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Title Learning through emotional experiences during teaching practice: a narrative study of four student teachers.			
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Abstract			
<p>This thesis focuses on student teachers' emotional learning experiences during their teaching practice abroad. The aim is to give voice to student teachers and explore what they consider the role of emotional experiences to be in their learning. This thesis draws on transformative learning theory and specifically on emotional transformative learning.</p> <p>Using purposeful sampling, four student teachers from the Intercultural Teacher Education Program at the University of Oulu, Finland participated in this study. An integral part of the students' education involves completing teaching practice in a multicultural context which could either be within Finland or out of Finland. Many students choose to do their practice out of Finland, and all those who participated in this study carried out their teaching practice in countries out of Finland.</p> <p>Data was gathered and analysed within the framework of narrative research. The data was gathered through in-depth interviews with the participants, and were analysed using thematic narrative analysis. Each participant's narrative was analysed as a whole and themes emerging from their stories in line with the research question were presented. Thematic analysis of narratives was used to analyse similarities in the experiences of participants. The theoretical framework of the study guided the interview and analysis process.</p> <p>Participants described the kinds of emotions they experienced ranging from negative emotions like confusion, anxiety, shame, frustration and anger to positive ones like joy and fulfilment. They expressed the relevance of these emotional experiences in terms of identifying and resolving practices they perceived as unethical, overcoming fear through the power of example, finding joy in teaching, learning to have an open mind, and understanding their privilege as young European adults. Professional and personal learning was described as being intertwined, with an emphasis however, on personal growth. Deliberate discussions within their teacher training program about the role of teachers emotions was a need raised by the participants.</p> <p>Considering that this work is situated within the constructivist paradigm and within the framework of narrative research which aims to give voice to very subjective knowledge, it is therefore not the aim of this study to make generalisable results. Effort is made to persuade the readers that I gathered and analysed the data in a trustworthy manner, and that I remain aware of my own biases resulting from my life experiences. The participants in this research have remained anonymous.</p>			
Keywords	emotions, student teachers, teaching practice, transformative learning theory, emotional transformative learning, narrative research.		

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1 INTRODUCTION

This thesis seeks to explore the meanings student teachers make of their emotional experiences during teaching practice. It does this by exploring the emotions student teachers encounter during their teaching practice and finding out what their perspective is on the role of these emotional experiences in their learning. The aim of this study is to give voice to student teachers, to allow them to tell stories and construct meaning from their lived experiences. This is attempted through in-depth interviews with research participants in line with narrative research methods.

The research question simply is: What kinds of emotional learning experiences do student teachers say they have during their teaching practice?

I will be looking at this question from the perspective of Transformative learning theory which suggests that it is “crucial that the individual learn to negotiate meanings, purposes, and values critically, reflectively, and rationally instead of passively accepting the social realities defined by others” (Mezirow, 1991, p. 5), and from the perspective of emotional transformative learning which argues that “personally significant and meaningful learning is fundamentally grounded in and is derived from the adult’s emotional, imaginative connection with the self and with the broader social world” (Dirkx, 2001, p. 63).

1.1 Research Context:

Four student teachers participated in this study which uses narrative research methods for inquiry. All four participants are either second or third year students of the Intercultural Teacher Education (subsequently referred to as ITE) program at the University of Oulu, Finland. This program and its students are distinct from other teacher training degree programs in Finland because in addition to following the standards for teacher education, the ITE program focuses

on issues of intercultural education. Curriculum which supports intercultural competences and sensitivity is integrated into the ITE courses. An integral part of the students' education involves completing teaching practice in a multicultural context which could either be within Finland or out of Finland. Many students choose to do their practice out of Finland, and all those who participated in this study carried out their teaching practice in countries out of Finland. ITE students also have to do a compulsory exchange period abroad during their training.

The reason for choosing students from the ITE program specifically was to ensure that the researcher, who is a native English speaker and has no knowledge of the Finnish language, could adequately communicate with the participants of the research. It should be noted that the ITE program is conducted primarily in the English language, therefore all participants in the research were comfortable with using English to express their thoughts, experiences and emotions for the most part. Therefore the use of participants who speak English improved the overall quality of the research process.

The choice of using English speaking students served to improve communication and clarity between myself and the participants (student teachers). It however also presented an issue to address; all participants did their teaching practice out of Finland and were submerged into a new culture when they did their practice. Therefore there was a strong impact of context on their experiences. It is impossible and incorrect to ignore the implications of the influences of the context within which they carried out their teaching practice. Therefore, even though context is not the main focus of this research, it is important to point out that the cultural differences they were exposed to during their teaching practice played a great role and created profound experiences for the student teachers.

1.2 Student teacher: Learner or teacher?

This research will mainly regard student teachers as learners. However, it is rather challenging to carry out an exploration on this topic without acknowledging the other side of the coin, which is that student teachers are themselves teachers in the making. Therefore the matter of emotion and its role influences student teachers not only as learners but also as teachers to the students they are teaching during their period of practice.

For this reason, the following literature review will look at the research done in the field of emotions and learning as well as in the area of emotions and teaching. In the life of a student teacher, the two processes of teaching and learning are intimately linked.

1.3 Structure of the thesis:

This thesis will continue with a chapter exploring the world view or research paradigm in which this work is situated. Following this will be a chapter on the theoretical framework guiding this study and a brief overview of literature related to the topics of emotions in teacher education. Following that will be a chapter on method and methodology. Narrative research is the mode of inquiry in this thesis. Data was gathered through in-depth interviews of four student teachers and the aim of this research and its research questions were answered using two methods of data analysis in narrative research called thematic narrative analysis and thematic analysis of narratives. This will be discussed in the chapter on data analysis. The fifth chapter will present the findings of the study. The sixth chapter will cover issues such as the researcher's position, reliability and validity, as well as the limitation of the study. The final chapter will briefly summarise the findings in terms of the research question and present some recommendations for the Intercultural Teacher Education program at the University of Oulu.

1.4 Research paradigm

This research is situated within the constructivist paradigm. The epistemological and ontological assumptions of constructivism are briefly discussed in the subsequent sub chapters and how the theoretical framework and methodology of this work fit into this paradigm is also discussed.

Is there one true, objective reality ‘out there’? It is a very important question to ask, because how we see the world, how ready we are to accept different sources of knowledge and ‘truth’ depends on how we answer this question. According to Heinkinen (2002), in constructivism, there is no one reality, but a number of different realities that individuals construct constantly in their minds. This construction doesn’t happen in some isolation, it happens through their social interactions with one another (p. 65).

Lee (2012) explains constructivism’s ontological claim (that is, that there is not one single reality but rather multiple realities as explained above) by looking at two ways in which this claim could be understood; either as the ‘one reality interpretation’ as he calls it, where there is only one reality and not multiple as in the ‘multiple universe’ sense but that as humans we create different sets of categories through which we see the world. That is, we construct multiple conceptualizations of one reality (p. 407). The other interpretation of the ontological position of constructivism is that there are in fact multiple realities. Lee refers to this as the ‘multiple realities’ interpretation. This interpretation suggests that not only are the categories through which individuals see the world different, but that there are actual multiple realities existing (p. 408). Lee argues that the prominent scholars in the constructivist paradigm (he specifies the works of Egon Guba, Yvonna Lincoln, and Norman Denzin) are unclear about the distinction between ‘multiple conceptualizations of reality’ and ‘multiple realities’ (p. 408). He suggests that their interpretation of ontology in constructivism leans towards the second explanation given; that of actual multiple realities.

In this light, Heikkinen (2002) who argues that there is no single dominant reality but multiple ones being constructed in the individual’s minds seems to fall under the former interpretation

of multiple conceptualizations of one reality. Therefore there is no one objective reality that can be attained. He suggests that the point of research in this regard then is to ‘produce some kind of authentic view of reality’ (p. 27).

Lui and Chen (2010) have written on the evolution of constructivism. It’s earliest beginnings are from educator and psychologist Jean Piaget, whose ‘trial constructivism’ argued that learners do not learn by passively taking in information from a more knowledgeable person, but rather by constructing knowledge as they go along, using prior knowledge to build on their learning (Lui & Chen, 2010, p. 63). This theory was further developed most prominently into what is called radical constructivism by psychologist Ernst Von Glaserfeld where the emphasis was placed on learners adapting to experiences, and the focus was placed on the cognitive needs of the learner (p. 63). Emphasis was on the individual as a constructor of knowledge, and the social dimensions of learning were not explored. However, the social dimension of the process of constructing knowledge was explored by Lev Vygotsky who introduced social constructivism. In Vygotsky’s view, the social environment; other learners, the teachers, the family, the culture and so on all have a role to play in the construction of knowledge (Lui & Chen, 2010, p. 65).

The understanding of reality and truth in constructivist thought then implies that knowledge is relative and is constructed based on several factors which include past experiences and culture. The construction of knowledge is dependent on place and time, and it is socially and psychologically constructed. With this in mind then, I understand that when student teachers discuss their experiences during the interviews (which will be discussed in the chapter on methodology), they are making meaning and constructing their reality. This understanding of the source and construction of knowledge therefore does not support any claims of making generalised statements about emotions and student teachers.

2 THEORETICAL FRAMEWORK

The theory which guides this work is transformative learning theory with an emphasis on emotional transformative learning. In this chapter, I will discuss these as well as the definition given to “emotions” in this thesis.

2.1 Transformative Learning Theory

Transformative learning theory, generally agreed to have been founded by Jack Mezirow argues that it is “crucial that the individual learns to negotiate meanings, purposes, and values critically, reflectively, and rationally instead of passively accepting the social realities defined by others” (Mezirow, 1991, p. 5). In this study of student teachers, the hope is that during the interview, they will be allowed to critically reflect on their experiences during teaching practice, the emotions they felt, and reflect on how they think they developed through this process.

According to Merriam & Bierema (2013), transformative learning is essentially a learning process of making meaning of one’s experience (p. 84). Mezirow (2000) himself explains it as a “process by which we transform our taken-for-granted frames of reference (meaning schemes, habits of mind, mindsets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide actions” (p. 8). He describes the process of transformative learning as “a praxis, a dialectic in which understanding and action interact to produce an altered state of being” (Mezirow, 2000 p. xii). The influences on Mezirow’s early theory of transformative learning included Kuhn’s (1962) paradigm, Freire’s (1970) conscientization, and Habermas’s (1971,1984) domains of learning (Kitchenham, 2008 p. 104-123).

In his book ‘Transformative Dimensions of Adult Learning’ (1991), Mezirow provides us with the bases of transformative learning theory. He states that “transformative theory seeks to elucidate universal conditions and rules that are implicit in linguistic competence or human de-

velopment' (p. xiii). Specifically, it tries to explain how adults learn and how our frames of reference for learning can be changed or transformed (p. xiii). Mezirow's transformative learning theory is situated within constructivism, critical theory, and deconstructivism in social theory (Mezirow, 1991 p. ix). He also explains that transformation theory was developed as a result of the cognitive revolution in psychology and psychotherapy which grew from scores of studies which showed that how people interpret and explain what happens to them is more important than what simply happens to them in terms of determining their action, hopes, contentment, emotional wellbeing and performance (p. ix).

Mezirow's early description of transformational learning included a 10-step process beginning with what he called "a disorienting dilemma" and ending with "reintegrating the new perspective into one's life" (Mezirow, 1991, p. 22). Phases in between require critical reflection and planning a course of action which leads to integrating the new perspective one gains as a result into one's life.

