

UNIVERSITY OF TARTU
DEPARTMENT OF ENGLISH LANGUAGE AND
LITERATURE

Authenticity of English Teachers in Estonia

MA thesis

Ilona Opaal

Supervisor: MA Ülle Türk

TARTU

2015

Abstract

The aim of this Master thesis is to investigate and provide background information on authenticity and identity of the English teachers. This research is crucial due to the ubiquitous lack of confidence and empowerment of Estonian teachers of English. Another reason is the author's attempt of elucidation of such obscure topic as teacher authenticity. The hypothesis is that English teachers in Estonia do not reflect on their teaching practice. The research question is: how do English teachers perceive their authenticity. The work comprises of theoretical background on identity, and authenticity and is concluded by empirical part of the research: the analysis and conclusion.

Introduction commences with the essence of the work, its importance, purpose and outline of the thesis.

The Master thesis comprises of the identity chapter, based on the works of Taylor (2006) and Weinreich (1969; 1980/86/88; 1983a,b; 1986 a,b; 1989), followed by the authenticity chapter relying on Patricia Cranton (1996; 2001) and the 5 quintessential dimensions of it as viewed by Cranton and Carusetta (2004). The latter are: awareness of Self, awareness of others, relationship with others, awareness of context and critical reflection.

The empirical part of the thesis based on the semi-structured interviews focuses mainly on the three of the previously mentioned 5 aspects of authenticity: professional development, self-awareness and critical reflection. The results are based on the hermeneutic phenomenological research practice as explained by Van Manen (2006). The participants are represented in a decoded table, using pseudonyms and expressing their approximate age, years in service, classes being taught and the level of education acquired.

Table of Contents

Abstract	2
Introduction	5
FRAMEWORKS OF AUTHENTICITY	10
FRAMEWORKS OF IDENTITY	10
Analysing Identity Structure	13
Distinction between the concepts of self and identity	13
The agentic self, self-concept and public self	13
Symbolic interactionism with Self	14
Self as a narrative	14
The origin of authenticity	16
AUTHENTICITY OF THE TEACHER	18
Understanding your Self	18
The perception of being a Good Teacher	22
Merging Self and the Teacher	24
The transforming Teacher	28
Personal and professional growth	30
Five dimensions of authenticity	32
Self	33
Other	33
Relationship	33
Context	33
Critical reflection	34
Conclusion	36
AUTHENTICITY ACCORDING TO THE ENGLISH TEACHERS (Empirical part of the research)	40
Methodology	40
Phenomenological hermeneutic approach for collecting and analysing the data	40
Participants	42
Interviews	43
The analysis	44
Self-awareness	46
Awareness of the personal and the teacher Self	47
Personal and professional growth	48

Awareness of others	49
Relationship with others.....	50
Awareness of context	51
Critical reflection	52
Empowerment in relation to practice	53
Conclusion.....	58
Appendix	63
Interview questions	63
References	64

Introduction

In our ever changing world where the accumulating newer technological devices and constantly accelerating speed of life and lifestyle puts us under constrain to such excess that we might lose ourselves in it. So is it with one profession, teaching English, where new methodologies keep resurfacing replacing or overruling the previous ones, new curricula dictates even more novel syllabus, so that the identity, which is part of authenticity, or being real, true, the one who walks the talk, of the English teacher tends to be overshadowed by all the previously mentioned aspects.

Who is an English teacher, what is the *whatness* or *thatness*¹ of the essence of the English teacher? Does it matter who is in front of the classroom and why? What is the “it” that makes a difference whether the English teacher is real or not, authentic or inauthentic? There have been numerous researches made into the topic of authenticity of the subject matter in English classes, but no attempt has been made yet to discover the essence of the English teachers themselves. Therefore, this thesis will have a significant, not yet exhaustive part to play.

The importance of this study should not be underestimated: it attempts to raise awareness of teaching and its impact among teachers by trying to make teachers aware of their teaching roles and styles, finding a unique way of being a teacher while being authentic.

The problem is teachers in Estonia lack confidence and instead of reaching for methodological courses consequentially looking for instrumental remedies teachers could avail of raising their own awareness starting from themselves, analysing themselves,

¹ Both terms *whatness* and *thatness* are used by Heidegger in “Being and Time” to describe the essence of Being. Being is translated using a capital letter in it to copy the German form for nouns, not to emphasise the importance of the word. I use it in my work so that I would not have to coin a new term.

locating the problem and actively looking to improve both on personal and professional levels.

I as a researcher want to know how aware are English teachers of their authenticity, how authentic they are and how of if they are looking to improve the status quo. This thesis aims to determine the nature of the English teachers' authenticity in Estonia beyond the strict regulations and educational prescriptions, establishing it as a separate entity on its own.

The purpose of this study is to raise awareness among the teachers and teacher trainers on the concept of authenticity, which is a novelty in Estonia, in order to enhance the teaching practice, raise the teaching quality and potentially reduce the stress and problems related to inauthenticity: pretending to be somebody one is not, either consciously or being oblivious about it.

The theoretical part of the thesis will be comprised of the works of different philosophers and my own ideas on the identity, the Self, and the authenticity of the English teacher.

I will investigate with the help of the interviewees the English teachers from different schools in Estonia, what makes them authentic or not, how do they see their authenticity, identity, and forming of it.

The following research question has been propounded: how do the English teachers in Estonia perceive their authenticity?

My hypothesis is that the English teachers in Tallinn secondary schools do not reflect on themselves nor their practice in terms of authenticity since they are not familiar with the concept and because in relation to authenticity it is not a widespread common knowledge in our cultural environment. The problem is if the English teachers do not know how to reflect on themselves to find out who and why they are, they are unaware of being

inauthentic by emulating somebody else's practice and personality making the teaching practice harder and time-consuming, even more stressful and definitely unrewarding for themselves.

Authenticity is the intertwined connection with the Self and the Teacher within, but also with one's individuality, individuation from the collective, yet co-operative and living in accordance with it. The meaning of authenticity is thus nearly always individual and reliant on the personality type, at the same time constantly being shaped and re-developed by the lived experience of the educator and the influence of the other people, students, colleagues, the significant others in the teaching-learning environment as well as by the society all in all.

The first chapter discusses the frameworks of authenticity, what is identity and how it is connected with authenticity, based mostly on the works of Richard Taylor (1992), Charles Taylor (2000; 2006), also Rom Harré (1998), Peter Weinreich (1969; 1980/86/88; 1983a,b; 1986 a,b; 1989), and Patricia Cranton (1996; 2001). The initial chapter also elaborates on the distinction of Self and identity, as well as introduces the origin of authenticity.

