a practical wisdom is able to see what is good or bad for the pupils and thus he or she has a certain capability to make wise decisions in her teaching practice. In addition, pedagogical relation requires teacher to have sensitivity to the pupils' viewpoint; the ability to understand the significance of a situation for pupils (van Manen 1991a, p. 146). Anna's narrative nicely reveals the tone of practical wisdom.

They were so proud of themselves; they were stars, each and every one of them. I find it nice that they have this kind of experience at this point of their schooling; they realize how much they have progressed. It is visible so clearly. You see, civics is quite difficult subject; you have to really think about things and it is a skill that must be practised in order to wonder and express opinions. It has been hard work but it was worth it. When I see those faces; they are children who never got high marks before they came to my class. This is very important;; their images of themselves as learners are a lot more positive than in the past. It is good to see; pupils' satisfaction. It reverberates for the rest of the day and the following days.

The nature of practical wisdom appears in Anna's narratives both *for* action and *in* action (cf. Comte-Sponville, 2001). Anna knows her pupils' weak self-esteem and the way she organizes her teaching aims to strengthen their self-images. Practical wisdom *for* action may be seen to mean a teacher's wider

approach towards pupils, the moral level in the teaching practice. For Anna, it is clearly evident; in the context of a demanding subject, civics, she has developed her pupils' self-esteem in order to support their growth as individuals. Practical wisdom *in* action, for one, is nicely visible in the ways she organized her lesson in order to offer her students the experience of success and an opportunity to feel pride and joy.

Anna's previous narratives shed light on the elements of the pedagogical relation: tactfulness and certain kind of sensitivity, practical wisdom. Anna is aware of her pupils' personal situations and she promotes her pupils' self-confidence in order to make the future somewhat easier for them.

Summary

We have seen the nature of Anna's identity work. It was solidly connected to issues that related to the pupils' studying and learning processes, thus the didactical relation and it was connected to the moral nature of teaching, the pedagogical relation. We might ask why these two relations were so pronounced in Anna's identity work. In other words, why did Anna focus her attention so strongly on them? Why were the other two relations presented in the theoretical part of the study, the teacher's relation to her personal practical theory and the teacher's relation to content not the focus of Anna's attention?

The answer may be found in the setting of Anna's work, which were presented at the beginning of the chapter; the setting create the frame of reference through Anna perceives her teaching. On the one hand, Anna's pupils with special needs require certain methods in order to learn, and on the other hand, the ultimate purpose of Anna's teaching is to support the personal growth of these pupils with difficult backgrounds. Thus, the setting, pupils' studying and learning processes and the moral nature of teaching together create Anna's identity work as a whole.

5.1.3 "My self-esteem as a professional is quite strong": Anna's professional development

We have familiarised ourselves with the nature of Anna's identity work and at the same time found the answer to the first research question. This chapter ponders the answer to the second research question: what was the potential of identity work in promoting Anna's professional development, thus, extending her self-knowledge? The answer is sought by considering the forms, thus the depth, of Anna's reflection (see Chapter 3.2.3.2).

In a nutshell; Anna perceived her experiences rationally through the research process by clearly explicating the reasons behind her action. She de-

scribed her thoughts with calm confidence and seemed to know what was right for her students in all situations. This kind of reflection, called rationalization (see Chapter 3.2.3.2), will be examined more closely.

In her first video-diary in September, Anna was very confident when she told us why she acts the ways she does; she sees the needs of her students and knows how to support their studying and evoke learning.

> *I know there would be millions of ways to teach. But this works and I have settled on it. My pupils need to be kept active. They can't just sit on. Those kids have done that before without making any progress.*

Anna has a clear view of how to act with her pupils. She knows her pupils difficulties and uses methods that ensure every student a learning opportunity; that is, working together and repeating things over and over again. In March, Anna had no doubts about what works in her class and why.

> *My knowledge of my pupils is good enough to know what I have to do with them. I know how they learn.*

The same strength and confidence in Anna's reflection continued in the context of the pedagogical relation. In November, Anna was happy to see that her pupils had made huge progress in their self-esteem and she explained the reasons with conviction.

> *If someone had told me two years ago that we would do these kinds of writing exercises, I wouldn't have believed them. But we have trained a lot and my pupils have to be active in my lessons. They would be so pleased if they could just be passive and quiet. Funny, isn't it? Normally the problem is the opposite; how to keep students quiet. I have created a disturbance in their passivity for two years now, of course in a way that they feel safe. The progression has developed gradually. And now there is a true joy in the classroom. We chat, we laugh and pupils talk with each other at the beginning of a lesson. We have made such progress and I have a good feeling now.*

When the spring came, Anna had worked with her pupils for three years. In May, Anna was looking to the future, feeling content with the work they had done.

> *I feel good and satisfied now. I still have a lot of work to do, but there is a genial atmosphere in our class. Next year my pupils are going to vocational school and in my thoughts and actions I am purposefully loosening my grip on them. We talk lot about their future studies and they are keen to know who are going to be my students next year. I don't feel sad; it is time to move on.*

Anna's statements illustrate the nature of rationalization; reflection that involves reasonable justifications and solid arguments. Still, rationalization somehow prevents the further analysis of experience. Nor does rationalization ask questions on the basis of experience or lead openly to new questions.

During her identity work, Anna had strong convictions that guided her decisions in her teaching practice. Where does this kind of certainty and poise come from? Before we continue pondering reflection, let us consider Anna's self-assurance for a minute. One approach may be found in one of her narratives in the context of self-identity. The self story narrative, whose theme was "turning point" (see Appendix 3), may shed light on the question. Anna's narrative *Insight* tells about a kind of significant event where Anna experienced a momentous change with respect to her understanding of herself. It may in its part shed light on Anna's poise as a teacher.

> *I am thirty years old and I don't know if I am going to be a widow. I sit behind my husband's bed; he has had a cerebral hemorrhage. His head is wrapped up but he is able to talk. I do something to mask my anxiety: I make sure my husband is eating the bread I made him as a present. I lift his pillow, I talk to him, and I put a blanket on him.*
>
> *There is a young woman, about my age, lying in her bed, talking to her relatives. I watch her; she has long beautiful red hair. She has a cerebral tumour, impossible to operate. She will die soon. I watch her and words fail me.*
>
> *When the visiting time is over, I walk to the tram. I sit there looking out of the window.*
>
> *Suddenly, somehow, I know what I have to do.*
>
> *I have to get out my unsatisfying job in the business world before it is too late.*
>
> *I will quit and start studying.*
>
> *I will become a teacher.*

The situation in which Anna realized what she really wanted to do with the rest of her life was fundamental: the threat of her husband's death and the forthcoming death of a woman the same age as Anna. Possibly the sureness and confidence visible in Anna's professional identity and her practical knowledge of teaching have been influenced by her traumatic personal experience through which Anna made her decision to quit her work in the hard business world and become a teacher. As mentioned in the Chapter 2.2.1.1, teacher's personal experiences, in their part, shape and form his or her understanding of teaching. Although it may sound like a truism, it is a very signifi-

cant one. If we accept the power of personal experiences as a part of personal practical theory, they should not be ignored.

Let us go back to the development of Anna's reflection. To summarize, throughout the research process the form of Anna's reflection was rationalization. Anna knows who she is as a teacher; her personal practical theory of teaching have a strong and solid base and her experiences during this process did not lead Anna to critically assess it of nor did change anything in her work.

What, then, happened in Anna's identity work in the context of professional development? Did the process extend Anna's self-knowledge? Anna's argument after the research process crystallizes the answer.

> *My professional identity may have been strengthened a bit. My self-esteem as a professional is quite strong and this process has confirmed that I am in the right field* (from a questionnaire at the end of the research process; see Appendix 6).

The identity work process did not awaken Anna's need *to ask herself* why she acts the way she acts. In other words, during the process, she did not take her personal practical theory as a focus of her reflection neither she did not examine or evaluate *her* thoughts any further. Instead, Anna always explained very clearly *to us* the reasons behind her actions.

However, when a research process was over, Anna reflected her experiences and the value of the process for herself.

> *This year has been more interesting at work because of this process. Through sharing videos and conversations I have had to give explanations for my decisions. This process in which we shared both personal experiences and videos, made visible the features which have affected my professional identity and how it shows in my way to act with pupils. For the first time I had to think about my decisions or values, which are the basis of my work. Compared to this, study periods feel like technical performances now. I think of myself as a teacher and as a person. It is not possible to separate the two, because as a person, my working title is a teacher and they go hand in hand. This is also the first time I pondered my life story and its effects on me; besides, it is linked to my professional me.* (reflection on the basis of the questionnaire; see Appendix 6)

Anna appreciated the process and said it has made her reflect on herself, on the first time. Still, working with identities did not lead Anna to critically and deeply explore of her personal beliefs, values and understandings underlying her teaching. On the contrary, the process confirmed Anna's conceptions and understandings about teaching and herself. This does not mean that the process had no value for her; quite the opposite.

This process keeps on living in my mind. Mostly after the meetings I continued to wonder about our conversations in the group. I think I understand myself better. And I have become more conscious of how challenging our work is. Stocktaking, like this process has been, will be necessary also in the future. (reflection on the basis of the questionnaire; see Appendix 6)

5.2 Julia

This chapter presents Julia's identity work. In line with the previous chapter about Anna, first the nature of Julia's identity work is depicted by presenting two main themes that arose from her process. The first theme concentrates on matters of classroom management and how Julia perceives control over her class; thus it is a question of the teacher's relation to content (see Chapter 2.2.1.3). The second theme takes us to the world of care, where the pedagogical relation (see Chapter 2.2.1.2) as well as narratives on the basis of self-story writings takes place. These two issues, control and care, constitute the answer to the first research question. Then, the focus is moved to the second research question, and the development of Julia's depth of reflection is pondered.

First, however, we will acquaint ourselves with the beginning of Julia's identity work in the context of professional identity; it creates an important phrasing of a question which is a significant thread through Julia's process.

The beginning of working with professional identity: Julia's defensive attitude

Julia's first video-diary in September is a significant factor in her process, and thus marks the starting point of her identity work. When it was Julia's turn to introduce her experience in her teaching, she very briefly told why she had chosen that particular experience to share with the group.

I'll show you this short piece on the videotape just because it was the only conceivable one. I didn't choose this for any particular reason; this was the only part of the available material; the other parts were just short pieces here and there; there was no coherence in my video-taping; I had recorded data on each other. This was the only possible choice.

The experience Julia showed us concerned her math lesson. In her video-diary, one pupil was standing in front of the classroom, asking the rest of the class questions about fractions. She had pieces of paper in her hand, one fraction on each paper. Other pupils raised their hands and the girl gave the permission to answer. Julia was sitting behind her desk, watching.

After seeing the video-diary, we started to talk about it. The following is from the non-directive interview I had with Julia on the basis of the video-diary.

I: *What happened in your experience?*

Julia: *We had math and one pupil had a paper in his hand with one fraction written there, and the others were trying to guess what the fraction was.*

I: *How did you act in that event?*

Julia: *You mean, when I look at myself now? It is torture, when I think about my yelling.*

I: *Why did you act the way you did?*

Julia: *I don't know, I can't answer that question.*

I: *What were you thinking at the time?*

Julia: *I don't remember.*

I: *If you go back to that situation and try to summon up the feelings you had there, what did you feel?*

Julia: *This was Friday afternoon; honestly I don't remember anything else but I wished that the lesson would be over and the weekend would start.*

I: *What was your purpose in that lesson?*

Julia: *I can't answer that question either now; I mean really, it has been too long since that lesson. I can't find the emotion I had. It was just an ordinary basic lesson and it was several days ago.*

I: *When you look at that video now, what kind of feelings arise your mind?*

Julia: *What am I thinking? That it looks like that. I watched it beforehand only on the small screen of the video-camera. My daughter asked me if she could watch it and I said please do. She watched it for one minute and then she complained that it was so boring.*

I: *What do you think about it?*

Julia: *There aren't many of thoughts in my mind. It was ok, it was just all right. It was just an ordinary lesson.*

I: *Do you think that you should have done something differently?*

Julia: *No, I didn't start to think about anything like that now.*

I: *What is the significance of this experience?*

J: *There is none. I am so sorry; I don't think I can't get anything out of this.*

I: *Something?*

J: *Does it look so boring?*

According to Julia, she chose that particular experience to share with us was because it was the only conceivable data for her. The experience did not seem to have any particular importance for Julia and the feelings she had after-wards concerned only the fact that the video was boring. Why? As it may be sensed, Julia was somehow on the defensive towards her experience; she was not willing to reflect on it much. Julia did not want to let us into her world of teaching. Julia's behaviour is similar to so-called defensive pessimism in situ (Merz & Swim, 2008), meaning "the setting [of] unrealistically low expecta-tions in a risky situation in an attempt to harness anxiety so that performance is unimpaired (Norem & Cantor, 1986). Julia may have felt somewhat inse-cure in the situation, which made her react the way she did. Thus, the starting point to Julia's identity work is very interesting in its phrasing of the ques-tion; *when the research process progress; could she free herself from this kind of defensive attitude towards her identity work with video-diaries?* The question is even more interesting if we consider Julia's identity work in the context of her self-identity. Within the narratives of her personal life-experiences, Julia was not defensive but the opposite; she revealed very pri-vate events in her life as a forthcoming narrative illustrates. Its theme was "turning point", the aim of which was to tell a story about an event in which an individual goes through a substantial change (McAdams, 1995; see Ap-pendix 3).

I sit on the toilet bowl. There is a cardboard box in my bathroom; actually there are cardboard boxes everywhere in this awful flat. I hate this place. This is too big for us; I can't even afford it. There have been cats living here and I am allergic to them. I have boils on my face and neck. But it fits the picture; I have lost hair and weight. I am unable to react. I am like a robot. I am a divorced woman. The walls are falling on me.

He got more in this divorce. It is not fair. I am not a materialist; I don't care about the money. But it is just not fair. I sit here penniless and I don't have any-thing but an empty flat. The girls are with him now; it is his week to take care of them. I am a bitter woman sitting on the toilet with too big a nightshirt on. I am bitter and angry.

I open the cardboard box in front of me. There are old calendars in it. I pick one and start reading notes I've written in it; I was there with the girls; we were here and there together, the whole family. We had our good times. Everything seemed to be fine. As they usually do, before things got worse. We had a beautiful home and car. But I felt caged. He owned us: the house, the car, the kids and me. I was

one of his properties. He didn't feel that way, of course. He felt that we were a lump of four people, always together. But there was a point we started to grow apart. Divorces are always sad.

I continue reading my notes. There is a maxim on one page: "If you can't relinquish matter, it owns you instead of you owning it." I read it again, that foolish little sentence.

I feel something happening inside me; an insight.

Suddenly I know what to do next.

I run to the kitchen; I sit at the table and start writing him a letter. I write almost an hour. I tell him everything. I feel all the hostility and bitterness running out of me. I know I won't send the letter, but this is a start for forgiveness.

A start for healing.

I feel a sense of freedom.

The narrative *Forgiveness* illustrates the turning point of Julia's life. Through an interpretation of these kinds of significant experiences, individuals construct their self-identity. This is the thing McAdams (1999) talks about when he states that a person's self-identity is not inseparable from the life story but is the life story; self-identity may be understand to synonymous to the act of interpretations of momentous experiences; through them it is possible to create unity, meaning and purpose in one's life.

Julia's narrative about one of her important experience, *Forgiveness*, tells about the moment when she realized something very important about herself. Years of bitterness and anger culminated in the moment when she was sitting on the toilet in her gloomy flat. After writing the letter to her ex-husband, Julia was able to forgive her past and free herself to continue her life, somehow different than she had been. Julia's narrative demonstrates the fact that after one has sifted life experiences through a narrative lens, it is possible to make use of the narratives in order to gain insight into one's own nature, values and aims; thus, knowledge about oneself (cf. Singer, 2004, p. 442).

If we compare Julia's narrative about her turning point and her narrative of the first video-diary, there is a clear contradiction between them. Julia picked this very intimate and personal experience to share with us; it creates a picture of an open and unconcealed person who is willing to tell about herself. However, this openness was transformed to defensiveness when we moved to her classroom; as if Julia wanted to shut the door to outsiders by refusing to reflect on her experience on the videotape. What will happen in forthcoming video-diaries?

5.2.1 "It is just niggling and commanding all the time": Working with control

The first main theme which clearly stood out in Julia's narratives was related to issues considering classroom management. This chapter focuses on that specific theme in the teacher's relation to content (see Chapter 2.2.1.3), and we will become acquainted with two experiences that Julia reflected on from the viewpoint of controlling her class, thus the actions Julia took to build an environment that provides and makes possible pupils' learning (cf. Evertson & Weinstein, 2006, p. 4).

The first narrative on the theme was in November; it was Julia's second video-diary.

I want you to see how many times I stop my teaching and ask my students to be quiet. We had a math lesson and those students who could do sums could do the math together on the floor, but they had to be quiet. I thought it was quiet there. But when I watched the video, I was quite a surprised. I said so many times "Turn your volume off"; I wasn't aware of that.

The experience was from the math class; Julia was teaching rounding of decimals. She bases her teaching on the pupils' ability to learn math; most of her students are talented in the subject so Julia does not use much time to teach all the pupils at the same time.

I had gone over it [the issue in question; rounding the decimals] at the blackboard very quickly because my class is very skilful at math. There are 18 pupils, who immediately catch the point and don't need any help after I have taught something new. Only four pupils need my help, and they need it all the time; two of them have limited intelligence in math and two have a lack of self-confidence. But the rest of the class can do sums independently.

Julia noticed certain things in her lesson, things she had not noticed before.

I have a chair with casters. After a collective part of the lesson I start to roll along the classroom and stay where my help is needed. In practice it's quite quiet there, really; there is a clear order in my classroom. The boys count on the floor; they have pillows there and the books are in the middle of the circle. But it became obvious that all kinds of things were happening there; I can see now why I asked them so many times to be quieter. The level of the noise, I am surprised about it.

The experience surprised Julia. Although there is a certain order and limits in her classroom, she had not been aware that the actual lesson involved so much noise. However, Julia was not shocked, just surprised. This could be because the way she organizes her teaching is so familiar to her and she

knows that it offers opportunities for her pupils to learn; for example, the boys on the floor seemed to create a small group who influenced each other when they worked together, and Julia had time to teach the four students who needed her active support and help.

The theme of control was again evident in Julia's fifth video-diary in May. This time it was the beginning of the grammar lesson.

> *I give something to my pupils to work with; I mean that we study certain things in the lesson. But at the same time I am running the show. I have 18 threads in my hands and I pull one thread, I pull the second thread; it is watching all the time: "Don't do this, don't do that, don't speak, don't tap". I can imagine that a person who doesn't know anything about a teacher's work could be quite surprised. It is not that you just walk to the front of the classroom and start to teach; it is actually quite far from that.*

Julia operates in two levels in her teaching. Behind the actual teaching, Julia leads the show through quick actions and short demands. Julia's narrative reflects the multidimensionality and simultaneity in teaching (Beijaar & Verloop, 1996). Classrooms are hectic places; lot of different kinds of activities and interruptions happen at the same time.

> *There was such a hullaballoo going on in the classroom and first I had to wait for the gang to calm down. I told them how they should behave in the classroom; that they are not allowed to talk without permission. It is always same chant. But during the lesson I still had to keep saying: please don't do that, please don't talk; it is such niggling and commanding all the time. And then, somebody hasn't done the biology exam, one hasn't done the ethics exam and I have to find time to write the exam and find a room for them. It is quite a palette to deal with. This was the beginning of the grammar lesson and I just wonder how much time I spent doing different things and at the same time. There is one girl who hasn't given her speech yet because her grandmother died and the girl hasn't been at school much lately. And then another pupil started to make comments about that. You just have to manage the situation, and make the commentary stop. Adults know there is a kind of state of emergency at that girl's home. But you are not able to tell the pupils that.*

> *Anyway, how long was this experience? About six minutes? And all this stuff happened during that time. It is all there; a lot of things happen at the same time.*

The experience made Julia reflect on the manifold nature of her everyday work in the classroom environment; several things happen during the lesson and different kinds of matters have to be taken care of. During the lesson, a teacher has to run the show on multiple levels, listen to a student answer

while watching other students, scan the class for potential misbehaviour, formulate the following questions and so one.

In November and May, Julia worked with her professional identity with issues of general pedagogy and context; both represent two aspects of the teacher's relation to content (see Chapter 2.2.1.3). General pedagogy includes class instructions, organization and management (Shulman 1986), and the strategies that guide the teaching practice in general. In Julia's two narratives we were able to see how her methods are especially related to classroom management and how a teacher takes *control* over the class. A context, for one, refers to the school environment with the manifold settings in which teachers work (Grossman, 1995). The school environment was well visible in Julia's narrative concerning May's video-diary. Many things happened in her experience lasting six minutes; starting from exams and ending with interceding in a situation where one pupil's relative had died. For Julia, a teacher has to be able to run a show, keeping all the threads in his or her hand; that is the nature of a teacher's work.

The previous two narratives are illustrative of how control over the class permeates all levels, starting from the single class, by asking pupils to work in peace, and ending with the broad-spectrum control which mirrors the nature of a teacher's work in general.

Next, we move to the world of care.

5.2.2 "I was touched that they have courage to bring their inner thoughts out so bravely": Working with care

The second main issue that is highlighted in Julia's identity work concerns care. This chapter consist of Julia's two narratives on the basis of video-diaries from her teaching practice. In those narratives, the pedagogical relation (see Chapter 2.2.1.2) is entwined with the actual contents of teaching. In addition, four narratives from working with self-identity matters are presented; all of them concern the theme of care.

The chapter about care starts with a narrative concerning self-identity. Julia's narrative *Motherhood* tells about one day in Julia's life as a mother. The theme of *Motherhood* was a "high point" (see Appendix 3), a specific event where one has positive feelings, for example happiness and joy. Like "turning point" presented in the previous chapter, "high point" illustrates the ways individuals construct their self-identity through choosing, interpreting and giving meaning important events in their lives.

> *It was a horrible weekend. Aada, my youngest child, started behaving badly on Friday evening. She had her friend visiting us and my little girl had to take a tough girl role. I was in the kitchen making supper when suddenly Viola came to*

talk to me. "Mummy", she said, "Aada tried to light a fire in the basement to-day". "She did what?" I yelled and put a spoon down on the table. I went to Aada's room; she was there with her friend. "What in the world were you think-ing? We live in a wooden house and the basement is full of flammable things!" I started my lecture. I told her how dangerous it was to play with fire. I told her and her friend, which was quite embarrassing for Aada. She couldn't understand that she had done something wrong. Aada was furious the whole weekend.

But then, on Sunday evening we were lying on my bed, Viola, Aada and I. We were all reading our own books. Suddenly Aada asked: "Mum, do you remember when we were younger and we used to play airplane?" Yes, I remembered. My girls used to lie on my feet and we travelled all around the world. "Ok", I said, and we started to play airplanes, my teenagers and I. We flew everywhere; there were bumps and emergency landings on the way.

It felt like flying back in time.

When it was bedtime, Aada said to me: "Mum, it was such a nice evening".

Julia chose that particular experience to share with the research group; it signals that motherhood is a strong aspect in Julia's identity. The narrative about one weekend in Julia's life tells a great deal about the theme of care and its nature in all is multiplicity. In forthcoming narratives, we will see the caring element in Julia's way of being a teacher. As Julia said in the initial interview, she considers herself more a pedagogue than a traditional teacher (see Chapter 4.3).

Next, we move to Julia's classroom. In January, Julia brought the video-diary where three of her pupils gave a speech in front of the class.

I want to show you my marvelous pupils. We practiced giving a speech on a topic called "Everyone can win; only a few know how to lose". Every pupil had to pre-sent their own speech. These three girls were willing to present their work first. I was so touched when I was listened to these eleven-year-old young girls. You see, the aim of the work was to practice how to make a speech in a technical way. But I didn't concentrate on that. I captured the private, personal world of girls, which was revealed through their speech. The things they are thinking about. I was touched that they have courage to bring their inner thoughts out so bravely

Although the theme of the experience in January was giving the speech, the most important thing for Julia was not the production of it, but the pupils' personal thoughts in their productions. Here we are able to see how the peda-gogical relation in her teaching practice is well visible in the way she consid-ers the situation from the viewpoint of her pupils' growth.

This is an example of a situation where you start something with a very technical purpose in your mind but pupils lead it somewhere else. In that situation, I felt that it was not possible to assess the technical side of the speeches; it would have been ridiculous to concentrate on the matters like did they have an eye contact with the audience or was the speech long enough. The first girl was in a class of her own, but the other two girls were great too, because I saw that they were a little bit nervous. And they took criticism of their speeches well. In my class, other pupils assess and give comments to the presenter. I have taught them to take criticism from the class, because it feels safer to practice this in a familiar atmosphere. They have to learn it anyway and it is always hard to hear an assessment of oneself. I have told my pupils that negative things can be said once, but praise may be given many times. People remember negative things; it is a fact. When I was watching those girls after they presented their speech, I noticed that it was much easier for them to take criticism now than last year, when we started to assess each other's work. Last year it was a hard thing.

The girl who presented her speech first was incredibly good; grammar is her strength. She held a long speech with in-depth argumentation. The other two girls were shyer. But although their speeches were shorter, they included personal thoughts. Instead of focusing on the technical matters of her pupils' speeches, Julia concentrated on the impact of this kind of practice. Julia's attention was also on her pupils' ability to take criticism; for Julia, this is an important quality and she trains it with her pupils.

