

An abstract painting on a textured canvas. The upper portion features a tree with a trunk made of vertical brushstrokes in red, orange, and yellow, and a canopy of horizontal brushstrokes in various shades of blue and green. Below the tree, a profile of a human head is shown in shades of blue and grey. Inside the head, there is a complex, tangled structure of teal and blue lines, resembling a brain or a network of connections. A small black bird is perched on one of these lines. The background consists of broad, horizontal brushstrokes in muted tones of grey, blue, and green.

BRIDGE OVER TROUBLED WATER

NEW PERSPECTIVES ON TEACHER INDUCTION

EDITED BY

HANNU L. T. HEIKKINEN

LEJO SWACHTEN

HAYATI AKYOL

Bridge over Troubled Water - New Perspectives on Teacher Induction
Edited by Hannu L. T. Heikkinen, Lejo Swachten and Hayati Akyol

Copyright © 2015

Name selection and editorial material:

Hannu L. T. Heikkinen, Lejo Swachten and Hayati Akyol

Illustrations: Minja Revonkorpi

Individual chapters: The contributors

All rights reserved.

Visual design (cover, layout and illustrations):

Minja Revonkorpi (Taidea), Jyväskylä, Finland.

Proof-reading (native UK English):

Vesa Moate (VBM Language Services), Jyväskylä, Finland.

Technical editing:

Hanna Korhonen (Finnish Institute for Educational Research,
University of Jyväskylä), Jyväskylä, Finland.

Publisher:



PEGEM AKADEMİ

Meşrutiyet Caddesi

Karanfil 2 Sok. No: 45

Kızılay-Çankaya /ANKARA

Publisher Certificate Number: 14749

Printed in Turkey.

ISBN: 978-605-318-247-4

LIST OF FIGURES, TABLES AND QUOTES

FIGURES

Figure 2.1. The dialectics of formalization and informalization of learning

Figure 6.1. Transformation scheme

TABLES

Table 2.1. Individualism and autonomy in the weak sense and in the strong sense

Table 3.1. The topics of the PAEDEIA symposiums in Finland

Table 3.2. Principles of peer-group mentoring

Table 3.3. Programme of one Paedeia Café Group

Table 4.1. Structure of the Learning Dialogue

Table 6.1. Typology of mentoring

Table 6.2. Basic information about the Paedeia Cafés and the respondents based on the questionnaire responses

CITATIONS IN THE INTERMEDIARY PAGES OF THE PUBLICATION:

Aristotle quote on page IX is taken from Aristotle, *Nicomachean Ethics*, translated by R.C. Bartlett and S.D. Collins. Chicago: University of Chicago Press, 2011, book 10, 1180a14–16.

Foucault quote on page 20 is taken from Michel Foucault, *On the Genealogy of Ethics: an overview of work in progress*. In P. Rabinow (ed.) *Ethics: Subjectivity and Truth. The Essential Works of Michel Foucault 1954–1984, Vol 1*. New York: New Press, 1997: 261.

Higgins quote on page 120 is taken from Chris Higgins, *The Good Life of Teaching. An Ethics of Professional Practice*. Oxford: Wiley-Blackwell, 2011:10.

Deleuze quote on page 184 is taken from Gilles Deleuze, *Postscript on the Societies of Control*. October, Vol.59, 3–7, 1992:5.

Dewey quote on page 238 is taken from John Dewey, *The Pedagogic Creed*. In *The School Journal*, Volume LIV, Number 3 (January 16, 1897), 77–80.

BRIDGE OVER TROUBLED WATER

NEW PERSPECTIVES ON TEACHER INDUCTION

PREFACE	VI
INTRODUCTION – BUILDING BRIDGES THROUGH PAEDEIA	10
Hayati Akyol, Hannu L. T. Heikkinen, Lejo Swachten	
PART 1: PAEDEIA FOR SELF-CULTIVATION OF TEACHERS	20
1. BEING AND BECOMING IN TEACHING – TOWARDS AN ETHICS FOR SELF-CULTIVATION IN TIMES OF CRISIS AND CONTROL	22
Lejo Swachten	
2. LEARNING AT WORK AND AROUND THE COFFEE MUGS – INDUCTION AND MENTORING IN THE EDUCATIONAL SENSE	95
Hannu L. T. Heikkinen	
PART 2: THREE FLAVOURS OF PAEDEIA	120
3. PEER-GROUP MENTORING IN FINLAND	122
Hanna Korhonen, Hannu L.T. Heikkinen and Ulla Kiviniemi	
4. LEARNING DIALOGUE AS AN INDUCTION METHOD IN SWEDEN	147
Eva Rhöse Martinsson and Irené Olsson	
5. TOWARDS SMALL GROUP MENTORING IN TURKEY	164
Hayati Akyol and Mustafa Ulusoy	

PART 3: BRINGING PAEDEIA TO THE AGORA	184
6. PAEDEIA CAFÉ AND THE URGE ‘TO AAARRHG’ – AN EVALUATION	186
Per Holst-Hansen, Dárida Maria Fernandes, Maria Inês Pinho and Steffen Rønne	
7. MEDITATIONS – AN ODD SYMPOSIUM	209
Hannu Heikkinen, Per Holst-Hansen and Lejo Swachten	
CONTRIBUTORS	240
THE PAEDEIA PROJECT: INFORMATION SHEET	244
INDEX	246

PREFACE

It is my great pleasure to present *Bridge over Troubled Water*, one of the main outcomes of the PAEDEIA project aimed at improving the induction of novice teachers into the teaching profession, which, as project manager, I had the huge honour to be part of.

The need for effective induction into teaching is of growing importance for many reasons. Teachers encounter considerable difficulties during their first years in the profession on not only a professional, but also social and personal level. Problems regarding classroom management, cultural diversity, special needs children, and violence inside and outside the classroom present major challenges in education throughout Europe, and especially urban Western Europe. But that is not all. Parents are becoming increasingly aware of the importance of a good education for their children and demanding an optimized system of support for them. These circumstances can make teaching in schools and dealing with parents a special challenge. On top of this, close attention must be given to continuous development of teachers' professional and personal identity throughout their teaching career. The induction of teachers into the profession therefore needs to address each of these three levels. Successful induction programmes might be an answer to the growing dropout of teachers in Europe.

Taking into account the cultural and local constraints of the different countries represented in the project, three induction programmes were developed under the name Paedeia Café, in dual reference to the project name – Pedagogical Action for a European Dimension in Educators' Induction Approaches – and the ancient Greek notion of education or *paedeia* (*paideia*). The cafés served as informal meeting places to discuss issues raised by the participants, the group facilitator or both, depending on the local situation. From its outset, the project aimed at including not only novice teachers but also student teachers in order to demonstrate that induction is not only

the responsibility of schools, but also of the teacher provider, i.e. the universities that educate the teachers.

As with any international undertaking, the project had to overcome problems related to intercultural communication, such as different views on organizing meetings, reaching decisions, and controlling outcomes. However, the commitment of all partners, universities and schools, and especially the representatives of these institutions, made it possible to interpret these problems as challenges and to solve them as smoothly as possible. Therefore, I want to thank all of the partner institutions and, in particular, their representatives, some of whom also contributed to this book: Tüzun Arık Biyikli, Fatma Bulut, Çetin Çetinkaya, Mustafa Ertürk, Monica Evermark, Dárida Maria Fernandes, Ali Göksu, Seyami Güzel, Hannu Heikkinen, Kari Heikkilä, Eva Hilkamo, Per Holst-Hansen, Zehra İlbars, Fatih Mehmet Karakaya, Filiz Karakaya, Ulla Kiviniemi, Hanna Korhonen, Birgitte Lund, Irené Olsson, Lotta Österling, Petri Palve, Matti Pennanen, Antti Pietilä, Maria Inês Pinho, Eva Rhöse-Martinsson, Steffen Rønne, Lejo Swachten, Maria Taivassalo, Mustafa Ulusoy, Petra Wall and Mustafa Yıldız. In addition, I wish to express my thanks to my fellow editors for their excellent work. We can all be proud of what has been achieved in this project. Last but not least, I cannot forget to thank the student teachers, novice teachers and other teachers who took part in the project and without whom, the project and this book would not have been realized.

Ankara, 1 September 2015
Prof. Dr. Hayati Akyol
Project Manager PAEDEIA Project
Dean of the Faculty of Gazi Education
Gazi University



education

good life



"THE MAN WHO IS TO BE GOOD MUST BE WELL
[EDUCATED] AND HABITUATED IN A NOBLE
MANNER, AND CONSEQUENTLY LIVE HIS LIFE
THIS WAY."

- ARISTOTLE



INTRODUCTION —

BUILDING BRIDGES THROUGH PAEDEIA

HAYATI AKYOL

HANNU L. T. HEIKKINEN

LEJO SWACHTEN

For many, the title of this book will doubtless conjure romantic memories of the early seventies and the Simon and Garfunkel hit song *Bridge over Troubled Water* (1970). Since then, the title has been often used as a metaphor to describe situations that divide people. The lyrics ‘...when times get rough and friends just can’t be found, like a bridge over troubled water I will lay me down’ speak about openness and forgiveness in love and friendship, and wherever problems may arise – a bridge over troubled water symbolizes positive intent.

Troubled water is understood universally as a simile for difficult circumstances or emotional turmoil. *Bridge*, on the other hand, can have both positive and negative connotations. Literally speaking, a bridge is a construction connecting two land parts, countries, even continents divided by water, valley, or ravine, which may at first sight

seem unbridgeable. In a military context, bridges can have positive connotations in terms of deliverance and liberation, but also negative associations with intrusion and conquest. Similarly, the word *bridge*, used as a political or cultural metaphor for positive intent to overcome political and cultural differences, can turn into political co-optation and cultural oppression. In this book, *bridge* will be used in relation to the challenging circumstances – or troubled water – in which beginning teachers find themselves after their transition from teacher education to the school.

The initial years in school are increasingly recognized as a transition or induction period for beginning teachers. Some schools employ special support programmes, such as induction programmes or early professional development schemes, to make this transition smoother. However, dropout of beginning and novice teachers due to practice shock has increased in several countries across Europe (European Commission, 2010; Kelchtermans & Ballet, 2002; OECD, 2005; Stokking et al., 2003) threatening, in turn, to hamper achieving the European Union's main objective of becoming the strongest knowledge economy in the world (European Council, 2000). This largely macro-economic viewpoint is, however, just one way of viewing the troubled waters faced by beginning teachers. Another key perspective is that of the beginning teachers themselves, and their personal doubts and fears about finding their place within the teaching community. These two perspectives, among others, are, of course, not mutually exclusive, but when we examine the personal stories of teachers we see that it is not dropout statistics or the impact of teacher dropout on the economy that threaten to overwhelm beginning teachers. No, what keeps them awake at night are their concerns about their next teaching day, how to manage a difficult class, students with diverse backgrounds and special needs, unsatisfied parents, how to gain self-confidence and respect from colleagues and management, and how to find their own way into teaching. The European Commission (2010) touches on this

by recognizing the lack of induction programmes or provision of ‘an incremental approach to enable practitioners to “grow” into their professional roles’ (13). However, the beginning teacher’s worries about the next teaching day have not only a professional dimension, but also, given the cultural context, a social and personal dimension. In order to make a difference for the better a more holistic approach is needed; induction programmes must be supportive at the professional, social and personal levels (Kelchtermans & Ballet, 2002).

The following chapters are based on the work done in the PAEDEIA project, which is a Comenius Multilateral Project subsidized through the Lifelong Learning Programme (LLP) of the European Union¹. In the project we acknowledged the wide variety of cultural, national, regional and local conditions in which teachers, and beginning teachers, are required to operate. Induction programmes in this respect have to be more or less tailor-made taking into account local and cultural constraints. In addition, the project aimed to include all key players in education, ranging from policy makers, school teachers and school leaders to teacher educators and student teachers. By developing tailor-made induction programmes for (beginning) teachers working within schools and student teachers mentored by school teachers or teacher educators, we aimed to stress the joint responsibility of schools and teacher education as well as to bridge the troubled waters in which beginning teachers may find themselves when crossing the threshold between preparation at university and the reality of work in schools.

The word *threshold* sheds a new light on the division between education and training and the world of work. It takes us back to the initial meaning of education and training in small-scale societies in which, according to Victor Turner (1969), youngsters are separated from the community and instructed for their future role. At this

¹ See appended information sheet for details on the PAEDEIA project.

stage, the youngsters are in a phase of *liminality*²; a term that refers to the Latin word *limen*, or threshold, and a stage of being *betwixt and between* or at, or on both sides of, a threshold. Pierce (2007) and others (Cook-Sather, 2006; Cook-Sather & Alter, 2011; Field & Morgan-Klein, 2010; Wilkins et al., 2011) stress that teacher education and other higher education studies in modern societies can be similarly seen as a liminal period in which students are prepared for their future role. Theoretically, this liminal period or threshold disappears upon re-entry into society. Practically, however, this state of *betwixt and between* can be prolonged. Some beginning teachers experience a new rite of passage when starting work in school, with colleagues throwing them the ‘cultural cold shoulder’ (Pierce, 32). Teacher preparation, Pierce goes on to stress, needs to take into account that idealization of the profession could contribute to huge practice shock if schools turn out to be ‘disenchanting workplaces’ (33). Idealizing the profession is surely not the right way to keep student teachers motivated, and many teacher educators are aware of the need to prepare student teachers for the difficulties they will encounter. According to Pierce, teacher education can prepare students as future beginning teachers for this ‘transitional space’, i.e. social space in schools in which they ‘feel barely equipped for passage into the locally-unique organization and culture’ (47). Furthermore, she stresses that teacher educators can support students in exploring and developing their own autobiographies. In this respect, she points out that:

[T]eaching has both public and private dimensions; that it entails both personal cultivation and lifelong learning; that teachers’ professional identities are always evolving as organic entities; that there is no one moment of professional arrival or achievement; that, rather, there

2 The term was coined by Van Gennep in *Les Rites de Passage* (1909). Following Van Gennep, Turner describes in detail the rites and liminal period of neophytes (novices) before their re-entry into the community, or *communitas*.

are many moments – a career's worth – of potential for evolving professional insights, growth, and identity. (47; italics in original)

In addition to the role of teacher educators, Pierce points to the importance of schools as learning communities of beginning and experienced teachers. In the absence of such a learning community teacher induction tends to be disjointed from continuous professional development as a separate, liminal stage through which beginning teachers have to go. In creating learning communities in schools 'as communities of practice that actively, routinely meet and reflect on teaching practice and collective work and interest' (35), newcomers would feel more welcome and supported. In agreement with Pierce, we could say that schools and teacher education have a joint responsibility through being part of this learning community '... and that the health and vitality of that community is directly dependent upon its ability to attract, induct, and nurture talented neophytes' (Bullough & Gitlin, cited in Pierce, 34).

The following seven chapters will not only guide the reader through the labyrinth of theories about ethics, self-cultivation, teaching standards and new perspectives on induction, but also over the bridges being constructed in Finland, Sweden and Turkey to smooth the transition from teacher education to professional practice. The book is divided into three parts: the theoretical *Paedeia for Self-Cultivation of Teachers*, the practical *Three Flavours of Paedeia*, and the evaluative *Bringing Paedeia to the Agora*.

Chapter one starts by contextualizing the ancient Greek concept of *paideia* (or, *paedeia*), education for excellence or self-cultivation. *Paedeia* was considered a leisure activity and the highest good for a flourishing life. Self-cultivation meant not only knowing yourself, but also taking care of the self before taking care of others, and thus the city-state. To obtain a good life, one had to live virtuously or ethically. With Christianity, the care of self was lost and replaced by worshipping God for salvation in the afterlife and ethics became more focused

on the other rather than on oneself. This is still seen today in many professions such as teaching, where helping the other, the student, is the priority, rather than cultivating oneself as a teacher. However, sacrificing yourself for your students' education will not nourish you as a teacher or as a human being; it will not question what teaching can contribute to the good life of a teacher. This focus on serving the other is a longstanding Christian influence that has survived through time into our late-modern society. However, the training of students to become good citizens and the self-cultivation of teachers through practice are both of equal importance. In this respect the author raises some important questions: What if education policies do not support this quest for self-cultivation? What if education is overly oriented towards serving the needs of the economy? And what if our standards and competences, with their focus on measurable outcomes and behaviour, are precluding the end of (liberal) education for self-cultivation and the beginning of only lifelong vocational training? If so, how can we, in initial teacher education, induction programmes and continuous professional development, safeguard and foster practices that will bring self-cultivation of teachers back into the limelight of our education systems?

The second chapter takes the concept of *paideia* to the level of lifelong teacher development from pre-service and induction to in-service teacher education, and challenges the reader to rethink education and schooling, which are different in this respect. Education has a value in itself, i.e. self-formation and cultivation, whereas schooling has a narrow, instrumental scope with a focus on the teacher's value to the economy and society. Following this division, the author opts for mentoring and induction in the original educational meaning as opposed to mentoring in a schooling sense. The former respects communication between two or more equal subjects and promotes the education of autonomous learners not as purely individualistic but social beings willing to engage in the education of future autonomous

students. This pedagogical paradox refreshes our thinking about teacher education and induction, and is reflected in the different setups of the induction programmes in the three countries, as described in Part 2: Three Flavours of Paedeia.

Paedeia Café was the name given to the induction programmes aimed at developing new practices for connecting teacher studies and working life and thus supporting new teachers in their early career. The Paedeia Café serves as a new model for organizing collaborative group mentoring for teacher students and new teachers. The approach has been influenced by national experiences such as the Finnish peer-group mentoring model, the Swedish learning dialogue model, and emerging ideas of how to educate and support new teachers in Turkey from a collaborative viewpoint. The Paedeia Café offers a low-threshold meeting place for beginning teachers and student teachers at the final stages of teacher education to share ideas and learn together. In the Paedeia Cafés, the teaching profession is examined and professional identity work is promoted. The café approach not only allows experiences and tacit knowledge of the teaching profession to be shared, but also creates a platform for creating new knowledge. The Paedeia Cafés were set up and piloted during the academic year 2013–14 in three of the project partner countries, Finland, Sweden and Turkey. Based on participant feedback and a thorough evaluation by project partners in Denmark and Portugal the revised cafés were carried out for the second time in the same countries in 2014–15. While the structure and set-up approach for the cafés come broadly under the same theoretical umbrella, the organization of practical activities and working methods vary from country to country. The three chapters in Part 2 describe the theory, experiences and practices of the Paedeia Cafés in the different countries.

Part 3 begins at chapter six with a presentation of the evaluation of the implemented Paedeia Cafés. The students and novice teachers stated that participating in the cafés had been a valuable experience,

helpful in their transition from being a student to becoming a teacher. Their stories reveal a common theme of positive transformation. The context of the cafés established a kind of ethos that was crucial for facilitating these positive transformations. In this opening chapter, the characteristics of this facilitating ethos and its constituting values are identified and described, and the transformation interpreted as examples of professional empowerment on the cognitive, operational and emotive levels.

Finally, the last chapter brings to the fore meditations presented by the three authors followed by comments and a final response. This somewhat resembles the structure of the ancient Greek symposium, where attendees gave speeches on a given subject while enjoying the wine. In our case the symposium was virtual and took place during the course of a week, during which each participant presented his meditation. The first issue raised in the chapter concerns the negligence of each individual's education right as a human right; the meditation questions the split between self-cultivation and autonomy for teachers with its private dimension, and the public pressure to fulfil the overly skills-oriented schooling set in teachers' standards, as mentioned in chapter one, and whether this division can be bridged. Secondly, with the new perspective on induction and mentoring in the educational sense, as mentioned in chapter two and the outcome of the evaluation in chapter six in mind, we can ask whether the transition from teacher education to professional practice could be bridged by changing the locus of learning to the schools, not only educating the school students but also the student teachers. Taking into account local and cultural constraints in each country, we can, thirdly, ask whether innovation in education and thus also induction programmes have to be tailor-made respecting the existing conditions in order to make them vital and effective. To operationalize these issues the authors suggest exploring the following questions: a) How can we locate time and space for discussing the imbalance between education as self-cultivation and

skills-oriented schooling in our contemporary learning communities, i.e. schools and teacher education? b) What arguments could be brought forward to support a change in the locus of teacher education, i.e. from university auditorium to the school classroom? and c) How should different ecologies of practice be taken into account in international projects? These explorations offer the reader fertile input for mental exercises and meditations on bridging the seemingly unbridgeable and reconceptualizing education, induction, professional development, self and other in our contemporary society.

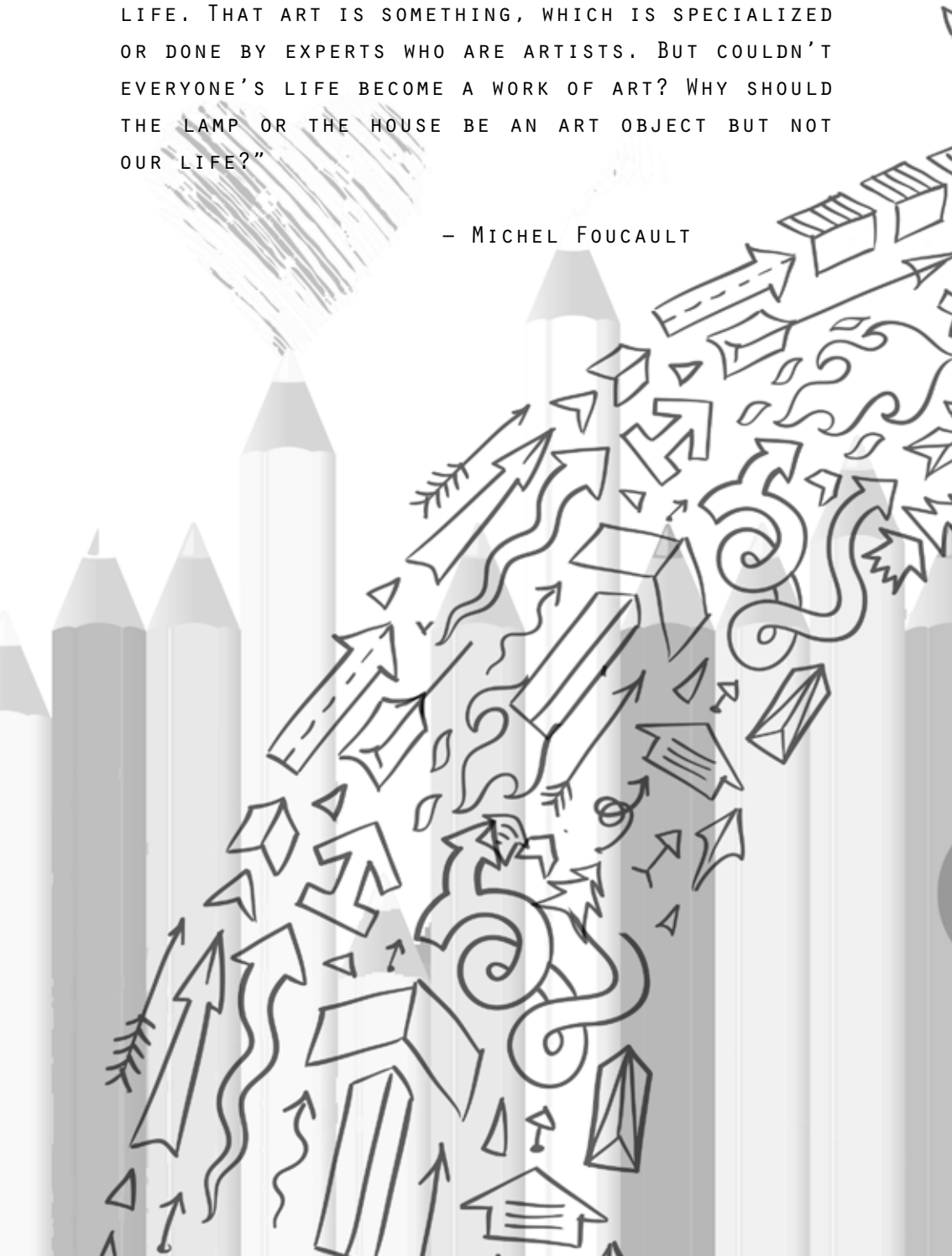
REFERENCES

- Cook-Sather, A. (2006). Newly Betwixt and Between: Revising Liminality in the Context of a Teacher Preparation Program. *Anthropology and Education Quarterly*, 37, 110–127.
- Cook-Sather, A. & Alter, Z. (2011). What Is and What Can Be: How a Liminal Position Can Change Learning and Teaching in Higher Education. *Anthropology and Education Quarterly*, 42, 27–53.
- European Commission. (2010). *Developing Coherent and System-wide Induction Programmes for Beginning Teachers: a Handbook for Policymakers*. European Commission Staff Working Document SEC, 538 Final, Brussels: European Commission.
- European Council. (2000). *Lisbon European Council 23 and 24 March 2000, Presidency Conclusions*. Brussels: European Commission.
- Field, J. & Morgan-Klein, N. (2010). *Studenthood and Identification: Higher Education as Liminal Transitional Space*. Paper presented at the 40th Annual SCUTREA Conference, University of Warwick, England, 6–8 July.

- Kelchtermans, G. & Ballet, K. (2002). The Micropolitics of Teacher Induction. A narrative-biographical study on teacher socialisation. *Teaching and Teacher Education, 18*, 105–120.
- Organisation for Economic Cooperation and Development. (2005). *Teachers Matter. Attracting, Developing and Retaining Effective Teachers*. Paris: OECD.
- Pierce, K.M. (2007). Betwixt and Between: Liminality in Beginning Teaching. *The New Educator, 3*, 31–49.
- Simon, P. & Garfunkel, A. (1970). *Bridge over Troubled Water*. Columbia Records, 26 January 1970.
- Stokking, K., Leenders, F., De Jong, J. & Van Tartwijk, J. (2003). From Student to Teacher: reducing practice shock and early dropout in the teaching profession. *European Journal of Teacher Education, 26* (3), 229–350.
- Turner, V. (1969). *The Ritual Process. Structure and Anti-Structure*. Ithaca, NY: Cornell University Press.
- Van Genneep, A. (1909). *Les Rites de Passage*. Paris: Émile Nourry.
- Wilkins, C., Mohamed, C. & Smith, J. (2011). *New Teachers Co-constructing Professional Identity*. Paper presented at the European Conference on Educational Research (ECER), Berlin, Germany, 13–17 September.

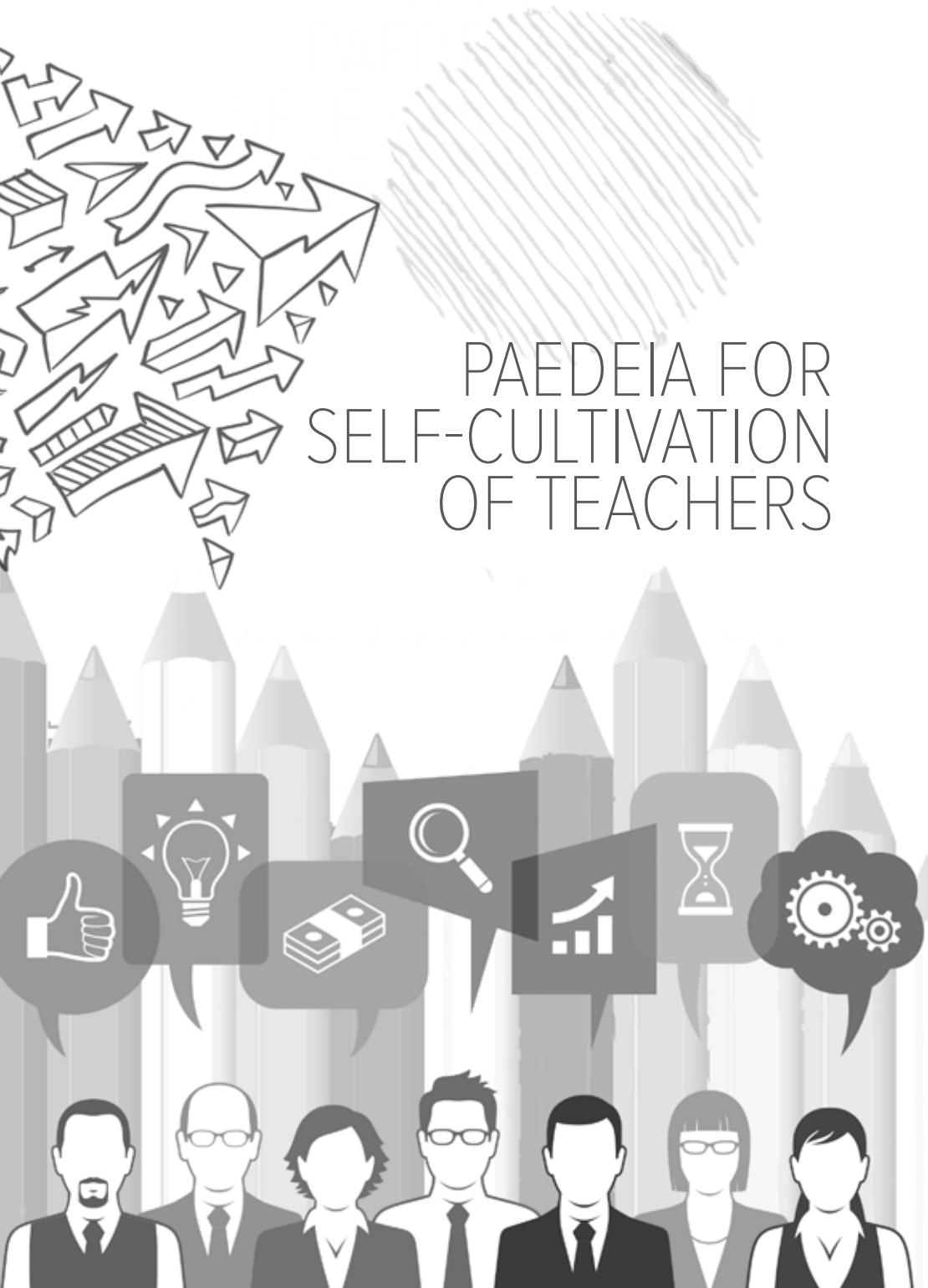
“WHAT STRIKES ME IS THE FACT THAT, IN OUR SOCIETY, ART HAS BECOME SOMETHING THAT IS RELATED ONLY TO OBJECTS AND NOT TO INDIVIDUALS OR TO LIFE. THAT ART IS SOMETHING, WHICH IS SPECIALIZED OR DONE BY EXPERTS WHO ARE ARTISTS. BUT COULDN'T EVERYONE'S LIFE BECOME A WORK OF ART? WHY SHOULD THE LAMP OR THE HOUSE BE AN ART OBJECT BUT NOT OUR LIFE?”

- MICHEL FOUCAULT



PART 1

PAEDEIA FOR
SELF-CULTIVATION
OF TEACHERS



CHAPTER 1

BEING AND BECOMING IN TEACHING —

TOWARDS AN ETHICS FOR SELF-CULTIVATION IN TIMES OF CRISIS AND CONTROL

LEJO SWACHTEN

INTRODUCTION

In 2007 Frank McCourt, author of *Teacher Man*, was interviewed online by Ellen Delisio for the magazine *Education World*. McCourt, a former Irish immigrant to the US, had received a number of good reviews for his book – an autobiography of his teaching life in America. Half way through the interview, Delisio asked what advice he would give a beginning teacher. McCourt replied: ‘... I could say (...), “Don’t do it.” Because you’re in for a rough time and you’ll never make any money. Or if you want to do it, find what you love, and do it. That’s

the main thing. If you go into teaching half-heartedly, the kids will kill you. It's too dangerous for your psyche and for your general physical and psychological welfare. That's the advice. You better be prepared for less respect from society'. Referring to the dropout rate of more than 30% within the first years of teaching, McCourt questioned why there is a lack of love for teaching and why teaching seems such a hard option compared to other professions. 'I think it's just such a miserable existence if you don't like kids and people shouldn't do it. Because it infects the kids and drags down the whole system. They [teachers who don't like teaching] should go away and become politicians'. McCourt went on to state that teachers who do not love the job yet choose to stay in teaching simply because they do not know what else to do or are on a 'pension track' will ultimately become 'disciplinarian' and are destined to look back on their career without 'any kind of pleasure or satisfaction'. For McCourt, that was the best part: 'I was able to look back with some satisfaction and say to myself I'm glad I did it. It was good and I hope I was useful'. According to McCourt, though, a lot of teachers do feel that they have 'wasted their lives', that they could have earned more and had a better life – 'It's a rough decision to make when you want to become a teacher', summarizes McCourt (Delisio, 2007).

Nobody wants to look back on a life wasted at the end of their career. Everyone wants a good, flourishing, or at least satisfactory, full life. Anybody, therefore, considering a career in teaching needs, and I agree with McCourt here, to give serious and deep thought about the impact it could have on their life.

The idea of teaching as a calling, a vocation for which you have to be altruistic and selfless, lingers in the popular perception of teaching as a helping profession (Higgins, 2011). You do it for others, not for yourself. But this has changed, and although young to-be-teachers still stress the importance of helping young people find their way in education, it is more and more a question of *not for nothing*;

students want to go into teaching for a good reason. Students that are blinded by the apparent free time that teaching offers risk ending up like McCourt's 'disciplinarian', sticking to the job to the bitter end, only to later regret a wasted life and career. For these who remain bitterly committed to the profession, the need grows ever more acute to receive respect and credit for their time and effort – a return on investment, if you will – from those helped and from the employer. The dropout rate of young beginning teachers in Europe has nonetheless emerged as an alarming statistic, and policies and measures (e.g. induction programmes) are being taken in several countries to tackle the problem (European Commission, 2010b).

Today, this problem seems more evident than ever, especially when taking into account the added challenges that education is facing due to the objectives set by member states to improve the economic foundations of the European Union. The global financial and economic crisis since 2008 has further aggravated the criticality of the situation. High youth unemployment across the EU coupled with the huge cost of health care due to high life expectancy, i.e. the greying of Europe, are just two of the many faces of the crisis (European Commission, 2004), both of which exacerbate the number of persons not contributing to the forward development of the Union. Increased participation of all across the board is essential if the European Union is, indeed, to be the world's most competitive knowledge-based economy by 2020 (European Council, 2009). The first government measures have already been put in place in an attempt to achieve this end, including raising the age of retirement. In addition, objectives are being set to improve performance in education, especially vocational education and training, as well as to provide lifelong learning opportunities in order to skill the labour force during its *most productive years*. Human capital is recognized as a key motor of the economy – in every policy note about the weaknesses and fragilities of a country's economy, education measures are proposed in addition to economic and political

solutions. But it is not only performance in education that has to be lifted; Europe also needs good quality teachers to make this happen. Teacher education cannot be excluded in this respect; not only work performance, i.e. delivering good quality teachers, but also the teacher educators' own quality must be assessed and improved. With the current lack of teachers and the increasing amount of teacher dropouts during the first years at school, initial teacher education, induction programmes and continuous professional development are high on the European agenda (European Commission, 2010b; European Council, 2012).

At the same time as we are confronted daily with this on-going crisis and the need for highly qualified, skilled workers in the news, talk shows, newspapers, magazines, and blogs, we are also bombarded with advertisements and information from the wellness industry about giving yourself a time-out, a personal upgrade, about spiritual retreats, spas, and self-help books on how to achieve happiness. The commercial world has not been alone in anticipating our hectic lives at the beginning of the 21st century, also the social sciences and, especially, philosophy (Bok, 2010; Dohmen, 2014; Dohmen & Van Buuren, 2011; Hampe, 2009; Haybron, 2008; Martin, 2012) have *reinvented* the topic of happiness and leading a good and flourishing life; a topic which goes far back to the early beginnings of our democracy, in ancient Greece, where Socrates, Plato and Aristotle stressed the purpose of life as a life full of happiness and excellence (*eudaimonia*) in order to become a good citizen. To be a good citizen meant first of all taking care of the self, i.e. living an ethical life based on virtues, before taking care of others, the fellow-citizens (Foucault, 1997b; Beek, 2012). The concept of *paideia* (education)¹ was considered important in this respect. But what if education today does not serve this personal quest for happiness,

1 *Paideia* (also *paedeia*) refers to educating good human beings and to the *art of life*, an approach practised in all classical philosophical schools, which included self-control, virtue, happiness, pleasure, pain, and dealing with time, freedom and self-transcendence (Dohmen, 2009).

excellence or for creating a selfhood? What if the situation in the European Union dictates that economic growth is the main constituent, and that the quest for personal happiness is not an important objective of education? And what about the teachers; will there be enough space and time within the profession for this quest, and thus self-cultivation, if within the curriculum questions related to humanities and being and becoming a good, active citizen are absent or eclipsed by the new focus on skills? In other words, would McCourt's beginning teachers be satisfied and get something back from their students that builds their selfhood? Or would they, at the end of their career, regret being part of education and look back on a wasted life?

These are the hard questions that we shall examine here. The path we will follow leads us first to ancient Greece, their education, ethics and the purpose of life as mentioned above. A brief sketch will be given of what contemporary scientists have to add to our knowledge of what happiness and a good and flourishing life mean, and what conclusions we can draw about how to achieve lives that are flourishing, excellent, or a work of art (Foucault, 1997c).

In the second section, the question of an (professional) ethics for teachers and the roles will be addressed. Special focus is given to the work of Higgins (2011). We will see that ethics is not the same as moral professionalism, as the latter is more focused on human rights and codes of conduct towards others in organizations such as schools. It has no individual layer for the teacher and, thus, no space for the ethical and the personal.

Thereafter, we will return to the above-mentioned crisis, not the financial and economic crisis per se, but the implications of the neoliberal paradigm for education, the ascribed role of education to solve the crisis, and the forgotten ideals of educating citizens. For this purpose I will borrow the term *silent crisis* from Martha Nussbaum (2010) to describe the neoliberalization of education as a process that proceeds with minimal turmoil. In particular, its focus on outcome and

performance in overcoming the economic crisis in the European Union will be addressed.

The question of space for self as a teacher educator and a teacher is, in my view, especially important in times of *self-government* enforced by (government) techniques. Foucault did a force majeure to entangle these techniques within what he calls *disciplinary societies*. In addition to this, we will also see in the fourth section that in these societies a culture of auditing outcomes, performance and standards of teaching has emerged, including contemporary techniques of domination of the individual by governments, but also the domination of governments by supranational organizations. Deleuze's vision (1992) that disciplinary societies are already passé, taken over by *societies of control*, making individual subjects into divisible objects, highly employable, controllable and thus usable as human modular or flexible tools in the envisaged knowledge-based economy, delivers a sobering warning. This warning reflects the imbalance in the relationship between the individual and society; too much society denies the importance of Socrates' search for oneself, just as too much individuality threatens the community through which we are connected. This question of balance is omnipresent throughout this chapter.

Based on these four sections, we then return to the question of *space for indivisible teacher educators and teachers* in Europe, for self-cultivation based on ethics, and what role teacher education and schools can play. But first, let us go back to ancient Greece, to the birthplace of Europe².

2 There are several stories about the origin of the word *Europa*; for instance, in Greek mythology, Europa was a Phoenician woman abducted and brought to Crete by Zeus disguised as a white bull. Perhaps the more likely account, however, is that given by the ancient Greek geographers, who identify Europa as Thrace, located below the Balkan Mountains ([http://en.wikipedia.org/wiki/Europa_\(mythology\)](http://en.wikipedia.org/wiki/Europa_(mythology))).

SELF-CARE FOR HAPPINESS

In *Nicomachean Ethics*, Aristotle asserts that happiness (*eudaimonia*) is what most people agree to be the highest of all goods that man can strive for. In some translations of his masterpiece, *eudaimonia* is equated with having a *flourishing life* or a *good life*. In book I, chapter 4, Aristotle describes this agreement about the highest good, but also the disagreement about what happiness really is.

[F]or both the many and the refined say that is happiness, and they suppose that living well and acting well are the same thing as being happy. But as for what happiness is, they disagree, and the many do not give a response similar to the wise. The former respond that it is something obvious and manifest, such as pleasure or wealth or honor, some saying it is one thing, other another. (Aristotle, 2011, Book I, 1095b, 15–25)

Here we find the reason why, according to Aristotle, people must educate and cultivate themselves by using his ethical principles for *knowing yourself* and having and implementing practical wisdom (*phronesis*).³ Only then will you find happiness and a beautiful life and thus a way out of Plato's cave. Before we explore the educational consequences expressed in the *paideia* ideal, we will look a bit closer into this maxim, the Delphic principle of *know yourself* by following Foucault's interpretation. Foucault explicitly states in his *Technologies of Self* (1997b) that in many Greek texts (but also in Roman texts), such as Plato's *Alcibiades I*, knowing yourself was related to another maxim or precept, i.e. the *care of self*. This self-care was, according to Foucault, a prerequisite for knowing yourself. You have to care for yourself before

³ In his *Nicomachean Ethics*, Aristotle distinguishes four types of knowledge: practical wisdom or prudence (*phronesis*), skills (*techné*), scientific knowledge or knowledge per se (*episteme*), and theoretical wisdom (*sophia*). These are related to the intellect, intelligence or sense (*nous*) of man.

following the Delphic maxim. In philosophy, the subordination of knowing yourself to taking care of yourself was lost, as the physical evidence on the Temple of Delphi became the starting point for many.

The precept of the ‘care of the self’ ... was, for the Greeks, one of the main principles of cities, one of the main rules for social and personal conduct and for the art of life. For us now, this notion is rather obscure and faded. When one is asked ‘What is the most important moral principle in ancient philosophy?’ the immediate answer is not ‘Take care of oneself’ but the Delphic principle, *gnōthi seauton* (‘Know yourself’). (Foucault, 1997b, 226, emphasis in original)

Education and learning to take care of self was considered important for the ‘lovers of wisdom’ (Beek, 2012) in ancient Greece. Below, I briefly sketch how education was organized during the times of Socrates, Plato and Aristotle, and how the ethics of the latter was an important compass in this respect.

PAIDEIA, ETHICS FOR HAPPINESS AND PRACTICAL WISDOM

Paideia refers to the education of good and excellent human beings, which also leads to happiness. Although the city-states were the first democracies, not everyone had the same rights; slaves and women were not considered able to become excellent human beings. Only the nobleman can be educated and educate himself for this purpose. No evidence, however, has been found of the existence of formal school education until the Hellenistic period from 320 BCE onwards

(D'Angour, 2013).⁴ This does not mean, however, that there was no education. In the Archaic and the Classical periods of ancient Greece the education of children took place indoors, if a teacher could be afforded.⁵ In addition, children's play (*paizein*) was important and had a clear educational connotation. Considered more important still were the intellectual games for adults carried out during cultural activities and symposia⁶, i.e. drinking parties. Dramas were also important as they contained educational messages about what it means to be a good human being, to strive for happiness and be a good fellow citizen (Beek, 2012). Thus, adults, too, were educated. These activities were regarded as part of *paideia* (education) but also as leisure, the opposite of work. Knowing that our word *school* derives from the Greek word for leisure, *scholê*, leads to quite a different perspective on education (D'Angour, 2013).

Aristotle, who, like Plato and Isocrates, founded a school in Athens (the first higher education institutes), demonstrates in his written works that he had clear ideas about the goals of education. Hummel (1993), who studied Aristotle's works in which he reveals his educational and pedagogical ideas, stresses that for Aristotle the goal of education is the same as the goal of man, a human ideal.

4 Schools in the Hellenistic period 'incorporated both practical, subject-based schooling and a focus upon the socialization of individuals within the aristocratic order of the polis. The practical aspects of this education included subjects subsumed under the modern designation of the liberal arts (rhetoric, grammar and philosophy are examples), as well as scientific disciplines like arithmetic and medicine. An ideal and successful member of the polis would possess intellectual, moral and physical refinement, so training in gymnastics and wrestling was valued for its effect on the body alongside the moral education, which the Greeks believed was imparted by the study of music, poetry and philosophy' (see <http://en.wikipedia.org/wiki/Paideia>).

5 If not, family and neighbours or other community members fulfilled the role of teachers. See also T. Reagan (2009) who gives insights into non-Western educational traditions, where teaching was regarded as a community task. Education in these community settings was not based on formal schooling through professionals as teachers. That idea 'appears to be a Western, and indeed relatively recent, innovation' (249).