The second chapter comprises of several aspects of teacher authenticity, based on the works of Patricia Cranton (1996; 2001), Stephen Brookfield (1995), Jerome Bruner (1986): understanding your Self, the perception of being a Good Teacher, merging Self and the Teacher, the transforming teacher, and personal and professional growth. The theoretical part of the thesis is concluded by 5 dimensions of authenticity by Cranton and Carusetta (2004).

The empirical part of the thesis is initiated by the description of the type of methodology being used – a hermeneutic phenomenological research, based on the work of

Van Manen (2006). It also discusses the participants, who are also presented in a table, and the process of the information being collected via semi-structured interviews.

The analysis of the data is based on the 5 aspect authenticity model proposed by Cranton and Carusetta (2004). The author of this thesis has added an additional aspect of empowerment to that model since that issue was prevalent in the interviews and due to its significance it could not have been overlooked.

Out of 5 aspects suggested by Cranton and Carusetta (2004): self-awareness, awareness of others, relationship with others, awareness of context and a critically reflective approach to practice, the former and the latter have been thoroughly discussed and analysed. The professional and personal growth were also analysed thoroughly.

In the empirical part of the research I analyse the data derived from the interviews in order to understand how and if is authenticity being perceived in the interviewees' teaching practice. The goal of phenomenological hermeneutic research is to understand what is authenticity of the English teachers in Estonia through a descriptive and analytical approach.

Furthermore, understanding of authenticity on the future researches will also be forthcoming in this thesis. While the author realises that conducting and analysing interviews is not a remedy for the questions of identity and authenticity that arise in the classroom environment, it can and does nevertheless model current realities. By charting and depicting the issue of authenticity or inauthenticity in question, further study may hopefully be forthcoming.

The author of this Master thesis has been making herself accustomed to the topic of authenticity since September 2013, voraciously reading any material relevant to the identity and authenticity of teachers. The main source for this thesis, Cranton's (2001)

Becoming an Authentic Teacher in Higher Education had to be ordered from Sweden due to lack of copies in Estonia.

The theoretical part of the thesis was initiated in a written format on Christmas Eve 2014.

Interview questions based on the previously mentioned Cranton's (2001) work were formulated in January-February 2015. The interviews commenced from 18th February until 5th April 2015, mainly of face-to-face type communication, but also conducted via Skype and other telecommunication devices.

The analysis of the research once the transcription process was finalised was conducted in April 2015.

May 2015 was spent on editing and concluding the current Master thesis.

One could avail of the interview questions at the Appendix.

My cordial thanks will be forwarded to my supervisor MA Ülle Türk, who has been extremely helpful with writing this thesis. I would also give my appreciation to the teachers and everybody else who have been helpful while I was involved in this study. Special thanks go to one of my colleagues, Inga Miljand, who consented to proofreading of my thesis. I would also like to thank my students and supervisees who were my inspiration for conducting my own research – Marika Viira and Elise Toht.

My profound gratitude goes to the reviewer Eva Rein without whose comments I would still be grasping at straws.

FRAMEWORKS OF AUTHENTICITY

FRAMEWORKS OF IDENTITY

Identity is something that makes us who we are. Yet, there are so many instances and nuances that construct our identity. One could even ask: who are you really? and not be able to answer the question there and then. The gender, racial and other issues of identity are not of importance in this work and hence will not be thoroughly discussed, but just briefly touched upon. I am interested in the formation of the identity of the English teacher. What makes up the identity of the English teacher, is it the education she or he acquired or is acquiring, is it the cultural background and the constant contact with it, is it the past experience, has it something to do with the personal strengths of the character and values, is it maintained through reflection and personal as well as professional development? The fact that the essence of identity is not so easily definable by the person itself, however, being aware of one's identity is one step closer to being authentic and from there onwards being an authentic English teacher, which is of my interest in this thesis.

In this chapter I will define the essence of identity, what it is and how it would render the Self of the English teacher on its path to authenticity. I will also elaborate on the agentic self, self-concept and public self, which are Self 1, Self 2 and Self 3 accordingly. I will also discuss the symbolic interactionism with Self and how it does not only rely on our own Self. I will also emphasise the importance of self as a narrative in order to understand one better, as also seen by Taylor (2006) and Cranton (2001). The chapter is concluded by the sub-chapter of origin of authenticity, which introduces the topic of authenticity, the next chapter. However, this work is only scratching the surface and is by no means exhaustive. Moreover, I am not a philosophy graduate, nor do I try to establish myself as one, but since the theoretical part of my thesis foresees the use of such philosophical material I am inclined to do so. The overall goal is to establish what is the identity and

hence forth the authenticity of an English teacher and the research question to be answered is how the English teachers themselves perceive their authenticity, their being authentic.

Heidegger (1996: 14) says that the act of thinking and the essence of Self coincide with the Self and belong intertwiningly together [my translation]. In other words, one's thoughts and the essence of Self are the same thing.

To take that claim even further, that also means that everybody is different, it would be naïve to assume that anybody would have the exact identical thinking pattern with the other person. Hence, the identity of the person is unique and not repetitive, because everybody thinks differently and has a different Self. However, especially in the teaching profession, where the image or the social identity of the teacher is mostly comprised of the public image or a model of a teacher as a teacher "should" be like, emulating that kind of perceived image is a trap easily to be fallen into. Thus, the same way as there is a perceived image of an "ideal" English language teacher, however, again, as many as there are people as many there are different opinions of what that "ideal" English language teacher should be like. Nevertheless, my hypothesis is that numerous English teachers try to take that role of that perceived image of a teacher in order to fulfil the desires of the students, themselves, of the parents and whoever might be concerned and try to be somebody they are not, and end up being inauthentic doing so. Inauthentic is being the opposite of authentic, which I will discuss in the next chapter on authenticity.

Taylor (1992: 117-130) sees that issue of being or not being something as polarisation, which is a term and practice commonly used by philosophers in order to differentiate whether something belongs to this or that group, known as "either/or" pattern. I also try to categorise the teachers being part of my empirical part of the thesis according to that categorization of polarisation: they either are or are not authentic in their English classes. Moreover, as Taylor describes that practice being used since the time of Socrates,

who allegedly gave its opponents a choice between two answers and ticked off the choices being made. Taylor does not give the credit for this term for philosophers, though. It is a common thinking pattern for anyone who thinks at all, that is, all the people.

Our identity is in constant progress and with our own altering processes over time and so does change our identity. Taylor (1992: 126) sees that as a problem of personal identity over time. He describes the process of our changing from being born and from our infant years to adulthood, posing relevant questions whether we still are the same people as then or not. Taylor (1992: 127) also claims that a great deal of metaphysicians agree that there is a strict essence of a being, an identity of a person that stays unaltered in a person over time, and hence we can still recognise that person from the childhood photo to be the adult version of it, for example.

Taylor (1992:128-130) proposes that the way to understand an identity of a person is to see the identity of a person over a length of time. He hence admits that a person is never an end product and is in constant renewal process, constantly learning, changing and becoming somebody new, thus forming a new identity over time.