2.2 Transformative learning theory and constructivism

As earlier discussed, this thesis is grounded within the constructivist paradigm, and transformative learning theory fits within this paradigm. Mezirow (1991) provides some of the specific assumptions of constructivism that underlie transformation theory. Meaning exists within the individual rather than in external forms, for example, books. We make personal meanings of our experiences and these meanings are acquired through communication and human interaction. The meanings we make are also validated through communication and human interaction (p. 3). Mezirow continues in the same line by providing further assumptions of constructivist thought. In his book, he quotes Philip Candy (1989) who outlines these assumptions: Individuals participate in the construction of their reality and this construction takes place within a context that influences them. In light of this thesis, we can say then that it is assumed in transformative learning that student teachers, within the context of the school they are practicing in,

are influenced by their students, their fellow colleagues, the cultural practices of the country in which they find themselves and so on (p. 98). Other assumptions explained by Candy (1989) are that research subjects (student teachers) should be considered as knowing beings and that these subjects have the power to control their behaviour which can be quite complex and which is purposefully constructed. Human beings are able to deal with complex communications and organize this complexity quickly. This is important to remember because student teachers are usually dealing with several diverse and novel circumstances when they begin their teaching practice. It is essential for them to bring together such complexities and attempt to construct meaning from them (p.98).

As we can see, early on, Mezirow's theory of transformative learning, being a process that requires thinking, reflection, questioning, and examination of one's assumptions and beliefs was very rational and cognitive centred (Merriam & Bierema, 2013, p. 86). His theory has evolved and others have expanded it to include very important and central dimensions of the learning process such as the unconscious, emotions, relationships, culture, spirit, aesthetics, and ecology (Merriam & Bierema, 2013, p. 86). What is of interest to this research is the emotional dimension.

2.3 Emotional Transformative Learning

Mezirow's focus on critical thinking, on negotiating meanings and purposes reflectively, while enlightening and relevant, ignored the central role of emotions in the learning process. It is for this reason that educators like Dirkx (1998, etc) critiqued his work and have called for a more holistic view of the transformative learning theory.

In his discussion on the power of emotions in meaning making for the adult learner, Dirkx (2001) argues that "personally significant and meaningful learning is fundamentally grounded in and is derived from the adult's emotional, imaginative connection with the self and with the broader social world (p. 63). He continues further stating that the "meanings we attribute to

emotions reflect the particular socio-cultural and psychic contexts in which they arise.” He also argues that this meaning making is more imaginative and extra rational than rational and reflective (p. 64). It is with this understanding in mind that I began the exploration of the question of emotions and their role in the growth and learning of student teachers.

According to dominant views in formal education, emotions simply impede or motivate learning. Such a perspective is based on the rationalist and positivist mode of thinking that still pervades formal education. This perspective emphasises factual information and measurable results (Dirkx, 2001, p. 63).

So what exactly do emotions have to do with learning and meaning making? Simply put, “Emotions always refer to the self, providing us with a means for developing self-knowledge. They are an integral part of how we interpret and make sense of the day-to-day events in our lives” (Dirkx, 2001, p. 64-65). Dirkx gives the example of a student teacher who feels humiliated by the actions of their cooperating teacher on the first day of lessons. It is this feeling of humiliation that allows the student teacher to understand what kinds of things cause them shame (p. 65). This self awareness is a learning process. Such an experience forces one to ask ‘but why did this embarrass me? Is there some aspect of my personality I need to address so I grow from this experience?’ Dirkx continues in this line by explaining that as we “come to understand our sense-making practices in daily life and the ways emotions constitute that practice, we reveal ourselves more fully to ourselves and to others” (p. 65).

More recently, Dirkx has called transformative learning “soul work”. He sees the work of transformative learning as accessing the unconscious world and incorporating it into our conscious being, our ego. This is done by way of attending to our emotions, and not ignoring them or trying to suppress them (as cited by Merriam & Bierema, 2013, p. 87). It should be noted that Dirkx is not arguing that cognitive exercises of analyzing and reflecting critically are not important for transformative learning. By calling for attention to the emotional dimen-

sion, he is offering a more “holistic and integrated way of framing the meaning-making that occurs in contemporary contexts for adult learning” (Merriam & Bierema, 2013, p. 87).

2.4 Defining Emotions in the context of teaching and learning.

The definition of emotions that is used in this research is not one that attaches itself to a purely biological approach which sees emotions as a physiological response to stimuli. Neither does it follow a cognitive approach which sees emotions as physiological responses mediated by our mental ability to judge and assess. It also does not fall into a sociological approach which claims that emotions are social constructions and depend entirely on particular contexts. The definition used in this research will follow a more holistic approach coined by Dirkx (2008). He explains that in the field of education and specifically emotions and adult learning, the discourse on emotions “reflects an understanding of emotion as a neurophysiological response to an external or internal stimulus, occurring within and rendered meaningful through a particular sociocultural context and discourse, and integral to one’s sense of self” (p. 13). This definition is used in this research because it is holistic and fits within the constructionist approach to knowledge which has been previously been discussed.

Averill (1980) suggests that understanding emotions in a constructivist view has a double meaning. Firstly, it means that emotions are social constructions and not hereditary; an idea already mentioned in this thesis. Secondly, it means that emotions are “improvisations, based on an individual’s interpretation of a particular situation” (as cited in Zembylas, 2004, p. 186).

The research on emotions cuts across fields such as psychology, philosophy, education, and sociology among others. The earliest synthesizer of studies on emotions was Charles Darwin, who recognized not only the physical evolution of animals but also the evolution of their behaviour and “mental life”, which included emotions (Plutchik & Kellerman, 2013, p. xv). Several theories have been developed within this biological /evolutionary context initiated by

Darwin. In addition to these, there are also numerous theories based on cognitive, sociological and other scientific modes of thinking.

Within the field of education, there is a great amount of literature on emotions. The vastness of available research does not allow an adequate review of the concept here. It is important to note however, that historically, studying emotions within education has been challenging.

Dirkx (2008) summarises this challenge with the following explanation:

“Reflecting the widespread influence of the enlightenment and the growth of scientific ways of knowing, emotions have for many years been regarded as largely undesirable within teaching and learning settings, that is, as obstacles to reason and the development of knowledge. Many educators still regard their manifestation within the learning process as a distinctly negative development, and they seek ways to avoid or mitigate their expression” (p 102).

Despite the challenge of viewing emotions as something to be avoided in the teaching and learning process, there has in fact been an increase in the study of emotions and teaching/learning. Uitto, Jokikokko, & Estola, (2015), after analysis of the international journal *Teaching and Teacher Education*, concluded that there has been a radical increase in the past decade on studies related to emotions and teaching (p.124). Dirkx (2008) who focuses specifically in the area of adult learning also makes this claim, citing an increase in educators who are acknowledging the powerful role of emotions and affect in the adult learning process (p.11).

For the purpose of this work, emotions will be defined in the context of adult learning, and more specifically through the lens of emotional transformative learning which has many implications for adult learning. In this light, within this research teaching practice is defined as a learning process. Student teachers are therefore defined as the learners within this process.

And the context as already mentioned earlier is the first teaching practice exercise they experienced.

Dirkx opposes the view of emotions being an obstacle to learning, and being something we must learn to avoid as learners or teachers. Emotions are relevant to motivation, attitudes and values. This view is supported by other researchers, for example Jarvis (2006) who has studied the interrelationship of emotions and learning. In his research, Jarvis (2006) suggests that “emotions can have a considerable effect on the way we think, on motivation and on beliefs, attitudes and values” (as cited in Dirkx, 2008, p. 14). It is with this approach that this work views emotions and its relevance to the teaching and learning process.

2.5 The role of Emotions in teaching and in learning.

The fact that emotions play a great role in our lives as human beings is undeniable. It is apparent in every facet of both our personal and professional lives. Some professions, by their very nature require more emotional investment than others. Teaching, is emotionally charged due to the fact that it involves the interaction between a learner and a teacher; the teacher being the one who provides the space, knowledge, and prerequisites for learning to occur. Teachers, with time, can learn to attune themselves to the emotions of their students because most often, these emotions have an influence in their student’s behaviour and learning. “They clearly animate processes of teaching and learning and at times become so powerful that they seem to blot out virtually everything else happening at the time”(Dirkx, 2008, p. 8). The interaction between teacher and learners therefore has a strong emotional character to it.

It is not farfetched to say then that emotions are at the heart of the teaching. “They comprise its most dynamic qualities, literally, for emotions are fundamentally about movement” (Hargreaves, 1998, p. 835). In his review of the importance given to emotional aspects of teaching in the field of research, Hargreaves concluded that “In so much reform-centred and change-centred writing about teaching and leading, it is as if educators only ever think, manage and

plan in coldly calculative (and stereotypically masculine) ways. It is as if teachers (and indeed students) think and act but never really feel” (p.835). However, in the 18 years since Hargreave’s assertion above, studies on emotions and their central role in the teaching profession, emotional intelligence in teacher preparation, emotions and their role in learning, emotional relationships between teachers and students, emotions and their role in identity formation and growth have become more available.

Hargreaves (1998) suggests that “good teaching” is not just about knowing one’s subject, being competent and efficient, or knowing the right techniques. Good teachers are not just “well oiled machines” He argues that good teaching is imbued with positive emotion and that teachers are “emotional, passionate beings who connect with their students and fill their work and their classes with pleasure, creativity, challenge and joy” (p. 835).

Day and Leitch (2001) explain that as learners, we have two different ways of knowing and understanding, which interact to construct our mental life. One way of learning is through the rational mind which is logical, analytical reflective and frequently deliberate. On the other hand, there is another way of knowing and understanding which is derived from what they call ‘the emotional mind’. The emotional mind is “powerful, impulsive, intuitive, holistic and fast-and often illogical”. They further explain that when we are faced with an emotionally charged situation, the emotional mind swamps the rational mind and does in fact disrupt thinking, which disrupts learning (Day & Leitch, 2001, p. 406). Their study which used narrative inquiry as an approach demonstrated the delicate interaction between the emotional and cognitive, and the powerful influence of the former upon the latter. Day and Leitch (2001) also suggest that the interaction between the emotional and cognitive aspects of teaching should be acknowledged and be understood to have a central role in programs of teacher education and professional development (p. 414).

Jokikkoko & Uitto (2017) discuss the implications for developing intercultural learning as an emotional process in teacher education, arguing that emotions are inevitably present in intercultural learning processes. According to their study, which explored stories told by ten teachers, emotions were significant in “questioning their worldview, ways of thinking, and actions towards more just practices” (p. 24). They also argue that “the significance of emotions in intercultural learning was present when teachers discussed how their own feelings of otherness made them sensitive to differences and how other people’s emotions affected their intercultural learning.” They furthermore suggest that emotions can function as a potential resource, a growth point or a premise in the intercultural learning process (p. 24).

Exploring the role of emotions from the perspective of the learner, Dirkx (2008) asks many questions about emotionally laden experiences in adult learning. He poses relevant questions in this regard; some of which are of interest to this research:

“But what do these emotionally laden experiences mean? Are they aberrant blips on the landscape of adult learning, distractions from the real work of teaching and learning? Do they represent unavoidable by-products of the struggles that are part of teaching and learning and, as such, need to be accepted but their disruptive potentials minimized? Or are they somehow constitutive of the very learning processes themselves, integral to the meaning making in which the learners and the teachers are engaged? What do the emotional experiences of adults within these settings tell us about them as teachers and learners, the processes of learning, and the contexts in which these experiences occur? What role does affect have in learning” (p. 8)?

My focus in this study won’t be to answer all the above questions but rather a very specific question, which has to do with the role of emotions in learning. I do not seek to understand what the emotional experiences of teachers within the teacher-learner setting *tells us* about *them* as teachers but rather, I seek to understand what *they* as *student teachers* after critical reflection of their emotional experiences during teaching practice see the role of emotions to be in their development and learning as teachers. It is therefore a very subjective exploration,

based on each student teachers experience, personality, expectations, cultural background, upbringing, and several other factors which are beyond the scope of this research.

How then are emotions manifested in the process of learning in adults? Again Dirkx (2008) looks at this question. He explains that there are a range of feelings ranging from positive and energizing to negative and distracting (p. 9). There are feelings of anger on one hand and elation on the other. These emotions can be evoked from within the learning environment, from their own personal experiences in school when they were younger, from personal and private matters concerning family and relationships, from work, from trauma they experienced for example being humiliated or abused by teachers. Conflict of values may elicit strong emotional responses, as well as disagreement with the content of the curriculum they're studying. These emotions reveal themselves with adult learners commonly when they are faced with tasks that expose conflicting views and values, when they are being evaluated on tasks and of course in many other subtle situations where for example, a certain topic or circumstances elicit emotions based on a memory from their past. Therefore there are so many kinds of emotions, circumstances which influence these emotions and also various ways in which adult learners express these emotions (Dirkx, 2008, p.10).