6 A good example is Plato's symposium (Cooksey, 2010), where nobles met to exchange their views on love.

...[E]ducation is essential for the complete self-realization of man. The supreme good to which all aspire is happiness. But for Aristotle the happy man is neither a noble savage, nor man in his natural state, but the educated man. The happy man, the good man, is a virtuous man, but virtue is acquired precisely through education. Ethics and education merge one into the other. Aristotle's ethical works are teaching material on the art of living. (Hummel, 1993, 40)

Thus, the message is that leading a virtuous life will help you to become a happy and good person, and the teaching materials, the Nicomachean Ethics, will show you how to reach that goal. In this book Aristotle describes two types of virtues (*aretê*), virtues of character and virtues of intellect (Dohmen, 2009). Aristotle defines them as the right choice between two extremes, two vices. To give an example, being *surlly* or unfriendly can be seen as a vice just as much as the opposite, being a *flatterer*. The virtue in this respect is located between these two vices, that is, *friendliness*. According to Aristotle's pedagogy, noble man had to learn to make the right choices, to find the golden mean and to achieve practical wisdom (Kakkori & Huttunen, 2007).

It is interesting to note that when presenting his educational plan for the ideal state in *Politics*, Aristotle not only mentions leisure as the place where education has to be organized, but also as a target of education. '[B]eing able and knowing how to use one's time freely ... is one of the ultimate goals of education, for happiness is impossible without freedom' (Hummel, 1993, 42). For Aristotle, like many of the Greek philosophers, education in the sense of vocational training for performing servile tasks was not something for the nobleman, the (eventually) to-be statesman, and the good and happy man within the democracy of Athens. On the contrary, education as vocational training was associated with the world of work; real education happens when the self is free to focus on the things that matter, which 'leads to

wisdom: a life devoted to philosophy and contemplation, that is true happiness' (42).

Aristotle also contemplated the formation of a curriculum for the formal education of children.⁷ However, this led him to the realization that such an education for children is not sufficient, and that education has to be life-long. At the end of his *Nicomachean Ethics*, he proclaims that when these educated children reach adulthood, '... they must also make a practice of these things and be thus habituated. And for these matters – indeed, for life as a whole more generally – we would need laws' (Aristotle 2010, book 10, 1180a 2–4; see also Hummel, 1993, 43).⁸ We will return to this issue of lifelong learning and continuing education in our later discussion of the developments in education at the beginning of 21st century.

HAPPINESS IN LIFE, WORK AND LEISURE

The above-mentioned research by Michel Foucault on the care of self led him to label the Greco-Roman period as a 'golden age of self-cultivation' (Foucault quoted in Ure, 2007, 19). According to Ure, it was not the ancient Greeks, but the Romans and especially the Stoics during the Hellenistic period that captured Foucault's attention at the end of his life. Thereafter, striving for a happy life was no longer a forgotten objective; throughout every historical period since the Greco-Roman era – the Middle Ages, the Renaissance, the modern era, the 19th, 20th and the beginning of this century – philosophers, in particular, have been in one way or another interested in the happy and good life. St. Augustine, Petrarca, Erasmus, Montaigne, Rousseau, Kant, Goethe,

7 Hummel lists the following subjects: grammar, physical training, music, drawing, arithmetic (44).

8 Although he gives an overview of the public functions necessary in his state, he nowhere mentions the teacher as an important contributor to make Athens an educational city-state. Hummel finds this curious as well as the missing information about the location of the school in his educational city-state (Hummel, 46).

Schopenhauer, Mill, Nietzsche, Fromm, Hadot, Nussbaum, Taylor, Bieri, Bauman, Sloterdijk, and more, wrote letters, diaries, essays, books and other documents setting forth their view of what happiness and the care of self means and how it can be attained.⁹

In the works of the above-mentioned philosophers happiness, well-being, leading a good, flourishing, excellent life, making an art of your life and self-care, self-creation and self-cultivation are more or less used interchangeably, and although these works are 'comparable to some gorgeous many-hued tapestry, with each separate part uniquely alive, drawing the eye into its depth, [t]hey stand out the more luminously when delineated against the dark backdrop of suffering, injustice, and death' (Bok, 2010, 178). In *Exploring Happiness*, Bok submits that writing about happiness and how to use, in Foucault's words, the technologies of self, conflicts with the life expectations of many people around the world. Nevertheless, Hampe (2009) in his *Four Meditations on Happiness*¹⁰ remarks that, like death, the quest for happiness and its *synonyms* is 'an anthropological constant' (269); every culture harbours experiences of happiness. His relativism points to Plato's dialogues promoting a multiperspectival, polyphone approach (254) and thus that happiness can have many connotations. Also Haybron (2008) supports this view when he writes about the fisherman on an island:

My father once watched a fisherman, a resident of a traditional island community often mocked by outsiders as backwards and primitive, construct a skiff approximately eighteen feet in length – cutting, shaping, and fitting the numerous pieces together to form a handsome, seaworthy craft. All by eye and memory, using hand tools only. This

9 Dohmen (2014) collected over fifty fragments in his publication *Over Levenskunst. De grote filosofen over het goede leven*. (Translation: On Art of Life, the great philosophers and the good life).

10 Originally published as *Dass Vollkommene Leben. Vier Meditationen über Glück*. English translation published in 2014.

is an astonishing, but for such fishermen perfectly ordinary, feat requiring superbly developed, and superlatively human, powers of intelligence, discernment, and judgment. There is nothing backwards about someone who can do that, and on that island there were not many stupid people (stupid people tended quickly to become dead people). Yet the fisherman's *knowledge was largely inexplicit and inarticulate*, he could have said something of what he was doing, but much of what he knew about building that boat he *'just knew'*. So too was most of the other knowledge traditionally required to survive in the often harsh environment of that island: among many other things, how to build and maintain a home that won't wash away in a hurricane or winter storm, how to repair your tools and machines, how to handle a boat in rough seas, how to read the sea and skies and predict the weather, how to extract a livelihood from the sea, what are the character and habits of the local wildlife, and how to instruct your children in all these matters. *This was human rationality in one of its highest expressions, richly employed in context and not stripped down, denatured, and reduced to pure abstract reasoning. (...) They were, as much as the members of any community you are likely to meet, capable, and competent in matters of substance and worth.* (254, emphasis added)

This type of self-reliance can still be found in tribal communities where globalization hasn't left its profound marks. What interests me in this context is not their way of life itself, but the way they see it. When stuck on the island twenty-four-seven, always busy with your *business*, and no influential contact with the bigger world outside, asking the question of personal happiness would probably be considered as awkward as spearing a bird in Central Park in New York to still your hunger. Different worlds collide in these images, worlds that could provide us with contextual information about happiness, as the answers are hidden in behaviour. That goes not only for remote-living communities, but also for migrants and refugees the world over.

Consequently, Hayborn proposes in his *Pursuit of Unhappiness* to develop ‘an Anthropology of Well-Being’ (267).

The words *just knew* in the above quotation point also to what I would call a *self-explanatory attitude*, common in small-scale communities. Spelling out what is important is not necessary, it goes without saying, or, to condense Ulf Hannerz’ formula, everybody knows that everybody knows what everybody knows.¹¹ You could also say that in these communities *self* often has a different connotation, meaning strange, mentally ill and thus unadapted; in general, the group, the community or society is considered more important than the individual.¹² Work, normally done collectively, is not questioned and individual choice and leisure, for the most part, do not exist. In societies with a more complex labour division, paid jobs and an array of possible choices for each individual, insecurity about what you might expect from life is reflected in questions such as *Who am I?* and *How should I live?* As work covers the bulk of a human life in these societies, it is only natural that people should question how work and leisure can lead to a happy life.

In *Happiness and the Good Life* (2012), Martin differentiates between global happiness in life and domain happiness, such as work and leisure, and the balance between them. Contemporary Western societies show that the balance between work and leisure is becoming more and more lopsided; longer hours at work, pressure towards productivity, erosion of labour rights and pensions, and the ‘encroachment of work into leisure via email and other electronic devices’ (130) are causing this unbalance.¹³ Examining the aspects of work, Martin detects *individual*

11 The formula for social meaning in small-scale societies is ‘I know, and I know that everybody else knows, and I know that everybody else knows that everybody else knows’. (Ulf Hannerz, 1992, 42).

12 This is of course a simplification of reality. There is more diversification among small-scale societies than we can imagine. But to playfully bring the point home, let us picture for a moment Socrates in this village community, asking questions about the meaning of life. What are the chances that he would be expelled and chased into the woods; or that he would be seen as possessed by an ancestor’s spirit coming back from the other side to teach the living a lesson?

13 Of course, this imbalance does not apply to the retired, the sick, the disabled or the rich.

personality, work environment and the *balance* between them as contributing factors to happiness. Individual personality factors refer to a person's nature, personal characteristics and personal traits to adapt easily within a specific work context. Work factors relate, amongst others, to control and use of personal skills, the diversity of activities, cooperation between colleagues, payment, and respect for one's contribution to the organization. The factors involved in keeping these in balance are *flow and fit*. Work that requires 'concentration, involve[s] clear goals and provide[s] immediate feedback about how well we are performing an activity, manifest[s] our sense of competence and control but without self-consciousness, and create[s] a sense of time passing quickly' (*Ibid*) is in a state of flow. Although work flow, and thus satisfaction, can be undoubtedly achieved, Martin doubts that there is direct relation with happiness. Of further interest here is the way that Martin describes *fit*; he draws a distinction between the personal fit of work, which includes personal development and expression, and the social fit, which refers to matching personal abilities and societal tasks. In his own words: 'Loving our work matters, both as an aspect of personal fit and because personal fit is important for social fit – for the contribution we can make to community through our work' (134). Martin seems to draw an important conclusion here that without personal development and expression in work, community cannot be served.

Leisure activities can include serious activities, structured around knowledge and skills, variety, innovation and expression, control over time and also a personal fit. Distinguished from casual leisure activities (play, watching TV), serious leisure overlaps with work as it provides *meaning beyond money* and can, just as work, be a source of happiness, according to Martin. Heavy commitment to work can create an imbalance with serious leisure, yet this does not necessarily mean a permanent state of unhappiness. Martin reminds us that work has internal value for free individuals who have different options open to them to pursue; however, for whatever reason, many have no such choice.

A WORK OF ART

Would Haybron's fisherman mentioned above, and especially his work as a community member on the island, match Martin's description of work as *personal and social fit* necessary for happiness, despite the huge imbalance between work and leisure? And would one want to live there, for that very reason? My guess is that some of the above-mentioned philosophers would indeed consider living on such a remote island, especially the romanticists, the Rousseaus and Thoreaus, among them. Philosophers such as Michael Montaigne do not choose to spend their lives in isolation without reason. After being mayor of Bordeaux and a court magistrate, Montaigne retired at the age of 37 to spend the rest of his life in the tower of his castle, where he lived off his inherited family fortune and worked until his death in 1592 on the approximately 1500 pages of his *Essays*. In the following passage from his final essay *Of Experience* he stresses the importance of leading a meaningful life:

What? [H]ave you not lived? [T]hat is not only the fundamental, but the most illustrious, of your occupations. 'Had I been put to the management of great affairs, I should have made it seen what I could do.' 'Have you known how to meditate and manage your life? [Y]ou have performed the greatest work of all!' In order to shew and develop herself, nature needs only fortune; she equally manifests herself in all stages, and behind a curtain as well as without one. Have you known how to regulate your conduct, you have done a great deal more than he who has composed books. Have you known how to take repose, you have done more than he who has taken empires and cities. The glorious masterpiece of man is to live to purpose; all other things: to reign, to lay up treasure, to build, are but little appendices and props. (Montaigne, 2006 [1887], 3rd book, chapter 13, n.p.)

Montaigne's masterpiece resembles Foucault's call to make one's life into a work of art.¹⁴ Both were interested in the art of living, happiness, or whatever synonym you prefer to use. Both stressed the fact of knowing yourself, for which Foucault discovered some of the techniques used in ancient Greece and the Roman Empire. The message transmitted is that the outcome of leading a virtuous life is *phronesis*, practical wisdom to be used in future experiences for the benefit of the self and other. In addition, the Greeks developed *paideia*, an education to support this quest, which led ultimately to what Foucault came to coin as the *golden age of self-cultivation*. This quest for happiness stimulated philosophers and other thinkers for the next 2000 years. Today, a window of opportunity is open to us to create an *anthropology of well-being* based on the knowledge we have of different cultures and, especially, existing small-scale communities, which could provide us with valuable insights into other, different perspectives on happiness. However, due to globalization these communities are being threatened with extinction, while at the same time Western societies are becoming more complex and diversified. Nevertheless, work and leisure in Western societies can be a source of happiness and self-cultivation, even for philosophy professors.

In the interview *On the Philosophical Life*, Nehemas (2000) states that most famous philosophers, such as Montaigne and Nietzsche, were not employed at universities. The latter began writing after leaving his university position. Nehemas, himself a writer and philosophy professor, points in this respect to the fact that '[i]nstitutional obligations are generic, whereas the art of living, as I see it, imposes mostly individual requirements' (35), two things which have to be combined. Thus, for

14 In an interview Foucault refers to life as a work of art as follows: 'What strikes me is the fact that, in our society, art has become something that is related only to objects and not to individuals or to life. That art is something, which is specialized or done by experts who are artists. But couldn't everyone's life become a work of art? Why should the lamp or the house be an art object but not our life' (Foucault, 1997c, 261).

philosophy professors it is also a matter of personal fit, or in Martin's words '... finding areas of our work where we can build on our personal strengths and virtues in ways we find personally satisfying and meaningful' (2012, 135). Or to put it simply, like Nehemas, '... to do what I want to do and still belong to an institution?' (35). In some cases, however, self-interest can be selfish, leading you to (almost) forget that you are also there for others, such as Cathcart and Klein's philosophy professor.

At a meeting of the college faculty, an angel suddenly appears and tells the head of the philosophy department, 'I will grant you whichever of three blessings you choose: Wisdom, Beauty – or ten million dollars.' Immediately, the professor chooses Wisdom. There is a flash of lightning, and the professor appears transformed, but he sits there, staring down at the table. One of his colleagues whispers, 'Say something.' The professor says, 'I should have taken the money' (Cathcart & Klein, 2007, 79).

This joke illustrates the importance of Martin's balance between personal and social fit, even in tempting situations. It is all about finding a way of being and becoming yourself and, as a professional, rendering services and products to others. Being there for the other is in some professions, however, considered the distinguishing factor, such as in teaching, social work and health care, but as we will see in the next section, the teaching profession also contains a dialectical relationship between self and other.

ETHICS FOR A GOOD LIFE IN TEACHING

Teaching is a helping profession (Higgins, 2011) and thus a calling, a vocation, and self-interest is not considered to be part of it. In this respect, Higgins advocates a self-cultivation of teachers situated between total vocation or selflessness and self-interest, i.e. a self-full life. This focus on selfhood has to be supported by a professional ethics or an ethics of professional practice. It differs from professional moralism, which concerns professional conduct towards others and what is often described as a moral code of conduct. Higgins' reasoning is built upon works of philosophers (Williams, MacIntyre, Arendt, Dewey and Gadamer) who stress the importance of a flourishing life, including self-regard and self-cultivation for practitioners in every profession, and underscore the value of internal goods, i.e. the sources of ethics in each social practice. These sources of ethics support the search for new beginnings within each social practice, through which the practitioner's uniqueness becomes visible and which is necessary for facing new situations and for creating experience and practical wisdom.

The question of interest within the scope of this section is not whether teaching can be considered a social practice with internal goods, as doubted by MacIntyre, or a public space (for action), a

¹⁵ Higgins states that, according to MacIntyre, 'teaching is just a fragment of other practices. There are teachers of poetry, pottery, and palaeontology (...), but there is no such thing as a teacher plain and simple' (191). Notice Higgins' cynicism. MacIntyre describes teaching as follows: 'All teaching is for the sake of something else and so teaching does not have its own goods. The life of a teacher is therefore not a specific kind of life. The life of a teacher of mathematics, whose goods are the goods of mathematics, is one thing; a life of teacher of music whose good are the goods of music is another' (MacIntyre cited in Higgins, 191). I agree with Higgins that a teacher is also a pedagogue involved in the education of children and young people; from this point of view internal goods can be detected within every teaching practice, whether the teacher is a historian or a mathematician. For more insights into the pros and cons of whether teaching is a social practice,

prerequisite for Arendt,¹⁵ but whether pre-service teacher education, induction programmes for teachers in schools, and continuing professional development of teachers might profit from Higgins' plea for a professional ethics of the teaching practice. But first we will follow Higgins in his elaboration of teaching as a *self-full* profession. Thereafter, we will, contrary to Higgins' reasoning, start off with Arendt's philosophical-anthropological framework and her labour-work-action theory, followed by Dewey's views about the value of experience in true vocations, MacIntyre's social practices with internal goods, and, finally, Gadamer's hermeneutic circle for developing the highest good, i.e. Aristotle's *phronesis*, practical wisdom.

NOT FOR NOTHING

If teaching means sacrificing yourself in order to help and educate the students in your class, it can be doubted that this altruistic behaviour nourishes your inner (personal) needs. If, however, your quest for happiness is at least equally important to you as your teaching, then you are acting ethically, or, to put it in other words, '...no ethical

I refer to the dialogue between MacIntyre and Dunne (2002). Concerning Hannah Arendt's action that presupposes a public space, Higgins goes to considerable length to redesign *the classroom as a half-open rehearsal stage for a play*, a preparation for the world outside the classroom and the school. Indeed, a lot of schools can be considered private spaces protecting the children from the outside world; and yes, teachers usually close the classroom door when they start their lesson, but this image has more or less passed its expiry date: classrooms are more open than before, with students working in libraries and in hallways, with teachers who consult each other during projects, with parents coming in to support, etc. Schools are also increasingly becoming open spaces for the public as part of the surrounding community. Visitors still have to respect school rules, of course, but is this not also the case in other public spaces where people are at work?

deliberation ... would ever lead someone to sacrifice his eudaimonia in the name of altruism' (Higgins, 23).

Ethical deliberations start with Socrates' question *How should one live?* followed by the questions *What should I do?* and *What is the best way for me to live?* and have two assumptions, i.e. that 'ethics is practical, and that it is reflective' (22). These deliberations contain therefore a 'radical first-personal quality' (Williams cited in Higgins, 22). Ethical reflection on what to do in a specific situation is not only *radical first-personal*, but also general through its leading question *Who does one want to become?* derived from Socrates' *How should one live?* It is a question not only for me, but for everyone. Ethics is practical, steering you inwards to the personal self, and reflective, guiding you outwards to the universal other, in relation to ourselves and 'the good life for human beings in general' (25). With a contemporary mindset, this could be considered a tension, as looking after yourself is often perceived as selfish, egoistic, even hedonistic, whereas looking beyond yourself to others, altruism, is the complete unbridgeable opposite.

Defining teaching as altruistic, a characteristic of the helping professions, is based on Christian morality with its moral myopia. Christian morality supports just 'one particular variety of ethical thought' (Williams, cited in Higgins, 25) where the focus is not on self during life, but in the afterlife. During life God is the *telos* or objective of human activities, for which you will be rewarded with immortality in paradise. This salvation strategy with its rigid thinking about morality long obstructed and obscured the view of self and self-interest during life (Foucault, 1997b; Fejes & Nicoll, 2015) and this can still be detected as a remnant in our modern society, including the conceptualization of teaching as a helping, altruistic profession.

For this reason, Higgins is searching for a professional ethics for teachers to cultivate self through teaching, which from one point of view is *selfish* or overly self-interest-oriented, but as we have seen above, also *outward-directed* as the other is included in ethical reflection.

ACTION, EXPERIENCE AND THE WORLD OF ETHICS

Now that we have established what ethical reflection can entail, we shall next delve deeper into the (teacher) self's history. Our first step is Hannah Arendt's Labour-Work-Action theory (mentioned in Higgins) and its philosophical anthropology framework, which encompasses six features of human existence: *natality* (the radical beginning of each human in progress), *mortality* (the contended looming end to each human life), *biological survival* (necessary engagement in activities during life), *worldliness* (creating environments), *plurality* (equal conditions provoke distinctiveness) and what Higgins calls '*building nature into culture*' (89).

Practical life in Arendt's framework has three modes, i.e. *labour* for doing repetitive, non-productive activities, like feeding ourselves; *work* for productive activities that create added value in, if possible, durable products; and *action* for unexpected deeds of self-disclosure accomplishing singular effects and theatrical statements in a multi-perspective public space, 'even if some are more wordy and some more silent, some more kinetic' (95).¹⁶ In Arendt's description of action, we find some salient aspects with regard to self, i.e. self-disclosure through outstanding activities and, with regard to the other, activities in a public space with multiple perspectives. Moreover, we can recognize in this description not only Martin's personal fit and social fit, but also the openness of self towards others who have different opinions about the object of self-disclosure. In addition, the deed or action of self-disclosure has its roots in self's history and thus *natality*.

With word and deed, we insert ourselves into the human world, and this insertion is like a second birth, in which we confirm and take upon ourselves the naked fact of our original physical appearance. This

¹⁶ Maintenance activities, such as cleaning tools for a new job, fall into both categories i.e. labour and work.

insertion is not forced upon us by necessity, like labor, and it is not prompted by utility, like work. It may be stimulated by the presence of others whose company we wish to join, but it is never conditioned by them; its impulse springs from the beginning which came into the world when we were born and to which we respond by beginning something new on our own initiative.... Because they are initium, newcomers and beginners by virtue of birth, men take initiative, are prompted into action... This beginning is not the ... beginning of something but of somebody, who is a beginner himself. (Arendt cited in Higgins, 97)

Consequently, *action* as a feature of Arendt's framework also contains the seed for the changeability of man, an educative value par excellence. However, contrary to activities labelled labour or work, like housework and carpentry, action cannot be attached to an occupation, as no occupation can be completely action-oriented. It is a dimension that *can be part of labour and work activities*.

For our second step we turn to Dewey, who questions the educative value of occupations, what Arendt calls labour or work. To introduce Dewey, we should start with some opening questions. What if the labourers and workers are not interested in what they do? What if they are just in it because of the money? When reading these questions we could ask ourselves if the following words of Dewey written a century ago about the situation in America still ring true, especially in contemporary Europe?

The great majority of workers have no insight into the social aims of their pursuits and no direct personal interest in them. The results actually achieved are not the ends of their actions, but only of their employers. They do what they do, not freely and intelligently, but for the sake of the wage earned. It is this fact which makes the action illiberal,

and which will make any education designed simply to give skill in such undertakings illiberal and immoral. (Dewey cited in Higgins, 112)

To be able to follow Dewey's reasoning as to why such occupations are illiberal and not real occupations, we must first understand his view on the dualism of liberal (general) and professional (vocational) education and how to overcome it.¹⁷ This dualism dates back to the ancient Greeks, where *liberal arts* were an integral part of the leisure activities of the nobleman reflecting the division between theory and practice, leisure and labour, and mind and body. According to Dewey, liberal learning focuses on theory, leisure, mind, and 'the private over the public, spirit not matter, interest rather than duty' (114). With regard to this dualism, Dewey speaks of a kind of *dichotomous thinking* that is still entrenched in our school curricula, which are 'neither entirely liberal, nor entirely vocational' (*ibid.*). He criticizes this dualism as follows:

[I]f liberal education (concerning the cultural) is the opposite of vocational education (concerning the practical), then in order to ensure the balance we need only to create a curriculum that is just as narrow, crude, and mechanical as it is useless, decorative, and effete. The disastrous result ... is an education that fails to prepare one to be truly useful to one's society while also failing to be genuinely 'liberative of imagination or thinking power'. (115)

Therefore, Dewey embarks on a mission to delete the dualism between vocational and liberal education and to rebuild the concept of

17 The adjective *general* is chosen for a reason; Dewey refers to *liberal* as in liberal arts, i.e. higher education programmes in the USA giving students a more general knowledge about an array of subjects, like literature, arts, philosophy, history, social sciences. You could interpret these programmes as basics or pre-preparation before embarking on a study related to a profession, like medicine or architecture. In Europe, liberal arts programmes at universities are scarce, although some universities are currently discussing the possibilities for general bachelor programmes, similar to the original liberal arts (Nussbaum, 2010).

vocation or occupation holistically, i.e. practical, useful and theoretical and liberal. Dewey strives to instil into the term *vocational education* another meaning based upon the perspectives of those who experience it differently. His simple definition of an occupation as a continuous activity having purpose clears the way for this rebuilding process. Each activity defines a purpose and therefore creates a gap between the agent, i.e. practitioner, and the end. This automatically establishes an interest and *a state of 'be between', a state of 'inter-esse'*, between the beginning and the end, the basis for new experiences that could 'affect the lives of the practitioners' (121–122). Thus, if living in what Higgins calls 'a partial and contingent world' is made up of (amongst others) occupational activities, then an occupation or vocation is 'an existential concept' (122) with a special environment for the practitioner. This means that choosing a vocation is an existential act; it determines the world, or the specific environment you want to live in. However, the reader might object that a lot of occupational activities are monotonous and thus deadening. Here, Dewey brings in the quality of experiences, not just any experience, but those that stand out as different. He uses the term *aesthetic* to qualify an experience. Contrary to art reviewers who use *ugly* for art that is not aesthetic, Dewey uses the word *anaesthetic* for an experience that has no quality or 'which conveys numbness and somnolence' (Dewey cited in Higgins, 39). Thus, a true vocation, like art, has not only the 'capacity to make experience continuous, concentrated, and cumulative, and to make life episodic and enriching' (Higgins, 125), but also the capacity to be normative and thus ethical. Or even better: a true vocation is in itself an educative and ethical environment.

If we compare Dewey's true vocation and experience with Arendt's action and Martin's personal and social fit, it seems that it is all about educating self through experience. However, it seems that this self is not a dialectical self as the 'other' is missing from Dewey's picture. But contextualized in the early years of the 20th century, his above quotation reveals a call for change against the other, the employer, for

whom workers give their precious time as docile employees. In other words, Dewey's aesthetic experience is a revolutionary concept that it resembles Arendt's action to renew your *natality* as a pathway to self-cultivation and individuality.

Dewey's educative and ethical environment can help us, as Higgins shows, to discuss the ethical in vocation and to understand that it is not a question of how to apply ethics and ethical reflection to professional practice or, in our case, teaching practice, but to see it as a matter of perspective.

Ethics does not need to be *applied* to professional practices; it is fundamentally practical. Practices do not sit at the endpoint of ethical reflection, passively awaiting understanding to guide them, but are themselves formative of ethical understanding. (Higgins, 47, emphasis in original)

To understand this, we have to take the last step and look closer into the meaning of practices as MacIntyre describes them. Practices have internal goods, which are worthwhile to obtain and thus a reason for action. Like Aristotle, MacIntyre sees virtues as 'acquired excellences of persons, as dispositions to act for the good' (49), although they can be goods as well. In relationship to practice this means that virtues will help professionals to obtain the internal goods, to work together, and 'otherwise maintain the integrity of the practice in the face of institutional expediency' (50). In addition to these goods within practices, MacIntyre distinguishes *moral traditions* entailing goods and horizons on the level of the community and *individual life narratives* entailing 'each person's understanding of his or her own eudaimonia and flourishing' (49). These three areas, i.e. practices, moral traditions and individual life narratives, form three levels of interdependence, rooted in each other. This interdependency works in such a way that the

internal goods of each practice have to be valued and filtered through individual life narratives and contextualized morally. This process gives each individual input for thinking about what is to be valued and what is worthwhile to pursue as personal ideals for their own self-cultivation. Becoming excellent at a practice means not only doing it well and beyond the standards prescribed, but also showing ‘how our existing standards could be improved in the light of the ideal’ in order to attain ‘fully perfected work’ (55). This excellence of practice relates of course to the excellence of the practitioner, but excellence can also refer to the products or outcomes of practices, such as a performance or a piece of work.¹⁸

Bringing MacIntyre, Dewey and Arendt together leads to the following description: internal goods of social practices are, as purposes of a true occupation or vocation, achievable through continuous activities welling from the virtues and excellences of the self; this can create actions and outstanding experiences refreshing one’s *natality*, virtues and excellences anew for the benefit of self and other. This description has *ethics and ethical reflection* written all over it and goes, according to Higgins, to the heart of ethics: Aristotle’s practical wisdom or *phronesis*.

18 MacIntyre also makes a distinction between the internal good related to the excellence of the practitioner, i.e. excellence of character (cf. competences), biographic genre (inserting one’s self into the world as a practitioner) and moral phenomenology (pleasure in being a certain practitioner). This labelling derives partly from Higgins’ interpretation of MacIntyre’s descriptions (57–58).

PRACTICAL WISDOM IN THE TEACHING PRACTICE

Above we have seen that moral traditions in society are connected to individual life narratives and social practices in which individuals are involved. This means that acting ethically when needed is based upon recognizing 'morally salient aspects amidst the ceaseless flow of everyday life' (Higgins, 130). However, if we designate moral conduct as one of the aspects of life, we reduce ethics to responsibility towards others and neglect our own continuous growth and self-cultivation through experiences. Clearly, if we are aware of the salience of our self-cultivation, practical wisdom should involve acting ethically in our own continuous activities, in cooperation with others.

Practical wisdom ... describes the ability to bring past experience fruitfully to bear on new situations, to bring generalisations into dialogue with concrete cases. On this expanded, ethical reading, practical wisdom is synonymous with experience itself. (*Ibid.*)

This ability needs, according to Gadamer, 'a special kind of perception and openness' (131), and it would be too easy to apply moral maxims here. This openness means starting deliberations and going through an analysis and refinement of *old* generalizations, prejudices, conceptions, self-conceptions and solutions when faced with new situations. These deliberations function as a hermeneutic circle and are part of the human condition.

Thrown into existence – and therefore into the particularities of history, culture, language, etc. - we notice certain aspects of the world and are blind to others. The question is whether, given that each new situation we enter is framed by our generalisations from past situations, we are able to notice some of the newness of the new situation. Can we let our generalisations frame the particular situation, and make it

readable, while at the same time reading carefully enough that our generalisations become informed and reformed by the very particulars they stretch to encompass? (Gadamer cited in Higgins, 2011, 132)

When encountering new situations in whatever form (texts, images, situations, persons) and our generalizations become reformed, the hermeneutic circle widens. The trigger for this is usually something unexpected that surprises you and provokes, when confronted with your own prejudices, 'learning through suffering' (133), although it can also be very liberating and enriching. Gadamer then asks himself how we can steer our life towards widening the hermeneutic circle. His answer is actually very simple: by formulating open or true questions that expose our close-mindedness and open up the world we live in. One might protest that this answer is rather unsatisfactory and vague, but remember, it is from Socrates' true and open questions such as *How one should live?* that we can derive questions such as *How to nourish one's life through the things one wants to do?* and *How can one involved in teaching become a teacher cultivating oneself for oneself and others?*

Answering these questions means putting yourself at the centre of the world, being egoistic, freed from the altruistic garments of vocation – a Nietzschean approach. His concept of *Übermensch* or higher person is an example of becoming a self-cultivated person.

One thing is needful – To 'give style' to one's character – a great and rare art! It is practised by those who survey all the strengths and weaknesses of their nature and then fit them into an artistic plan until every one of them appears as art and reason and even weaknesses delight the eye. Here a large mass of second nature has been added; there a piece of original nature has been removed – both times through long practice and daily work at it. Here the ugly that could not be removed is concealed; there it has been reinterpreted and made sublime. Much that is vague and resisted shaping has been saved and exploited for

distant views; it is meant to beckon toward the far and immeasurable. In the end, when the work is finished, it becomes evident how the constraint of a single taste governed and formed everything large and small. Whether this taste was good or bad is less important than one might suppose, if only it was a single taste! (Nietzsche, 1974 [1887], 232)

Because of his *Übermensch*, Nietzsche was depicted as an elitist, a nihilist and individualist par excellence, who despised any interference from the side of the state. Jonas (2012) defends his views that his egoism has nothing to do with selfishness and that Nietzsche's *Übermensch* could lead others on their path of self-cultivation or *Bildung*¹⁹, as it was called in Nietzsche's days. One could say that what Nietzsche wanted was to transform more people into new *Socrateses* raising existential questions for the common good.

As said in the introduction to this section, I do not wish to get into the discussion between Higgins and MacIntyre and Higgins and Arendt on whether teaching is a social practice or a place for public action. What is written here applies wholly to teaching practice in teacher education and in schools. Moreover, Higgins' view that primary and secondary school teaching practice is a social practice, a 'meta-vocation...framed by the purpose of helping students reach out to the world with their purposes ... a double reference that seems to be part of the special challenge of viewing teaching in existential and eudaimonistic terms' (242-243) makes sense at first sight, and following him we could label a teacher education programme a *meta-meta-vocation* with a triple reference. But all of these superlatives do not make vocation more vocational or, with respect to MacIntyre's social

19 With the German word *Bildung* the ideal of the self-educated citizen was expressed, especially in the works of Wilhelm von Humboldt in the beginning of the 19th century. Its focus was firstly directed towards the formation (*Bildung*) of the elite in the German nation-state, and secondly to distinguish it from *Ausbildung* for the proletariat, i.e. vocational education. Later, at the end of this century it became more radicalized due to the concept of *Übermensch* (<http://nl.wikipedia.org/wiki/Bildung> and <http://en.wikipedia.org/wiki/Bildung>).

practice, more ethical. For the ethics in teaching it is more salient to know that vocations or social practices are like 'ethical laboratories' (80), spaces for ethical reflection, personal growth and renewal and self-cultivation, as long as it fits you personally and socially.

We will return to this aspect in the final section, where we will see how teacher education, schools, induction programmes and continuous professional development could benefit from this perspective on the teaching practice. However, first we must turn our focus to skills education in neoliberal societies and, thereafter, how the progress of reforming education has been organized through self-government.

EUROPE AND THE SILENT CRISIS IN EDUCATION

In her recent book *Not for Profit. Why Democracy needs the Humanities*, Martha Nussbaum proclaims in her opening chapter the following:

We are in the midst of a crisis of massive proportions and grave global significance. No, I do not mean the global economic crisis that began in 2008. At least then everyone knew that a crisis was at hand, and many world leaders worked quickly and desperately to find solutions. Indeed, consequences for governments were grave if they did not find solutions, and many were replaced in consequence. No, I mean a crisis that goes largely unnoticed, like a cancer; a crisis that is likely to be, in the long run, far more damaging to the future of democratic self-government: a world-wide crisis in education. (Nussbaum, 2010, 1–2)

Nussbaum refers here to the radical changes implemented in the USA and Europe with their focus on profit, recklessly neglecting the indispensable constituents of each democracy. Should this trend towards marketization of education continue, following generations

will, according to Nussbaum, become ‘useful machines, rather than complete citizens’ (2), unable to critically analyse developments, empathize with the weak and poor, or demonstrate solidarity in their civic actions.

SKILLS AND LIFELONG LEARNING

Long before the economic and financial crisis of 2008, the European Council met in Lisbon, Portugal, on 23–24 March 2000 to formulate a new strategy to strengthen employment, economic reform and social cohesion and to become the most competitive knowledge-based economy in the world by 2010. The strategy plan, known as the Lisbon Agenda, lays out general targets for key areas in which member states are called to make efforts towards this goal. One paragraph of the agreement focuses on education and training for living and working in the knowledge society and stresses the need for a European framework that ‘should define the new basic skills to be provided through lifelong learning: IT skills, foreign languages, technological culture, entrepreneurship and social skills’ (European Council, 2000, 6).²⁰

During the lifetime of the Lisbon strategy a separate and special *Education and Training 2010 strategic framework* was developed, which was renewed in 2009 as part of Europe 2020, the successor to the Lisbon Agenda. In the renewed version, in addition to the primary goal of providing support for adequate systems of education and training and acknowledging the importance of globalization, the member

20 In 2004, a review by a High-Level Group (installed by the Council and European Commission) consisting of politicians, researchers and representatives of enterprises and labour unions concluded that due to external events since 2000 and internal failure to implement the Lisbon Agenda with urgency, implementation of the targets has not lead to the expected progress. The group recommended revitalizing the agenda and focussing on growth and employment (European Commission, 2004). In 2009, the targets of the Lisbon Agenda had still not been reached due to the economic and financial crisis that started in 2008, leading to a renewal of the Lisbon Agenda, i.e. the Europe 2020 strategy (European Council, 2009).

states agree that *lifelong learning* is the ‘...fundamental principle underpinning the entire framework, which is designed to cover learning in all contexts...’ (European Council, 2009, 3). The framework addresses four strategic objectives ranging from a) making lifelong learning and mobility a reality, b) improving the quality and efficiency of education and training, c) promoting equity, social cohesion and active citizenship, to d) enhancing creativity and innovation, including entrepreneurship, at all levels of education and training.

The challenges with regard to these four strategic objectives are of considerable interest. The economic aspirations of the EU are set out in the Europe 2020 strategy (European Commission, 2010a) and its antecedent documents, such as the Lisbon Agenda (European Council, 2000) and the 2004 high-level group review (European Commission, 2004). The legitimation for the first strategic objective refers to the challenge presented by the greying of Europe, i.e. the regular need to update and develop skills in line with changing economic and social circumstances related to Europe’s ageing population. With respect to this challenge, lifelong learning will contribute to and enhance ‘people’s employability and adaptability’ (European Council, 2009, 3).

As regards the second strategic objective, improving quality and efficiency, the agreement points to raising the level of basic skills (literacy, numeracy, mathematics, science and technology) in order that key competence targets would be met by all. In this, the agreement refers indirectly to three of the eight competences mentioned in the *Key Competences for Lifelong Learning: A European Reference Framework* (European Commission, 2007), an outcome and recommendation of the former Education and Training 2010 strategy as part of the Lisbon Agenda (European Council, 2000).

Under the heading of the third strategic objective ‘promoting equity, social cohesion and active citizenship’ we can read the following:

Education and training policy should enable all citizens irrespective of their personal, social or economic circumstances, to acquire, update and develop over a lifetime both job-specific skills and the key competences needed for their employability and to foster further learning, active citizenship and intercultural dialogue. (European Council, 2009, 4)

What is astonishing here is the order of what seems to be important, starting with job-specific skills, key competences, further learning and, finally, active citizenship and intercultural dialogue. In the same paragraph nothing is mentioned about how to promote active citizenship and intercultural dialogue, even though these are listed as a key competence in the *Key Competences* document (Competence 6: social and civic competence).

The fourth strategic objective refers to enhancing creativity, innovation, and entrepreneurship. In this respect, two challenges are mentioned: a) accomplishing transversal key competences (digital competence, learning to learn, sense of initiative and entrepreneurship and cultural awareness) and b) creating a network of education, research and innovation including partners from the world of business to guarantee ‘... a better focus on the skills and competences required in the labour market...’ (European Council, 2009, 4).

Reading this Education and Training 2020 strategy gives the strong impression that what counts more than anything in our future European society are skills (cf. European Commission, 2012). The little reference that is given to active citizenship, and the omission to define concretely what this means with regard to democracy reflect the overall strategy of *Europe 2020*. Taking into account the subsidiarity principle that member states are fully responsible for their own educational system, monitoring of the implementation of these four strategic objectives by the European Union is a rather sensitive matter, to which we turn in the next subsection.

COORDINATION AND ASSESSMENT

Although the influence of the European Union in member states has increased since the Maastricht Treaty of 1992, education is still legally excluded as a policy area. The above-mentioned subsidiarity principle reflects the Union's 'limited powers over education' (Alexiadou, 2007, 106). However, the European Commission's White Paper on European Governance (2001), and especially its implementation, marks a new era for establishing influence in areas formerly excluded from legislation. The paper's executive summary represents an interesting discourse: it mentions the paradox of having huge problems in Europe and at the same time a lack of public confidence in politics. Establishing the trust of the people of Europe by meeting their expectations about leading the member states to prosperity means building a decisive Europe and, thus, a 'reform of European governance' (1).²¹ Coherence between policy areas and the involvement of more organizations (i.e. regions, cities, organizations within the civil societies)²² in the policy-making process are more urgent than ever (2). With the acceptance of this paper after the envisaged consultation process, this new governance was called the Open Method of Coordination (OMC).²³

The open method of coordination is used on a case-by-case basis. It is a way of encouraging cooperation, the exchange of best practice and agreeing common targets and guidelines for Member States,

21 The OMC has never been formally legalized in treaties. Alexiadou however, explicitly mentions that it was already outlined at the 2000 Lisbon European Council (103).

22 The White Paper makes an important remark about participation of civil society: 'Participation is not about institutionalizing protest. It is about more effective policy shaping based on early consultation and past experience' (European Commission, 2001, 12). Olsson et al. (2015, 96) interpret this sentence as 'giving a voice to the concerns of European citizen[s] ... means giving a voice to the concerns of the European Union'. Even, 'churches and religious communities have a particular contribution to make' (European Commission, 2001, 11). Whether the latter can be interpreted as encapsulating the opposition is an interesting question.

23 Shore and Wright (2000) point to similar practices in the UK in the years before the implementation of the OMC.

sometimes backed up by national action plans ... It relies on regular monitoring of progress to meet those targets, allowing Member States to compare their efforts and learn from the experience of others. (European Commission, 2001, 18)

The OMC is a policy instrument that ‘aims to improve the effectiveness and coordination of a range of policies ... by using ‘soft law’ as opposed to traditional legal prescription’ (Alexiadou, 102). The OMC does not replace the traditional framework, but it compliments it and can be described as ‘a complex system of “*multilevel governance*” where informal normative pressures and agenda setting ... promises to *be as powerful as legal prescription*’ (Alexiadou, 102, emphasis added).²⁴

Alexiadou (104–105) lists the core characteristics of the education OMC as i) a *soft law*, meaning that there are no legal obligations, just acts of persuasion; ii) a *reflexive tool* with information exchange, peer reviews, policy learning and databases of good practice; iii) a participation of a *range of actors*, public as well as private, and networks of experts; and iv) *benchmarks and performance* indicators for assessment of progress in reports, and policy learning. Alexiadou considers the last characteristic most salient, because it reflects the measurability of outcomes. Furthermore, she mentions peer pressure, as part of this whole process, which could lead to imitating others’ good practice.

This mimetic process is seen as a way of gradually solving national and local problems by shifting the problem-solving capacity from the national to the supranational level. (Dale, cited in Alexiadou, 105)

Thus, the OMC works more or less like a sort of ‘process of stocktaking’ (Olsson, et. al, 2015, 94), showing who stays behind and who

24 Alexiadou points to several implemented OMCs in different policy areas (not only education) (1-2).

is an object for learning, group pressure and naming and shaming. The learning part resembles 'a sort of ceaseless process of mutual learning' (Walters, 2008, 69).

In addition to the implementation of the OMC for education, with respect to benchmarks, the quality of teachers, and frameworks for standards or competences we can point to several EU documents and non-governmental organizations that took part in the provision of standards for teacher quality and reviews, such as the Association of Teacher Education in Europe (ATEE).²⁵ Although many teacher organizations, schools, teacher education and individual teachers supported and still support the development of standards and indicators, some criticized the development of rigid standards for self-assessment.

Being aware of the critiques on imposing rigid standards as forms of self-assessment and control on education and teacher quality, we like to break ground for standards as a learning tool through which student teachers and also teachers can be involved in a critical political and pedagogical dialogue about the purpose of education in a society where democracy and justice are challenged day by day. (Santos & Swachten, 2010, 156)

25 To name a few: *Common European Principles for Teachers Competences and Qualifications* (European Commission, 2005), originally intended as a discussion paper, contains a detailed description of three key competences, i.e. Work with knowledge, technology and information; Work with fellow human beings; and Work with and in society. Two years later, *Improving the Quality of Teacher Education* (Commission of the European Communities, 2007) was published in which the Commission suggested the development of 'a detailed framework for improving the quality of education and hammered on the development of indicators for assessment' (Santos & Swachten, 2010, 156). Although some member states were busy to implement standards (competences, requirements and eventually indicators) into law (e.g. BIO Act, 2006 in the Netherlands) or otherwise, private stakeholders such as the Association for Teacher Education in Europe (ATEE) responded that indicators have to reflect the complexity of the teacher's profession and not only include measurable knowledge and skills. '[P]rocesses to formulate indicators ... should focus on the involvement and ownership of teachers' (ATEE, 2006; Snoek & Dietze, 2007, 23).

The ranking of schools and teacher education as part of a bigger trend can be seen as another pressure in this respect.²⁶ In addition to the standards, the rankings have an impact on countries, institutions, as well as individuals. They are increasingly turned into media events or performances, where ‘good and bad teachers as well as schools play, to use dramaturgical terms, the roles of heroes and villains’ (Swachten, 2010, 159). The OMC for education with its benchmarks, frameworks, standards and indicators has thus undoubtedly had an effect on education in Europe. We will look closer into this issue of standards and related accountability procedures in the following section.