Another approach to understand what an identity of a person is, is by defining what it is not. As McCall (2003: 11) words this phenomenon as the positive and negative poles of identity: the Me and the Not-Me. So in other words, one could establish the identity of a person by crossing out the traits one is not and coming to a conclusion hence forward through an elimination process. For instance, once one starts to contemplate on the image of a “good” teacher one could find countless array of adjectives describing that good teacher. Does that mean that if a person, an English teacher, for instance, cannot be all those described persons that she or he is not a good teacher? However, by crossing out those adjectives that the person does not consider defining oneself, one could really find

out who or what that person, on the contrary, is. That is another step closer to being an authentic English teacher.

Analysing Identity Structure

Distinction between the concepts of self and identity

There is a difference between the Self and the identity, though. Weinreich (2013: 21-22) differentiates between the two terms as follows: “self” is reserved for the immediate actions, desires and future aspirations of the Self; contextually located in past experiences as well as future aspirations of the self yet to be encountered. Identity is being described as a term used for the totality of self’s experiences of one’s life, entailing socio-historical context, also at the same time incorporating experiences in interaction with other people. In other words, the Self is something that a person itself only knows and it is not visible to others as a concept of oneself, but identity is comprised of all contributing factors, including the Self with all its past events and future aspirations of the ideal Self, characteristics one would like to possess in the future.

Weinreich (2013: 26) provides us with a definition of identity:

A person’s identity is defined as the totality of one’s self-construal, in which how one construes oneself in the present expresses the **continuity** between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future.

(Weinreich, 1969, 1980, 1983a,b, 1986a,b, 1989)

Allegedly that is a definition that would apply to any person at any stage of their life and the issue of temporality would be non-existent. I consequently agree with that definition of identity suitable as one-for-all.

The agentic self, self-concept and public self

The Self itself has three counterparts according to Harré: Self 1 as the agentic singular self, which is located in time and space and is an agent in constant interaction with others and appraises the circumstances of the self in relation to others. The reflective self,

however, often referred to as the self-concept, is the person's reflection on the person's abilities, capabilities, skills, etc., which is labelled as Self 2 by Harré. Self 3, on the other hand, is the everyday life self, the presentation of one's self, the public self: the persona as one wants to present it by acting, walking, talking. This is how one would characterise somebody by describing its personality. Thus, the Person is comprised of three Selves (Harré, 1998: 4).

Self 3 is the part of personality that is of interest to me, the aspect of Self that one could see, analyse, appraise and judge if needs be. Self 3, being the part of a personality that the English teachers themselves could analyse in terms of authenticity, is of my main interest.

Symbolic interactionism with Self

Thinking that the Self is primarily concerned with the Self only is a trap easily fell into. Not only is the Self undergoing the constant reformulation and renewal process, but it would be naïve to think that the Self is being formulated by the Self only. Elliott (2005: 24) sees that as an interest for sociologists:

“/--/ the self can be thought of as a central mechanism through which the individual and the social world intersect. As such, the self, along with the attendant interpretations and definitions of situation and context that individuals routinely make in daily life, must be fully taken into account for the purposes of social analysis.”

I should make a remark here that I do not assume the role of the sociologist, however, since the main interest of my thesis is the social image, the Self 3, the public self of the English teacher in Estonia, the authenticity of the previously mentioned teacher type, I will hereby take the sociological approach into account and adhere to it.

Self as a narrative

Taylor claims that one way of understanding ourselves, what our identity is, is though a narrative sentiment (Taylor, 2006: 47). In other words, we could understand

ourselves through the use of a story of our lives, the development of our lives alongside with our identities. In order to have an understanding of who we are, we would have to understand how we have become and where exactly we are going, as refers to the importance of narrative Taylor (2006: 47).

I am fully confident that a narrative is the only way to identify with oneself, as it gives a chance to analyse, interpret and constructively criticise and reflect on oneself. Just by posing questions of what we might be could prove to be too philosophical, profound and misleading, taking us further away from the desired definite answer. As definite a question or essence of identity can possibly be. Therefore, in my empirical part of the thesis I approached my research subjects, the interviewees with the narrative agenda in mind by letting them tell me their story of becoming, being and the future aspirations of themselves as the English teachers.

Cranton (2001: 45) approaches the idea of identity, which she describes as authenticity, which will be discussed in the following chapter, also imperative to be viewed at in a form of a narrative.

My underlying thesis is that there is a close connection between the different representations of identity and authenticity, because one cannot exist without another and they are inextricably intertwined. For instance, how can one have a distinctive identity without being authentic or vice versa, how could one be authentic without acting according to one's own identity. However, since the authors have yet to agree on what is authenticity and identity, I cannot precede them by claiming that the identity of an English teacher and the authenticity of him or her is exactly of the same value. Furthermore, like previously mentioned, I will elaborate more profoundly on the essence and nature of authenticity in the next chapter.

It is certainly true that taking all that into account it is obvious how susceptible we all are to the forming societal pressure and its prescriptions. Our identity is in constant development, it is ever changing and more than often comes into conflict with the essence of what or who we are, and what others want us to be. More significantly, the more something is oppressed or under somebody's code of behaviour, their "prescription", the more one wants to stand out, to originate from the surrounding surplus. Consequently, this is where the authenticity emerges through the person's individualisation by becoming something or somebody who is distinctive in relation to others. For instance, for me the complexity of the identity process could be as follows: being an offspring of an Ingrian, and having lived in five different countries other than Estonia, having experienced both English-speaking and other, such as German- and Finnish-speaking cultures, which all is having and has had a tremendous impact on the forming of the Self as well as that of the English language teacher. Undoubtedly, I cannot underestimate the influence of the Irish culture and the experience of living and conversing with the Irish people on forming my Self, my identity, my understanding of the identity of the authenticity either.

The origin of authenticity

Authenticity as such is something relatively new, it has been researched and studied in the Northern America since the 1980s, but it has its roots in the late 18th century as one of the early forms of individualism, such as Descartes' individualisation of the mind, seeing every person responsible for their actions and deeds, putting the responsibility squarely on the subject, the person only. Taylor (2000: 33) also claims that authenticity has at the same time been in conflict with the different Romanticism era individualisation forms, because it rejects the idea of having any community ties, which is not characteristic of Romanticism.

Taylor (2000: 34) elucidates the understanding and evolution of the authenticity by giving us historical background of moral values, such as *evil* and *good* from which onwards the meaning of authenticity gradually changed when there was a shift on those moral norms and in the centre of it was a man, whose life goal was to become that moral, ideal self. The movement was voiced by Jean-Jacques Rousseau, who saw the essence of morality as finding the Nature within: man will be saved once he restores the authentic moral touch with himself. He also saw that as a possibility to declare oneself free from other factors, via deciding what values are important for a person [my translation] (Taylor: 2000).