The pedagogical viewpoint moves from teaching-studying-learning processes towards the question: What is the situation for a growing child (see Chapter 2.2.1.2)? Julia's narrative nicely reveals moral assumptions embodies in teaching behind the subject matter. Julia pondered issues that have to do with a safe atmosphere and self-esteem; the classroom creates an environment where pupils have the opportunities to present their personal considerations, and in addition, practice skills that are needed in life.

The pedagogical relation was manifest in a very interesting way in Julia's March narrative. She had started a new project which concerned the capital's many faces. There was rich material available with interesting tasks, and the pupils had their own exercise book. The books presented various places; theatres, museums, gardens. After the pupils had visited those places in the real world, they would get a diploma. Julia's class had done the first task, the theme of which was the pupils' way to school, and what boring and interesting one can see there.

The pupils told about their way to school. They had written notes in their exercise books and they described what unpleasant things they had seen; there were ugly places, bad smells, regrettable things and so on. When somebody said fart or ugly hubby, everyone thought it was so funny. It kept me amused; they are such typical

fifth grade pupils. It made me laugh but I had to control myself. If it had been some other kind of task, where they hadn't produced something themselves, I would not have allowed some of the language. But this was a free task and I didn't limit their expression. Pupils have to have a right to clown around. Besides, I asked them to write a short story on the basis of the notes and I think they have to reflect on what they said. It is no use to niggling on that point; in that case they wouldn't produce a word. If I start to be straight-laced, the pupils don't say anything. And that was the reason I was laughing with them. In addition, this is my own class; I know them so well. I know who says what. If this task had been in some other class, I would not have allowed such things to be said. Nice things were also mentioned; beautiful houses and places on their way to school. I asked many pupils about their thoughts and what they had written because I know that a few of them are not able to produce anything if they don't get ideas from others.

In the video, the pupils told what they had written. Many of them, mostly the boys, said that the ugliest and dullest place was their school. In addition, there were answers which were not so nice; one boy said that he saw a fat person with his nose in his neck. There were also answers that included farts and lavatory jokes. Still, Julia highlighted that students have the right to be silly sometimes, especially her own class, whom Julia knows well. Although Julia did not say it directly, she emphasized the pedagogical importance of the experience; she knows her pupils and thus she allowed pupils' nonsense; Julia understands its meaning them. Behind the nasty behaviour there are far more important issues to be considered; for example, the courage and capability it took to produce their own writings and express them to the others. In Julia's narrative, her recognition to the pupils is in view; instead of her own intentions and hopes she was able to see the deeper meaning of the situation to the pupils. She could have stopped the ugly behaviour in order to lead the exercise to the "proper way". In that case she would have seen the situation from her own point of view as a teacher. Instead, she was able to move her own intentions away and see the situation for her students' standpoints.

In addition to video-diaries in January and March, the caring attitude was also manifested in Julia's three narratives on the basis of her self-stories. The first is called *Helplessness*; its theme was "low point". The task of the theme was to depict an event with anger, sorrow, displeasure or other kinds of negative feelings (see Appendix 3.). Like the "high point" at the beginning of the chapter, narrative of low point exemplifies the ways individuals construct their self-identity through selecting, interpreting and giving meaning significant events in their lives.

In the forthcoming narrative, Julia portrays an event which illustrates her character as a caring teacher and adult, although the situation was unpleasant and sad.

> *He walks to the bus, alone.*
>
> *Other pupils' parents are there, seeing off their child. They carry backpacks and rucksacks.*
>
> *He is all alone, just a little bag with him. "Mum didn't come home yesterday", he says to me. "She was at the bar."*
>
> *I feel awful. This little boy had to pack himself. He had to sleep alone, wake up alone.*
>
> *He has no packed lunch with him. I put my sandwiches to his hand.*
>
> *What a nice start to our camp school.*
>
> *I inform to the child welfare service. I have to.*
>
> *We meet after the camp school. The mother almost attacks on me.*
>
> *'How dare you to do that?' she yells. 'It was nothing!'*
>
> *She was just in a bar; it is normal that kids are sometimes alone at night.*
>
> *She is blaming me. I feel desperate. I feel totally weak.*

It may be asked, why Julia picked just this experience from the innumerable personal experiences from her life? Whatever was the reason for selection, the narrative tells a lot about Julia's caring attitude towards her pupils. Julia felt awful in the situation, because she cares. And because of her caring, Julia acted in spite of the aggressive mother who made Julia feel powerless.

The next two narratives continue the same theme. *Humanity* and *It is not a defect but characteristic* tell about caring from two different aspects.

> *I watch that little boy, sitting at his desk. There have been too many sad things in his life.*
>
> *He is a "tested" child.*
>
> *It is being tested if he can live with his mother, who is recovering from drugs.*
>
> *It is being tested if he can switch from the special class to my class.*
>
> *Now it is being tested if he can stay in my class.*
>
> *"He is so uncontrollable", my principal tells me. "He can't stay here".*
>
> *I don't buy his explanation; I am going to fight back.*

He will stay. No more testing.

I have a boy with Asberger's syndrome. He gave a talk for his music teacher. The teacher didn't like it; the paper was wrinkly and the other side of the paper was full of drawings.

I tried to explain to her that it is characteristic, not a defect.

My little girl came home from school. She was upset and sad; her Swedish test didn't go well. I told her that she has a characteristic that makes it difficult for her to learn foreign languages. She said that it is a defect. We sat for a long time and talked about it. I told her that she is gifted in Finnish. Little by little she calmed down. She understood that it is not a defect but a characteristic.

I want to make people understand their characteristics, what makes them special.

That they are special just the way they are.

There are no defects in anybody, only characteristics.

The narratives *Humanity* and *It is not a defect but a characteristic* illustrate narrative identity from the viewpoint of values. As mentioned in Chapter 2.1.2, orientation towards good works as the framework of actions. In other words individuals' lives go in a direction towards or away from the values they respect, or strong evaluations, as Taylor (1989) puts it. This movement in moral space is visible in an individual's narratives and vice versa; narrative identity makes sense of the individual's movement in moral space. If Julia's identity work is viewed from this perspective, it may be argued that orientation towards nurturing and care creates the strong frame of Julia's actions.

As mentioned above, it may be asked why Julia picked just those three experiences in her school life for her self-identity narratives. According to McAdams (1999) and Thorne (2000) we select from countless experiences those events that are most significant for us in order to create a meaningful interpretation about ourselves. Obviously for Julia, at least in the context of this identity work process, the essential element of her identity is a *caring* adult, a mother and a teacher.

Summary

We have seen how Julia worked through issues that were related to control over her class and to care. In other words, Julia concentrated on elements that illustrate a teacher's relation to content (see Chapter 2.2.1.3) and to pupils, that is, the pedagogical relation (see Chapter 2.2.1.2). In addition, four narratives on the basis of the self-story writings dealt with the theme of care.

It is notable that the other two relations, the teacher's relation to pupils' studying and learning processes (didactical relation) and the teacher's relation to his or her personal practical theory were not the focus of Julia's considerations. Clearly the caring element is essential to Julia's identity; four narratives in the context of self-identity and two narratives in the context of professional identity were connected to the theme of care. However, the other theme, control, is interesting. With the exception of control, why was Julia's attention not drawn to the other elements in her teaching practice? The answer may be found in a forthcoming chapter, which considers Julia's professional development in the context of this study.

5.2.3 *"I just stated it"*: Julia's Professional development

The previous two chapters depicted the nature of Julia's identity work and answered the first research question. Next, it is time to consider the second research question: what was the potential of identity work in promoting Julia's professional development, thus extending her self-knowledge. The answer is sought through Julia's forms (depth) of reflection (see Chapter 3.2.3.2).

In Julia's first video-diary in September, she did not reflect on her experience much; she was terse when giving her personal reaction to experience and she did not give it further consideration.

> There aren't a lot of thoughts in my mind. It was ok, it was just all right. It was just an ordinary lesson. What am I thinking? That it looks like that.

In November, Julia reflected on her experience in the video-diary as something she wanted us to see, and in addition what her everyday work looks like.

> This was the thing I wanted to show to you. My everyday work looks like this. I move from student to student in my chair on casters and keep on shouting: "Lower your voices down". We had just an ordinary lesson, not a very peaceful one, but ok.

Julia just stated a fact she had noticed in her video-diary. Although Julia was not as defensive as she was in the first video-diary in September, she somehow dismissed the experience and was not willing to consider it any further.

In May, her reflection was similar; Julia gave a personal reaction to the experience.

> When I watched the experience alone, it made me laugh; that fussing in every direction. Now it didn't amuse me so much anymore. You are not able to concen-

trate on one matter only but you have to act in the moment, antennas up in every
direction and run the show. I just stated it.

These three experiences did not stimulate Julia's need to consider her
thoughts more deeply. On the grounds of these video diaries, it seems that for
some reason Julia is not very open to analysing her experiences from her
teaching practice or to asking questions based of them. On the other hand,
Julia indeed invited us to see her everyday life by vividly describing the na-
ture of her work in the classroom. But then, for some reason, she did not want
to continue or deepen her considerations after the description. This kind of
reflection was named routine in kind; in other words, reflection involves
personal feelings and thoughts but no deeper explanations are given or
searched for (see Chapter 3.2.3.2).

However, when Julia picked the experiences that concerned caring, she
explained her thoughts more than in the experiences related to classroom
management and control over the class. Julia's reflections in January and
March illustrated the form of reflection called rationalization, in which reflec-
tion is guided by predominant perspectives, and experiences are interpreted
by reasonable explanations (see Chapter 3.2.3.2).

I feel so good that they have the courage to present such personal matters. They
really have! And the other thing I noticed is that the pupils didn't laugh at all.
That is the thing we have practiced: in my class you can answer wrong without
feeling scared that somebody will laugh at you. And it works; nobody laughed or
mocked the girls although they presented quite personal speeches. I am proud of
my class (January).

And my pupils, they are so active; that's nice. It was a good basic lesson. It wasn't
a marvellous lesson; maybe those lavatory jokes weren't necessary. But I can't
expect a perfect lesson. This is a process and this is what the pupils produced
(March).

In spite of the sensible explanation, reflection as rationalization does not lead
to new questions and understanding because experiences are not used to
change anything.

If a teacher's professional development is considered as a process of ex-
tending one's self-knowledge, it may be argued that this kind of process did
not promote Julia's professional development in the context of this study.
Julia's forms of reflection were through the process kind of routine and ra-
tionalization in nature (see Chapter 3.2.3.2). In other words, Julia gave a
personal response to the experiences and, in addition, rational explanations.
The experiences, however, did not provoke her to question or analyse her
personal practical theory of teaching any deeper.

It is notable that Julia's form of reflection was routine for the experiences related to classroom management. However, in the experiences related to care, her reflection was rationalization. Why did Julia refuse to be open to evaluation concerning her relation to the content but was more open-hearted concerning the pedagogical relation? Was it because the pedagogical relation was more familiar to her? This leads to the provocative question: is the pedagogical relation such a dominant element in her professional identity that it has actually become an unconscious excuse for refusing to reflect on other elements of her teaching practice because the pedagogical relation is sufficient?

Another interesting issue is the question of Julia's defensive attitude noted in the beginning of this chapter. In her reflection after the research process, Julia made an important observation about herself.

> *I have seen that I look for reasons why I do things the way I do. You are quite naked as a teacher; standing there in front of the pupils and very often your emotions lead your actions. Along with this process I notice that I watch myself and my actions as an outsider. I don't know if it's a result of the self stories or because of this whole process but I am able to observe myself in a different way.* (reflection on the basis of the questionnaire; see Appendix 6)

We are getting to an interesting and somehow ambiguous point. According to Julia's questionnaire, after the research process she pondered the reasons for acting the way she does. However, this self-exploration was not visible in Julia's reflection in the five video-diaries.

The question at the beginning of Julia's identity work was: *could Julia free herself during the research process from the defensive attitude concerning her video-diaries*? As far as we can see, the answer is to a certain extent no. Although Julia felt that the process had made her perceive herself differently than in the past, the defensive attitude was visible throughout the process in the context of reflection. In other words, Julia was not willing to examine her thoughts about teaching more deeply by asking herself questions. Most of the times she stated her feelings and attitudes about the experiences, but the experiences did not raise any inclination to critically assess her thoughts.

5.3 Nina

This chapter focuses on Nina's identity work. The following sentence from the initial interview (see Appendix 2) nicely reveals the two main themes that came up during the process:

I think I am a fairly strict teacher but at the same time I deeply care about my pupils: I do my work with body and soul.

The first theme is connected to Nina's work with self-identity; as Nina said, she puts her whole personality into teaching and working with self-identity matters was indeed pronounced in her identity work. The second main topic is related to the world of classroom management and how Nina deals with such matters. These issues constitute the answer to the first research question on the nature of identity work. Then, the focus moves to the second research question, and Nina's professional development.

5.3.1 *"I am a woman, a mother and a teacher"*: Working with self-identity

The quote in the title is from a self-story, which theme was "Me in the mirror" (see Appendix 3). Although the quote is short, it reveals how Nina defines herself. The word order is significant; first comes a woman, then a mother and a finally a teacher (cf. Julia, in Chapter 5.1).

This chapter is entwined with five narratives based on of Nina's self story writings. The narratives are interpreted by mirroring them against the theoretical part considering consideration of self-identity, because the topics of the narratives were designed on the basis of the theoretical part (see Chapter 4.4.1) In addition to Nina's narratives based on self stories, one of the narratives based on Nina's video-diary is involved.

This chapter thus focuses on how Nina, through an interpretation of her life experiences, asks and answers the question "who am I"? This may raise eyebrows; telling stories about one's personal experiences without connecting them to the context of teaching? What does this kind of work have to do with teaching practice and a teacher's professional development? The answer is that because an individual's beliefs, values and understandings rise largely through one's personal history (cf. Knowles & Holt-Reynolds, 1990), working with personal experiences may lead to accessing to them. By working with self-identity this study wanted to offer the participants a possibility to expand their self-knowledge and thus to make the internal more external (cf. Trotman & Kerr, 2001). This happened through self-reflection and its three dimensions presented in Chapter 3.2.2: self-observation, self-understanding and self-revelation. By distancing oneself from experiences (self-observation) it is possible to become more aware of personal beliefs, values, assumptions, interests and so on. This leads to self-revelation, a process of self-development in which one discovers more and more about oneself (see Chapter 3.2.2).

Emphasizing self-identity also depicts Nina as a teacher. For her, the most important thing in teaching is to promote her pupils' sense of dignity; that happens through her own personality.

> *Through my own actions I want to show that my pupils are valuable as such. I want them to think of me as a safe adult in their life. I am allergic to pupils' weak self-esteem. I would like my pupils to gain self-knowledge about their own strengths. It is my goal as a teacher. It is important for pupils to have self-confidence, and know they can do things.* (argument from the initial interview; see Appendix 2)

Hence, it seems natural that matters related to self-identity are important for Nina in the context of this research process. Nina's first self story, *I remember*, was from the theme of "How did I become myself"? (see Appendix 3). It illustrates how individuals make sense of the self by selecting significant events from a limitless number of experiences and linking them in a coherent and personally meaningful way. The process of choosing, interpreting and telling about experiences constitutes our self-identity (see Chapter 2.1.2). As explained in the theoretical part of the study, the organizing element that determines the significance of life-experiences is a plot, which changes separate and disconnected events into a schematic whole. Without the act of emplotment events in individuals' life-experiences would appear to be separate and without meaning (cf. Polkinghorne, 1988; Ricoeur, 1991a). As we will see in the forthcoming narrative, *I remember,* the plot gives coherence to numerous separate incidents.

> *I remember my yellow pyjamas*
> *and my precious poncho with a beautiful buckle.*
> *I felt safe as a child.*
>
> *I remember the time my little brother was born.*
> *It was amazing to be a big sister.*
> *I gave gruel to him from a feeding bottle.*
>
> *I remember my parents got a divorce.*
> *It wasn't traumatic*
> *my father wasn't never home anyway.*
>
> *I remember I went to the United States*
> *as an exchange student.*
> *We spoke on the phone with my father*
> *I have never talked so much with him.*

I remember I met him.
I was twenty.
It was the usual story.
We moved in together
got engaged
got married.
I wanted to live in town
in an old stone house.
He didn't.
We bought a house in the suburbs.

I remember I acted as I thought a grown up person should.
I thought I had to act a certain way.

I remember when Ronya was born.
I waited for so long to become a mother.
I forgot myself.

I remember the emptiness came.
I had a beautiful daughter.
I had a husband and we had a home.
But something was wrong
life didn't make sense.
I read.
I talked.
Something started to happen to me
something new I hadn't realized before.
God came into my heart.

I remember when I qualified as a kindergartner teacher.

I remember when we moved to Indonesia
I was so lonely there.
My husband was working all the time.
At weekends he played golf.
I was all alone
in the other side of the Earth.

I remember when Marcus was born.

I remember my marriage started to unravel.
He was a stranger to me
we had nothing to talk about anymore.
In my life

I was in a supporting role.

I remember when I asked who I am.

I remember we moved to Singapore.
We were there three years.

I remember when Clara was born.

I remember when I realized that my husband was a workaholic.
Nothing changed between me and him.

I remember when we moved back to Finland.
We got divorced.
I had to get a job.
I started to substitute teach.
I started to study to become a teacher.

I have changed.
Now I decide what I want for my life.
I have learnt to know myself.
I have a leading role in my life now.

I live in an old stone house.

Through the act of emplotment, a synthesis from multiple events is made; Nina led her narrative through the years, starting from her childhood and ending up in the present. However, it is notable that the narrative as a result of emplotment is always more than just a detailed list of events; the focus of emplotment is not on linguistic structures or on the direct replication of events. Instead, emplotment is an active process of consciousness with the purpose of *interpreting and understanding life* (see Chapter 2.1.2).

Nina's narrative exemplifies also the dimension of self-identity presented in Chapter 2.1.1; sameness versus selfhood. In this study, identity as *sameness* is connected to an individual's unique combination of data, through which he or she is able to be recognized as a certain kind of person in the permanence of time. Identity as sameness answers the question "what?", but it is not enough the core of identity is sought; the question "who am I?" The dimension of *selfhood* anchors identity to matters which an individual can confirm as significant and meaningful to him or her. In her narrative, *I remember,* Nina selected those events she confirms as significant to her,

through which she is able to define who she is, and, which in addition give a sense of unity and purpose (cf. McAdams, 2001).

The next narrative, *Not anymore*, tells about one of the turning points in Nina's life (see Appendix 3). It illustrates how well suited narratives are for capturing individuals' desires and beliefs over time (cf. McAdams, 2001, p. 117).

I sat in a taxi. It was a typical evening in Singapore, humid and warm. The rain had stopped. It was my last day there; the kids had already flown back to Finland. We had agreed to spend this day together; me and my husband. At last I could spent time with him; just the two of us.

In the morning the phone rang. It was from his office; something had come up. Again.

He said it was temporary. This impermanence had been my life for years. Always something had come up. He went to work and I stayed home with our three children. I have raised them. I have done the housewifery. I have run the everyday things. He was always working and I felt lonely. Something was badly missing; it shouldn't have gone like this. But I didn't make a fuss; I was a good girl. I had to perform a balancing act. I was not allowed to get angry.

I spent the day walking around the town. I said goodbyes to its streets and corners; the town had been my home the last three years. I went back to the house. He hadn't called.

The evening came; it started to rain again. Singapore is so warm and exotic when it rains.

I decided to go to the movies. I was putting my shoes on when he opened the front door. A fax had come, and a few calls, and emails. And it was hard to get a taxi because of the weather.

I was seething with rage. 'This is your last night here', he said, 'You're being petty to whine about this'. We went the movies and after that we walked to the taxistation. I got into the taxi and waved to him. He was standing there, in the humid and warm evening. I asked the taxi-driver to take me to the airport. I knew what I had to do. Not anymore, not one more day of this kind of life.

The narrative *Not anymore* depicts a moment which turned a new page in Nina's life. From years of feeling dependent, Nina turned her life towards autonomy and independence. *Not anymore* also illustrates narrative identity construction in the sense of seeking for meaning. As noted in Chapter 2.1.2, the narratives individuals tell about their experiences are harnessed for seeking the meaning of life. One part of this is the need for efficacy and control; individuals must have sense of being able to do things, of being strong. Life

is not meaningful if one is not capable of achieving goals and realizing values (Sommer and Bauemeister, 1998). In Nina's narrative, seeking meaning was visible through negation; Nina ended her previous life, which had been somehow empty and worthless. Between the lines we can read that Nina was pursuing a meaningful life that would make her real, strong and alive. The end of the narrative is illuminating; by sitting in the taxi Nina was driving towards the unknown, but looking for something different, something new.

These two narratives give the impression that through her life experiences Nina has achieved a certain poise imbued with self-confidence. This self-assurance is also visible in Nina's professional identity (her narratives from her teaching practice). In January, Nina had been away from work for two months because of her teacher training period. At that time her pupils had a substitute teacher whose teaching methods were totally different from Nina's; the substitute asked the pupils to set their own goals for the week and then to work quite independently in line with their aims. In comparing her own way of teaching with the substitute's we can see her confidence.

> *We had a grammar lesson. The purpose was to continue spelling together. My way to work with my pupils is that first I teach some content and then practice together. The fastest pupils are able to do extra exercises. However, the substitute teacher had taught differently and everybody had done one thing and another. They have been far afield for two months and now it was time to get back into line. Thus, firstly I had to find out where they were now in their studies; did they understand what a synonym was? Did they understand what a contrast meant? I have to admit that it is chaotic at the moment. I am trying to find out where we are in every subject. This substitute teacher has a very different style of teaching. She promotes self-directional studying. Instead, I have a teacher-guided approach to teaching. It suits to my mentality. I want us to have a clear structure, so I know what the name of the game is. In that way I can follow my pupils' learning. I can't even conceive of allowing my pupils to decide independently what they will do during the week, what their job is. I don't think that children should have to take on so much responsibility for their studying.*

Nina's narrative about the grammar lesson reveals her self-assurance; a certain confidence filters through the words. The end of the narrative is an especially illustrative example. The way Nina tells about how she organizes her teaching and the way she sees herself as a teacher exposes Nina's solid knowledge about herself as a teacher:

> *In my view, it is best that I decide what we are doing in my class. When I lead to group, it creates a safe atmosphere for the children. I am an adult who takes charge. We handle things as we do in my class because my way of thinking says so. Doing things that way I have peace of mind, I know that the work gets done. I*

think that in principle, in everything I do, I am able to give reasons for why I act this way. If somebody asks me, I have a reason. I don't do anything just because I feel like it. There is always an idea, and I can justify my acts.

We have seen some of Nina's self-identity work, which, in part, portrays how Nina became herself, a strong, independent woman, and also how this strength is manifested in her work. Next, Nina's identity work leads us to see the essential element in her self-identity: her relation with others, where the psycho-social dimension is emphatic (see Chapter 2.1.1). The forthcoming two short narratives depict how people grow, surrounded by relationships that change their growth. Individuals' relations with other people are ongoing attempts to confirm themselves through others, and at the same time pay attention to others' needs (cf. Josselson,1994).

Midsummer night tells about the high point in Nina's life; a certain moment when she felt positive feelings, joy and happiness (see Appendix 3; Chapter 4.4.1).

A phone rings. "Hi", he says, "Did I wake you?" Yes you did, I am still asleep. "I am sorry I woke you up. I am sitting at the marketplace. Please come here", he says. "Damn, it's the wee hours. I don't really see myself anywhere else but here in my bed". "Please, Nina. What do you have to lose?" he asks. I am quiet for a while. "Ok, you have a point, I'll come." I dress.

It is still dark outside. I walk to him; there are only seagulls with us. We watch the birds flying around the marketplace; they are like hang gliders. They soar across the marketplace, long curves without flapping their wings. We sit on a post and talk. We talk a lot. He wraps his arm around me.

Suddenly the sun begins to rise and its light paints the wall of the old building in front of us; morning has come.

He looks at me. "Thank you, Nina. Thank you that you spent the shortest night of the year with me." We walk slowly to the coffee stall. It is time for breakfast.

The psycho-social approach exposes the two-way nature of self-identity; individuals are able to achieve knowledge about themselves in relation to other people; in other words, the sense of self is linked to the response of another. Through the journey of identity, individuals define themselves and notice how they are recognized and regarded by others (see Chapter 2.1.1).

Lesson of life tells about a low point (see Chapter 4.4.1; Appendix 3). In that experience Nina felt negative feelings, sadness and sorrow.

He sits on the chair and stares at me. He knows. I feel awful; I am scared that I'll lose him. I know I have hurt him badly. I am a liar, but I tried to save him from pain and being hurt. That's why I lied. I tried to explain that things are not the

way they look. "How about the truth, for a change", he says. The truth is re-
vealed, it is said. But my sorrow isn't revealed. I see how he suffers because of
me. I would do anything to go back in time, to undo everything.

But now I know how it feels to be a liar. I have been there, in the same situation
that he is in now. Then I didn't understand how somebody could lie to me in such
a way. It is ironic; I have always criticized people who are not honest. I have
never understood why people don't tell the truth. Now I know. This must be the
law of Karma.