FIVE MINUTES TO MIDNIGHT²⁷

Reports like the above-mentioned White Paper on European Governance pressure the reader to understand and accept the urgency of the matter; between the lines we are told that, in order to safeguard the future, action is needed and it is needed now. The message can be interpreted as a *running out of time* or *five minutes to midnight* mantra. For example, the executive summary in the White Paper mentions ‘that the Union faces a double challenge: there is not only a need for urgent action to adapt governance under the existing treaties, but also for the broader debate on the future of Europe ...’ (European Commission, 2001, 1). Policy reports in which the economy and education are inexorably linked also transmit a message of emergency along the lines

26 Rankings are becoming an almost daily activity; in addition to the international (QS, Times) and national (based upon accreditation) rankings of universities, some countries have national rankings of hospitals, cities and schools. In some countries (e.g. Portugal) school rankings are published in newspapers and based on the OECD Programme for International Student Assessment (PISA).

27 An analogy can be drawn with the Doomsday Clock maintained since 1947 by the Bulletin of Atomic Scientists magazine. In 2012 the symbolic clock was set to five minutes to midnight as almost no progress had been made to mitigate the spread of nuclear weapons. Use of the catchphrase here is intended to reflect the theatrical tone of EU reports aimed at spurring states and organizations to action.

of 'otherwise we will not be able to educate citizens for an economy at risk, to keep up with other nations and to safeguard the quality of life [achieved] so far' (Swachten, 2010, 159). Taubman (2009) in this respect refers to the use of the 'same slogans and shibboleths, calls to action, and recommendations pullulated into mandates, regulations and requirements' (55–6). The use of metaphors such as *five minutes to midnight* have a special meaning; they 'are intended to conjure hopeless situations that can be remedied only by pursuing radically different directions' (Cochran-Smith, cited in Snoek & Dietze, 2007, 24).²⁸

The above-mentioned silent crisis in education refers to the strong lifelong focus on skills and knowledge that, according to Nussbaum, will be 'damaging to the future of democratic self-government' (2), and thus self-cultivation. This lifelong focus on skills and knowledge is accompanied by disciplining teachers and teacher educators into self-assessment based on frameworks of standards and indicators. Interestingly, Nussbaum's democratic self-government and Foucault's caring for self also need discipline (albeit self-discipline as opposed to coerced or enforced discipline), as Fromm points out:

The practice of any art has certain general requirements, quite regardless of whether we deal with the art of carpentry, medicine, or the art of love. First of all, the practice of an art requires *discipline*. I shall never be good at anything if I do not do it in a disciplined way; anything I do only if 'I am in the mood' may be a nice or amusing hobby, but I shall never become a master in that art. But the problem is not only that of discipline in the practice of the particular art (say practicing every day a certain amount of hours) but it is that of the discipline in one's whole life. (Fromm, 1956, 108)

28 Webb (2011) quotes in his analysis of the Campus 2020 study of higher education in British Columbia the call for urgent action: 'The higher education sector will either respond to ... changes or become increasingly irrelevant' (743).

The Open Method of Coordination used by the European Union and the member states likely depends on similar technologies of self as those for self-cultivation. If so, could then the OMC not be interpreted as a 'dispositive that operates as a political technology, ... a technology for disciplining, not only European member states, but also civil society and its non-governmental organisations' (Olsson, et al., 95–97) or in Walters' words 'a mutual learning machine' (Walters, 2008, 69)?

Nussbaum also warns us that due to the neglect of democratic self-government and the rise of marketization of education the next generations will become 'useful machines, rather than complete citizens' (2). Of course, Nussbaum was referring to the USA, but are strategies such as the 'Lisbon Agenda' and 'Europe 2020' not pointing in the same direction, linking economic problems to education and thus making education responsible for flaws in economic growth? It is this issue of discipline and technology that we will look at in the following section.

CONTROL THROUGH SELF-GOVERNMENT

In the first section we stressed that, according to Foucault, the principle *know yourself*, although inscribed on the Temple of Delphi in ancient Greece, was actually subordinate to the principle *take care of yourself* and practices of self-care were thus predominant. Before starting his research on the importance of this last principle in Greco-Roman civilizations, Foucault had been interested in the power techniques of self-government, or, as he called them, *games of truth*, used in psychiatric hospitals and prisons. This change from games of

truth to practices of self was reflected in his lectures at the Collège de France in 1981-82.²⁹ Foucault explains this shift as follows:

Up to that point I had conceived the problem of the relationship between the subject and games of truth in terms either of coercive practices – such as those of psychiatry and the prison system – or of theoretical or scientific games – such as the analysis of wealth, of language, and of living beings. In my lectures at the Collège de France, I tried to grasp it in terms of what may be called a practice of self; although this phenomenon has not been studied very much, I believe it has been fairly important in our societies ever since the Greco-Roman period. In the Greek and Roman civilizations, such practices of the self were much more important and especially more autonomous than they were later, after they were taken over to a certain extent by religious, pedagogical, medical, or psychiatric institutions. (Foucault, 1997d, 281–2, emphasis added)

Foucault's concepts of *coercive practices* and *scientific games* point to his earlier works such as *Discipline and Punish* and *The Birth of the Clinic*, and *practice of self* to his three volumes on the *History of Sexuality*. It seems that coercive practices were used to get prisoners, the sick or disabled or non-conforming individuals to govern themselves. Foucault showed that these techniques originated further back in history, in the Greco-Roman civilizations. In other words, he found a resemblance between techniques of self-government used in modern society and techniques of self-cultivation used in Antiquity.

29 This interview became well known as *The Ethics of the Concern of the Self as a Practice of Freedom*. The interviewers were H. Becker, R. Fornet-Betancourt and A. Gomez-Müller. It has been published in several works, such as that consulted here: *Ethics: Subjectivity and Truth*, M. Foucault (1997d), edited by P. Rabinow, *Essential Works of Foucault 1954–1984*, Volume I, New York: New Press.

In *Technologies of the Self* (1997b) Foucault stresses that in order to understand the context of his research we have to distinguish the four key techniques, i.e. i) technologies of production, ii) technologies of signs, iii) technologies of power or domination and, iv) technologies of the self, 'which permit individuals to effect by their own means, or with the help of others, a certain number of operations on their own bodies and souls, thoughts, conduct and way of being, so as to transform themselves in order to attain a certain state of happiness purity, wisdom, perfection, or immortality' (225). Foucault stresses that these four key technologies are interdependent, and that having the right skills and attitudes is required to guarantee results. His work focuses on the last two technologies and the cooperation between them, what he calls *governmentality* (*ibid.*).

Below, we will try to contextualize Foucault's governmentality and the disclosure of self through the technologies of self. These technologies were reshaped after the Greco-Roman civilizations as *confessions of self* under Christianity, and we will see that they are still used in our late-modern society.

GOVERNMENTALITY AND THE CONFESSIONS OF SELF

Since the foundation of the modern state in the 18th century, the sovereignty of the king or emperor was replaced by the sovereignty of the nation and its people, and the state became reorganized in several domains represented by institutions. Through this, the foundations were laid for the separation of the weak, the sick, criminals, and even the non-educated in order to control them as objects or bodies in institutions such as hospitals, mental institutions, prisons and schools. These institutions were instruments of control, instilling values and norms necessary for organizing the modern state, i.e. Foucault's disciplinary society. The development of the modern sciences in this

context is a logical one; as power creates and is based on knowledge, it is also a creation of knowledge.

This power-knowledge, as Foucault (1998) calls it, has many faces; one of which is biopower as a technology of power. According to Foucault, biopower is a political technology to control entire populations and thus a prerequisite for the modern state, or in his words ‘an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations’ (140). In comparison to pre-modern states where threat of death was the traditional instrument of ultimate control, the modern state’s power has to be legitimated as protection of life and regulation of the body.

In this context, it is interesting to note the relationship of biopower to another of Foucault’s concepts: *governmentality*. Governmentality is developed through power that is not only imposed hierarchically, but also through social control via disciplinary institutions (schools, hospitals, psychiatric institutions) and through the production of knowledge. This produced knowledge is internalized by individuals exposed to it, steering their actions and behaviour. As such, it empowers individuals to govern themselves as the ultimate form of social control (Foucault, 1997b). Foucault points to *confessions of self* as a technology of self, playing a key role in these processes of empowerment. Empowerment in this context refers to the creation of a new self, or a more-adapted version of self. This type of technology stems from early Christianity, in which the ancient Greek *care of self* and *know yourself* as an integrated whole was dismantled. Consequently, writing was no longer used for keeping record of daily deeds or for discovering virtues and rules of conduct that could lead to a beautiful and flourishing life. Under Christianity, the confession of thoughts was used for the purpose of salvation in the afterlife (Foucault, 1997a; 1997b).

Care of the self as a writing and art of the self, constituted not only the self in these terms but knowledge of the self in relation to these rules

of conduct. [T]his focus is different from that in Christianity where the focus came to be on thoughts and verbalizing and making sins visible. (Fejes & Nicoll, 2015, 11)

This meant that in Christianity care of self was deleted from the ancient Greek precept, leaving behind the single literary interpretation of the originally double-layered maxim, *know yourself*. This reconfiguration, as Fejes and Nicoll call it, implied that the *aesthetics of existence evolved into and aesthetics of purity*. Not the creation of self but the renouncing of self through knowing self and disclosing 'one's sins through writing as a purification of the self, became the way to truth' (*ibid.*).³⁰

With the rise of the human sciences in the 18th century, this self-confession technology was reconfigured again into one whose primary and only focus was self-knowledge and its verbalization. This turning of 'our gaze towards our inner self, scrutinizing who we are and disclosing this' (Fejes & Nicoll, 2015, 3) to others has become even more familiar in our contemporary society, also in education, in the learning process of students, student teachers, and the work of school teachers and teacher educators (Breidenstein & Thompson, 2015; Nicoll, 2015; Popkewitz & Kirchgasser, 2015). In combination with the emphasis in national and European policies on *learning to learn* (as we do not know what skills and knowledge are necessary in the future), this technology of self turns everyone into lifelong learners. Opening ourselves to others, colleagues, superiors, teachers, teacher educators through different (verbalization)

30 In this respect, *exomologesis*, a purification ritual, was important in early Christianity. The ritual entailed the public announcement of the name of the sinner by the bishop as a way of disclosing oneself as sinner without verbalization. Paradoxically, 'through self-punishment, suffering, shame and humility' (Fejes & Nicoll, 2015, 11) the sinner's status was confirmed and at the same time he was baptised and thus re-established as a pure person. The ritual is to be distinguished from the practice of *exagoreusis* used in monasteries, which was a practice of self-examination based on two principles, obedience to the master of the monastery and continuous contemplation of God (Fejes & Nicoll, 2015; Foucault, 1997b). The possible similarities between *exomologesis* and dialogues between student teachers and their coaches or teacher educators presents an interesting avenue of investigation.

techniques, such as portfolios and study plans, has nested itself into our social fabric; '[l]earning has become a new feature of life' (Fejes & Nicoll, 2015, 4) or, in Foucault's words, 'Western man has become a confessing animal' (1998, 59). These verbalization techniques ask us to write the truth about ourselves and, disclosed to others or not, they provide 'a comparison of ourselves to ideals and norms of the present; as "good behaviour" and "good subjectivity"' (Fejes & Nicoll, 2015, 4).

Through these techniques, as part of the technologies of self or *confessions of self*, power relations are represented. A power relationship, and thus the exercise of power, is 'a structure of actions brought to bear upon possible actions', that not only leads people through coercive and strict techniques, but is also 'a way of behaving within a more or less open field of possibilities' (Foucault, 1983, 220–1). This power relationship makes people into subjects that are 'subject[s] to someone else by control and dependence, and tied to his own identity by a conscience or self-knowledge' (212).³¹ However, Foucault warns us that power relationships, and thus the exercise of power, presuppose free subjects who face a field of possibilities of behaviour. In this delicate interplay between freedom and power, both are a precondition for the other; they are not mutually exclusive and, thus, a society without power exercise is an illusion.

Power relations are rooted deep in the social nexus, not reconstituted 'above' society as a supplementary structure, whose radical effacement one could perhaps dream of. In any case, to live in society is to live in such a way that action upon other actions is possible – and in fact ongoing. A society without power relations can only be an abstraction. (222–3)

³¹ Foucault points to the Christian code of ethics and an old power technique called *pastoral power* (different from political power) used by individuals with a religious quality to 'assure individual salvation in the next world... to prepare for sacrifice [himself], [to] not look after just the whole community, but each individual in particular... [and] ... knowing the inside of people's minds, ... exploring their souls, ... making them reveal their innermost secrets' (Foucault, 1983, 214). Although the institutionalization of pastoral power has lost its importance in the 18th century, its function can still be detected in the modern state.

With regard to this interplay between power and freedom, modern states prefer *autonomous citizens as learners* because only then are power techniques accepted and made productive. Consequently, governing includes, in addition to state government, self-government and government by others; in other words, 'it is through the conduct of conduct that people come to govern themselves as well as others' (Fejes & Nicoll, 2015, 6). In the following we will look closer into self-government and government by others within the processes of auditing universities (teacher education) through self-accountability techniques for controlling the quality of teachers.

AUDIT CULTURE: STANDARDS AND SELF-ACCOUNTABILITY

In the year 2000, Marilyn Strathern announced that 'if cultures are always in the making, the contributors to this book have caught one kind on the make' (1). She was referring to practices of *accountability*, a financial term dressed up as a new phenomenon in diverse institutions everywhere in the modern world.³² These practices, steered by local objectives, influence decisions about the allocation of resources and are thus crucial for the institution's credibility, leading people to 'become devoted to their implementation' using 'a common language of aspiration' (*ibid.*). Although this culture creates anxiety, resistance and can be damaging to the primary goals of institutions, it has established itself well since the 1980s under neoliberalism. A 'cultural stamp of accountability' (2) characterizes this culture, an *Audit Culture* with monitoring techniques and practices common in the financial and accountancy world, remodelled in evaluation, assessment

32 Shore and Wright (2000) point to the 'free-floating signifier' (59) of the term 'audit', making audits possible in almost all areas of work, e.g., health audits, value for money audits, environmental audits, and also education audits.

and measurement techniques for institutions such as schools and universities.³³

Where audit is applied to public institutions, the state's overt concern may be less to impose day-to-day direction than to ensure that internal controls ... are in place. That may require the setting up of mechanisms ... but the accompanying rhetoric is likely to be that of helping (monitoring) people help (monitor) themselves, including helping people get used to this new 'culture'. (4)

The mechanisms Strathern is talking about here are practices or techniques 'seemingly dull, routine and bureaucratic', however never neutral, but full of purpose, monitoring the professional behaviour of teachers, teacher educators and others involved in education; 'they are agents for the creation of new kinds of subjectivity: *self-managing [teachers] who render themselves auditable*' (Shore & Wright, 2000, 57, emphasis added). These audit techniques guarantee a rational, objective and neutral assessment legitimated by efficiency policies, and based upon measurements of performances and outcomes 'that simultaneously rank institutions and individuals against each other' (61). This so-called objective assessment compels institutions and individuals, and thus teachers, toward improving their qualities 'to be judged by the targets that they set for themselves', which can be interpreted as 'an open, participatory and democratic process' (62). However, through the use of a common audit language the power relations behind these practices become concealed, only visible when an institution or individual does not want to participate. This visibility is also concealed through the presence of (subsidized) private agencies of experts monitoring and advising institutions and individuals.

33 This 'audit explosion' builds also 'on older concerns with fraud, waste, and abuse inside government' (Power, cited in Taubman, 2009, 108).

Within these techniques, the performances and outcomes of the student, teacher and teacher educator are formulated in standards (or competences) pressed in grids and frameworks with or without attached indicators.³⁴ Standards are, according to Taubman (2009), the successors of the competency-based education movement with its focus on behaviour as outcome. Standards are, by definition, not case-specific; they are the outcome of standardization processes made for measuring and comparing. The idea, therefore, of standards for each student, schoolteacher or teacher educator is self-contradictory and thus meaningless. As Taubman asserts, standards 'strip the individual of any autobiographical idiosyncrasy' (117).

In their study, Popkewitz and Kirchgasser (2015) focus on teacher education and the objective of changing teacher qualities 'in order to change the "soul" of the child' (35). They interpret the above-mentioned frameworks or grids as rubrics or diagnostic schemes with statements of standards, whose aim is 'to minimize misinterpretation about what a teacher must do to be an Excellent Teacher'. The rubric is also used as a communication tool between the assessed (student teacher) and the assessor (the teacher educator). It provides a continuum of performances, which are used to determine through reflective practices the progress of the assessed student teacher. This evaluation and assessment within the rubric are like 'processes of the confessional ... offering self-realization that incorporates the participation of the teacher, teacher educator, and other new teachers. [E]ach becomes a witness and assessor of who is and who is not becoming the Excellent Teacher' (38). Furthermore, the authors stress that through this evaluation and assessment a reflective teacher will be constructed who knows not only their position on the development continuum but also what they are

34 In some countries they prefer the use of competences instead of strict standards. This depends also on the amount of autonomy given to schools and teacher education. Consequently, the more autonomy is provided the more the description of indicators will be 'localized', depending on the situation.

missing in order to become an *Excellent Teacher*: a teacher who can change the *soul of a child* ‘who languishes on the wrong side of the achievement gap’ (41) and is a loss to the economy. However, what the *soul* of a child means exactly depends on the standards set for primary and secondary education. As we saw in the previous section, European education policy includes a strong focus on skills and knowledge with regard to the economic problems Europe is facing, thereby neglecting education for democracy.

The questions raised at the end of the previous section can now be answered. The *Open Method of Coordination* (OMC) used for the implementation of European education policies is indeed in essence a technology of the self, but it is reshaped as a technology of the collective (Olsson et al., 2015): it is coercive through controlling each member state across borders and making results public, and it involves non-governmental organizations as independent consultants, researchers and assessors. Learning from each other by interpreting best outcomes as best practices can be seen as part of this ‘mutual learning machine’ (Walters, 2008). But as we have noticed above, these confession technologies of self are stripped of the formerly attached notion of care for self, keeping the sole and limited meaning of *knowing yourself* as valuable and useable with regard to self-government of individuals, organizations and (member) states within supranational organizations.

SOCIETIES OF CONTROL

The governmentality of individuals within institutions such as schools, hospitals and the military, to name a few, can thus be traced within disciplinary societies. During their rise in the 18th and 19th centuries such societies were less sophisticated than today. However, with the influence of science, leading, as we have seen, to the twinning of

power and knowledge, these disciplinary societies evolved to seemingly Kafkaesque proportions. And yet, according to Deleuze (1992), these disciplinary societies have been already overtaken by *societies of control*. In his short essay, Deleuze argues that Foucault was aware of the temporality of his disciplinary societies, and that, since WWII, they have been in a phase of transition towards societies of control, with their 'ultrarapid forms of free-floating control' (Virilio cited in Deleuze, 3). In these 'environments of enclosure', as he calls disciplinary societies (such as hospitals and schools), everyone 'is supposed to start from zero, and although a common language for all these places exists, it is analogical' (4). In societies of control, however, you never have to start over again: 'the corporation, the educational system, the armed services being metastable states coexisting in one and the same modulation, like a universal system of deformation' (5). Through smart card technology everything and everybody can be traced, controlled, stopped, rejected. Deleuze gives some sobering examples for prisons (home imprisonment with electronic collars), for hospitals and health care (singling out potential subjects as risks) and also for the educational system:³⁵

continuous forms of control, and the effect on the school of perpetual training, the corresponding abandonment of all university research, the introduction of the 'corporation' at all levels of schooling. (7)

Webb (2011) supports Deleuze's view regarding the rise of societies of control replacing older disciplinary societies. However, he introduces a new concept, the roots of which can be traced to Foucault's 'governmentality': 'governmentality constellations' (737) as part of networked societies. Like Deleuze, he envisions that neoliberalism

35 More examples of the neoliberal answer to problems witnessed in these disciplinary societies can be given, such as limiting labour rights in order to create a flexible labour market, or early dismissal of patients from hospitals and care centres, forcing them to mobilize family and neighbours to provide care at home.

and its governmentality constellations ‘will disqualify “naïve” forms of educational research that strive for democratic emancipation and replace them with forms ... designed for economic indoctrination’ (*ibid.*).

Consequently, Deleuze’s individuals are transformed into *dividuals*, dividable persons, modules ready to be used in a new assemblage of a profession based on their versatile skills, and the masses are redefined as markets and data. Webb speaks in this respect of individuals as *multiple becomings* in contrast to a *unique state of beings*, whereby accountability for professional quality within an organization is replaced by the individual’s measurable credentials stored in ‘codes and passwords that signify organizational access and access to multiple and different becomings of the body’ and that will lead to a machinery for steering and assembling the subject, necessary for tomorrow’s economy in networked societies (Webb, 739–40)³⁶. The above-mentioned Open Method of Coordination used within the European Union can thus also be interpreted as a technology for networked societies, or societies of control (Walters, 2008, 69).

Deleuze uses an animal metaphor to distinguish Foucault’s disciplinary societies from his societies of control. He compares governmentality within disciplinary societies to the holes and burrows of a molehill (partly visible, partly invisible) and societies of control to the coils of a serpent intangibly surrounding societies, public and private organizations, and individuals. He ends his essay with a warning for young people: ‘it’s up to them to discover that they’re being made to serve, just as their elders discovered, not without difficulty, the telos of the disciplines. The coils of a serpent are even more complex than the burrows of a molehill’ (*ibid.*).

Deleuze’s societies of control would be a nightmare come true for the 19th century philosopher John Stuart Mill. An outspoken individualist,

³⁶ Webb’s holographic teacher is an example (740)

Mill wrote the following in his essay *On Liberty* in 1859, a time when the effects of industrialization were being felt in English society:

He who lets the world, or his own portion of it, choose his plan of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself, employs all his faculties. He must use observation to see, reasoning and judgment to foresee, activity to gather materials for decision, discrimination to decide, and when he has decided, firmness and self-control to hold to his deliberate decision. And these qualities he requires and exercises exactly in proportion as the part of his conduct which he determines according to his own judgment and feelings is a large one. It is possible that he might be guided in some good path, and kept out of harm's way, without any of these things. But what will be his comparative worth as a human being? It really is of importance, not only what men do, but also what manner of men they are that do it. Among the works of man, which human life is rightly employed in perfecting and beautifying, the first in importance surely is man himself. Supposing it were possible to get houses built, corn grown, battles fought, causes tried, and even churches erected and prayers said, by machinery — by automatons in human form — it would be a considerable loss to exchange for these automatons even the men and women who at present inhabit the more civilized parts of the world, and who assuredly are but starved specimens of what nature can and will produce. Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing. (Mill, 1989 [1859], 38)

And that is precisely what we are looking for, spaces and time to locate, mobilize, shape and reshape our inward forces and, with the knowledge and awareness about the increasing entanglement of

technology in our networked society, to use the freedom and autonomy given to become rightfully unique beings, in our case professional teachers in schools and in teacher education, to help ourselves and others – such as young people and Frank McCourt’s beginning teachers – safeguard and reconquer self-cultivation and thus personal growth, and, in agreement with Martin, as long as the occupation fits, not only personally, but also socially. In the final section I will shed some light on a way out of Plato’s cave, in which we risk being incarcerated again as if we had never left it, if, instead of being free individuals we allow ourselves to become *free dividuuls*.

BEING AND BECOMING

Before embarking on our search for spaces and time, let us recap our main findings. First of all, we revealed the power relations between self and community, between individuality and society. Ever since the discovery of subjectivity in ancient Greece, where the maxim *know yourself* opened a window onto the self, man has been looking for a way out of Plato’s dark cave, to free himself, to become subjective. The connotation of Socrates’ *know yourself* was more than just a stimulus for coming to know self, but also caring for self through (as Foucault describes it) ‘technologies of self’, such as writing about oneself in diaries and letters. Education in this respect was considered a leisure activity for the nobility in the city-states of ancient Greece to care for self and to know self first, before family, servants and the community as a whole can be served. Education was separated from vocational training for a craft and a life of work. The ultimate goal of caring for self and knowing self was self-cultivation through leading a virtuous life (according to Aristotle’s ethics, for example) towards happiness and excellence in life. With the rise of Christianity, these technologies of self became reshaped and separated from caring for self, knowing self

now meant purifying oneself, obeying God in order to receive salvation in the afterlife. However, the search for happiness, a flourishing, good and beautiful life, well-being or eudaimonia was not lost; throughout history, philosophers have taken up Socrates' question in their writings. Also in contemporary literature the quest for happiness in its various forms is fully alive. Being happy means, more than ever, having a self-full life with work and leisure in balance. However, the domain of work has become, contrary to the view of the ancient Greek nobility, an important aspect of a good life; an occupation or vocation should fit you personally and socially. Being involved in an occupation means being cultivated, but only if your work or products provide and reflect goods that are necessary for others, the community or society. With this in mind, we then changed our focus to the teaching profession, which is often considered a helping profession. We stated that selflessness has long been regarded as virtue within helping professions and that the mindset that the teacher must be selfless in order to serve the common good and care for and educate children and others persists as a relic of Christianity. However, vocations and occupations, teaching included, have to fit selfish professionals in order to serve the common good, just as they have to fit socially in order to serve the personal good. Some philosophers, such as MacIntyre, Arendt, Dewey and Gadamer, stress more or less the same message that only through a vocation or occupation can professionals shape and reshape themselves, as a new beginning based on *natality*, a continuous becoming through self-cultivation. In these vocations or occupations we will then find practical wisdom, which is also ethical. We then asked, what if teachers' opportunities for self-cultivation are being eroded in contemporary education due to the growing focus on skills and knowledge aimed at rescuing neoliberal society from economic and financial decay? The educational policies of the European Union clearly indicate an urgent interest in skills, especially versatile skills such as *learning to learn*, in place of education for democratic citizenship. Using the Open

Method of Coordination, the Union is overriding domestic mandates and subsidiarity principles in highly strategic manner. Member states are in a continuous state of learning and demonstrating progress in annual rankings of national education systems through the ever more effective use of benchmarks, frameworks and standards for education and teachers. This Open Method of Coordination has similarities with the technologies of self, or confessions of self, stemming from Christianity. Finally, in the last section, we demonstrated that these technologies are part of power relations between modern states and autonomous selves, a precondition for imposing power according to Foucault; only then is it possible to control free, autonomous subjects through self-government in disciplinary institutions such as prisons, hospitals, and schools. This concept of *governmentality* refers also to the relation between power and knowledge and the role of science in the creation of an audit culture in which organizations and individuals are made to account for themselves. In education this audit culture has made organizations and individuals into improvable objects, aware of their shortcomings in comparison to set standards. Today, these disciplinary societies are in a state of transition towards societies of control or networked societies encompassing not only organizations and individuals but also nation states. This transition can be interpreted as a marriage between information technology and measurable versatile skills leading to a dismantling of unique human beings into *multiple becomings* or *dividable objects* or '*dividuals*' in different productive settings within corporations. This domination of societies of control over free autonomous subjects darkens democracy within our neoliberal states.

The question remains of how to make space for self-cultivation within teaching and resist these above developments in the interest of teachers and their students. Some authors, like Nussbaum (2010), stress the importance of liberal education and especially democratic

citizenship in teacher education and schools. Although liberal arts programmes at some universities in the USA have been closed due to budget cuts, Nussbaum is optimistic when taking into account the positive developments in certain countries, where similar programmes are being implemented. However, while this is indeed important, as we will see, it is only one side of the story. The other side concerns the teacher, who together with his colleagues and superiors is absorbed in governmentality practices, confessing self in comparison to standards of performance. Higgins (2011), who likes to promote an ethics for self-cultivation of teachers, only briefly refers to the accountability discourse. His solution for teacher education programmes in the USA sounds, to the European ear, almost flippant: the inclusion of more reflective practices in the curriculum – something that has been done in Europe for many years. In comparison to his elaborate account on practice as ethics, this suggestion is not worked out in great detail.

Both aspects of education are important: a place for liberal education in all types of schools and programmes and the notion of the reflective teacher. Below, we will look into how both of these aspects are mutually supportive for teachers and teacher educators. But first we must pick up from where we left the fourth section, i.e. the governmentality discourse and the societies of control, and briefly anticipate possible resistance to these practices, and in doing so, underscore the above propositions to ensure spaces for liberal education and the self-cultivation of teachers.

TEACHER'S RESISTANCE AND ACTIONS

Let me start by saying that I have nothing against individual accountability for study programmes or teacher or student performance. However, I do object to strict measurable standards that neglect the personal growth of students and teachers. That said,

with Taubman (2009), I can also imagine how feeling trapped in the accountability circus with its strict standards and ever-increasing administrative workload could seemingly leave no other choice than to go with the flow, to do what all your other colleagues are doing. When accountability practices work at their best, teachers are likely to support the ways in which their quality and performance are controlled for several reasons: fear of losing control in the classroom, fear of failing to perform to the standards of media critics, misconceptions regarding what it takes to become an excellent teacher, or guilt for the failure of education in general. This can lead to teachers embracing what accountability practices offer: 'a reprieve and the opportunity for atonement by following clearly specified rules' (154) as part of the 'seduction of a profession' (127).

Others see standards and competences as learning tools, as starting points for dialogue, reflection and discussion, loosely formulated but leaving space for diversity of the local setting in which teaching takes place (Santos & Swachten, 2010; Swachten, 2010). Informing student teachers how standards or other reforms are developed, through what messages they are presented, and what their effects are, is nevertheless also important (Anderson, 2005; Shore & Wright, 2000; Swachten, 2010). As power works 'most effectively when it is disguised' (Shore & Wright, 79), a critical awareness of the nature of governmentality and audit culture is an essential part of literacy as an educator.

[I]t is imperative that educators become literate about how political spectacles are constructed and sustained.... This involves an understanding of how the current accountability spectacle leads to performance cultures that deskill, depoliticize, and distract both educational professionals and the citizens they serve. (Anderson, 2005, 201)

Shore and Wright (2000) refer in this regard to ‘understanding the cultural logic of audit’ (83) and suggest a dialogue between all interested parties to develop a more democratic form of accountability, with the reflexivity to imagine alternatives. Furthermore, they call for a rehabilitation of trust and autonomy and re-appropriation of key concepts defined by the auditable institutions and individuals as well as more research on governmentality’s effectiveness as ‘audit systems are ...immune from public accountability’ (81; e.g. Snoek & Dietze, 2007 and ATEE, 2006). However, when judging the value of these assertions, we need to be aware, according to Taubman (2009), that criticizing practices can lead to the further perfection or a sustainment of them.

The threat today is not passivity but pseudo-activity, the urge ‘to be active’ to ‘participate’ to mask the Nothingness of what goes on. People intervene all the time, ... [but] the truly difficult thing is to step back, to withdraw from all of this. (Žižek, cited in Taubman, 199)

Withdrawal, passivity or active resistance, whatever option is chosen, the fact of simply being involved in a dialogue about the negative effects of accountability practices of self is what surely has to be done.³⁷ But what would Foucault do?

TOWARDS A NEW SUBJECTIVITY

Within Foucault’s governmentality and disciplinary societies, the power relations between the state and the free, autonomous, self-governing subject have become delicate, especially if we take into

³⁷ Webb (2011) wants to tackle governmentality practices and Deleuze’s networked societies through courts with a de-individualized political theory setting up counter-networks, away from the individual. He regards Deleuze’s ideas for resistance, such as ‘active jamming, piracy, and virus-introduction’ as ‘ill-defined’ and ‘perhaps too radical’ (753).

account Deleuze's networked society. One can assume that Foucault was aware of the transitory status of his concept, and being a friend of Deleuze, he might well have been acquainted with his ideas when he wrote:

The conclusion would be that the political, ethical, social, philosophical problem of our days is not to try to liberate the individual from the state, and from the state's institutions, but to liberate us both from the state and from the type of individualization which is linked to the state. We have to promote new forms of subjectivity through the refusal of this kind of individuality which has been imposed on us for several centuries. (Foucault, 1983, 216)

How Foucault anticipated the way to refuse this kind of individuality, and what forms of subjectivity he had in mind, are not clear. For education though, he supports an awareness of the invisible power relations in which we are involved and govern ourselves, and which are thus made social. He opts for *strong individualism*, as in 'the panopticon architecture of a modern society' this would be considered abnormal and thus dangerous (Wain, 2015, 195). Wain's reply is that in capitalistic modern societies strong individualism is the norm, not the individualism of autonomy, though, but that of the entrepreneur – an image that is reflected in the literature and policies of lifelong learning (*ibid.*). Nevertheless, Foucault confirmed in an interview in 1984 (a half year before his death) that an update of the ancient Greek care of self technology might be helpful to stress its importance (Foucault, 1997d), which would affect education as well.³⁸ But for education this is not a solution as, according to Wain, this self-care excludes children because

38 Milchman and Rosenberg (2007) argue that Foucault was not attracted to the contents of the Greco-Roman ethics of care for self as it lacked reciprocity in this virile society and in the case of pleasure it was *quite disgusting*. Foucault 'was interested in the way the question of ethics was problematized and how it can be of value within contemporary settings (52).

it is tied to maturity. It therefore leaves education behind as places of socialization and internalization into society, instead of rebuilding education into liberal education. In this way society's education becomes disconnected from individual liberal education (197). Wain's argument however does not cut ice, because self-care also has to be learned, and withholding children from subjects within a liberal education programme until they reach maturity could have opposite effects to those intended. However, Wain finds support for his view in Rorty's work, which brings together the views of those such as Foucault with their strong focus on self-creation and autonomy and those such as Dewey who opt for a free and just society with weaker individuality located in communities (Rorty, 1989; Wain, 2015).

The closest we will come to joining these two quests is to see the aim of a just and free society as letting its citizens be as privatistic, "irrationalist", and aestheticist as they please so long as they do it on their own time – causing no harm to others and using no resources needed by those less advantaged. There are practical measures to be taken to accomplish this practical goal. But there is no way to bring self-creation together with justice at the level of theory. The vocabulary of self-creation is necessarily private, unshared, unsuited to argument. The vocabulary of justice is necessarily public and shared, a medium for argumentative exchange. (Rorty, 1989, xiv)

Rorty's liberal ironic poet, as his individual is called (Dohmen, 2014; Wain, 2015), does not bring us where we want to go. It, instead, supports Žižek's idea of the individual's withdrawal or passivity, the safe haven of the private domain and an attitude of solidarity when involved in the public sphere. It is a pragmatic time-bound option, something already visible in today's society, where home is regarded as a retreat for focusing on self, on something completely different after a day's work in open public spaces. But, ultimately, we need to look,

as we have seen, for spaces of self-cultivation in the public domain, where in the vocation (the teacher's profession) the ethical is located as sources for practical wisdom in becoming a teacher, constantly anew and afresh, based on one's natality. In other words, we have to bridge the private and the public and, therefore, we need to search for new ways to counter-attack processes that render us docile self-governing bodies; we need to develop a *new subjectivity*.

In developing a new (free) subjectivity we have to be aware that power is part of every relationship, as we have seen above. Power presupposes free subjects with opportunities to break free; even the last possibility to escape domination, i.e. suicide, marks a (however marginally) free person and consequently only a slave in chains is an object that can be completely dominated (Foucault, 1983). In order to challenge the true knowledge discourses through which governmentality practices and thus power relations are shaped, Fejes and Dahlsteadt (2015) point to marginalized knowledge discourses located outside the true discourse waiting like 'monsters on the prowl' to cause cracks in the foundations of the dominant discourse. 'They are not recognized and included in the discipline because they do not confirm to its governing rules' (206); before they will be accepted, the rules have to be changed. The authors provide the reader with some examples of these marginalized discourses, like the process against Anders Behring Breivik, who was responsible for the bombing in Oslo and the massacre on the island of Utøya. In constructing a seemingly sane and logical discourse that he was trying to save Norway from a greater catastrophe, i.e. a supposed influx of foreigners threatening Norwegian culture, which would have been, as he claimed, far more devastating than the number of people that died during the bombing and the massacre, he challenged the official psycho-legal discourse that attempted to declare him insane. As an example of a monster on the prowl, this disturbing example might shed some light on what is meant by causing cracks in the foundations of a dominant discourse,

although for our purpose less repulsive and marginalized (educational) discourses are needed that nevertheless provoke deep reflection, growing support and new initiatives.³⁹

Another, more harmless example presented by Fejes and Dahlsteadt concerns a Swedish blogger who described her hatred of poor people and her fear of being infected by them. Her story actually criticizes the ideals of wealth and beauty and can be interpreted as satire. Through using satire (humour, parody and laughter) people are provoked to rethink norms and practices; as such, it can be understood 'as a particular discursive practice challenging dominant discourses' (211). Readers of the blog may be shocked by it and find it unsettling, wrong and repellent, but it can 'also be seen as a play of being at the margin, where the monsters on the prowl lurk' (212). The authors are convinced that what education needs is the introduction of such 'awkwardness into the fabric' (213), something abnormal to provoke the normal.

SPACES FOR LIFELONG SELF-CULTIVATION

Do we need monsters on the prowl and awkwardness to challenge the dominant discourse in education? That I do not know. What I do know, however, is that in some countries a debate on liberal education is being had that is in no way abnormal or awkward, just a reflection of recent developments in education and of those committed to safeguarding it. That said, the schools and teachers that I am

39 Breivik was convicted, but I am afraid that this monster or discourse is not yet beaten. A similar example concerns the marginalized discourse of Pierre Rivière who killed his mother, sister and brother (Fejes & Dahlsteadt, 207–08).

referring to here do feel under pressure to comply with standards and competences.⁴⁰

My wish is that not only students, teachers and teacher educators, but also parents would be aware of the importance of liberal education and self-cultivation for every citizen and, thus also for teachers, and of the threats that this ideal is facing. Agreeing that we probably need a new subjectivity, and recognizing that looking for monsters on the prowl is perhaps a step too far right now, I nevertheless want to search for those autonomous spaces that cannot be a threat to society. Unlike Taubman, who set up a private programme, a 'breathing space' (197) to survive education as teacher educator, after being too much involved in the accountability circus, I prefer to look for these spaces within the schools, where the teachers are employed. The spaces I am looking for are to be found on the edge of the public and the private, they are, actually, the *non-spaces* between lessons on the timetable, in the faculty meetings, in the home behind closed doors, those undefined moments of coming together with colleagues away from work and the related pressure, of feeling engaged in conversation with equals and debating with others, in cafés, drinking parties, symposia and other informal gatherings. In these spaces, ethical reflection on what motivates individuals in teaching and what these motivations mean with respect to their self-cultivation, is only possible if everyone, whether one-on-

40 Some countries have a constitutional freedom of education (Netherlands, Belgium), the freedom for parents to choose the education they regard important (based on religion, alternative pedagogy) for their children. This is a limited freedom, as they are still required to comply with what is nationally considered important with respect to the curriculum. The schools have private status, but are financed in the same way as public schools. This goes for primary as well as for secondary schools. The question of liberal education or, according to its proponents, value-oriented education, is often a key issue among meetings of teachers and heads (VBS, 2013). At a recent meeting of secondary school teachers, Dohmen (2013) presented his call for more focus on liberal education in answer to the growth in strong individualism, visible in consumerism and the material drift of *the Fat I*. Dohmen seems to equate strong individualism with consumer drift, something far from detrimental to the commercial world.

one or in bigger settings, feels free to answer open and true questions about the personal nourishment of their profession.⁴¹

In this way, I hope to find the opposite to Dewey's weak individuality located in communities: *strong individuality located in autonomous small-scale groups or community-like groupings* located outside but also inside the society with its compelling practices of self. This could be a rich environment for both self and other, for understanding each other's drives and subjectivity (dialogue in one-on-one or buddy meetings) and for demonstrating how important it is to care for self before caring for others (inter-subjectivity in bigger meetings in cafés and symposia). Of course, we have to take into account that by the *other*, we mean colleagues, but the *other* will also be the subject of conversations and thus reflect the relationship between teacher and students. The vocation should be viewed as an ethical source for personal fit, without forgetting that the vocation also has to fit you socially, when working with others (colleagues) and for others. That this nourishment could be in danger due to a lack of liberal education in schools or accountability pressure on teachers will doubtless be a recurring topic of the debate, but in the end, the conversations had within these spaces will benefit the self and other. This is about an on-going process of liberal learning, about becoming in teaching every day afresh, a life-long cultivation for (student) teachers within schools (supported by teacher educators). For me, this might be called induction or continuous professional development, but whatever the label, when it is freed from formal institutional pressure and from the dos and don'ts, it can spark a different approach, something that is public yet private, part work, part leisure.

41 In a similar vein, and especially in schools where liberal education is (almost) lacking, students could be challenged to engage themselves with support from teachers and parents in activities (outside the obligatory lessons) that enlarge their world and provoke debate and reflection.

When it comes to the key questions about our nature, growth, and flourishing, the education intellectual by virtue of her practice has a constant way into the hermeneutic circle. But sustaining this dialogue with the [other] is not easy. One must learn to tolerate uncertainty, cherish complexity, and hold rival views together until their tension sparks a question with the power of expanding horizons. To conceive of teacher education as a process of ongoing liberal learning about and for education, to organise around the virtue of practical wisdom, is to call for teachers who will think critically about the social fabric they have been enlisted to renew, teachers who will be able to respond perceptively and flexibly to new situations. And this ability to see the newness in new situations is not only crucial for teaching well but for living well. The education intellectual, the teacher of practical wisdom, pursues craft as part of [the] quest to 'suck out all of the marrow of life' (Thoreau). In [this] achieved and ongoing self-cultivation, [the teacher] reminds [the] students what it means to be an educated person, some of the ways one may solve the dilemmas of self-hood, what it might be worth growing into. (Higgins, 2011, 278)

If education in the Western world were to ultimately stray far from liberal education and become wholly vocational, we as teachers might be tempted to find consolation in the knowledge that we are not alone, after all, education is predominantly vocational in small communities throughout the non-Western world. But in this we would be mistaken. There, the emphasis is on 'the needs and aptitudes of the individual rather than on the needs of the employer' and 'the development of a *good person*' (Reagan, 2009, 250, emphasis in original). Perhaps then, we would welcome with open arms the words of Mazrui, who stated, that he 'cannot help feeling that it is about time Africa sent missionaries to Europe and America, as well as teachers, engineers, doctors, and ordinary workers' (cited in Reagan, 2009, 254). Therefore, with this in mind, I would advise Frank McCourt's beginning teachers to cherish the smallness in everything and share the ups and downs, face-to-face with your colleagues.

REFERENCES

- Alexiadou, N. (2007). The Europeanisation of Education Policy: Researching changing governance and 'new' modes of coordination. *Research in Comparative and International Education*, 2 (2), 102–116.
- Anderson, G.L. (2005). Performing School Reform in the Age of the Political Spectacle. In B.K. Alexander, G.L. Anderson & B.P. Gallegos (Eds.), *Performance Theories in Education. Power, Pedagogy and the Politics of Identity* (pp. 199-220). Mahwah, NJ: Lawrence Erlbaum Associates Publishers.
- Aristotle (2011). *Nicomachean Ethics*, translated by R.C. Bartlett and S.D. Collins. Chicago: University of Chicago Press.
- Association for Teacher Education in Europe. (2006). *The Quality of Teachers. Recommendations on the Development of Indicators to Identify Teacher Quality*. Policy Paper. Brussels: ATEE.
- Beek, M.C. (2012). Education for the Love of Wisdom: The Ancient Greeks. *American International Journal of Social Sciences*, 1 (1), 16–30.
- Bok, S. (2010). *Exploring Happiness. From Aristotle to Brain Science*. New Haven: Yale University Press.
- Breidenstein, G. & Thompson, C. (2015). Confession and Subjectification in School Performance Evaluations. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 21–34). London: Routledge.
- Cathart, T. & Klein, D. (2007). Plato and a Platypus Walk into a Bar. *Understanding Philosophy through Jokes*. New York: Penguin.
- Commission of the European Communities. (2007). *Improving the Quality of Teacher Education*. Communication from the Commission. SEC (2007) 931, SEC (2007) 933. Brussels: European Commission.