AUTHENTICITY OF THE TEACHER

In this chapter I will be elaborating on teacher authenticity. Teacher authenticity starts with understanding one's Self, which will be thoroughly discussed based on the texts of both Taylors and Cranton. It is adamant that a person knew who one is as a person before one could understand one as a teacher.

The matter of the socially perceived image of a teacher is also discussed in this chapter, named as a Good Teacher, which nobody could actually be.

Merging the Self and the Teacher is one of the proposed ideas in this chapter how to become an authentic teacher, by establishing who one is or is not.

In the Transforming Teacher sub-chapter the transforming learning processes are being elucidated.

The personal and professional growth subchapter deals with the fact that provided that the teacher is authentic, these two areas develop simultaneously and feed into each other.

The last part of this chapter elicits 5 dimensions of authenticity as evident from Cranton's and Carusetta's (2004) research, and is followed by Table 1 accordingly.

Understanding your Self

Authenticity is in other words a person's urge and successfully being able to differentiate from the other people as well as the whole society by forming an identity identifiable only to that person. In Taylor's (2000: 40) view that is a need of a person who tries to form its life in the light of the authenticity culture, that is, the individualisation culture [my translation].

Taylor (2000: 41) elaborates on the forming of the human consciousness by exemplifying the process as a dialogue with the "significant others", a term used by Mead (1934). In broader sense, we as human beings do not form an identity solely by ourselves,

but by communicating with the rest of the people in our lives we continuously coincide with.

Nonetheless, in forming of our identity and hence authenticity the communication with the others is not the only defining factor. Equally important are the characteristics of people, the essence or the authenticity of other people alike. Moreover, the life story, as it unfolds, has a role to play in one's identity, the so-called "life-changing" events that seal a mark on our character, defining who we really are and will become.

It is also the case that in terms of English language teacher, the forming of the authentic identity of one could potentially pose a few challenges, especially when considering how many teachers, not just the English language teachers, we as teachers or students come in contact with. All those models portrayed by the variety of teachers throughout our learning and teaching practice play a role in forming our identity as a teacher, hence as an English language teacher. Should we not be so aware of the essence, the gist, the identity of ourselves as teachers, the great threat is to become or try to be like some other teacher or a combination of various teachers we have encountered in our lives. In addition, the role of the teacher, the so-called "good teacher" is a socially formed and depicted notion or an image of an ideal teacher, which in fairness, nobody could be. It is impossible to live up to everybody's expectations, being somebody a teacher is not. This has the effect on teachers, though, and should they try to be somebody they are not, wearing a mask in the classroom environment, they become imposters, because they act as somebody they are not in the classroom as Teachers, whereas their own Self is something utterly different.

Taylor's (2000: 42) view on the matter of authenticity is as a liberation act when we try to escape the role the "significant others" try to suppress on us. In that process our identity consciously becomes something we would rather be like than not. For instance, if a

student, a future teacher, has seen a teacher screaming in the classroom when losing her temper and this is not a characteristic behaviour of that person in the future as an adult while working as a teacher, that person might not copy that behaviour consciously, at the same time remaining true to its nature and thus being authentic.

From the English teachers' perspective, should one cherish a quality of a teacher to such degree that one values it as something significant, one might make that characteristic as one's own, an integral part of one's identity, thus, as Taylor (2000: 42) puts it: making that person part of one's own identity, in a way merging two different identities into one.

The underlying concern this thesis is trying to raise is the fact that we as teachers are not really aware of, because we hardly ever contemplate on that due to lack of time, effort or any other issues, who we really first as people and then subsequently as teachers are. I claim that should we try to be and act like somebody else due to not being aware of who we are as people in the first place and not having a full recollection of our own identity, our Self, then we are inauthentic, acting contrary to the personality we really possess. Why is it so important to understand who we as English teachers are? Solely for this purpose that we would not try to be like somebody else, and not be inauthentic, which is the opposite of being authentic when we walk, talk and act the way we would as people outside the classroom, while successfully merging the Teacher and Self. I am going to discuss the latter in the following subchapters.

So how could we start understanding our own Self? The understanding, or deciphering process can be initiated by a person him- or herself, having a reflection on oneself as if looking from another person's perspective, or as others would see one. One could start thinking of, like Cranton (2001: 3) explains it, ten nouns or noun phrases that would define one, in this case an English teacher, as a person. For instance, an English teacher, who is trying to understand his or her Self, lists 10 nouns or noun phrases that

define him or her as Cranton (2001: 3) received and practiced that exercises in a lecture she attended. Contrary to the advice of Cranton (2001: 3) to cross out thus eliminating those noun phrases, which would define a person, I suggest to leave all those ten noun phrases untouched and contemplate on them while rearranging them in the order of importance. The most significant part of the Self would thereafter deserve the first place, and the least desirable would be the last.

Just listing the noun phrases is not of utmost importance, as Cranton (2001: 3) also points out that the words we use for describing oneself, that is us, are very powerful indicators of how we see ourselves as people, while trying to analyse the essence, the Self 3, the public self, which is visible to others, as Harre (1998: 4) distinguishes the different Selves.

An additional aspect would be to look at that list as what one could not remove, because that would result in losing some part of a person's Self. For example, if someone (as an English teacher) has defined oneself as an English teacher and should that trait or ability be taken off, the person would lose part of its identity, because that attribute defines the essence of him or her. Mezirov (1991) has seen this phenomenon as content reflection as we are on a quest to understand what or who we are and what does our Self comprise of.

I agree with the previously mentioned Cranton's (2001: 6) claim that if we do not know who we are as people, it is impossible to know ourselves as Teachers and as a result we try to be everything a perceived and socially acceptable image of a "good teacher" supposes us to be, consequently conflicting us with our true nature, our true Self, allocating us to be inauthentic. The latter perceived image will be thoroughly discussed in the next subchapter.

The perception of being a Good Teacher

Contrary to having hardly any literature on authenticity, there is a wide array of written accounts on what a good teacher is or should be like as also Cranton (2001: 27) points out. The descriptions resemble something of a superman or –woman almost as if being somebody out of a fairy tale. The descriptions range from being good-hearted and patient with students to being organised and disciplined. The good teacher is expected to be everything a teacher could ever be and beyond that. Furthermore, in addition to being a good teacher that person is supposed to be the social force in the community, help others in their life outside classroom environment, but also raise their own children perfectly, should they have any, and the list is endless.

The problem is, should anybody, an English teacher, for instance, try to emulate all those perceived qualities of a good teacher, they inevitably become inauthentic, because they try to be like somebody else who they are not.

Why is that so important whether a teacher is inauthentic or not? The first reason is the fact that one would be deceiving oneself and the students trying to be somebody else, thus the communication, which is the primary role of the teacher, suffers and becomes fraudulent. It is as if one was committing a crime against oneself by wearing a mask of somebody else, making one a liar.