The narratives of high point and low point depict the momentous events that
offer individuals opportunities to gain an understanding of where they belong
in the world (cf. Singer, 2004). These two narratives, for their part, reveal
how Nina constructs an interpretation about herself in relation to other peo-
ple.

As we may see, Nina shared very intimate and personal experiences with
the group; from countless personal experiences she chose those that illustrate
the themes of caring and trust; elements that seem to be central for her. In-
deed, caring and trust are also visible in one of Nina's self stories, which she
told about her teaching practice. In *Valuableness* Nina describes what kind of
a teacher she wants to be.

It is a math lesson and pupils work independently; they come to me if they have
something to ask.

I sit behind my desk, advising them. One boy comes to me; he doesn't understand
the task. The boy stands behind me and I start to help him. I put my hand on his
back; it is my way to encourage this insecure pupil. He listens to me and begins to
understand the problem. I pat his back and he goes back to his seat with his book.
He starts to count himself.

Individuals create an atmosphere around them. I want to create an ambience in
which people who come to me are able to feel that I care for them. I want to medi-
ate an experience of love so that people near me can feel they are valuable and
significant.

The theme of this self story was "my mission". The participants told a story
about an event which depicts their personal calling in the future (see Appen-
dix 3). The aim of this narrative was to illustrate how narrative identity re-
veals a person's movements in a moral space where orientation towards the
good creates the frame of action. For Nina, in the context of this research
process, love, care and trust are the values that are dominating factors in her
self-interpretations, both in her personal and professional life.

In this chapter, we were able to see Nina's work with self-identity matters. All the preceding narratives ultimately exposed affection, relationships and care as elements of great importance when Nina constructs her sense of self. As Nias (1989a, see Chapter 1.1) stresses, there is a dynamic interaction between the teaching self and the core self; in the terms of this study, between self-identity and professional identity. The notion is similar to Goodson's argument (2003) that a teacher's sense of self shapes his or her teaching. Both views imply that a teacher's life experiences are essential elements in teaching because teachers invest their selves in their work. Thus, in addition to working with professional identity, also taking one's personal history into the focus of reflection may promote professional development by widening one's self-knowledge.

The next chapter takes us to Nina's classroom and the world of Nina's professional identity.

5.3.2 "*I think I am a fairly strict teacher*": Working with classroom management

In this chapter, we will see a teacher who has problems with classroom management. It is a question of the teacher's relation to content and the general pedagogical aspect in that relation (see Chapter 2.2.1.3). A journey to Nina's classroom is taken through narratives based on four video-diaries. They all depict the issue from different aspects.

In her first video-diary in September, Nina had problems with one of her pupils and the experience focused on the attempt to create meaning of the demanding situation.

> *I have a new boy in my class. He has turned the whole class upside down. There is quite a confusion going on now. He should be in the third class but he is doing the second with me. He has no motivation and he has terrible social problems. He creates a disturbance. He is waiting to be transferred to a special class but there are no places available. I don't have any options; I just have to keep on going. It drags me down. Other pupils have started to act up too. I have to create order to my class again. I have done a lot of work concerning this. It is not very good now, the control, I mean. Sometimes my class is like a zoo; he jumps on the tables like a monkey. Other children have also started testing the boundaries. I have had to do thing I didn't even have to do in the first class. Nobody would even dream of jumping on the desks. I have started to run a dog training school for them; I have to regain order there. They had learnt it in the first class; they have to learn it now again. It gets me.*

The circumstances were obviously frustrating for Nina. Before the pupil with special needs came to her class, the other children knew how to behave; Nina

had created an atmosphere of calm. Nina was displeased because now she had to start all over again by creating an environment they had adapted to in the first class.

The experience we saw was from environmental studies. Nina had started the lesson called "get to know the forest"; in the lesson they discussed how to make a trip to the forest. After the discussion, the pupils started to read about the subject in their books. Those who wanted to read aloud raised their hand. Nina continued her reflection on the theme of classroom management.

> *There was a lot of hassling going on and I was only focusing on when we could start the lesson. That is the reason I am speaking so slowly and evenly. When the noise is loud, you start to speak slowly, actually it sounds ridiculously slow. I have a fairly lively class anyway. The greatest challenge at the moment is order in the classroom. I have a few pupils who come to me, complaining about not being able to concentrate because of the noise.*

The first narrative about September's experience was connected to the demanding situation concerning the lack of order. The reason Nina brought this video to share with us is that it is an important matter for her.

November came and Nina brought her second video to share with the group. The theme of classroom management continued but the perspective was different from with the first experience in September.

> *This is part of my math class, where the pupils are doing sums and I walk around the class helping them one-to-one. There are lots of things going on behind my back. It was useful to see that actually so much is happening. I am not able to see it normally. Now I did.*

The content of the lesson was practicing multiplication and subtraction. Nina was moving from one pupil to another, advising them one-to-one. Some pupils were doing the problem themselves, others were talking. A few pupils walked with their books to Nina's table, where she had put the correct answers.

> *My intention was that I would have time to check as many pupils as possible to see how they are in math. I have noticed that when I have math lessons, the noise level always rises. However, when I listen to what the children are talking about, it is not just chatting; it is math they're talking about. Still, it sometimes gets awfully noisy. I am battling with myself. I want them to be able to talk with each other, but there should also be as much silence as possible for concentration. I know that things happen behind my back. But I didn't know that so many things were going on. That one boy for example; he didn't stay still for a second. He was just roaming around. I know he does it, but so much! I also became aware of that fact that I lose myself in a discussion with a pupil. Is it possible, or is it even ne-*

cessary to keep on eye on the other things going on in the classroom? On the other hand, it is good that I have time to focus on one child for a moment. But it makes it possible for other pupils to misbehave behind my back, doing something very different from math. I don't know which is better: to keep a whole class under my control all the time or to use one moment with one child only and give support intensively?

Nina's narrative focused strongly on classroom management but she also debated with herself about the contradiction that arose in her mind. Nina was asking herself what was the most important in the situation we saw: to give attention to one child and allow a little hassling in the class or to keep the class in order so that everyone could work in silence.

The theme continued in March, when Nina brought her fourth video-diary to share with us. This time she was annoyed about the impatience in her classroom, especially at the start of the lesson.

My pupils are so restless at the beginning of the lessons. I have to say a thousand times: "When you come to the classroom, please go to your seat, sit down and close your mouth". Every single lesson I say the same things, the same chant from lesson to lesson. It doesn't work. So I decided to try another way. I sit for a while, waiting for them to quiet down, but I don't say anything anymore. I just start the lesson. Let's see what happens. I am tired of repeating: "When you come to class, please be quiet and sit still. Don't take extra things to your desk, please put your comic books in your bag." So I thought, let's try it this way.

Nina was dissatisfied with her pupils' behaviour and that she had to repeat herself without making impact. Thus, she decided to try if there was any other way to get her pupils to understand that it was not possible to fool around at the beginning of her lessons. Let's continue her narrative in order to see what happened.

We had mental arithmetic. There were additions and subtractions and some multiplications too. At the beginning of the math lessons we always do mental arithmetic and they know it. And yet, there was still a hullabaloo going on. I wrote six sums on the blackboard and by the fourth problem one boy realized that aha, there is a lesson going on. I just can't understand it. I was so riled up; I was so angry that once again a few pupils were still hanging around in the hall; they were not in any hurry. They didn't give a hoot about the lesson. Nobody had a hankering to come to the lesson and start studying. Even though I have been repeated and repeated that when the bell rings, you come in immediately. My words have no meaning for certain pupils; it doesn't work. I decided at the beginning of the lesson that I had had enough. I started the lesson. I hadn't planned to do so, but in that situation I changed my plans.

My pupils are used to my starting my lesson in a certain way, making sure that everybody is ready. But when they noticed that oho, there is already one sum written on the blackboard, they were a little bit alarmed. And I noticed that they started to study more quickly in this way; I will continue this in the future. The lesson starts and that's it.

One thing especially bothers me. There was one boy, right on time, sitting at his desk and waiting. He asked me why I didn't say good morning in English, which I usually do at the beginning of the day. I was abrupt with him and I just said that I'm starting this lesson now. I wasn't angry with him but with those other slackers. I was tense and I vented it on him, the totally wrong person. It bothers me really. He was the first in the classroom.

Nina focused her attention on two things; the disorder at the beginning of her lessons and the boy in her class who did not do anything wrong. Nina explained how she usually starts her teaching and how that way did not work. She got tired of the noise and racket and decided to act differently. Nina also noticed that she acted wrongly towards one pupil, who had come to the classroom on time; it was pedagogically wrong to vent her own frustration on the pupil.

The theme of classroom management was still carried on in Nina's fifth and last video-diary in May.

The problems with orders continue. It calmed down at some point but problems have risen head again. You see, it is kind of a new phenomenon in my class. In the first grade, they learnt the basic skills of schoolchildren. Now I feel that all the good has been thrown away. There so much shouting going on in every lesson; they yell something to the classmate on the opposite of the classroom. From time to time somebody starts to walk to get something in the middle of my teaching. It is just a mess. So, I have wanted to stop it with my own behaving. However, I noticed that actually I accept it. There was one boy in this video-diary, who said the answer without raising his hand. And I replied that it was a correct answer. So I said yes to his undesirable behaviour. He is one of my worst shouters and I still accepted it.

It was the beginning of environmental studies. Nina's class had won a prize in physical education competition and Nina was telling that to her pupils. At the same time many pupils were talking without permission.

At the beginning of every lesson I'll tell them how they are allowed to talk; that they have to ask permission to speak. But it doesn't work. So, I have started to think about my own behaviour; how I act towards them in this matter. If somebody speaks without raising his or her hand, I have tried to ignore it; I don't take notice of it. But now, when I was watching this experience I saw that yes I do take notice of it; one boy shouted the answer to my question without permission and I an-

swered him. And there was also another time that I replied to a pupil although he hadn't raised his hand. Although in my speech I require raising hands, it doesn't become evident in my actions. I am so displeased with myself.

The hassling kept going on in spite of Nina's attempts. In addition, Nina was not satisfied with the situation because of her own actions. This experience motivated Nina to notice her own part in the problems of behaviour in her class. She had always considered herself a certain kind of strict teacher and she was surprised that actually she did the opposite of what she thought she did. The issue will be considered more in the forthcoming chapter.

Summary

The nature of Nina's identity work (the matters that especially attracted her attention during the process) is intertwined with two, apparently unconnected main themes. Working with self-identity was pronounced in Nina's process. The other key issue was the theme of classroom management, in other words, teacher's relation to content (see Chapter 2.2.1.3); all four narratives based on the experiences in the video-diaries approached the theme, each from different perspectives.

What was particularly noticeable was the strong focus on self-identity issues. As Nina noted herself after the process:

Self-story writings have been especially significant for me. I have succeeded in bringing my life into view. Of course it has been visible before but the writings have clarified it. And this concerns also conversations on the basis of the writings; they have been very rewarding. I didn't experience the video diaries as enriching as the than self-stories. (from a questionnaire at the end of the research process; see Appendix 6)

This is interesting, especially when we follow the development of Nina's professional development. Nina's extensive interest in self-identity may, for its part, explain why Nina's depth of reflection changed as they did.

5.3.3 "I have believed that I am a really assertive and firm teacher": Nina's professional development

In the previous chapters, the nature of Nina's identity work was presented along with the answer to the first research question. In this chapter, the focus is on the second research question about the potential of identity work for promoting Nina's professional development, thus extending her self-knowledge. The plot of this chapter develops through the narratives on the basis of four video-diaries presented in the previous chapter concerning class-

room management. By the each narrative, the form (thus, depth) of reflection is considered (see Chapter 3.2.3.2)

The first two experiences in September and November and conversations about them did not motivate Nina to reflect in depth on her experiences. In spite of the difficulties in classroom management, ultimately Nina was quite satisfied with what she saw in the video-diaries.

I feel that it went just all right. I wouldn't change anything; maybe I would make talking about a campfire shorter. I talked too long. The boy I had to keep an eye was surprisingly calm. I didn't remember it went so well. There you can see the progression, which is almost the same in all lessons. At the beginning there is always a great deal of hustling and bustling. Finally we can get down to work. This was a typical lesson in my class (September).

I noted small details; things I didn't notice in the actual lesson; aha, so that's what my pupils are getting up to; one of my girls told an answer to one boy, for example. But in spite of everything, we worked with math and that is the most essential thing. I felt the most important was that I had time to help and support as many pupils one-to-one as possible, in order to know where they are in math, and if they understand what they are doing. And the other purpose was that the rest of the pupils worked on math while I was with somebody, and quite many did (November).

Thus, the experiences in September and November did not prompt Nina to ask questions on the basis of what she saw. Neither did she continue her reflection any further. The context of this study, this kind of form of reflection is called routine in nature (see Chapter 3.2.3.2).

However, the situation altered gradually the research process. In March, Nina's reflection turned from description of experiences to considerations on the basis of experiences. In other words, Nina did not just explain what happened in the video-diary or state her feelings about it, but used the experience as a template for her thoughts.

I noticed that my tenseness shows. It was obvious that I was riled and provoked. Of course it would be an ideal situation if there was a warm and harmonious atmosphere in the classroom and I was be in a good mood and work would progress and all. It is not bad if you are sometimes tense, but in this experience there was a threefold irritation; the situation was irritating, and even more irritating was that it was evident from my face that I was tense. And the most irritating thing was that I gave a brusque answer to that boy, who didn't deserve it. I should have been more calm. However, I will continue this strategy. I'll start my lessons immediately whether they are ready or not. But I am friendly towards those who are ready and I don't vent my irritations on them

The experience in March forced Nina to consider her own acts and this time she did not just state her satisfaction or dissatisfaction. She learnt something valuable from seeing how she acted. Through reflection, Nina got ideas for further action; the experience led her to ask new questions concerning her teaching. This experience was a turning point in the context of this process; compared to the two previous video-diaries, this time Nina really started to become aware of classroom events. This kind of reflection may be called dialogic in kind; an experience is perceived from different viewpoints and the teacher discovers a more profound meaning in the situation. Dialogic reflection focuses on an understanding of the experience and, new insights into teaching, students or personal qualities are gained in order to improve teaching practice (see Chapter 3.2.3.2).

The developmental process continued in May, when Nina became conscious of her own part in the problems of classroom management.

> *I realized that I confirm his shouting with my behaviour. Even though I consciously try to stop that kind of behaviour, it doesn't work with me. I gave a positive response to him. I have believed that I am a really assertive and firm teacher. I have thought that I demand certain things from my pupils. And I do, but only in my words, apparently not in my actions. I didn't know that before I saw this experience. It is not easy to question your own actions. The starting point is that you think you handle things firmly and fine. And then, when you are forced to observe your acts, you notice that it is actually you who is making pupils´ behaviour possible. It was me who failed here. I know this kind of thing happen; that you act differently than you would like to act in the ideal situation. This is an issue I am struggling with now.*

The experience in May served as the foundation for questioning of the personal practical theory of teaching (see Chapter 2.2.1.1). Nina has always considered herself a strict and firm teacher (see the previous chapter). However, this experience gave her doubts when she saw her action in the video-diary; there was a clear paradox between her words and actions. Thus, reflection on the basis of experience included an examination of Nina's beliefs about herself as a teacher and led Nina to a new kind of openness.

> *I am frustrated for two reasons; the restiveness of my pupils and my own actions. I didn't notice my behaviour at the time, but I noticed it in the video. I looked at it and I really wondered what in the world that woman is doing there. However, I think I am more conscious of this issue now.*

Nina more aware now; she is aware of the issues of classroom management, and also of her own status and role in it. If Nina's professional development is considered in the light of forms of reflection it may be argued that there

were elements of transformation, that is, the examination of taken-for-granted and unexamined values and beliefs that operate behind a teacher's decision-making (see Chapter 3.2.3.2). Here comes to connection to Nina's interest in self-identity seen in the first chapter. As we saw, Nina worked a great deal with matters that were related to her self-identity. Possibly working on herself opened the way for Nina to observe herself more deeply as a teacher. Or possible the inherent interest in self-identity tells about Nina as a person; she started to perceive herself as a teacher because it is her natural inclination to take herself as a focus of observation.

Whatever the truth is, it may be argued that during the process Nina started the question her beliefs about herself as a teacher and thus, the identity work process promoted her professional development. The process of extending self-knowledge was well visible in Nina's reflections on the basis of the video-diaries; during the research process she started to make careful and rigorous observations of her teaching practice and the experiences motivated Nina to confront her assumptions of herself as a teacher. Through identity work, her reflection deepened from a description of experiences to examination on the basis of experiences. In other words, Nina did not just tell us what happened in her experiences; the video-diaries moved her to ask questions of herself.

Finally, working with identities was a wonderful voyage for Nina.

It was a magnificent experience to share and discuss this much about life, values and thoughts as a teacher and as a person. I see this process as a significant part of my growth and it will continue for the rest of my life. (from a questionnaire at the end of the research process; see Appendix 6)

5.4 Sara

This chapter leads us to the world of Sara's identity work. In line with the previous chapters, the nature of Sara's identity work is considered first by presenting two main themes that emerged from Sara's process. Then we will look at Sara's professional development by following changes in Sara's depth of reflection.

5.4.1 "I am standing on my own two feet in my own life": Working with quality of strength

The nature of Sara's identity work is different in that one of the significant themes that emerged during the process is related to her personal quality. Thus, *it is not something that attracted Sara's attention* during the research

process but is still an essential element when considering the nature of Sara's identity work. Sara's particular quality is strength. During the process, the quality of strength manifested in many ways and this chapter focuses on this attribute by painting a picture of a woman and a teacher with a quality of strength which also helps explain why Sara perceives her teaching as she does. This will be discussed more in Chapters 5.4.2 and 5.4.3.

The next, three narratives based on Sara's self-story writings illustrate the quality in question. The first narrative is called *The things of my life* whose theme was "How did I become myself" (see Appendix 3).

In my childhood home, there is a lamp above the front door, which lights a certain area in the farmyard. When it gets dark outside you can't see anything outside the light.
I used to build a snow horse on the border of light and darkness. I played with the horse until somebody called me in.
It was so dark outside; only my snow horse was visible in the beam of light. I played outside a lot.

I was a child of small farmers in the middle of the forest.
Life went through an annual rhythm through farm work which had to be done.
I worked also; I did all kinds of small things.
I was always out; all the year round.

My childhood is a significant part of my life.
The whole world was there, on a small farm.
Then school started; it was a totally different world than at home.
I got friends and I loved school. I loved the smell of books. I loved pencils and rubbers and rulers and desks and footballs and jump ropes. I loved a weekly mobile library and plays we did with other pupils. I loved my teacher when she told us to be quiet. I loved older girls and their fancy schoolbags.
It was a new world to a little girl.

I also loved secondary school. I loved learn new things. I loved hanging around on the streets.

But the world was quite small. There was a shop, a post and a marketplace.
I didn't know anything about the world beyond that.
None of us knew.

I don't know where I got the idea to go abroad after the matriculation exam.
One afternoon I read a newspaper and there were advertisements about au pairs needed. I had never been anywhere but grandmothers'.
I left for New York. I was there two years.

My aunt picked me up at the airport. We drove back home. Our house looked so small; it was like a dollhouse. I didn't remember that the road to the house was so narrow.
The world had opened and my home found its place in the context.

I studied to be a kindergarten teacher. I found a mate. We lived a happy life for many years;
We had work, hobbies, and visits at my parents.
It was a good life and I liked my world.
Life went on; it went on for ten years. And ironically we started to resemble pensioners. Life had become somehow self-explanatory. So we got married ─ and divorced two years later.

I started to study to become teacher. And here I am now; going forwards in my life. I make decisions of my own and I live with them. It is not such a different kind of life when you live alone.

The narrative starts from Sara's childhood in the countryside. She was a daughter of farmers. As a child, Sara lived in the middle of a forest with her family; life followed the same rhythm as the seasons. Although Sara did not express it directly, her parents, as farmers, had their hands full with the farm work and they did not have time to play with their children. Sara learnt to act independently, *do things on her own*; the memory of the snow horse is a beautiful portrayal of the matter. In addition to learning to use her own initiative, a significant factor in the context of strength is *learning to work.* As Sara's words, *I worked also; I did all kinds of small things*, demonstrate, she was involved in everyday duties. If we think of life in a small farmhouse, it is easy to imagine that children are, at least partly, present in their parents' daily work in the forests, barn, fields and so one. Children learn by doing the same things that adults do.

The third element that arises from Sara's narrative of her childhood is a certain *feeling of being safe*; playing a lot, doing small things, life following the annual rhythm, spending much time outside. All these aspects create the impression of a protected life in Sara's childhood. If the elements of Sara's childhood are summed up, it may be argued that independency, learning work skills and feeling protected, created the base for developing of the quality of strength.

Sara was excited about school and its many facets; other children, the environment and teachers. Although it was a totally new world to Sara, she was not apprehensive. She loved it all. This part of her narrative reveals the other dimension of Sara's strength: *enthusiasm for starting something new, mixed with joy*. Her childhood home and school years created a secure environment.

Sara lived a sheltered life. However, Sara's strength did not falter when life took a new course. When Sara graduated from upper secondary school, she did not continue her studying, but made another decision.

The decision to move abroad after the matriculation exam is an illustrative example of Sara's strength; a girl who had only visited her grandparents' house decided to move to New York. It was quite a change but Sara simply did it, moved to another world. We can read between the lines that in Sara's view one is capable of managing everywhere if one is willing to. Indeed, *will* may be said to be a strong building block in Sara's quality of strength.

After two years as an au pair, Sara moved back. Living abroad brought her new perspectives. Sara moved on in her life. The way Sara gives meaning to her life experiences reveals her quality strength. Life was comfortable and satisfying *(It was a good life and I liked my world)* and when it changed *(Life had become somehow self-explanatory)* Sara did not stay in unpleasant circumstances but got divorced. After her breakup, Sara decided to apply to the university and she got in.

The sentence from Sara's narrative, *I make decisions of my own and I live with* them, sum up her strength. Sara's life had led her through different events and situations and as a result, she became a self-confident woman, *willing to be responsible for her life* and the decisions she makes. Actually, the narrative of *How did I become myself* could be called *How did I become a strong person* As it was stated in the Chapter 2.1.2, individuals select salient experiences and concerns that constitute their sense of self. As McAdams (2001) argues, the self-identity is a result of choice. Individuals choose experiences and events that they find important for defining who they are (McAdams, 2001, p. 110). It is interesting to note that actually all the events Sara chose to tell us in the context of this narrative expressed the quality in question, namely, strength.

The narrative *Things of my life* also nicely illustrates how through emplotting (see Chapter 2.1.2) Sara's narrative put together a wide range of roles, relationships and events that were separated in time; a little girl from the country, a schoolgirl, a brave young woman who wanted to see the world, a mate and a wife, a kindergarten teacher and an independent woman who is living her life. Sara's narrative also reveals the other salient element in narrative identity formation, that is, temporality. Even if the self-elements are separated in time, through narration it is possible to bring them together into a temporally organized whole (McAdams, 2001, p. 102). Sara's narrative shows the temporal element in self-identity formation by carrying the story through decades. Through emplotment and temporality, narrative identity offers continuity, purpose and unity in an individual's life (see Chapter 2.1.2).

Next, Sara's narrative called *Frustration* is presented where the quality of strength is well visible. The theme of the self-story was "low point" (see Appendix 3); Sara tells about a moment when she felt negative feelings, anger and irritation.

> *I walk home from work.*
>
> *They are blaming me: "Why haven't we got any information about our son? We haven't been aware that these kinds of things happen at school", she said today.*
>
> *I didn't believe my ears. She really said that, just like that. This is it; I'm done here.*
>
> *I have spoken to her many times. I have written letters to her. I have told her that her son has serious behaviour problems. He has talent but he doesn't know how to behave. I have told that many times to her. And to her husband too.*
>
> *Their child had been fighting with another boy. Again. He is always involved in some conflict.*
>
> *I called his mother. Again. I told her what happened.*
>
> *She was surprised; "I didn't know that there were problems. Why haven't you told us?"*
>
> *I am furious.*
>
> *I know what I have done; I've done my best.*

Sara selected from her countless experiences just this specific one, which connected her self-identity to the world of her work. The narrative depicts how the mother's behaviour irritated Sara. Sara was appalled because of the mother's false accusations. Although she had contacted the pupil's home many times and told them about their son's problems, the mother passed the buck. This is understandable if we compare the behaviour of the mother with the previous narrative, which highlights responsibility as a part of Sara's strength. Although Sara was blamed and felt irritated, she showed her strength despite the situation: *I know what I have done; I've done my best.* Sara has a strong opinion about how things were in reality and is certain about it.

The third narrative, *Moment,* depicts Sara's quality of strength from a different perspective. "High Point" (see Appendix 3) tells about a significant event, one of those momentous memories in one's life.

> *It had been a long day and I was driving back from my parents' house.*
>
> *It was so dark outside; the road was slippery and wet.*

I was tired. But, in a spite of my growing weariness, when I got home I felt like going for a walk.

I strode by farmlands to a river. A brown hare was eating seeds under an old bird table.

wind was swinging and blew water into my eyes.

I continued my walking.

Suddenly I heard a strange voice. I stopped to listen.

There was ice on the path making that odd metal and ringing sound.

A crescent moon came up behind a cloud, making a bridge in the waves of the river.