There is still a need for more emphasis on emotions in relation to classroom teachers. In her study on Emotional intelligence in teacher education, Rojas (2012) asserts that there is too little emphasis placed on the skills related to the emotional nature of the profession of teaching. She states that despite all the evidence that points to the social and emotionally challenging nature of the teaching profession, schools that train teachers do not support the social-emotional learning of the classroom teacher. Usually the focus remains on the social-emotional learning of the students. Therefore more research needs to be done to identify and apply skills related to the emotional nature of teaching (p.19).

To conclude this brief overview of emotions and its role in teaching as well as in learners, Clark & Dirkx (2008) discuss the relationship between the psyche, body, social and cultural context of learners and teachers and how emotions are a reflection of this relationship. They suggest that emotions allow us to fully understand the wholeness of our experience and that they don't obstruct learning. It is therefore necessary to let students express their emotions rather than suppressing them because giving voice to their emotions helps them understand themselves better and integrate these emotions with their sense of being (Clark & Dirkx, 2008, p. 91-92).

3 METHODOLOGICAL CHOICES

This chapter will discuss the methodological choices of this thesis. Data was gathered and analysed according to the framework of narrative research. In the following sub chapters, I will define “narrative”, discuss narrative research within constructivism and describe in-depth interviewing; the method used to gather data.

3.1 Defining narrative

In Catherine K. Riessman’s book “ Narrative Methods for the Human Sciences”, which I will refer to frequently in this and upcoming chapters, she explains that different fields within the human sciences bound narrative to different extents, and this shows us how difficult it is to come up with one definition for ‘narrative’ (Reissman, 2008, p. 6). However a broad but clear and inclusive definition of narrative is provided by Squire, Andrews & Tamboukou (2014); a narrative is first of all a set of signs, which may involve writing, verbal or other sounds, or visual, acted, built or made elements that similarly convey meaning. There needs to be a movement between signs that generate meaning. A narrative does not only describe but it explains (p. 5). Narratives are not theories, because they carry very specific meanings, are tied to specific historical contexts and tied to very specific conditions; human conditions to be exact (p 6). The Oxford English Dictionary defines narrative as follows: it is “an account of a series of events, facts, etc., given in order and with the establishing of connections between them; a narration, a story, an account.” By showing the diversity of what can be considered narratives based on the works of several philosophers and researchers, (spoken, written and visual materials, stories from interviews, constructions of stories from interviews, memoirs, diaries, health records, stain glassed windows, etc) Reissman (2008) explains that narrative is everywhere, but not everything is narrative (p. 4).

Reissman (2008) proposes that a definition of narrative in every project aiming to carry out narrative analysis of data is necessary (p. 63). In this thesis, narrative is defined specifically as the emotion-rich stories that student teachers share about their teaching practice experience. Narrative is not defined as the whole life stories of the student teachers.

The unit or focus of analysis in this thesis will be the narrator's description /understanding of the emotions they experienced and what they say about how these emotions contributed to their learning.

3.2 Narrative research

I would like to begin this discussion by quoting Bochner (2001) who adequately describes what narrative research is by contrasting it with what it is not. In the coming paragraphs I will further elucidate some of what he expresses. He talks about the “narrative turn” which is a term frequently used to generally mean the point at which narrative became an object for study in the social sciences (Reissman, 2008, p. 23). Here is how Bochner (2001) explains what this “narrative turn” represents :

“The narrative turn moves away from a singular, monolithic conception of social science toward a pluralism that promotes multiple forms of representation and research; away from facts and toward meanings; away from master narratives and toward local stories; away from idolizing categorical thought and abstracted theory and toward embracing the values of irony, emotionality, and activism; away from assuming the stance of the disinterested spectator and toward assuming the posture of a feeling, embodied, and vulnerable observer; away from writing essays and toward telling stories” (p 134).

From the narrative research perspective there is no one truth, and knowledge is “formed as a more multi-voiced and multi-level entity, a group of small narratives and do not become re-

duced to one universal and monological grand narrative” (Hatch & Wisniewski, 1995, p.118). Hatch & Wisniewski continue by explaining the danger with one “monological grand narrative”; these grand narratives often become a tool of power and manipulation. In a sense then, narrative research encourages the oppressed and marginalised groups to break free from dominant stories (grand narratives) because such groups can say their own stories (Hatch & Wisniewski, 1995, p. 118). Trahar (2006) also reiterates that the focus in narrative research is on the stories and experiences of individuals as well as groups; on their representation and their voice which may otherwise go unheard (p. 28). He further explains that the focus is on the meanings given by these participants to their experience (Trahar, 2006. P. 28).

Historically, narrative research within academia has its beginnings from two different approaches. Firstly was the humanist approach which was person-centred and holistic, often focusing on case studies and life history. This approach was a response to positivist empiricism. The second approach was the structuralist, stemming from Russian structuralist, French post-structuralist, postmodern, psychoanalytic and deconstructionist approaches (Squire et al, 2008, p. 6). In their review of narrative research, Squire et al (2008) explain that this humanist-structuralist divide is responsible for the current diversity in how researchers conceptualise what is narrative, how to study it, and why. A major theoretical division in this regard is event narratives (research focused on recounting of particular past events) versus experience centred narratives; research focused on the exploration of stories short or lifelong, general or imagined, and even distant recollections of things the narrator may have only heard about (p. 8).

Despite their differences, humanist and the poststructuralist traditions of narrative research have in common the use of narratives as modes of resistance to power structures in society. (Squire et al, 2008, p. 7) As Riessman (2008) puts it, narratives have functions at individual as well as group levels. Narratives are “strategic, functional and purposeful” and storytelling fulfils needs that other forms of non-narrative communicative methods cannot (p. 8). She further argues that stories help individuals make sense of the past. For this reason Riessman says that when considering stories, we must always be aware of the context within those experiences happened, because the context helps us understand the historical moment and the power

struggles within that moment (p. 8). While the main focus of this thesis is not the context in which the teaching practice occurred, in my analysis of the data, context will be given due consideration because all these experiences occurred within environments that were new to the student teachers. In fact, all of the student teachers interviewed carried out their teaching practice in countries out of their home country, and as such, emotional experiences were very much linked to the challenges that resulted from being immersed into school systems within new countries and cultures.

Narratives can be real or fictitious. Heikkinen (2002), in the book “Narrative Research: Voices of Teachers and Philosophers” discusses the basic concepts and the theoretical foundation of Narrative research. Using the common example of advertising slogans, he shows how the narrative behind a brand can become even more powerful than the product being sold (p. 13). He explains that reality is “increasingly built by means of narratives”, linking this use of narratives to the shift away from a modern way of viewing reality to a postmodern way of viewing reality. Knowledge, in postmodern thinking does not come from one source, but rather has different sources. Therefore the pursuit of scientific knowledge has shifted, and Kreiswirth (2000) has called this shift in how we view reality and knowledge as a narrativist turn (as cited by Heikkinen, 2002, p. 14).

It is helpful to think of the major difference between traditional qualitative research and narrative research in order to better understand what it is. Hatch and Wisniewski (1995) explain that qualitative research is still quite ‘scientific’ in the empirical sense of the word. It aims at some objective generalisable knowledge. Narrative research is aimed at very local, very personal and subjective knowledge (as cited by Heikkinen 2002, p 14) This is not viewed as a weakness, but rather as a strength because as was mentioned in previous paragraphs, it allows people’s voices to be heard in a more authentic manner, and allows the voice of the other or oppressed to be heard.

In this research, this role of narrative research; of allowing people's voices to be heard in an authentic manner, is very important because despite the attention given to emotions and learning, there is still a need for more research on the relationship between emotions and learning within the student teacher context. Emotions and reason in traditional sciences and research are generally seen to be mutual opposites. This is perhaps necessary in the natural sciences. However it becomes problematic when trying to implement this principle in the human sciences (Huttunen et al, 2002, p. 51). One can argue that education is still seen as a profession where one must mask emotions, or at least control them. Teachers are bombarded on a daily basis with not only situations which cause frustration, joy, and a whole range of both positive and negative emotions, but also with the emotions of the students or children they are teaching. As mentioned earlier, it is a very emotionally charged profession. However, cognitive, practical dimensions of the profession are given precedence over emotional dimensions. Allowing student teachers to reflect on their emotions then, is a way to bring to the forefront the role of emotions (which in a sense is the marginalised group here) in teacher development.

To further understand the nature of narrative research, Bell (2003) suggests that conventions and standards which underpin objectivist approaches (such as divisions between hypothesis, findings, proof and conclusions) to research are "ill suited to narrative approaches to research"(p. 108). Therefore, in this work, I do not set out at the start of this process with a hypothesis to test. However, a theoretical framework existed partially already at the start of the research process (see chapter on theoretical framework). These theories guided somewhat the nature of the questions posed to the student teachers in the interview process. Hart (2002) writing on narrative approach to research says that it's "methods are always exploratory, conversational, tentative and indeterminate" (p. 142). As this methodology is new and unfamiliar to me, Hart's statement takes even more meaning. As I will discuss further along in this chapter, conscious effort was made to ensure that the data collection was conversational in nature.

Hatch and Wisniewski (1995) further describe the focus of attention in narrative research. The focus is on how individuals assign meaning to things through their stories. The objective in this research would be to understand how students assign meaning to their emotional experi-

ences during teaching practice. Do these emotions have any implications for the development of how they see themselves? Gathering data using this approach is therefore not constricted or fixed like with other forms of data collection in qualitative research where for instance, very structured and specific questions are asked in interviews and responses recorded. In Narrative research, the process is more of a discussion and dialogue between the researcher and the research subject. For this reason, it is encouraged to have several discussions with research subjects. In the case of this research however, collection of data will be in one sitting. The voice of the research subject is emphasized in this dialogue, and both the researcher and subject reach a “joint inter-subjective understanding in which the narrator assigns meanings to things in his or her own voice” (1995, p. 113-117).

3.3 Narrative research rooted in constructivism; as a means of human sense-making

Narrative research is rooted in constructivism. As previously discussed, fundamentally, constructivism is a philosophy or theory which argues that knowledge is constructed and generated by humans actively. Heikkinen (2002) explains that people construct their knowledge and identity by means of narratives. Therefore knowledge of the world is continuously in development (p. 17).

Riessman (2008) discusses the role of narratives in sense making not only at an individual level, but at a group level. She explains that narratives are used in a wide array of ways by not only researchers, but by lawyers, medical practitioners and investigators, because stories reveal truths about human experience. According to her research, individuals use storytelling in order to remember past memories and make sense of experience, to persuade audiences, to argue, to engage audiences or mislead them, and finally to spur others into action for positive social change (p.17-20).

This work looks at the experiences of student teachers, and not just stories of events. Therefore the kind of narrative here is experience-centred. According to Squire et al (2008), we can understand personal experience stories because narratives are the means of human sense-making. In simpler terms, as we tell our stories, we make meaning of them. According to experience-centred narrative researchers, this process of producing narratives is what makes us human (p. 8). Squire et al (2008) refer to psychologist Jerome Bruner who asserts that humans have an inborn tendency to tell and understand stories (p.8).

In this research, the negotiation of meanings that is mentioned above by Mezirow and the importance of engaging emotions is supported by using narrative inquiry because this approach allows people to construct and reconstruct their world and make sense of their experience. “There is no doubt that raising experience to the level of conscious reflection and dialogue, whether through speaking aloud or writing, enables new forms of critical interrogation”(Day & Leitch, 2001, p. 406). Methodological choices will be discussed further in subsequent chapters of this work.