The second reason is as Cranton (2001: 27) views it that one creates a split between one's Self and the Teacher, which results in feeling exhausted and stressed under the burden of false pretences. To make matters worse, teachers end up burning the candle from both ends, consequently burning out professionally while feeling loss, inferiority and failure. These feelings on the other hand lead to lack of confidence of the teacher in the classroom and the teaching practice suffers consequently.

All those previously mentioned consequences could be pre-empted and eradicated if the English teachers would be aware of their own Self and once being familiar with it not be afraid to be themselves in the classroom, contrary to that image of a “good teacher” to which standard nobody could live up to, because we are not the same in order to emulate some formula which would be suitable for everyone as “one size for all”.

Similarly to Cranton (2001: 36) I am not claiming that good teaching means abandoning all positive traits or characteristics of the role of the teacher, but I do claim that every teacher, in my case, the English teachers can improve on their teaching career by being themselves, by taking their personality into the classroom, not being afraid to show what kind of people they really are, thus, successfully merging the Self and the Teacher within. Again, the latter will be thoroughly discussed in the following sub-chapter.

An authentic teacher, contrary to the inauthentic one, is viewed by Cranton (2001: 36) as somebody who understands who or what he or she is, works well putting that knowledge into practice, being clearly him- or herself in the classes, reflecting on his or her practice, and who continually looks for possibilities to grow and develop both personally and professionally.

There is no formula or secret recipe or an educational training day for how to be a good teacher. However, everybody could improve their teaching profession by showing who they are to the students by bringing all their good qualities into the classroom and merging them with different, but suitable teaching practices, whatever the teacher prefers the most. The organised teacher should not worry about not being creative enough if that is not in his or her nature, and the visionary teacher, constantly thinking how would future teaching and life be, should not contemplate on constricting him or herself to the National curricula only.

The best teacher, also an English teacher, is the one who does not worry over what are other teachers like and does not try to emulate them, because he or she is confident in him- or herself, knowing what the Self is while successfully merging it with the Teacher.

Merging Self and the Teacher

There is a wide array of literature on pedagogy which describes and prescribes the different roles teachers should play. However, even that word *play* insinuates on foul play, deception, dishonesty. What is more, the fact that we as teachers would have to play a role of somebody else suggests that we as teachers should be somebody other. So how could one be themselves and still be a teacher in front of the class? To some the idea of being him- or herself in the classroom is almost like a blasphemy, something that would be outrageous and unacceptable. I hypothesise that this suggestion (to act like oneself in the classroom) is mostly against the nature of the older generation of teachers who have decades of teaching practice under their belt and hence tend to be more conservative and careful with any changes or new techniques, if one can call being oneself in the classroom while communicating with students a technique.

One reason for that could be, as Cranton (2001: 43) views it, that the idea of being themselves in the classroom is perceived as telling personal life stories or discussing their private problems and emotions with students. However, if it is not in the person's nature to disclose matters of that nature with other people in the first place, then that is not behaving like oneself, on the contrary, it is being inauthentic.

In this subchapter I elaborate on Cranton's (2001: 44) suggestion to view one's stories of becoming a teacher, in this case, how one became an English teacher. Second, I propose my own view on how to merge the Self with the Teacher and what outcome could

it have. Finally, I contemplate on different options how one could merge the Self and the Teacher.

The importance of storytelling has risen over the years, becoming a way to establish ourselves, to find out who one really is. The power of narrative, as Bruner (1986) sees it, is both a teaching and learning tool in order to understand our development as teachers. In a way it enables one to see the holistic picture and think having a broader picture, while using narrative thinking as a basis. Via storytelling one can understand who one is, where one has come from and where one is going as an English teacher. Cranton (2001: 45) emphasises that in order for us to be authentic we would have to tell and retell our story of becoming an English teacher so by finding new meaning in our stories we could see how critical reflection would enhance the narrative, our becoming a teacher. Moreover, Cranton (2001: 47) also points out that telling and retelling our story in a narrative form, ideally written down, fosters critical self-reflection and consequently brings new insights into understanding our Self as Teacher and thus more successfully merging the latter.

In order to be an authentic teacher we should find who we are intrinsically and what values, characteristics of Teacher within we have which we could bring into classroom. Ideally we would bring our full Self into our work so that there is no difference who we are outside the classroom or in the classroom, as Cranton (2001: 48) exemplifies. Similar to what I have previously mentioned, teaching is a communicative profession and all relationships with students should be built on trust and honesty, but how could that be achieved if we as teachers pretend to be like somebody else, and wear masks? In order to have a meaningful relationship with the students that would enhance learning we would have to involve ourselves fully as persons, thus being authentic English teachers in the classroom.

In my view, ideally we should feel confident enough in the classroom that we would tell our students our stories of becoming English teachers. That would serve two purposes: first, we would understand our story and thus ourselves better every time we tell and retell our story to the students, and hence become more aware of who we are and become more authentic teachers, should we dare to be ourselves while communicating with students. Secondly, it instantly builds trust and gives a good basis for the relationship with the students, which is the basis of learning since teaching is a communicative occupation and it cannot be authentic when it is not built on trustworthiness.

Another option of merging the Self and the Teacher is to find what those two essences have in common and bring the best of both to the classroom. For instance, if an English teacher has a bubbly personality he or she should not feel ashamed by it under no circumstances and be oneself in the classroom. I would suggest demolishing the barriers and perceived conceptions of the image of the teacher by being oneself as much as possible whenever possible. The change starts from within and everybody has the power to change the socially coined image of a profession of a teacher by starting from oneself. One possible outcome of being oneself in the classroom is that the students see that the teacher is also a human being, begin to trust the teacher and his or her teaching methods more, thus become more susceptible to learning and that only eases the process of studying and acquiring new knowledge. From the teacher's perspective, merging the Self and Teacher makes teaching less stressful, more enjoyable and rewarding because no more time is spent on playing a role of somebody else, which could potentially be very tiresome.

Another way of finding out who we are is to look at ourselves who we are not. Cranton (2001: 50) suggests we should analyse who we are not, what characteristics we would desire to have, have seen in other teachers, would not like to have ourselves or just simply all those traits associated with teachers we cannot be. Teaching profession is one of

the few that teachers have been exposed to for a minimum of fifteen years having seen uncountable number of teachers in action. It could be tempting to copy any of those previously witnessed work experiences and practices. Moreover, since teachers have been exposed to uncountable amount of theoretical literature on teaching or any type of reading material, for that matter, they have countless sources of information and knowledge which they could avail of. However, nobody can be or do all those things, as Cranton (2001: 51) draws our attention to. We would literally be like imposters, fakes, fraudulent people.