I stood there, feeling happy.

I am standing on my own two feet in my own life.

Things are ok.

Life is beautiful.

The narrative Sara chose to tell us is related to the situation where she decided to go for a walk after a long drive. It is an experience that could happen to anyone; there was nothing peculiar about it. And still, in all its conventionality, the experience was metaphorical if we consider the quality of strength. Sara was all alone, walking on a path; water blew into her eyes because the wind. Suddenly she felt a sense of being alive. She was walking on a path but actually she sensed that she was walking in her life on her own feet.

All the previous narratives illustrate Sara's quality of strength, which is an essential element in the nature of Sara's identity work. Next, we move to the second main theme.

5.4.2 "*How do I know what might emerge at any given moment*?": Working with a wide range of interests of reflection

In addition to the quality of strength presented in the previous chapter, the other pronounced feature in the nature of Sara's identity work is how Sara runs the gamut of interests of reflection in the context of her professional identity. This chapter focuses on the theme by presenting Sara's narratives based on her five video-diaries taken during the research process starting from September and ending in May. In every five video-diary Sara concentrated on a variety of matters, starting from the experience in which nothing in particular caught her interest, through content interest, didactical interest and pedagogical interest, and ending with personal interest (see Chapter

2.2.1, 4.5.1). The plot of this chapter takes us through the narratives of all five video-diaries and we are able to see the whole range of interests of reflection.

September: No certain reason for experience

Sara's first experience of the video-diaries started with a dismissive tone.

> *Actually I haven't a lot of experiences to show you. I had a stand for the video camera for one week and then I set up the camera for the second week. I videotaped three sections, two from a math lesson and one from a Finnish lesson. I was just thinking of lessons, where we actually do something together, not just sit quietly, reading. That was it. Right after that, I got the flu and I just selected this experience.*

Simply, there was no particular reason for selecting the particular experience.

> *It was just something I needed to do. But I was thinking that there was nothing that I was looking for in particular. It is not determined from outside. How do I know what may emerge at a certain moment? This experience was selected because of the clarity of the picture and sound.*

Sara's approach reminds us of Julia's first video-diary (see Chapter 5.2). It is easy to get the impression that Sara had a similar defensive attitude; she just brought something that functioned on the video.

The first video-diary was from Sara's math lesson. Four pupils were sitting around a table and Sara was teaching them fractions and decimals. As noted in Chapter 4.3, Sara works as a special teacher in primary school and she has eight pupils aged 10–11 in her class. She has taught the same pupils for two years.

Although (according to her) Sara did not have a special reason for showing this particular experience except for clarity of the sound and picture, after the video-diary she started to reconsider it.

> *We have practised fractions for a long time and decimals came for the first time now. The aim of the lesson was to illustrate the connection between them; that they are in principle the same thing, only the notation is different. My pupils tend to think there is something mysterious going on in math. That something comes from somewhere which is impossible to understand. But when I concretize it, they understand that nothing happens to amounts; nothing is going to disappear without your knowing it. And nothing becomes more, without putting in more. I can't just teach that this is a fraction and this is a decimal number. There has to be something concrete for the pupils to touch and see and count. In my class, there is a need for concretization; the language of math is quite difficult otherwise; numerator and denominator can easily get mixed up. Using concrete examples*

makes fractions easy, and pupils understand that it is not magic, and something
that only adults can understand. I like to teach math. Math is so logical.

Actually, Sara's narrative expresses three of the four relations in the didactic
triangle by Herbart (see Chapter 2.2.1): teacher's relation to content (Sara
was teaching the connection between fractions and decimals), didactical
relation (Sara concentrated on teaching strategies which she uses in order to
promote her students learning; concretization is highly important for Sara in
order to get pupils to understand the content of the lesson more easily) and
teacher's relation to his or her personal practical theory (Sara noted why she
likes to teach math. According to her, math is a clear and logical subject). In
addition, here we see how beliefs that are part of the personal practical theory
are the basis for individuals' perceptions and judgments (see Chapter
2.2.1.1.). In teaching, beliefs play an essential role because they determine
how teachers define problems and organize and define tasks in their teaching
(Nespor, 1987; Calderehead, 1996). In her teaching, Sara bases her methods
on the strong belief that pupils perceive math as something mysterious, and
thus she emphasizes concretization in order to promoting her students' learn-
ing.

November: content interest

It was time for Sara's second experience. The first video-diary in September
was taken before Sara's illness; the second experience was videoed after Sara
had come back to work again.

I chose this event because it describes quite aptly the feeling and atmosphere we
have in our classroom. It illustrates the way pupils act and how I act and what our
class is like, I mean is there silence or noise, how I behave, what kind of feelings
we have and how we look at each other. I chose this experience to show you the
general mood we have quite often.

In November, the general atmosphere in her classroom captured Sara's atten-
tion and she wanted to show the ordinary ambience in her class.

It was a grammar lesson. Two pupils at a time came to the front of the
classroom. They took a piece of paper, on which Sara had written one verb.
One pupil said a sentence, where the verb on the paper was included. Then
the other pupil chose one conjunction on the blackboard and continued the
same sentence with his or her own verb.

We had a grammar lesson and we started to study complex sentences. We have al-
so verbs and the lesson was a combination of building sentences and verbs. We
had collected conjunctions on the blackboard and then we had two sentences,

> which the pupils had to continue with conjunctions. At the same time we practiced verbs. My aim was to make the complex-sentence more familiar to them. In addition, by making sentences broader it is possible to move from short, informative sentences to more descriptive ones. I planned to take cards with only verbs involved, but then I thought of combining verbs with complex sentences; it just occurred to me, as I was walking into the classroom. And it went well; the pupils would have continued doing it forever.

Sara's thoughts were closely related to the actual content of the lesson; issues she reflected on were subject matter (grammar), the aim of the lesson (acquainting her pupils with complex sentences), planning of the lesson and how she changed her plans. All these elements are part of the relation between a teacher and the content, that is, what actually happens in the classroom (see Chapter 2.2.1.3). Thus her focus of Sara's interest was content in nature (see Chapter 3.2.3.1). In addition, Sara also noted her own acting.

> I stood in front of my class on purpose. Normally, if I am standing there, pupils stare at me and talk to me and not to the other pupils. But in this case it was important to stay there in case they didn't understand something. It is much easier to help them close up than to shout over the other pupils' heads.

Sara's narrative depicts her thoughts about general pedagogy, in other words the strategies that work on the basis of Sara's planning and teaching. Although Sara did not say it directly, she does not want to plan her lesson strictly according to a certain formula. Even if she has plan for the lesson, she is willing to change it, if something better or different comes to mind. In this experience, she got the idea while walking to the classroom. The other factor in November's experience, which illustrates her teaching strategies, was her own position in the classroom. This may be because her pupils have special needs.

January: didactical interests

The New Year came and it was time for Sara's third video-diary.

> This is the end of our last lesson of the day and the pupils got quite excited. But I didn't calm them down. I didn't say be quiet, keep on working. I chose an alternate way. I think that you can do your work differently. There is no one way to learn. There have to be alternatives in teaching methods. One approach may not be successful, and that's why there have to be second and third options that may help your teaching best; that's crucial, isn't it?

It seems that we are dealing with the didactical relation here; the teacher's relation to pupils' studying and learning processes (see Chapter 2.2.1.4).

However, although Sara's main interest in the experience concerns didactical matters, as the narrative progresses, we will see how content interest and personal interest (see Chapter 3.2.1) are embodied in the experience.

> *We had done a lot of work that day. We did math and grammar and such things, quite hard subjects. And then we also had physics; we examined the elements of air. In the grammar lesson we did an exercise where I said words from backwards and the pupils had to say them the right way. They were thrilled about it and at the end of the last lesson one of my pupils asked if we could do the words again. I agreed because they had already done so much work. The children started to ask me words. They made up every all kinds of words, you name it. One of the boys looked at the map on the wall and picked the word Arabian emirate and that kind of stuff. We laughed at lot and I was relaxed. When they asked me words, I asked them to form pairs and make up words for each other. We spent the rest of the lesson doing word play. I could have done something different, but I chose that. Most of the time, or usually at least, I have to be quite strict with my pupils. I have to keep order in my class, to create a calm atmosphere where everyone is able to study. But sometimes, like in this experience, working can be different. It can be noisy, but despite that, pupils work and they feel good and safe. It is good that there are different kinds of ways to do things. In addition, I find it valuable that pupils see that you don't always have to act the same way; that you can act differently in different situations and despite that you are the same familiar teacher.*

As it was mentioned in the Chapter 2.2.1.4, Elbaz (1983) found three levels in a teacher's practical knowledge. Sara's experience is excellent in that all three levels are visible in it. The first level is composed of rules of practice, which means a teacher's statements about actions that are proper in particular situations in the course of the aims. This level was evident at beginning of Sara's description when she explained what she did and how she dealt with a situation. The second level, called practical principles, refers to the broader statements used to give meaning to experience. Sara changed her plan because she felt it was the right thing to do in that particular situation; mostly she has to be strict with her pupils in order to maintain calm in the classroom, but in this experience she was able to "let go", and it worked. The third level, image (cf. teacher's personal practical theory, Chapter 2.2.1.1) is the most implicit and it is connected to a teacher's, beliefs, feelings, values and needs about what teaching should be like. In spite of the third level's implicitness, it is well evident in Sara's narrative. It may be argued that behind her teaching lies the image of ideal teaching, in which pupils feel safe. Sara emphasizes that in two ways; in the context of classroom management *(it can be noisy, but despite that, pupils work and feel good and safe)* and in relation to herself as a teacher *(I find it valuable that pupils see that you don't have to always*

act in the same way; that you can act differently in different situations and despite that are the same familiar teacher).

Safety is in highly important to Sara. This may originate from Sara's personal experiences. The forthcoming narrative about Sara's father may shed light on the issue of how personal experiences influence to the ways of being a teacher, and most of the all, to the images, or in the context of this study, to the personal practical theory (consist of beliefs, values, feelings and needs) about how teaching should be.

> *I don't remember that my father ever got angry with me. When I was knee-high he took me down by the river with him; he lifted me on a sleigh or tractor and we went off. We would go to the forest or to a mill or to a neighbour. Sometimes we went swimming; father drove the tractor and I and my mother sat in the trailer. In the summertime, when hay was gathered, I was thrown on the top of the hay load. It was the highest place in the world. I sat and watched when my father ground a scythe. I couldn't understand how he was so handy with it. He never cut his hand.*
>
> *My father made everything himself. I sat on a box in the barn and watched my father shoe a horse. It was really a weird thing, that it was possible to carve horse's leg with a knife and even nail it. Even when we had worked in the hayfield all day, in the evening we run together to the other side of the field and the one who lost was dowsed in the brook. In the evening, my father used to do yoga with me. He would lie on the floor and hold me in his arms and do different kinds of exercises.*
>
> *I don't remember my father ever getting angry with me. That is the most essential thing.*

When the theme of self-story writing was "Significant other" (see Appendix 3), Sara chose to tell about her father. As we see, Sara considers her father a safe adult who never got angry with her. Sara describes her father through the events they experienced together; she pictures her father's personality and the ways he was present in his daughter's life. Sara's father cared for and respected his daughter and vice versa; the mutual recognition is well visible in the narrative.

It also has an impact on Sara's professional identity, the ways she sees and treats her pupils, and her feelings of what teaching should be like. This is well evident in Sara's March narrative.

March: pedagogical interests

In her fourth experience, Sara focused on a dimension which she had not been aware of before the video-diary; something in her pedagogical relation to her pupils.

I observed how my pupils act in my presence. In this experience it is visible; how the pupils feel about me. There are periods when I have to clamp down on them, day after day. I have to be strict. I have to be firm. In my class, there have to be short and concise orders. You can't say: "If you are not nice now, the rest of the lesson will not go well". No, you have to say "Be quiet, please" or "Sit down, please". Otherwise it is just chaos. I have worked with these kids for years now and this experience shows how they feel about me. Do they have the courage to come near me? Yes they do, although I have had to be quite stern with them from time to time; there are so many things to be solved and sorted out. In this experience I perceived that my pupils read me as well as I read them. It is not just the teacher who thinks that pupils need this and that. It is not a one-way street. It is two-way street. Pupils sense their teacher as well. And that is something, because students with special needs do not necessarily have the skills for that, I mean to read other people. These children have learnt to read me.

The experience in March illustrates the pedagogical relation between teacher and students (see Chapter 2.2.1.3). The issue that makes this experience especially interesting is mutuality; the relation is between the teacher and students, not just a one-way street from teacher to student. Sara noticed that she knows her pupils, but that her pupils had learnt to read her too; something she has not noticed before. In Sara's narrative, the essential element, recognition between a teacher and students are nicely in view. Recognition is not just to be acknowledged but something deeper, it is a kind of experience of reciprocity.

Sara's experience of recognition continues.

We have had quite a mixed day. There was an assembly with other classes and after we had come back to the classroom, one girl gave a talk about her hobby, a dollhouse. After her presentation we continued our grammar lesson and the pupils started to do exercises in clauses and sentences. My class-helper wasn't at school, so I had to focus on issues which my pupils could do without external help. Suddenly the girl who gave the talk stood up and started to walk around from pupil to pupil, showing them something from her dollhouse collection, a tiny box with tiny knives in it. Everybody sat quietly at their seats, but when they noticed that it didn't distract anyone, they went to the girl. The best thing was that they went back after they had seen the miniature box. I felt good, because it is not axiomatic. I was standing there, next to the girl with the box. And my pupils had the courage to come near me, unafraid I would start giving them orders to sit down. They sensed that it was all right to stop working for a while. This kind of life suits us, me and the pupils.

Although the frame of the experience concerned matters of classroom management, the core issue was connected to pedagogical relation between teacher and pupils (see Chapter 2.2.1.2). Through the experience Sara seemed

to be considering the situation from the pupils' point of view. As seen in the theoretical part of the study, the pedagogical relation necessitates a characteristic that does not necessarily have anything to do with the skills of teaching. This practical wisdom is connected to sensitivity to see the right thing to do in a particular situation. It is an understanding for uniqueness of every situation (cf. van Manen, 2003; Chapter 2.2.1.2).

In addition to narrative on the basis of March video-diary, one narrative based on of the self-story writings, *Presence,* nicely describes mutuality between Sara and pupils. It was a break and Sara was out with the children.

> *"Come, Sara, come", they yelled at me. Three little pupils took my hand. "It is here, it is here, come quickly!" We ran to the small hill. The sun was shining and there was a feeling of spring. We crouched down in the grass and the girls pointed their fingers to one spot: "Look, Sara!" I looked. There was a thin ladybird on the grass. I took it up carefully and kept it in my hand. The girls were enthusiastic. We talked about the life of ladybirds and what will happen to it. Suddenly a shrill scream sounded. "Here is a bumblebee!" one pupil yelled. The yellow little insect was nodding on a leaf. It raised the pupils' eyebrows. And so did all the sticks and ants that we found on that small hill. "When will you come to visit our class?" the girls asked. Before I had time to answer them, the bell rang. "Well, it is time to go in", I smiled, and we started to walk towards the school.*

The theme of the narrative of *Presence* was values (see Appendix 3). As it was presented in the Chapter 2.1.2, individual's identity is essentially defined through the things that have significance to him or her and by narrating personal experiences the identifications can be made explicit.

The narrative of *Presence* portrays the elements that Sara obviously values: recognition, mutuality respect and nature (cf. narrative of *Moment* in the previous chapter). The connection to Sara's self-identity is evident if we consider the narrative of *significant other*, where Sara told about her father. The same elements appear in both narratives.

May: personal interests

Sara's fifth and last video-diary created the beginning of something new. Sara was full of enthusiasm.

> *I could make video after video now, I am ready for that. I don't know how, but this has opened me up. I have started to think; I am able to think about myself in a certain way. It has taken so long, that your sense of yourself opens up to you and you are able to realize the changes, the things.*

> *I have thought that I am a certain kind of teacher, that I am doing such and such kinds of things. But I am not. I have had specific thoughts and images about my-*

self, but when I look at myself in the video, I see that I am not the teacher I thought I was. It is because earlier there was no need to do it; I haven't been thinking about what kind of teacher I am? I have been clear about who I am in terms of humanity; that I am honest and fair towards my pupils, and in that respect things are ok. It is important that I have good relations with my pupils, that I treat them well; that I am a good person. But nothing more. I haven't pondered about what kind of teacher I am. I have never thought about that. I have just made sure that I am a good person.

Although this is a very small sample, it proves that I am not the kind of teacher I though I was. We have had work counselling among teachers three times. I have taken part twice. Last time we discussed what kinds of teachers we are, what kinds of things we demand from our pupils and so on We also talked about the working atmosphere; that should there be silence in the classroom or is it ok for pupils to while they work. I have always considered myself a very strict and firm teacher. I demand a lot from my pupils; let's say in the context of humanity. I thought it was true of my teaching too; that I require a lot. However, in that video I saw that it is not so. I don't mind if there is mumbling and walking around as long as I can see that it is connected to our work. I didn't know I was so tolerant. That's what I noticed.

After the final video-diary, Sara felt excited; something had happened to her and she had started to view herself as a teacher differently than before. According to Sara, she had never really thought about the kind of teacher she actually was. However, that little experience was enlightening. As a result, Sara began to focus her attention on matters that concerned her own beliefs about herself as a teacher. It was a question of Sara's relation to her personal practical theory.

The experience we saw was from the beginning of a lesson.

This is a short cut of a discussion we had one morning before I started the lesson. Two pupils had been ill and we exchanged thoughts about how everyone was feeling, what was on their minds and how the world seemed to them. We sat there peacefully and I decided to bring up the matter of their moving to another school next year. We hadn't talked about the fact that they are going to visit their new school in May. So, I thought it was time to talk about it. It aroused different kinds of feelings in the pupils, although they have known that they will change schools.

Everybody was talking at the same time. It didn't bother me because when something interesting came up, they started to listen. Although it was a noisy and they were talking among themselves about issues like who is going to teach them and having friends there, they were still able to come to the group conversation. It was nice to see. However, my insight was that I thought I was stricter concerning pupils talking during the lesson. I have thought that I am consistently strict throughout my lessons. I haven't pondered it a lot until now, and I realize that it isn't so. I

understand that they are actually two different things. It doesn't mean that if you are strict concerning order when working, that it mean total silence.

Sara's narrative brings to light the individualised nature of a teacher's practical theory (see Chapter 2.2.1.1). In other words, Sara has composed her personal understanding about herself as a teacher, a private personal theory of the nature of reality through which she interprets and gives meaning to her teaching and herself. Through her personal practical theory, Sara believes what teaching is expected to be. Sara has considered herself as a demanding and strict teacher. However, because of the experience of the video-diary she noticed that she has interpreted herself incorrectly.

We have shared five experiences and diverse narratives, all of which illustrated different aspects of Sara's identity work. Sara focused on various issues from month to month, starting from September when the reason for choosing that particular experience was the clarity of sound and picture, and ending with May's insight, when she realized something very significant about herself as a teacher. Thus, there were great variations within the process and that variety created the second main theme of the nature of Sara's identity work

Summary

The nature of Sara's identity work was entwined with two issues; Sara's quality of strength and Sara's wide range of interests of reflection. The exciting aspect is how these two issues are linked to each other. The connection will be found in the next chapter, where Sara's professional development is pondered

5.4.3 "It is good to become aware of this; that this is the way I want to act": Sara's professional development

This chapter focuses on the second research question about how identity work promoted Sara's professional development. The plot goes through five video-diaries from September to May, and Sara's forms of reflection, that is, depth of reflection (see Chapter 3.2.3.2) are pondered each month.

In Sara's first video-diary in September, she was quite satisfied on the basis of her experience.

When I consider the experience now, there are parts which I do agree with. I would do some parts differently, like those where I'm acting like a train, just keeping the lesson going. But it had to be done like that. Sometimes you just teach without caring a lot. Now it was a little bit like that. I wasn't very interested in

any departure from the usual practice. But this was sufficient. A lesson has to be carried out; this was the way it was; now it went like this.

Although Sara noticed that something could have been differently, she did not focus on further analysis of what it might have been. Thus there were no deeper questions or considerations about the experience. However, the video-diary made Sara reflect on the ways she acts in front of the pupils.

I wonder, am I talking too emphatically or do too quickly so that nobody understands me? How do I use my voice, how do I talk and how do I react to my pupils? What does it look like? Do I look mad? Do my speech and expressions go hand in hand? You think they do, but do they? How do I know, am I raising my eyebrows in unconsciously? You don't see everything, because you are there; you notice what you notice.

Sara focused her attention on gestures, expressions and ways of acting in front of her students, and asked herself how she behaves in the classroom. The same satisfaction on the basis of experiences continued in November.

It is good that I don't talk all the time in my class. That's good. You see, when my pupils work independently, they need a lot of help. I help them a lot and I feel I am running around the whole time. It is good that I also have time to be quiet.

Sara's quality of strength, which was presented in Chapter 5.4.1, was evident in both September's and November's narratives. Sara gave her subjective interpretations with a certain decisiveness and self-assuredness; it seemed that there was nothing to add to her opinions nor did the experiences prompt her to reflect more deeply on the basis of what she saw. In the context of this study, this kind of reflection was called as routine in nature (see Chapter 3.2.3.2).

In January, Sara was pleased with the experience; she took notice of every pupil, they had fun and laughed together; the pupils enjoyed it and felt safe.

The pupils were so happy about that word game. When we finished the lesson, the pupils didn't want to stop playing; they were so enthusiastic about it. I felt good. I felt good that I made that decision. We had worked a lot and the pupils' capacity to study was at that point that I decided to continue with that exercise. I don't see it wise to be too strict about lessons. A teacher should be able to ease up if it is necessary. There are so many things you have to work on most of the time. But when there is one day without things to resolve, it is nice to relax a bit, work with fun. It was a good day. It was so wonderful and lovely that I was able to concentrate on good things only. And I noticed every pupil. Especially now, when the atmosphere was so positive, every child saw that they had my attention. It is important that every child is seen by me.

Sara's reflection may be described as rationalization in nature (see Chapter 3.2.3.2). She explained her teaching methods and pointed out the value of different ways to teach and act. Although Sara needs to be an authority figure, she takes care that her pupils feel protected with her.

Still, in line with September's and November's experiences, Sara did not use her experience to change anything, nor did the experience lead her to ask any further questions of her practice. So far it seems that Sara has strong dominant perspectives that guide her perceptions and action in her teaching. In these three experiences Sara's quality of strength was obvious. Sara knew what she was doing with her pupils, also how and why. Thus, she was not provoked by these three experiences to question herself or what she had seen.

By Sara's fourth video-diary, she responded to the situation with awareness and an authentic presence, which somehow surprised her too.

> *When I think of it now, there are lots of moments when pupils come near me, to watch something. I have to believe that I have done something right with them. I have been fair in how I act toward my pupils. Because if I wasn't they wouldn't come to me. And that has been my purpose too; that they would be free to be themselves. It would be horrible if the natural liveliness were taken away from children on the grounds of classroom silence. Despite this, there was order in my class although the pupils moved away from their desks. I was surprised myself. There is a trust between us, and some days you can enjoy that. This was one of those days.*

Sara did not just describe what happened in the video-diary but the experience invited her to discuss it. This kind of reflection is called dialogic; the dialogue happens between a teacher and the experience; this generates new questions and thoughts (see Chapter 3.2.3.2).

> *This is the first time I have thought about such matters. I didn't focus on things I did but how they acted towards me. I saw that my pupils read me in certain ways. I am happy that they have the courage to come near me; it was good to see. My pupils understand me and they can interpret me right. They feel that I am a safe adult. That is satisfying.*

In May, Sara gave attention to her beliefs, the essential element of teachers' personal practical theory (see Chapter 3.2.3.2) and she was enthusiastic about her insight.

> *This has to be continued; I mean talking with pupils. There are things that they just have to talk without waiting for an answer from me. They mumble a lot, but it is their own way to clarify their thoughts. This is especially true for my pupils. It helps them to structure things. And that means I have to tolerate it.*

It isn't that video as such; nothing special happened in it. But it prompted these thoughts. My pupils know who I am and what I allow them to do and thus I don't have to ask them to be quiet; they know it already. It has taken a long time to reach this point where the way work depends on them. We have worked together for three years and this is the result. This is not a new thing, but the experience confirmed something I hadn't thought of before. It is good to become aware of this; that this is the way I want to act. I have always acted this way and changes are not necessary. But now I saw it.

Sara considered the experience from different perspectives; from her own point of view and her pupils' point of view. The experience made her realize that the belief about what kind of interaction is appropriate her classroom is correct to her and the experience strengthened it. Through the experience, Sara got an insight about the way she interacts with her student. Although the insight did not lead to totally new approach to teaching, it confirmed things Sara beliefs as valuable In the context of this study, the form of Sara's reflection was dialogic in nature.

Now we can go back to the end of the previous chapter, where the connection of the elements that composed the nature of Sara's identity work was noted. The link appears through the forms of Sara's reflection. It may be argued that her quality of strength influenced the ways Sara perceived her teaching practice and how the process changed her understanding. Although Sara had insight concerning her personal practical theory, it did not influence her self-assurance. Actually, the final experience in May was twofold: on the one hand it led Sara to reflect on herself from a new perspective but on the other hand, it also confirmed things she had become aware of. Sara's reflection after the research process exposes the matter in question.