- Cooksey, T. (2010). *Plato's Symposium. A Reader's Guide*. London: Continuum.
- D'Angour, A. (2013). Plato and Play. Taking Education Seriously in Ancient Greece. *American Journal of Play*, 5 (3), 293–307.
- Deleuze, G. (1992). Postscript on the Societies of Control. *October*, 59, 3–7.
- Delisio, E.R. (2007). Author Frank McCourt Reflects about Teaching Career. E-interview with Frank McCourt. *Education World* (publ. 12/07/2005), retrieved from www.educationworld.com/a_issues/chat/chat163.shtml#sthash.uEs55Wey.dpuf.
- Dohmen, J. (2009). Filosofische Bronnen van Zelfzorg en Zin. In H. Alma & A. Smaling (Eds.), *Waarvoor Je Leeft. Studies naar Humanistische Bronnen van Zin* (pp. 181–196). Amsterdam: Humanistics University Press SWP.
- Dohmen, J. (2013). *Levenskunst op School. Essay over een Andere Cultuur van Omgaan met Jezelf en Anderen*. Den Haag: VBS.
- Dohmen, J. (2014). *Over Levenskunst. De Grote Filosofen over het Goede Leven*. Amsterdam: Ambo.
- Dohmen, J. & Buuren van, M. (2011). *De Prijs van Vrijheid. Denkers en Schrijvers over Moderne Levenskunst*. Amsterdam: Ambo.
- European Commission. (2001). European Governance – A white paper. 428 final. *Official Journal of the European Union* (12.10.2001). Brussels: European Commission.
- European Commission. (2004). *Facing the Challenge. The Lisbon Strategy for Growth and Employment*. Report from the High Level Group chaired by Wim Kok, November 2004. Luxembourg: Office for Official Publications of the European Communities.
- European Commission. (2005). *Common European Principles for Teachers Competences and Qualifications*. (version 15.03.05). Brussels: European Commission.

- European Commission. (2007). *Key Competences for Lifelong Learning: A European Reference Framework*. Luxembourg: Office for Official Publications of the European Communities.
- European Commission. (2010a). *Europe 2020. A Strategy for Smart, Sustainable and Inclusive Growth*. Communication from the Commission (03.03.2010). Brussels: European Commission.
- European Commission. (2010b). *Developing Coherent and System-wide Induction Programmes for Beginning Teachers: a Handbook for Policymakers*. European Commission Staff Working Document SEC (2010) 538 final. Brussels: European Commission.
- European Commission. (2012). *Rethinking Education: Investing in Skills for Better Socio-economic Outcomes*. Communication from the Commission, SWD (2012) 371–377 final. Strasbourg: European Commission.
- European Council. (2000). *Lisbon European Council 23 and 24 March 2000, Presidency Conclusions*. Brussels: European Commission.
- European Council. (2009). Council conclusions of 12 May 2009 on a strategic framework for European Cooperation in education and training ('ET 2020'). *Official Journal of the European Union* (28.5.2009). Brussels: European Commission.
- European Council. (2012). 2012 Joint Report of the Council and the Commission on the implementation of the Strategic Framework for European cooperation in education and training (ET2020) 'Education and Training in a smart, sustainable and inclusive Europe'. *Official Journal of the European Union* (8.3.2012). Brussels: European Commission.
- Fejes, A. & Nicoll, K. (2015). An Emergence of Confession in Education. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 3–18), London: Routledge.

- Fejes, A. & Dahlstedt, M. (2015). Living the Present Otherwise. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 204-215). London: Routledge.
- Foucault, M. (1983). Afterword, The Subject and Power. In H.L. Dreyfus and P. Rabinow, *Michel Foucault; Beyond Structuralism and Hermeneutics* (pp. 208-226). Chicago: University of Chicago Press.
- Foucault, M. (1997a). Self Writing. In P. Rabinow (Ed.), *Ethics: Subjectivity and Truth. The Essential Works of Michel Foucault 1954–1984, Volume I* (pp. 207-222). New York: New Press.
- Foucault, M. (1997b). Technologies of the Self, in P. Rabinow (Ed.), *Ethics: Subjectivity and Truth. The Essential Works of Michel Foucault 1954–1984, Volume I* (pp. 223-251). New York: New Press.
- Foucault, M. (1997c). On the Genealogy of Ethics: an overview of work in progress. In P. Rabinow (Ed.), *Ethics: Subjectivity and Truth. The Essential Works of Michel Foucault 1954–1984, Volume I* (pp. 253-280). New York: New Press.
- Foucault, M. (1997d). The Ethics of the Concern for Self as a Practice of Freedom. In P. Rabinow (Ed.) *Ethics: Subjectivity and Truth. The Essential Works of Michel Foucault 1954–1984, Volume I* (pp. 281-301). New York: New Press.
- Foucault, M. (1998). *The History of Sexuality, Vol. I: The Will to Knowledge* (orig. 1976; First transl. 1977). London: Penguin.
- Fromm, E. (1956). *The Art of Loving*. New York: Harper & Row.
- Hampe, M. (2009). *Het Volmaakte Leven. Vier Bespiegelingen over Geluk*. Amsterdam: Wereldbibliotheek. (Original publication in German: *Das Vollkommene Leben. Vier Meditationen über das Glück*. München: Carl Hanser Verlag).

- Hannerz, U. (1992). *Cultural Complexity. The Organization of Meaning*. New York: Columbia University Press.
- Haybron, D.M. (2008). *The Pursuit of Unhappiness. The Elusive Psychology of Well-Being*. New York: Oxford University Press.
- Higgins, C. (2011). *The Good Life of Teaching. An Ethics of Professional Practice*. Oxford: Wiley-Blackwell.
- Hummel, C (1993). Aristotle (384–322 B.C.). *Prospects, Quarterly Review of Comparative Education*, 23,(1/2), 39–51.
- Jonas, M.E. (2012). Educating the Self and Others: Nietzsche Education for the Common Good. Annual Conference (30.03–01.04.2012) of the *Philosophy of Education Society of Great Britain*. New College, Oxford.
- Kakkori, L. & Huttunen, R. (2007). Aristotle and Pedagogical Ethics. *Paideusis*, 16, 17–28.
- MacIntyre, A. & Dunne, J. (2002). Alasdair MacIntyre on Education: In Dialogue with Joseph Dunne. *Journal of Philosophy of Education*, 36, (1), 1–19.
- Martin, M.W. (2012). *Happiness and the Good Life*. New York: Oxford University Press.
- McCourt, F. (2005). *Teacher Man: A Memoir*. New York: Scribner.
- Milchman, A. & Rosenberg, A. (2007). The Aesthetic and Ascetic Dimensions of an Ethics of Self-fashioning: Nietzsche and Foucault. *Parrhesia*, 2, 44–65.
- Mill, J.S. (1989). *On Liberty and Other Writings*. Ed. S. Collini. London: University of Cambridge Press.
- Montaigne, M. (2006). *Essays*. Translated in 1887 by Charles Cotton & William Carew Hazlitt. Project Gutenberg. Retrieved from: <https://www.gutenberg.org/files/3600/3600-h/3600-h.htm>.

- Nehemas, A. (2000). On the Philosophical Life. An interview with Alexander Nehemas. Interviewer Nicholas Stang. *The Harvard Review of Philosophy*, VIII, 24–38.
- Nicoll, K. (2015). Assessing Confession in Shaping the Professional. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 48-61). London: Routledge.
- Nietzsche, F. (1974). *The Gay Science*. Translated with commentary by W. Kaufman. New York: Vintage Books.
- Nussbaum, M.C. (2010). *Not for Profit. Why Democracy needs the Humanities*. Princeton NJ: Princeton University Press.
- Olsson, U., Petersson, K. & Kreisler, B. (2015). On Confessional Dialogue and Collective Subjects. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 93-105). London: Routledge.
- Popkewitz, T.S. & Kirchgaser, C. (2015). Fabricating the Teacher's Soul in Teacher Education. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 35-47). London: Routledge.
- Reagan, T. (2009). *Non-Western Educational Traditions. Indigenous Approaches to Educational Thought and Practice*. Third Edition. Mahwah (NJ): Lawrence Erlbaum Associates.
- Rorty, R. (1989). *Contingency, Irony and Solidarity*. Cambridge: Cambridge University Press.
- Santos, M.A. & Swachten, L. (2010). Towards Standards for Student Research. A framework for a critical, pedagogical dialogue. In M.A. Santos & L. Swachten (Eds.), *Deafness, Language and Culture in Education. Towards Quality Standards for Student Research in Europe* (pp. 147-157). Porto: IPP.

- Shore, C. & Wright, S. (2000). Coercive Accountability. The Rise of Audit Culture in Higher Education. In M. Strathern (Eds.), *Audit Cultures. Anthropological Studies in Accountability, Ethics and the Academy* (pp. 57-89). London: Routledge.
- Snoek, M. & Dietze, A. (2007). Eigenaar van Professionele Kwaliteit. In M. Snoek (Ed.), *Eigenaar van Professionele Kwaliteit. Veranderingsbekwame leraren en het publieke Onderwijsdebat* (pp. 21-31). Amsterdam: Hogeschool van Amsterdam.
- Strathern, M. (2000). Introduction. New Accountabilities. Anthropological Studies in Audit, Ethics and the Academy. In M. Strathern (Eds.), *Audit Cultures. Anthropological Studies in Accountability, Ethics and the Academy* (pp. 1- 18). London: Routledge.
- Swachten, L. (2010). Educational Politics as Theatre: Whose Quality? Whose Standards? In M.A. Santos & L. Swachten (Eds.), *Deafness, Language and Culture in Education. Towards Quality Standards for Student Research in Europe* (pp. 159-167). Porto: IPP.
- Taubman, P.M. (2009). *Teaching by Numbers. Deconstructing the Discourse of Standards and Accountability in Education*. New York: Routledge.
- Ure, M. (2007). Senecan Moods: Foucault and Nietzsche on the Art of the Self. *Foucault Studies*, 4, 19-52.
- Vereniging Bijzondere Scholen. (2013). De School als Waardegemeenschap. *Vbschrift*, 39, February 2013.
- Wain, K. (2015). Reflections of Lifelong Learning and the Making of Self in Confession. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 191-203). London: Routledge.

- Walters, W. (2008). Globalization and Power. Governmentalization of Europe? An interview with William Walters. Interviewed by A. Tietäväinen, M. Pyykkönen & J. Kaisto. *Foucault Studies*, No 5, 63–73.
- Webb, P.T. (2011). The Evolution of Accountability. *Journal of Education Policy*, 26 (6), 735–756.

C H A P T E R 2

LEARNING AT WORK AND AROUND THE COFFEE MUGS — INDUCTION AND MENTORING IN THE EDUCATIONAL SENSE

HANNU L. T. HEIKKINEN

The idea of lifelong learning is topical not only in teachers' professional development but in all fields of working life. The challenges faced during the early career years have been widely recognized in contemporary research on learning at work. This issue has much to do with the relations between (higher) education and the actual needs of working life. The key question is how to integrate theoretical knowledge and practical know-how in professional learning, both in educational institutions and in non-formal learning in the workplace (e.g. Bereiter, 2002; Bereiter & Scardamalia, 1993; Billett, 2004, 2008; Eraut, 1994, 2004; Heikkinen, Jokinen & Tynjälä, 2012; Le Maistre & Paré, 2006; Tynjälä, 2008).

In teaching, the transition from education to occupation seems to be more challenging compared to other fields. In most professions the transition is relatively smooth, involving a gradual increase in responsibilities, challenges and duties. For the teacher, in contrast, full pedagogical and legal responsibility is on the newcomer's shoulders as soon as they enter the school with a formal qualification (Tynjälä & Heikkinen, 2011).

This chapter examines the question of whether the induction and mentoring of newly qualified teachers is essentially an educational concern, or to what extent is it motivated by interests that are pre-set somewhere outside the educational field, such as politics, production or economic life? On this basis, I introduce the idea of *induction and mentoring in the educational sense*, beginning by drawing on the recent discussions on lifelong and lifewide learning to introduce the counter-directional trends of *informalization* and *formalization* of learning in modern working life.

In its most profound sense, the idea of lifelong learning has its roots in the philosophical ideas of *paideia* in ancient Greek philosophy and *Bildung* in German human philosophy (Geisteswissenschaft), as introduced in the previous chapter. These notions frame my examination of *education versus schooling*. One of the main aims of the PAEDEIA project has been to support professional learning and well-being at work by promoting teachers' autonomous professional agency. Sometimes, however, autonomy has been conceptually misunderstood and confused with individualism. There is therefore a need to sharpen the concept of professional autonomy. If we want to promote the autonomous agency of new teachers, however, we find ourselves in a dilemma: how to act as a person (a teacher educator) so as to make another person (a student teacher or a new teacher) autonomous. This is what I call the *second order paradox of teacher education*.

FORMALIZATION AND INFORMALIZATION IN PROFESSIONAL LEARNING

Numerous empirical studies have shown that most work-related know-how is learned outside of formal education (Fullan, 2001, 107; Marsick & Watkins, 1990, 46–48). However, the full value of this informal learning is not sufficiently recognized in higher education. In the recent literature on mentoring it has been emphasized that the impact of informal learning should be better recognized (Heikkinen, Jokinen & Tynjälä, 2012; Tynjälä & Heikkinen, 2011). This has also been underlined in the European Commission's recommendations for teacher education, according to which 'the ideal approach would be to set up a (...) career-long continuing professional development that includes formal, informal and non-formal learning opportunities' (European Commission, 2007, 13–14).

In contemporary research, this has typically been conceptualized through the concepts of *lifewide* and *lifelong* learning, which are sometimes regarded as synonyms. However, there is an important conceptual distinction between the two. *Lifelong learning* refers to the time-span of learning; the learning process continues throughout the lifetime of the learner. *Lifewide learning*, in contrast, means that learning takes place broadly in different settings, such as work, human resource development processes, during free time, in family life, or hobbies. The concept of lifelong learning thus refers to vertical learning that takes place gradually over the course of time. Lifewide learning, on the contrary, refers to horizontal learning in different activity contexts (Heikkinen et al., 2012).

The concept of lifewide learning has been classified into three types:

- 1) Formal learning takes place in educational institutions and is intentional in nature. It is highly institutionalized, often even

- bureaucratic, curriculum-driven, and formally recognized with grades, diplomas or certificates.
- 2) Non-formal learning is organized outside of the formal educational system, for example, in the workplace. Learning is also intentional but does not lead to formal certification. This kind of education tends to be short-term, voluntary, and have few if any prerequisites. However, it typically has a curriculum and often a facilitator.
 - 3) Informal learning is usually unintentional and takes place as a by-product of other activities, such as work, in everyday settings.

(European Commission, 2001; Merriam, Caffarella & Baumgartner 2007, 29–30).

In the daily activities and practices of teacher education and professional development, it is sometimes difficult to distinguish between the above types of learning. For example, in many occupations active information retrieval is essential and media and the Internet have become increasingly crucial tools for professional development. Formal education also frequently applies methods that resemble informal learning. For instance, training events that include pair or group discussion enable people to better link their everyday or work-life experiences to the phenomena being addressed. It is also increasingly common to integrate work-based learning, projects, and portfolio work into formal education. New forms that resemble daily work or a collegial exchange of ideas consequently enrich formal learning. Social media has also changed the forms of learning and contributed to the blurring of formal learning boundaries. For example, it is common for university course participants or workers in the workplace to form an informal social media group on Facebook. This communication, while often highly casual, typically involves a broad exchange of ideas

relevant to work or course work. With such discussion groups it is often quite difficult to distinguish what is learning that complies with the course curriculum, and what is something else.

The role of formal learning has changed both in schools and in contemporary working life. We have witnessed a trend in formal learning towards a kind of informalization of learning, i.e., a move towards more non-formal and informal learning. This is also typical of the Paedeia Cafés developed within this project: the lines between informal, formal and non-formal learning have purposefully been blurred.

The informalization of learning is a reflection of a contemporary pedagogical trend, constructivism. The idea of constructivism is based on the metaphor of knowledge construction, which is done by the learner and scaffolded by the teacher. The basic assumption is that knowledge is not transferred from one person to another, but that the learners construct their knowledge on the basis of their prior views, knowledge, and experiences. In terms of mentoring, the constructivist approach is a marked departure from traditional mentoring, which has been described as the transfer of (tacit) knowledge from a more experienced person to another. This traditional understanding of mentoring is clearly rooted in a different understanding of learning that is contradictory to a constructivist understanding.

However, the lines between formal, informal and non-formal learning are also being blurred for another reason – coming from an altogether opposite direction. In parallel with the discussion of the informalization of learning, there has been another discussion of the *formalization* of learning. This discussion is related to the notion of *recognition of prior learning*, which has been promoted in formal education, especially in the vocational education sector. A practical reason for this in vocational education is that it would simply be a waste of resources for both the learner and the school to invest time in training skills or knowledge that they already possess. It is better to

offer opportunities to demonstrate and build on what they have already learned in their work and everyday lives. Skill demonstrations and portfolios are used for this purpose. Promoted by the Bologna Process, recognition of prior learning has become something of a European trend, and was the leading theme, for example, at the Copenhagen conference of 2008, which was a continuation of the European process aimed at creating a common European Higher Education Area (EHEA). Thus, two opposite processes seem to be at play within professional learning, and they are sometimes difficult to distinguish from each other. As a consequence of these interconnected processes, formal, informal, and non-formal learning converge.

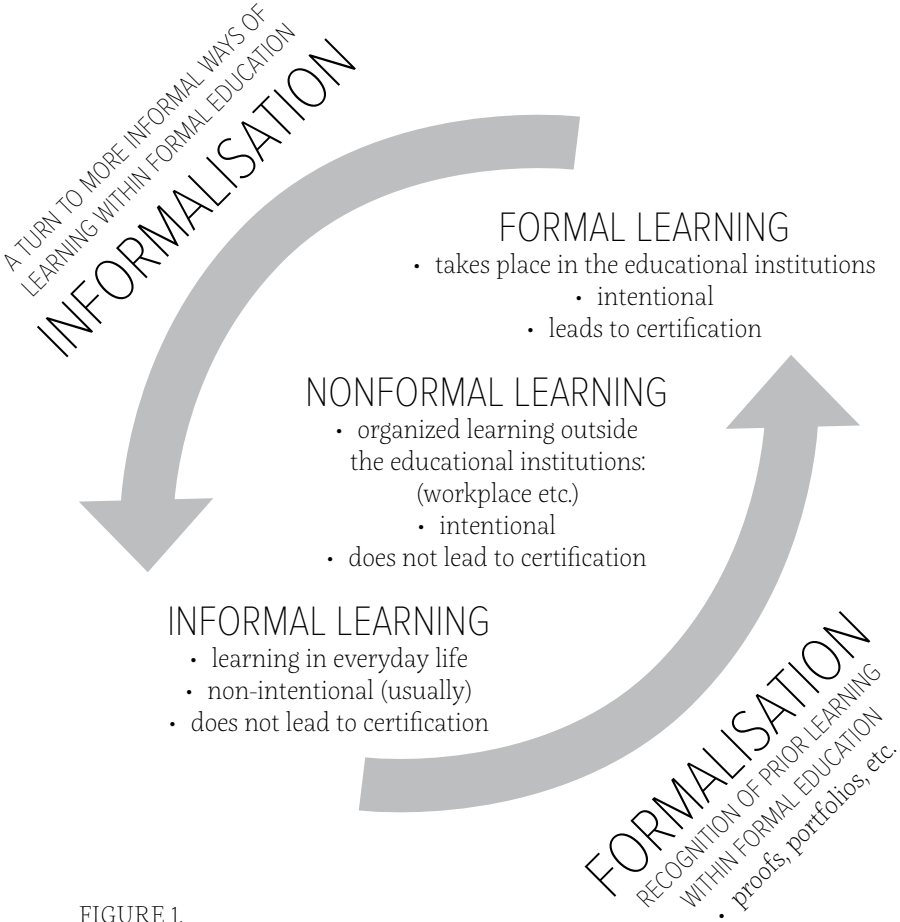


FIGURE 1.
THE DIALECTICS OF FORMALIZATION AND
INFORMALIZATION OF LEARNING (HEIKKINEN ET AL., 2012).

Formalization and informalization are key elements of the Paedeia Café model developed in this project. Whereas in traditional mentoring approaches it has been typical to distinguish between formal in-service training and informal job-embedded learning, in the Paedeia project it is recognized that formal forms of learning are integrated with informal learning taking place in the Paedeia Cafés.

Through the process of chatting over coffee, the Paedeia Café group discussions serve to explicate what has been experienced and learned. Learning experiences, which often are implicit, are thus explicated to a conscious and conceptual level. The resulting greater understanding of common challenges helps the teachers to face new situations and develop new solutions. In addition, the Paedeia Cafés bring teaching professionals who are at different stages of their professional learning together in different learning settings.

Interestingly, the idea of lifelong and lifewide learning brings us back to the very basics of the PAEDEIA project. In ancient Greek philosophy, as introduced in the previous chapter, the word *paideia* is rooted in a word meaning children's play: *paizein*. The word has an educational connotation that refers not only to children's play but also to adult recreation. The word *paizein* was also used to describe the intellectual play of adults through cultural pursuits. In ancient Greece, drama was an important means of *paideic* play for adults. Another example of adult play was the symposium. In ancient Greek, a *symposion* meant a 'drinking party, or convivial gathering of the educated'. The word is related to *symvotes*, meaning 'drinking companion', derived from the assimilated forms *syn-* 'together' and *posis* 'drinking'. A symposium would take place typically after dinner, as the ancient Greeks abstained from drinking during meals. Enjoyment of the symposium was heightened by intellectual or agreeable conversation, the introduction of music or dancers, and other amusements (Harper, 2015).

In the PAEDEIA project, we opted against using the symposium metaphor due to its heavy academic connotations, including its most

common contemporary meaning as a meeting of researchers to discuss a given theme or topic. Instead, we chose the metaphor of a café, which has a connotation of informal chatting rather than serious, or mundane, academic work. The name Paedeia Café highlights the idea underlined in the contemporary discussion about the dialectics of informalization and formalization of learning as well as in the etymology of the word *paideia*. We wanted to choose a word that represents the idea of *mentoring in the educational sense* that enables free discussion and *communicative action* between equals who also want to have a good time together, even playing intellectual games in the spirit of *paizein*, to which the origin of the project name can be traced.

INDUCTION AND MENTORING IN THE EDUCATIONAL SENSE

Induction and mentoring are not the same everywhere. Mentoring practices are rooted in the general practices, or *metapractices* (Kemmis & Grootenboer, 2008), that take place in schools and educational systems in various national settings. Drawing on the theory of practice, we may say that different countries have different *ecosystems of practice*, or *practice architectures*, which form the preconditions for the activities and actions that are possible or desirable in the given social setting (Kemmis & Heikkinen, 2012). These different national arrangements and practice traditions prefigure (enable and constrain) the actual daily practices in schools and educational institutions.

An important precondition for the various mentoring practices is the question of whether education is understood as a value and aim in itself, or as something that serves other external aims and purposes. At a general level, we may make a distinction between *education* in its pure meaning, and *schooling*, which is something narrower than education. This distinction between *education* and *schooling* has an

important effect on the practices of teacher induction and mentoring (Heikkinen, Moate & Lerkkanen, 2014; Kemmis, 2014).

Education in its most profound sense is something that enables self-cultivation and aspirations for the good life of individuals and society. 'Education is (...) an initiation into the kinds of practices that foster the good life for each person and the good for humankind' (Kemmis 2014, 15). It is a process of identity work that is not limited by pre-set targets or standards, but engages people in discussion of the values and aims of (good) human life. Education is about actualizing the unique potential in every human being in society; it is a process of individual and collective self-formation; it is personal as well as collective identity work (Kemmis 2014, Swachten in this volume). Education takes place not only in schools or classrooms, i.e. *formal* settings, but also in *non-formal* settings, such as the human resource development processes of workplaces, and *informal* settings, such as the everyday life of a family or a community. Schooling, in contrast, is a practice that takes place in the formal settings of educational institutions. It is taken for granted that schooling is intended to be educational, but it sometimes actually turns out to be the opposite. Schooling can also be *non-educational*, even *anti-educational*, if it does not promote people's aspiration for self-cultivation (Kemmis 2014, 45).

Schooling, instead, is rooted in instrumental thinking; a means-ends rationality according to which schools are understood primarily as servants of pre-set aims, targets or values that have been discussed and decided outside of education. In this paradigm, teachers and schools have been commonly viewed as servants of something other, such as the nation state, where the teacher's task is to build national identity and to serve the administration of society. This civil servant metaphor has gradually been replaced with neoliberal metaphors; teachers are no longer regarded as servants of the state, but of production and the economy. In contemporary Western (and nowadays global) discourse on education, economic imperatives play a central role. Teachers are

expected to produce workers, consumers, (inner) entrepreneurs, active economic agents and actors who adapt to market trends. Both of these servant metaphors share a common feature: teachers serve an external party that exploits teachers, education, and upbringing as a medium. This thinking has been globalized through the New Public Management doctrine, which uses market forces to hold the public sector accountable and the satisfaction of preferences as the measure of accountability (Kemmis, 2014; Lapsley, 2009).

Since the emergence of nation states in the modern age, education has been used as an instrument for reproducing national values, collective identities and even patriotism (McDonough & Cornier, 2013). But education is also seen as a servant of larger collective identities, such as Europe. Concerns regarding the emergence of a so-called *European dimension* of education have become heightened in the wake of recent European Commission white papers and other EU policy documents that reveal an EU vision for education that is shaped by economic targets and aims; the European Union wants to be the most competitive knowledge-based economy in the world by the year 2020 (European Commission, 2010). In line with this objective, performance in education should be improved.

Consequently, much effort has been invested in developing vocational education and training. Contemporary aspirations for lifewide and lifelong learning are also rooted in the interest of developing labour skills; 'students' have been reconceptualized as 'lifewide consumers of education' (Siivonen, 2010). Interestingly, the social impact of education has also often been reduced to the concept of 'human capital', the primary purpose of which is to enable economic growth (Schultz, 1971). In short, economic discourse has colonized education discourse in many ways. This can also be seen beyond the contemporary discussions of mentoring and teacher induction.

All in all, the emphasis on schooling instead of education has come about through a neoliberal development in education which in

practical terms has led to a considerable shift in focus towards the pursuit of economic objectives. As the Australian scholar Stephen Kemmis (2014) put it, the instrumental view pays little attention to what makes human beings human or what the good life might be. In the neoliberal discourses about accountability and effectiveness, there is little discussion of the aims or values of education. It has actually been claimed that education has been reduced to another element of production; 'producing people who are little more than the bearers of useful skills of production, good consumers, and good providers and clients of commercial and administrative services' (Kemmis, 2014, 47). Drawing on this, we may examine also the practices of teacher education, induction and professional development of teachers in terms of *schooling* versus *education*. Induction of new teachers in the *schooling* sense has much to do with formal organization and administration, arrangements and institutions, agreements and qualifications, directives and formal standards as well as support systems, such as reduction of teaching load or organization of support. Mentoring in the schooling sense focuses mainly on the tools, methods and instruments of mentoring rather than its aims and values. Consequently, this may also mean that mentoring in the schooling sense is motivated by external aims and values, which can also make it non-educational or even anti-educational. The global tendencies towards accountability, standardization and neoliberalism underpin *schooling* instead of *education* in mentoring practices as well as other practices in schools.

Teacher retention rate and educational system effectiveness are often measured purely in terms of their impact on the economy. Teacher attrition, especially during early career years, is a serious problem in many western societies, with problems in the induction phase leading to increasing numbers of young teachers leaving the profession. In the US, for example, it has been estimated that up to 50% of teachers leave within the first five years (Ingersoll, 2003).

The economic impact of this problem seems to be the central motive behind various attempts to introduce extensive induction programmes for new teachers (e.g. Bickmore & Bickmore, 2010; Devos, 2010; Howe, 2006; Lambson, 2010; Marvel et al., 2007; Nasser-Abu Alhija & Fresko, 2010; Scheopner, 2010).

The *education* element of teacher induction, in contrast, involves teachers and other educational professionals in reflection and discussion about the values and aims of (teacher) education, i.e. human and professional growth. Mentoring in the educational sense is rooted in communication and interaction between teachers and other educational professionals. Induction and mentoring in an educational sense has much to do with the aspiration for the good life and happiness, identity construction and everyday social relations (Kemmis 2014; Kemmis, Heikkinen, Fransson, Aspors & Edwards-Groves 2014).

Induction and mentoring in the educational sense also means communication and dialogue between more and less experienced workers. There is a major difference here between traditional mentoring and the modern approaches. Traditionally, mentoring has been understood as the transmission of (explicit or tacit) knowledge from a more experienced worker to a less experienced one. Modern approaches, in contrast, are based on the idea that the relationship between the mentor and the mentee is reciprocal and both parties have something to offer (Aspors, Fransson & Heikkinen 2012). Mentors do not 'transfer' the correct view or knowledge but rather construct meanings and interpretations together with others. A dialogic relationship is based on the assumption that the other is recognized as an equal, which enables reciprocal exchange of ideas and joint construction of knowledge, from which both parties learn. In a mentoring dialogue, both parties participate in verbalizing their conceptions and experiences. In international research literature, the interactive and communicative character of mentoring is highlighted through such expressions as *co-mentoring*, *mutual mentoring*, *collaborative mentoring*, *peer*

collaboration, critical constructivist mentoring, dialogic mentoring, peer mentoring and peer group mentoring (Bokeno & Vernon, 2000; Heikkinen et al., 2012; Heikkinen & Huttunen, 2004; Musanti, 2004; Le Cornu, 2005).

The communicative character of mentoring in the educational sense may also be conceptualized through Jürgen Habermas' theory of communicative action (1984). Mentoring in the educational sense can be understood as communicative action, whereas mentoring in the schooling sense is rather strategic action. In strategic action, other persons are regarded as objects of speech, whereas in communicative action others are regarded as equal subjects of communication whose interests and opinions are taken into account genuinely and authentically. Communicative action is a process where two or more individuals interact and coordinate their action based upon agreed interpretations of the situation and, more generally, of the values and aims that are valued in society and thus form the background and motivation for social practices. Communicative action respects the right of all participants to express themselves in everyday interaction between the parties regarding the virtues and values of the good life. Strategic action, in contrast, is instrumental action toward other people; purely goal-oriented behaviour where other persons are not equal subjects of human interaction but rather recipients of the message. In strategic action, the concern is to find methods and means to promote aims that are predetermined, either democratically through communicative action in society or in some non-democratic or authoritarian manner. Strategic action is typical of interaction between persons whose positions and relations are determined within social *systems*, whereas communicative action takes place in the *lifeworld* of society (Habermas 1984, 18–95). Mentoring in the schooling sense clearly represents the *system* of mentoring and *strategic action* in human relations, whereas mentoring in the educational sense represents the *lifeworld* dimension of mentoring, which promotes *communicative action* toward others and reflection on the basic values and ends of mentoring.

THE DILEMMAS AND PARADOXES OF TEACHER AUTONOMY

As illustrated above, the PAEDEIA project is inspired by an educational philosophy crystallized in the traditions of *paideia* and *Bildung*. This understanding of *education* in its pure form – not that of *schooling* – means that in mentoring practices the aims and values of teachers' work are problematized and critically reflected upon, and not taken as givens embedded in the traditions of education and society. From this point of view, the main purpose of education is to emancipate from irrationality and immaturity; to empower people to use their own reason, as the enlightenment philosopher Immanuel Kant (1803/1964) put it (see also Hamilton, 1999). It follows, therefore, that mentoring meetings should include an aspect of critical reflection. Mentoring in the educational sense is based on a collective aspiration for good life and happiness, and promotes the identity construction of teachers and other educational professionals as individuals and educational communities.

Professional autonomy is both a prerequisite and an aim of the practices of induction and mentoring in the educational sense. High professionals are autonomous agents whose decisions are not made by following orders from somewhere outside the professional field, but are based on mutual understanding of right and wrong, achieved through collective will-formation among the professionals. In other words, professional autonomy is guided by professional ethics.

Professional autonomy is thus social in nature. It is achieved within a social process of collective will-formation, not through individual will-formation. In this respect, there seems to be some confusion regarding the concept of autonomy, which is sometimes misunderstood as individualism. It has been suggested, for example, that teachers in Finland are too autonomous. I would argue that they

are not too autonomous in the truest sense of the word, but some teachers may well be too individualistic.

So as to justify my statement, I have to go back to the etymological origins of the word autonomy. The word stems from the ancient Greek words *auto* and *nomos*, meaning *self* and *law or rules*, respectively. Literally speaking, the word means operating ‘according to laws that one has made for oneself’. But this simple translation does not reveal the social aspect of autonomy; originally the word referred to social rather than individual practices. In ancient Greece, this expression was used for a town-state (*polis*) that instituted its own laws. In such an autonomous *polis*, laws were discussed and established by its own citizens. If, however, the town was ruled by laws that had been constituted by another *polis*, in which case the town or village was described as *hetero nomos*, literally meaning that someone else (another *polis*) has instituted the laws. This is the origin of the word *heteronomy*, the opposite of *autonomy*. The original use of the word autonomous implies *interaction and collective will-formation in a social sphere*, whereas individualism refers to action based on the will of a particular individual (Heikkinen, Tynjälä & Kiviniemi, 2011). In terms of the aforementioned theory of communicative action (Habermas, 1984), we may say that in its original meaning autonomy is rooted in communicative action between participants in society.

Professional autonomy requires capacities and skills for critical thinking. A useful distinction can be drawn here between *critical thinking in the strong sense* and *in the weak sense*, which adds another dimension to the concept of autonomy. Critical thinking in the weak sense is an attitude based on egocentric and biased beliefs; being critical towards others without reflecting or questioning one’s own presumptions, actions or behaviour. This is what we often mean when we say that someone is a critical person who readily points out flaws, weaknesses and shortcomings in the world around them, but not so readily in themselves. Critical thinking in the strong sense, instead,

starts from self-criticism, where one's own assumptions and beliefs are reflected on, re-examined and questioned. (Paul, 1994.)

Applying this idea, we can draw an important distinction between autonomy in the strong sense and in the weak sense. The autonomy of a professional community in a weak sense means that the community takes a self-centred view of the broader society, which means that collective will-formation takes place only within a limited community and does not take into account the broader social context. Such a professional community focuses on promoting the private interests of the members of the profession. This manifests in strategic action towards others, lobbying and persuading other parties to accept the demands of the professionals. This kind of professional autonomy is typically represented by labour unions.

Professional autonomy in the strong sense is rooted in discussion of the values of the profession and its role in society as a whole. One might say that the will-formation process is based on rather general and public interests and, ultimately, the good of society or humanity. Professional autonomy is realized through communicative action, which is oriented towards mutual understanding and unforced consensus between all possible parties concerned. The main distinctions between individualism and autonomy in the weak sense and in the strong sense are indicated in the table below.

TABLE 1. INDIVIDUALISM AND AUTONOMY IN THE WEAK SENSE AND IN THE STRONG SENSE (HEIKKINEN, 2014).

INDIVIDUALISM	AUTONOMY	
	WEAK AUTONOMY	STRONG AUTONOMY
-personal, individual will-formation	-social will-formation within a limited community	-collective will-formation
-promotion of personal interests	-promotion of collective interests of the community -lobbying	-promotion of generalized interests
-the good of the individual	-the good of the professional community	-the good of society and humanity
-strategic action: oriented to success of the individual	-strategic action: oriented to success of the profession	-communicative action: oriented to mutual understanding and unforced consensus

But how to promote autonomy through education? How can we act as a person (a teacher educator) so as to make another person (a student teacher or a new teacher) autonomous? Here we meet a classic problem, *the pedagogical paradox*, first formulated by philosopher Immanuel Kant in his lectures on pedagogy (1803/1964, 718): ‘How to cultivate freedom through coercion?’ The essence of the pedagogical paradox is that we face the problem of assuming the existence of something for which education is the precondition. How it is reasonable to assume that in order for education to be possible the individual must be free, and simultaneously, in order for the individual to become free education is necessary? How can one become something

that one already is? In general terms the pedagogical paradox arises when a teacher declares that education should foster autonomy in the sense of a free essence, but on the authority of the teacher. The paradox precipitates a clash between a person's internal regulation (*Selbstbestimmung*) and external regulation (*Fremdbestimmung*). Following the Kantian ideas of Enlightenment, education in general should aim at *maturity* (*Mündigkeit*) and autonomy, which means that everyone should be able to use their own reason: 'Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's understanding without guidance from another' (Kant, 1784/2011).

Following this Kantian idea, teacher educators actually face not only the traditional pedagogical paradox, but also an even more complex pedagogical dilemma: their task is to educate teachers and also inherently the pupils of the prospective teachers. The pedagogical paradox for teacher educators thus becomes a *second order paradox*, as their purpose is not only to promote the autonomy of the upcoming-teachers but also the autonomy of the upcoming-teachers' future students.

Philosophically, this is an intellectual dilemma that cannot be solved through rational thinking. In everyday life, however, we have to do our best to find a way forward. The practices developed in the PAEDEIA project are practical tools that strive to surpass this double paradox of teacher education. In the following chapters, the three somewhat different practices are introduced in detail. In Turkey, the approach is based on many-to-many mentoring (MTMM), which under optimal circumstances creates a space for communicative action among teaching professionals and thus enables and provides space for autonomy in the strong sense. Sweden has a long tradition of free and open discussion in society, and this is clearly manifested in the idea of learning dialogue that forms the theoretical basis for the Paedeia Café in Sweden. In Finland, a model of peer-group mentoring

is applied, which also is rooted in the ideas of free and open dialogue and social construction of knowledge. While these practices differ in their practical implementation, what is common to them all is that the teacher educator acts as a guide who plans and provides learning environments in which the pre-service teachers and recently qualified teachers can develop and explore their personal teaching philosophy and practical skills and abilities by discussing, studying and reflecting on educational and instructional issues together with their supervisors and peers. At its best, the new teachers are supported by a reflective dialogue between students, experienced teachers and university teachers in the Paedeia Cafés, and thus the autonomy is supported by gradually decreasing the support and supervision of teacher educators, following the principle of faded scaffolding (Heikkinen, Tynjälä & Kiviniemi 2012).

REFERENCES

- Aspfors, J., Fransson, G. & Heikkinen, H.L.T. (2012). Mentoring as dialogue, collaboration and/or assessment? In P. Tynjälä, M.-L. Stenström & M. Saarnivaara (Eds.), *Transitions and Transformations in Learning and Education*. (pp. 271–290). Dordrecht: Springer.
- Bereiter, C. (2002). *Education and mind in the knowledge age*. Mahwah, NJ: Erlbaum.
- Bereiter, C. & Scardamalia, M. (1993). *Surpassing ourselves. An inquiry into the nature and implications of expertise*. Chicago: Open Court.
- Bickmore, D & Bickmore, S. (2010). A multifaceted approach to teacher induction. *Teaching and Teacher Education*, 26, 1006–1014.

- Billett, S. (2004). Learning through work: Workplace participatory practices. In H. Rainbird, A. Fuller & A. Munro (Eds.), *Workplace learning in context* (pp. 109–125). London: Routledge.
- Billett, S. (2008). Learning through work: Exploring instances of relational interdependencies. *International Journal of Educational Research* 47, 232–240.
- Bokeno, R.M., & Vernon, W.G. (2000). Dialogic mentoring. *Management Communication Quarterly*, 14, 237–270.
- Devos, A. (2010). New teachers, mentoring and the discursive formation of professional identity. *Teaching and Teacher Education* 26, 1219–1223.
- Eraut, M. (1994). *Developing professional knowledge and competence*. London: Falmer Press.
- Eraut, M. (2004). Transfer of knowledge between education and workplace settings. In H. Rainbird, A. Fuller & A. Munro (Eds.), *Workplace Learning in Context* (pp. 201–221). London: Routledge.
- European Commission. (2001). *Making a European Area of Lifelong Learning a Reality*. Communication from the Commission. COM (2001) 678 final. Brussels: Commission of the European Communities.
- European Commission. (2007). *Improving the Quality of Teacher Education*. Communication from the Commission to the Council and the European Parliament. Brussels: European Commission. Retrieved from http://ec.europa.eu/education/com392_en.pdf
- European Commission. (2010). *Developing coherent and system-wide induction programmes for beginning teachers: a handbook for policymakers*. European Commission Staff Working Document SEC (2010) 538 final. Brussels: Commission of the European Communities.

- Fullan, M. (2001). *The new meaning of educational change*. New York: Teachers College Press.
- Habermas, J. (1984). *Theory of Communicative Action Volume One: Reason and the Rationalization of Society*. Boston, Mass.: Beacon Press.
- Hamilton, D. (1999). The pedagogic paradox (or why no didactics in England?). *Pedagogy, Culture & Society*, 7 (1), 135–152.
- Harper, D. (2015). *Online Etymology Dictionary*. Retrieved from <http://www.etymonline.com/>
- Heikkinen, H. (2014). *Drawing a line between autonomy and individualism: Practices of teacher induction and continuing professional development of teachers in Finland*. An invited visiting lecture presented in Department of Education, University of Oxford, October 28th 2014.
- Heikkinen, H. & Huttunen, R. (2004). Teaching and the dialectic of recognition. *Pedagogy, Culture and Society* 12 (2), 163–173.
- Heikkinen, H., Jokinen, H. & Tynjälä, P. (2012). Teacher education and development as lifelong and lifewide learning. In H. Heikkinen, H. Jokinen & P. Tynjälä (Eds.), *Peer-Group Mentoring for Teacher Development* (pp. 3–30). Milton Park: Routledge.
- Heikkinen, H., Tynjälä, P. & Kiviniemi, U. (2011). Integrative Pedagogy in Practicum: Meeting the Second Order Paradox of Teacher Education. In M. Mattsson, T.V. Eilertsen & D. Rorrison (Eds.), *A Practicum Turn in Teacher Education* (pp.91–112). Rotterdam: Sense.
- Heikkinen, H., Moate, J. & Lerkkanen, M.-K. (2014). Education with a big E. In H. Heikkinen, J. Moate & M.-K. Lerkkanen (Eds.) *Enabling Education. Proceedings of the Annual Conference of the Finnish Educational Research Association FERA 2013*. Jyväskylä: Finnish Association for Educational Research 66.

- Howe, E.R. (2006). Exemplary teacher induction: An international review. *Educational Philosophy and Theory*, 38, 287–297.
- Ingersoll, R. (2003). *Is there really a teacher shortage?* A report co-sponsored by the Center for the Study of Teaching and Policy and the Center for Policy Research in Education. Seattle, WA: University of Washington, Center for the Study of Teaching and Policy.
- Kant, I. (1784 / 2011). *An Answer to the Question: What is Enlightenment?* Retrieved from: <http://www.english.upenn.edu/~mgamer/Etexts/kant.html>
- Kant, I. (1803/1964). Über Pädagogik. In I. Kant, *Schriften zur Anthropologie, Geschichtsphilosophie, Politik und Pädagogik* (pp.711–761). Frankfurt: Suhrkamp.
- Kemmis, S. (2014). Education, educational research and the good for humankind. In H. Heikkinen, J. Moate & M.-K. Lerkkanen (Eds.) *Enabling Education. Proceedings of the Annual Conference of the Finnish Educational Research Association FERA 2013*. Jyväskylä: Finnish Association for Educational Research 66.
- Kemmis, S. & Grootenboer, P. (2008). Situating praxis in practice: Practice architectures and the cultural, social and material conditions for practice. In S. Kemmis & T. Smith (Eds.) *Enabling practice. Challenges for education*. Rotterdam: Sense.
- Kemmis, S. & Heikkinen, H. (2012). Future perspectives: Peer-Group Mentoring and international practices for teacher development. In H. Heikkinen, H. Jokinen & P. Tynjälä (Eds.) *Peer-Group Mentoring for Teacher Development* (pp.144–170). Milton Park: Routledge.
- Kemmis, S., Heikkinen, H., Aspfors, J., Fransson, G. & Edwards-Groves, C. (2014). Mentoring as Contested Practice: Support, Supervision and Collaborative Self-development. *Teaching and Teacher Education* 43, 154–164.