Brookfield (1995) suggests that we could deal with the imposter syndrome by bringing it out in the open by discussing it with colleagues, peer groups, critically reflecting on our teaching practice in order to be more vigilant and self-aware and thus stop ourselves once we have realised what we are doing. I would agree with Cranton (2001: 51), though, that there are better ways to examine ourselves, other than making us feel insecure and doubting ourselves. What she suggests is that we should examine who that ideal teacher is who we think we should be, making a list of characteristics of that ideal person and starting eliminating the adjectives that are not true to us. So in other words, all the words that describe that ideal teacher, but are antithetical to our own nature are not us. Once that eliminating process has been completed, we become more harmonious within the Self and the Teacher, as Cranton (2001: 53) views it.

To become authentic teachers, we first must realise that teacher is a socially constructed concept, the Self we can find within. In order to connect with that inner self, we need to be aware of those aspects of Self that make up our identity and merge them with the aspects of our being Teachers and see how they fit with our individual nature. An ideal place to start is by storytelling, what is one's story of becoming an English teacher. Like I suggested previously, even a better idea would be to tell that story to the students because that not only enforces one's own notion of oneself due to retelling the story, but

also builds trust with the students because that allows to see the Teacher, that is the essence of that socially constructed concept, as a person, a real human being in front of that class, not a robot lecturing about some vague topic.

However, as I have previously emphasised, the society might have a different view on what a teacher would and should be like Unfortunately, or luckily, we cannot be all those preconceived ideas of the teacher and, thus, it is important to differentiate from that socially constructed image by individuation with the help of characteristics that define that ideal teacher, but with whom we have nothing in common because that is in conflict with our nature. Should we have found those traits that are antithetical to us, it is easier to understand who we are as Teachers and also who we are as Selves and by successfully merging them we become authentic teachers. According to Cranton (2001: 56) we need to find our true identity and bring that into classroom into our relationships with students, thus becoming authentic English teachers.

The transforming Teacher

As we continually grow and develop, it becomes clearer to us what our Self is as we continually seek for individuation from the collective as teachers and also from the society as the carriers of the image of the teacher. By doing that we learn how to express ourselves authentically in the classroom, while not being afraid to show students who we are and constantly looking for ways to improve our merging process of the Self and the Teacher until there is not a difference between those two entities. Throughout that process we are forever learning and thus improving ourselves, never being an end product because we are looking to thrive and excel at our profession by becoming students ourselves, by learning from our past lived experience as well as from our students by getting feedback from them about our process of becoming an authentic teacher. This leads to individuation and empowerment as Cranton (2001: 97) also claims.

On a personal level, for example, I have always accepted that I cannot draw. The reason could be because of the lived experience where the art teacher might have had a cold comment on my work thereby destroying my confidence and thus making me doubtful about my artistic abilities. In adulthood, I may find that this realisation is not true at all. Perhaps I can draw very well and when I discuss my work with others they also might find that the artwork is not so bad at all. In other words, should I reflect back on my previous thinking I revise my own thinking pattern and that is transformative learning. The end result is different because I decided to reconsider my previous opinion and consequently, change it.

As far as teaching is concerned, I might be under the influence that the teacher should know all the answers, like I have previously witnessed seeing my own teachers at work, and in case of English teachers, be aware and knowledgeable about all the words and current trends in English. I may then attend a course or read a book and when making a mistake in front of the class and acknowledge that in public that the teacher, that also means me, is not a know-all person who is acquainted with all the English vocabulary in various registers and styles, such as idioms and slang, which vary according to the country of origin as well as the age and profession, but also cultural and educational background of the speakers. Through reflection I could change this habit of having to be right all the time and not allowing myself to be a person, a teacher who cannot make any mistakes and does not have all the necessary information.

As Cranton (2001: 102) views it, the transformative learning process yields a clearer picture of who we are as people, our Self as well as the Teacher within. I can draw; I am separate from my old classmates who could not. I do not necessarily have to be right about every word or idiom that has been discussed in the classroom; I am separate from the community of educators who believe that teachers are omniscient.

In this subchapter, I first discuss personal growth in relation to our sense of Self and our values. I then elaborate on transformative experiences that lead to professional growth. In the third part of the subchapter I agree and elaborate on Cranton's (2001: 102) claim that personal growth feeds into professional development. Finally, I propose that our professional development helps us to continue to transform and develop, but also individuate in our personal lives.

Personal and professional growth

Freire (2004: 69) has said that the teacher who does not keep up-to-date with the current trends in his or her field of work and does not perpetually seek to improve him/herself does not deserve to be called a teacher, he calls that as disqualifying oneself as a teacher.

Teacher, likewise an English language teacher is never "an end product", hence the English teacher should perpetually seek to better his/her language and/or cultural knowledge of the source culture.

Cranton (1996; 2001) has authored numerous works on how the development of the teacher both on the personal and professional level influences the teacher practice. Cranton (1996: 1) claims that educators are learners and we do it either formally or informally, systematically or not. Cranton (2001: 114) also argues that the changes in the teachers' personal or professional development filter eventually or instantly into the teaching practice, because an authentic teacher never really separates the two Selves within: the Self as a person and the Self as a Teacher.

However, should the English teacher decide not to progress on either personal level or professionally, the development stops and the teacher faces obsolescence of skills and therefore loses some of its authenticity. Moreover, experience builds personal strength and that again transcends into the professional line of work as an English teacher.

In this chapter, I first discuss personal growth as an outcome of transformative learning, based on Cranton's (2001: 102) views. In the last part of the chapter I claim that personal growth feeds into professional development and vice versa. The latter also helps us to transform and individuate, that is, become authentic in our personal lives.

According to Cranton (2001: 102) personal growth is not only a transformative learning, but also an empowering process. By this empowerment we deliberate ourselves from the constraints of distorted assumptions about who we are or who we should be according to others, and the overall society. Cranton (2001: 201) claims that growth takes place as an outcome of deliberate and conscious efforts to change. I would also add that change emerges once one enlarges its comfort zone and does something outside of it, not characteristic to them, in this case, change their way of thinking about teacher authenticity and personal as well as professional growth as inseparable, integral part of it.

By deliberately and consciously making those changes in our sense of Self, as Cranton (2001: 103) explains it, we transform through new experiences, by starting a lifelong journey of individuation. In other words, we identify and recognise our Self, an entity, an individual, as separate from those who have shaped us over the years, including our family as well as our current colleagues. By continually deepening the sense of Self one becomes an authentic English teacher.

Furthermore, Cranton (2001: 105) points out that professional growth is often associated with the new techniques or skills, new teaching methods by teachers. However, teaching is primarily communicative, not instrumental in nature as Cranton (2001: 105) also argues. Thus, learning new techniques or methods does not teach communication skills, but rather something of instrumental nature, which could be rather impedimental in the classroom environment. Professional growth is not merely preparing ourselves for the classes or using ICT-tools in the classroom, it also means questioning how one relates to

the students, challenging and changing the social norms surrounding teaching, critically reflecting on one's work and learning who we are as authentic English teachers.