I can't say how this process contributes to my work. Probably it affects my actions and decisions in my work and the work community through gradual self-knowledge. Perhaps I can perceive my motives more clearly. But this process has strengthened me by invalidating the perceptions I have had toward myself. (from a questionnaire at the end of the research process; see Appendix 6)

Thus, although Sara's interest of reflection in May focused on her personal practical theory, changes in her understanding did not extend to transformation, where presumed and unexamined beliefs, values and understandings would have been in the focus serious exploration. The provocative question is, can the quality of strength be an obstacle to such reflection?

On the basis of Sara's reflection it may be argued that this kind of process started to promote her professional development. Along with identity work Sara started to make increasingly careful observations on the basis of her

experiences, but unfortunately the process concluded when Sara got off the ground. As she said at the May:

> *I could make video after video now, I am ready for that. I don't know how, but this has opened me up. I have started to think; I am able to think about myself in a certain way. It has taken so long, that your sense of yourself opens up to you and you are able to realize the changes, the things.*

It would have been interesting to see, what would been happened if the research process had continued.

5.5 Précis

We have seen four different ways of working with identities, each of them revealing different aspects of and approaches to identity work.

Anna, the special teacher in the upper comprehensive school, worked with matters connected to the didactical relation, thus *pupils' studying and learning processes*, and the pedagogical relation, where the *moral nature of teaching* was emphasized. Through Anna's identity work we saw a strong and self-confident teacher who knows her pupils' needs and how to respond to them. Anna explained her experiences using reasonable arguments and she did not have the need to ask questions about herself in order to change anything. It may be argued that working with identities did not lead to development of Anna's professional development with respect to extending her self-knowledge but strengthened her personal practical theory about teaching.

Julia took us to see her everyday work, especially matters that were linked to a teacher's relation to content: classroom management and *control*. In addition, the journey of Julia's identity work took us to the world of *care*, which revealed the importance of the pedagogical relation in Julia's teaching. The question throughout the process was whether Julia's defensive attitude toward her professional identity would change during the process. It did when she reflected on the pedagogical relation of her work in January and March. Julia offered rational explanations and explained clearly why she acted the way she did. In matters related to classroom management in November and May, Julia did not want to reflect on her experiences much; the same was true in her first video-diary in January. Thus, the process of identity work did not promote Julia's professional development in the way it was understood in the context of this study.

Nina concentrated on issues of *self-identity.* For her, working with personal experiences was the most rewarding, followed by the video-diaries. However, working with professional identity within the theme of *classroom*

management was an interesting process. Nina started approach her teaching experiences more openly and started to make careful observations about herself as a teacher. The dialogue between Nina and her teaching began. This process may be seen to promote Nina's professional development, along with it her self-knowledge extended; she became aware of her beliefs and how they are connected to her acting and behaving in her work.

Sara, a self-confident and *strong* woman and a teacher, went through *wide range of interests of reflection* from September to May; she focused on different issues and during the process started to evaluate her thoughts and actions more deeply. In the first three video-diaries she did not use her experiences to change anything, nor did she search for alternative ways of understanding them. In March and May, Sara started to consider her experiences from new perspectives and the whole process opened up to her in new ways. Unfortunately, the research process ended just she became to get into her stride. Thus, identity work may be seen to start to promote Sara's professional development, thus extending her self-knowledge.

What these results tell? It is time for discussion.

6 Discussion: Ten remarks

I

Teachers make pedagogical decisions constantly in their classrooms. In order to make them, there must be alternatives which, for one, are based on values. However, because life in the classrooms is hectic and instructional processes usually fleet, alternatives (and the values behind them) do not rise to the level of consciousness; most of the decisions teachers make during their teaching are unconscious, or at least half conscious.

The starting point of the study was that in order to guarantee high quality teaching, a teacher should be aware of the sources of their pedagogical decisions, that is, beliefs, values and understandings. The more aware teachers are of them, the more they are able to move beyond immediate teaching behaviour towards conscious and rational decision-making processes (cf. Larrivee, 2000).

Indeed, several conceptions presented in educational studies illuminate a teacher as a rational decision-maker. Atkinson (2004) presents three of them. The reflective practitioner refers to the hermeneutic process, in which teachers intentionally reflect on events in their classroom to enhance their practice of teaching. The reflexive practitioner focuses on classroom matters along with institutional structures of teaching. In addition, beliefs and attitudes are the focus of rational reflection. The critical practitioner directs reflection to political, ideological and social processes that structure educational work; the purpose is to depict the power relations that teachers deals with. According to Atkinson, all these three positions shed light on the view that a teacher should be capable of making decisions based on rational arguments concerning the actual work of teaching, social processes and him or herself, including beliefs and assumptions. (Atkinson, 2004, pp. 380–381.)

In the context of this study, to be a rational decision-maker requires a teacher to have a certain level of self-knowledge in order to perceive the guiding principles of his or her work and where his or her pedagogical decisions are based on. Based on this argument, this study views teacher's professional development as a process of extending teacher's self-knowledge

II

Student teachers' professional development was promoted with the help of identity work. Identity work was carried out by working with personal (self-identity) and professional (professional identity) experiences. The signifi-

cance of involving both personal and professional identity was the endeavour to offer opportunities to learn through experiences, *both personal and professional* and thus offer the way for the participants' own understanding of themselves in and through the experiences. In other words, the aim of using identity work was to help student teachers gain more self-knowledge and greater insight into their inner values, beliefs, and understandings (cf. Holly & McLoughlin, 1989). In this process, reflection was a core element.

How the study managed in its task? Would it be possible to achieve the same results, for example, by boiling potatoes together once a week?

III

All four participants confirmed that the research process was significant and important to them. In line with their thoughts, this study shows that working with identities has the potential to promote teacher's professional development. As the research progressed, there were visible changes in the participants' reflection. Nina's and Sara's reflection gradually began to vary along with the process; their perceptions began to turn from describing the experience towards inner considerations on the basis of the experience, and hence the dialogue between the participant and the experience was able to begin. The identity work process led Nina to become aware of her beliefs and understandings as a teacher and question them. Also Sara started to consider more deeply her thoughts during the process. Thus, this kind of process is able to promote student teacher's professional development in respect of extending one's self-knowledge.

IV

Despite encouraging results, there are issues should be critically questioned. The forms of participants' reflection, in other words, depth of reflection (see Chapters 3.2.3.2 and 4.5.1) were not transformed much. Dialogic reflection was presented in Sara's narratives in March and May and in Nina's narrative in March. However, there was a lack of transformative reflection. The only exception was Nina's reflection in May (see Chapter 5.3.3), which contained some elements of this kind of transformation. The results showed that most forms of participants' reflection were rationalization by nature; the participants reacted personally to experiences and described them with reasonable explanations. In addition, the reasons participants offered on the basis of experiences seemed to act as guiding principles in their teaching.

V

However, these "negative" results were a valuable finding by definition. They revealed that although identity work sounds attractive and fruitful as a tool for promoting student teachers' professional development, there are also difficulties and obstacles. For example, a student teacher may refuse, consciously or unconsciously, to be open to development, as in Julia's case. Or a student teacher's personal conceptions of teaching may be fixed and thus hard to adapt to true assessment, as we saw with Anna. In addition, although there might be changes in reflection, as in the case of Nina and Sara, and even though student teachers might confirm the development as significant to themselves, the phase of transformative reflection, in which inner beliefs, values and understandings are under critical consideration is hard to obtain.

There are many reasons for that. Firstly, beliefs, values and understandings are difficult to access; they are to a great extent unconscious and affective in nature, and thus problematical to define and expose to evaluation. Secondly, they derive their power from personal experiences and hence are hard to change (cf. Richardson & Placier, 2001, p. 915). Thirdly, it is not easy to open up to personal evaluation, to step out of the comfortable and familiar area of inwardness to the unknown and uncomfortable area of inwardness, which is always necessary if one is willing to change. Fourthly, it requires honesty and courage to delve one's identity; it requires openness to vulnerability. And finally, but not least, the research frame itself may act as an obstacle for reflection to be deepened. For example, experiences may not be used effectively or a researcher's position may disturb the process. As a result, a serious question has to be settled: are we reaching, at least in the context of initial teacher education, for overly high ideals by pursuing teachers who can part from their personal beliefs, values and understandings and subject them to a rigorous examination? Are theory and practice just too far from each other?

VI

It is axiomatic that the answer is no. If we want to prepare reflective practioners for tomorrows' schools, student teachers need to be offered opportunities to critically and deeply explore their values, beliefs and understandings. As MacLeod and Cowieson (2001) remind, teaching practice is based on and shaped by the teacher's values and beliefs and professional action is most worthwhile when it is harmonious with the beliefs and values that influence it. (MacLeod & Cowieson, 2001, p. 243). Thus, in the line of Larrivee (2000), the process of becoming a reflective practioner is the actually personal discovery process.

However, on the basis of the results, the process of promoting student teachers' personal discovery should be built to more solid and structured base than the design of this study was. The experiences participants selected to share with the group in this study, neither did themselves served a useful mirror reflection to be deepened or the research process did not succeed to use the experiences in the way that could have promoted the extension of self-knowledge. Especially personal experiences did not seem to work effectively in the process. Narratives on the basis of self-story writings certainly describe to a reader how individuals construct their self-identity through telling stories of experiences, but personal experiences did not lead participants to use them as critical lenses through which they could have expanded their self-knowledge.

VII

How, then, student teachers may be guided towards growing self-knowledge in the phase of initial teacher education? A one potential theoretical starting point is to offer student teachers to have opportunities to become *experienced persons.* According to Huttunen and Kakkori (2002), this Gadamerian notion means one who has experienced experiences which have opened one's horizon; horizon denotes the frame of reference from which we interpret situations and make meaning of them. Gadamer (2004) makes a division between trivial and genuine experiences. Genuine experiences are opposite to trivial experiences, which only confirm individuals' expectations (Huttunen & Kakkori 2002). In other words, if and when everything happens as expected or assumed, nothing new is learned and thus there is no need for new questions. In the context of this study, trivial experiences were, for example, the experiences in the video-diaries that did not raise any questions in the minds of the presenter or the other participants, nor call for any deeper discussion; thus experiences which were reflected on through routine or rationalization (see Chapter 3.2.3.2).

In contrast, when one experiences the event as unexpected and strange, it pushes for the reconsideration of opinions: "one comes to realize that a new perspective is needed in order to make sense of the situation, a perspective which goes beyond the frame of reference which existed before" (Winogard & Flores, 1986 in Widdershoven, 2001, p. 255). This means that genuine experiences are always negative in nature; they do not strengthen a person's preconceptions of matters but force one to understand that things are not the way one thinks they are (Koski, 1995, p. 115). To summarize, genuine experiences compel individuals to question conceptions about the world and

self; they drive one to move into the region of the question (Koski, 1995, p. 116).

Through the interpretation of genuine experiences a reversal of consciousness may happen (Koski, 1995, p. 117); genuine experiences make people reflectively aware of their ability to learn new things and widen their perspective; being experienced means *openness to new things* (Huttunen and Kakkori, 2002, p. 79; Koski, 1995, p. 117, emphasis added). This is similar to Widdershoven's (2001) notion that unexpected and strange (thus genuine) experiences may open up the horizon of expectations, and thus create the space for new ways of meaning making.[16] Greene (1988) also highlights that in order to learn to learn, one must has been provoked to reach beyond his or herself to pose one's own questions. Together with new understanding it is possible to avoid remaining trapped in unexamined thoughts, assumptions and expectations and this makes it possible to face ones personal thoughts concerning human nature, human potential and human learning (Larrivee 2000).

In terms of this study, experiences provoked a change in participants may be called genuine experiences; student teachers had on opportunity to become aware of how and why they see themselves and the world the way they do. For example, Nina's experience with the video-diaries in May did not strengthen her preconceptions of her teaching, but on the contrary compelled her to understand that things were not the way she thought they were. Along with this process Nina had the possibility of seeing things differently and achieving new understanding.

VIII

The experienced person refers to a reflective learner and promoting *reflective learners* should be the aim of initial teacher education.

Genuine experiences − the experiences that serve the basis for becoming aware of why one gives the meanings he or she does − would create the core of the development of a *reflective learner* and furthermore extending student teacher's self-knowledge. In addition, this kind of process may promote the qualities which Dewey (1933) defined as the requirements of a reflective person: wholeheartedness, directness, open-mindedness and responsibility (see Chapter 3.2.1).

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[16] From the hermeneutic view, individuals interpret the situations on the basis of their preconceptions and expectations. It is impossible to step out of these and thus understanding does not happen in isolation but is always affected by them (cf. Freeman 1999; Widderhoven 2001). According to Widdershoven (2001), pre-understandings are embodied in narratives people tell form their experiences.
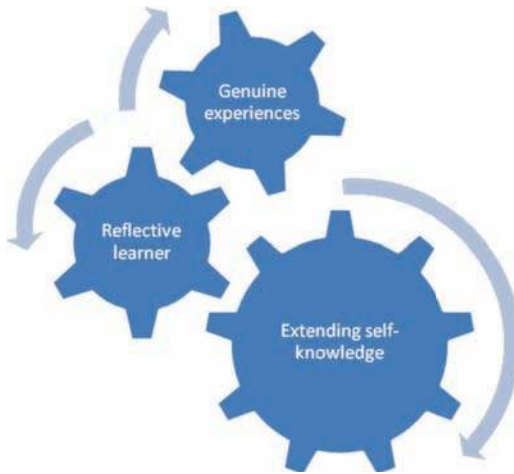
Figure 10. The process of a teacher's professional development

IX

As mentioned above, most of the experiences participants worked in the context of this study, did not serve a base to becoming openness to new things that characterize of being experienced. Thus, on the basis of results, in order to promote student teachers' professional development, a more systematic and structured design is needed.

There are several ways to realize the process of in practice. Firstly, as Ritchie and Wilson (2000) noted in the context of their inquiries into teacher narratives, the problem is not that teachers' narratives of their experiences are too personal and therefore worthless. The problem is that there is a lack of theorizing of experiences, and student teachers are not able to use their experiences as tools for re-examination. This is the challenge. Although the reconstruction and reconsideration of experiences through narratives—both in the personal and professional contexts—is essential theoretical language is needed in order to achieve critical literacy of experiences. In other words, after telling narratives of experiences, the problematization is needed in order to see it as a critical, fruitful instrument for student teachers' professional development.

Secondly, in contrast to the previous approach, the emphasis could be on the dialogue and interpersonal understanding between the participants. Instead of seeking theoretical language (for critical literacy of experiences) feelings and hesitation would be more essential than argumentation (cf. Widdershoven 2001). From this hermeneutic viewpoint, learning would hap-

pen through a shared examination of values, beliefs and expectations. In this case, the emphasis would be on the process itself, in which participants are open to the opinions and perspective of others, and willing to admit that others' perspectives may throw light on the situation and alternative values. (cf. Widdershoven, 2001.)

Thirdly, using narratives as a method would be extended towards an art-based approach (see, for instance, Cahnmann-Taylor & Siegesmund, 2008; Barone & Eisner, 2006). As seen within this study, narratives of personal and professional experiences did not lead to in-depth exploration of participants' personal practical theories. The question is: if personal beliefs, values and understandings are beyond language, how is it possible to make them the focus of reflection? As Leitch (2006) points out, unconsciousness cannot be revealed through words. Thus, a method has to be found to serve this purpose. One conceivable approach would be a combination of narrative and art-based inquiry, which together would offer the entryways to exploring the unconscious dimensions of teachers. Thus, the approach to narrative research may need to be extended in order to explore aspects which are not open to exploration through language, but which are essential in the process of development of awareness.

Fourthly, it would be interesting to focus on emotions as ways of promoting reflective learners. Although it sounds like a truism that in teaching practice a teacher's thoughts and feelings are interwoven, contemporary teacher education programmes seem to separate the emotional and intellectual aspects and concentrate mostly on the latter as a source of teacher development. However, taking emotional reactions as a focus of reflection may facilitate access to one's inner life and its unconsciousness sides (cf. Whitcomb, Borko & Liston, 2008). Klein (2008) uses holistic reflection for professional development; she highlights the importance of artistic and aesthetic domains like imagination, intuition and contemplation, which have been widely ignored in teacher education programmes. For Klein, these domains help concentrate on the inner life of teachers and if they are taken seriously in teacher education, help promote professional development towards an integrated teacher who has achieved self-awareness and understanding. Thus, for Klein (2008) the concept of holistic reflection refers to using intuition, imagination and contemplation; with these approaches it is possible to view practice both *intellectually and affectively.* The way of reflecting emotions could be, for example, creative writing, visual representations (paintings, photographs) or drama.

Fifthly, the more emphasis could be put to the identity-formation itself. In this study, the teacher identity was a framework but not an object of the exploration and reflection as such. As Rodgers and Scott (2008) note, although the concept of identity has been understood as an essential concept in teacher

development and although there is vast range of literature concerning teacher identity, great deals of the studies in education are conceptual rather than empirical. By directing student teachers' focus to their identity formation as such would be fruitful route to their professional development. This would mean the approach to be taken towards developmental psychology (Rodgers & Scott, 2008) or personality psychology (see, for example McAdams 1999; 2001) and support student teachers to perceive how their identity has been shaped and sifted the way as it is. Although this study was inspired of McAdam's view concerning self-identity and although student teachers worked with self-stories based partly on McAdams' instruction, a more structured research design anchored deeper to personality psychology would serve a richer base for the professional development process.

Whatever to concrete way is in the way of professional development, narratives are rich mediators. As Cortazzi, Lixian, Wall and Cavendish (2001) argue, telling of and working with significant experiences to other people is itself a reflective way to learn about that experience, for both the teller and the audience. Thus, narratives have a double effect: they reflect earlier learning events and their narration is itself continued learning (Cortazzi, 2005, p. 132).

X

To summarize, if teacher education programmes aim to train good teachers, it requires student teachers to have real opportunities to explore their values, beliefs and understandings in order to gain more self-knowledge. In the words of Palmer (1997), good teaching ultimately emerges from the inner landscapes of teachers, that is, we teach who we are.

7 Issues of trustworthiness

7.1 Assessing the quality of qualitative research

Along with the postmodern turn it has been noted that traditional criteria for evaluating qualitative studies has become problematic and a serious rethinking of such terms as validity and reliability is needed (Denzin and Lincoln, 2005, p. 19).

The concept of validity originates most directly from Campbell and Stanley (1963), who, in their experimental and quasi-experimental studies divided validity into two categories; internal validity and external validity (Eisenhart & Howe, 1992, p. 644). Internal validity relies on positivistic assumptions by asking how similar the findings are to reality while external validity refers to generalizability, that is, whether the findings of one research can be applied to another context (Merriam, 2002, p. 25, 28). However, reality in a qualitative research is not a stable, single whole, but a blend of changing realities, which are constructed and interpreted by individuals (Merriam, 2002, p. 25). In addition, in qualitative studies a researcher is the most important instrument for data collection and analysis. Thus, the understanding of reality is the "researcher's interpretation of participants' interpretations or understandings of the phenomenon of interests" (Merriam, 2002, p.25). Hence, in a qualitative research, validity may been seen more as a process of assessing, questioning, and theorizing instead of a strategy for proving correspondence between findings and reality (Kvale, 1989; Miles & Huberman, 1994).

The concept of reliability refers to repeatability by asking if a repetition of the study would produce the same results (Merriam, 2002, p. 27). In human sciences, reliability is a problematic term, because a human action is never constant. Instead of the term reliability, Lincoln and Cuba (1985) prefer the terms dependability and consistency, which refer to reasonableness; that a research makes sense (Miles & Huberman, 1994; Merriam, 2002).

According to Merriam (2002), there are two unified questions to be answered when assessing qualitative studies: what to look for when evaluating a qualitative study, and what makes a good qualitative study. Evaluation of the study refers to asking questions about all aspects of the research process: the importance of the theme of the study, methodological issues and presentation and discussion of findings. The question of what makes a good qualitative study is connected with the trustworthiness of findings and whether the study is carried out systematically and ethically. (Merriam, 2002, p. 30.)

The assessment of this study is made on the basis of these two questions. Ethical issues are taken into account at the end of this chapter.

7.2 What to look for when evaluating qualitative research

The assessment of the quality of this study is made in line with categories presented by Merriam (2002, p. 23). Firstly, the theoretical framework is assessed. Secondly, questions of methods are addressed. Thirdly, my role as a researcher is assessed and fourthly, presentations and discussion of findings are considered. The reader is taken "behind" the study to decisions that have been made in all phases of the research process and considerations of the strengths and weaknesses of the study.

7.2.1 A theoretical framework

Along with preparing my study, I read articles by Heikkinen (2001; 2002b). He uses the term teacher identity in a twofold way by presenting a teacher's personal and collective identity as the main elements of teachership (Heikkinen, 2001, pp. 122–123). I was inspired by his writings and since I was keen on to involve both personal and professional aspects of student teachers, the concept of identity seemed an appropriate theoretical framework for anchor the attempt to promote student teacher's self-knowledge. In addition, I wanted to involve both the personal and professional experiences to the focus of reflection (which was the cutting-edge of the study) and see if these two combined would serve a way to becoming a more aware of personal beliefs, values and understandings and for the purpose I also divided the teacher identity as self-identity and professional identity. During the research process, however, I questioned my decision, and asked myself whether the division was too artificial. Although a great deal of research in education has been done in teacher personal identity, the studies have usually been rooted in an educational context. In my study, a teacher's self-identity was explored separately from the educational context and it may be asked if the concepts of the teacher's personal identity and professional identity are theoretically too far from each other. I am aware, for example, that it would have been safer to concentrate on participants' personal experiences in the context of their school life. However, that would not have served my interests; I was interested in investigating the nature of self-identity as such in order to serve participants a base for extending their self-knowledge.

Along with studying literature and research on self-identity and professional identity, there was a great deal of confusion in planning how to ap-

proach both concepts. I am aware that both concepts could have been approached in various ways (see, for instance, Cerulo, 1997; Wenger, 1998; Hammersley & Treseder, 2007; Day & Kington, 2008; Parkison, 2008; Maguire, 2008; Chapter 2) and I could have chosen a totally different approach to teacher identity. For example, because I stress the importance of experiences in the context of identity formation, one possible approach for the theoretical frame could have been the Deweyan view of both the metatheoretical background (the pragmatist standpoint) and the actual theoretical structure considering the nature of experience (see, for instance, Dewey, 1963; Biesta & Burbules, 2003; Pikkarainen, 2000; Kilpinen, Kivinen & Pihlström, 2008). However, because my focus was to individual student teacher, I anchored self-identity to psycho-social standpoint where identity is seen as an internalized life story that develops through self-reflection in the course of time (Smith & Sparkers, 2008; McAdams, 1999). Professional-identity, for one, was situated in the context of teaching practice. Herbart's didactical triangle is much used theoretical tool in the Department of Education in Helsinki (see, for example, Toom, 2006; Kansanen & Meri, 1999) and when I considered the nature of teaching practice, I found the Herbart's triangle as a useful tool for my purposes to open the essential characteristics and relations of it.

The beginning of my study might be considered inductive by nature. I began by planning the empirical part of the study and the elements which would constitute it; I decided to use videos and autobiographical writings. However, because I decided to start data gathering at the beginning of the academic year 2007 (I did not want a long break in the empirical process, which would have happened if I had started earlier because the summer holiday would have broken up the process) I had eight months' time as a full time researcher to study the theoretical framework. During that time my study was quite deductive, although my reading was based on my ideas of data gathering. I read literature, articles, theories and research, and conducted my study on the basis of these. When the actual data gathering started at the beginning of the August 2007, theoretical framework directed the empirical part of the study and vice versa; the data gathering process shaped the theoretical part. Thus both parts of the study worked together as a hermeneutical process.

7.2.2 Methods

Research design

In the early stage of my research process, I read writings based on Habermans's three generic domains of human interests (1972; Carr & Kemmis, 1986) I became inspired by the idea of action research; after all, my interest seemed to be practical and emancipatorical in nature. Thus I planned to de-

sign a study based on principals of the action research. I wrote in my research plan on 19 September 2006:

> *"This study is an action research which has a practical and the critical goal. The practical aim is to promote the development of student teachers' self-understanding by raising a new kind of awareness. One critical aim is to emancipate student teachers from an axiomatic scheme of things led by traditions. In this study, the critical interests follow Haberman's idea of the funnel to self-reflection."*

My approach to action research was obviously quite naive and romantic. Along with my deepening knowledge about action research in general, I became aware of its socio-political roots, which led me to critical theory and Marxism. Although there are elements in my study which would have justified using action research, I did not feel the need to tie this study to the socio-political standpoints of action research. The same thing was true of the case study method. My research process may look like a case study; after all, I was interested in producing intensive and detailed information on a phenomenon under study. However, when I read methodological writings on the case study, I felt uncertain. The concept of case study is loose and vague and there are variations within case studies. Thus, I did not want to commit myself to a method which appeared to be quite challenging for these reasons. At some point of reading methodological literature I asked myself; why I should commit my study to either action research or the case study. What was the point? Because narratives were the essential elements throughout my study from metatheoretical background to data analysis, I ended up to design the study as qualitative research with a narrative research design.