- Lambson, D. (2010). Novice teachers learning through participation in a teacher study group. *Teaching and Teacher Education* 26, 1660–1668.
- Lapsley, I. (2009). New Public Management: The Cruellest Invention of the Human Spirit? *Abacus*, 45, 1–21.
- Le Cornu, R. (2005). Peer mentoring: engaging pre-service teachers in mentoring one another. *Mentoring and Tutoring*, 13, 355–366.
- Le Maistre, C. & Paré, A. (2006). A typology of knowledge demonstrated by beginning professionals. In P. Tynjälä, J. Välimaa & G. Boulton Lewis (Eds.) *Higher education and work: Collaborations, confrontations and challenges* (pp. 103–113). Amsterdam: Elsevier.
- Marsick, V. & Watkins, K. (1990). *Informal and incidental learning in the workplace*. London: Routledge.
- Marvel, J., Lyter, D.M., Peltola, P., Stirizek, G.A. & Morton, B.A. (2007). *Teacher attrition and mobility: Results from the 2004–2005 Teacher Follow-Up Survey*. Washington, DC: Government Printing Office.
- McDonough, K. & Cornier, A.-A. (2013). Beyond patriotic education: Locating the place of nationalism in the public school curriculum. *Social Justice*, 8, 135–150.
- Merriam, S., Caffarella, R., & Baumgartner, L. (2007). *Learning in adulthood: A comprehensive guide* (3rd ed.) New York: Wiley.
- Musanti, S. (2004). Balancing mentoring and collaboration. *Curriculum and Teaching Dialogue*, 6, 13–23.
- Nasser-Abu Alhija, F. & Fresko, B. (2010). Socialization of new teachers: Does induction matter? *Teaching and Teacher Education* 26, 1592–1597.
- Paul, R. (1994). Teaching critical thinking in the strong sense. In K. S. Walters (Ed.) *Re-Thinking Reason: New Perspectives in Critical Thinking* (pp.181–198). Albany: SUNY Press.

- Scheopner, A.J. (2010). Irreconcilable differences: Teacher attrition in public and catholic schools. *Educational Research Review* 5, 261–277.
- Schultz, T. (1971). *Investment in Human Capital. The Role of Education and of Research*. New York: Macmillan.
- Siivonen, P. (2010). *From a “student” to a lifelong “consumer” of education? Constructions of educability in adult students’ narrative life histories*. Jyväskylä: FERA.
- Tynjälä, P. & Heikkinen, H. (2011). Beginning teachers’ transition from pre-service education to working life. *Zeitschrift für Erziehungswissenschaft*, 14, 11–34.
- Tynjälä, P. (2008). Perspectives into learning at the workplace. *Educational Research Review* 3, 130–154.



PART 2

THREE FLAVOURS OF PAEDEIA



CHAPTER 3

PEER-GROUP MENTORING IN FINLAND

HANNA KORHONEN
HANNU L. T. HEIKKINEN
ULLA KIVINIEMI

In Finland, the Paedeia Café was designed and implemented in Jyväskylä in collaboration with the Finnish Network for Teacher Induction (*Osaava Verme*) and the Department of Teacher Education of the University of Jyväskylä. The course was organized as peer-group mentoring for mixed groups of pre-service and in-service teachers, bringing teacher students and working teachers together to discuss informally about the teaching profession over a cup of coffee. The aim was to support teacher students' transition to working life and to promote the professional development of the participants.

In addition to the Paedeia Cafés, six national symposiums were organized in the course of the PAEDEIA project span in order to raise awareness of the topic of induction and take part in the nationwide

discussion. The aim was also to publicise the ongoing PAEDEIA Project and to get the stakeholders concerned in teacher education round the same table to share ideas and experiences on the theme. In order to contrast the views of the various stakeholders the invitations to join the symposiums were spread out widely: politicians, trade unions, student organisations, members of parliament, civil servants, municipal officials, researchers, teacher educators and teacher students from universities and applied universities, headmasters, teachers, peer-group-mentors from the schools, and other operators in the educational sphere were welcomed to the meetings. The implemented symposia approached teacher induction from versatile angles and attracted diverse groups of attendants and thus roused attention on the development of induction. Although the program was targeted to national audience, a number of international speakers and participants took part in some of the symposia. The topics of the PAEDEIA symposiums are introduced in Table 1.

In this chapter we will focus on the experiences gained from Paedeia Café peer-group mentoring, which was the key activity in the Finnish implementation of PAEDEIA project. This chapter examines the experiences of the student teachers and mentor-facilitators who participated in Paedeia Café Finland. The research questions are: (1) How did the participants experience the Paedeia Café? (2) What was experienced positively/negatively? and (3) What enhanced/constrained the groups' meaningful working? These questions are answered on the basis of the reflective reports of the student participants and a focus-group interview of the mentor-facilitators. Before moving to the analysis, we will first introduce the principles of the Finnish peer-group mentoring model and the practical arrangements of Paedeia Café Finland.

TABLE 1.
THE TOPICS OF THE PAEDEIA SYMPOSIUMS IN FINLAND

The 1st symposium in Helsinki: *Teacher Induction in Northern Europe: Experiences and Challenges*'

The event brought together representatives from Finland, Estonia and Sweden to address the challenges and the latest developments affecting the situation of new teachers in the Nordic countries.

The 2nd symposium in Jyväskylä: *Pedagogical Practices of Teacher Induction*'

The symposium addressed the challenges faced by new teachers, and various ways to support new teachers were outlined and a comparative research framework for analysing induction practices was introduced. The seminar brought together teacher educators and researchers of educational practices from Finland, Europe and Australia. Also PAEDEIA project representatives were present because of the biannual project meeting.

The 3rd symposium in Helsinki: *From Teacher Training on to the real work*'

The third national symposium was future-oriented: talks concentrated in educating teachers for future and their transition to the labour market. The symposium welcomed teacher students, teacher educators, principals, teachers, policymakers, researchers and other people interested in the future of education. The aim of the plenum was to map the induction phase today and scheme how teacher education, induction and continuing education should be developed.

The 4th symposium in Oulu: *‘Transition from teacher education to working life and teachers’ continuous professional development’*

The fourth national symposium focused on the ‘Transition from teacher education to working life’, including teachers’ continuous professional development. Induction, mentoring, professional development of teachers, and lifelong learning were the central concepts under discussion. The symposium also aimed to gather information and data to support future policy making and to assist new teachers in the early stages of their career. Participants were challenged to consider how to create opportunities for professional development.

The 5th symposium in Helsinki: *‘Teacher learns not. Development of teacher education continuum’*

The fifth symposium, ‘Teacher learns not. Development of the teacher education continuum’, served as a forum for presenting the results and recommendations of a development study commissioned by the Ministry of Education and Culture aimed at the integration of structuring initial and continuing teacher education as a continuum. The study’s findings, presented for the first time at the symposium by the research team, were described by external commentators as a very timely contribution to the discussion on flexible expertise of teachers.

When writing this, the sixth national symposium is still to come in November 2015. The programme of the final conference will bind the experiences of local players together, draw conclusions and make the plans of action for the near future.

THE FINNISH MODEL OF PEER-GROUP MENTORING

The Finnish peer-group mentoring (PGM) model, which was the context for the Paedeia Café course in Finland, has been developed through a series of action research projects implemented through inter-university cooperation. The model is founded on the recent research results on professional learning, mentoring research and the narrative approach. Since 2010, peer-group mentoring has been developed and implemented in Finland by the Finnish Network for Teacher Induction, 'Osaava Verme', which aims at supporting newly qualified teachers through peer-group mentoring and promoting and coordinating mentoring practices nationwide.

The basic idea in the Finnish model of PGM is that a group of teachers, each at different phases of their career, gather approximately once a month to discuss work-related issues in an open, respectful and confidential atmosphere and facilitated by a trained mentor. The relationship between new teachers and their more experienced counterparts is seen to be reciprocal, as one of the basic ideas in PGM is that both parties have something to give to each other. In peer-group mentoring all participants aim to act as co-mentors and co-mentees for one another in their mutual professional development (Heikkinen, Jokinen & Tynjälä, 2012; Kemmis, Heikkinen, Fransson, Aspfors & Edwards-Groves, 2014).

The theoretical foundation of the Finnish peer-group mentoring model is the critical constructivist tradition, which is based on two theoretical mindsets. The first of these is critical theory, which aims at learning to question existing knowledge. The second theoretical background idea is the basic hypothesis of constructivism, according to which knowledge is constructed by drawing upon prior knowledge and experiences. In practice, the critical constructivist approach in peer-group mentoring means that 'new teachers are encouraged to pose questions, challenge existing practices, and alter the ways of acting

as [a] teacher' (Heikkinen et al., 2012, 23). The aim is not to transfer existing practices, as such, but to examine them critically and renew them. From the constructivist perspective peer-group mentoring is about exchanging ideas and joint knowledge construction (Heikkinen et al., 2012, 22–24).

To promote open sharing, emancipation and learning among all participants, the Finnish mentoring practices are guided by the six principles of *constructivism*, *dialogue*, *narrative identity-work*, *autonomy*, *equality* and *integrative pedagogy*. These principles of the Finnish peer-group mentoring model are introduced more closely in Table 2. (Heikkinen et al., 2012.).

THE PRACTICAL SETTING OF PAEDEIA CAFÉ FINLAND

In developing the Paedeia Café we combined, as was agreed in the PAEDEIA project, pre-service and in-service teacher education by inviting teacher students and working teachers to the same mentoring groups. For teacher students, the Paedeia Café was an elective university course of advanced studies in educational science. The course, worth 3 ECTS credits, was organized for the first time in academic year 2013–2014, and in 2014–15 a slightly revised version of the Paedeia Café was offered. This description of the Paedeia Café practices and the analysis of students' and mentor-facilitators' experiences is based on the data of the pilot course in 2013–14. According to the course description, the main objectives of the course were to 1) promote students' professional identity work 2) combine theoretical, practical, sociocultural and self-regulative knowledge following the idea and principles of integrative pedagogy, and 3) build a bridge between university studies and working life.

TABLE 2. PRINCIPLES OF PEER-GROUP MENTORING

CONSTRUCTIVISM

Peer-group mentoring is based on a constructivist view of learning. According to constructivism, knowledge as such cannot be transferred between individuals because people always interpret new knowledge on the basis of their prior knowledge, conceptions and experiences. Instead of transferring knowledge from one to another, people always form their personal conception through social interaction, which is a mutual process. Discussion plays essential role in creating shared understanding. Relying on constructivism as its core principle, peer-group mentoring is much about discussing and reflecting with colleagues. It resembles learning through informal conversation in which the participants acquire relevant professional knowledge and develop their skills on the basis of their prior experiences.

DIALOGUE

The ultimate aim of interaction in peer-group mentoring is to create a dialogical relationship between participants. In a dialogic relationship no one has a better or more valid vision of reality, as all of the participants understand that their visions are incomplete. In a mentoring dialogue, all parties participate in verbalizing their conceptions, experiences and mindsets. In this reciprocal exchange of ideas and joint construction of knowledge everybody can learn and no one can fully control the process, as true dialogue is always open-ended and unpredictable.

NARRATIVE IDENTITY WORK

In the Finnish peer-group mentoring model, the teacher profession and professionalism are understood in terms of narrative identity construction which happens in social interaction with others through narratives and other manifestations. Identity is seen to be fluid and changing rather than stable and changeless. The process of narrative identity construction is supported in peer-group mentoring by using different narrative- and action-based exercises (Estola, Heikkinen & Syrjälä, 2014).

AUTONOMY

The Finnish peer-group mentoring model draws on the idea of professional autonomy as collective meaning-making and will-formation. It is based on the view that teachers are not in the service of any ideology, political system or any other external party but serve, above all else, growing children and young people. Their ultimate goal is to promote these learners' opportunities to learn and lead a good life (Heikkinen, Moate & Lerkkanen, 2014; Heikkinen, Tynjälä & Kiviniemi, 2011; Heikkinen et al. 2012, 16–19; see also Chapter 1 in this book). The principle of autonomy is concretized in peer-group mentoring, for example, in the way it is organized: there is no ready-made content or agenda, instead the groups decide themselves how to work together and what themes are meaningful and relevant for discussion.

EQUALITY

Equality between participants is a basic starting point for peer-group mentoring. However, it is recognized that there are different levels to the concept of equality: existential, epistemic and juridical. At the existential level all people are equal no matter what position they hold. At the epistemic level knowledge is unequally distributed as people have different competences depending on the field of knowledge. At the juridical level people have different duties, responsibilities and rights. In peer-group mentoring inequality at the epistemic or juridical levels do not affect the sense of existential equality (Heikkinen et al., 2012).

INTEGRATIVE PEDAGOGY

The aim of the integrative pedagogy model is to promote educational practices where theoretical knowledge and practical knowledge are integrated. In peer-group mentoring the idea of integrative pedagogy is implemented by using constructivist and holistic approaches, such as small group discussions and different narrative and action-based exercises. The idea is that teachers are provided a chance to reflect on and conceptualize their experiences in a group (Heikkinen, et al., 2012, 24–27).

The course consisted of small groups of pre-service and in-service teachers comprising 2-3 students, 2-3 teachers and 1-2 mentor-facilitators or baristas, so called in reference to their host role in serving coffee and facilitating the café meetings. A further reason for using the word barista was to dispel the hierarchical connotations of a traditional mentor-mentee relationship. In peer-group mentoring the role of mentor-facilitator is not to guide and counsel as an expert, but to help the other group members by managing the flow of discussion and reflection and by occasionally offering advice where appropriate. The groups met approximately once a month, i.e. 6-8 times during the year. Meetings were held at different locations, for example on the university campus or in schools, coffee houses or other public places. The groups typically preferred to hold the meetings outside of school, so that the teachers could maintain a distance from the everyday school setting. One of the key principles of the course was to combine informal and formal learning in flexible ways. In accordance with the informal nature of the meetings, the group meetings often started with coffee and cake (Heikkinen, Jokinen & Tynjälä, 2008; Heikkinen, Tynjälä & Kiviniemi 2011; Aspfors, Fransson & Heikkinen, 2012; Kemmis, Heikkinen, Fransson, Aspfors & Edwards-Groves, 2014).

In the first meeting, each group agreed to an operating policy that included at least two basic principles: confidentiality and discussion ethics. The principle of confidentiality means that everything spoken in the group stays in the group. The ethical discussion principle means that the group's purpose is not to be a rumour mill, wherein other employees' or pupils' personal affairs are debated. For these reasons, the participants agreed to avoid mentioning by name people who are not part of the group (Heikkinen et al., 2012, 16). In the first meeting the groups also decided on a schedule, place and, in some cases, also the discussion topics for further meetings. The topics of discussion usually arose from the interests and needs of the group members and varied between groups. However, there were some common topics that

almost all of the groups discussed. These general themes were teacher well-being and coping at work, collaboration with colleagues, the work community, teachers' responsibilities and freedom, collaboration with parents, professional development and the teacher induction phase. Values, feelings and self-knowledge were also discussed. An example programme of one of the Paedeia Café groups is introduced below.

TABLE 3. PROGRAMME OF ONE PAEDEIA CAFÉ GROUP

1st meeting: Parents - threat or opportunity?

- Discussion about cooperation and communication with parents
- Practical tips for parents' evenings

2nd meeting: Privacy in the teaching profession

- How to separate work from private life? Is it necessary?

3rd meeting: Self-examination

- What kind of person and teacher am I? What are my strengths and weaknesses? What are my values?

4th meeting: Supportive networks

- School as a working community and collaboration with colleagues and other professionals.

5th meeting: Good teacher?

- What does it mean to be a good teacher or a good student? How about a good parent?

6th meeting: Lifelong learning as teacher

- Where am I now? What does the future look like and how do I feel about it?

The structure of the meetings was similar for all groups: meetings started with an informal unwinding period during which everyone had a chance to share their feelings and experiences of the day. After that, discussion was focused on the main topic of the session. To evoke ideas and stimulate discussion, the baristas had usually prepared some collaborative and action-based exercises. Sometimes, however, informal discussion about topical themes and recent experiences dominated the meeting.

Students were enthusiastic about the course as their normal studies offered little opportunity to discuss the practicalities of teaching together with in-service teachers. The teaching practicum periods within pre-service teacher education are the only links to the school reality, and many students criticize them for being unrealistic. Most teaching practicum periods take place in University Teacher Training Schools which, in the students' view, does not correspond to 'normal school reality' in terms of resources, students, teaching methods or practical arrangements. Also, interaction with the training class teacher is often felt to be asymmetrical, unequal and forced. The students expected the Paedeia Café to offer opportunities to discuss teaching with in-service teachers. They wanted to hear how teachers deal with the challenging situations they face in their daily life. The transition from student to teacher was of particular interest, and something that the students wanted to discuss with what they considered the 'experts' on the topic, i.e. in-service teachers, as opposed to university lecturers. In the students' view, university studies lacked real-life examples and experiences. The Paedeia Café was expected to compensate for this shortage.

THE DATA ANALYSIS

The data on the students' and baristas' experiences was collected through a focus-group interview of the baristas and reflective reports of the student participants¹. A general description of the student teachers' and mentor-facilitators' experiences was compiled based on the themes found in the data. These themes are discussed below, with a focus on how they affected the overall Paedeia Café experience.

THEMES OF DISCUSSION

We discussed comprehensively about the teaching profession, focusing on the day to day of school teacher, teacher well-being and self-knowledge.
– Sanna

The themes of discussion in Paedeia Café meetings varied from very practical problems and experiences to more general and philosophical questions. Daily problems and challenges encountered by the teachers often formed the starting points for discussion. Dealing with difficult classes and difficult students, collaboration with parents, teacher well-being at work, and classroom management were topics that most teachers and students wanted to discuss. Topical themes in the media, such as teachers' responsibilities and rights and parents' demands, also invoked discussion in some groups. The themes for discussion were usually decided together by the group members, although one student reported that the barista in her group had addressed the topics without properly consulting the other group members.

¹ Unfortunately, no data from the in-service teacher participants was available to use in this research.

Most of the student participants found the themes of discussion meaningful and rewarding. They appreciated that in the Paedeia Café they had time for in-depth discussion and reflection about the teaching profession. All parties, student teachers and working teachers, benefitted from mutual interaction in which the students' more theoretical viewpoints met the teachers' practical experiences. For example, one student wrote that she had just been reading about classroom management for another course, when they discussed the very same topic in the Paedeia Café meeting. In the conversation she could apply the theoretical viewpoints she had learned from her reading, which benefitted the whole group.

The students appreciated having their views valued by the group and feeling able to influence the topics of discussion. In contrast, if a student felt that the discussion did not concern them or that the others did not value their views, their overall experience was negative. Below are some statements from one student whose expectations of sharing, equality and fruitful discussion were not met in the group.

In the group we talked often about themes that were strange to me, so it was difficult to participate --- I felt I couldn't get into the conversation because the group leader dominated it.

...The group members didn't really have a say on what themes were discussed in the group. However, for one session, members could bring their own themes. I wanted to talk about time pressure in teaching and how to manage it. It didn't spark much conversation, though, and the only answer I got from the in-service teachers was that you just have to get used to the rush and try to manage somehow. For all the other sessions the group leader decided the themes.

– Meri

It seems that if the experiences and interests of the participants were very different it was hard to find common topics for discussion. For example, one barista mentioned that the students' contribution to the discussion was weak in his group because they had no teaching experience. Often the discussion served merely to mirror the barista's views who, for his part, reacted by talking even more to fill the silence. On the other hand, in most groups there was no such problem as the student teachers and working teachers participated equally.

PARTICIPATION IN A PROFESSIONAL COMMUNITY

For me, the most important thing was the feeling of belonging to the group.

– Elina

A sense of belonging to the group was one of the main issues addressed in the students' reports. Regarding the overall experience, it was extremely important that everyone had a feeling of equality and appreciation in the group, even though people came from different backgrounds and had different positions. Most of the student teachers had positive experiences of their group, and the group was seen as resource that unlocked multiple other benefits. A good group was described as confidential, open, and respectful. In a good group people felt safe to share their ideas, worries and feelings, as they knew that they would be accepted. For many students the Paedeia Café group represented a model working community.

In our Paedeia-group we had very good team spirit and an open, conversational atmosphere the whole year. I was always happy to go to our meetings and actually looked forward to them. I hope in future

I'll work in a school that has such a good, friendly, open, relaxed and dialogic atmosphere as we had in our meetings.

– Outi

It was great to see how symmetric participation in the meetings enriched our group work. The dialogue got deeper as we got to know each other better and brought our personalities to the conversation. In our meetings it was great that everyone's voice was heard. No one dominated the other participants. Everyone could share what they had on their mind and we then discussed those topics together and tried to find solutions to challenging situations..

– Pirkko

It was easy to be in the group because you knew that you'd be heard and you could draw a lot from each other's experiences. It was great to have the feeling that we are all in the same boat, learning and guiding each other, even though our group consisted of students and teachers of different ages.

– Milla

The students saw the diversity of the group mostly as a good thing. They saw it as richness to have students and teachers from different fields and phases of career in the same group sharing their special viewpoint, knowledge and experiences with each other. They recognized that each member had their own strengths and weaknesses. If the group was very homogenous, some students experienced it as a constraint, as a *'more diverse group would have enabled wider viewpoints in discussions'* (Jari). Students also stressed how useful and rewarding it was to get to know different teacher personalities. Interaction with other teachers helped them in their own identity construction, as Lahdenmaa and Heikkinen (2012) also have noted.

It is important to actually understand that we teachers are different and that is a good thing. Getting to know other teachers in this special way and hearing their ideas helped me to reflect on myself as a person and a teacher.

– Riina

Overall, it seems that in the students' view the best basis for effective working of the groups was a common interest examined from different viewpoints and positions.

The baristas' experiences and views regarding the group composition varied more than those of the students. Many had previously facilitated a more homogenous group comprising only teachers, and some of their comments revealed that the presence of the students changed the nature of the meetings, which was not always viewed positively. Some baristas felt that with students in the group the interaction became more like guiding and counselling than reflecting and receiving mutual support. They were concerned that the in-service teachers might not get what they wanted from the meetings if the students' questions took too much time from the teachers' reflection. It seems that, for the baristas, the idea of student– teacher parity overly complicated the group dynamics, leading some to prefer more homogenous groups and to propose that in future participants should be able to choose which kind of group they want to join (see Lahdenmaa & Heikkinen, 2012).

From the viewpoint of the in-service teachers, it would be nice to know beforehand what kind of group they are going to be in, because the picture changes ... if it's a mixed group it becomes more like guiding from the teachers' side, and then it easily happens that the in-service teachers don't get what they want from it, there isn't that much time for reflection maybe...maybe it then becomes more like advising and so on. Of course you learn yourself through it, but ...

– Esko

It seems therefore overall that the students and teachers had slightly different viewpoints regarding peer-group mentoring and the group composition, with the students placing more emphasis on the opportunity to learn, whereas in the baristas' comments the possibility to receive mutual peer-support was given more priority.

THE CHALLENGING ROLE OF BARISTA

Baristas had significant dual roles in the groups. Their dual function was to serve as the group leader, while at the same time promoting equal and collegial relationships between all group members, including themselves. Although the participants generally felt like equals in the meetings, the role of the barista differed significantly to the other group members. The barista would often carry out preparatory work beforehand to facilitate the meeting, but during the meeting would try to remain in the background, only directing and stimulating the discussion while serving coffee. The barista also served as chairperson where needed, directing the discussion and trying to allot discussion time equally among participants.

According to the majority of the students, the baristas handled their challenging role very well. The students appreciated the barista valuing their professionalism and showing interest in their views. With the exception of the one barista mentioned above, who, according to one student, disturbed the group's meaningful working by dominating the discussion, most of the students had positive experiences of their baristas. The students also appreciated the PGM model of mentoring where the relationship between mentors and mentees is collegial rather than hierarchical.

In my opinion there was true collegiality and dialog between our mentor and the other participants. We all discussed as equals.

– Elina

Our mentors succeeded in creating a dialogical ethos for our discussions...Everyone had their voice heard equally and no-one dominated the discussions. I found this to be really important. Our mentors often stayed in the background instead of instructing us as is the case in a traditional mentoring relationship.

– Aino

I really appreciate that in the Finnish model of peer-group mentoring the mentor can be like one of us, a peer with whom I can share things without thinking about how it's going to affect my position or the way he or she sees me as a teacher.

– Milla

The baristas themselves saw their role primarily as facilitators and listeners in the discussions and as persons who shared their experiences and knowledge if asked. They were not there to offer ready solutions, but to raise questions for discussion. For the baristas, the role of facilitator was much easier if the other group members participated and shared their ideas and experiences actively. The baristas held considerable sway over the group dynamics, having the ability to make people feel either welcome or disregarded within the group. However, the barista was not solely responsible for the atmosphere and working of the group, as these dynamics were also dependent on each of the group members.

Baristas have a big influence on how participants feel they are received, but the other group members are all equally responsible for sustaining mutual understanding. As students, we shouldn't ourselves dismiss our knowledge or the importance of our views.

– Riina

PRACTICAL ARRANGEMENTS AND COMMITMENT AS CHALLENGES

Constructive criticism provided on request from the students and baristas mainly concerned the practical arrangements and information about the course. The timetables of the students and in-service teachers were challenging to fit together. Three students dropped out of the course – two due to other responsibilities and one because she had completed her diploma and moved to another district. Attendance at the meetings varied, with some group members, students as well as novice teachers, often absent. Changing the group composition, especially at the beginning of the semester, was experienced negatively since it hindered group formation.

Meetings were confidential and intimate and participants expected commitment from each other. In most cases this was not an issue, as most of the students and the teachers were highly committed and motivated. However, in the focus-group interview some of the baristas wondered whether some students had chosen the course only to secure easy credits. Some baristas, who themselves might have studied in a totally different educational culture, also considered it odd that no one from the university oversaw whether the students attended the meetings. However, on reflection, the baristas unanimously agreed that trust and personal commitment were the key starting points for peer-group mentoring and strict regulation would merely have eroded this trust.

Both the students' and baristas' comments indicate that the best timing for peer-mentoring based university courses such as this would be just before graduation, when students already have some experience of teaching and are approaching their transition to working life. This was, indeed, the case for most of the students, as the course was targeted at master-degree students. However, some of them still had one or two years of studies left, and at least one student stated that she would have benefitted from the course more if she had attended it later.

IMPACT ON PROFESSIONAL DEVELOPMENT

Almost all of the students who participated in the Paedeia Café wrote that the course had had a positive and multilevel impact on their professional development. There was only one exception: one student wrote that her high expectations were not met and that she was disappointed with the course. Other students told that they had received a lot of practical tools, ideas and new viewpoints on teaching from the group, and found it useful to discuss with other students and more experienced colleagues. In the discussions they shared and explicated tacit knowledge, feelings and experiences.

For many students, the most important learning experience was to understand that they are not alone with their problems and concerns. The Paedeia Café group was experienced to provide peer-support as well as space and time for discussion and reflection, which are often lacking in schools and universities.

The Paedeia Café gave me the kind of mental confidence to step into working life that I definitely wouldn't get from other studies. The threshold for turning to colleagues in my future workplace has been lowered a lot. The idea that the teacher has to survive on their own has also been laid to rest. The Paedeia Café gave me experience of teachers sharing their tacit knowledge and discussing openly, as well as the kinds of mistakes they make.

– Riina

In the Verme group [Paedeia Café] I found a balance and way to live with these difficult and complex questions that don't have one single right answer. I know that I'm not alone with these questions and I also know that I will come to think of these same questions many many times during my future career.

– Miisa

Another significant learning experience for many was to understand and accept that as a teacher you are never 'ready' or 'complete'. Professional development is an ongoing career-long process. The Paedeia Café discussions showed that experienced teachers share many of the same worries, problems and questions as student teachers. This realization brought encouragement to many student teachers that the induction phase is perhaps not as daunting as they had supposed, as they are not expected to be ready-made teachers immediately upon qualification. Also, the recognition that the experienced teachers had themselves once started out as new teachers was reassuring and made them seem more approachable.

The most important learning experience for me was that the teacher doesn't have to be perfect. Experienced teachers think about exactly the same questions and problems as I do. No one can expect me to know everything as a newly qualified teacher, as even experienced teachers don't know everything. This was a very reassuring idea for me. Before, I was afraid of stepping into working life because I didn't feel ready. Now I've understood that I don't have to be completely ready.

– Venla

As a teacher you kind of grow into your profession. I don't know if a teacher can ever be ready because you can, and should, always develop yourself. The Paedeia meetings gave me lots of tools for self-development, which are always useful in identity work. I learned to share and talk sincerely about my thoughts and feelings about teaching, to take advice, and to share my experiences with others.

– Kaisa

CONCLUSION

Paedeia Café Finland received clearly positive overall feedback from the student participants. According to the students, the course had a marked influence on their professional development. They learned a lot about feasible and applicable practices and received practical tools and new ideas for teaching. The Paedeia Café also promoted their professional identity work as emerging teachers. It offered them a place to reflect on and discuss teaching in a small and safe group of peers. This informal learning environment was considered by the students to be especially rewarding as their university studies lacked time for in-depth small-group discussion. The opportunity to share experiences and ideas with in-service teachers received a great deal of positive feedback. The students appreciated the practical knowledge and experience of the in-service teachers and the opportunity to gain current insights into the field. The baristas' feedback on the course was also mainly positive, despite their reservations regarding cooperation with the students – which possibly arose from comparing the Paedeia Café meetings to their prior experiences of facilitating more homogenous peer-mentoring groups consisting exclusively of in-service teachers.

While feedback on the course was mostly positive, there were some negative experiences. One student felt that she had no say regarding the themes of discussion, that her views were not valued in the group, and that the group's barista dominated the discussions. In defence, one barista reported finding the facilitator's role highly challenging because the number of students in the group meetings was relatively high compared to the number of in-service teachers, making it difficult to find common topics for discussion. The barista stated that it was sometimes easier to fill the silence himself rather than try to evoke comment from the students. Some participants saw the diverse

range of experience of the participants as a constraint because it made it difficult to give and receive mutual peer-support, while others viewed diversity as a richness. The experiences of the student teachers and mentor facilitators strengthens the view that it would be beneficial to balance the number of students and teachers in the group so that both viewpoints are equally represented.

All in all, the Paedeia Café meetings were experienced as empowering departures from daily student life. The café meetings offered peer-support and a time and place to discuss and reflect on the work of the teacher. In addition, the aim of bridging the gap between university studies and working life was at least partially reached. One of the most significant results was that the café meetings empowered the students and encouraged them to enter working life; many of them wrote that before participating in the course they were anxious about taking on the responsible role of a teacher, but the Paedeia Café put their concerns to rest.

REFERENCES

- Aspfors, J., Fransson, G. & Heikkinen, H.L.T. (2012). Mentoring as dialogue, collaboration and/or assessment? In P.Tynjälä, M.-L. Stenström & M. Saarnivaara (Eds.), *Transitions and Transformations in Learning and Education* (pp. 271–290). Dordrecht: Springer.
- Estola, E., Heikkinen, H. & Syrjälä, L. (2014). Narrative pedagogies for peer groups. In C. Craig & L. Orland-Barak (Eds.), *International Teacher Education: Promising Pedagogies (Part A) Advances in Research on Teaching*, 22 (pp. 159–176). Emerald Group Publishing Limited.
- Heikkinen, H., Jokinen, H. & Tynjälä, P. (2008). Reconceptualising Mentoring as a Dialogue. In G. Fransson & C. Gustavsson (Eds.) *Newly Qualified Teachers in Northern Europe: Comparative Perspectives on Promoting Professional Development* (pp. 107–124). Gävle: University of Gävle.
- Heikkinen, H., Jokinen, H. & Tynjälä, P. (2012). Teacher education and development as lifelong and lifewide learning. In H. Heikkinen, H. Jokinen & P. Tynjälä (Eds.) *Peer-Group Mentoring for Teacher Development* (pp. 3–30). Milton Park: Routledge.
- Heikkinen, H., Tynjälä, P. & Kiviniemi, U. (2011). Integrative Pedagogy in Practicum: Meeting the Second Order Paradox of Teacher Education. In M. Mattsson, T.V. Eilertsen & D. Rorrison (Eds.), *A Practicum Turn in Teacher Education* (pp. 91–112). Rotterdam: Sense.
- Heikkinen, H., Moate, J. & Lerkkanen, M.-K. (2014). Education with a big E. In H. Heikkinen, J. Moate & M.-K. Lerkkanen (Eds.) *Enabling Education. Proceedings of the annual conference of Finnish Educational Research Association FERA 2013*.

(pp. 7–12). Jyväskylä: Finnish Association for Educational Research 66.

Kemmis, S., Heikkinen, H., Fransson, G. Aspfors, J. & Edwards- Groves, C. (2014). Mentoring of new teachers as a contested practice: Supervision, support and collaborative self-development. *Teaching and Teacher Education* 43, 154–164.

Lahdenmaa, M. & Heikkinen, H. (2012). Experiences of peer-group mentoring in homogenous and heterogenous groups. In: H. Heikkinen, H. Jokinen & P. Tynjälä (Eds.), *Peer-Group Mentoring for Teacher Development* (pp. 97–103). Milton Park: Routledge.

CHAPTER 4

LEARNING DIALOGUE AS AN INDUCTION METHOD IN SWEDEN

EVA RHÖSE MARTINSSON

IRENÉ OLSSON

INTRODUCTION

In about two months I [will] stand no longer on the safe ground. I'll take the plunge into my preschool teacher role for real! I'm no longer a student; I'm a preschool teacher. This is what I have been waiting for [since] I was eight years old and now it's finally time. I hope to [find] a place that makes me feel welcome. I want to get into a world where I as a preschool teacher can test my wings; test everything I've been through and learned the last three years in school. I want to meet a team where we all are given the chance to develop, a team where I feel safe and involved, [a] group of children that encourages me as a preschool teacher to do my best, [a] group of children that allows us to teach each other, [a] preschool where we together explore the world we're all a part of.

– Rebecca Nilsson

Is Rebecca a protagonist in Fransson and Morberg's *The First Lovely Years* (orig. 'De första ljuva åren')? Yes and no. Yes, in the sense that there are many young student teachers like Rebecca looking forward with great enthusiasm to their first teaching assignment, only to be disillusioned by far-from-lovely tough and exhausting experiences during their first teaching years. The title, then, should not be interpreted literally, but ironically. And, no, our Rebecca is a student, sharing her thoughts and feelings during our Paedeia Café in 2013–2014, more than a decade after *The First Lovely Years* came to print. Things have changed little since – we teacher educators still worry about how our student graduates will fare on entering the profession – but now, at least, we recognize the value of proper induction.

Induction for beginning or novice teachers has been intensively debated in Sweden for the past two decades (eg. Fransson & Morberg, 2001). A number of reforms have taken place during this time, some of which have been criticized as being contradictory or inconsistent (Fransson, 2012). Nonetheless, despite numerous reforms and ongoing debate, the core problem remains unresolved – the number of novice teachers entering the profession insecure and unprepared is still excessive, with practice shock or reality shock all-too-common among beginning teachers during their first years of practice. Being a teacher during these years can be an intensely challenging sink-or-swim experience, and dropout rates among these, usually young, professionals are high.

The PAEDEIA project, with its focus on developing induction programmes, called Paedeia Cafés, was for us an excellent opportunity to discuss and share views, experiences, fears and concerns not only with novice or new teachers, but also with student teachers on the verge of graduation. Bringing these two groups together, as uncommon as that is, gives new and novice teachers a platform for shedding light on their experiences to date while preparing student teachers for their transition to working life.

This chapter captures some of the fears, wishes and perceptions of the participants regarding induction, mentoring and working together with experienced colleagues. To help clarify how the Swedish situation differs from the other participating countries in the PAEDEIA project, we will contextualize and briefly describe how induction for novice teachers became one of the priorities on the Swedish political agenda and the debate that this generated. We will then turn our focus to the Learning Dialogue method used within Paedeia Café Sweden and to the contributions of the participants and their expectations of whether their first years in teaching might, after all, be *lovely*.

INDUCTION IN HISTORICAL PERSPECTIVE

Since the year 2000, studies have shown practice shock during the initial years of teaching to be the main cause of teacher dropout (Fransson & Morberg, 2001). The kinds of challenges that new teachers face – and their common inability to meet these challenges – indicate that beginning teachers are unprepared to fulfil the expectations of a teacher. These studies not only address the obstacles, but also offer solutions for handling pupil groups in the classroom and in school, communicating with parents, and creating a positive atmosphere between colleagues. In addition, the question of mentoring and induction of new teachers is regarded as crucial to overcoming practice shock and early dropout from the profession (Betänkande 2013/14: UbU17).

Despite the clear findings of these studies, mentoring of new teachers has not been systematically introduced. Any mentoring that has taken place tends to have been offered voluntarily by older, experienced teachers who lack proper mentor training. Due to their voluntary nature, school management and teaching staff have often been unaware of such mentor-mentee relationships. Clearly, such

voluntarism lacks the stability and reliability needed by new teachers when entering a school.

The key reasons for the present absence of a mentoring system in Sweden can be narrowed down to a lack of training facilities, and thus shortage of trained mentors, coupled with teacher workload. The teacher workload question gained prominence in 2006, when the ministry of education proposed that schools and teachers should extensively document all school and classroom activities. This extra focus on administrative accountability was heavily discussed and criticized, as the time available to teachers for lesson planning and professional development, for example, was already limited. This debate, highlighting the saturated state of the teacher's workload, was not conducive to discussing the introduction of a systematic mentoring system.

Two years later, mentoring was back on the agenda with the publication of a ministry report on new rules for teacher identification and authorization (SOU, 2008). The report, with its stricter rules for teacher authorization, intensified the discussion about mentoring and induction (Gustafsson & Fransson, 2012). The new rules about formal teacher identification were later specified in 2013 and included the obligation of all new teachers to follow a one-year post-graduation induction programme with an appointed mentor. The role of the mentor is to support the novice teacher when obstacles occur. At the end of the first year the school headmaster decides, based on an assessment report, whether the novice teacher is authorized to remain in teaching.

This proposition provoked heavy opposition from teachers' unions, which claimed that novice teachers are to be regarded as fully qualified for teaching upon graduation from university. According to the unions, an extra induction year would be an insult to university teacher education and to novice teachers themselves. In this respect, it is interesting to ask how many graduate teachers are employed in

schools or related areas as novices, and whether university teacher education provides adequate education in the view of the alumni. The universities commissioned a research amongst alumni, executed by the Central Statistics Bureau (SCB) in 2013 (see Fjällsby, 2013). Of the 20,000 novice teachers who graduated in the academic years 2009–2010 and 2010–2011, 82% are working in schools or related areas, permanently, temporarily, full-time or part-time. Of the graduated teachers (18%) no longer employed in schools or related areas, 50% state that they purposely left the profession due to underpayment, stressful work and low status. In general, 70% of the novice teachers are satisfied and feel competent after the teacher education they received at university (Fjällsby, 2013). With regard to this alumni study, and especially the heavy criticism of the teacher unions, it is no surprise that the ministry changed its policy: from 1 July 2014, schools are no longer obliged to implement an induction year, but can choose to offer an induction programme for new teachers, something that the ministry considers highly desirable¹. This does not mean that schools, universities and especially student teachers on the threshold of entering the profession are not without their concerns regarding induction, as underscored by the following student's remarks:

[I've] only one and half year[s] left until I graduate as [a] preschool teacher. I am very excited because I know it is a job I will love but I am also a little bit anxious because I don't [know] how the first year will be. That is the induction year and it feels like it is going to be very tough in the beginning because [there] is a lot of things that I might be expected [to] do ... that I never have done before. Because when we ha[d] our practical training we always ha[d] our supervisor to go to. During the induction year I am supposed to get a kind of supervisor,

1 At the beginning of the debate about authorization and the proposed induction year, universities started providing mentoring courses for teachers. Although initially highly sought after, their popularity fell drastically after the above-mentioned change in policy.

but I have heard from others that they have not gotten a supervisor or that [the] supervisor has not taken their responsibility for the task. So that's ... one thing I worry about, but then I know in preschool we work [in] a team of three or four people and that feels good because then I can get support from them. So I really hope that the group I will be in will work well together because that it is very important on so many levels and especially the first year. Because, like I said, there are things I have not done before ... only watched before.

– Sanna Gustafsson

This is the context in which the PAEDEIA project, with its objective of developing informal induction programmes, Paedeia Cafés, for novice teachers and student teachers, was implemented. As mentioned in the introduction, the Paedeia Cafés were organized rather differently in each host country. In Sweden, we choose to use the learning dialogue (LD) as a tool for stimulating the exchange and sharing of ideas between student teachers and novice teachers, supported by national symposia held for the induction programme participants and other stakeholders.

PAEDEIA CAFÉ: SETTING, LEARNING DIALOGUE AND SYMPOSIA

The Swedish Paedeia Cafés were held six times a year at Karlstad University and were mentored by two teacher educators. The group started with 20 participants comprising student teachers and new teachers from the project's partner schools and other surrounding schools. However, due to personal obligations we ended up with 12 participants, of which six to eight were present at each meeting. During the first two meetings the aims and goals of the Paedeia Cafés, how the

induction of new teachers was perceived in the media in Sweden, and the *Learning Dialogue method* were discussed.

Learning Dialogue (LD) is a model for listening, communication and reflection that can be used as an effective tool for discussing and reflecting on issues in a systematic way. LD is not a forum for discussion, but rather an exercise in active listening combined with intensive dialogues between two persons. The model is based on Hans-Åke Sherp's (2003) method of *Learning Communication* (in Swedish: *Lärande Samtal*), with the difference that LD focuses more on creating dialogue. However, the setting and goals of both methods are more or less the same and can be used to gain new knowledge.

In LD, the group facilitator helps the participants to be more aware of their own thoughts. Each participant joins the Learning Dialogue meeting with the aim of increasing their knowledge of and sharing insights about challenges, dilemmas and interesting experiences in teaching. To ensure reality-based dialogues, each participant is expected to bring to the meeting a problem, incident or idea. A Learning Dialogue with 6-9 participants usually takes 60-90 minutes, depending on how much time the facilitator allocates to the individual dialogues. Table 1 outlines the structure of the Learning Dialogue. Listening to the experiences and viewpoints of peers, and putting one's own thoughts into words can evoke new, unexpected ideas.

TABLE 1. STRUCTURE OF THE LEARNING DIALOGUE

1. The group appoints two members as a facilitator and an observer.
2. Each participant in turn shares an issue with the group. Each person is given about 3 minutes, during which all the other members actively listen.
3. After listening to all of the issues, the members vote on which to select as the key topic for the Learning Dialogue.
4. Each participant is asked to write down all that comes to mind about the chosen topic: What experiences do I have? What is my opinion about it? The participants are not allowed to talk during this exercise.
5. The written notes are put aside when the actual dialogue starts.
6. The facilitator dialogues with each group member in turn (approx. 5 min/person) about their experiences and opinions regarding the chosen subject.
7. During the dialogues the observer takes notes, while the others listen.
8. When the facilitator has finished all of the dialogues, the observer shares and analyzes their notes, highlighting any patterns or interesting differences that may have emerged.
9. The group is given time to silently reflect on the outcome of the meeting.

In addition to the Swedish Paedeia Café meetings, three symposia were organized for the café participants as well as other stakeholders, such as teacher educators, school teachers, student teachers, and teachers' union representatives. Each symposium focused on a theme previously discussed in the Paedeia Café. The purpose was to take the discussion that started in the Paedeia Café to a higher platform in order to obtain additional, alternative perspectives. In our experience, the Learning Dialogue model is highly fruitful for the participants and brings new, valuable insights, as we will see below.

PARTICIPANTS' VIEWS AND EXPERIENCES ON INDUCTION

The Paedeia Café meetings and the symposia addressed a range of issues, with a special focus on the participants' views on induction and their experiences of mentoring and of shadowing an experienced teacher. Other key subjects addressed included dealing with parents and individual students, and handling conflicts in school.²

Before the start of the Paedeia Café, we asked the student teachers and the novice teachers to write down what concerned them most with regard to, respectively the transition into the profession and

2 The participants expressed a number of concerns regarding parents meetings, particularly group meetings involving all parents. Main misgivings included expected cultural clashes with parents; fears that parents might be more experienced than themselves in different ways; that parents who attended the same school as their children might have strong opinions of what to expect from the teachers; how to deal with parents with differing opinions on how to educate their child; how to work with parents of different cultural backgrounds and, especially, how to overcome expected language problems; how to create mutual understanding regarding school education and home support; and how to handle conflicts and bullying. This last concern was a key theme of the 3rd National Paedeia Symposium in which Åsa Söderström (2013a; 2013b), sharing her research results on bullying, addressed the importance of maintaining regular discussions about values and norms within the school. According to Ditte Karlsson, author of the report for the symposium, schools need to help students understand themselves and strive to be they want to be. We can only do this by letting people in, accepting them, valuing them and embracing their differences. 'Being different is what makes us who we are' (PAEDEIA, May 2014, 5).

the first years as a teacher. At the end of the programme we asked them to write down if anything had changed. These views and opinions were arranged according to *what has been said, what has been done, and to whom it relates*: the *sayings, doings and relatings* that make up a practice (Kemmis & Heikkinen, 2012, 146). These illustrate the participants' hopes and concerns and any changes in outlook that they may have undergone.