3.4 In-depth Interviewing.

As its name indicates, in-depth interviewing is a method that allows a researcher to gain information and knowledge that is usually very personal such as an individual’s values, perspectives, and experiences. Questions on such issues can be complicated, with multiple perspectives on the same phenomenon, involving conflicted emotions, and which many people find difficulty in expressing very often (Johnson & Rowlands, 2012, p. 4). This kind of interviewing allows for deep understandings. According to Johnson (2001), “deep understandings allow us to grasp and articulate the multiple views of, perspectives on, and meanings of some activity, event, place, or cultural object” (p. 8).

This type of interview was chosen based on the nature of the research question of this study. In-depth interviewing is an appropriate method to use in narrative research and qualitative research in general which deals with questions of the descriptive or exploratory type (that is, questions that focus on what and how) rather than questions that focus on the why (Johnson & Rowlands, 2012, p. 6). This study seeks to investigate the perspective of student teachers on the way these emotional experiences influence their growth as professionals and individuals. The aim in this research project is not to make generalisable results, because it is concerned with how individuals make meaning from their experiences. Johnson & Rowlands (2012) emphasize that in-depth interviewing is appropriate, because it is used for research that is not aimed at generalisable results (p. 6).

As Johnson & Rowlands (2012) explain, in earlier times, the professional ideal was that of “detachment” and “objectivity,” which was taken to mean that actual lived experience or actual membership status could “taint” the research or its findings (p. 10). However, as they continue to explain, this is no longer the case in social sciences. In the case of this study, as the researcher, I have a background in Educational Psychology and have myself gone through teaching practice. This is not something I need to hide from the participants in the study. However, as Johnson & Rowlands (2012) suggest, a disadvantage of having this ‘lived experience’ could be the fact that I already possess some underlying assumptions about the research question (p. 11). Furthermore, Johnson & Rowland (2012) encourage researchers then to be aware of such assumptions, and plan for the interviews in a manner that will take into account their influences on the accounts and reflections collected during the interview process. They further suggest that researchers must undertake considerable self-reflection to get to know themselves; they must also make a self-conscious effort to observe themselves in interaction with others (p. 13). I have written on how I attempted to achieve this in chapter six, under the subchapter on the researcher’s position.

In Narrative inquiry, the interview is seen more as a conversation than as a back and forth of questions and answers between researcher and participant. Therefore, as Riessman (2008) puts

it, rules of everyday conversation will apply. She gives examples such as turn-taking, relevance and entrance and exit talk. She suggests that taking turns in this way helps to generate narrative. Stories lead to other stories, and each turn can extend for a lengthy period of time. Also, details may lead to further stories and important turning points in the lives of the narrator (p. 32). Attempting to stay true to the nature of in-depth interviews within the context of narrative research, the interviews I conducted were like conversations, and the interaction between me and the participants was relaxed. At times it was necessary to give time for participants to take a moment to think about what I had asked, even if it meant long pauses during our conversation. When relevant, I shared my experiences with the participants as well.

3.5 Choosing participants of the study

I chose participants to be interviewed very purposefully. "... typically, in-depth interviewers employ purposive or theoretical sampling methods that aim to identify specific interviewees because of their perceived ability to answer specific questions of substantial or theoretical importance to the research" (Johnson & Rowlands, 2012, p 15). In this case, I chose student teachers from the ITE program who had recently (that is, over the last year or two) done their teaching practice. I chose them based on the understanding that they had had significant emotional experiences during their teaching practice. I used the assistance of a lecturer in the program, who helped me identify two of such respondents. The other two participants were identified personally based on my interaction with them at the university.

On the actual process of conducting in depth interviews, Johnson & Rowlands (2012) suggest icebreakers, transitional questions and five to eight main questions that address the essence of the research question(s) (p.16). This outline was somewhat used in this study in creating the interview guide. After reflecting and discussing on the nature of interviewing in narrative research with my supervisor, I refined the guide. It started with a broad invitation for the narrator to talk about their experience in general; to start wherever they wanted. This allowed me to then follow the participant on the path they wanted to take from the beginning. This is sup-

ported by Riessman's suggestion to ask questions that open up topics and allow respondents to construct answers however they want to. When we allow this, then we have an idea of what is meaningful to them (Riessman, 2008, p.33). She continues in the same line suggesting that how a question is asked (for example open ended or not) influences how likely an opportunity for a narrative to be produced will arise. These were aspects I had taken into consideration, and improved on as I conducted the interviews. After the first interview, I realised several moments where I could have probed better, or where I could have asked one thing instead of the other. These issues were documented in my research diary. As a result of reflecting this way, I tried to improve my listening skills and probing skills as well. I learned that being attentive and listening was most important in order to engage in the conversation. This is something Riessman (2008) points out as well when she says "the specific wording of a question is less important than the interviewer's emotional attentiveness and engagement and the degree of reciprocity in the conversation" (p. 33). The interview guide is attached as an appendix to this thesis.

4 DATA ANALYSIS

In this chapter, I will discuss the analytical models chosen within the framework of narrative research. I will distinguish between thematic narrative analysis (which is used for a large majority of the analysis in chapters 5.1 through 5.4) and analysis of narratives (which is used briefly in order to bring out similar themes found in the data between participants in chapter 5.5). I will also state the focus and unit of analysis, and describe to the best of my capacity how the analysis was carried out.

4.1 Analytical model: Thematic narrative analysis.

Narrative analysis is a component of the broader field of narrative inquiry, and it includes various methods and approaches to exploring data. In this thesis, the focus is on the what- that is, the content of what student teachers say in their stories. Therefore, the question I am looking at is “What kinds of emotional learning experiences do student teachers say they have during their teaching practice?” Riessman (2008) suggests four approaches to analysing data narratively. These are : thematic , structural, dialogic/performance, and visual narrative analysis. Each of these methods have certain epistemological inclinations and ways of viewing the self. In the process of reflecting and reading about the different ways data is analysed narratively, I decided on using thematic narrative analysis to analyse individual narratives, and thematic analysis of narratives to bring out the similar themes emerging between narratives.

At this point it is crucial to make important distinctions between thematic narrative analysis and thematic *analysis of narratives*. Squire et al (2014) make the distinction between narrative analysis and analysis of narratives. Narrative research deals with different kinds of narrative material. The material may already exist, for example, a novel, movie, song and so on, or on the other hand, it may come into existence through the research process; the researcher may ask research participants to produce stories, or may collect material from research participants

that are likely to include narratives. Analysis of narratives involves interpreting or categorizing such narrative material which the researcher either finds or produces. This can be done using different methods; a quantitative content analysis or qualitative content analysis for example (Squire et al, 2014, p. 7). *Narrative analysis* on the other hand involves analysing narrative aspects of stories and not just analysing them in any way the researcher chooses (as in analysis of narratives) (Squire et al, 2014, p.7).

To further understand these methodological choices, I will contrast analysis in say grounded theory and analysis in narrative research. An important distinction between thematic analysis in grounded theory and thematic narrative analysis is that the sequence of stories are preserved in thematic narrative analysis. The story is kept in tact. Narrative scholars keep a story “intact” by theorizing from the case rather than from component themes (categories) *across* cases” (Riessman, 2008, p. 62). On the other hand, grounded theory takes a story apart into different segments in the process of coding (Riessman, 2008, p.84). Or as Greenhalgh, Russell, & Swinglehurst, (2005) explain, narrative analysis looks at the story as a whole rather than segments of the text (p. 444). In an earlier publication, Riessman explains that “precisely because they are essentially meaning making-structures, narratives must be preserved, not fractured, by investigators, who must respect respondents’ ways of constructing meaning and analyze how it is accomplished” (Riessman, 1993, p. 4). Other important distinctions exist which will help us understand what thematic narrative analysis is. I will summarise them briefly in the following paragraph as explained by Riessman (2008).

A second difference is that in grounded theory there is no room for prior theory but in narrative research, prior theory can guide inquiry. In the case of this thesis, I am using transformational learning theory and emotional transformational learning to guide my inquiry even though I am open to other theories that may arise as they explain certain aspects of the data. Lastly, time and place matters in narrative research and consequently in thematic narrative analysis. Place refers to the context, which Riessman (2008) has divided into local context (referring to researcher-participant context or audience) and macro context (society, culture and so on). Other approaches attend more to the context when investigating the how’s and why’s

of questions. In thematic narrative analysis however, context is given emphasis to varying lesser degrees (Riessman, 2008, p. 84-85). In the case of this research, little or no attention would be given to the local context (between researcher and participant) because such attention would widen the scope of the research questions and lead to answering questions I do not intend to answer. According to Riessman (2008), the local context is most usually used when answering the “how” question (on structure) (p. 37-39).

As mentioned earlier, this work does not aim to confirm any given hypothesis about emotions and student teachers growth, but to explore what they themselves say about the role of emotions through their stories and experiences. Therefore there were no predetermined themes or codes before analysis of the data. However, the concepts within transformative learning theory and emotional transformative learning guided my thinking, and most likely had influences on the way I conversed with the participants.

Bold (2012) suggests that the narrative analysis of data is most effective when the researcher has a clear focus for their research from the start. Having a clear focus allows the researcher to ask questions during the interview that lead to information that is sought (p. 120-143). In the case of this research, the aim was initially to find out what the student teachers themselves said about the role of emotions on their identity. As a result, the interview guide which was composed of about five prompting questions, were directly linked to this research aim. However, I did not come up with pre-determined themes or codes prior to the data collection process but rather allowed the participants to freely express their stories, opinions and experiences. Therefore the themes were formulated from the data as a result of analysis. When I started this thesis, my research questions were related to teacher identity. However, as I carried out the interviews, I realised that the subject of identity was too broad to deal with in this thesis. I noticed that the participants themselves had challenges thinking about the issues of identity as well and instead spoke more easily about their learning and growth. Therefore it was natural to change the research focus from identity to learning.

The process of analysing the data had several steps. I needed to select and prepare the narratives as a first step. I proceeded to then chose the focus of analysis and consequently construct the data into texts for analysis. This allowed me to analyse the individual narratives. Each of these steps is explained in the subsequent paragraphs.

4.2 Preparing and analysing narratives.

Riessman (2008) whose work I cite repeatedly in this thesis, asserts that interpretation of data begins during the interviews and continues very much so during transcription of data. She therefore cautions researcher to think “consciously and critically” about how they influence the narrative text and the analysis of the text (p. 31). Examples of how a researcher influences the data during the interview abound. From my experience gathering data, (based on my research diary) I made notes after the first interview to improve on asking follow up questions if the participant was too brief in their responses. Later in the process I noted that I had finished off sentences of one of the participants who despite being fluent in English was at a loss for words now and then. I realised this to be a natural tendency of mine, and tried to refrain from this in subsequent interviews (although not completely successfully). Such interruptions could potentially change the direction the participant was trying to go- we cannot tell for sure but this is a risk that comes with finishing off sentences. With this example we see how interpretation begins even at the interview stage because the interviewer has a role in constructing the narrative when it comes to interviewing in the narrative tradition. This is why Riessman cautions us about the influence researchers have on the process of constructing narratives.

4.3 Focus of analysis and constructing data

After carrying out the interviews, I continued with transcribing the interviews into text form. In transcribing, I drew from my epistemological assumptions about the co-construction of knowledge and the constructivist paradigm to formulate an understanding of “self as con-

structed” as opposed to “self as reflected”. Riessman (2008) makes this important distinction when asking researchers to choose exactly how transcription would be done (p. 32). If we think of the self as reflected, this means that we assume that what the narrator says is a reflection of who they are. However if we think of self as constructed through narratives, we acknowledge that the meaning making occurs as narration occurs. We also acknowledge the role of the local context between the interviewer and narrator, as they co-construct meaning. Therefore, from the assumption that self is constructed, the transcription included the interaction between the researcher and participant, but as I explained earlier, emphasis will not be placed on this interaction.