However, although narratives are widely justified by researchers in today's qualitative studies, the method may be questioned of its capability to reveal the truth when individuals construct their self-identity and interpret their personal experiences (cf. Watson, 2006). There are several views on that matter. Firstly, as Wenger (1998) reminds us, being in the world is more than talk about it. Although words are essential, identity is not connected merely to words: "Who we are lies in the way we live day to day, not just in what we think or say about ourselves" (Wenger, 1998, p. 151; see also Chapter 2.1.2). Secondly, the term story-telling has a strong association with a teller constructing or making up the story (cf. Watson, 2006). What is the point of trusting the tale (Kreiswirth, 2000)? Thirdly, as Convery (1999) noted in his inquiry, narratives may be used to reconstruct an attractive identity. However, despite of these risks, narratives are suitable research tools when the focus of the study is individuals' personal experiences and identity. In my view, in order to encapsulate the individual's understanding of themselves through

identity work, narratives are an authentic channel to personal experiences. In the context of this study, narrative research design functioned as expected.

Sample selection and a research group

During the gathering of the data, I decided that there should be an even number of research participants in order to present their experiences in pairs. At the beginning, I set up the research with six or eight participants to enable the collection of rich research data. However, when I thought about the atmosphere of the group, six or eight members seemed to be too many if we were to create a confident and warm ambience. Thus, I decided on four participants in order to guarantee the working dynamics within the group. In addition, four cases seemed appropriate to assure the collection of data.

There were no special requirements for the participants besides those mentioned in Chapter 4.3; thus there is no need to assess the success or failure of the sample selection. Naturally we might question the significance of all four participants being volunteers, and in addition, women. It is axiomatic that the results would have been different if there were, for example, two men in the group, simply because the dynamics of the group would have been different. However, for me as a researcher the most essential thing was not the gender or age of the participants but the creation of an atmosphere in which the data gathering process would produce as rich data as possible with the participants I had.

The relation between participants and me was excellent from the beginning and there was a feeling of trust between us. We remarked many times, especially in the context of the self stories, how amazing it is that people who did not even know each other (they did know each other in advance; all four participants were in different classes) could reveal such intimate things to each other:

> **Sara**: *When I walked to the bus station after we had finished our meeting, I had a strong feeling, I felt empowered...that we actually trust each other. It is not that I trust but that other people trust me and talk about their experiences..I was a worth trusting. It was a powerful experience.*

> **Julia**: *If we didn't trust each other, we wouldn't bring so much to the group.*

> **Sara:** *On the other hand, we don't know each other; we haven't earned each other's trust. We took the leap.* (Reflection 3 September 2007)

The participants felt trust towards the group from the beginning and throughout the research process they felt safe enough to talk about their experiences. This may have been because all participants were willing to take part in the

study and they felt privileged to have the opportunity to be a part of this kind of process. In addition, they were free to choose the experiences they brought to group.

We had twenty four meetings during the year. It was surprising that the participants did not get tired of the process although the meetings were in the late afternoon in the middle of the working week:

> **Julia:** *I was exhausted when I came here [to meeting], but after the meeting I was full of energy. I felt good and different kinds of thoughts went round and round.* (Reflection 28 August, 2007)

> **Nina**: *This is refreshing. You don't ever take two hours in the middle of the week to sit down and ponder these kinds of things.* (Reflection 11 December 2007)

Data collection

I had two kinds of data; the participants' video-diaries from their teaching practice and self stories from their life experiences. I assess both data sources separately.

Video Diaries

I was anxious to know what the interest of reflection in the participants' experience was, that is, what they focused on in their teaching practice and how it would change during the research process. In addition, my purpose was to follow changes in depth of reflection, in other words, forms of reflection. I purposely planned the video-diaries within a loose structure in order to capture the authentic impressions of the participants. I told the participants to just turn the video camera on during their lessons, watch their shooting attentively and choose the experience that attracted in their attention for some reason.

Although my instructions were simple and clear, the videoing itself was not. Firstly, I wanted the video to be taken within two days before presenting it to the research group. That was because I wanted it to be as fresh in participants' memory as possible so that they could remember the feelings and thoughts connected to the experience. However, school life is full of changes, and many times participants did not have an opportunity to shoot in time or if they did, there was not much happening. The problem was that the requirement of fresh material limited the amount of experiences, and hence the participants did not have a lot of experiences from which to choose.

Secondly, my intention was that after watching the experience, the participants would discuss it with each other while I could be more like a non-directive interviewer, asking the questions I wanted to ask in order to capture their reflection. However, it did not work like this in the beginning. When we

had watched the video, the participants did not have much to say. Usually nobody said anything and so I started to ask questions; only in the latter part of the meeting did the chatting begin. Still, the conversations were very descriptive in nature. They said very ordinary things to each other, such as: "There was a good feeling in that lesson" or "You know the ropes". When I asked what they mean (in order to deepen the conversation), the participants gave more detailed description. Thus there was no argumentation, hard questions or considerations; they generally supported each other's views. I assume that it is not easy to assess, to give constructive criticism or ask questions about another's teaching. In this sense, I should have given instructions in which, for example, the participants were required to ask questions after watching the video. In addition, the new situation as a member of the research group, and my role and the position in the group may have an influence to the participants' thoughts although I tried to guarantee the safe atmosphere within the group (see Chapter 4.1).

However, after the third video diary in January 2008, the participants started to take part in the conversations more actively and at the end of the process they were leading them. The research process should have been longer in order to continue this progress. Obviously, this kind of progress takes a long time even though there is trust and respect between members of the group.

Thirdly, we watched the video just once. It might have been more effective if the video had been looked at twice; before and after the non-directive interview. In addition, I used the video-diary as a tool quite freely. We just watched it through and did not get back to it. It seemed to be a suitable practice for my purpose, but now, when I reflect on it, I would perhaps do it differently. As Borko, Jacobs, Eiteljorg & Pittman (2006) claim, in order to be an effective instrument for teachers' learning, video must be viewed with a clear goal in mind. Although my purpose was clear, the practice was not; there should have been more guidance. For example, I could have applied the method of stimulated recall interview, where the instructions are more clearly stated, or I could have used the method called guided reflection (Husu, Toom & Patrikainen, 2008) for more effectiveness. More guided instructions, however, would not have served my interest in the context of this study.

I have considered the data collection with a critical eye. Although everything did not function as well as I would have wished at the time of conducting the study, in my view the type of research design and data collection methods were harmonious enough with the phenomena I was investigating.

Self stories

As mentioned in Chapter 1.4, autobiographical writings acted as a tool for promoting participants' understanding about their inner beliefs and values. My interest was to find out if through writing, telling and sharing significant personal experiences, thus through self-reflection, participants would achieve more self-knowledge. When I in the first place started to design the topics of autobiographical writings, I felt somewhat uncertain about how to cover the essentials in the context of my study without leaving anything crucial matters out. In addition, I wanted to design tasks to serve the purpose − achieving self-knowledge − as much as possible. I knew intuitively that I would like to include issues that would involve experiences of significant others and events, and low and high experiences, but that was all I knew.

After starting read literature, at some point in my readings I became acquainted with the writings of Josselson (1987) and McAdams (1995; 1997). On the basis of their work I started to develop the contents of the self stories (see Appendix 3). In my view I managed to cover all the important themes within the theoretical frame of the study.

A more intensive and deeper voyage into the participants' self-identities might have been possible with more condensed and narrower topics to consider. For example, I could have applied Frigga Haug's (1987) method of a collective work of memory, where the systematic working of selected and detailed memories and discussions on the basis of them would have made the path to self-identity more accessible. Although her method would have served my needs, Haug's memory work is based on feminist, critical, and social constructionist views of the world, which this study is not.

The participants found writing and sharing their personal experiences very productive and fulfilling:

Nina: *It is interesting to see that although we all have totally different experiences, there are also similarities between them.*

Anna: *This is stimulating. It is good to see that other people have the same experiences, difficult experiences; I noticed that I wait for these meetings and it is a sign that I know this is a good thing. We find ourselves here.*

Julia: *I noted after the meeting, that there would have been a lot of other things I would have liked to told you.* (Reflection on 3 September, 2007)

Julia: *After the meetings I always start to go over things in my mind. It feels enormously good and wherever I am, it is nice to come here.*

Anna: *We go through the same kind of thoughts here.*

Julia: *It is good that we have time to sit and talk.*

Nina: *These meetings crystallize my thoughts; I wouldn't have started to think about these issues without writing about them. I have always practised introspection; I mean who am I and why do I act the way I do? But these meetings have brought a lot of new perspectives to my thoughts.* (Reflection on 11 December 2007)

Before the data gathering started I gave instructions adopted from Heikkinen (2001) and van Manen (1995) (see Appendix 3). I was too idealistic about the writings and my expectations were excessive; I thought that clear instructions would guarantee a high quality of writings. Although the participants were enthusiastic about writing of their life experiences, and although I explained what I was looking for, the writings did not contain many of the elements I was expecting to find. I had hoped, for example, that participants would have described their experiences thoughtfully in order to go deeper into the experience. I hoped to get longer stories, evidence, that the participants would have taken time and thought about the writing process itself. That was not the case. Most of the stories were not even the half a page long. Participants told that usually they wrote their stories on the last evening before the meeting, although they always had one month's time to write. That would have been serious problem if I would not have tape recorded the conversations based the self stories; together with the self stories, the transcripts constituted a rich enough data. On hindsight, even clearer instructions would have been needed and the need of using enough time for writing should have been highlighted. In addition, I was discreet; the contents of the self story writings were quite intimate, and I felt I had to be satisfied and grateful for any information received. Thus I did not have the courage to demand any deeper and extensive reflection from the participants.

As it was presented in the Discussion, the personal experiences did not serve as effective mirror for critical exploration as I expected. On the basis of this research, in order to strengthen the meaningfulness of personal experiences, they ought to be harnessed more useful way (see Discussion).

My role as a researcher

As mentioned 4.4.3, my role in the research group was a participant observer, meaning that during the data collection I became a member of the group. As also pointed out in Chapter 4.4.3, according to Gray (2004), in order to gain understanding of individuals' lives, it is crucial for a researcher to get both physically and emotionally close to them. But at the same time, it is essential to keep a professional distance.

Through the research process I felt a certain uncertainty as to my role as a researcher. In qualitative studies a researcher is at the heart of the research and the way he or she acts towards the participants has an effect on both the participants as individuals and the study in general (see Maxwell, 2005). Although the dynamics in the group worked well from the beginning, the balancing act between being a formal researcher and an ordinary individual confused me (cf. McCotter, 2001). On the one hand, I wanted to be an insider and take part in conversations in order to promote a warm atmosphere in which the participants would feel a willingness to share their experiences. On the other hand, I wanted to avoid the situation in which I – consciously or unconsciously – would lead the conversations in the direction I wanted. Thus the main concern for me was that if I were too informal, I might ask questions and guide our meetings towards topics I wanted to hear in order to support my pre-understandings or expectations.

I felt greater self-confidence towards my skills as a researcher in the self story meetings than in the video-diary meetings. That was because I felt I managed to create an atmosphere in which the participants could share their personal and sometimes very intimate experiences with the group. I also noticed that I could to be a good listener and in addition take the conversations further by asking supplementary questions during the conversations. I found my role in this part of the study to be easier because the topics we discussed were more informal in nature. I also made sure that the meetings did not function as a therapeutic group, although all learning experiences are therapeutic experiences, to a certain degree.

I felt greater tension during the video-diary meeting than in the self story meetings, because the conversation after the video was a non- directive interview between me and the participant whose video it was. Thus, I was tense because my role became so salient. I was afraid that by asking too difficult questions I might spoil something, and inhibit the development toward raising participants' consciousness. In addition, I was concerned that I might not be able to focus on essential matters, that is, the participants' own thoughts. I also pondered whether I was asking questions that would produce answers I wanted to hear. Thus, during the data gathering I was using reflection in order to keep my mind open and listen to the participants' own voice, not mine. I also kept in mind that the participants might relate things that they assumed I wanted to hear, and I monitored this by regularly asking about their feelings after we had discussed their experiences, and by making sure that I did not expect certain answers from them.

However, as the research process moved on, the participants started to take a more active role. I noticed that halfway through the process they started to talk increasingly on the basis of the video-diaries and there were fruitful

fruitful conversations from the third video-diaries on, and along with it, I my role as a mediator abate.

Data analysis

The data of the study consisted of narratives based on 20 video-diaries and 28 self story writings. Thus, there was rich research material available. The data analysis proceeded according to a certain order. The day after the group had a meeting, I transcripted the non-directive interview or conversation on the basis of the participant's self-story, immediately after which I started to analyse the data (see Chapter 4.4). I did not want a long temporal distance between a data collection and analysis because of two reasons. Firstly, I wanted to work with a fresh material, and secondly, there was a large amount of data. It may have been useful to have some space between data gathering and analysis in order to enable my own thoughts to develop. However, I founded it efficient and fruitful to work the way I did, because I felt that I was more sensitive to my data.

As presented in Chapter 4.5.1, I used two kind of analysis. Both analyses are assessed separately. Before taking a closer view, it should be noted that the research data was produced in the *context of this study*. The participants told narratives in the context of a certain audience. This means that participants' narratives of both their personal and professional lives, as Sermijn, Devlieger and Loots (2008) stress, have to be considered in the context within which the telling takes place.

Analysis of narratives based on video-diaries

In order to follow the focus of the participants' reflection in their teaching practice, in other words, *what attracted their attention* in the experience they chose and how the focus of reflection would change during the research process I focused my analysis on interest of reflection. In addition, in order to to depict the development in participants' reflective thinking during the research process I focused my analysis on forms, thus, depth of reflection. I connected the interests of reflection with the theoretical framework of my study, thus with the relations of the essential characteristics of teaching practice. The main concern was related to content and didactical interests of reflection, and whether they were in line with the teacher's relation to content and the teacher's relation to students' studying and learning presented in the theoretical part of the study (see Chapters 2.2.1.3 and 2.2.1.4). However, as explained in the theoretical part of the study, the term content is more narrowly approached in the context of reflection (see Chapter 3.2.3.1) than in the teacher's relation to content presented in the theoretical part of the study (see

Chapter 2.2.1.3) and parts of it (pedagogical content knowledge and know-
ledge of learners) belong to the didactical interests of reflection (see Chapter
3.2.3.1). Taken these exceptions into account the interests of reflection
seemed to work well.

In terms of the forms of reflection, I was uncertain how to assess partici-
pants' changes in understanding. As mentioned in Chapter 3.2.3.2, hierarchal
models include the risk of glib interpretations and mechanical presentations.
Still, there is obviously a need to develop tools for assessing teachers in the
context of reflective practice (see, for instance, Larrivee 2008).

Inspired by the writings of Ward and McCotter (2004) and Lee (2005), I
designed my applications on the basis of their models. There would have
been several other ways to assess the form of participants' reflection (see
Chapter 3.2.3.2; Richardson & Placier, 2001, pp. 910–911). For example, I
could have focused on the participants' practical knowledge in the context of
ill-defined problems (part of the beliefs) and assess their reflection against the
typology by King and Kitchener (1993)[17]. In that case, the theoretical frame-
work would have concentrated on the teacher's practical knowledge instead
of the teacher's relations to the essential characteristics of teaching practice.
In the context of this research design, it was of essence as a researcher to
create an assessment tool clear enough, and as the analysis process continued
I found my application useful in the context of this study.

A serious question concerning the analysis of narratives is: is it possible
to categorize participants' narratives? In other words, it may be argued that I
made rather strong conclusions based on the raw data. Teaching practice is a
multidimensional phenomenon which is not reducible to particular typologies
and I may be seen as a reductionist. Still, the data I analysed concerned par-

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[17] King and Kitchner (1993) developed the theoretical model of reflective judgement consisting
of seven stages. In their model, a prerequisite for understanding reflective thinking is the con-
sideration of an individual's concept of knowledge and process of justification. They distin-
guish pre-reflective thinking (stages 1, 2 and 3), quasi-reflective thinking (stages 4 and 5) and
reflective thinking (Stages 6 and 7). Pre-reflective thinking contains the assumptions that
knowledge comes either from an authority or directly by personal observation; thus there is no
need to justify beliefs, or the justification is based on personal opinions or authorities' views.
At this level, well- and ill-structured problems are not differentiated. Quasi-reflective thinking
refers to an understanding that knowledge contains elements of uncertainty and some situa-
tions can be really problematic; thus there are differences between well- and ill-structured
problems. However, it is difficult to make judgments about ill-structured problems because of
the inherent ambiguity of such problems. Beliefs are justified by giving reasons and using
context-specific evidence, but arguments and choices of evidence are personal. Reflective
thinking includes epistemic assumptions of knowledge which are based on an understanding
about the uncertainty of the real. Because absolute truth will never be completely attained,
some views are more reasonable explanations than others. Thus beliefs are justified by com-
paring opinions based on different perspectives. (King and Kitchner, 1993, pp. 47–75.)

ticipants' narratives about their teaching practice, not their teaching practice as such. Hence, I did not focus my analysis on the actual action in their video-diaries but the narration about them. In addition, in line with the purposes of the study, I needed a kind of "reflection rubric" that would clearly make participants' reflection visible, both their focus of reflection and changes in their depth of reflection during the research process.

The critique may also be directed to the decision not to use conversations as the base of analyses but concentrate to participants' narratives as such. The reason is the same as mentioned above; the focus of analysis was derived from my aim of the study, which was to follow each participants' interests and forms reflection.

Analysis of participants' self-story narratives

On reading the writings of Polkinghorne (1988) and Lieblich, Tuval-Mashiach and Zilbert (1998), I decided to use narrative analysis in the holistic-content mode (see Chapter 4.5.1). At first the method seemed clear and congruent with my data. However, while conducting the data analysis my apprehension grew. The words of Borland (1991, p. 73) echoed in my mind: "When we do interpretations, we bring our own knowledge, experience, and concerns to our material, and the result, we hope, is a richer, more textured understanding of its meaning." Thus, I had to ask myself whether I was applying the method correctly. Was my approach to the analyses of the participants' life experiences too loose and vague? I started to read other methods of analysing narrative material. I became familiar with writings on Ricouer's model of emplotment (1991a; Laitinen, 2002; Kaunismaa & Laitinen, 1998; Hyvärinen, 2006b), the actant model of A.J Greimas (1979), Labov and Waletsky's narrative model (1967, in Hyvärinen, 2006b), Riessman's (1993) narrative analysis and Ochs and Capp's dimensional approach (2001). However, I did not find them appropriate for my purpose, they were mostly from the field of narratology and narratological methods as such did not serve my intentions.

I was aware that when I read and interpreted the data, it was impossible to be neutral and objective towards the material; there were always implicit processes affecting my understanding and explaining the data, and thus behind my analysis I was aware that I could lose the insider perspective of the participants, which is the point of doing narrative research, and instead tell an outsider's (my own) version to outsiders (Cortazzi & Lin 2006, p. 29). In addition, the participants' narratives were not copies of a world outside; the stories they wrote and told about their life experiences were interpreted, creatively constructed versions about reality. I did not have a direct access to

participants' experiences but vague representations of them. In short, analysing the data was interpreting interpretations (See Lieblich, Tuval-Mashiach & Zilbert, 1998; Riessman, 1993; Denzin, 1996). With these points in mind, I began my narrative analysis, trying to understand the world of the participants and to capture the inner world of the authors of the self story writings.

As I mentioned in Chapter 4.5.1, I wanted to allow the closeness to the voices of the participants and capture actual experiences in such ways that readers are able to experience them. Through this kind of approach I wanted to depict the narrative nature of self-identity; how we create our identity by interpreting and giving meaning to our life-experiences. I am aware that my handling of data was only one possible solution to carrying out narrative analysis. In order to help readers see how I approached the data, I have attached an example of my narrative analysis (See Appendix 5) to illustrate my decisions.

7.2.3 Findings

As mentioned in the Chapter 4.5.2, when I created the results, I made sure that the cases of the four participants included adequate quotations and explanations in order to offer evidence for readers' judgements. I also sought coherence in my writing; that the different parts of the interpretation would create a meaningful and complete picture. My aim was that the four cases I conducted would crystallise the answers to the research questions.

The greatest critique considering the results may be focused on the matter that the voice of the group did not emerge. The meetings were based on non-directive interviews and conversations, which is not visible in the research report. However, as presented previously, the focus of my analyses was participants' narratives in where I followed changes in them and thus I did not focus to discussions. In addition, I left out the discussions because of the clarity. I wanted the findings to be easy to read. I was worried that if I incorporated the bits of talk, I might lose the coherence of results. In short, I conducted the findings concentrating also on readability; I wanted the reader to have an easy access to the findings without being hampered by difficult and obscure reporting.

7.2.4 Discussion

When revising my data analysis I began to consider the larger issues of teacher education. The starting point was the view that a teacher should be a rational decision-maker (with its various concepts) and the question of how teacher education programmes can promote this. As the results showed, the task is not an easy and this study did only partly support student teachers'

professional development as it was understood in the context of this study. Therefore, on the basis of the results, I suggested using a different theoretical approach; becoming a rational agent could be promoted by supporting the development of becoming reflective learners. On the basis of the results, I wanted to offer an approach to contemporary educational research that would move the viewpoint to the preconditions of reflective teachers.

7.3 What makes a good qualitative study?

We turn now from a systematic assessment of the overall design to the trustworthiness of the research. This includes authenticity, dependability, transferability and, finally, ethical considerations.

7.3.1 Authenticity

As presented in Chapter 7.1, the nature of the phenomenon investigated with the help of qualitative studies is individuals' unique constructions of reality (Merriam, 2002, p. 25). In other words, reality is always interpreted by a person. In addition, the researcher is the key instrument in the data collection and analysis and thus his or her interpretations of participants' interpretations actually constructs the reality of the phenomenon under study. This means that when the reality is viewed in this sense, the validity of the study is not possible to assess in terms of how similar the findings are with reality. Instead, validity refers to authenticity and the strength of the study; do the findings of the study make sense? (Merriam, 2002; Miles & Huberman, 1994.)

There are several of ways to ensure authenticity of the study. One of the most common strategies is triangulation, in which the researcher uses manifold theories, manifold sources of data or multiple methods (Denzin, 1970). However, in studies where the interests of investigation are related to participants' narratives, traditional triangulation may not be possible (Webster & Mertova, 2007, p. 92).

The authenticity of this study was strengthened in four ways. Firstly, I made every effort to assure that my interpretations were convincing and reasonable. Riessman (1993) calls this persuasiveness or plausibility of the study. According to her, persuasiveness is the most complete when theoretical claims are supported with evidence of the thoughts expressed by the participants. Thus, a researcher is required to detail his or her interpretive accounts for the outside reader. In this study, persuasiveness functioned in two ways; I confirmed that my empirical findings were linked to the theoretical part of the study and I took care that my descriptions were meaningful, co-

herent and detailed enough to convince the reader to the choices I made. Secondly, I used member checking. I gave tentative results to the participants for comments. I verified that the expressions I used in my interpretations made sense to them. I also gave the participants an opportunity to talk about the results in private. They made some suggestions for changes in words I used, but there was no need for extensive changes. Thirdly, I confirmed that I had clearly explained my position as a researcher. Fourthly, the data collection phase was long enough time (one academic year with 24 meetings) to assure that my own understanding of the phenomenon was sufficient. These four elements allowed me to strengthen the authenticity of the study and thus increase its internal validity.

7.3.2 Dependability

As mentioned in Chapter 7.1, in qualitative research, instead of asking whether repeating the study would produce the same results, the more essential question is whether the results are consistent with the data collected. In this sense, the terms dependability or consistency are more appropriate when referring to reliability in qualitative studies (Merriam, 2002, p. 27). According to Merriam (2002) the strategies that may be used in order to guarantee dependability are actually the same as when assessing the internal validity of a research (see Chapter 7.3.1). In addition, a researcher may ensure dependability by using an audit trail, which means that a researcher makes clear how he or she has arrived at the decisions made throughout the study. Thus, a reader is able to confirm the findings of the study by following the path of the researcher. (Merriam, 2002, p. 27.)

In this study, the audit trail occurs in two phases. In Chapter 4, I carefully explicated my conduct of the research in order to give a detailed description to the reader of how I carried out the study and did my data gathering and analysis. In Chapter 7.2 I led the reader behind the study by explaining how I found the solutions and reached the decisions I made throughout the study.

7.3.3 Transferability

Generalizability refers to the question of whether the findings of the research are applicable to other situations. In qualitative studies this question has to be approached differently because of different assumptions of the nature of reality (Merriam, 2002, p. 28). Thus the term transferability is more appropriate; it relates to the question if the findings have a larger significance (Lincoln & Cuba, 1985). According to Merriam (2002) the way to provide transferability is to use reader generalizability, meaning that an outside reader assesses whether the results can be applied to his or her context. In order to

do that, a researcher must offer enough information for the reader to assess whether the findings can be transferred to his or her own settings.

My means of ensuring transferability of the self stories was to include (see Appendix 5) an example of the ways I handled my analysis, and thus to provide the reader with enough information to assess the potential appropriateness to his or her own situations. This was also the case in the analysis of participants' video diaries. In addition, I included long quotations from the findings to provide readers the opportunity to judge whether the study is applicable to them. I also ensured transferability by connecting my findings to my theoretical frame.

7.4 Ethical considerations

According to Merriam (2002, p. 29) a good qualitative study is constructed on an ethical base. Thus, for example, validity and reliability depend on the ethics of the researcher.