When we started the Paedeia Café in Sweden in 2013, the debate about the new legislation on mentoring and induction was still ongoing. As mentioned above, the ministry decided to soften the policy by mid 2014. Participants reflected on the 'old' objective to oblige graduate teachers to follow a one-year induction programme in schools. The following account of one student teacher provides some insight into her anticipated dilemma:

In my opinion there are two different discussions regarding the induction year, and I've heard both positive and negative experiences. From students who are in their induction year and working towards their final qualification I have heard mainly positive responses. These students feel supported by their mentors, and also that the year gives an easy start to their future working career. The thought of having the massive responsibility of educating pupils, young and old, is a daunting one, but to know that there is a mentor out there to share some of the burden makes it a little less ... I've only spoken to people who have a good relationship with their mentor, where the only thing missing is closer contact and more frequent mentoring sessions. As far as I understand this is also what the mentors wish for, but that there is a shortage of time and/or funds. The negative sides that I have heard of relate mainly to difficulties in finding a class to teach for what might be only one year. As a future primary school teacher I also worry about this, as I believe that the education of younger children is more successful if the class has only one main teacher to relate to during the

first few years. Another cause for concern is that there are few mentors available and in most cases only one per municipality, and that the work load on this one mentor might be too heavy, which might result in an unfair assessment at the end.

– Mikaela Landström

None of the participating novice teachers in the Paedeia Café had received support from a mentor during their first year in the profession, but, equally, none had asked for a mentor.³ The teachers also mentioned that their participation in the Paedeia Café would be the first time that they had discussed or shared their experiences with either teacher colleagues or student teachers, and this was something that they were looking forward to. They also considered it strange that none of the participating teachers in the Paedeia Café had been involved in any kind of dialogue about their first year on the job, and that none of them had previously considered doing so.

During the first two symposia the topic of mentoring and induction was discussed before a bigger audience. In the first symposium, the invited speaker Ylva Winter described the induction year as a period of reflection and of finding answers to questions about the new role of the novice, of unexpected, supportive classroom visits by the mentor and headmaster, and as a gradual transition towards independence. The mentor, according to Winter, is responsible for observing the novice teacher and giving feedback, collecting material for assessment, helping the novice teachers interpret and understand their role and function in class and in the school and for generally helping ensure that their entry into the school is successful. The mentee, in return, also has a responsibility for being well prepared for meetings with the mentor and, in due course, also the

3 A key reason for the difficulty in establishing mentor-mentee relationships is the high rate of temporary employment among novice teachers, in some cases just for one month; in such cases mentoring is not feasible on such a short-term basis, even if the novice teacher is able to prolong their contract.

headmaster, for keeping a portfolio, and for formulating and reformulating their personal and professional goals (PAEDEIA, May 2013). During the second symposium, invited speaker Åsa Morberg spoke about the value of appointing a mentor colleague to each novice teacher. She stressed that a mentor is not a supervisor, rather the mentor's job is to support the mentee in an open, non-judgmental way, and that mentoring is based on an open independent relationship between mentor and mentee with no requirement to report to a higher authority (PAEDEIA, November 2013). The participating novice teachers also stressed the value of having a mentor or colleagues for support during the first year.

One of the best things about this profession I've chosen, I think, is that you're working with other pedagogues [or teachers], who, when you're new, hopefully realize that you need support and can help. It's a really fun job, exciting. Each day is different. I've gathered that a lot of other new graduates are nervous and feel under a lot of pressure. But that's nothing like my experience. I'm very happy with my work, it's just as good as I expected.

– Carl Friman

I've [been working] as a leisure-time pedagogue during the two and a half years since graduating. Straight after I graduated I got a temp job in a school for six months. It was the same school that I went to as a child. I was really grateful because I knew a lot of the people who worked there. I worked in a class of eight and nine year olds. I spent most [days] with a certain pupil who I [supported] throughout his school day. He had a condition and had difficulty communicating with other children. It was a challenge for me getting to know him and responding to the different situations that came up. It was hard work, but along with my colleagues, we often managed to get days that worked both for the pupil and his classmates.

– Fredrik Odenbrand

However, this is not to say that the student teachers in the Paedeia group were not anxious about meeting their future, more experienced colleagues. They mentioned that they are afraid that their senior colleagues would want everything ‘to stay as it always has been’. As one student teacher remarked, ‘What if the “old ones” don’t want to listen to the “younger ones” and we new teachers don’t dare say what we think?’⁴ One novice teacher more or less confirmed this view. Although employed at a school with a special pedagogical philosophy, he stated that novice teachers were expected to copy the behaviour of their experienced colleagues who were considered role models, which also explains why the school had no mentoring system.

Some of the novice teachers were also introduced to *shadowing* – mutual learning in a one-to-one relationship – as an alternative means of gaining support and insights, a method that they found very helpful on entering their first teaching position. In shadowing, the shadowee accompanies the shadower for a couple of hours per day, taking notes on how the latter operates. Afterwards they both discuss what happened and the choices that were made and why. The discussion is conducted openly and non-judgmentally in the understanding that there are no right answers, only questions to explore. After a few days the teachers change places and the follower becomes the followed. In this way, shadowing can be used as a way of learning from an experienced teacher and vice versa from a novice teacher. The method can be beneficial for both parties, even though they may learn from each other in different ways and approach the discussion at the end of each session with different goals in mind.

In our Paedeia group, the novice teachers who were involved in using this method of induction appreciated shadowing for its focus on mutual learning, which they considered fruitful. One novice teacher described the importance of mutual support as follows:

4 One of the reasons for these fears is that preschool teachers always work in a team, on which they depend. Primary and secondary schoolteachers also work in teams, but not in the same way as preschool teachers: they plan and evaluate together, but usually do not work together in the classroom.

Communication between the school and “us” could be a lot better. We sometimes miss out on stuff, as do the school teachers. I believe that a good team, including the principal, teachers, and special needs teachers and leisure-time pedagogues, can complement each other and cover a fuller spectrum of the children’s needs and development.

– Olle Hårdelin

Reflecting together with an experienced colleague who may hold alternative opinions to your own, can open up new, potentially invaluable insights. The teachers that experienced this method were all of the view that being ‘equals’ and understanding that there is no ‘right’ answer are essential characteristics of mutual learning, and that these make shadowing a highly recommendable method for induction into the profession.

Before presenting our conclusions, we would like to finish with the following illuminating reflections of one participant on her involvement in the Paedeia Café:

Last time I wrote about the induction I thought it would be a lot of hard work in the beginning as new teacher, which I still think it will be. I also think there will be a lot of new impressions, [as] always at a new job. I have learned to tackle my fear[s] about the future induction in another [different] way now than six months ago. That’s because I learned a lot from our meetings in Paedeia [Café] and from school about my role as a preschool teacher, how to do and how to think about situations. In Sweden it seems we don’t have to have a mentor ... anymore, but we are allowed to have a mentor if we want to. I think it’s going to be harder to get a mentor when it isn’t mandatory ... but I hope I can get one anyway. I think that a good start in my profession as a preschool teacher is more important than many other people think. Then it will be important for me to have a mentor that I can feel support from. I know this is a job you never stop learning in and a job you can’t be finished in.

– Maria Svensson

CONCLUSION

The Paedeia Café provided a unique platform for student teachers and novice teachers to share their thoughts about the past, present and future of being a teacher. For the novice teachers, the Paedeia Café was their first opportunity to talk about their entry into teaching and their early experiences of school practice. Through the Café and the learning dialogue approach, the new teachers and student teachers, and also we, were made newly aware of the mutually beneficial importance of exchanging experiences and views.

So, what can, and should, be done to smooth the transition to teacherhood? The options are many, from teacher education that prepares for practice, to organized induction and mentoring programmes and informal meetings where newcomers can share and discuss their doubts and fears. Throughout the three-year term of the project teacher induction was high on the political agenda in Sweden, leading to the turmoil of the introduction – and subsequent revocation – of an obligatory induction year for novice teachers with an appointed mentor in order to gain qualified teacher status. As a result, induction with the help of mentors is no longer an obligation in Sweden, and while mentored induction is considered *highly recommendable* by the ministry of education, it is now up to the school to offer adequate mentoring to the novice teacher. In accord with the participants of Paedeia Café Sweden, we regret this decision, as our novice teachers need every support from colleagues and management that we can possibly provide.

REFERENCES

- Betänkande 2013/14: UbU17 (2013/2014). Ändrade regler om introduktionsperiod och legitimation för lärare och förskollärare. Retrieved from www.riksdagen.se
- Fransson, G. (2012). Lärarlegitimation, introduktionsperiod och mentorskap — en översikt och problematisering av reformerna. In C. Gustafsson & G. Fransson (Eds.) *Kvalificerad som lärare? Om professionell utveckling, mentorskap och bedömning med sikte mot lärarlegitimation*. Lärarutbildningens skriftserie nr 5. Gävle: Högskolan i Gävle
- Fransson, G. & Morberg, Å. (Eds.) (2001). *De första ljuva åren*. Lund: Studentlitteratur.
- Gustafsson, C. & Fransson, G. (Eds.) (2012). *Kvalificerad som lärare?* Lärarutbildningens skriftserie nr 5. Gävle: Högskolan i Gävle
- Kemmis, S. & Heikkinen, H.L.T. (2012). Future Perspectives: peer-group mentoring and international practices for teacher development. In H.L.T. Heikkinen, H. Jokinen & P. Tynjälä, *Peer-Group Mentoring for Teacher Development*. Milton Park: Routledge.
- Fjällsby, I.-L. (2013). Alumn 2013, Nyblivna lärares uppfattning om sin utbildning. Intern rapport lärarutbildningsnämnden Karlstads Universitet. Karlstad: Karlstad University.
- PAEDEIA (2013). *Mentor and Mentoring*. 1st Paedeia Symposium, 29 May 2013, Karlstad.
Retrieved from www.paedeia.net
- PAEDEIA (2013). *Induction and Good Mentorship*. 2nd Paedeia Symposium, 25 November 2013, Karlstad. Retrieved at 3 May 2015 from www.paedeia.net
- PAEDEIA (2014). *Bullying*. 3rd Paedeia Symposium, 29 April 2014.
Retrieved from www.paedeia.net

- Sherp, H-Å. (2003). *Att leda lärande samtal*. Karlstad: Karlstads universitet.
- SOU. (2008). *Legitimation och skärpta behörighetsregler*. Stockholm: Fritzes.
- Söderström, Å. (2013a). Mobbning får näring i skolans arbetsmiljö. I Skolverket (Ed.) *Kränkningar i skolan: analyser av problem och lösningar*. Stockholm: Fritzes.
- Söderström, Å. (2013b). Vi vill ju så väl och ändå kan det bli så fel. I Skolverket (Ed.) *Kränkningar i skolan: analyser av problem och lösningar*. Stockholm: Fritzes.

C H A P T E R 5

TOWARDS SMALL-GROUP MENTORING IN TURKEY

HAYATI AKYOL
MUSTAFA ULUSOY

The induction of beginning teachers into schools and the teaching profession is a topic found high on the educational agendas of many countries, including those in Europe. The urgency given to the topic has been brought about by high dropout rates amongst teachers during the early years of their careers. In today's rapidly changing modern societies with their knock-on effects on school education, the benefits of specific induction programmes for teachers' professional development can no longer be doubted. Some countries have introduced fine-meshed or coarse-meshed structured programmes amongst other tools that enable schools to opt for a programme that supports beginning teachers in their early professional years. Turkey, for instance, has a formal, compulsory induction programme (European Commission, 2010), although it can also be interpreted as a probationary year with an exam to control the quality of newly employed teachers (Yüksel, 2012).

However, within this centralized induction programme, mentoring systems for novice teachers are rare. In many schools, both beginning and experienced teachers find opportunities to talk about pedagogical and practical problems only during break times; too short to be labelled 'mentoring'.

The PAEDEIA project, with its blueprint for setting up Paedeia Cafés and its potential for experimenting with mentoring in large and small groups of student teachers, beginning teachers, experienced teachers, school management, teacher educators and stakeholders during symposia and meetings, has stimulated us to identify a best-fit mentoring model for the induction of beginning teachers into schools. A key challenge has of course been the inclusion of student teachers within this community-learning experiment; one of the project aims is to include both student teachers from universities and beginning teachers from schools in order to stress the importance of lifelong teacher learning, starting during pre-service education. In this chapter, we focus explicitly on the discussions that took place in the smaller settings of Paedeia Café and the need for a mentoring system. Firstly however, it is important to contextualize teacher education and induction for beginning teachers and how Paedeia Café has been organized.

FROM TEACHER EDUCATION TO INDUCTION

Teacher education at Turkish universities lasts four years for primary education and five years for secondary education. The final year is regarded as the most stressful period of the journey (Ulusoy, 2015). After graduating in June, student teachers are qualified for teaching but they have still to pass the National Teacher Placement Exam (KPSS) in order to secure a teaching job at the beginning of the school year. The Ministry of National Education assigns the newly

qualified teachers with the highest KPSS scores to schools as in-service teachers.

Once assigned a teaching job, beginning teachers receive three types of training in their first year in a format that could be regarded as a centralized induction programme of basic, preparatory and applied training. The objective of the first training strand is to obtain the knowledge necessary for every in-service teacher. The second is to gain further insight and improve skills with regard to the pedagogical role of teachers. The third strand focuses on the application of what has been learned (Yüksel, 2012).

However, before commencing their work, beginning teachers have to attend a 15 day programme of seminars¹ organized by the Provincial Directorate of National Education. In these seminars, they attend lectures on the teaching profession, classroom management and education laws. After completion of these seminars beginning teachers start to teach at the schools to which they have been appointed. During their first year in service, in addition to the three-part training described above, beginning teachers also prepare portfolios for evaluation. After a positive evaluation by the head teacher and the ministry's supervisors they receive full professional status (a license to teach), which marks the formal beginning of their teaching career².

1 Ministry of National Education organizes in-service training courses, seminars and meetings in order to ensure the unity of education and to teach new developments and innovations related to the duties of teachers. The in-service training courses are either compulsory or voluntary. The 15-day compulsory training courses are scheduled over two weeks, respectively before and after the opening and end of the school year.

2 After gaining seven years of experience as a *teacher*, they can apply to become an *expert teacher*. To apply for *head teacher*, six years of experience as an *expert teacher* is necessary (Yüksel, 2012, 55)

PAEDEIA CAFÉ: ORGANIZATION, SYMPOSIA AND MEETINGS

In order to support beginning teachers and student teachers, enabling them reflect on the dilemmas and challenges in the transition from pre-service to in-service, we used the concept of Paedeia Café, further developed in the project. As mentioned in the introduction, the challenge for the Turkish partners within the PAEDEIA project was to experiment with mentoring new teachers in their first probationary year and also, as teacher educators, to benefit from this by including student teachers not yet graduated. Paedeia Café in Turkey was organized around three symposia and five meetings during the academic year 2013–2014. The symposia took place in larger group settings, including interested management and stakeholders, while the meetings were designed for smaller groups. In these smaller groups, experienced teachers also participated as mentees together with student teachers and novice teachers. The symposia and meetings were chaired by in total five mentors or teacher educators, who complemented each other. In this way we created something approaching an informal learning community.

Before considering the conclusions to be drawn and the mentees' perceptions of some important issues, an overview of the three symposia should provide some context. At the first symposium (*Teacher Induction Programmes in Europe and Turkey: New Models and Expectations*) the project and the requirements for the Turkish induction model that teachers need to follow in their first year of employment were introduced and discussed. During the second symposium (*Teacher Induction Programme and Mentoring Systems in Schools*) the topic of the first symposium was narrowed down to mentoring, the need for it and the consequences for the school environment. At this symposium, different mentoring models were discussed such as peer-group mentoring, one-to-many group mentoring, many-to-one group

mentoring, and many-to-many group mentoring (Huizing, 2012). After discussing the advantages and disadvantages of these different mentoring models, the Many-To-Many Mentoring model (MTMM) was selected for the meetings. In this model, there is more than one mentor and more than one mentee, offering the greatest opportunity to reflect on multiple perspectives and reach a more efficient and effective mentoring outcome. As indicated by Heikkinen, Jokinen and Tynjälä (2012) the advantages of peer-group mentoring are more extensive social learning, greater cost-effectiveness and a flexible organization. MTMM has the same advantages; the only difference being the number of mentors in the study groups. However, the greater number of participants meant that creating a timetable to fit everyone was a challenge.

From the third symposium onwards (*Teacher Induction Programme and Mentoring Issues*) the focus turned to discussing specific topics in meetings. These meetings had a more informal character in which the participants shared and reflected on the problems teachers face in schools, the possible solutions for these problems, and if the proposed solutions would help to decrease the problems encountered by beginning teachers in the school environment.

MEETINGS: SUBJECTS AND MENTEES' PERCEPTIONS

The issues discussed in Paedeia Café meetings encompassed: 1) teaching methods and strategies; 2) teacher quality; 3) classroom management; 4) values education; 5) school-parent relationships; 6) perceptions of teachers' prestige; and 7) the need for a mentoring system. The detail provided below is drawn from the minutes of meetings, including comments and reflections by the participants. In addition, focus group and individual interviews were important data

sources as well as written reflections by the participants. These were analysed to identify the main issues (Miles & Huberman, 1994) whilst differences and similarities were found by using a cross-case analysis (Johnson & Christensen, 2004). The following subsections explore the above-mentioned issues and comments given by mentees during meetings of Paedeia Café.

TEACHING METHODS AND STRATEGIES

The discussions in the meetings clearly report that teaching is itself a difficult task and that effectively conducted teaching strategies are the most helpful first-aid tool according to student teachers. But they have doubts as well; research confirms this image of the concerned student teacher doubting the ability of teaching methods and strategies to increase the comprehension of their future school students. Ulusoy (2015) in this respect states that ‘teacher candidates who intentionally selected the teaching profession developed a concern as teaching something to somebody is very difficult’ (68).

The meetings data also bear witness to a strong desire on the part of student teachers and beginning teachers to obtain a set of step-by-step rules and strategies that every quality teacher should follow. It is clear that these student and novice teachers are actually searching for tips to survive in the profession. Contrary to this, experienced teachers in meetings report more concern for the actual task of teaching: raising the school students’ level of learning. Although experienced teachers in the meetings also stress the importance of teaching strategies in addition to increasing their students’ knowledge and skills, they indicate that strategies are only a tool. The most important thing in their view is to find the best strategy and to use it at the right time. Pigge and Marso (1997) echo this in their longitudinal assessment of the first seven years in the teaching profession. Thus teachers’ development goes through

several stages: over time, their concerns about survival as teachers decreases due to growing success in teaching, to be replaced by worries about the actual tasks of teaching as they experience the complexity of the teaching and learning process.

TEACHER QUALITY

Goodwin and Oyler (2008, 468) state that 'without a doubt, the issue of teacher quality is currently one of the most pressing concerns expressed by policy makers, the media, the public at large, and by educators themselves'. In the data from meetings, this subject is brought to the fore by mentees, including beginning teachers. They ask themselves: Who is a quality teacher? What are the defining characteristics of a quality teacher? And what are the dos and don'ts of quality teachers?

The first characteristic they identify is the academic background of a teacher, or in other words, whether exam grades, the prestige of the university or the obtained pedagogical knowledge and the field experience organized by the university are crucial elements in defining the quality of teachers. In addition, personal factors such as motivation, passion for teaching and gender are important characteristics highlighted by the mentees. With regard to this, student teachers and beginning teachers criticized the university programme as not supportive in obtaining these characteristics, blaming a lack of adequate field experience. Darling-Hammond et al. (2005) support this critique by student teachers and beginning teachers: 'In the recent past, many teacher education programmes have been criticized for being overly theoretical, having little connection to practice, offering fragmented and incoherent courses, and lacking in a clear, shared conception of teaching among faculty' (391).

How quality is viewed also depends on the relative status of the teachers. The beginning teachers in our Paedeia Café for example, stress that a quality teacher should follow the standards set by Ministry of National Education. As a teacher faces many problems in an ordinary school day, the most important quality is the ability to find practical and effective solutions for these problems. The student teachers, however, expect that, in general, beginning teachers will have difficulties in finding the right solution at the right time. Therefore, the only thing they need to do is to ask an experienced teacher to advise them, or failing this, to fall back on trial and error. Experience in this respect is a key indicator for quality according to these student teachers. Surviving in the quickly changing school climate is the most important challenge for these beginning and future teachers. Experienced teachers, on the other hand, define teacher quality from the school students' point of view. For them, a quality teacher is a teacher who meets the educational needs of their students efficiently and effectively, i.e. educating (academically) successful students.

CLASSROOM MANAGEMENT

According to student teachers, classroom management is one of the most important issues. They have encountered such problems during their field experience as students do not pay attention, do not participate in the learning activities, do not do their homework or have discipline issues. Ulusoy's study (2015) shows that the most frequently raised concern by student teachers is classroom management and how it affects the ability of teachers to meet the educational needs of students. In addition, these student teachers indicate that there should be more courses in the teacher education programmes such as child psychology and health, classroom management, inclusive education and special education, in order to improve their understanding of

primary (and secondary) school students. Wanzare (2007) considers classroom management a big challenge that can cause frustration for teachers at the beginning of their career.

The beginning teachers participating in Paedeia Café also admit to having some classroom management problems, such as dealing with students who disturb lessons, who show disrespectful behaviour (including to classmates), and who refuse to participate in activities or do homework. In addition, the annoyance reported by experienced teachers concerns the use of cell phones and curse words during lessons.

When conversations between Paedeia Café mentees turn to solutions for these problems, both mentees and mentors identify a need to understand the root causes of the problems, rather than seeking solutions in a recipe-like manner. The discussions show that whilst mentees and mentors have different understandings of these root causes, the standard advice in textbooks and on educational websites is considered mostly ineffective. One beginning teacher in particular stresses the importance of deep reflection in this respect. Her comment summarizes the main conclusion of the discussion about management problems:

Even if we experience the same problems, the management strategies should be different because the students, teachers and the classroom climate are different. Before focusing on and producing solutions, we should deeply think about the sources of the problems...

VALUES EDUCATION

The discussions about values education revolve around questions such as: According to what values do first, second and third graders have to behave?

An experienced teacher asserts during the discussion that the curriculum is the best source of these important values. He is convinced that teachers who adhere strictly to the curriculum will meet the expectations set by the Ministry of National Education in this regard. Having provoked some discussion, another participant counters: 'But how do you know whether the values identified within the curriculum are sufficient?' The response of the experienced teacher, speaking in favour of standardization set by the Ministry of National Education, is as follows:

If the individual teacher decides which values to cover, this can create confusion amongst teachers. There can be different values and different cases with different main ideas. It is hard to obtain standardization even in the same school.

The beginning teachers have other views on standardization. They give the impression that covering diverse values in varying scenarios in dissimilar classrooms seems perfectly normal to them; teachers should meet the obligations of the curriculum but there is no problem in teaching additional values.

Mentees and other participants in the meetings appear to disagree on the methods for teaching values. Some of them prefer the direct instruction style by stressing the importance of a specific value followed by discussion with their students as to what this value means in wider Turkish society. Thereafter, giving them a specific scenario to study can be used to demonstrate the consequences for others when the value is not upheld. Finally, written and oral reflections and dramatizations can increase the comprehension levels of the students, they assert. Others state a preference for an indirect instruction style. First, they would let their students read given scenarios, discuss the main problems and what value is represented. If their students cannot detect the embedded value in the text, the teacher should give a

second scenario. At the end, a discussion could be organized about the importance of that value for society and why it is needed. According to these mentees, this type of structure would better guarantee excellent comprehension by school students.

In the final stage of this meeting about values education, the mentees reach an agreement about the most important values students in school should be taught, namely: honesty, friendship, helpfulness, respect for others and responsibility.

SCHOOL-PARENT RELATIONSHIPS

Involving parents and increasing their interest in their children's progress and school life is important for every school, its management and teachers. The minutes of one of the meetings within Paedeia Café show this subject being extensively discussed. The main idea was to understand this issue and how teachers could build effective school-parent relationships. The view given by participants is that in Turkey the majority of parents are rather insensitive to what happens in schools, considering it the job of teachers to ensure that everything is going well. School management and teachers that have tried to increase parent involvement have noticed that blaming parents for this rather traditional attitude is ineffective. It is nevertheless in the interest of teachers to involve parents who are willing to help their children with homework, for example, and who like to have close relationships with schools and teachers. But teachers have to understand the daily social and economic difficulties parents face. Having financial problems, no job, a badly paid one, or being divorced, troubles a lot of parents; in some situations it can be a relief to them that children are being taken care of by schools and teachers. Considering these difficulties (mentioned by the participants) the question of how to build effective school-parent relationships becomes the main discussion topic in this meeting.

Whilst all participants acknowledge the range of school-parent difficulties in the meeting, an experienced teacher approaches the school-parent relationship from another angle, creating a new perspective:

Parents do not want to hear negative news about their children's failures, whether academic or behavioural. I believe most of the parents who are not visiting schools are keeping their distance because of this. They prefer not to face this problem, so they just ignore it.

This teacher points to an important issue that raises the questions: Do parents experience a form of reality shock when confronted with their children's school life? What are the responsibilities of schools and teachers in overcoming this problem? Do we need to transform the school into a place that is attractive enough for parents to feel welcomed and respected?

The initial responses to these questions come from a beginning teacher. She states that schools and teachers should be realistic; if a school student does not behave or perform well, teachers and parents have to face up to this. Another beginning teacher states that teachers could inform parents of their children's progress more often, not only when something bad or negative happens. Parents should be the natural partners of the school. As parents struggle to find time to visit schools during the working week, organizing activities at the weekend would be a good idea.

In order to cope with any such 'reality shocks' on the part of parents to their children's failures, teachers and parents could create the opportunity to study the child's performance together. In the words of an experienced teacher:

Teachers do their best in the classroom environment not to leave any of the students behind, but there are individual differences. Some

students are very fast learners, but some are too slow. Teachers generally organize their activities by considering the average student level. The students at either end of the spectrum need their parents' support at homes. Personally, I first try to educate the parents. I educate them how to help their children, how to help them do their homework, how to do any practicing and how to encourage them. If the parents believe in their children, we have good progress.

Most of the mentees agree that if parents know how to help their children, most of them naturally and voluntarily visit the schools. Teachers' letters, notes to the parents and phone calls also help to build a strong school-parent relationship. A new teacher stated:

I have a few students whose academic successes are below the classroom average. Their parents did not visit the school very much. They did not participate in the parent meetings I organized two times in each semester. Then, I called them and found that they are in fact interested in their children's education, but they need some kind of encouragement, guidance and support.

In addition, getting help from parents in school activities would be a good idea to build strong relationships, the meeting asserts. During national celebrations in particular, teachers need many kinds of support. Knowing that parents would like to see their children perform traditional dances and songs, they could be involved in dance and music classes. According to a beginning teacher, this could solve also the problem of hiring extra tutors for this purpose:

We have difficulties finding traditional dance tutors every year. Even if find them, it is sometimes hard to afford their fees. Then, we realized that we have many parents who know and can teach these dances very well. They helped us a lot, and they did not demand fees. Many

other parents also participated in our exercises. It was fun both for the parents and the students. In addition, it was very useful in building good parent-school-teacher relationships.

The mentees conclude that good communication with parents, supporting and encouraging parents with respect to their children's progress and behaviour and receiving their support in school activities are important for improving the school-parent relationship.

PERCEPTIONS OF TEACHERS' PRESTIGE

Status is a term strongly related to the amount of money people earn in their profession. However, Hargreaves (2009, 227) points out that although money is an important factor, it does not always guarantee high prestige:

[T]here is considerable international variation in teachers' prestige. It is high in countries such as Finland, Japan and Taiwan, but low in others where teachers may be poorly paid. Nevertheless, as a common determinant of status, pay does not guarantee high prestige. One critical factor would seem to be the academic quality of those who enter the profession. Where teachers enjoy high status, they are typically drawn from the upper quartiles of achievement in their education systems.

The beginning teachers identify popular opinion as the most important determinant of the status and prestige of the teaching profession. The student teachers agree, citing reasons for the relatively low status of teachers such as the feminization of the profession, low wages, the lack of responsibility and other factors. Concerning the on-going process of feminization within education, a student teacher remarks:

Teaching is a female dominated profession. Most people see us as a kind of babysitter. They also do not see the teaching profession as a professional job. There is the idea that anybody can teach. I don't believe that, but many people do.

That low status is related to the money earned is already mentioned above. The mentees concur that this is indeed important and although salaries within the teaching profession are not excellent, they are higher than in many others. The meeting asserts that dropout rates from teaching are less an issue in Turkey, where it is hard to find a job in other professions. The power of teachers to influence the content of teaching is rather limited in the current highly centralized education system where teachers tend to be merely followers of the curriculum. The mentees therefore agree in their opinion that to reach a truly professional level and increase the status of teachers, they must become an integral part of curriculum development and content selection.

THE NEED FOR A MENTORING SYSTEM

At the end of our Paedeia Café meetings, we divided the mentees (student, beginning and experienced teachers) into three separate groups to discuss the need for mentoring. In a final, joint session, the opinions were shared.

All mentees report their agreement that there is a need for a mentoring system in Turkey. A small-group mentoring (SGM) system based on the MTMM, with more than one mentor and more than one mentee, was found very helpful; conversations and discussions would be more fruitful because more viewpoints would be shared.

However, organizational difficulties exist that are not easy to solve. Finding time in a very busy day is a problem both for mentees and for mentors. The alternative, of organizing a voluntary mentoring

system between one or two beginning teachers and one mentor (an experienced teacher) was regarded as not always functional. A mentoring system needs to be obligatory, systematic and planned, and thus organized by the Ministry of National Education. A novice teacher expressed this as follows:

In a busy school day, it is very hard to find time for mentoring related discussions and talks. It is also very hard to find time after the school day because there are many other things that we have to leave time to do. In addition, people are very tired after 3 or 4 pm. I believe that mentoring sessions held after 3 pm are not very efficient... I have so many questions to ask and things to share with my colleagues. I think the Ministry of National Education should set official times for 'mentoring studies'.

A good mentoring system not only needs to be planned and organized systematically but according to one experienced teacher, the mentors also have to be qualified to steer the conversations and create a collaborative atmosphere of mutual learning.

The mentoring system is very new for us. Whenever a new teacher asks questions, mentoring - like sharing - is happening in the school environment. But this kind of mentoring is random and generally of the ask-a-question-get-the-answer type of talk. There is a need for systematic and official times and we need training on how to be good mentors. The participation of all teachers is important. Teachers like talking and sharing. All experienced teachers have a responsibility to do something to help new teachers in mentoring sessions, and we learn many useful things from our young colleagues as well, of course.

According to the student teachers, teacher education also has a special obligation in this respect. Teaching theoretical knowledge is

one thing but there are many practical aspects such as school rules, school-parent relationships, and discipline in the school that needs to be addressed as well. In addition, they consider the presence of beginning teachers in small group mentoring important in terms of sharing their worries and concerns with others and in elevating the enthusiasm and motivation of all, not only of themselves. The mentoring meetings within *Paedeia Café* were therefore regarded as crucial for understanding school culture and the future workplace. A beginning teacher formulates it this way:

Even though some general rules are the same, every school has its own culture. The mentoring sessions are very useful in getting used to the cultural habits people have in the school environment. A beginning teacher has to know the cultural habits and customs of the students and parents. Experienced mentors and mentoring groups can be very useful in the adaptation process...

At the end of this meeting the advantages of a mentoring system are summarized. In addition, two experienced teachers mention three more advantages: the synergy created between colleagues; the positive affect on students' learning and the boost to achieving the school's objectives.

Teachers have to share their successful practices and experiences with their colleagues. Experienced teachers have many things to say to their young colleagues about their successful and unsuccessful practices. On the other hand, new teachers are graduating with more up-to-date knowledge from the universities. If we have mentoring groups in our schools, experienced teachers may also find a chance to update their theoretical knowledge. This kind of sharing and talking add many things to everybody.

If there were good communication, discussion and exchange of knowledge and experience in the mentoring groups, the school would be in an advantaged position to reach its objectives. The possible outcomes of effective mentoring groups would be an improvement in students' achievement levels.

CONCLUSIONS AND REFLECTIONS

Paedeia Café gave participants in the mentoring groups new insights and perspectives on induction and mentoring. The student teachers, beginning teachers, experienced teachers and teacher educators had opportunities to brainstorm and share important topics. Before the start of Paedeia Café it was important to find a best-fit mentoring model for our target, i.e. schools, beginning and experienced teachers. After discussing the advantages and disadvantages of each model, the MTMM (Many-To-Many Model) was selected for use in small groups. We believe that the ideas and insights of more than one mentor and more than one mentee and their jointly reached, collective views can enrich discussions and contribute to teacher quality.

The mentees within Paedeia Café meetings stressed the need for a mentoring system in Turkish schools. Sharing their experiences, seeing different points of views and asking questions were regarded as very important. Beginning teachers can benefit from a mentoring system by nurturing their professional development within a specific school environment. Experienced teachers also point to the advantages of mentoring not only for beginning teachers but also for themselves as a stimulus to updating their theoretical knowledge.

As teacher educators we have also gained new insights from Paedeia Café and the mentoring meetings in particular. We are convinced of the necessity of a mentoring system both for beginning and

experienced teachers. An introduction of the MTMM in smaller group settings seems a promising option, although finding more than one mentor may not always be easy. The Ministry of National Education, universities and schools should think seriously about introducing mentoring nationwide. As teacher educators, we believe that an effective and well-defined mentoring model with the participation of well-trained mentors should be an integral part of professional teacher development.

REFERENCES

- Darling-Hammond, L., Hammerness, K., Grossman P., Rust, F., & Shulman L. (2005). The design of teacher education programs. In L. Darling-Hammond & J. Bransford (Eds.), *Preparing teachers for a changing world: What teachers should learn and be able to do* (pp. 390–441). San Francisco, CA: John Wiley & Sons.
- European Commission. (2010). *Developing coherent and system-wide induction programmes for beginning teachers: A handbook for policymakers*. European Commission Staff Working Document SEC (2010) 538 final. Brussels: European Commission.
- Goodwin, A. L., & Oyler, C. (2008). Teacher educators as gatekeepers: Deciding who is ready to teach. In M. Cochran-Smith, S. Feiman-Nemser, D. J. McIntyre, & K. E. Demers (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (pp. 468–489). NY: Routledge, Taylor & Francis.
- Hargreaves, L. (2009). The status and prestige of teachers and teaching. In L. J. Saha & A. G. Dworkin (Eds.), *International handbook of research on teachers and teaching* (pp. 217–229). NY: Springer.

- Heikkinen, H.L.T., Jokinen, H. & Tynjälä, P. (2012). Teacher education and development as lifelong and lifewide learning. In H. L. T. Heikkinen, H. Jokinen and P. Tynjälä (Eds.), *Peer-group mentoring for teacher development* (pp. 3–30). London: Routledge, Taylor & Francis.
- Huizing, R. L. (2012). Mentoring together: A literature review of group mentoring. *Mentoring & Tutoring: Partnership in Learning*, 20, 27–55.
- Johnson, B. & Christensen, L. (2004). *Educational research: Quantitative, qualitative and mixed approaches* (2nd ed.). NY: Pearson/Allyn & Bacon.
- Miles, M. B. & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: Sage.
- Pigge, F. L. & Marso, R. N. (1997). A seven year longitudinal multi-factor assessment of teaching concerns development through preparation and early years of teaching. *Teaching & Teacher Education*, 13, 225–235.
- Ulusoy, M. (2015). Pre-service teachers' retrospective and prospective evaluations: Program, self and teaching profession. *International Journal of Progressive Education*, 11 (1), 59–72.
- Wanzare, Z. O. (2007). The transition process: The early years of being a teacher. In T. Townsend & R. Bates (Eds.), *Handbook of teacher education: Globalization, standards and professionalism in times of change* (pp. 343–363). Dordrecht: Springer.
- Yüksel, I. (2012). The current developments in teacher education in Turkey on the threshold of European Union. *International Journal of Humanities and Social Science*, 2 (8), 49–56.



agora

OPEN CONVERSATION

"[D]ISCIPLINARY SOCIETIES HAVE TWO POLES: THE SIGNATURE THAT DESIGNATES THE INDIVIDUAL, AND THE NUMBER OR ADMINISTRATIVE NUMERATION THAT INDICATES HIS OR HER POSITION WITHIN A MASS. ... IN THE SOCIETIES OF CONTROL, ... [WE] NO LONGER FIND OURSELVES DEALING WITH THE MASS/INDIVIDUAL PAIR. INDIVIDUALS HAVE BECOME 'DIVIDUALS', AND MASSES, SAMPLES, DATA, MARKETS, OR 'BANKS'."

– GILLES DELEUZE

PART 3

BRINGING PAEDEIA TO THE AGORA



CHAPTER 6

PAEDEIA CAFE AND THE URGE ‘TO AAARRHG’ — AN EVALUATION

PER HOLST-HANSEN
DÁRIDA MARIA FERNANDES
MARIA INÊS PINHO
STEFFEN RØNNE

INTRODUCTION

‘I mean, sometimes you just feel like you want “to aaarrhg”!’ This is how one novice teacher described feeling at the end of each school day. Her words serve as a clear wake-up call to the urgent need to better support our teachers in their challenging transition to practice.

A central objective of the PAEDEIA project was to develop, test, evaluate and refine an induction programme for this very purpose. In 2013 the programme was developed under the title Paedeia Café;

*paedeia*¹ after the project name, and *café* after the programme's intentional resemblance to the interactive and informal atmosphere of a café. The café concept was based on the reasoning that, for most, the idea of a café meeting would certainly *not* involve being lectured by any one individual on subjects that are of no real interest or relevance to any others present. Far from it. Those present would expect to be able to talk and share openly and on an equal par about things that are important to everybody involved. They would also hope for a friendly, trustful atmosphere where people listen attentively to what each other has to say. This ideal might, admittedly, not be the way things always happen in cafés, but it is this core idea of talking with equals or peers about shared issues and challenges that the project group wanted to capture as the guiding principle of the induction scheme.

In developing the Paedeia Café programme, the project team was largely inspired by the Peer-Group Mentoring (PGM) model developed by the Finnish Network for Teacher Induction (Osaava Verme) and Jyväskylä University (see Korhonen et al. in this volume). Peer-group mentoring represents a shift from classical forms of mentoring, where an experienced mentor guides an inexperienced mentee, to a much more egalitarian approach where the gap between mentor and mentee is closed or minimized by orienting them as equals. Semantically, this can be achieved by dropping the words *mentor* and *mentee* altogether and using the term *peers* for all participants regardless of their roles. The classical forms of mentoring are based on the assumption that learning is fundamentally a question of transferring knowledge from the experienced to the inexperienced, rather than the outcome of situated knowledge construction. The suggestion that knowledge (at least certain kinds of socio-ethical knowledge) should be seen as contextually constructed rather than as something fixed and given,

1 PAEDEIA is an abbreviation of the project name: Pedagogical Action for a European Dimension in Educators' Induction Approaches. It also alludes to the classical Greek concept of *paideia* (education).

transferable and applicable regardless of context calls for a dialogue-based, open-ended, bottom-up approach to organizing mentoring processes. As shown below (Table 1) both mentor and mentee can be construed as either knowing or not knowing. Doing so, we end up with four types of mentoring, which we can refer to as *classical mentoring*, *peer-group mentoring* (or similar), *non-mentoring* and *incidental meeting*. Although the two last forms barely class as mentoring at all, the typology helps reveal what is specific to the newer forms of mentoring, such as the Finnish or the Paedeia Café, where mentoring is seen as a collaborative process between equally knowing individuals.

The point is not that the mentors and mentees know the same things, but that all are knowledgeable, that what *I* know might also be relevant to *you*, and *vice versa*, and that through talking and working together both can come up with suggestions, ideas and solutions that are even better than individual contributions.

In the school year 2013–2014, the Paedeia Café scheme was tested in Ankara (Turkey), Karlstad (Sweden) and Jyväskylä (Finland). Although each Café was organized slightly differently according to local conditions, the guiding principle of the three cafés was the use of dialogue-based, bottom-up and open-ended mentoring tools and processes. Once developed and tested, the next phase of the project was to improve the scheme based on the experiences gained from testing.

The focal word here is *improving*. One way of understanding *improvement* is to see it within a context of goal achievement. The criteria for success can be defined, for example, as a percentage of newly graduated teachers of a given university answering *agree* to certain set questions. Such goals are externally set, and may or may not reflect the individual, subjective interests, priorities and understandings of those being measured. Improvement in this sense essentially means increasing the degree of goal achievement, and measurement of the degree of goal achievement is widely used as an indicator of improvement or success, and can be highly relevant in many cases. However, *improvement* can

TABLE 1. TYPOLOGY OF MENTORING

	MENTOR IS NOT KNOWING	MENTOR IS KNOWING
MENTEE IS KNOWING	<p>NON-MENTORING</p> <p>Knowledge is seen as individually constructed, based on 'my' experiences.</p> <p><i>'You have to experience things for yourself. I (= the mentor) can't tell you what to do, or how to do it. You're on your own -goodbye!' – 'Sink or swim!'</i></p>	<p>PGM (PEER-GROUP MENTORING)</p> <p>Knowledge is seen as constructed and reconstructed in and through social interaction and/or situated practices.</p> <p><i>'We all have, and must have, our own experiences; but talking about them can qualify our conclusions, the knowledge, we are constructing.' – 'Let's talk about it!'</i></p>
MENTEE IS NOT KNOWING	<p>INCIDENTAL MEETING (between equally unknowing, 'unprofessional professionals').</p>	<p>TRADITIONAL OR CLASSICAL MENTORING</p> <p>Knowledge is seen as transferable.</p> <p><i>'Listen to me! I can tell you what to do, how to do it, and why to do it!'</i></p>

also been seen from the point of view of doing something worthwhile for its own sake. Following this line of thought, doing something might have intrinsic value for those doing it. What takes place in a group of new teachers talking about their setbacks and victories and problems and solutions can have intrinsic value for those involved regardless of the possible extrinsic value.

In deciding how to evaluate the Paedeia Cafés, the project group opted for the second meaning of *improvement* and the notion of intrinsic value. There were two reasons for this decision. First, a proper goal achievement measurement analysis would require more data than we could obtain, taking into consideration the relatively small number of student and novice teachers involved in the project; and second, the understanding of *improvement* as doing something worthwhile doing for its own sake (something with intrinsic value) was more in line with the dialogue-based, bottom-up, open-end approach opted for in developing the Paedeia Café. In other words, in the evaluation phase of the project we would be looking to identify experiences and processes with intrinsic value: what did those involved in the Cafés experience as valuable or not valuable? And why?

The evaluation was thus essentially designed and carried out as a search for intrinsic values that might be used as input in the final refining phase of the project. As the evaluation was to focus on intrinsic values (what was important from the point of view of the participants) the evaluation team needed more than simple survey data. The team would need narratives or stories from the student and novice teachers. As obtaining such stories is somewhat time consuming, both for the informants if they write individual narratives and for the interviewers if they interview participants individually, it was decided to carry out an online questionnaire comprising a number of open questions as well as group interviews with the student and novice teachers involved in the national Paedeia Cafés. The interviews took place at an international week in May 2014, in Porto, Portugal.

TABLE 2.
BASIC INFORMATION ABOUT THE PAEDEIA CAFÉS AND THE
RESPONDENTS BASED ON THE QUESTIONNAIRE RESPONSES

	Finland	Sweden	Turkey	Total
Number of respondents	17 58.6 %	6 20.7%	6 20.7%	29 100%
Female	16	3	1	69%
Male	1	3	5	31%
Student Teacher	16	3	3	75%
Teachers	1	3	3	24%
Average number of Paedeia Café meetings as stated by the respondents.	6.5 Highest: 8 Lowest: 5 (11 responses)	4.3 Highest: 6 Lowest: 3 (3 responses)	2.6 Highest: 5 Lowest: 1 (6 responses)	5 (20 responses)
Average duration of the Paedeia Café meetings as stated by the respondents.	1.7 hrs. Highest: 3 Lowest: 1.5 (11 responses)	2.1 hrs. Highest: 1.5 Lowest: 2.5 (6 responses)	2.7 hrs. Highest: 5 Lowest: 1 (6 responses)	2.1 (23 responses)
Age of respondents (average).	24.2 Oldest: 27 Youngest: 21 (17 responses)	26.3 Oldest: 35 Youngest: 21 (6 responses)	24.0 Oldest: 27 Youngest: 21 (6 responses)	24.6 Oldest: 35 Youngest: 21 (29 responses)

The online questionnaire was distributed via email to 40 student teachers and novice teachers, of which 29 answered the questionnaire fully (24) or partly (5). The questionnaire included open questions designed to obtain information on the *intrinsic values* of

the respondents² as well as a series of closed questions taken from the questionnaire used by Osaava Verme in their on-going evaluation of the Finnish peer-group mentoring programme. The information gathered through these closed questions has not been used extensively, as it draws primarily on the narratives of the respondents based on the open questions of the online questionnaire and the group interviews. Some basic information about the Paedeia Cafés and the respondents are displayed in Table 2.