The next step in the process of preparing the narrative data was to take each interview separately, and rearrange the stories the participants told sequentially. Because of the nature of the interview, sometimes the participant would start with an experience which occurred in the middle or at the end of their teaching practice. Therefore it was useful to rearrange the transcript to have a clearer picture of the flow and evolution of their experiences. Based on how narrative was defined in this work, that is, as stories of experiences that had a strong emotional character, other parts of the interview that were not defined as such were left out. For example, conversations that covered a different topic which after careful consideration had really no relation to the research question at all.

The focus of investigation in this thesis is the participant’s description and understanding of what emotions were felt, and what they say about the influence of these emotional experiences on their learning and growth. I kept this in mind as I read and reread the data.

4.4 Analysing individual narratives and finding themes:

After transcribing was done, I looked at each participant's account individually and as a whole, looking for the themes that emerged and developed through their stories. Each participant’s

narrative produced several themes, however, in presenting my findings in the next chapter, you will find that after providing a brief storyline including themes that emerged from the story, I continue with focusing on one or two themes from each participant's narrative. These themes will be discussed in light of transformative learning theory and emotional transformative learning. The purpose of doing this is twofold. Firstly, I look at the themes that emerge from each account in order to analyse each participant's experiences as a whole in order to keep in line with my methodological choice; thematic narrative analysis. Secondly, I continue to focus on just one or two themes per participant in order to go a little deeper into the subject and discuss these themes in relation to transformative and emotional transformative learning theory. I also focus on just one or two themes per participant for the sake of brevity, and so as not to be repetitive in my work as some themes are present across the four participants.

5 FINDINGS

In this chapter, I will present findings based on individual participant's narratives that were analysed. Each participant's story was analysed separately and themes that developed through their stories were identified. I will start by briefly describing the context of each participant's experience. In narrative research, context plays a significant role, and its influence on the participant's experience is acknowledged. Due to constraints with space, I will continue with a brief outline of the themes that developed through each participant's narrative. Following this outline, I will only emphasize certain themes from each participant which stand out or are unique, using extracts from the interviews themselves. In this chapter, I will also back these findings by discussing them in light of the theoretical framework of this thesis. Following this, I will look at similarities between themes that emerge from stories of different participants in this chapter using the method analysis of narratives which I explained earlier in this thesis.

The identities of the individuals who took part in this thesis have been protected, therefore names have been replaced with pseudonyms and the locations of their teaching practice will not be disclosed. A general description of the geographical and economic context in each case will be provided however because understanding the context of their teaching practice is helpful in understanding many of the experiences the student teachers were faced with. I adjusted the transcripts by removing expletives that made the transcripts difficult to read, such as the repeated use of the word "like" within sentences. The purpose of this was to make the transcripts easier to read and understand. In the excerpts from the transcripts, "M" refers to myself- the researcher.

5.1 Participant 1; Ilona

Ilona is a young Finnish woman in her mid twenties, who did her teaching practice in a multi-ethnic, multireligious island country for six weeks. She went for her practice along with a classmate of hers. (Her classmate did not participate in this research). Ilona described her envi-

ronment as very different from the reality of Finland in terms of educational policies, culture, geography and weather conditions.

Very early in the conversation, Ilona brings up what was clearly the most central experience of her teaching practice. She found herself in a situation where a teacher she worked with used corporal punishment to discipline students. She describes the shock, worry, anxiety and frustration that resulted. Due to this experience she questions her role as a young, European female, and questions her ability to make a difference. She talks about the importance of having a friend with whom she could talk to about her feelings concerning corporal punishment, and together, they decide to dedicate the research question for their course assignment on the subject of corporal punishment. Their aim in doing this was to better understand why it is practiced in schools despite the fact that it was banned in the country. Doing this research allowed Ilona to not view the teachers as “just bad people” and helped to clarify her identity as a teacher and her stance on corporal punishment. Ilona explains that this experience opened her eyes to the kinds of issues she may deal with if she pursues a career in a country where corporal punishment is practiced. Towards the end of our conversation, her tone becomes more positive and she describes the joy she derived from teaching the children. By comparing how she felt when teaching children there in comparison to teaching in Finland, she became more aware of what kind of environment felt good for her as a person. She doesn't say much about how she thinks emotions affected her as a student teacher. She says “maybe a little” and suggests that an emotional experience would have to be really strong to cause some change. What stands out for me in this interview was that even though Ilona had gone through what can be called a transformative experience, she did not seem to understand it as such. She had moved from the point of being shocked and worried about the practice of corporal punishment, to the point of talking with others about it, and finally taking some action in the form of research on the topic. This action helped her to not see teachers “just as bad people” and to understand the practice of corporal punishment in terms of the history and context of the country.

5.1.1 Theme: Identifying and resolving unethical practices

Ilona was faced with something that shocked and confused her because from her point of view corporal punishment is unethical. She found herself in some sort of dilemma, wondering what her role was in the situation she found herself in. She suggests that as a “blond white western, unprofessional young girl” it was not possible to change the situation. Such a dilemma can be understood from the perspective of transformative learning as a disorienting dilemma. And Ilona dealt with it in a few ways. First of all she shared her experiences and sought advice from her co-student teacher and others. And as we can see in the excerpt below, this matter prompted her and her co-student teacher to focus their research question (as an exercise for the completion of their internship report) on corporal punishment.

Ilona: ...in the first week I was in the third grade and I could already see then that the class sizes were quite big, so like 40 kids, 45 kids in one class only with one teacher, and I can't remember if it was in the first week or the second week where they used corporal punishment in the school although they are not supposed to because it's against the law or regulation in that country.

M: by corporal punishment you mean beating...?

Ilona: with rulers or sticks or slapping in the face.

M: okay

Ilona: Yeah, usually it took place when they had forgotten to do homework or stuff like that.

M: or misbehaved?

Ilona: Yeah, misbehaved.

M: So would you say that this caused you some emotional... was this emotional for you then? This experience?

Ilona: Yeah, of course in the beginning I was shocked like “What!!? What just happened?! This was like... I don't know... perplexing because I didn't know how to react in that situation... because for them it's something that they're used to, and so I went home I think the first day or something like “ okay what am I supposed to do in this situation? Am I supposed to try to stop them? Or should I contact the ministry of education or ... what should I dooooo? But then I was thinking with my friend who was also there on the teaching practice, and I was speaking with my family and other people about this.

M: So you felt shocked? Confused...?

Ilona: Yeah and upset! Like, how can they actually, like how can they do this? This is stupid. It's not teaching anything. Hmmm. But then I was like hmhhh, thinking about how, if I would go in the school as a blond white western young girl, unprofessional girl, going to the school like "this is wrong neh neh neh", that would not do anything. I guess.

Ilona: It also made me... like we had this research question when we went there that we changed it. We were first thinking about how do they teach national identity through history... these kinds of things but we changed it to corporal punishment and we really wanted to understand why this is used. What are the reasons the teachers say? What do they use as reasons for beating these kids so it also made me to understand why.

M: why they do it.

Ilona: yeah, just not seeing them as bad people.

In light of transformative learning, Mezirow (2000) has called this understanding Ilona reached where she didn't see teachers as "bad people" an "altered state of being". He describes the process of transformational learning as "a praxis, a dialectic in which understanding and action interact to produce an altered state of being" (Mezirow, 2000 p. xii). Although small, her action of investigating the reasons teachers use corporal punishment allowed her to reach this new state of being.

When asked how this emotional experience of watching students being beaten influenced her, she explains that it clarified her position and identity as a teacher, and made her "more aware" about the possible issues she might have to face if she pursues a career in a country where corporal punishment is practiced.

M: So, from these experiences, do you think that it influenced or changed somehow the way you saw yourself as a teacher?

Ilona: hm. Yeah, it clarified things for me.

M: Okay

Ilona: For example, like that is not the kind of teacher that I ever want to be like. Hmmm and also, now I feel like I am more aware what I could be facing if I work in schools like... well I don't know, that might happen in one school in Finland one day

M: Right

Ilona: and then...it just opened my eyes to... what it can be like in any school if I want to work somewhere, outside Europe. Yeah.

M: So it clarified your sort of, your identity and...

Ilona: mmmm and where I stand.

M: on this issue.

Ilona: exactly.

Dirkx (2001) talks about the importance of facing and dealing with emotions, because this leads to greater self awareness. Emotions provide us with a means for developing self knowledge (p. 64-65). We can see from Ilona's experience that emotions played a role in her being even more aware of her beliefs and identity.

5.2 Participant 2; Veera

Veera, the second student teacher I interviewed, carried out her teaching practice in an english speaking "western" country. Unlike many other ITE students who usually spend the required period of 6 weeks for their teaching practice, Veera had the opportunity to extend her stay and ended up working in a school as a student teacher for six months.

She begins our conversation by telling me about her initial challenges. She faced difficulties with differences in accents, and challenges that came along with differences in culture. This made the start of her teaching practice difficult for her. Mary had very strong emotional experiences especially as a result of the interaction she had with her cooperating teacher; an experienced older female teacher of the 5 year olds in the school. The power of example (of her

cooperating teacher) was therefore a theme that stood out in Veera's experience. This cooperating teacher, who initially frightened Veera and embarrassed her in front of the entire class, eventually became a source of guidance and inspiration for Veera. She learned a lot professionally because by the end of her internship she single handedly took over the classroom. Veera says she sees the profession differently, saying that what seemed wrong to her in the past was not necessarily wrong. One of the striking stories she recounted which caused this shift in her thinking was about the transformation of a little girl in the school. On a personal level, Veera describes some of the ways she grew, saying that her thoughts changed, and her views about teaching and following intuition evolved. When asked about emotions and their role in her learning, she focused on emotions of children and the role of the teacher in the classroom, and not so much on her own emotions as a student teacher. However, from her stories, we see that her emotional experiences were a source of growth for her.

5.2.1 Theme: The power of example: from fear to success

Most of Veera's experiences are centred around the relationship she had with her cooperating teacher. Veera describes the shame and embarrassment she felt the first time she was put on the spot in front of the class by this teacher, and how eventually, through the help of this same cooperating teacher, she succeeded in teaching the class by herself. Below are extracts from our conversation:

Veera: Actually I was living with a teacher there at the time and she was really strong... strong teacher. And she had really strong discipline in her classroom, like a really great teacher. The students in her class, they learned a lot. But I think she also had really high expectations for me. And the first time when I entered the classroom, she... ignored me.

Veera : I can tell about the first time when I had to stand in front of the class. Uhm, the teacher... the same teacher ignored me the whole time, she really treated like... she said open to me " I can't hear what you're talking" and embarrassed me in front of the class also. And then it

was my first time to come in front of the class and I tried my best but it didn't work. The class was really peaceful when she was there but when I went there, my English was bad... my tongue was... I couldn't... it was terrible. And the teacher how she reacted- she uh, she was quite angry. But I think that was good because if she would have pitied me then I would have felt even worse.

When asked how this affected her, Veera explained that the very night of the incident, her cooperating teacher talked with her personally, and this talk was a turning point for Veera who till that point had been finding difficulties in the school:

Veera: But after that she changed and she had this... she spent the whole night, like, that evening talking with me about how it is, what kind of things are good when you are teaching... like different kinds of things and started to support me. That was like, a turning point.

Talking more about this, she explains that she was eventually able to teach the classroom:

Veera: Yes, I think it was a big move from being really scared in her classroom to... I didn't dare to speak in her classroom at all. It was so strict, everything was quiet and I didn't dare to do anything but in the end I did my whole day in her classroom and she was sitting there and looking. So that was like...success, but it was hard.

Another very emotionally significant experience that explores this very theme of the power of the example of her cooperating teacher was when she encountered a little girl who joined her cooperating teacher's classroom. This child had had an abusive childhood and didn't speak. She had been moved from class to class because teachers could not help her. Veera's cooperating teacher handled this child in a way that was initially disturbing and shocking to Veera, but the little girl responded positively and began learning; something that none of the other school teachers had succeeded in doing.