Hence, a researcher should be conscious of the complicated ethical issues arising when the research subject is individuals' experiences. As Plummer (2005, pp. 299─300) points out, there is always an asymmetrical relation between the researcher and participants, and it is the researcher's voice that tells the participants' and that decides which elements to focus on.

Plumer (2005) lists seven concerns related to the ethical issues of a research. Although he especially focuses on life history studies, his considerations can be extended to the larger context of studies, including this study, where the interests of the research are individuals' personal experiences. 1) Ownership; it needs to be made clear who owns the life being studied. Although it sounds axiomatic that it belongs to the individual who tells the story, it may not be so. When a researcher interprets and analyses a story, there is a risk that the narrative may be cut off from its teller and moved to the property of the research. This may be the case in the long life histories of individuals investigated in social sciences, but in my opinion there is no such risk in this study. 2) Confidentiality; the guarantee of anonymity of participants. Confidentiality is assured by changing names and making sure that participants are not recognizable in any context. 3) Honesty; a researcher should be as truthful, thorough and honest as possible. This is a basic requirement for any studies. However, there are risks of falsifications, plagiarism and cheating. In the theoretical part of this study, the references were checked repeatedly for correctness. In the empirical part of the study, member checking was used to assure the true value of participants' experiences. 4) Deception; it is essential for a researcher to tell participants what he or he is

looking for, that is, the aim of the study. In my study, I assured on several occasions that my participants were informed about the purpose of the study. Before the research process began I described my aims and during the data collection I came back to my goals. I also described my analysis of their experiences to the participants. 5) Exploitation; participants should be able to gain prestige and material reward for their stories, especially if the stories are published. This was not apply here because my study is a doctoral dissertation, not, for example, a large life history study, where the participants would have produced hundreds of hours of stories for publication purposes. 6) Informed consent; partly overlapping with deception, participants should be informed what the research is about. I made my purpose clear at the very beginning when I was seeking participants for my study. After the four participants had begun the process, we met once before the actual data collection started. In that meeting I went through the progress of the study and the participants had an opportunity to ask questions concerning the research. 7) Hurt and harm; it is essential to minimize any harm to participants, that is, the feeling that they have been misrepresented. In other words, a researcher should be aware that he or she is dealing with another person's life and this requires a tact and caution. By member checking and regular enquiry into participants' feelings toward the study I tried to avoid any possible problems. (Plummer, 2005, pp. 291–304.)

In addition, as mentioned in Chapter 4.4, I adopted the rules of dialogue teaching by Huttunen (1995) in order to ensure the voluntariness, respect, fairness and caring of the group.

Epilogue

As considered in the Discussion, one way of becoming a self-aware, reflective teacher is through genuine experiences that serve as a basis from which to a question one's conceptions about the world, and through questioning to extend one's self-knowledge.

Perhaps the most essential thing in teacher education is to encourage student teachers to ask questions instead of seeking answers. As Rilke says in her Letters to a young poet (1987):

Try to love the questions themselves, like

locked rooms and like books written in a foreign language.

Do not now look for the answers. They cannot now be given

to you because you could not live them. It is a question

of experiencing everything. At present you need to live the question.

Perhaps you will gradually, without even noticing it,

find yourself experiencing the answer, some distant day.

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Appendices

Appendix 1. Schedule of the Whole Research Process

Time	Phase of the Study
August – December 2006	Designing the whole study and the empirical part of the study
January – July 2007	Constructing the theoretical part of the study
Academic Year 2007–2008	
August	Constructing the theoretical part of the study Searching for research participants
August – December	Data collection, transcription and analysis Forming the theoretical part of the study
January – May	Data collection, transcription and analysis Forming the theoretical part of the study
April – July	Data collection, transcription and analysis Writing the research report Member checking
August 2008 – May 2009	Data analysis Writing the research report

Appendix 2. Schedule of the meetings

Time	Content of the meetings	
6 August	First meeting	
21 August 2007	Story 1	Nina and Sara
28 August 2007	Story 1	Anna and Julia
4 September 2007	Story 2	Nina and Sara
11 September 2007	Story 2	Anna and Julia
25 September 2007	Video 1	Sara and Anna
9 October 2007	Video 1	Julia and Nina
16 October 2007	Story 3	Sara and Anna
23 October 2007	Story 3	Julia and Nina
6 November 2007	Video 2	Nina and Sara
13 November 2007	Video 2	Julia and Anna
27 November 2007	Story 4	Nina and Sara
11 December 2007	Story 4	Julia and Anna
15 January 2008	Story 5	Sara and Anna
29 January 2008	Story 5	Nina and Julia
5 February 2008	Video 3	Sara and Anna
26 February 2008	Story 6	Nina and Julia
4 March 2008	Story 6	Anna and Sara
11 March 2008	Video 3	Nina and Julia
18 March 2008	Video 4	Anna and Sara
1 April 2008	Story 7	Anna and Sara
8 April 2008	Video 4	Nina and Julia
29 April 2008	Video 5	Sara and Nina
6 May 2008	Story 7	Nina and Julia
13 May 2008	Video 5	Nina and Julia
16 May 2008	Closing meeting	

Appendix 3. Instructions and Themes for Self Story Writing

"Life is a story that happens to me"

1. Instructions for self-story writings, adopted from Heikkinen (2001) and McAdams (1997)

Self story writings are writings especially for you. There are various ways to make sense of your life, thus it is not of concern whether your experiences have happened exactly that way you describe. I am interested in gaining access to your experiences *as you lived through them.* Telling your story is making meaning of your life; through your story you may understand yourself and thus become more aware your self-identity.

The following tasks concentrate on a <u>specific event</u> in your life, a specific moment which is notable for some reason. So please do <u>not</u> describe a series of events or specific period of your life <u>but focus on single events</u> which come to your mind.

Here is some advice to help you writing (adopted by Van Manen 1995):

1. Please describe things, people, incidents and experiences as you lived through them. Avoid as much as possible causal explanations, generalisations or abstract interpretations. Just focus on describing what happened, when the event happened, who was involved in the event and so on.
2. Please describe things, people, incidents and experiences from the inside; feelings, moods, emotions and so on. What were you thinking, feeling, wanting, hoping?
3. Please describe particular things, a person, an incident or an experience as it was the first time. Try to focus on its vividness, for example, how the body feels, how things smell.
4. Please avoid prettifying your account with fancy phrases or flowery terminology.

2. Themes for self story writing (adopted from Heikkinen 2001; McAdams 1997)

Story 1

There are two parts in the first story:

A) Me in the Mirror

When you are looking at yourself in the mirror, what do you see? This writing differs from the other in that you are not being asked to write a certain story. You may, for example, create a list of your qualities and characteristics. Or you may produce short descriptions of your occupation, family relations or other things which come to mind.

B) How Did I Become Myself?

When you are looking back at your life, please consider it as chapters in a book. What would those chapters be? What words would you use to describe each chapter? You may choose some chapters and write a story about them. Pick a certain experience that comes to mind. It can be positive or negative, a very significant or just a mundane experience. The essential thing is that you are preoccupied with just that experience when you are reflecting on a specific phase of your life.

Story 2

Me and Significant other(s)

When you look back at your life, who have been significant for you? Please write one or a few stories about them. Once again, focus on a certain memory in which the person in question was present. The persons whom you decide to choose may be salient in your life, for example, your parents. However, it can also be an occasional meeting with someone, which has had an effect on you for some reason. What is essential is the experience itself.

Story 3

Turning Point/Chance

When you think back on your life, there have been certain phases and episodes that have been turning points in your life. They can be very different, and at different walks of life. The most important thing is how your self-understanding changed. Please select one experience that illustrates this incident.

Story 4

Continuity

Please concentrate on one experience that describes continuity throughout your life. Write a story about a specific experience that has persisted through time. It may appear in situations where you always react in the same way in spite of the passing of time. You may notice that conversations in new situations involve certain elements that are similar to various earlier situations.

Story 5

There are two parts in the fifth story

A) High Point

Please think back on a certain experience in which you felt joy, excitement, happiness or some other positive feelings. Your experience may be, for example, your first love, but you may also write about an everyday experience: jogging in the rain or conversation with a friend. The essential thing is what comes to mind when you think about this theme.

B) Low Point

In contrast with the previous theme, please concentrate on an experience in which you felt negative emotions; guilt, anger, desperation. You may choose a very mundane experience or a more significant incident.

Story 6

My Values

What kinds of things mean a lot to you? What is the most important to you? What things give meaning and purpose to your life? What is the strength deep inside you that gives you energy to do the things you do? What inspires you? Please write a story about an experience that illustrates your values.

Story 7

My Mission

If you think about the future, what is your personal calling? What kind of dreams, plans and hopes have you for the forthcoming years? In what way do you hope to change; what kind of person do you want to become? Please write a story that illustrates these issues. The experience may be very ordinary; an event that comes to mind when you think about your future.

Please take copies of your story and give them to the other participants.

Please note that it is important that you keep a diary through the research process, in which you write your feelings, especially after your presentation.

Appendix 4. An example of an analysis of narratives: Video diary

The raw material of non-directive interview based on Anna's third video diary 5 February 2008.

After the transcription (total time 44.38; hesitations and sounds are omitted from the transcriptions. Also the parts which do not include material used in the analysis are left out) I did the first reading in order to get a general view of the participant's narrative. After that I read the data again and marked all the relevant sections in the transcript (parts in bold in the forthcoming narrative). I left out parts of the conversations that concerned totally different issues. When I read the transcriptions, I tried to make sure that I did not seek parts that suited to my pre-suppositions, but those that seemed to have significance for the teller.

Anna: **You just go on; we are planning the next school year. Ninth class, still four months to go, keeping them afloat...so far everyone afloat, but it is not sure whether they will all graduate on May. And at the same time you are supposed to plan the next school year.** It is the main thing, of course. I don't have to ponder [my own studies], I have one credit left, something missing from my records. I will do one task to make it up, but I don't have to think about it now. But I can't enjoy that either [that her studies are almost completed], maybe next summer I will, then I can go out a little bit. And I wonder whether I should start to take a special education course that, I wasn't able to take this year, but I have to see. Special education sounds good.

I: So, planning the next year then.

Anna: They [staff at her school] hope of course that I will continue and take a new special class. I could get a permanent position as a class teacher and then **I could work as a special teacher; it is possible. But I don't know yet. I might be interested, but I haven't promised anything yet. If things keep continuing like this, more like reform school, I just can't do it the next three years, the same old business.**

I: This is your third video.

Anna: **This was the only possible one. I had forgotten that in the mornings we have long meetings with the teachers. This [video] was taken when I came from a meeting. My students come little bit later and then they go to their electives.** I am teaching one private student, but of course I don't shoot these private lessons. **I have to have a word with one of my pupil.** Or actually, I had to find out about something that caused a flurry in the teachers' room last Friday. **They had been smoking in the wrong place, outside the school area.** I don't actually get it, why it was so...it was so horrible according to teachers. There were three guys, and of course when they are in the special class, we always get in the spotlight. This boy from my class, he was able

to go on a excursion to a vocational school. It seems that he can continue school…Of course **I had to give him a good talking-to**. But it couldn't interest me less. That guy, he was able to go and familiarize himself with a vocational school. He clearly told me what they were able to do there. It is for boys, you see. When they get boiler suits on and piece of metal in their hands, it amuses them. It was so good for us. And then they [other teachers] start to talk about some smoking thing. I thought…it was just in the news-paper, the issue of teachers as educators. I think that I'll show it now. They [pupils] left to go their electives, and this was the only possible situation to be chosen. At the beginning of the lesson, there was civics and they worked on a certain task concerning parties. They were finishing it and then I let the others go on their break and I stayed to clear thing up with this boy.

I: Thus there it is no need to ask what attracted your attention in this experience?

Anna: Well, **it is not a bad thing, this is my every day work, it's been two and half years now. These kinds of things are my weekly duties,** always with the same guys. The subject is always the same, they are in the wrong time in the wrong place at the wrong time and often it has something to do with smoking. Well, if they get money from home, somebody buys cigarettes for them. **Then a teacher has to give them a talking-to and at the same time make sure he is able to continue school…I chose this because it illustrates my work as an educator. It was because I had to pick something.**

Watching the video

I: What happened in that? What was the situation?

Anna: The situation was that **there were three boys smoking outside the school area. One teacher had decided to go for a jog there and she saw those three guys, smoking. They didn't stop smoking immediately and I was told that they were so rude.** And things started to get out of hand. **There was a big fuss.** In that way I will get the truth out of them. Well, **when I am figuring things out with my students, I have a certain way to do it. I always check and say that I have been told a story, please tell me your version and let's see how they match.** The boy said that they weren't at the school gate; I have made them go away from there because I have said that the younger pupils are scared of them. The boys got it, that the younger pupils are frightened and now they were further off. The boy told me that actually they had taken couple of drags and then they had stubbed them out. And this was backed up by a teacher later on, when I asked about it afterwards. It is somehow so sad, and that it the reason **I wanted to ask it the boys. They are not super bad guys, and for this boy, smoking is nothing compared to the problems he has in his life. Of course it is my business to act like an adult in these situations. One of the three guys, he upsets these adults [teachers] a lot and when he is there, the other boys are labelled too.**

And that smoking thing, it got out of hand. Our assistant principal had given a talk to the other two boys and I took care of my own boy. This assistant principal asked me what the situation was with my teachers calmed down**. And of course you have to interfere in these things. But I have to admit that I started to wonder why it was such a big thing that the teacher who saw them couldn't handle it by herself.** The boys didn't say anything rude; it wasn't a situation where help would have been need-ed. She had caught them and after a few drags the boys stubbed out the cigarettes. Was that such a big issue that it was worth bringing up in the teachers' room.

Julia: She could have figured things out on the spot.

Sara: She should have done it since she went there.

Anna: I just thought; there have been articles in the newspapers concerning educa-tional matters. **Relating them to my job, this is my weekly job. In this [experience], other pupils go on a break, I let them go and we stay there, me and that boy. It is my way to act, it doesn't label anybody. It has to be arranged, a private talk. They [pupils] know that things are being settled and it works. I just thought that so many unnecessary things have to be settled.** I would understand if they were rude, and that's what she [the other teacher] told me, that they acted impolitely and I wondered what had happened, because this boy is not rude, he can't even act that way. He is an introvert. In a way I felt that this is quite a job I have.

Julia: I have one of those days today. I said to myself: Julia, just go away while you can.

Anna: **I asked him if he able to continue this spring. I also explained the applica-tion system [to vocational school] once again; that if he applies to the mechanical division, I think he'll be able to get in and he seemed to like the idea and it is an effective carrot for this spring. This is a pupil who almost quit school in the sev-enth class. Since that we have been struggling together. We have discussed this about a million of times and once again I explained it to him. I will meet his mother soon, I talk with her monthly. In the newspapers, they are talking about the responsibility of the schools in terms of education. They are so helpless there [at schools].**

I: You can feel it in your work.

Anna: I have noticed that especially in multi-professional meetings, there you can feel that they disparage comprehensive schools. One doctor said that the pupils can get enough education in a vocational school; they don't need theoretical lectures in com-prehensive school. He belittled comprehensive school and forgot that it is a place where the foundation is built. For example, take the boys. If they don't study math in comprehensive school they can't manage in vocational school either. They are not given remedial instruction, they just have to…and math is the biggest reason for

dropping out. **Comprehensive school is not the most important but it's the basis for everything else.** If you have low marks, you can't get in. How many of these children are capable of studying independently and raising their marks in a senior secondary school for adults? Nobody. That is the aim of the comprehensive school; that my pupils could get high enough marks to get into vocational school. This boy caught smoking – he is quite a talented guy.

I: If we go back to your experience, what did you do in there; you talked quite a lot.

Anna: The boy is also answering. He doesn't talk much.

I: What did you talk about?

Anna: **I gave instructions. In a way, I asked what happened during the break and he answered me. He told me where he was and what he was doing. I checked his story and after that I told him rules. I said he acted childishly. I told him that I know he knows how to act. I told him that he has to stub his cigarette immediately if he sees a teacher coming; put out the cigarette and not cause a fuss.** These two other boys, they are more serious problems than my boy; their school is not going well. **So I advised him not to annoy anyone purposefully; it is no use. So, the matter was settled and I told him how to act in the future. That is the way I always do.**

I: This was a great example of the basic daily work of teachers. Teachers face such situations so much, that you have to talk to somebody about why you act in a certain way and whether you have a specific idea behind your acting?

Anna: Oh yes, when pupils are this age [15 or 16 years old], **I have a certain way of acting. First the ball is in their hands. They are allowed to tell me what happened. I tell them that I have been told what happened and now I would like to hear their story. Then I can compare facts and I can to start questioning them to see if they are telling the truth. You get to know your pupils and how they respond. We always have that kind of conversation first. I ask them to tell me and then I tell them what I know. After that I ask if they know how they should have acted. And normally they know. And after that I repeat my instructions and tell what they should do next time. In a way it always goes like this, through directions. I always talk it through properly and it brings results. My boys are hardly ever involved in any conflicts.** Of course they know that if they do something, they have to talk with the principal or me; normally it is me. But they know that they are not going to get away with the gate.

I: What kind of thoughts came to mind?

Nina: It is clear in that experience, that you have a connection with that pupil. He tells you openly what he has done. He could have denied everything. The relationship between you and him is forthright.

Anna: The relationship between the boy and his mother are not good; that's the situation.

I: You have to be sensitive with your pupils, with every student. When situations like those arise, I see them as quite challenging. Every day life at school is hectic and when you're in a hurry you can easily just talk to pupils without concentrating.

Nina: You can see it from Anna's behaviour, you didn't act unintelligently. You didn't scold, but you gave instructions about how to not get into more trouble in the future and what to do next time;

Julia: You have certain knowledge of the pupils; it is obvious that you know your students. You know how to act with a certain pupil; with another student you might have to yell till you're red in the face.

Anna: **It works like this because I know the backgrounds of my pupils. This boy − I have been in a juvenile-psychiatric hospital; I am involved in those meetings. In a way I know the whole picture.** However, I have never been aggressive towards my pupils. If I catch them smoking, I never start to yell at them.

Julia: I can't even image you yelling. But myself, oh yes.

Anna: With these youngsters, **the best way to act is with humor;** I call them "honorable children" or "dear children" or say "are there any bad kids here?"

Julia: So you lighten the atmosphere.

Anna: And **then I may say that this seems to be the wrong way to act and most of them stop acting that way.** Some others [teachers] have the habit of yelling. But I have noticed through experience that this way I can achieve a much better results.

Sara: It wears you out, if you yell. There are so many situations where you have to be involved. You just can't shout the whole time.

Julia: I can't get that angry. Today I yelled, I admit. There were a few things right in the morning and then the boys had put tape in the girls' hair. I got a primitive reaction; I called them such fools.

Sara: Do you have video material of that?

Julia: Oh, it would be good. I don't normally shout like that, but today the situation was horrible. I had made some phone calls to a few parents and then the tape thing. And of all things, they had stolen it from my locker and then they had put in the girls' long hair.

Sara: It is interesting to notice, when they talk about the child's view and the pupils' interpretation of things; that you have to question it. But you also have to call into question the interpretations of your work community, when they tell you what your pupil has done. If you assume the break warden's or school helper's version is the

truth, 98 per cent of the time you'll fail. You always have to ask for the pupils'' version too.

Julia: There are so many things that the person who is there could solve without involving a class teacher. I just said today to our music teacher, when she came to me and said that my boys this and that. I said to her that I don't have any sons, I have only two daughters.

Sara: It is no use telling the teacher but to solve things on our own. If it is something serious, of course then the teacher should know.

Julia: And of course you can consult a teacher, find out about the parents and ask who should call home.

Anna: I have worked many years as a special education teacher. And it is working with matters like this whole time. When they were in the seventh grade, my pupils were mostly in the wrong places and they got labeled. It annoyed me enormously, other teachers always wanted to know who my pupils were. It is important to get parents involved. If somebody is creating a disturbance in the upper level of comprehensive school, it means that he or she has done it in primary school too. If you get the cooperation of parents and are we on the same side...if not, it never stops. If you don't have team work and pull in the same direction.

I: You have a little different situation because you are in the upper level of comprehensive school. When I think of my teaching as s primary school teacher, I remember those hectic situations. I felt that I only dealt with symptoms, like don't do this and that. I haven't always time enough to concentrate deeply on matters, the reasons behind the behavior. I have felt frustrated in those moments. I focused only on behavior instead of creating an atmosphere in my class so that things like that would not happen. And now we are coming to knowledge of the pupils. What does it mean?

Nina: When you face your pupils day after day, you get to know them as persons. The more time you spend with them, the more you get to know them.

Sara: You can push the right button.

Julia: I feel that those talks with parents are quite good; it is a heavy week and I hate it, but they are good situations. It is good that you have the time and opportunity to be frank with parents and the pupil.

I: But I feel it is important to focus on building trust and focus on developing the child, not to interfere just when pupils behave badly.

Julia: And when it comes to the child, the parents are the most essential element there. I don't think you can know your pupils until you have got to know their parents.

Nina: I used to have one boy and I was wondering why he always behaved so strangely. But when I met his father, I figured it out immediately. It was racist behavior; I tried to talk that boy not to say those kinds of things. But then the father came to me and I realized that I could not change anything in that boy's behavior. I can see that he does not behave badly at school but nothing else. I can't change him, I have to accept that.

Julia: I can ask my pupils to eat with a fork and knife, or not to call anybody names. But that is all; at least I have made it clear that you can't act in a certain way. You can't act that way at school or in society; otherwise the child is not going to be taught that anywhere.

Sara: I have noticed in my class that the permission of the pupils' home is behind my work. Parents influence things, how children relate to [education]. If parents disagree a lot, it is visible at school and then there's a problem between the school and pupil. Parents make things possible; that pupils can be at school and work with a teacher. I have an example, when parents disagree; I suppose they think that I am not a good enough teacher and school isn't good enough and school sucks. It shows in that pupil; he has enormous conflicts about things that should be done at school. We work with the homes' permission; it is a pre-condition. That we agree on things with the homes.

I: When you have 20 pupils and 20 families...if you try to manage everything, it is impossible. I feel that a teacher must create a strong philosophy of her own and act accordingly. Otherwise things don't work.

Sara: And you have to argue and explain. You have to have reasons for your actions.

Nina: That you have made clear to yourself that this is my view on this matter and this is the way we behave in my class. But when they go home and have free time, I raise my hands; I can't handle that, I don't even try.

Anna**: I think that it is common sense.**

Julia: Common sense it is.

Anna: **These kinds of things have not been taught anywhere. When you have these challenging [pupils], who have a lot of problems in behavior, my interpretation is that the parents haven't done their duty. They are allowed to behave like that, they have permission at home. If it is not allowed at home, it shows at school. My starting point is that I meet parents and check if we are on the same side. I tell them that we should have the same rules, and ask whether they accept them and how they feel about certain issues. After that meeting the parents go home and they tell the child that they are of the same opinion with me and these are the things we agreed with the teacher. That is the way it goes...we make up the rules with the parents.**

Nina: It's good if it works, it is a firm way to act. You can tell a pupil that you have talked with their mum.

Anna: **Oh yes, and if you can't do that, it doesn't work, you can feel it. But most of the parents cooperate; only a few don't.**

Sara: that is an exception.

Anna: **It is a starting point; you pull the rug from under the pupil's feet when you say that this has been agreed [with parents].**

I: What do you feel now, when you look at your experience? What kind of thoughts do you have?

E: When I was listening [the video diary] at school, **I was keen to see whether I looked too rushed. But we managed to settle things quickly and succinctly. I gave instructions and confirmed that he can continue school until to the end of the spring. That was the basic situation. Of course I always ponder how I could make him talk more. He talks a bit more already now, compared with when we started. He has been a silent child and I know he'll tell me what happened. He has never lied to me and in these situations I can always read his face. This was just ordinary. I always wonder how I could have done it differently. But I have a certain formula; first settling the matter, the instruction and repetition. And the extra thing in this experience was that I made sure he can study this spring. I asked him. It is a question I have asked many times, if he can go to school. Now he was confident and I see this as positive. He was energetic and he is in good phase in his life now. He has a girlfriend; love is good for this kind of introvert. So it was just a basic working day and basic conversation. I am satisfied with the boy's response; he was active and I feel that he is in good shape now. He also mentioned that he finished his exercise; I normally have to ask this separately, if he has done his work. So this was a good day; I hope this spring will go well. I felt happy when watched him on the video; he was like boys his age, and he talked properly.**

On the basis of the marked text I started to conduct the analysis using Rodger's (2002) division: problem-statement, action and reviewing. The first-phase analysis on the basis of the raw material looked like this:

Problem Statement (presence of experience)

This was the only possible one.

I had forgotten that in the mornings we have long meetings with the teachers.

This [video] was taken when I came from a meeting.

My students come little bit later and then they go to their electives.

I have to have a word with one of my pupil.

They had been smoking in the wrong place, outside the school area.

I had to give him a good talking-to.

This is my every day work; it's been two and half years now.

These kinds of things are my weekly duties,

A teacher has to give them a talking-to and at the same time make sure he is able to continue school.

I chose this because it illustrates my work as an educator.

It was because I had to pick something.