In the group interviews the evaluation team used a question guide comprising the following three questions:³

1. What in your experience are the major challenges facing new teachers when they start teaching?
2. In what ways has the Paedeia Café helped you enter the teaching profession and become a professional teacher?
3. If you were to organize a Paedeia Café next year, what would you change?

The first question was included partly as an opening question to initiate the respondents to the task, and partly to determine whether the issues considered by the respondents to be major challenges match those raised as the main issues or themes in the Paedeia Cafés. The second question was the central question. The intention was to gather information on how the Café helped or contributed to the professional development of the participants. It is in the answers to this question, in particular, that we find stories that can shed light on the intrinsic value

2 The online questionnaire also included the following open questions: 'Why did you sign up to the Paedeia Café?'; 'What did you expect from the Paedeia Café?'; and 'How does your experience of the Paedeia Café correspond to your expectations of it?'

3 These three questions were also included in the online questionnaire.

of what took place in the Paedeia Café settings. The third question was included to elicit suggestions for further improving the working of the induction scheme in the future.

The original plan was to conduct six half-hour group interviews (two Finnish, two Swedish, and two Turkish), but as two groups were combined, five interviews were conducted in total. The group interviews were transcribed, producing approximately 60 pages of material. A total of 22 student and new teachers took part in the group interviews (five from Finland, seven from Sweden and ten from Turkey).

In the following sections the gathered information is presented and interpreted with the aim of formulating suggestions on how to improve the Paedeia Café scheme. The presentation follows the sequence of questions in the question guide: (1) major challenges facing new teachers, (2) how the Paedeia Café has helped in entering the teaching profession, and (3) suggestions on how to improve the scheme. Finally, the results of the evaluation are summed up in the conclusion.

1

To get an impression of the kinds of challenges experienced by the student and novice teachers taking part in the project, the evaluation included an open question about major challenges. However, what some experience as a major challenge might not be a challenge for others. This is illustrated by the responses of two (Turkish) novice teachers:

Respondent A: [...] when I started in the school, the main challenge for me was to get used to the environments, because I'm from another city. [...] the people are different in our country, the traditions and the costumes too. So getting used to the environments is a bit difficult for

me, and the students are also using different languages from my own hometown, so it's different for me. It's a bit challenging.

Respondent B: In my experience, I was [working] in the city, where I had studied at the university, so it was not a problem to adapt to the environment.

While the challenges and problems experienced by novice teachers vary in kind and degree, it is also fair to say that the transition is, in one way or another, challenging for most novice teachers. This is illustrated by the same interview: the novice teacher who had no problems adapting to the environment faced another challenge – nervousness; 'I was a little bit excited, because I was really a novice. We had twenty courses or practices while we were studying at the university ... It's not the same, it's real life you know ... so I was a little bit excited' The respondents could all mention at least one major challenge.

The challenges mentioned cover a wide range: engaging with each and every child, working with children who have problems at home, inclusion, classroom management, interaction with parents, lack of support from colleagues, excessive workload, administrative tasks and paperwork, and balancing work and private life. However, the challenges all seem to have one thing in common; they are emotionally loaded. The participants in the Paedeia Cafés mention stress, burn-out, loneliness, insecurity, pressure, nervousness, and a sense of being lost.

Learning to handle such feelings is a vital aspect of becoming a teacher. Below it will be suggested that one of the key strengths of the Paedeia Café is its ability to establish collaborative contexts of mutual trust and confidence that can facilitate positive (emotional) transformations – from stress to being at ease, from loneliness to being

included, from insecure to secure, from feeling lost to finding your place, from nervousness to confidence.⁴

Gaining an impression of what the respondents experienced as major challenges was, as mentioned, not the only reason for including the question in the question guide. The expectation was that the respondents would return to these challenges in the second part of the interview when asked how the Paedeia Café had helped them cope with the challenges they face. The Finnish group interview material, for example, provides a good example of this. In the first part of the interview (dealing with the major challenges) ‘working with the parents’ was mentioned as a major challenge. Then, in the second part (on how the Café has helped), one of the respondents returned to this challenge:

Respondent: ... In the first meeting or the second meeting [working with parents] was our theme. I didn’t know how to organize [a] parents’ evening when I started as a teacher, and then [in the Paedeia Café] we were planning like maybe ten different ways to [...] organize parents’ evening[s] and sharing [...] ideas on how [to do it] – what you can do with the parents. And now I feel much more confident. At least I have something – like how I will start cooperate with them. Now I have some tools how I can face them. So that helped a lot. ...

The respondent ends her story of how the Paedeia Café has helped by saying ‘and then the other teachers told about their experiences [of working with parents]. At first they had had some bad experiences, but

4 The following quotations illustrate the emotional load mentioned in connection with the ‘major challenges’: ‘The *loneliness* of the profession may also [come] as a surprise.’ ‘The major challenge is maybe the feeling when you’re new and *insecure* about yourself, and for that [reason] it’s extremely important to hear that every new teacher goes through the same emotions.’ And: ‘I think that it will be quite overwhelming to take on the responsibility of children’s education after being inside the university walls for so many years. I have studied so much, and increased and expanded my knowledge of the world, but when I think of how to turn my theoretical knowledge into practical use I find myself a little *lost*. I am feeling confident [now] I am at university, but I don’t know how confident I will be once I am out in the “real world”.

they also told us that most of the parents are really nice and it's easy to work with them.' One of the other respondents reacted by saying 'that's encouraging' to which the first respondent replied 'that's really encouraging!'

This narrative illustrates the kinds of transformations taking place in collaborative processes such as those practiced in the Finnish Paedeia Café. The respondent undergoes a *cognitive* transition from not knowing (how to organize parents' evenings) to knowing; an *operational* transition from lacking ideas and tools to being knowledgeable and well-equipped, and, finally; an *emotional* transition from self-doubting to confident, from lacking courage to encouraged. The novice in question did not enter the Café empty-handed or without resources, she is a highly resourceful young teacher, but she left the Café even more resourceful than she entered it. What she did in the Café empowered her as she progressed through these three transformational stages.

The interview material contains several similar examples to the above account, of how the Paedeia Café empowered the participants and resulted in cognitive, operational and emotive transformations. How these positive transformations are brought about is addressed in the next section.

2

The second question in the interview guide was: 'In what ways has the Paedeia Café helped you in entering the teaching profession and becoming a professional teacher?' In one of the Turkish interviews this question caused some initial misunderstanding resulting from the use of term Paedeia Café, with which the respondents were unfamiliar. When the interviewer rephrased the question using the word *meetings*, it became clear to the respondents that they were being asked about *the induction meetings organized in Turkey*. According to the respondents,

the main importance of these meetings had been the realization that you are not the only one having problems when starting out as a teacher. 'It was good to see that others have also been experiencing similar problems that you have experienced.' Another appreciated element of the meetings was the collaborative methods (brainstorming, discussion, sharing ideas and problems) used, of which sharing ideas was mentioned as especially valuable.

The Finnish student and novice teachers were familiar with the term Paedeia Café and with the ideas and practices of peer-group mentoring. In this group there was general agreement that the Café had been helpful in the transition from student to teacher. Something had changed in and through the Café. They had become *confident* and *more ready to go to work*, including the novice teacher we met earlier who entered the Café wanting '*to aaarrhg*', and left it smiling. Another entered the group feeling *lost* as a teacher, but left the Paedeia Café with a clear way forward.⁵ All of the participants had stories to tell of such positive transformations.

The notion that fundamental positive transformations are key to successful transition to teacherhood can be detected in the transcripts of the group interviews and the questionnaire responses. When asked how the Paedeia Café has helped in entering the teaching profession, the majority of Finnish participants emphasized a transformation towards becoming *more self-confident and ready*. This fundamental transformation is expressed in statements like:

- The most important thing is the *self-confidence* this course [has] given me.
- *I feel more ready to go to work now.*

5 'That's where Verme [= The Paedeia Café] came to help me, because that's where I could say 'I'm lost and I don't know how to do this'. They gave me advice like 'do this and this first and then take a break.'

- During this year I have felt for the first time *that I am ready to be a teacher*. I think that [...] has mostly to do with my last teacher training [practice] and the Paedeia café.
- *It's a supportive thing*, I feel that I have already *a strong background*.

Half of the Swedish answers to this question also relate to a fundamental positive transformation. Becoming *more secure* and *more reflective* are the words commonly used for transformations in the Swedish statements. In the Turkish material, positive transformations are expressed in statements like:

- As the more experienced teachers shared their experiences, *I got ready* [for] that kind of challenges.
- It [...] *improved my [professional] skills* by sharing ideas [from] different teachers' mouths.
- It is *comforting* [to] me to hear that others also have problems in the beginning of their profession, so I am more *enthusiastic* to seek solutions for such problems.

Though different words (self-confidence, becoming ready, being secure, improved professional skills) might be used and different aspects singled out, being *positively* transformed to cope with the teaching role can be seen as one main outcomes of the Paedeia Café. The student and novice teachers were not only very conscious and explicit about the positive transformations taking place, they were equally conscious and explicit about how the Café, and their own actions within it, had helped bring about these transformations. Their stories can be summed up in the following scheme (Figure 1):

BEING IN THE 'RIGHT' CONTEXT → FACILITATES →
POSITIVE TRANSFORMATIONS

FIGURE 1. TRANSFORMATION SCHEME

At the end of the interview, the Finnish participants embarked on a comparison of the various contexts, or arenas, that they are involved in as teachers. They compared the Paedeia Café with the classroom, the staff room, and being at home with family and friends. Some of these statements regarding different rooms contribute to understanding the uniqueness of the Paedeia Café or peer-group context:

A – *the classroom*: 'In my [Paedeia] group there was one specific meeting when we talked about classroom management and problems within the classroom, if someone had a challenging group or a challenging class, and they didn't know how to get them excited or motivated or to talk in class. [...] Or there could be a difficult student, who is not willing to behave or listen or learn. And again we came up with different solutions.'

B – *being at home with friends and family*: '... you can't really talk about your work to your friends or family. It is confidential, but you can speak about the pupils or students in the Paedeia Café. I know I can talk about it.'

C – *the staffroom*: '... in the teachers' room it's not easy to say [if] I had an awful class and I was really bad. And that I have problems with students. Some of the teachers are like 'Oh that student – I don't have any problems with that student. You have problems? Hmm, poor you.' There [in the teachers' room] I feel like you can't always say "that was really bad and I think I did that really wrong." I don't feel bad about saying it, but maybe I wouldn't have the courage to do it in all [...] places.'

As illustrated by the first quotation (A), the classroom is described as a place where problems emerge as opposed to a place where problems are solved. According to quotation (C), you might get frustrated as a teacher, but you do not necessarily show it. The staffroom is, like the classroom, described or conceived of as a place where you are not supposed or inclined to show and share your frustrations or failures. What the participants are explicitly and implicitly saying about these two spaces can be interpreted with the terms *back stage* and *front stage*. The classroom and staffroom are seen as front stage settings, where you are supposed to play a certain professional role, showing that you are capable of coping with almost any challenge. Being on front stage, in the classroom and the staffroom, implies hiding anything that might be troubling you. 'I don't feel bad about saying it [that I have failed], but maybe I wouldn't have the courage to do it in all [...] places [like in the teachers' room].' In contrast, being at home with family and friends and being in a peer-group mentoring setting could be seen as being back stage. On the back stage you are allowed to let go of the teacher role and be yourself, with all your unprofessional feelings of anxiety, frustrations, tensions, or the urge to *aaarrhg*. These two settings do, however, differ from each other in at least one important sense. As one of the novice teachers said, 'you can't really talk about your work to your friends or family. It is confidential.' This sense of confidentiality, together with a lack of family and friends who are interested, willing or capable of understanding the teacher's feelings, might explain why teachers feel unable to talk about work with friends and family; as one new teacher phrased it, 'I didn't have a lot of people I could talk to at home who understood, or who I could even talk to about school stuff.'

The different rooms mentioned in the interview give an idea of what is unique about the peer-group context. Apart from comparing and reflecting on, how the *Paedeia Café* context differed from the other contexts and arenas, the Finnish participants also mentioned several characteristics that seem to make the *Paedeia Café* the *right context* for

facilitating positive transformations. The following four characteristics are clearly and explicitly mentioned in their stories.

SHARING WHAT IS ON YOUR MIND

Having an open agenda with the freedom to talk your mind was seen as very important and kept the Café talk current and relevant. Although the discussion topics were sometimes pre-planned by the group, they mainly addressed what was on people's minds at the time. In some cases the Café mentor-facilitator might also have prepared something, but usually the discussion largely ran its own course. One participant confirmed this as follows: 'the leader always has something in case [...] we don't have anything to talk about. But normally we have a lot.'

HAVING AN AUDIENCE AND BEING LISTENED TO

This aspect, having an audience and being listened to, is illustrated by the following passage from the Finnish interview, in which *J* and *V* talk about how the Paedeia Café has helped them.

J: I would like to say one thing that has helped me. How the Paedeia Café has helped me. When I was working, I could go there [to the Paedeia Café] and talk. [...]. I knew that information would not [go any further], and that there were people there that understood the issues I was facing. And you don't know if they have a solution, but they would listen and say 'Yeah! I know the same thing!', I mean, sometimes you just feel like you want 'to aaarrhg'.

V: It's like a therapy [session]. Like when you go there you are like so stressed, and it has been such a hard day and after that 'aaah'.

J: And it could be a small thing, it could be a big thing, whatever.

V: After that you are smiling.

J: Yeah!

Having an audience and being listened to is not just about having an audience; it is also about having the right audience, having someone who understands the issues *you are facing*, who is willing to listen, and who knows and recognizes the problems and issues that you have.

BEING EQUALS OR PEERS

Being equals (or peers) was another characteristic singled out by the respondents. It seems that being talked to and treated as an equal (as a teacher) helps bring about a transformation of identity from student to teacher. This issue of equality and how it can facilitate this transformation is explained by one of the students teachers as follows:

In the Paedeia Café meetings we are [...] at the same level. The mentors always say that we are all teachers even though you are students. We are all at the same level. We are teachers. It doesn't matter if you have twenty years of experience, or if you have none. And then you have really been part [of] the teacher community, and now it's a totally different thing to go to the school and the teacher's room, because now I am like a teacher, but before I really didn't feel that.

TRUST AND CONFIDENTIALITY

Trust and confidentiality are stressed as very important. In the Paedeia Café the participants talked not only about confidential issues, but also about their own problems, about sensitive, personal issues like being stressed, the urge *to aaarrhg*, and so on. It seems that trust and confidentiality are a *sine qua non* for opening up, for sharing problems and feelings. 'In the Paedeia Café information doesn't go further. I feel confident.'

In addition to the above four characteristics, which can be seen to constitute the *right context* for facilitating positive transformations, another important recurrent theme was *collaboration and the sharing of ideas*, experiences and solutions. This theme can be illustrated by J's story:

In my group there was one specific meeting when we talked about classroom management and problems within the classroom, if someone had a challenging group, or a challenging class, and they didn't know how to get them excited or motivated or to talk in class. And then everybody talked about 'oh yeah, I had a class a little bit like that or a student like that. Have you tried this method or this method?' And everybody was brainstorming and everybody tried to think something, because there is always a new way to interacting with the students [pupils]. Or there could be a difficult student, who is willing to behave or listen or learn. And again we came up with different solutions. What have worked with someone, what have not worked – don't try that! And so on.

The theme of collaboration and sharing is mentioned separately, because it might be seen as mediating between the basic elements (i.e. the four characteristics, *sharing what is on your mind, having an audience and being listened to, being equals or peers, and trust and confidentiality*) of the peer-group context and positive transformation. These basic elements make collaboration and sharing possible and thus bring about positive transformation. In the above quoted passage, the positive transformation would be the *shift from not-knowing* how to handle a *challenging class*, and possibly a feeling of being lost, to *knowing* what could be done, and possibly a feeling of confidence ('I can handle it!').

The urge to *aaarrgh*, and many of the other words (lost, stressed, not smiling) used to describe the starting point for positive transformation, indicate that the transition to teaching can be hard, tense and tedious; as one participant put it: 'I'm lost and I don't know how to do this'. Fortunately, though, such experiences can be transformed by *being in the right context*.

3

This section will deal with how to improve Paedeia Café based on the experiences gathered from the project testing phase. The last question in the group interviews was: 'If you were to organize a Paedeia Café next year, what would you change?' The first reaction in the Finnish group was 'I like it the way it is now' and 'I think, I wouldn't really change much, ...'. The group was fundamentally satisfied with how the Café had been organized and run,⁶ but offered the following suggestions for consideration (presented in their words):

6 'I think our café was really well organized. We would decide the theme in the beginning, and they had prepared – the mentors were really good – they had really used a lot of effort to prepare it. They had really good exercises and we would talk a lot. I wouldn't change anything. But I think that now not all the students can participate. I think there were lots of students who wanted to come to this course, but only really few got in.'

- *Themes*: Should there be themes or not for the meetings? (We don't have themes like you have. I think it would be nice to have some kind of themes).
- *Size*: What should be the size of the groups? (My group was really big and we didn't have time. I felt that not everybody had time to talk about their issues. I would make them smaller, so everybody has time to talk and listen and you can hear everybody. Maximum seven. Under ten.)
- *Open to all or just to some*: It shouldn't be that everybody would have to [do] it, but at least everybody should have a chance to [do] it. Because it's really important.

Regarding how to improve the Paedeia Café scheme, one of the Turkish informants said '... more interactive activities for the Turkish Paedeia Café [...] like a more colourful Paedeia café.' The suggestion of more colourful and interactive forms of interaction is a recurrent theme in the Turkish material. In both Turkish group interviews, the respondents referred to a tension between the boring textbook and creativity, between what is fixed and what can be changed, between a perceived lack of pedagogical creativity and a longing for more pedagogical creativity. The suggestion of making the Paedeia Café more interactive and colourful might to a certain degree reflect the colourful and interactive context of the international week during which the student and novice teachers were interviewed; but the fact that this suggestion was explicitly mentioned raises the question of the working processes of the Café as an important issue.

The survey material contained 22 answers to the question 'If you were to organize a Paedeia Café next year, what would you change?' Almost half of the statements (ten) are not relevant, as they refer either

to the international week in Porto or are too short. Of the remaining statements, eight address the working processes within the Paedeia Café and contain useful suggestions or points of attention for re-runs of the Café:

- I just would organize it in a way that I can *hear more experiences of others*.
- I would include *more experience sharing*, and finding solutions to the common problems.
- Such themes that are close to students, *not so talkative leaders*, more practical tips in discussions.
- I would do some *workshops* every now and then, like learning useful skills.
- Its practical sides should be developed. I mean *demo-teaching sessions*, which take 15 minutes, can be added (microteaching).
- As a student, we had to write an *essay* about our experiences. I can't understand why it must be an essay. The whole course has been focused on practical views of teaching and they still make us write an essay. Like there weren't any other (more productive) ways to reflect [on] our experiences.
- In my group we discussed only about subjects that members brought up. I think that it might have been more useful if we would have chosen *themes* and covered one theme in one meeting. So, next year, I would chose a theme for every meeting together with the group and then cover that as well as possible. Otherwise, I wouldn't change a thing.
- Different *themes* for each discussion.

The development plan of the Paedeia Café scheme mentions the use of dialogue-based, open-ended, bottom-up methods of working. Regarding these working processes within the Café, it would be relevant to ask whether the working processes were planned according to the intentions of the Paedeia Café.

Although an open agenda was strongly encouraged, a pre-determined plan was implemented to a certain extent in the different cafés, and the student and novice teachers' comments suggest that there is room for improvement in this regard. Suggestions like 'a more interactive and creative café', put forward by one of the Turkish participants, point in that direction. Some of the above quoted statements from the questionnaire can be interpreted likewise, for example the request for 'not so talkative leaders.'

If the Paedeia Café, as suggested in section two, fundamentally works by facilitating positive transformations through establishing the *right context*, planners of future re-runs of the Café could use the following three questions as guidelines or tests for their plans:

- Are the proposed working methods of the new café true to the intention of using dialogue-based, open-ended, and bottom-up methods?
- Are the proposed working methods the right methods for establishing the 'right' context, a context of mutual trust and confidence?
- How will the proposed working methods and activities be helpful in facilitating positive transformations?

CONCLUSION

In this chapter, an overview of the major challenges experienced by the informants when entering the teaching profession was given, and the narratives of the participants were interpreted as cases of positive transformations – from stress to being at ease, from loneliness to being included, from insecure to secure, and from not-knowing to knowing. These positive and empowering transformations were interpreted to be facilitated by being in the *right context*, a context characterized by four basic elements, i.e. sharing what is on your mind, having an audience and being listened to, being equals or peers, and trust and confidentiality. It was further suggested that the working processes within the Café were intimately linked to these basic elements of the ‘right’ context. Trust, confidence, equality, and willingness to listen and open up are necessary conditions for the kinds of collaborative working processes that facilitate positive transformations; but at the same time such collaborative working processes can help establish exactly the right context of mutual trust, confidence and openness that makes positive transformations possible. Being in the right context makes a difference. This is clearly illustrated by the student teacher who joined the Café not knowing how to handle a *challenging class* and left it knowing what could be done; or the novice teacher who entered the Paedeia Café wanting ‘*to aaarrhg*’, and left it smiling.

C H A P T E R 7

MEDITATIONS —
AN ODD SYMPOSIUM

HANNU HEIKKINEN
PER HOLST-HANSEN
LEJO SWACHTEN

INTRODUCTION

Men seek retreats for themselves, houses in the country, sea-shores, and mountains; and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility; and I affirm that tranquility is nothing else than the good ordering of the mind. Constantly then give to thyself this retreat, and renew thyself; and let thy principles be brief and fundamental, which,

as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent with the things to which thou returnest. (Marcus Aurelius, 167/2008, Book 4.3)

Meditations are largely individual exercises carried out in private spaces at home, or in public if one has the opportunity to seclude oneself from others. They are deep reflections about one's life. A famous example is the *Meditations* of the Roman emperor-philosopher Marcus Aurelius. Although not intended for publication, his personal notes found their way into the public realm after his death. Meditations can lead to an outcome in one's future action but it is also possible simply to share them with others by making them public. Epictetus' *Enchiridion* is an example of publicly-shared meditations, compiled by his student Arrian. The title reflects its purpose as *Enchiridion* literally means 'handbook' or in this case, a guide for living a good life. Seneca, another philosopher, wrote his *Moral Letters to Lucilius* at the end of his life for the same purpose.

These three writers share the same philosophy, i.e. the *Stoa*, originating in the Greco-Roman era around 300 BCE. The word *stoa* (pillar) literally refers to the colonnade overlooking the Agora, the marketplace in the centre of Athens, both a gathering place and a specific assembly of people for relaxation, conversation, doing business and debating politics. *Stoa* or Stoicism is a cosmological philosophy with a focus on the conduct of life in accordance with its nature, i.e. guided by reason within each individual, enabling a virtuous and thus, a good and happy life. This inward search for goodness reflects the essence of the Stoic philosophy as: '[a]ll outward things that are commonly regarded as good or bad, such as wealth and poverty, pleasure and pain, health and sickness, are matters of indifference to the true Stoic. He can be as happy stretched upon a rack as reposing on a bed of roses' (Hazlitt & Hazlitt, 1984, 6). Seneca, Epictetus and Marcus Aurelius represent the new Stoics, not only because of their focus on

a 'good' life and how to attain it but also for their cosmopolitan view that the Greco-Roman citizen and the Barbarian are part of the same world, i.e. the polis or city; the Barbarians are neighbours and doing something good for one's neighbours was seen as an important virtue (*ibid.*). These three writers are widely recognized as the most important Late Stoic philosophers; they are the representatives of *the golden age of self-cultivation*, and the main source for Foucault's research into the genealogy of the care of self (Swachten in this volume; Ure, 2007).

Below we will focus on our own 'meditations' based on the previous chapters. Unlike Marcus Aurelius or Epictetus but perhaps like Seneca we want to share our meditations with the public, to bring them to the agora. Not as another lesson or guide for improving the goodness and happiness of the reader's life, but to contribute to a debate on the importance of self-cultivation and the autonomy of teachers within school communities; the transition between pre- and in-service teacher education, whether the locus of learning should be moved to on-the-job education and, last but not least, the actual possibilities within the ecology of practices to innovate teacher education.

The way we are doing this or the tool we are planning to use is a modified, modern version of the old-fashioned Platonic symposium - the drinking party in ancient Greece - in which the attendants share their views on a certain subject. We will carry this out online and we will include the responses to each other's presentations, after which each presenter will have the final word. Although it resembles an online discussion, it is first and foremost the presentation that sets the tone by being a consistent story or meditation.

In order to explain the 'oddness' mentioned in the title, we need the reader to imagine us, the three authors sitting in our private domains, at home in three different countries, drinking wine and philosophizing about the subjects mentioned above. The sharing and opening of our ideas to each other online in three, separated, one-man drinking parties, makes this symposium rather odd or awkward.

Whether the ideas presented support this oddness or awkwardness, meaning the display of a more marginalized discourse, as opposed to the dominant one, is down to the reader to judge. But being awkward or being at the margin of what is normal is exactly what education needs; it provokes discussions - in our case about the education of teachers and the education of novice teachers in particular. We have to awaken the monsters on the prowl, i.e. the disguised dominant discourse, in order to shake up the debate about education and the education of teachers (Fejes & Dahlsteadt, 2015; Swachten in this volume).

THE ONLINE SYMPOSIUM: THREE MEN DRINKING, THINKING AND WRITING

Before embarking on this symposium, the setting has to be explained. During a week in June 2015, we sat each evening at our computers with a good glass of wine in order to find ways to express our meditations, reflections and the consequences for education. The meditations are personal and private with positive intentions to go to the heart of the matter. In no way do we have the intention to present complete stories; they are simply thoughts on subjects that have our attention and are interesting for future research or deliberations. Of course, we hope they will open up new perspectives and avenues.

GIVE ME BACK MY EDUCATION RIGHTS!!!

Lejo Swachten: When I was writing about the self-cultivation of teachers I felt inspired to reinterpret my own education and professional life. I asked myself where I'd received the education that inspired me and let me grow as a human being and as a teacher. And I asked myself where I felt autonomous, as I hope I am now, to make

my own decisions on behalf of myself and those who are important to me? Was Jean-Jacques Rousseau's social contract (1762/1968) really a contract between two equal partners, i.e. society and me, through which society and thus education would look after me in my best interests, representing my individual (education) rights? Or was it imposed on me by society and governed (through learning) by myself, as without proper schooling of skills, society cannot be served and education would have failed? These are difficult questions to answer, but easier to reflect upon after reading the previous chapters. My first spontaneous reaction is: I want my education rights back. Although education at that time was already more schooling than education, I do not consider my education a failure. However, if I were a student in teacher education nowadays, or even a student in primary or secondary education in the 21st century, I would put this statement on the debating table: give me back my education rights.

The role of parents as legal representatives in respect to this is also important. But, are parents really aware of the difference between education and schooling, where education means education for self-cultivation, autonomy, happiness and a good and healthy life? Not that I want to classify parents as ignorant, but we have to bear in mind, with reference to what has been written in the first chapter, that their own schooling also entailed a certain amount of learning to govern themselves. No wonder parents probably say that education is important for finding a good job in our highly competitive society; for a life equal to or even better than theirs. But is it enough for finding happiness, or is it too much like schooling, i.e. more vocational and less educational? Thus, the question of education rights is closely connected to the question of education versus schooling. Education rights for elementary education are in fact anchored in Article 26 of the Universal Declaration of Human Rights (1948) and in some countries this appears in the constitution as well. According to the United Nations it is not only a human right, but also necessary for the development of society and the individual, and thus one of the criteria

for assessing and ranking countries on the developed-underdeveloped scale. It seems that having compulsory elementary education marks a society as more developed, from where it is a small step to implement the ancient dichotomy of civilized versus primitive. It is hardly surprising that a right to education has turned into an obligation, in order to rank societies as civilized. Is it not more civilized to give students and parents the right to choose and arrange their own education? Or in other words, is it really in the interest of the self to leave one's cultivation to society? These questions evoke flashbacks to my period at university reading books such as Illich's *Deschooling Society* (1970) and Reimers' *School is Dead* (1971). These two books are considered indictments both of the American education system and society. Of course the USA is not Europe but these indictments show that the institution of school could kill education and that de-institutionalization could be an option to safeguard education as educational learning environments, transforming life through creating opportunities for learning, sharing and caring.

With these words I am back to where we started, to the essence of education, i.e. self-cultivation, caring for the self, and in addition caring for others. This original or ancient purpose of education concerns not only education for the self-education of students in primary, secondary and tertiary education but also the informal, life-long self-cultivation of individuals such as teachers in schools. In my view, it makes no sense to use the neglect of education rights as an indictment of, or attack on the school system as it does not create a constructive educational debate; a debate that has to be implemented in schools with all those who have a primary interest, i.e. students, parents, teachers and school management. Seeing schools as open, democratic learning communities, as spaces for primarily educating instead of schooling students, is the most workable alternative. Not only will it prioritize the education rights of the educated and their legal representatives but also the education rights of the educators, i.e. the teachers and management.

Being aware of the complexity of power relations in schools, I nevertheless support the idea of finding the spaces or niches in the margins of our current education system and its curriculum in which to discuss the possibility of small learning communities within schools respecting the individual education rights of students and teachers and that challenge the dominant, market-driven, vocational and skill-based values within our contemporary neoliberal societies from within. Schools have to become open debate centres where, in theoretical terms, the concept of the contemporary free subject that governs itself according to society's standards can be contextualized historically, in order to become involved in reconceptualizing the individual as a truly free autonomous subject engaged in caring for the self and the other. Only from within schools can we reclaim our education rights in a constructive debate about what education really is. I believe that no matter how tightly a school system might be structured and organized there will always be niches in which to start discussing each other's education rights.

Hannu Heikkinen: Lejo, you are claiming *your* educational rights, but what about other people and their rights? What about society? I agree that education in its proper sense actually means fostering a good life for each person, one which is cultivated by the individual himself or herself. But I think we must also remember that a good life for an individual person cannot be detached from living a good life with other humans. A good life is hard to imagine without living in peace and harmony with your friends and family, and perhaps also with the other people in your village in Portugal where you gave your online speech. At the most extreme end, we must think about the good of humankind. You are talking about dominant, market-driven, vocational and skill-based values within our contemporary, neoliberal societies, but can you imagine a society of another kind? A 'paideia' society?

Per Holst-Hansen: You are indeed a strong believer in *education* in the sense of self-cultivation as opposed to *schooling* in the sense of skills useful in the market and you are, indeed, confident that education as self-cultivation will always find ‘spaces or niches in the margin of our current education systems’ that are heavily tainted with ‘market-driven, vocational and skill-based values’. But how can you be so optimistic on behalf of *education* in a world where schools are increasingly being reshaped into *schooling* institutions – institutions that are supposed to produce still more competitive consumers and producers for an even more market-driven and highly competitive society? How can you be so optimistic? That was my first reaction. But now that I have had time to reflect on your text, I would rather ask why worry at all on behalf of *education*? Why reduce education to something to be found in the ‘niches in the margins of our current education system’? Why not realize that *education* and *schooling* are twins? Why not realize that markets might demand and need skilled or schooled labour but also that they cannot function without educated (self-cultivated) citizens? Why not realize that parents, in general, are equally committed to both good jobs and a happy life for their children and thus to *education* and *schooling*? And further, why not realize that *education* is not at risk. Suppose it is the other way around: that *schooling* is becoming marginalized and that society still keeps investing heavily in *education* in the sense of self-cultivation? Then, I would not shout: ‘give me back my education rights!’ but I would scream: ‘give me equal education rights: equal *education* and equal *schooling*!’

Lejo Swachten: Let me get one thing straight, right from the beginning. It was not my intention to claim my education rights in order to withdraw myself from society to live in solitude. Not only do I lack all the skills to survive such a dark existentialist being-in-the-world but I would also feel dehumanized as being merely a body

outside the community (see Sartre's existentialism in Hernandez, 2011). I need the community in order to be noticed, to feel engaged in and become a substantial part of it; the community lets me breathe, feeds me and is my locus, my space or platform to be with others and to give something back. The community is part of my existential *telos*; and the centre of my community in Portugal is the local café where I drink coffee and wine, where I have chats and deep conversations and where you, if you listen carefully, can still hear the resonance of my laughter and tears. The local café is a place for sharing things that keep you busy, such as the crops in the fields, the forthcoming festivals, the locals in need, the influence of politics and, in my case, the writing of this book; it is also a place for exchanging news and gossip about the other, in which I participate with great pleasure. In fact, the café and its main brew *coffee* is a place that makes the community into a living community and, according to Jill Hernandez (2011), it is

a venue through which the existential notion of “hope” can happen... Good coffee makes good neighbors – or, in an existential vein, good coffee draws people into a community which makes hope possible. (69)

This hope is in my view essential, not only for weak communities threatened by change but also strong communities with their self-critical attitude toward what it really means to live in a community, analysing, critiquing and acting against negative influences from outside the community possibly damaging their existence (cf. Hannu's strong autonomy in this volume).

At this point I want to respond to Hannu and Per, saying that I underscore the value of the community in relationship to self and vice versa; the self needs the community but the community also needs the self. I might be labelled a dreamer, an optimist or a romanticist but yes, I do have a firm belief in the good of the community. But I add right away that we as selves cannot take everything for granted;

we have to make an effort to stay on top of what it means to be in a community and which rights and obligations we have. If I spoke about giving back my education rights, I meant that it is necessary to be self-critical and to discuss the developments that threaten education and thus also the community. I cannot and will not close my eyes to the growing marketization in (higher) education, turning education into a product. I cannot and will not close my eyes to the extreme focus on skills in order to become versatile workers in our neoliberal societies. And finally, I cannot and will not close my eyes to the implemented technologies through which we all prioritize the schooling of versatile skills and the growing marketization at the cost of education as self-cultivation for the self and the other (community). Nor will I close my eyes to technologies that force us to govern and label ourselves in rankings, pressuring us to follow the best practices of those at the top (cf. my contribution in this volume). Do not get me wrong; I do not despise skills education or what has been described above as schooling. Skills are undoubtedly necessary for society and community, but education is so much more than skills. I do not want to come up with an alternative to our neoliberal societies, like a *paideia society*, whatever that might be; I just know that we need to be more self-critical; challenging each other in debate over a cup of coffee or a glass of wine. And of course, *paideia* for self-cultivation will be one of the main topics.

If only we could find the time for such a debate in order to think and rethink what has happened so far and what role we are playing in school communities, in primary, secondary and higher education. If only we could find a place that I described as a niche in the education system, in schools, a *community café* for our gatherings, as it were. When discussing education in schools we most likely forget to *historicize and analyse*, taking for granted that objectives are already set in the descriptions of knowledge and skills. It seems that we are held in society's stranglehold; we forget to go back to what education really is.

Like strong village communities, we need to gather around coffee and eventually wine (this is not up to me) and to share and discuss our community rules and our education future. This is what I would call *radical democracy-making*, a continuous debate or conversation, if you like, about democracy and education. Democracy and education have to be maintained in discussing their radical beginnings over and over again, just like in strong village communities. And although this debate over a cup of coffee might not lead to a concrete solution, it can give hope for *brewing social change* (Asaf Bar-Tura, 2011).

WOULDN'T YOU RATHER BE PLAYING THAN SITTING ON THE BENCH?

Per Holst-Hansen: Let me start with a proposition. We have to move teacher education from universities and university colleges to schools, from theoretical studies to real situations in teaching, from university auditoriums to learning communities in schools. This is a blunt proposition. It would make teacher education redundant or at least reduce it to simply getting a degree in a subject that is taught in schools. But studying a subject (let's say Mathematics or Spanish) at university does not result in knowing how to teach the subject in a primary or secondary school, nor how to handle and cope with the whole array of issues and challenges that teachers are faced with every day, such as children who are eager to learn and children who – for whatever reason – couldn't care less, conflicts, bullying, anger and so on. Teachers need the didactics of Maths and Spanish teaching and knowledge about theories of learning, the psychological development of children and many other things, before embarking on teaching. Nevertheless I am proposing to move teacher education from universities to schools. What are the reasons for such a – seemingly unwarranted – proposition?

Let me start by making one point clear. I am not suggesting that didactics, child psychology, theories of learning, theories of class management, in short, the whole curricular array of a typical BA in Education, aren't relevant. I am only suggesting that the *locus* of learning to be a teacher should be moved from one setting to another, from the *auditorium* to the *classroom*, and further that the *timing* is reversed, so that student teachers start by teaching and do the theorizing thereafter. I will offer three arguments for this proposition and if you are not convinced, I hope you will at least admit that they are worth taking into consideration when it comes to discussing the formation of professional teachers and especially the professional identity formation to which the three arguments are related.

The first argument concerns the question of what is understood by being professional and how teachers find their professional identity. Teachers can relate to their pupils in many ways. Some teachers (in-)tend to become friends with their pupils; others are keen on keeping a distance. The ways teachers relate to their pupils not only reflect individual differences and choices, they also reflect archetypical conceptions of what being professional implies. And such conceptions reflect fundamental ideas of what is – or ought to be – the main purpose of the profession itself. The teacher who wants to establish a friendly relationship with their pupils is not necessarily more or less professional than their colleague who is keen on keeping a distance. A teacher might, of course, go too far in their efforts to be either friendly or keep a distance, but the point is that the *right* professional relationship is not solely determined by the individual handling of the relationship but also by the prevailing institutional conception of what it means to be professional. The kind of professionalism required in a particular context nowadays is not necessarily the same as the professionalism required in the past or in other contexts. If a school aims to develop the potentialities of each child in the best possible way, the teacher has to be *gestalted* in the image of the *personal coach*, who

– through establishing motivating, emotional relations – can help each child achieve the best results. In schools designed to transfer a defined amount of knowledge to the pupil – i.e. schools that are moulded by material theories of education – the ability of the teacher to establish and to enter into emotional relationships might not be equally important. Here, the teacher appears as an authority within their specific area of teaching, or in other words the teacher appears as a *custodian of a definite pensum*, a particular quantum of knowledge. In yet another type of school, the kind of school that is aiming at human growth and autonomy (see Wolfgang's Klafki's *Selbstbestimmung, Mitbestimmung* and *Solidarität*, 2005), the focal point would be on the interacting aspects and capabilities of the teacher. Here the ideal teacher would be seen as a *facilitator* of human growth. Most experienced teachers would easily recognize and acknowledge such a link between what is seen as the primary objective of the school and the kind of professional ideal that belongs to a particular idea of what schools are all about. Becoming a professional teacher is not only a question of choosing a professional identity but also, and to a large extent, a matter of a particular prevailing professional identity of the school where the teacher is employed. Professional identity formation in this sense could be compared to becoming a football player: you simply cannot be selected and assigned a role on the football team if you do not show up; you have to be there.

The second argument concerns the complexities of professional identity and how teachers learn to handle such complexities. I have already referred to the emotional, the cognitive and the operational aspects being key features for the teacher as a coach, as a custodian and as a facilitator. However, each of these domains of emotionality, cognition and operation (feeling, knowing and doing) are not exclusive to one particular type of teacher; all three domains are relevant to all teachers. This means that new teachers not only need to navigate between different teacher roles, they have to be competent in these

three domains as well. The coach tackles emotions in a different way to the custodian, for whom emotions that are not propitious with regard to the process of instilling knowledge are merely disturbances that must be controlled or disciplined. In addition, the actions of the coach are different from the actions of the custodian or the actions of the facilitator of human growth. For example, the coach has to talk with his trainees and listen to them, while the custodian might ask them to shut up, listen, and do as they are told. Sticking to the football metaphor, it could be said that once a player has been assigned a particular role on the football team, they have to acquaint themselves with how to play the role they have been given. And like the football player who does not learn how to play his role by watching football games, the teacher does not learn the complexities of being a teacher by remaining in the auditorium; instead, they should be involved in the actual practice of teaching. The complex process of professional identity formation within the domains of feeling, knowing and doing is something that happens in the classroom; just like becoming a football player, it happens on the football field.

The third argument for moving teacher education from the auditorium to the classroom is simply that it offers a handy solution to the theoretically insoluble second-order pedagogical paradox outlined by Hannu in chapter two of this volume. There, he states that ‘the pedagogical paradox for teacher educators ... becomes a second order paradox, as their purpose is not only to promote the autonomy of future teachers but also the autonomy of future students.’ This pedagogical paradox is inherent in all forms of education as far as education is understood as an intentional endeavour of (teacher) educators aiming at the autonomy or *Mündigkeit* of students (or student teachers). In its crudest form the paradox goes, ‘do what I tell you to do, and you will be free’, or, ‘submit to the professional standards in order to become an autonomous professional.’ Such submission is not a problem if it works. But suppose it does not work; suppose that keeping student

teachers in auditoriums, away from schools only prolongs their teaching immaturity. This is of course an empirical question and, as such, it cannot be settled without proper research. But judging from the feedback from the student teachers and novice teachers who participated in the Paedeia Cafés, it is, indeed, possible to learn how to become a professional teacher in the informal settings of the peer-group or the informal learning communities that were explicitly designed to overcome the hierarchical distinctions of the auditorium, i.e. the distinction between teacher and student teacher, between the professional and the non-professional.

Reverting once more to the football metaphor, we could say what is true in football might be equally true in teacher education: sitting on the bench does not count! So let us move the locus of learning to become a teacher from the auditorium to the classroom, or even better, to the communities of doing and learning in schools themselves and reverse the sequence of ‘doing teaching’ and ‘theorizing teaching’.

Lejo Swachten: This is a rather interesting idea, changing the locus of learning to become a teacher. It reminds me of the old master-apprentice model, where masters in whatever profession took on the role of guardian to help young apprentices to grow or develop into the profession. It reminds me as well of what has been written in chapter one, in which Dewey’s theory of true vocation is mentioned. His true vocation is an existential concept that helps to overcome the dualism between educational and vocational in schools as long as learning on the job enriches and cultivates you, i.e. a true vocation with a continuous activity bridging the gap between purpose and involving new, meaningful and aesthetic experiences. Of course, we have to bear in mind that these two models stem from the past where university studies were elite activities and further education or secondary education was not an opportunity given to all.

However striking this idea might be, it can be challenged as well. First of all it is not new; there are teacher-training colleges in the Netherlands that incorporate secondary education. It is allowed based on the freedom of education described in Article 23 of the Dutch constitution and there are probably more examples in Europe of such a twinning. Furthermore, teacher education in many countries includes a substantial part devoted to teaching practice (sometimes up to 50% of the curriculum) from the first year onwards, leaving the other part for the courses mentioned in Per's proposition. More and more teacher educators are convinced that subject courses in teacher education cannot simply be copies of those given for general purposes. It is possible only if teacher education is set up as an advanced training programme after first graduating in a particular area or subject. But the main point I would like to stress is the fact that student teachers learn in peer groups carrying out assignments together, reflecting on how to prepare a lesson about, for example, the present participle (*gerundio*) in Spanish. Group assignments in a subject course are important in the process of becoming a teacher. Of course, Per is right when he stresses the importance of professional identity, which will be formed in practice, but this is hopefully a never-ending self-formation. What worries me is the practical part: how can schools provide learning facilities for such high numbers of student teachers? And what would the theoretical part look like if student teachers have already completed their practice? Would it not become a narrower version of pedagogy influenced by their own prejudices and experiences, looking merely for confirmations? Although this sounds a little negative, I'd like to close my comment with something positive: I interpret Per's proposition as a plea for autonomous learning in practice that supports the creation of a teacher education curriculum based on practice. It could bring schools and teacher education institutes closer together in discussing what it means both to educate not only teachers but also school students.

In this respect, the football metaphor is an interesting one. Indeed it is true that a lot of players do not enjoy training sessions, show up late or not at all and get penalized for this. Whether this is fair is not the issue here, but performance in training, i.e. physical endurance, position in games and coaching each other when to attack or defend, are all part of whether you will remain on the bench or be selected for the next match. Each practice needs practice or rather, every vocation needs to be learned by observing, reflecting, discussing, preparing, trying, and so on. This goes for the Messis and the Ronaldos as much as for the Smiths and Joneses of the teaching profession and future new teachers.