Veera: But after that the girl stayed in her classroom. She didn't want to go to another teacher's class, just stayed with her. And even though it seemed to me at first as she is treating this poor girl with really strong discipline, always when she did something wrong she pushed her and dragged her something... Like "what?!" But the girl stayed in her classroom and she liked that teacher. And the teacher she told me much much later that she wants to spend the weekends with that girl to teach her more because she believes that that girl can become a nurse or something. Like the other teachers didn't believe. Yes. So that was like... I started to respect that teacher a lot more because she took the work seriously.

Veera: Yes, yes. This were maybe the strongest...strongest...

M: experiences.

Veera: Yes

M: Wow. That's an amazing story. And the kid responded and she started doing better in class?

Veera: Yes, yes! She learned to read. And with the other teachers the girl didn't respect at all. She might spit in the face of the teachers but not to that... (teacher) even though she was really hard.

According to Dirks (2008), emotions like those Veera deals with in this situation express themselves when people are faced with tasks that expose conflicting views and values (p. 10). Veera's views on how to treat the little girl were different from how her cooperating teachers views. This experience had a profound effect on Veera as we can tell from her words below. She describes how even though other teachers had tried to hug the little girl and show affection, she didn't respond to this kind of behaviour. Her cooperating teacher was hard on the little girl but this was an effective way to work with the child.

When Veera reflected on how relevant emotional experiences were to her growth, she explained that the experience with the little girl inspired her to be a teacher, and helped her see the profession a "little bit differently".

M: So how... hmm. Do you think that the... how would you say that made you feel? Did it encourage you? Did it inspire you... ?

Veera: To become a teacher, yes. Yes. Yes. Hm. Yes it inspired me to become a teacher. Yes. Maybe I see the profession also a little bit differently. Like what first seemed to me wrong was not wrong to me in the end. I think she was doing a great job with that girl. But in the beginning I didn't like it. Yes. I thought she is too strict. Hm.

Veera's stories of emotional relevance centred on her relationship with the cooperating teacher, and her perception of how she grew as well were centred on this relationship. Her learning had implications for professional development as well as for personal development because she talks about having "new thoughts".

Veera: It's really hard to say. Maybe I got new thoughts, but to change myself it's a long process.

When I asked her to give an example of new thoughts she's had as a result of this experience, she said that she learned that what may seem to be right as a teacher may not necessarily be the best thing for the child, and that sometimes listening to intuition might not be the best thing to do, quoting the example of the little girl and how the cooperating teachers treatment of the child seemed wrong to Mary at the beginning but later she realised it was the right thing to do.

M: What new thoughts, what are some of the examples of the new thoughts you had?

Veera: Maybe that the , the first like... if I trust my intuition then it's ... I realise strongly that it's not always the best option like how to behave. Like I think I am naturally a kind... kind. And I want other people like me. But if you are teacher, if you are teacher it's not always a good starting point. Of course it helps if you are liked as a teacher. Other people learn better. But it's not the starting point. And sometimes... sometimes you have to make difficult choices so that it's... it's best for everybody. I don't know how to explain.

To support this idea, Jokikokko & Uitto (2017) have carried out research on the significance of emotions and intercultural learning of teachers found that emotions such as confusion when faced with a dilemma, were central to intercultural learning in teachers. Such experiences which challenged their thinking or values triggered a change in thinking (p. 11). She suggests that such emotions (like confusion) can be “considered a starting point and a possibility for making changes in one’s view” (p. 12). Experiences that triggered emotions such as anger and guilt when faced with the inequalities and injustices of the world were described by teachers in her study as significant and transformative for them (p. 15). Furthermore, such powerful emotions in some cases led to action (p. 16).

5.3 Participant three; Pinja

Pinja is a young Finnish lady who did her teaching practice in a small island nation. When she describes the conditions of the school and surroundings, it is clear that it is very different from Finland and what she is accustomed to. She carried out her practice alongside another student teacher from the ITE program.

Challenges were met from the very first steps of trying to get into the country, and expectations of the school and teachers were very different from what she and her co student teacher were ready for. While this caused a lot of anxiety and stress for her friend, Pinja realised from this experience that she is able to cope with uncertainty. Pinja is affected very much by what she considers lack of empathy of one of the teachers, and this experience forces her to think about her own practices and identity as a teacher. She says that she doesn’t know how she would have survived if she didn’t have a friend from the ITE program with whom she could talk to about how she felt during the teaching practice. Despite the challenges, Pinja loved the eagerness to learn expressed by the children. She did have joyful experiences. She said these joyful experiences reinforced her desire to become a teacher. At the end of our conversation

she expressed that even though there is a lot about intercultural issues in the ITE program, her class hasn't talked about emotions yet, and that it would be useful to do so.

5.3.1 Theme: Having an open mind

One of the teachers Pinja worked with did not express empathy towards the kids, and this frustrated Pinja very much. She witnessed different instances when the teacher was unkind to the children, yelling at them and so on. It brought a lot of sadness to her heart because she couldn't understand how someone could be a teacher and lack empathy. Despite the fact that Pinja was very upset about what she considered a lack of empathy on the teacher's part based on her own social reality in Finland, she made the effort to have an open mind and communicate with teachers of the school. This allowed her to see beyond her anger and frustration and see the perspectives of the teachers with whom she was working. Below is what she said on this matter:

Pinja: I started to think that even though the teaching was really different, with some of the teachers we had really good conversations and I feel like you have a mindset of what you learn here (Finland) is good teaching and then it's easy to kind of block when you see that something is not the way you have thought about it. Then you just start to think that okay well "I don't... I'm not gonna learn anything from this." But then I think that's wrong because you always learn something. You should remember to... I felt like through those discussions that we had I also learned a lot, like thinking of their perspective and obviously I will never understand their context and why they're that way... so I'm no one to really judge. Yes.

From the perspective of transformative learning theory, for learning to occur, it is necessary for the individual to critically negotiate meanings instead of passively accepting social realities defined by others (Mezirow, 1991, p.5).

5.3.2 The Joy of teaching

Pinja had a very positive experience working with the children. Her voice was very happy and she expressed a lot of joy when talking about how lovely the kids were and how eager they were to learn despite what she referred to as “super boring teaching”. She attributes this joyful experience to solidifying her desire to be a teacher as a means of making some sort of change in the world.

Pinja: Yeah, and one of the things that was really surprising for me was that even though I felt that the teaching was super boring and that way, I felt like it still hadn't killed the joy of learning from the kids!

M: they're resilient!

Pinja: Yeah! So that was just amazing to see that they were still excited to kind of learn and these ...like, some of them maybe not all but ...I had the chance to... they had this educational outing, I don't know how to call it, like for one day...

M: school outing?

Pinja: yeah we went to different places. You know the island is so small that we could go to many places so like, to see that...How excited the kids were, because they were once outside of the classroom doing something else, and then on the bus they had like music playing very loud and they were like dancing and all that, so ... that was probably one of the best days of the whole experience. Just like, to see how they're still kids and even though they have this... different way of learning there and that might seem a bit upsetting for me but like for them, the way they are... like they don't know about, like how it could be different so...

M. They're still happy and they cope with it

Pinja: Yeah, yeah.

M: So that encouraged you? Did that make you feel good ...

Pinja: Yeah the kids... I think I wrote somewhere in general that the whole experience like, just made stronger for me the thought that I want to become a teacher so it's not like, I don't

know, but also it's kind of like for me it's also about making change in a way? But then, just like, just like, the kids, I think, they were the ones that inspired me the most

M: Right

Pinja: Hmmm, because you know, kids are the same everywhere you go still

M: Hm

Pinja: So that's something that's like universal and they all have the potential in them that you just kind of yeah... you as a teacher need to see, and learn how to work with that.

Dirkx (2001) argues that “personally significant and meaningful learning is fundamentally grounded in and is derived from the adult’s emotional, imaginative connection with the self and with the broader social world (p. 63). As Pinja talks about the joyful, happy experiences linked with her teaching practice, she says how the kids were the main source of inspiration for her. We can see here the interconnectedness between self and social context (the school), and how her positive emotions strengthened her desire to be a teacher.

5.4 Participant four; Ida

Ida is the fourth and last student teacher who participated in this project. She’s a young Finnish woman who did her teaching practice in a low-income, so-called “developing” country which was a stark contrast to Finland.

She begins her teaching practice with what she refers to as a naive idea of wanting to change the world. However, when she arrives she is faced with health problems, the passing of an immediate family member and what could be described as culture shock. When talking with Ida, it was clear that she had already thought a lot about her experience and the emotions she went through. A lot of strong emotions relate to experiences which she considered unethical, for example, stories that portrayed corruption in the school. She struggled very much with her identity as a white woman and several times during our conversation she talks about how her eyes were opened to her own privilege, and on the other hand how hard it was at times to live

up to the expectations people had of her because of her race. She questions many times whether her stay in this country was beneficial at all to the school and the children. Breanne actively questioned why she felt so strongly about certain experiences she had and she clearly did not shy away from her emotions or try to suppress them. Overall she describes the emotions during her teaching practice as the feelings of being overwhelmed, hurt and pressured. Despite all these challenges, Ida describes the experience as an educational one and says that she would do it again. She also suggests that there is a need for more communication between students of the ITE program when it comes to emotions. Below are extracts from her experience about race and privilege:

5.4.1 Theme: Privilege

Ida: So even at the school, I... it felt of course nice as the teacher student to be very much part of attention but then on the other side, it was like "where have I earned this attention? Like, if I didn't have a different skin color, I would just be like anybody of them. So... the thing was that I experienced some special treatment which I would not have gotten necessarily if I were at any other school or any other country or... or so on. So that was one... one... kind of big difference for me I think.

Ida also describes feeling like teachers saw her to be superior because she was of a different skin color. But in her stories she doesn't describe any instances where such a feeling is justified. Mostly they seem to come from her assumptions, and not necessarily from something that actually happened:

Ida: At the primary school, at first I didn't really know what to do so I asked teachers if I could follow their classes. But the thing was that uhm, the teachers might feel that it was a problem that I just came into the class because they might, they... what I understood was that they felt like they were surveilled. If I was part of the class and looking, the children would not

follow the teacher. They would only just follow what I was doing there and why am I sitting there? And I think that made the teachers feel uncomfortable and I didn't realise that until later. But, anyway, I didn't really feel uhm... equal as the teachers because I felt that uhm... I was kind of above them because they, they like... somehow the hierarchy... just was like "oh you're European, you know everything", and I thought that was... very...hard to deal with actually. Mmmmmmm.

Most of the stories which caused strong emotions in Ida were ethically questionable in nature.

Ida: So... the other ethical situation was uhm, there was this one boy who was in primary 7 and that's the year they kind of graduate from the primary school and I had actually seen him at a mall, which was kind of built for white people... yeah... like it wasn't really affordable for any of the local people. And I had seen him there. He was going around and talking. Actually he was working there, he had a scale with him and he went to people and asked "oh, do you want me to weigh you?" Yeah. I thought it was a pretty ingenious way to get some extra money. Anyway... 'laughs' of course it shows a lot of innovation and uh, and what is it... entrepreneurship. And actually he also had someone who was paying for his school fees since a certain time because he was living all alone with this grandma and I don't know about his parents. But anyway, he basically didn't have money for anything. And least of all the school fees. Well... he had been talking I guess to an Indian lady or someone and one day, uhhhh this indian lady came to the school and she demanded to know ... had the boys school fees been paid. She demanded to know ... Or she... wanted to make a charitable kind of donation. She said that she would pay for the boy's school fees, AND she'll pay all the teachers who were teaching him a bonus every month till the end exam was taken. And in addition, if the boy passes the end exam with flying colors, the teachers will get a bonus.

M: Okayyyy

Ida: And that's when I thought ethically, a little bit... again something resounded in me like uhhmm isn't this what corruption is?

M: Right, right

Ida: Like, how can they.... I don't know. Of course the lady did want to indeed help the boy. And what she was doing was giving him ... I don't know... better education? But in a way I am not quite sure what she was doing to the community and how the boys peers in the classroom, would have been about him.