Cranton (2001: 108) also suggests that in order to reach the goal of becoming an authentic teacher one should encourage critical reflection and self-reflection on teaching in order to achieve a gradual shift in thinking – incremental transformation. The ideal end result would be an epochal transformative learning experience, once one has become enlightened of who one really is, what one wants to become and know exactly how to get there.

Cranton (2001: 112) says that once we become aware of our beliefs and values, we articulate and discuss them with others, reflect on them, and sometimes transform them. Through this continual search for ourselves, we find our identity, as individuals in our personal lives and as teachers in professional lives.

Cranton (2001: 113) also explains that authentic teachers are true to themselves in their working environment and their personal and professional beings are intergrated.

To sum up, English teachers, should they have the desire to become authentic teachers, would have to raise their awareness of their personal Self, not separate it from their professional, teacher Self and look for transformational growth in both their personal as well as professional lives. Incremental growth could evolve into epochal growth instead. Should they be authentic and have not separated the previously mentioned two selves, the growth is mutual on both personal and professional level, because it transcends from one hemisphere to another.

Five dimensions of authenticity

Cranton and Carusetta (2004) have revealed five dimensions of authenticity: self-awareness, awareness of others, relationships with learners, awareness of context, and critically reflective approach to practice in their 3-year research of educators in higher

education. I will hereby explain those dimensions in brief, and the previously mentioned authenticity categories and properties of categories will be presented in a table following this subchapter.

Self

Like Cranton and Carusetta (2004:12) exemplify Self means being aware of oneself as people and as teachers, how one became a teacher and the significance of it, values, passions and conflicts between these values in reality and a way one brings oneself as a person into one's practice.

Other

Cranton and Carusetta (2004: 15) define *other* as showing strong interest in and awareness of the students' characteristics and problems both inside and outside the classroom. It could also mean demonstrating interest in the characteristics of the colleagues or other individuals who are participants in the subjects' lives but not actively present in the classrooms. In other words, this is awareness of others.

Relationship

This category is seen by Cranton and Carusetta (2004: 15) as a relationship between teacher and student, broadly being defined by helping students learn, caring for them, conversing with them, and lastly, being aware of exercising power. The relationships could range from quite personal to distant. Inhibiting factors to the relationship, as pointed out by Cranton and Carusetta (2004: 16), are power and evaluation.

Context

Context, as viewed by Cranton and Carusetta (2004: 17), influences the perception of the teachers themselves, their students, and their relationships with the latter. In addition, context presents itself on several levels: the content of the teaching, the subject

area, the physical classroom setting including the class size and the properties of it, the environment of the learning group, institutional norms and policies, and the general working culture and the roles that are expected to be maintained in the particular school teachers work at.

Critical reflection

As Cranton and Carusetta (2004: 18) admit, the term *critical reflection* comes with difficulties. Despite the fact that many teachers use that word as being critical or questioning about themselves, others and social norms, it actually refers to analytical, rational and judgmental process of one's own practice and development, the learning environment, the influence of teaching, and the relationships with the students.

Table 1. Authenticity Categories and Properties of Categories according to Cranton and Carusetta (2004)

Category	Description	Property
Self	Possessing an understanding of oneself both as a teacher and as a person	Self-awareness Articulates values Congruence between values and actions Genuine Explicit Articulates teaching story Brings self into classroom Shows passion for teaching Knows preferred teaching style Sees teaching as a vocation
Other	Possessing an awareness of others as human beings in the teaching and learning environment, especially students, but sometimes colleagues and individuals outside of the classroom	Awareness of students' needs and characteristics; for example, learning style, motivation, abilities and gifts, prior experience, developmental stages Interest in students' lives and needs outside of the classroom, including personal problems and obstacles to learning Interest in other individuals who may be a part of teaching – colleagues and the methods they use
Relationship	Possessing an awareness of the relationship between teacher and students Carefully defined relationship between teacher and students	Caring for students Helping students learn Dialogue Sharing self with students Awareness of how power is exercised Teaching as relationship and communication Awareness of nature of personal relationship with students
Context	Possessing an awareness of how the context of teaching influences self, other, and relationship	Knowledge of discipline, subject area, content of teaching Awareness of classroom environment Departmental norms and expectations, including promotion and tenure policies Cultural expectations, role of professor in larger culture
Critical reflection	Being critical of or engaging in critical reflection on each of the previous categories – self, other, relationship, and context	Critically questioning one's own values, preferences, and experiences Critically reflecting on the meaning of student needs and characteristics Critically questioning one's relationship with students Critically examining the influence of context on teaching Critically questioning the norms and expectations present in the teaching context

Conclusion

In summary, identity is an essence we all have, but it varies according to how anybody sees and develops their own Self. Taylor (1992: 117-130) explains that through polarisation: something either is or is not true, so one could either be somebody or not. In Taylor's view, with which I agree, our identity is in constant motion and change, because we are not end products, and are thus always altering. He also has pointed out that there is something in everybody, an essence which stays unaltered, though, that we are able to recognise a person, for example, from the childhood picture when knowing him or her as an adult.

According to McCall (2003: 11) one way to understand what is identity is to define what it is not, the Me and Not-Me. That is one way of understanding what one is not just by crossing out the not characteristic traits of a person. The use of such practice is especially useful when one tries to establish what or who is a good teacher and try to categorise itself as one.

As Weinreich (2013: 21-22) explains, there is a fine line between the concept of Self and the identity. His opinion is that an Identity is comprised of different Selves, the Self being the singular different unit which characterises the person's actions, desired and future aspirations of the Self.

The Self is being explained by Harré (1998: 4) as consisting of three different selves: the Self 1 as the agentic singular self, the reflective self, also known as self-concept as the Self 2, and the public self, numbered the Self 3. The latter, being the only visible part of the identity is of interest in my research of English teacher authenticity.

Elliott (2005: 24) points out that the identity of a person is in constant intersection with the social world, exemplifying the sociological approach to understanding the essence of identity.

Taylor (2006: 47) also explains that one of the ways to understand identity is through a narrative, by telling a story of the forming of one's identity in order to understand it. Cranton (2001: 45) shares the same view, but adds to the narrative context the emergence of the authenticity, which is seen as part of identity and vice versa. From my perspective, I am interested in the English teachers' stories accordingly.

It is also the fact that I have argued that my own socio-historical background has had an impact on not only the understanding of the forming of one's identity, but also witnessing the conflicts of that identity, while the process was and is in the process through lived experience of my father as well as my own personal experience while living in the different cultural environments, in both English and other-speaking countries.