Hannu Heikkinen: Per, you propose that teacher education should be organized in schools. Forget about university auditoriums! Real life is right there inside the school walls! I do understand your starting point. In teacher education, I think the most essential thing is not to read books or listen to lectures and pass tests but to acquire knowledge, skills and capabilities that enable teachers to make autonomous pedagogical decisions based on a high awareness of ethical dilemmas in education, a deep understanding of individuals' learning processes and the society which frames everything that happens in schools. This cannot happen outside of the place where these skills and capacities are needed, I think.

I have another proposal, which spins out of yours. Why not turn schools into Universities with a big U. By Universities I do not mean institutions that have auditoriums with walls and roofs and windows and doors. I mean a real University, like the one Robert M. Pirsig (1974) describes in his novel *Zen and the Art of Motorcycle Maintenance*.

The real University, he said, has no specific location. It owns no property, pays no salaries and receives no material dues. The real University is a state of mind. It is that great heritage of rational thought that has

been brought down to us through the centuries and which does not exist at any specific location. It's a state of mind which is regenerated throughout the centuries by a body of people who traditionally carry the title of professor, but even that title is not part of the real University. The real University is nothing less than the continuing body of reason itself. (151)

I think an ideal model would be to develop just such a University within the school – one which offers teacher education. But do you think that this is possible without institutions called universities? Without individuals called teacher educators? Really?

Per Holst-Hansen: Lejo, you are quite right, there are many objections to the blunt proposal of moving teacher education from the auditorium to the classroom. Agreed, the proposal is not new; the master-apprentice model is old, indeed older than both schools and universities. Agreed, the idea of educating teachers on the spot or on the job is already being practiced in different places. Yes, the proposal entails the risk of a narrow *it-works-for-me* version of pedagogy. And yes, we would still need teacher educators, as Hannu points out, even if teacher education were moved from one context to another. But in spite of these (and other) objections, I still like the idea of moving teacher education from the auditorium to the classroom, and I would, using Lejo's words, 'plea for autonomous learning in practice' and 'the creation of a teacher education curriculum based on practice'; or at least for keeping the discussion open. Let me offer two more arguments.

First, the proposal touches on some basic questions in teacher education: the question of *where* it should take place; the question of the *sequence of theory and practice* and the possibility of changing social practices. If we are going to move teacher education from the auditorium to the classroom, we should re-think the concepts of classroom and even the school because they become the locus for the

education of both pupils and their future teachers. If we change the sequence of theory and practice, we have to re-consider and understand the pros and cons of the various possible ways of sequencing, the link between theory and practice, the application model (first theory, then practice), the reversed-model (first practice, then theory), Donald Schön's model of the reflective practitioner (2005), and probably other models as well. Anyhow, blunt proposals such as the one I have suggested help us remember that the ways we are organizing and orchestrating teacher education, teacher induction (and education in general) are not constants of nature, but social practices, that, though not easily, can be changed through intentional action. Yes, we *could* change both schools and universities into Universities in the sense Hannu is suggesting – into places where we 'acquire knowledge, skills and capabilities that enable teachers to make autonomous pedagogical decisions (...), based on a high awareness of ethical dilemmas.' And if we cannot do it right away, we can at least make a start by using this idea as a fresh perspective, asking ourselves what are we really doing today in teacher education?

The second argument concerns the issue of teacher induction. If the transition from teacher education to becoming a teacher is like crossing a bridge over troubled water as the title of this book suggests, I think it would be fair to say that most student teachers somehow manage to cross the bridge. However, this does not make it irrelevant to check regularly both the construction of the bridge and the weather forecast, checking not only whether we constructed the right kind of bridge, but also whether we really needed that bridge? The remarks of a young student teacher who participated in the Paedeia Café make sense in this respect: 'I think that it will be quite overwhelming to take on the responsibility of children's education after being inside the university walls for so many years. I have studied so much, and increased and expanded my knowledge of the world but when I think of how to turn my theoretical knowledge into practical use I find myself

a little lost. I feel confident when I am at university but I don't know how confident I will be once I am out in the *real world*. This student teacher, as far as I can see it, is standing on one side of the bridge, not confident yet to cross it; she has been educated in the auditorium. No wonder she feels at home in the university and overwhelmed by the prospect of taking responsibility of a classroom and the education of her future students. I am sure that moving her teacher education to the other side of the bridge would have been helpful. Let us move! Sitting on the bench might be nice but does not bring us far!

WHY DON'T YOU PLANT A TREE?

Hannu Heikkinen: This is a very exciting symposium. In the previous presentation Per Holst-Hansen provoked us to think what would happen if teacher education was shifted into schools. I think the main message was that we have to pay attention to the *locus* of learning and that it makes a difference to the professional development of teachers whether the learning takes place in a real-life classroom in a school instead of an auditorium in a university or college. When it comes to my own meditation, I find myself stretching this concept of the locus of learning. I do think the site where learning takes place makes a difference. It also matters for the induction of new teachers in general. For me, however, the locus is not just a specific place and time but a complex system of practices that evolve and develop over time.

What came to me as a surprise in the PAEDEIA project was that according to the original project plan we would develop a model for teacher induction which, at least in my understanding, would be applied to all the participant universities and teacher education colleges and hopefully even throughout the European countries. That did not take place. What we ended up with was not a model for teacher induction but three models. They carried the same name Paedeia Café

but they were not the same. There were common elements but also major differences. What happened and why?

I think one explanation can be offered by using the metaphor of ecosystems. Practices such as mentoring or teacher induction can be understood as something like living things; like plants or animals which live in interaction with each other and are interdependent on each other in many ways. Likewise, practices of mentoring and teacher induction are interdependent on other educational practices to which they are connected. The ecosystem of practices emerges out of the variety of practices that jointly form a living system. All living organisms, from the tiniest bacterium or virus to all the varieties of plants and animals, including humans, are *emergent living systems*. The emergence of the system means that larger entities, patterns and regularities arise through interactions among simpler entities that themselves do not embody such properties. An ecosystem is a complex entity constituted out of smaller entities. For example, we may assume that neurobiological phenomena form the underlying basis of psychological phenomena and social or economic phenomena in turn emerge from simpler and smaller entities. Communities of organisms, including ecosystems and human social and economic systems such as families, schools, companies and other human communities, including educational systems, are emergent living systems. They in turn form even bigger and more complex systems such as financial systems, development programmes, white papers, strategic frameworks and the education and training policies of nation states or even bigger entities such as the European Union (Capra, 2005; Kemmis & Heikkinen, 2012).

In the same way, we may consider educational systems in various countries as ecosystems of practice, which in turn make a whole. One part of the system cannot be replaced without upsetting the balance of the whole. This is the reason why it is hard even to imagine having identical practices of teacher induction throughout Europe, or even between two or three countries. We could say that every

single European country constitutes a unique ecosystem of practices which either allow certain kinds of plants to grow or smother them. These attributes are taken into account in the theory of *ecologies of practices*, which draws our attention to the interdependence of clusters of practices, and the ways particular practices interact and influence each other so that one practice produces outcomes or products that are taken up in other practices.

But as with the natural world, we humans may breed practices so that they are more suitable to their environment. Some plants or animals are more productive than others and they have better properties of survival in the ecosystem. I believe that the PAEDEIA project has been a good breeder of induction practices. It has produced not one but three strong species which are relatives of each other. They are cultivated in a nourishing international breeding ground but they are apparently accustomed to the conditions of the local environment. The international collaboration has been useful in developing properties which strengthen the species' ability to survive in their local conditions. The rich communication and exchange of ideas has enabled another level of emergence; we have planted not just one tree but a mother of trees.

Lejo Swachten: First of all, I like the idea of an ecological approach as a gambit. It reflects not only the importance of biodiversity but also cultural diversity in our life; it creates situations for becoming more open-minded and more aware of what we are. Second, as a cultural anthropologist I am charmed by this metaphor; but I also have objections, as the metaphor could create a trap, or a pitfall.

I am charmed because knowing that every country has their own cultural background and habits spurs us to understand the inside perspective when engaged in international or European projects; we need to be competent in intercultural communication.

However, a culture is not a closed system; it is moving, changing, in the making or remaking. If we do not take this into account, we *de-historicize* how something has become what it is and how it will be; culture is always in development. The same also goes for eco-systems. They do not stop at borders, and they grow and die due to outside influences; they are indeed living systems. That both cultures and eco-systems are alive does not mean that they are not constructs. Imagine we are using the ecological or cultural argument, i.e. that something will not work or will not survive if it comes from the outside; are we then not playing the political card? Do we not then transform a dynamic system (culture or eco-system) into an essentialist, static construct?; a construct that can be contested? And are these static constructs not disguised killer-assumptions in, for instance, joint international or European projects, killing initial deliberations even before the project has started?

Fortunately, Hannu seems to be aware of this, as he says that it is difficult 'to imagine having *identical practices* of teacher education in Europe' (italics added). Projects cannot opt to implement copies of one blueprint; they have to diversify and discuss within the context of what the project is, i.e. a learning community with the potential to reach set targets, whilst respecting cultural and ecological differences. These differences create diversity and presuppose a certain autonomy within and across borders. Therefore, I support the idea of creating a mother and her trees, as long as we can identify, in addition to some similarities, the uniqueness of each tree.

Per Holst-Hansen: The metaphor of ecological systems draws attention to several interesting facts about how social systems work, or at least how their workings can be interpreted. The idea of interdependence (that things are interconnected) and the idea that changes in one part of a system have implications for the whole system, are two interesting insights offered by the systemic perspective. And I

think you make a good point when you interpret the local differences of the three Paedeia Cafés as local *ecologies of practices* in the three countries. But the systemic approach tends to miss an important point, i.e. the intentionality of human action. An ecological system, at least in my understanding, cannot pursue an idea in the sense of something worth doing for the sake of it. Systems have no *ideal* finality, only an internal logic that keeps them adapting to external changes. I do not think you will disagree on this, as you are quite explicit about the possibility of human intervention in systems of practices, of how ‘we may breed practices so that they are more suitable to their environment.’ And this, I think, is a crucial point; when we can *breed practices*, we *should* ask, what exactly do we want to breed? In the context of organizing or *breeding* teacher induction programmes, we must not only focus on the differences between the three cafés (i.e. the varieties of the tree species) but also on the similarities. We have to ask: What kind of mother tree did we actually plant? And maybe even more importantly: What kind of mother tree do we really want?

Hannu Heikkinen: Thank you, Lejo and Per, for your valuable remarks. I think you are both addressing an important weakness in the metaphor of ecosystems of practices but from somewhat different perspectives. Lejo, you remind me that human societies are not closed systems but that they are perpetually moving and changing.

Metaphors always have restrictions. They enable understanding but they also narrow it sometimes. In their book *Metaphors We Live By* (1980), George Lakoff and Mark Johnson say that metaphors are pervasive in everyday life, not just in language but also in thought and action. They explain how a metaphor is simply understanding and experiencing one kind of thing in terms of another. Lakoff and Johnson give several examples of daily metaphors we use; our conceptual system is fundamentally rooted in metaphors. Hence, metaphors are fundamentally important cognitively. Metaphors serve to facilitate

understanding through expressions that relate to another more familiar conceptual domain, typically a more concrete one. Human thought is rooted in using metaphors.

Any metaphor has its strengths and weaknesses. The metaphor of ecology tries to say that practices are not static but in constant motion. Practices are something mobile and changeable, something in progress, something that changes and develops endlessly over the course of time. That was also one of the key messages of Charles Darwin in his *Origin of Species*. Actually, his concept was in use even during the 1800s in the social sciences and economics. Darwin's evolutionary ideas were used, for example, in Herbert Spencer's 'survival of the fittest' as free-market progress and in Ernst Haeckel's racist notions of human development (Richards, 2008, 259-260; Spencer, 2015). So the metaphor of ecology in human society is not new and it does not only refer to a closed system but something constantly evolving and emerging. I do not think that the metaphor of an ecosystem suggests that culture is a closed system as Lejo puts it in his counter-argument.

But there is wisdom in your remark about killer-assumptions in 'joint international or European projects, killing initial deliberations even before the project has started.' This is also Per's concern. We have to keep in mind that human beings are intentional subjects and that human intentionality is something which is missing in ecosystems.

If we did not intentionally and purposefully start the PAEDEIA project, nothing of this would have happened. I am happy that we made this effort. The result may not be anything like a complete system for teacher induction but I believe it is a remarkable step on the way to building better education and making Europe a better place to live.

CONCLUSION

The three meditations, the discussions that followed, and the final words of the presenters clearly show that a symposium online without an audience and thus without direct communication, without being and drinking together can be an interesting alternative. However, what the reader cannot know is how much we were all looking forward to reading the presentations, giving our comments and preparing and presenting our closing words. What the reader also cannot know are the ideas that were swirling around in our heads while enjoying a good glass of wine, especially before and during the presentations or when we were reflecting on each other's comments and preparing our closing words. These ideas were shared with our personal audience (family and friends) at the dining table, the office or in the local pub; it was part of our experience and we can only say that although it was a bit odd, it was nevertheless a very inspiring experience, this online symposium.

What the meditations have in common is that they are related to the preceding chapters and the project in general. The first meditation focuses mainly on finding a space inside schools as open, democratic learning communities in which to discuss education rights and thus what education really is. The second imagines schools as a world of theory and practice that encompasses the education of school students as well as the education of student teachers and which smooths the transition from teacher education to working in the same school. The third meditation reminds us that due to the existence of ecologies of practice we have to take into account that intended or planned changes will not always find the perfect conditions or breeding grounds to implement or grow innovations. This last meditation warns us to keep our feet on the ground, to be realistic and to respect social and cultural constraints in local and national settings.

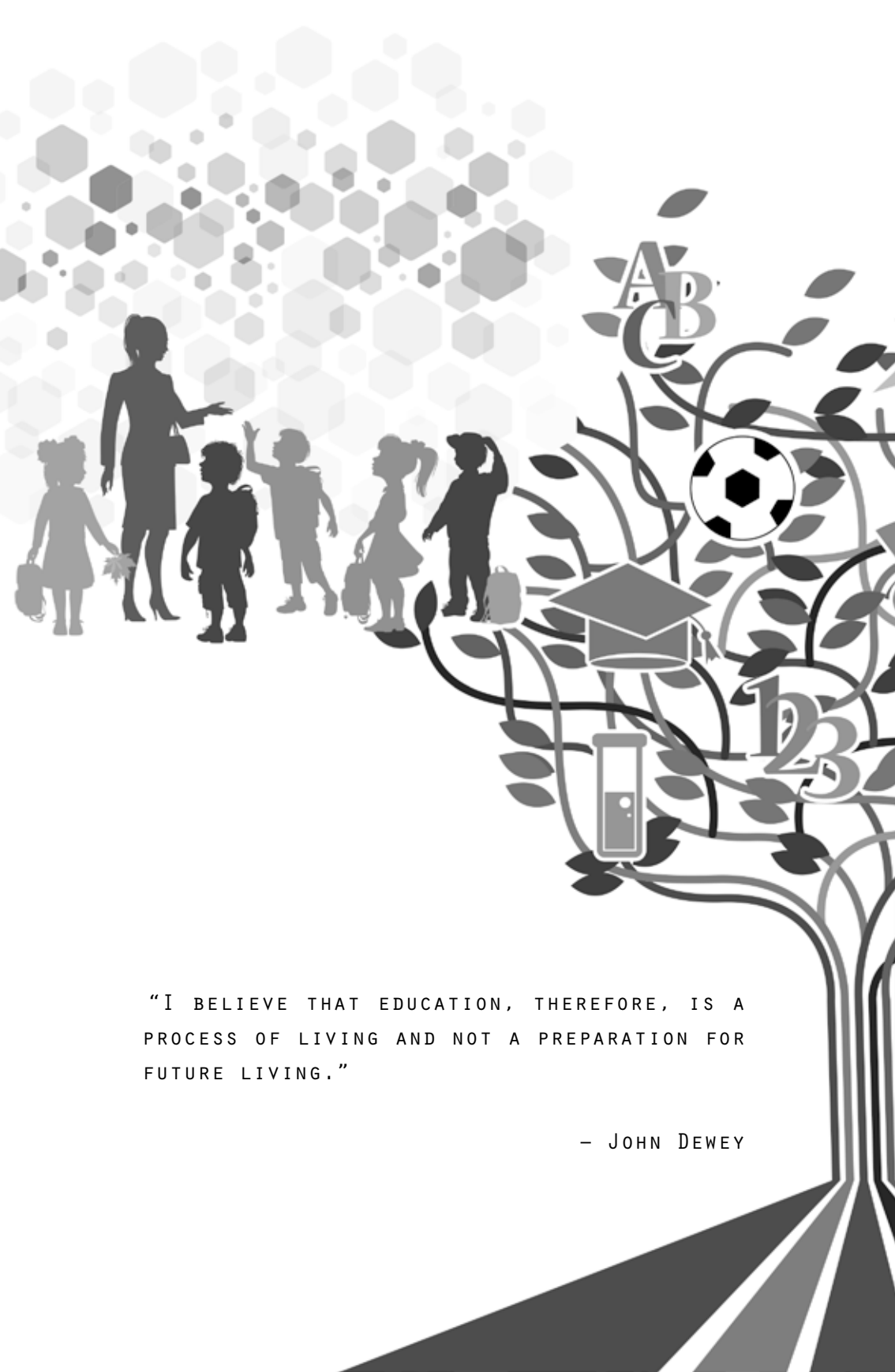
For some, these ideas and meditations may seem odd, awkward or strange; for others they may provide new avenues that open up new

perspectives for research or even symposia; for others still, they may be seen as old wine in new bottles. Whatever the reader's reaction may be, we only hope that the ideas presented here and in the preceding chapters prove inspirational and show a different perspective on teacher induction; one that can be helpful in bridging troubled waters in education.

REFERENCES

- Bar-Tura, A. (2011). The Coffeehouse as a Public Sphere: Brewing Social Change. In S.F. Parker & M.W. Austin (Eds.) *Coffee: Philosophy for Everyone. Grounds for Debate* (pp. 89–99). Oxford: John Wiley & Sons Ltd.
- Capra, F. (2004). *The Hidden Connections: A Science for Sustainable Living*. New York: Anchor.
- Fejes, A. & Dahlstedt, M. (2015). Living the Present Otherwise. In A. Fejes & K. Nicoll (Eds.), *Foucault and a Politics of Confession in Education* (pp. 204–215). London: Routledge.
- Hazlitt, F. & Hazlitt, H. (Eds.). (1984). *The Wisdom of the Stoics. Selections from Seneca, Epictetus and Marcus Aurelius*. Lanham MD: University Press of America.
- Hernandez, J. (2011). The Existential Ground of True Community: Coffee and Otherness. In S.F. Parker & M.W. Austin (Eds.) *Coffee: Philosophy for Everyone. Grounds for Debate*. (pp. 59–70) Oxford: John Wiley & Sons Ltd.
- Illich, I. (1970). *Deschooling Society*. Cuernavaca: CIDOC.
- Kemmis, S. & Heikkinen, H.L.T. (2012). Future Perspectives: peer-group mentoring and international practices for teacher development. In H. Heikkinen, H. Jokinen & P. Tynjälä (Eds.) *Peer-Group Mentoring for Teacher Development* (pp. 144–170). Milton Park: Routledge.

- Klafki, W. (1991). *Neue Studien zur Bildungstheorie und Didaktik*. Weinheim: Beltz.
- Lakoff, G. & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.
- Marcus Aurelius (167/2008). *Meditations*. Student Handouts. Retrieved from www.studenthandouts.com.
- Pirsig, R.M. (1974). *Zen and the Art of Motorcycle Maintenance. An inquiry into values*. New York: Bantam Books.
- Reimer, E. W. (1971). *School is dead: An essay on alternatives in education*. Penguin education specials. New York: Penguin.
- Richards, R. W. (2008). *The Tragic Sense of Life: Ernst Haeckel and the Struggle over Evolutionary Thought*. Chicago: University of Chicago Press.
- Rousseau, J.-J. (1762/1968). *The Social Contract*. Translation and introduction by Maurice Cranston. London: Penguin.
- Schön, D. (1987). *Educating the Reflective Practitioner. Towards a New Design for Teaching and Learning in the Professions*. San Francisco: Jossey-Bass Publishers.
- Spencer, H. (2015). Letter 5145 – Darwin, C. R. to Wallace, A. R., 5 July (1866). Darwin Correspondence Project. Retrieved from <http://www.darwinproject.ac.uk/entry-5145#mark-5145.f3>
- United Nations (1948). *The Universal Declaration of Human Rights*. Retrieved from www.un.org/en/documents/udhr/
- Ure, M. (2007). Senecan Moods: Foucault and Nietzsche on the Art of the Self. *Foucault Studies*, No. 4, 19–52.



“I BELIEVE THAT EDUCATION, THEREFORE, IS A
PROCESS OF LIVING AND NOT A PREPARATION FOR
FUTURE LIVING.”

— JOHN DEWEY



CONTRIBUTORS

Hayati Akyol is a professor in the Education Faculty at Gazi University in Ankara, teaching undergraduate and post-graduate courses since 1995. He holds a PhD in Reading Education, focussed on reading comprehension, reading difficulties and reading curriculum. He has worked as a consultant for the Ministry of Education, developing Grades 1 to 5 of the Turkish Teaching Curriculum. His publications in Reading Education include several articles and books and he is a frequent speaker and paper-presenter at national and international academic conferences. Hayati Akyol is also currently Dean of Gazi Education Faculty.

Dárída Maria Fernandes is a lecturer in Mathematics Education and coordinator of the Masters Programme in Basic Education (teacher education) in the School of Education at the Polytechnic Institute of Porto. She holds a PhD in Didactics and has coordinated several projects in formal and informal Mathematics Education. She is author of mathematics books for teachers and textbooks for primary schools. In addition, Dárída Fernandes is involved in several European and international projects and networks such as the Erasmus EPTE project.

Hannu Heikkinen is a senior researcher at the Finnish Institute for Educational Research and in the Department of Teacher Education at the University of Jyväskylä, Finland. He is the coordinator of the Finnish Network for Teacher Induction 'Osaava Verme', linking all the universities offering teacher education and all the vocational

teacher education colleges in Finland. He is an Adjunct Professor in the Tampere, Jyväskylä and Abo Akademi Universities in Finland and the Charles Sturt University in Australia. Hannu Heikkinen is also a 'link convener' of Network 1 (Continuing Professional Development) for the European Conference of Educational Research (ECER).

Per Holst-Hansen has been a teacher educator at the University College of South Denmark since 2001. He has studied the Sociology of Religion and History at the Universities of Copenhagen and Aarhus and has a long teaching career (in high school, university and university college). His special areas of interest are Religious Education, Citizenship Education and General Educational Theory. Per Holst-Hansen is also research coordinator of the Erasmus project RETAIN, a project concerning teacher retention.

Ulla Kiviniemi is a lecturer in Craft Education in the Department of Teacher Education at the University of Jyväskylä, Finland. In addition to Craft Education she also teaches Art and Cultural Studies. Being a qualified Educational Scientist, she is deeply interested in combining theory and practice in the student teacher practicum and in the induction phase of newly qualified teachers. Ulla Kiviniemi is also involved in collaboration projects in education and training at the European level.

Hanna Korhonen works as a research assistant at The Finnish Institute for Educational Research. She is a graduate student in Teacher Education and sociology and in her Master's thesis Hanna Korhonen examines the experiences of the student participants in Paedeia Café Finland.

Irené Olsson is a lecturer at Karlstad University focusing on theory and practice within teacher education. She holds a Master's

Degree in Pedagogy and was a schoolteacher for 26 years. For the last ten years, Irené Olsson has taken part in various European projects and networks (such as ECER) and given presentations at international conferences of the Learning Teacher Network.

Maria Inês Pinho is a lecturer in Cultural Management at the School of Education of the Polytechnic Institute of Porto, doing so since 1998. She has a PhD in Management (addressing performance improvement in cultural organizations) and has coordinated the Bachelor Programme in Heritage Management. Currently, she coordinates the international office at the School of Education. Inês Pinho has presented papers at several national and international conferences and published in the areas of entrepreneurship in education and curriculum entrepreneurship.

Eva Rhöse Martinsson based her PhD in Pedagogy on her thesis concerning teachers' identity and teachers' work in 2003. She currently works in teacher training for special needs education, which she has headed for several years. Internationalization is one of her passions, which has led to an involvement in European projects and networks such as the Learning Teacher Network. Eva Rhöse Martinsson has presented papers at various international conferences (ECER and NERA).

Steffen Rønne holds a Master's degree and is currently working as teacher educator at the University College of South Denmark. One of his interests concerns the transition from teacher training to schools and the induction of newly qualified teachers. Steffen Rønne is also a student advisor at the same University College.

Lejo Swachten is a Dutch cultural anthropologist currently working as consultant to the Respect Network Foundation; an

organization supporting European education projects. He has worked for more than 25 years as a researcher, teacher educator and advisor on internationalization. Lejo Swachten has served as manager and consultant of various European projects and published articles and books on sociolinguistics, multicultural education, deaf culture and teacher quality.

Mustafa Ulusoy is an Associate Professor in the Department of Elementary Education of Gazi University in Ankara, Turkey. He has spent four years as a classroom teacher and one year as a curriculum specialist. His research focuses on content-area reading, children's literature and teacher education. Mustafa Ulusoy has published several articles in national and international journals.

PAEDEIA: Pedagogical Action for a European Dimension in Educators' Induction Approaches.

Project reference: 526885-LLP-2012-TR-COMENIUS-CMP

Agreement number: 2012-5192/001-001

Duration: December 2012 – December 2015

Website: www.paedeia.net

AIMS OF THE PROJECT:

With reference to the ancient Greek concept of paedeia (or paedeia), i.e. the idea of educating excellent and 'good' human beings, the project mission aims at a) contributing to the European debate about retaining young teachers as change agents through the identification of specific holistic tailor-made induction approaches set up by teacher education and schools in joint cooperation; b) stimulating student teachers and young teachers for laying the foundations for the implementation of the key competences for lifelong learning and specially the transversal competences which focus on European pro-active, responsible, critical citizenship; and c) providing a platform for the discussion about the roles and competences of school managers, school teachers/mentors and teacher trainers regarding the training, induction and professional development of future young teachers.

OBJECTIVES OF THE PROJECT:

1. Identify the key characteristics of personal, social and professional empowerment of young teachers and future young teachers in induction programmes;
2. Promote the importance of the key competences of lifelong learning for young people and the role of teachers as change agents through real and virtual European exchanges of the participants within induction programmes;
3. Identify the roles and competences for teacher trainers, school leaders and mentors within in induction programmes and additional facilities for supporting excellence of teachers;
4. Establish a platform for debating initial teacher education, induction and continuous professional development through the provision of annual Comenius in-service courses, European and national symposia, resources for induction and publications.

THE 5 MAIN DELIVERABLES FOR DISSEMINATION AND EXPLOITATION DURING AND AFTER THE LIFETIME OF THE PROJECT:

1. A plan for induction programmes for schools and teacher education institutes based on the pilot and thorough evaluation;
2. A plan for a European cross-cultural exchange week as part of induction programmes;
3. A in-service course for teacher trainers, school mentors, school managers and other stakeholders regarding competences for mentoring induction programmes and facilitating teachers towards excellence;
4. In addition to national symposia, a European Symposium for teacher trainers, school mentors, school managers and other stakeholders discussing and exchanging views about the value of induction, and the European dimension within;
5. A book about induction with examples of good practice, theoretical perspectives on induction and the importance of living a good life as a teacher.

PARTNERS:

Gazi Universitesi (TR)

Demirlibahçe İlköğretim Okulu (TR)

Çağrıbey Anadolu Lisesi (TR)

Professionshøjskolen University College Syddanmark (DK)

Instituto Politécnico do Porto (PT)

Jyväskylän Yliopisto (FI)

Pohjanlammen Koulu (FI)

Mäkelänmäen Koulu (FI)

Karlstads Universitet (SE)

Skivedskolan (SE)

Vålbergsskolan (SE)

Consultancy: Respect Network Foundation (NL)

INDEX

A

Accountability, 59, 67, 72, 77-79, 84-85, 93-94, 104-105, 150; *see also* *Audit culture*
Alexiadou, N, 56-57, 87
Alter, Z, 13, 18, 126
Anderson, G, 78, 87
Arendt, H, 40-41, 43-44, 46-48, 51, 75
 labour-work-action, 41, 43
 nativity, 43, 47-48, 75, 82
Aristotle, 9, 25, 28-32, 41, 47-48, 74, 87, 91
Aspfors, J, 106, 113, 116, 126, 130, 145-146
ATEE, 58, 79, 87
Audit culture, 67, 76, 78;
 see also *Accountability*
Autonomous agency, 96

B

Ballet, K, 11-12, 19
Bar-Tura, A, 219, 235
Bauman, Z, 33
Baumgartner, L, 98, 117
Becker, H, 62
Beek, M, 25, 29-30, 87
Bereiter, C, 95, 113
Betänkande, 163
Bickmore, D, 106, 113
Bickmore, S, 113
Bieri, P, 33
Bildung, 51, 96; *see also* *Self-cultivation*
Billett, S, 95, 113-114
BIO act, 58

Bok, S, 25, 33, 87
Bokeno, R, 107, 114
Bologna process, 100
Breidenstein, G, 65, 87
Breivik, A, 82-83
Bulletin of Atomic Scientist, 59
Bullough, R, 14

C

Caffarella, R, 98, 117
Capra, F, 229, 235
Cathcart, T, 39, 87
Christensen, L, 169
Cochran-Smith, M, 60
Commission of the European
 Communities, 58, 114
Competences, 15, 48, 55, 58, 69, 78, 84, 129
Cook-Sather, A, 13, 18
Cooksey, T, 30, 88
Cornier, A, 104, 117
Cross-case analysis, 169

D

Dale, R, 57
D'Angour, A, 30, 88
Dahlstedt, M, 90, 235
Darling-Hammond, L, 170, 182
De Jong, J, 19

Deleuze, G, 27, 71-72, 79-80, 88, 185
 dividuals, 74, 76, 185
 societies of control, 27, 70-72, 76-77,
 88, 185
Delisio, E, 22-23, 88
Devos, A, 106, 114
Dewey, J, 40-41, 44-48, 75, 81, 85, 223, 239
 true vocation, 46, 223
Dietze, A, 58, 60, 79, 93
Dohmen, J, 25, 31, 81, 84, 88
Doomsday Clock, 59
Dunne, J, 41, 91

E

Ecologies of practice, 18, 234
Ecosystems of practice, 102, 229
Education versus schooling, 96, 213
 critical thinking in the strong sense,
 109, 117
 education rights, 212-216, 218, 234
 *induction and mentoring in the
 educational sense*, 17, 95, 102, 106,
 108
 liberal arts, 30, 45, 76
 mentoring in the schooling sense,
 105, 107
 skills-oriented schooling, 17-18
Edwards-Groves, C, 126, 130
EHEA, 100
Epictetus, 210-211
Erasmus, 33
Eraut, M, 95, 114
Estola, E, 128, 145
Eudaimonia, 25, 28, 42, 47, 75
Europa, 27, 114
Europe 2020, 53-55, 61, 89
European Commission, 11-12, 18, 24-25,

53-54, 56-59, 88-90, 97-99, 104,
114, 164, 182

European Council, 11, 25, 53-56, 89-90
European Union, 11, 24, 26-27, 55-56, 61,
72, 75, 88, 104, 229
Exagoreusis, 65
Exomologesis, 65

F

Fejes, A, 42, 65-67, 82-83, 90, 212, 235
Field, J, 13, 18
Fjällsby, I-L., 151, 162
Fornet-Betancourt, R, 62
Foucault, M, 21, 25-29, 32-33, 38, 42, 60-
66, 71-72, 74, 76, 79-82, 87, 90-92, 94, 211,
235-236
 biopower, 64
 care of the self, 14, 25, 29, 64
 confessions of self, 63-64, 76
 disciplinary societies, 27, 70-72, 76,
 79
 games of truth, 61-62
 golden age of self-cultivation, 32, 38
 governmentality, 63-64, 70-72, 76-
 79, 82
 monsters on the prowl, 82-84, 212
 pastoral power, 66
 power-knowledge, 64
 self-government, 27, 52, 60-62, 67,
 70, 76
 subjectivity, 62, 66, 74, 79-80, 82,
 84-85, 90
Fransson, G, 106, 113, 116, 126, 130, 145-146,
148-150, 162
Fresko, B, 106, 117
Fromm, E, 33, 60, 91
Fullan, M, 97, 114

G

- Gadamer, H-G, 40-41, 49-50, 75
 hermeneutic circle, 41, 49-50, 86
 open and true questions, 85
- Garfunkel, A, 10, 19
- Gitlin, A, 14
- Goethe, JW, 33
- Gomez-Müller, A, 62
- Goodwin, A, 170, 182
- Grootenboer, P, 102, 116
- Grossman, P, 182
- Gustafsson, C, 150, 152, 162

H

- Habermas, J, 107, 109
- Hadot, P, 33
- Hamilton, D, 108, 115
- Hammerness, K, 182
- Hampe, M, 25, 33, 91
- Hannerz, U, 35, 91
- Hargreaves, L, 177, 182
- Harper, D, 91, 101, 115
- Haybron, D, 33, 37
 anthropology of well-being, 35, 38
- Hazlitt, F, 210, 235
- Hazlitt, H, 210, 235
- Heikkinen, H, 95-97, 100, 102, 106, 107,
 109, 111, 113, 115-116, 118, 126-131, 137,
 145-146, 156, 162, 168, 183, 187, 215,
 225, 228-229, 232, 235
 *second order paradox of teacher
 education*, 96, 115, 145
- Hernandez, J, 217, 235
- Higgins, C, 23, 26, 40-51, 77, 86, 91, 121
- Holst-Hansen, P, 216, 219, 226, 228, 231

- Howe, E, 106, 115
- Huberman, A, 169, 183
- Huizinga, R, 168, 183
- Hummel, C, 30-32
- Huttunen, R, 31, 107, 115

I

- Illich, I, 214, 235
- Individualism, 80, 84, 96, 108-111
 individualism and autonomy, 110-
 111
 strong individualism, 80, 84
 weaker individuality, 81
- Induction and mentoring, 17, 95-96, 102-
 103, 106, 108, 161, 181
 learning dialogue, 16, 112, 147, 149,
 152-155, 161
 many-to-many mentoring, 112, 168
 peer-group mentoring, 112, 122, 125-
 130, 138-139, 141, 146, 162, 168,
 183, 187-188, 192, 197, 200, 236
 principles of peer-group mentoring,
 127
 shadowing, 155, 159-160
 small-group mentoring, 178
 typology of mentoring, 188
- Ingersoll, R, 106, 116

J

- Johnson, B, 169, 183
- Johnson, M, 232, 236

Jokinen, H, 95, 97, 115, 126, 130, 145, 168,
183, 187, 235
Jonas, M, 51, 91

K

Kakkori, L, 31, 91
Kant, I, 33, 108, III-II2, II6
pedagogical paradox, 16, III-II2,
222
Kelchtermans, G, II-12, 19
Kemmis, S, 102-105, II6, 126, 130, 146, 156,
162, 229, 235
Kirchgasler, C, 65, 69, 92
Kiviniemi, U, 109, 115, 122, 128, 145
Klafki, W, 221, 236
Klein, D, 39, 87
Knowing yourself, 14, 28-29, 38, 70
Knowledge discourses, 82
Kreisler, B, 92

L

Lahdenmaa, M, 137, 146
Lakoff, G, 232, 236
Lambson, D, 106, 117
Lapsley, I, 104, 117
Lärande Samtal, 153, 162
Le Cornu, R, 107, 117
Le Maistre, C, 95, 117
Learning and education, 113
community-learning experiment,
165
formal learning, 95, 97-100, 130
informal learning, 97-101, 143, 167,
223

learning communities, 14, 18, 214-
215, 219, 223, 234
lifelong and lifewide learning, 96,
101, 115, 145, 183
lifelong learning, 12-13, 24, 32, 53-
54, 80, 89, 94-97, 104, 121,
124, 132
locus of learning, 17, 211, 220, 223,
228
non-formal learning, 95, 97, 99-
100
recognition of prior learning, 99-
100

Leenders, F, 19
Lerikkanen, M-K, 103, 115-116, 128, 145
Lisbon Agenda, 53-54, 61
Lyter, D, 117

M

MacIntyre, A, 40-41, 47-48, 51, 75, 91
internal goods, 40-41, 47-48
social practice, 40-41, 51
Marcus Aurelius, 210-211, 236
Marsick, V, 97, 117
Marso, R, 169, 183
Martin, M, 25, 35-37, 39, 43, 46, 74, 92
personal and social fit, 37, 39, 46
Marvel, J, 106, 117
Mazrui, A, 86
McCourt, F, 22-24, 26, 74, 86, 88, 92
McDonough, K, 104, 117
Meditations, 17-18, 209-212, 234, 236
Merriam, S, 98, 117
Milchman, A, 80, 92
Miles, M, 169, 183
Mill, JS, 33, 72-73, 92, 131

Moate, J, 115-116, 128, 145
Mohamed, C, 19
Montaigne de, M, 33, 37-39, 92
Morberg, Å, 148-149, 158, 162
Morgan-Klein, N, 19
Morton, B, 117
Musanti, S, 107, 117

N

Nasser-Abu Alhija, F, 106, 117
Nehemas, A, 39, 92
Neoliberal paradigm, 26
Neoliberalization, 26
New Public Management doctrine, 104
Nicoll, K, 42, 65-67, 90, 92, 94
Nietzsche, F, 33, 39, 51, 91-92, 94, 236
 übermensch, 50-51
Nussbaum, M, 26, 33, 45, 52-53, 60-61, 76

O

OECD, 11, 19, 59
Olsson, U, 57, 61, 70, 92, 147
Open Method of Coordination, 56, 61, 70,
 72, 75-76
Osaava Verme, 122, 126, 187, 192
Oyler, C, 170, 182

P

Paedeia Café, 16, 99, 101-102, 112-113, 122-
 123, 125-126, 129-134, 136, 141-144,
 148-149, 152, 155-157, 160-161, 165,
 167-169, 171-172, 174, 178, 180-181,
 186-208, 223, 227-228, 232

Paideia, 14-15, 25, 28-30, 38, 96, 101-102,
 108, 215, 218

Paizein, 30, 101-102
Paré, A, 95, 117
Paul, R, 110, 117
Peltola, P, 117
Petersson, K, 92
Petrarca, F, 33
Phronesis, 28, 38, 41, 48; *see also*
 Practical wisdom
Pierce, K, 13-14, 19
Pigge, F, 169, 183
Pirsig, R, 225, 236
PISA, 59
Plato, 25, 28-30, 33, 74, 88
Plato's cave, 28, 74
Plato's symposium, 30
Popkewitz, T, 65, 69, 92
Power, M, 68
Practical wisdom, 28-29, 31, 38, 40-41,
 48-49, 75, 82, 86; *see also*
 Phronesis
Practice architectures, 116; *see also*
 Ecologies of practice
Professional autonomy, 96, 108-110, 128;
 see also autonomous agency

R

Reagan, T, 30, 86, 92
Reimer, E, 236
Richards, R, 233, 236
Rivière, P, 83
Rorty, R, 81, 93
 liberal ironic poet, 81
Rosenberg, A, 80, 92
Rousseau, J-J, 33, 213, 236
Rust, F, 182

S

Santos, M, 58, 78, 93
 Scardamalia, M, 95
 SCB, 151
 Scheopner, A, 106, 117
 Schön, D, 227, 236
 Schopenhauer, A, 33
 Schultz, T, 104, 117
 Self-cultivation, 14-15, 17-18, 21-22, 26-
 27, 32-33, 38, 40, 48-49, 51, 60-62,
 74-77, 81, 83-84, 86, 103, 211-212,
 214, 216, 218, 239; *see also*
 Bildung
 Self-formation, 15, 103, 224
 Seneca, 210-211
 Sherp, H-A, 153, 162
 Shore, C, 56, 67-68, 78, 93
 Shulman, L, 182
 Siivonen, P, 104, 118
 Simon, P, 10, 19
 Sloterdijk, P, 33
 Smith, J, 19
 Snoek, M, 58, 60, 79, 93
 Socrates, 25, 27, 29, 35, 42, 50, 74-75
 Söderström, Å, 155, 163
 SOU, 150, 162
 Spencer, H, 233, 236
 St. Augustine, 33
 Standards, 14-15, 17, 27, 48, 58-60, 67,
 69-70, 76-78, 84, 93, 103, 105, 171,
 183, 215, 222
 Stirizek, G, 117
 Stoics, 32, 210
 Stokking, K, 11, 19
 Strathern, M, 67-68, 93
 Swachten, L, 58-60, 78, 93, 103, 211-212,
 216, 223, 230

*self-explanatory attitude in small-
 scale societies*, 35
radical democracy-making, 219
 Symposia, 84-85, 123, 152, 155, 157, 165, 167,
 235
 Symposion, 101
 Syrjälä, L, 128, 145

T

Taubman, P, 60, 68-69, 77, 79, 84
 Taylor, C, 33
 Teaching job, 166
 authorization, 150-151
 beginning teachers, 11-14, 16, 24,
 26, 74, 86, 89, 114, 118, 146, 148-
 149, 164-173, 177, 179-182
 dropout, 11, 23-24, 148-149, 164, 178
 new teachers, 16, 19, 69, 96, 105-106,
 113-114, 117, 123-124, 126, 142,
 146, 148-152, 159, 161, 167, 179
 180, 90, 192-193, 221, 225, 228
 newly qualified teachers, 96, 126,
 166
 novice teachers, 11, 16, 117, 140, 148-
 152, 155, 157-159, 161, 165, 167,
 169, 190-191, 193-194, 197-198,
 200, 205, 207, 212, 223
 teacher attrition, 105, 117
 teacher retention, 105
 teaching as a helping profession,
 23
 Thompson, C, 65, 87
 Thoreau, H, 86

Transformations, 17, 194, 196-199, 201,
203, 207-208
Turner, V, 12-13, 19
Tynjälä, P, 95-97, 109, 113, 115-118,
126, 128, 130, 145-146, 162, 168,
183, 187, 235

U

Ulusoy, M, 164-165, 169, 171, 183
United Nations, 213, 236
Ure, M, 32, 94, 211, 236

V

Van Genneep, A, 13, 19
liminality, 19
Van Tartwijk, J, 19
VBS, 84, 88
Vernon, W, 107
Virilio, P, 71
Virtues, 25, 31, 39, 47-48, 64, 107

W

Wain, K, 80-81, 94
Walters, W, 58, 61, 70, 72, 94
Wanzare, Z, 172, 183
Watkins, K, 97, 117
Webb, P, 60, 71-72, 79, 94
governmentality constellations, 71
multiple becomings, 72, 76
Wilkins, C, 13, 19

Williams, B, 40, 42
radical first-personal quality, 42
Winter, I, 157
Wright, S, 56, 67-68, 78, 93

Y

Yüksel, I, 165-166, 183

Z

Žižek, S, 79, 81

The first years of school practice have been increasingly recognized as an induction period for the novice teacher, and some schools employ special support programmes or early professional development schemes to make the transition to teacherhood smoother. However, dropout of beginning and novice teachers due to practice shock is increasing in several countries across Europe, threatening, in turn, to hamper achieving the European Union's main objective of becoming the strongest knowledge economy in the world. Effective induction of novice teachers, taking into account the marked differences in national and local conditions, is therefore of key interest within the European Union. The PAEDEIA project addresses this challenge, acknowledging the broad variety of cultural, national, regional and local conditions in which beginning teachers start their teaching career, and the need for induction programmes to be largely tailor-made, taking into account local and cultural constraints.

This book guides you through the labyrinth of theories about ethics, self-cultivation, teaching standards and new perspectives on induction and mentoring, and illuminates from a local perspective some of the bridges being constructed in Finland, Sweden and Turkey in order to smooth the transition from teacher education to the classroom.

Contributors: Hayati Akyol, Darida Maria Fernandes, Hannu L. T. Heikkinen, Per Holst-Hansen, Ulla Kiviniemi, Hanna Korhonen, Irene Olsson, Maria Ines Pinho, Eva Rhose-Martinsson, Steffen Rønne, Lejo Swachten, Mustafa Ulusoy.



This publication has been funded with support from the European Commission. It reflects the views only of the project consortium, and the Commission cannot be held responsible for any use which may be made of the information contained therein.