When I asked her to tell me more about how she felt about this instance and a couple more (which will be left out from this thesis due to constraints with space), she spoke about the specific emotions and also talks about how she questioned herself for feeling this way. According to Clarke & Dirx (2008), Breanne's questioning was a vital part of her learning process. They state that "the experience of emotion reflects the complex relationships of the psyche, the body, and the social and cultural contexts that shape and form the lives of learners and teachers. Rather than emotion being something that subverts or obstructs understanding, it seems to provide a means of more fully grasping the wholeness of one's experience. Allowing students to give voice to powerful affect is not getting it off their chests and getting it out of the way, but encouraging them to own and integrate these feelings and emotions within their sense of being" (p. 91-92). Ida's experiences were as a result of the complex relationship between the psyche, body and social and cultural contexts. From my perspective, she had taken the time to understand the fullness of her experience because she was able to identify the different facets of her being that had influenced how she felt during her teaching practice. She was aware of her social and cultural context, she was aware of the complications that arose from her physical illness while she was there as well as the emotional toll of losing an immediate family member during that time.

Ida: Well, if I should describe the emotions, I would say overwhelmed, perplexed, uhm, I also kind of sometimes questioned what makes me feel this way. What kind of like rubs me the wrong way? Why is it that... what is it that I'm not getting. Kind of... that kind of ... I don't know... kind of just trying to understand and trying not to judge. I don't know if I have expressed that kind of that non-judgemental kind of attitude because we always look at things from our own cultural perspective. I know that.

She even wonders whether coming to do teaching practice in this community was beneficial or destructive to the lives of the children and community:

Ida: And my students were like... very witty and very very funny and very like... I loved my class! They were so ... I don't know... so imaginative. At the end I just felt bad like is this actually, what I'm doing here, is this bettering their lives or is it making it worse in a way? I kind of had the kind of division like... of course I kind of like to think that being there, showing that I am a different kind of teacher, showing that I am from a different culture might have enriched them. But of course there's also the kind of the jealousy, and students... Kind of... or... at least I felt that... because the children were like "take me with you when you go back home" and wanting to travel, wanted to eat salads and eat like... i don't know eat different foods from what they had at home...

M: yeah, go on a plane

Throughout the interview, she brings up the issue of race and privilege at several points, which shows that this was a very important part of her learning during her practice. ”

Ida: One of the biggest differences that I thought about, it has to do with skin color as well race. Uhm. Is that, I go there, and people are like "oh you're a super star, come and help me" and blah blah blah and you know, black people come here... and how do we treat them? Totally opposite. And.. and I felt really sad because a lot of my students in the class were like "oh take me with you" and I was like, it's not that easy. People won't love you immediately when they see you. People will not just come and talk to you and want to be your friend. People will shun you and it really hurt me inside to realise what it would be like living here, in such a... i don't know, hostile kind of like environment. And I think that as a person it really really opened my eyes.

Dirkx sees transformative learning as a process of accessing the unconscious world and incorporating it into our conscious work through acknowledging and understanding our emotions

(as cited by Merriam & Bierema, 2013, p. 87). In the above extract we can see how Ida is hurt when she thinks of what children might face if they moved to Finland, and how through attending to her emotions and not ignoring them, she was able to understand much more about this matter. As she says, “And I think that as a person, it really, really, opened my eyes.”

5.5 Similar themes in the data

In an effort to analyse the data more thoroughly, I made an attempt to look for similarities in themes between the accounts. In chapter four I discussed the difference between analysis of narratives and narrative analysis as methods for analysing data. In looking for similar themes between accounts, I employed the use of analysis of narratives. Therefore I looked out for similar concepts and words within and between participant’s accounts. What follows are similar themes found between the participants.

5.5.1 Theme: professional and personal learning intertwined

From the analysis of the data, it is clear that the participants perceived their emotional experiences to have implications on their personal lives more so than on their professional lives. There was however a clear relationship between the personal and professional. Personal influenced professional and vice versa.

Throughout our conversation, Ida describes a lot of her emotional experiences related to the socio-cultural context. Most of her learning during the period was as a result of her immersion in a different culture. However, she did not make a connection between emotional experiences and professional development. In fact, she said that in general she didn’t learn much pedagogically.

Ida: well, my identity as a teacher. First and foremost, when I realised when I came to the class, I was like “nothing I have learned in my two years of university has prepared me for this. That was my first like, kind of stupefaction!.

But then, as a teacher, uhm... I don't know if I actually got so much pedagogically. Like, many of the things I learned was cultural based.

Ilona also makes mention of the impact of her emotional experiences on her personal growth.

She says:

Ilona: For example, like that is not the kind of teacher that I ever want to be like.

Veera makes mention of both personal professional growth. By the end of her teaching practice she was able to overcome her fear of speaking to a classroom and had a successful class.

On a personal note, she also says the following:

Veera: Yes it inspired me to become a teacher. Yes. Maybe I see the profession also a little bit differently. Like what first seemed to me wrong was not wrong to me in the end.

5.5.2 The role of being immersed in a different culture

All four participants discuss the challenges that arose as a result of doing their teaching practice in cultures usually starkly different from their home culture (Finnish culture). Most of the emotions attached to this cultural difference were negative in nature. In some cases, this cultural difference expressed itself in terms of how children were disciplined. In others, it expressed itself in what practices were acceptable at the administrative level (for example, in the case of Ida where someone paid teachers extra if their child passed the exams). All these differences caused the participants to question their thoughts and their privilege as young white women from Europe. In Ilona's case, she realised that she had to use tact as well as open her mind to learn about the reasons for the use of corporal punishment. She used a systematic method to learn about these reasons. Veera realised that even though she felt like her cooperat-

ing teacher was too strict with the kids, this actually is what worked to help a troubled little girl. Finland's culture within schools between teachers and students is from the participants perspectives, very different from what they were exposed to during their teaching practice.

It is very obvious that a lot of personal growth in all cases resulted from this cultural difference. Ilona learns to not view teachers who beat children as "just bad people". After Pinja overcomes her initial struggles with the lack of empathy she perceives in a teacher, she decides to try to have discussions with the teachers in that school in order to try to see what may have explained this lack of empathy. She did not come up with any answers but she realised that these teachers were in fact very nice people. This allowed her to question her preconceived ideas and learn about being open minded. Veera, who intuitively felt that her cooperating teacher was too strict and even unkind, learned that sometimes as a teacher what one thinks or feels to be the right thing is not necessarily the best thing for the child. She learned this first hand from her experiences. Ida learned about her privileges as a white person from Europe and her thoughts lead her to questions of racism and social justice. She even questioned whether she had been a harmful influence to the kids of the school as opposed to a positive one.

5.5.3 The importance of sharing emotional struggles.

Two of the participants (Ilona and Pinja) discussed the importance of having someone to talk to when going through their challenges. They both had a classmate with them from the ITE program also doing teaching practice. In our conversation, Pinja referred to the importance of having a friend with whom she could talk about these experiences and how she felt; someone who could understand how she felt. *"..that kind of really helped that you could talk about the feelings that you had with someone else who would understand."* Ilona also mentioned that when faced with the matter of corporal punishment, she spoke with her co student teacher and even friends back home in Finland. *"But then I was thinking with my friend who was also*

there on the teaching practice, and I was speaking with my family and other people about this.” Both Ilona and Pinja said sharing their thoughts and feelings with others was helpful for them in order to learn from the experience.

5.5.4 The need for more discussions about the role of emotions within the ITE program

Pinja describes the need for an outlet, where emotions can be directed. She highlights the importance of “sharing emotions and feelings”, which would allow teachers to cope with them. Pinja talks about these matters in the context of the classroom and not so much in the context of the ITE course.

Pinja: Hm, yes. I know so different people experience is different but my own opinion is that... or how I would do it... I think it's important to be able to share emotion and feelings. And to help you like... cope with them. But not necessarily in the classroom. Not always. Yes. Of course sometimes you can show the students but maybe it's not always the best for the children I don't know.

I asked Veera directly about whether she thinks it's necessary to talk about the role of emotions during teacher training. Here is what she had to say about this subject:

Veera: “I think it's so important. For me I feel like it's something that's lacking in our teacher education as well. We don't really, I don't know at least for now... the two years I've been studying. We haven't really talked about it. Like... how important it is to be aware of your emotions and all that. We talk a lot about like, you know, intercultural classrooms and everything, all the challenges and like, how it arises and how to deal with like, like intercultural settings in the classroom and all that. But emotions are something that I feel like we don't... at least for now we haven't really talked about. And obviously you write your uhm... your portfolio, like, you reflect. But I don't know, not everyone maybe writes about their, how they feel about things. Yeah, I think that's something.”

From my understanding of the ITE program, effort is made to allow student teachers to reflect on their experiences and to write down these reflections. As Joan said, not everyone writes about how they're feeling. I observed this to be true when I initially looked through a few portfolios of ITE students (with their permission). This was at the time when I was trying to identify students who could be interested in participating in this project. However, the exercise was not successful as I found that most of the portfolios were quite sparse when it came to matters of emotions. For this reason I used other methods for getting the participants. This was discussed in the chapter on Method and Methodology.

Ida did a lot of reflection on why she felt the way she felt during her teaching practice, and had a lot of interesting insight into the research questions. She acknowledges that sharing emotional experiences with fellow students of the ITE may be difficult for some student teachers, but suggests that more of it is needed:

Ida: "Because I am a great advocate of communication and things like that. I do think that we could talk about these things. We really haven't talked that much. And, uhm... I.. it always depends on the class of course. You know sometimes there are people who can't handle what other people or who can't ... they don't feel like they can open up to complete strangers. That's how we start usually. We don't really know each other and the only thing in common we have is Intercultural education, intercultural stuff. So, I think that those two things ... if you have some intercultural background or you're .. I don't know, you're bilingual or you've lived abroad or something, then I think when you come to a class like that." "...it has to do a lot with your self esteem and confidence and things like that because emotional always, always have to do with that as well. That shouldn't be taken out of the fraction or the picture. And this is just like something I kind of understand. But I think the best situation is when you come together as a class or group and realise that "hey we're all at the same level. We're equal. We're all unique We all have our special things that we can do. I appreciate the other person and the other person appreciates me." You know, common respect and things like that

and I... I think only through communication or like you know, talking and discourse you can really understand The Other. Someone else who isn't yourself".

From Ida's comment we can see that she advocates for more open conversation among classmates about emotions. She acknowledges that it is more easily said than done because of the personal nature of sharing emotions.

6. EVALUATING THE RESEARCH PROCESS

In this chapter, I will be reviewing important aspects of validity, reliability and ethics within the framework of narrative research. I will also explore the impact of my voice and position as a researcher and the steps I took to acknowledge its influence on the research process.

6.1 Issues of Validity, reliability and ethics in narrative research.

In general, the validity of research has to be discussed within the framework which binds the research. By framework here, I mean the epistemological and ontological assumptions and the paradigm in which the research is situated. Seeing that this work is not within a realist, positivist realm of study, but rather is situated within the constructivist paradigm where it is understood that there is no one objective reality or truth, and that knowledge is not acquired in one certain way or from a certain source only, and understanding that narrative inquiry falls within this paradigm, matters of validity will be discussed from this perspective.

In narrative inquiry, when talking about validity, “truth” is not the main concern. In realist paradigms, “truth” is searched for because of the notion of an objective reality. However, “Trustworthiness” is a better term for thinking about this in narrative research because it “moves the process into the social world” (Riessman, 1993, p. 65).