Anna chose an experience which was not from an actual teaching lesson and, in addition, she did not have a lot of material available. However, is spite of the low amount of data, the experience showed what Anna's everyday work is like: the essential part of her work is something completely different from actual teaching. Her thought: *"This is my every day work; it's been two and half years now. These kinds of things are my weekly duties"*, reveals that the interest of reflection in the phase of problem statement is **content** in nature. Although the experience wasn't from the actual lesson, Anna showed us *what* happens in her work.

Action (description of experience)

There were three boys smoking outside the school area.

One teacher had decided to go for a jog there and she saw those three guys, smoking.

They didn't stop smoking immediately and I was told that they were so rude.

There was a big fuss. *In that way I will get the truth out of them.*

When I am figuring things out with my students, I have a certain way to do it. I always check and say that I have been told a story, please tell me your version and let's see how they match.**

I wanted to ask it the boys.

They are not super bad guys, and for this boy, <u>smoking is nothing compared to the problems he has in his life.</u>

 Of course it is my business to act like an adult in these situations.

 One of the three guys, he upsets these adults [teachers] a lot and when he is there, the other boys are labelled too.

And of course you have to interfere in these things.

Relating them to my job, this is my weekly job.

In this [experience], other pupils go on a break, I let them go and we stay there, me and that boy. It is my way to act, it doesn't label anybody. It has to be arranged, a private talk.

They [pupils] know that things are being settled and it works. I just thought that so many unnecessary things have to be settled.

I asked him if he able to continue this spring.

I also explained the application system [to vocational school] once again; that if he applies to the mechanical division, <u>I think he'll be able to get in and he seemed to like the idea and it is an effective carrot for this spring.</u>

<u>This is a pupil who almost quit school in the seventh class.</u>

<u>Since that we have been struggling together</u>. We have discussed this about a million of times and once again I explained it to him. I will meet his mother soon, I talk with her monthly.

In the newspapers, they are talking about the responsibility of the schools in terms of education. They are so helpless there [at schools].

Comprehensive school is not the most important but it's the basis for everything else.

I gave instructions.

In a way, I asked what happened during the break and he answered me.

He told me where he was and what he was doing.

I checked his story and after that I told him rules.

I said he acted childishly.

I told him that I know he knows how to act. I told him that he has to stub his cigarette immediately if he sees a teacher coming; put out the cigarette and not cause a fuss.

<u>So I advised him not to annoy anyone purposefully; it is no use.</u> So, the matter was settled and I told him how to act in the future. *That is the way I always do.*

***I have a certain way of acting*. First the ball is in their hands. They are allowed to tell me what happened. I tell them that I have been told what happened and now I would like to hear their story. Then I can compare facts and I can to start questioning them to see if they are telling the truth. *You get to know your pupils and how they respond*. We always have that kind of conversation first. I ask them to tell me and then I tell them what I know. After that I ask if they know how they should have acted. And normally they know. And after that I repeat my instructions and tell what they should do next time. In a way it always goes like this,**

through directions. *I always talk it through properly and it brings results. My boys are hardly ever involved in any conflicts*

It works like this because I know the backgrounds of my pupils. **This boy − I have been in a juvenile-psychiatric hospital; I am involved in those meetings.** *In a way I know the whole picture*

I may say that this seems to be the wrong way to act and most of them stop acting that way.

These kinds of things have not been taught anywhere. When you have these challenging [pupils], who have a lot of problems in behavior, *my interpretation is that the parents haven't done their duty*. **They are allowed to behave like that, they have permission at home. If it is not allowed at home, it shows at school. My starting point is that I meet parents and check if we are on the same side. I tell them that we should have the same rules, and ask whether they accept them and how they feel about certain issues. After that meeting the parents go home and they tell the child that they are of the same opinion with me and these are the things we agreed with the teacher. That is the way it goes...we make up the rules with the parents.**

It is a starting point; you pull the rug from under the pupil's feet when you say that this has been agreed [with parents].

Anna focused mostly her attention to the **content** of her teaching practice, both micro level and macro level in it (text just bold). The micro level consists of the actual situation; Anna had to give a talk to her student because of his smoking in the school area. Anna explained carefully her plan of action, which is always the same (when there are things to be solved, Anna uses a certain order. First her pupils have permission to tell their side of the story. Thus Anna has a chance to compare stories and if they don't match Anna may say that she has been told differently). In addition, Anna also focused her thoughts in the macro level of her work by widening the content interest concerning parents, the nature of her work and, the school system in general.

In the experience, it is not a question of things to be learned or of actual teaching practice, but wholly different issues were taken into consideration. This experience illustrates the multidimensionality of Anna's work. Anna has educational approach; she clearly wants to act fairly towards her pupils. Thus, Anna's experience demonstrates also **pedagogical interest** of reflection (text in bold and underlined). By acting the way she does, Anna encourages her students, look after their school from the viewpoint of education.

Anna has a clear view why of she does what she does and this way of acting has become a guiding principle in situations where a problem has to be solved. Anna interprets the experience by justifying why she acted in the way she did (text in italic). The **form** of Anna's reflection may be viewed as **rationalization** in nature.

Reviewing (analysis of experience)

I was keen to see whether I looked too rushed.

But we managed to settle things quickly and succinctly.

I gave instructions and confirmed that he can continue school until to the end of the spring. *That was the basic situation.*

<u>**Of course I always ponder how I could make him talk more.**</u>

<u>**He talks a bit more already now, compared with when we started.**</u>

<u>**He has been a silent child and I know he'll tell me what happened.**</u>

<u>**He has never lied to me and in these situations I can always read his face.**</u>

This was just ordinary. I *always wonder how I could have done it differently. But I have a certain formula; first settling the matter, the instruction and repetition.*

And the extra thing in this experience was that I made sure he <u>can study this spring.</u>

I asked him. It is a question I have asked many times, <u>if he can go to school.</u> <u>Now he was confident and I see this as positive. He was energetic and he is in good phase in his life now. He has a girlfriend; love is good for this kind of introvert.</u> *So it was just a basic working day and basic conversation.* *I am satisfied with the boy's response*; <u>**he was active and I feel that he is in good shape now**</u>**. He also mentioned that he finished his exercise; I normally have to ask this separately, if he has done his work.** *So this was a good day*; **I hope this spring will go well.** *I felt happy when watched him on the video;* <u>**he was like boys his age, and he talked properly.**</u>

Anna still focused her attention on matters related to content (text in bold) and pedagogical interest (text in bold and underlined) but emphasis is in the pedagogical issues. Anna considered her pupil's welfare and ability to study because of his challenging situation in his personal life. Anna felt happy about the boy; despite the difficulties, good things have happened too.

Anna was simply satisfied with this experience and her own action and she gave no alternative explanations. Neither the experience did raise new questions to Anna. Thus, the **form of reflection** may be argued to be **routine** in nature (text in bold and italic)

Appendix 5. An Example of Narrative Analysis

Nina's original story: How did I become myself?

Chapters of my book:

A little girl in Porvoo

Becoming a big sister

Divorce

A year in America

Heikki, my future husband

Motherhood, Ronya:

Motherhood is one of the most important things in my life. The birth of Ronya turned my life upside down. My view toward a life changed; I started to structure my life totally differently from before. Someone is completely dependent on me.

Ronya was born at the beginning of April. It was eight days over the expected date of delivery. It was Sunday. She was a Sunday child. The delivery took the whole day. When I got the baby in my arms, I couldn't think of anything else.

After a couple of days, another mother in the hospital started to chat with me. We ate lunch together and she was pondering if the new government had already been formed. There had been a poll in Finland. I was totally astounded at this mother and I wondered what on earth she was talking about. I figured that out only after she had left the table.

There is a God

A kindergarten teacher

Towards Indonesia

Marcus

Singapore

Clara

Back to Finland – a dam is breaking

Divorce

Substitute teacher

Juha

Studying

Janne

The raw data of a meeting and narrative analysis of the text

After the transcriptions (I left out those parts of the conversations that did not include supporting material for the data analysis. Also, hesitations and sounds are left out of the transcriptions) I read the story and transcripts of the discussion carefully through in order to listen to what the participants were saying. I did not want to confuse my pre-understanding as a researcher with the participants' narratives, but I aimed to keep them as separate as possible by being aware of this in the act of reading. The first round of reading served this purpose. The second stage of reading was seeking the plot; I colour marked the parts of the transcript that seemed to be relevant to the co-herence of the narrative (in bold). In the third phase, I read the colour marked parts and circled the words and phrases which seemed to significant from the view of self-identity construction (see Appendix 3).

Nina: I was born in Helsinki, but my parents moved to Porvoo and we lived there for ten years. **I felt safe. I mostly remember the yellow pyjamas and a certain beauti-ful poncho I had. There was a beautiful buckle here…**[Nina points to a place under her neck] and such things. What a little girl is just about. A safe life. One of the big events was when I **became a big sister.** I was six and a half. It was so important to me, **that I was allowed to take care of him.** I remember things…that **he was lying on the kitchen floor and I gave a gruel to him from a feeding bottle. I was al-lowed to make him burp,** and all that. In my mind, he was a living doll.

K: Your life changes when you become a big sister.

Nina: Oh yeah**, I remember when they came from the hospital. I got sick; I had a stomach disease then. My parents thought that I was acting; that I was jealous. I lay on the kitchen floor and I said that I am so sick. And I wondered why they were so angry with me, even though I was so sick.** Well, Then I threw up and they realized that I was really sick. Afterwards we have laughed many times about that incident; that I was so ill and they were just shouting to get up. **Kalle is just so pre-cious to me.** Of course there were phases when I was a teenager and he was just a little boy. I was like, hey, don't come and mess my things. I remember it positively, it was so cool that I had a little brother; it was **great to be a big sister**. It was so great that I got a little brother. Well, then **my parents got divorced**. I was about ten years old then. Of course it changed a lot. **Many asked me if it was a traumatic experi-ence for me. I don't see it like that. My father was a away from home anyway.** He travelled a lot because of his work. When I consider it from a ten- year-old girl's view, I don't see a lot of difference. We moved to another house. When I was at my **mother's home, I felt at home**. It was my safe place. We were at my **father's every other weekend**. **It was slamming doors and packing pags.** We had been together so much, just the three of us; mother, Kalle and me. My father; he had 200 travelling

days in a year: he was never home. In a way, **it didn't change our everyday life.** But of course I remember it. I have dim images of my mother's red eyes. And for my father it was hard. I can understand it now, when I am an adult myself. It is tough to suddenly not live with your kids anymore.

Then **I was in America as an exchange student. I was there one year.** I had dreamt of going to amazing places with handsome guys. But there were just rednecks and it wasn't cool at all. and when you are **far from your family and relatives, you have to mature** and become independent. It was funny; **I was in contact with my father more than ever. We had long phone calls and we started to have conversations like never before.** It cost a lot but it was funny, that I called him. **We have never been so close. Then I met Heikki, my ex-husband**. I met him when I was about twenty. He is the father of my three children. It was a well-known formula: **we moved in together, got engaged, got married, bought a house and had a baby. That was the way should be done, I thought. I was acting like I supposed a mature adult is supposed to live. I had to perform in a certain way in order to fulfil the stereotype of a woman. I wasn't ware of that then, but I assume it was like that.**

K: When did you start to feel that maybe it is not like that?

N: In fact, there was a certain doupt...before we got married I **felt couple of times...I wondered if I should break up the relationship. But he was determined; like now we'll put things in order. I said ok, although something inside me asked whether this was ok,** but I couldn't say clearly what it was that bothered me. I just know that **I made a lot of compromises**, because Heikki had such clear ideas of how to live and how to act and this is the way things have to be done and I was like ok, let's do so. **I, for example, suggested that we could move to a stone house in the city** but **Heikki said absolutely not** and I was like, ok. **Then Ronya was born. It was a real change in my life. Since high school times I had wanted to become a mother.** Ronya was born like it was supposed to go; ten months after our wedding. I laughed myself, but yes, Ronya was born. And when I look at it from a man's perspective, it was catastrophic. **I lost myself totally to motherhood and the baby.** It was an enormous thing for me.

K: Did it go expectedly?

N: Oh yes**, I was totally in my own sphere**, it was amazing. But in a way I realize that Heikki was left outside; he was reserved, he wasn't a super active father. I sometimes said to him, take this child, she is your child too and when he did, he worked at the computer at the same time. I couldn't understand it because all the time I was that "hey, this is your mother, here is something for you", and I was so fired about that little child.

K: Maybe hormones, they do things like that to mothers. One of my friends had a baby recently. We were in a park on a picnic and all the time she was just stared at her son.

N: Yes, I was just like that. If somebody had said that my child was red, I would have hit her.

K: Lioness. When you think about it now, did you change after you have had your first child?

N: During that first year, I forgot myself completely. I couldn't have cared less about my makeup or clothes or my hair. I wore sweatshirts; I didn't take care of myself. I didn't neglect myself, but I forgot myself; I was trivial. I didn't change as a person, I don't think. Of course **the role of mother was a big part of me,** but I didn't change in relation to my friends or anything. I was 24 when Ronya was born… **It didn't effect me so much when my two other children were born. I was more relaxed**, and my life wasn't just full of the baby.

N: **Then God came.** It was a one turning point in my values and thoughts.

K: What happened?

N: Maybe it was consequence of…I had Ronya and she was about-one-year old. **I had been in the flow of motherhood, but then something happened. I felt like life sucks and nothing makes sense. It was a paradox; how can I think and feel like this although I have the sweetest child in the world and everything is ok, in principle. I have a husband and we have a home and I still feel that life does not make sense. I started wonder why I felt this way. I read a lot of books and had conversations with one friend who had found God.**

K: Had you been an atheist before?

N: **Yes, in my twenties I was a pure atheist**. My mother found religion when I was fifteen and because of that I couldn't stand anything related to religion. Actually, the biggest threshold for me was to tell my mother that I had also started to think differently. **During my reading something occured me, something new in my thinking, something I hadn't thought of before. It was like I could see things on a different level..and then I qualified as a kindergarten teacher.** When I finished my studies, **we prepared to move Indonesia.** Heikki went there beforehand and I and Ronya were in Finland. I got my certification and then I moved, too. We were there a couple of years and during that time Marcus was born. We were told by the hospital that they couldn't guarantee that I wouldn't get HIV when the baby was delivered. I bought tickets to Finland (laughing). But yes, **we lived there two years and Marcus was born.** It was strange, we were so far away from home in a culturally and in other ways, and in a way it was a big thing for me to perceive my **enormous loneliness there. Heikki was working all the time: he had long days and on weekends he**

played golf. I was home with the kids, I had nobody; no friends, no relatives, nobody. Then I started to think, what is the point of this? I am on the other side of the earth, all alone. I stated to get a perspective on the situation and I realized that it was senseless**. And then our marriage started to crack and I felt that it just didn't make sense; he was a stranger to me, we had nothing to talk about anymore.** I hadn't admitted these things before, I hadn't seen it and I had promised to myself that I wouldn't get a divorce; I was going to stay married.

K: But then other thoughts started to occupy you?

N: Then they started to accumulate in my mind but it wasn't a catastrophe at that point. But then **we moved to Singapore and Clara was born there. We lived there for three years and the problems started to be emphasized.** Heikki always said it was just for a while, that things will be settle down soon. And they never did. The situation had continued for five years and then **I realized that things don't change. He is a workaholic**. At the beginning it was a joke, but it was true. I said to him that his work is number one. First he claimed that it was not true, that family and kids were the most important, but his actions spoke the truth.

K: And then you started to…

N: Yes, I started to awaken. **One week could go by that the children didn't see their father.** He left so early in the mornings that the kids were asleep and he came so late that they were asleep. It was such turbulence; from time to time I got angry and asked what the sense of this was; why was I there with our children? I could be in Finland with my relatives and friends. From time to time I was going to buy flight tickets but he always promised that things would be ok. He said that he would spend more time at home and with us. But he didn't.

    I remember that **I sat on the sofa. I was breastfeeding Clara and in at same time I divided the furniture in my mind: I will take this and he will take that. I was shocked at my thoughts**. **But then we came back to Finland with the kids and Heikki left there for two months and during that time I realized I couldn't close this dam anymore. Then we got divorced.** I moved away with the children and by that time Clara was three. **I had to get a job** because I had to take care of the children, pay the rent. I applied for a kindergarten teacher position but **there wasn't any job for me. I believe that it was meant to be that way**; I wasn't even asked to interviews. But there was work for teachers. I was a qualified kindergarten teacher but they didn't even want to interview me. I had started to think that **I might try to a class teachers' job** and it worked right away. I was asked to an interview and they asked me immediately if I was willing to fill a temporary post for half year, and after that half year I would continue to work at that school. **And I am still there.**

    It has been five years since the divorce and I am a changed person. I have learnt to know myself pretty well. Now I am able to say that I know who I am. At

time when we got divorced, I didn't have a clear picture in my mind. I didn't know who I was? I was lost.

K: Was it because you had always lived for everyone else but yourself?

N: **Yes, I had a supporting role in my life; I didn't have a say in my life, or lived. Then came the time that I decided, now. I decide what I do. And little by little I stared to think about what I want from my life. I want to live in a stone house in a city.**

K: What other things?

N: I want to travel, to see. I have travelled now, after divorcing. And movies; I want to go movies. Now I want to map the things I want to do. And then I'll do them.

K: When you look to the future, what do you see?

N: This is bad. I **look with peace of mind.** Certain big things, well I don't know, but I assume that I won't have kids anymore and the things at work...well...at some point I will be qualified as a class teacher and I know that this is the work I want to do. And **now I live where I want to live and I enjoy my home.** Well, relationships...they are a question, you never know.

K: But now you live a life which looks like your own?

N: Yes, well, I would like to live in a relationship, but you can't decide it by yourself. All other aspects in my life; **I am satisfied with those things in my life.**

The following elements seemed essential in Nina's story:

Yellow pyjamas

Beautiful poncho

A buckle

Safe life

Becoming a big sister

I gave gruel to him from a feeding bottle

Great to be a big sister

My parents got divorced

I went to America as an exchange student

I was in contact with my father more than ever

Long phone calls

We have never been so close. Then I met Heikki, my ex-husband.

We moved in together, got engaged, got married, bought a house and had a baby.

I suggested that we could move to a stone house in the city but Heikki said absolutely not

Then Ronya was born

I lost my self totally to motherhood and the baby.

I forgot myself completely

The role of mother was a big part of me

Then God came.

I had been in the flow of motherhood, but then something happened. I felt like life sucks and nothing makes sense. It was a paradox; how can I think and feel like this although I have the sweetest child in the world and everything is ok, in principle. I have a husband and we have a home and I still feel that life does not make sense. I started wonder why I felt this way. I read a lot of books and had conversations with one friend who had found God.

Something new in my thinking, something I hadn't thought of before. It was like I could see things on a different level

I qualified as a kindergarten teacher

Moving to Indonesia

We lived there two years and Marcus was born

Enormous loneliness there

I had nobody; no friends, no relatives, nobody. Then I started to wonder, what the point was?

We moved to Singapore and Clara was born there. We lived there three years and the problems started to be emphasized

I realized that things wouldn't change. He is a workaholic.

I realized I couldn't close this dam anymore. Then we got divorced.

I had to get a job

But there wasn't any job for me

I wanted to try a class teacher's job

And I am still there

It has been five years since the divorce and I am a changed person. I have learnt to know myself pretty well. Now I am able to say that I know who I am
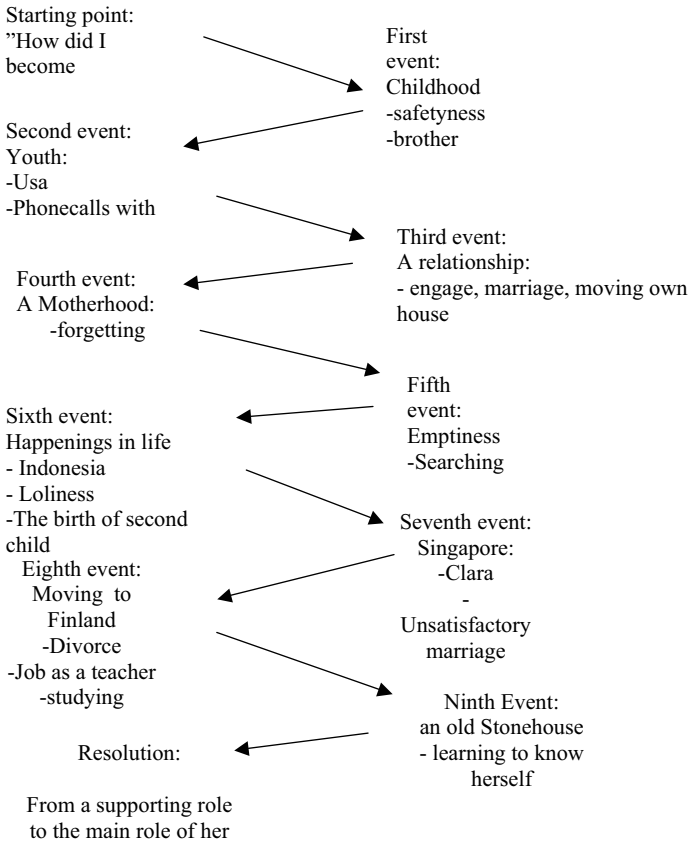
I had a supporting role in my life

I decide now.

I want to live in a stone house in a city.

I arranged the material in order to organize the plot:

Characters	Setting	Problem	Action	Resolution
Individuals involved	Context, places, time, environment, era	Phenomena to be described	Movements through the story illustrating characters' thinking, feelings, intentions and actions	Answer to the problem

Characters	Setting	Problem	Action	Resolution
Nina brother parents Heikki Ronya God Marcus Clara	Childhood: -Porvoo -pyjamas -poncho -safe life -a feeding bottle Youth: -USA -phone calls Maturity: -a suburb -own home Indonesia Finland Singapore Finland own home	How did I become myself?	-becoming a big sister -parents' divorce -Moving to America -calls with father -life with Heikki -marriage -becoming a mother, losing herself -anxiety, searching, -finding God -moving -loneliness -divorce -searching for a job -becoming a teacher -moving a stone house	From the supporting role to the main role

Then I sequenced the events in the narrative structure:

Starting point:
"How did I
become

First
event:
Childhood
-safetyness
-brother

Second event:
Youth:
-Usa
-Phonecalls with

Third event:
A relationship:
- engage, marriage, moving own
house

Fourth event:
A Motherhood:
    -forgetting

Fifth
event:
Emptiness
-Searching

Sixth event:
Happenings in life
- Indonesia
- Loliness
-The birth of second
child

Seventh event:
Singapore:
-Clara
-
Unsatisfactory
marriage

Eighth event:
Moving to
Finland
-Divorce
-Job as a teacher
-studying

Ninth Event:
an old Stonehouse
- learning to know
herself

Resolution:

From a supporting role
to the main role of her

Because the plot of Nina's narrative involves numerous events from a long period of time, I chose to use the word "remember" as a binding agent. I set out the key elements and gradually I arranged the material in a way, which would maximally illustrate self-identity.

I remember my yellow pyjamas
and my precious poncho with a beautiful buckle.
I felt safe as a child.

I remember the time my little brother was born.
It was amazing to be a big sister.
I gave gruel to him from a feeding bottle.

I remember my parents got a divorce.
It wasn't traumatic
My father wasn't never home anyway.

I remember I went to the United States
as an exchange student.
We spoke on the phone with my father
I have never talked so much with him.

I remember I met him.
I was twenty.
It was the usual story.
We moved in together
got engaged
got married.
I wanted to live in town
in an old stone house.
He didn't.
We bought a house in the suburbs.

I remember I acted as I thought a grown up person should.
I thought I had to act a certain way.

I remember when Ronya was born.
I waited for so long to become a mother.
I forgot myself.

I remember the emptiness came.
I had a beautiful daughter.
I had a husband and we had a home.
But something was wrong
life didn't make sense.
I read.
I talked.
Something started to happen to me
something new I hadn't realized before.
God came into my heart.

I remember when I qualified as a kindergartner teacher.

I remember when we moved to Indonesia
I was so lonely there.

My husband was working all the time.
At weekends he played golf.
I was all alone
in the other side of the Earth.

I remember when Marcus was born.

I remember my marriage started to unravel.
He was a stranger to me
we had nothing to talk about anymore.
In my life
I was in a supporting role.

I remember when I asked who I am.

I remember we moved to Singapore.
We were there three years.

I remember when Clara was born.

I remember when I realized that my husband was a workaholic.
Nothing changed between me and him.

I remember when we moved back to Finland.
We got divorced.
I had to get a job.
I started to substitute teach.
I started to study to become a teacher.

I have changed.
Now I decide what I want for my life.
I have learnt to know myself.
I have a leading role in my life now.

I live in an old stone house.

Appendix 6. A questionnaire for participants at the end of the research
process

The research process is drawing to a close; it is time to consider its meaning for you. The following are some questions. You may write freely on the basis of these questions or just answer them directly. I hope you will spend enough time with these questions. Please return your thoughts to me by 19. May.

1. What kind of experience has this process been for you? Why?

2. What has this process meant to you as a person and as a teacher? Why?

3. How has this process affected on your work? Why?

4. What significance has the selfstory writing had on to you and/or on your work? Why?

5. What meaning have the video-diaries had for you?

6. If you think about your work as a teacher, would only video diaries or sharing life stories have been enough? Why?

7. How do you feel about the group and its work with selfstories and video diaries? Why?

8. How do you think this process will carry on in your future? Why?

9. What other thoughts come to mind considering this process?