In narrative research, trustworthiness (or validity) matters at two levels; the truth of the story told by the participant, and trustworthiness at the level of analysis- that is, the truth of the story told by the researcher (Riessman, 2008, p. 199). Narrative researchers have to persuade their audience that they didn’t make up the stories they claim to have collected, and that analysis of data was carried out methodologically with ethical considerations in mind (Riessman, 2008, p. 200). When considering the truth of a story told by the narrator, it is noteworthy to remind the reader that narrative research does not seek to verify whether what narrators reveal is in accordance to what others have revealed about the same matter. The aim in narrative inquiry is to understand how people make meaning of their experiences. Verification then,

which is important in realist paradigms is irrelevant in narrative research (Riessman, 2008, p. 201). The second level of validity involves the interpretation or analysis of the researcher. It is necessary then to be explicit in research by showing how methodology matches the research questions and theoretical framework, and in turn how the analysis and theoretical claims are supported. I attempt to achieve this in this thesis by explaining as it progresses, how the ontological and epistemological assumptions of this work are in line with the theoretical framework showing that transformative learning theory and emotional transformative learning are based on the constructivist paradigm. I also explain how the research questions which are exploratory in nature, and which focus on content and meaning making by individuals is in line with the chosen methodological and analytical choices of narrative research and thematic narrative analysis.

Improving the validity of work in narrative research is demonstrated by showing that theoretical claims are supported by the accounts from participants. The purpose is to be able to persuade an audience. When theoretical claims are supported by accounts from participants and when alternate interpretations are considered, the researcher is able to persuade the reader. (Riessman, 2008, p. 202). In this thesis, this is attempted within the chapter entitled Findings as well as the Discussion and Conclusion chapter. Riessman (2008) also suggests that by using audio recording the interviews with the participants, the researcher can be more persuasive in showing that the data is accurate (p.202). I was able to make audio recordings of the interviews I carried out with the participants of the research.

I also kept a research diary in which I kept track of notes from my reflections about interviews as well as notes from conversations with my thesis supervisor. Keeping a diary helped me to go back and look at the evolution and development of the work, and improved on my ability to reflect on the process I was undertaking. For example, after the first interview, I wrote down my reflections on how it went, and took the time to reflect on how I could improve on my listening skills and ability to ask questions that were relevant to the research questions. Writing these down helped me to improve on subsequent interviews.

In the chapter where I presented the findings, of this work I used analysis of narratives to briefly look at the similarities between the experiences of participants. I did this with the aim of improving on the persuasiveness of this work.

In line with correct ethical practice, I ensured that the identities of the participants were not revealed. Firstly, I introduced my research questions to them, and they participated by their own accord. Secondly, I created consent forms which promised that their identities would remain anonymous. Within the thesis itself, I have used pseudonyms, and made sure that their identities were not revealed. When presenting the findings, I did not disclose the names of the countries where the teaching practice was carried out in order to maintain a high level of anonymity for the participants. Riessman (2008) suggests that another ethical consideration to make would be to take back our work to the participants involved after analysis to know what they think of the work- whether it holds true to them (p.209). However this can be complex because “meanings of experiences shifts as consciousness changes” (Riessman, 1993, p. 66). It is possible then that participants may not agree with what they see due to such changes in meanings and consciousness. Unfortunately I was unable to do this in this research due to time constraints.

6.2 Reflexivity: The researcher’s position in narrative research.

**“I believe that the projects we undertake related to other people’s lives are inextricably connected to the meanings and values we are working through in our own lives”
(Bochner, 2001, p. 138).**

The issue addressed here concerns the ways in which the researcher in narrative research influences the process. It has been discussed earlier that narrative research is rooted in constructivism which argues that knowledge is constructed based on past experiences, based on discussions with others, on time and place and so on. Many methods of research, even those qualita-

tive in nature, suggest that the researcher should and can be neutral, detached and objective in the process of interacting with the subject they interview. Brannigan and Merrens (1995) point out that studies aiming at objectivity lack the human voice (as cited by Huttunen et al, 2002, p. 50) Research on the position of the researcher in narrative research shows that it is not possible for the researcher to remain a completely neutral outsider. Huttunen et al (2002) explain that the “commitment to work on the life experiences ...of other people” (which in essence is what narrative research is all about)...”makes the researcher face a number of questions about her own identity, biography and personal experiences” (p. 51). Bochner (2001) whose popular critique of such objective and scientific methods of research states that the projects we do as researchers which are related to other people’s lives are “inextricably connected to the meanings and values we are working through in our own lives” (p. 138). This rang true for me as soon as I read it, for as a graduate student who faced certain challenges during my studies, I became very interested in the role of emotions in learning as adults. Certainly, this topic appealed to me on a personal level.

Furthermore, the life experiences of the researcher influences and orients the way he or she will interpret the life stories of their subjects, and at the same time, the life experiences of the subjects will influence and orient the researcher’s life story. Listening to other people’s life stories awakens a desire to consider one’s own biography (Huttunen et al, 2002, p. 50). Therefore the process of building knowledge or gathering data, is one that engages both the researcher and subject. Even though emphasis is laid on the subject’s voice and their experiences, the researchers voice too is prominent. Chase (1996) describes the voice of the researcher being heard in several different ways. While listening to a story, while analysing and interpreting the material, the researcher may intuitively and spontaneously fill in the gaps in stories. Also, theoretical knowledge of the researcher as well as personal views which make the researcher see things through a particular lens influences the process greatly (as cited by Huttunen et al, 2002, p. 53). In the case of this thesis, I will be looking at the data through the theoretical lens of transformative learning theory and emotional transformative learning. Despite this, I aim to be open to seeing what comes out of the data as well.

I am also aware of my background, as someone who has done teaching practice in my undergraduate degree, just like the participants of the research. In choosing this topic, I reflected on my own experience. First of all, having this experience enabled me to relate to the experiences of participants in the research. Feelings of uncertainty at the beginning of teacher practice, of fear, of anxiety, of joy when learning occurred, and so on, were all a reminder of my own experience. I was therefore able to empathize and encourage somewhat the participants to share even more freely as they knew they were talking to someone who knew some of what they themselves may have experienced. Another critical way I realised my influence, was in the case where participants expressed the tensions involved with being the “white girl” in countries where they did their teaching practice. Being born and raised in Cameroon but not being of African descent myself, I found the experiences of some of the research participants (who were all Caucasian) very similar to what I had experienced being a student teacher in Cameroon and growing up as a “white” girl in general. My voice therefore became somewhat prominent at times as these when I shared my own experience with the participants concerned. I believe that the consequence of such similarities allowed for an even deeper exploration of the issues.

On the other hand however, such familiarity and similarity of experience may have at some points caused me to have trouble thinking of things in diverse ways. Therefore, in the analysis, I made a conscious effort to listen to what the participants said in their pure form, remembering their unique contexts and circumstances. In this light, I have taken into consideration the fact that within narrative research, detachment in the name of objectivity and rigor is irrelevant. However, I must keep my own biases and experience in perspective so they don't prejudice what I hear from participants (Maple & Edwards, 2010, p. 18).

I made conscious effort to reflect on the process of the interview after each one, with the aim of improving on questions that could prompt the participants to share more stories, and also with the aim of trying not to complete sentences when the participant was sharing a familiar experience. This however, was not done perfectly and a few times, I fell into the trap of trying

to help finish off sentences. Of course, this was also due to the fact that English was not the first language for all of the participants. All had quite a good mastery of English though and very infrequently had trouble finding the words they were looking for.

6.3 Limitations of the study

This study is carried out with the aim of giving voice to very local and subjective knowledge. It is therefore not carried out in order to make sweeping conclusions and or provide results that should be applicable generally.

When looking at the data, it became more and more clear that several factors influenced the experiences of the participants during their teaching practice. I have discussed some of these, for example, the impact of their immersion into different cultures. However, due to the scope of this study, the complexities of the interaction of the different factors (personality, health, prior expectations and so on) were not covered, or could be covered to a very limited extent. Other studies on this topic could include the exploration of these factors to provide a more holistic look at the subject.

Also, it is noteworthy to mention that one aspect of improving the validity of the study was not possible; that is, providing the participants of the study with my analysis of their stories to get their feedback. This was discussed in chapter 6.1.

7 DISCUSSION AND CONCLUSION

The purpose of this chapter is to briefly discuss the findings in terms of the research questions, and to make possible suggestions for further studies.

The research question of this study was “what kinds of emotional learning experiences do student teachers have during their teaching practice?”

In the theoretical framework of this research I defined emotions in the following way by Dirkx (2008): “a neurophysiological response to an external or internal stimulus, occurring within and rendered meaningful through a particular sociocultural context and discourse, and integral to one’s sense of self” (p. 13). In thinking about what the participants said about their emotional experiences, it was interesting to observe that they were ready and willing to talk about the subject of emotions. For all but one, it appeared to me that they had already given it much thought. Even when sometimes our conversation led to deeper thoughts, it wasn’t so difficult for them to verbalise their thoughts. They were all able to identify the kinds of emotions they experienced ranging from negative emotions like confusion, anxiety, shame, frustration and anger to positive ones like joy and fulfilment. In fact, there were much more negative emotions identified than positive. They expressed the relevance of these emotional experiences in terms of identifying and resolving practices they perceived as unethical, overcoming fear through the power of example, finding joy in teaching, learning to have an open mind, and understanding their privilege as young European adults. Professional and personal learning was described as being intertwined, with an emphasis however, on personal growth. Deliberate discussions within their teacher training program about the role of teachers emotions was a need raised by the participants.

The contexts in which the participants found themselves were central in creating experiences that were strongly emotional in nature. One participant, Ida, questioned why she felt the way she did, connecting her emotions to her sense of self. Through this questioning, she was able

to learn more about herself, her upbringing and the impact of her culture on her behaviour and expectations. Ilona, who had a frustrating experience with the matter of corporal punishment, was motivated by this frustration to take some form of action in order to understand the history behind corporal punishment in that country and reason teachers give for practicing it. Her emotions, though difficult to deal with at first had an important role in changing her perception and improving on her understanding.

To all of them, emotions had some relevance to varying degrees. Ilona and Veera did not express the importance of emotions as directly as Ida and Pinja for instance. However, this may reflect the fact that they had not thought about it in depth before. I say so because their experiences were in fact highly emotional and did lead to their development. However when asked in a direct manner about what they thought about the relationship between their emotional experiences and their development, they seemed somewhat unsure.

I will conclude this work by making suggestions to the Intercultural Teacher Education program at the University of Oulu. These suggestions are based on what the participants of this study expressed in relation to the role of emotions during teaching practice on their growth. When posed with the question of whether or not they thought emotions had a central role in their learning and growth, it was not easy for all the participants to articulate exactly how they were influenced by their emotions. However, as was discussed in the preceding paragraph, through their stories, it was abundantly clear that the strong emotions they felt pushed them to question their thoughts, their privilege and their role. In some cases, the strong negative emotions they experienced pushed them to action in order to make sense of what they were experiencing. One of the participants learned that as a teacher, one has to do what's best for the child, even if it requires being strict and firm (qualities she felt were opposed her kind hearted nature). Over all, emotions did in fact play a major role in their development as young adults and as students learning about the teaching profession. One theme that emerged from our conversations was the need for more discussions in the ITE classrooms about the role of emotions. This was discussed in the chapter five on Findings.

Talking about emotions and their role in our lives can be very challenging due to the deeply personal nature of the subject. It is never an easy subject to discuss, especially with people you consider just classmates or colleagues. However, it does seem like a legitimate need for some of the participants of this study. Some researchers suggest even that acknowledging the significance of emotions in learning should be the first step taken in teacher education (Jokikkoko, 2016, p. 25).

A recommendation I would make to the ITE program would be to include a seminar or class about the subject of emotions- and not just emotions of pupils in a classroom because this subject is discussed already. What I am referring to is opening dialogue about how as teachers in training, they can learn to view emotions as means of getting to know themselves better and improve on their practice and not view emotions just as barriers to their work. Reflecting about their emotions can help them make more holistic decisions about situations they face, and can help them develop both personally and professionally as teachers.

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Appendix

Interview Guide

Opening question:

Tell me about your teaching practice experiences, the good and bad. (this will help them start to think about the emotions they experienced from the beginning of the interview)

Continue with other probing questions about how these experiences made them feel:

-Why they think they felt that way,

-How they think the experience influenced them, the way they see themselves as teachers.

-Whether they saw themselves differently from before the teaching practice experience.

-Whether they think emotions are important to take into account.