Authenticity has its roots in the late 18th century with Descartes' individuation of the mind, as Taylor (2000: 33) justifies it. However, Taylor (2000: 33) also points out that individuation, the authenticity of a person, has been in conflict with the different Romanticism era forms by rejecting community ties not characteristic to the Romanticism.

The chapter on Authenticity of the Teacher comprises of understanding one's Self, a liberation act from others, as Taylor (2000: 42) puts it. However, we as people also emulate on a desired quality of another person, making it as one's own, as Taylor (2000: 42) views it.

Cranton (2001: 3) suggests one should start deciphering one's Self by listing 10 noun phrases characteristic to oneself, while trying to understand what is one's Self 3, as seen by Harré (1998: 4).

Cranton (2001: 6) also claims that should one not know oneself as a person, it is impossible to know oneself as a teacher.

Another sub-chapter elaborates on the perception of a Good Teacher, where Cranton (2001: 27) claims that should the teachers make a split between their Self and the

Teacher, the end result is fatigue and stress due to the strain of pretending to be somebody else.

Cranton (2001: 27) also says that contrary to the widespread perception of a good teacher, nobody could actually fulfill that description.

The consecutive sub-chapter deals with the possibilities of merging the Self and the Teacher on the path of becoming an English teacher, and Cranton (2001: 44) proposes to view one's story of becoming a teacher as a starting point. Bruner (1986) has also emphasised the rise of the importance of storytelling over the years, a tool by which one could understand one's development as a teacher.

In the ideal world the teachers would bring their full Self into the classroom as one is outside the classroom, thus being authentic as Cranton (2001: 48) views it.

Cranton (2001: 50) submits another tool in order to discover one's intrinsic values by establishing who one is not. Teachers have been exposed to a variety of teaching styles and personalities over the course of a minimum of 15 years, and might consciously or unconsciously want to emulate on any of the previously mentioned personas contrary to one's own personal characteristics, thus consequently becoming inauthentic by copying somebody else.

Brookfield (1995) suggests that one should liberate oneself from the imposter syndrome by exposing and discussing it with the colleagues and critically reflecting on one's teaching practice.

Another aspect of becoming an authentic teacher is discussed under the successive sub-chapter of *The Transforming Teacher*, where Cranton (2001: 97) advocates the path of individuation and consistent growth through learning and critical reflection as empowerment.

Cranton (2001: 102) posits that the transformative learning process yields a clearer picture of who one really is, of one's Self and the Teacher within. In this sub-chapter the fact that in case of an authentic teacher the personal and professional growth are inextricably intertwined is being discussed. Cranton (2001: 114) sees that as transcendental development where growth in either personal or professional field filters alternatively into the teaching or personal life. However, as Cranton (2001: 114) rightfully claims, this is possible provided the teacher does not separate the personal and the teacher Self, ergo, is authentic.

The authenticity chapter is concluded by the 5 dimensions of authenticity as became evident in Cranton's and Carusetta's research in 2004: self-awareness, awareness of others, relationships with others, awareness of context, and a critically reflective approach to one's practice. The chapter is finalised by a table of authenticity categories and properties of categories according to Cranton and Carusetta (2004) in their research of university educators.

AUTHENTICITY ACCORDING TO THE ENGLISH TEACHERS (Empirical part of the research)

Methodology

Phenomenological hermeneutic approach for collecting and analysing the data

Since there is no particular method as such in phenomenological research practice, as Van Manen (2006: 30) also points out, it would be of utmost appropriateness to elaborate on what is a phenomenological research and what are its aims, alongside with the explanation what is the aim of my research accordingly.

According to Van Manen (2006: 9) phenomenological study is the study of the lived experience, thus being a human science, the study of the lifeworld, a retrospective study of the past experience of people. As Van Manen (2006: 9) views it, phenomenology aims at gaining a deeper understanding of our everyday experience, in my case, the authenticity of English teachers.

As the name already refers, phenomenological research is the human scientific study of phenomena, as Van Manen (2006: 11) puts it. In my research I attempt to discover what is the phenomenon of authenticity as perceived by the English teachers in Estonia, via questioning ten practicing English teachers.

Van Manen (2006: 21) rightfully claims that phenomenology is not an empirical analytic science, which would describe the actual state of affairs, the absolute truth, not amendable to discussion or objection. Van Manen (2006: 22) continues with the explanation of phenomenological knowledge being empirical, based on experience and that is the reason every research is unique and outstanding, because the data is based on the lived experience of those unique people, whose experiences and lifeworlds are all different and are thus only true for that place or time.

Hitherto, a human science researcher is a scholar, as Van Manen (2006: 29) sees it, who sensitively observes the subtleties of everyday life and in my case choosing a conversational interview as a basis for collecting the data. By conversational interview I mean that I have seven preliminary open questions, which I helpfully elaborate on, should they not be understood in the first place and allocate more questions to emerge as the interview is in progress. The observing of data is the hermeneutic, interpretive approach to the study, by investigating the experience of authenticity as we live it, by reflecting on the essential themes that characterise the phenomenon of authenticity and describing the phenomenon through the art of writing.

Being a qualitative research asking the *ti estin* question: What is it?, there is a threat of losing sight of the end of phenomenological research, as Van Manen (2006: 33) warns. In order to stay focused on the end goal and not get dissolved in the enormous amount of data, Van Manen (2006: 34) suggests stepping back and looking at the contextual parts and how they would contribute toward the total.

The aim of phenomenology is to transcend lived experience into a textual expression, by giving it a hermeneutic, reflective significance, as Van Manen (2006: 36-37) sees it. Since we can only analyse an experience we have lived through already, the hermeneutic approach is always retrospective, looking back on the lived experience, in my case the experience of the English teachers in their classrooms.

As Van Manen (2006: 66) points out, in hermeneutic phenomenological human science the interview, as a personal life story, serves specific purposes: to gather narrative material in order to develop a deeper understanding of a human phenomenon: authenticity, or as a vehicle to develop conversational relation with the interviewee about the meaning of an experience on authenticity.

The goal of phenomenological research is to understand what is the essence of authenticity according to English teachers in Estonia, I chose the medium for that to be a conversational interview with open questions. For the analysis of the interviews I used a phenomenological hermeneutic approach, which means interpretive approach to the retrospective lived experience about or with the phenomenon of authenticity by the English teachers in Estonia. In other words, I will hereby describe how English teachers in Estonia understand authenticity and how and if they see it manifested in their practice.

Participants

I forwarded a request to 13 English teachers in Estonia, 1 of them was a male, the rest females. Out of those 10 consented to my research. I described what I was in the process of doing and what input I was hoping from them. I deliberately did not ask them directly, nor did I provide the term authenticity in my interview questions, being aware that this is not a common term in Estonia yet. In addition, I wanted to work out the meaning of the concept from the participants' perspectives.

Consequently, all the interviewees were female teachers, ranging from experienced teachers to practitioners of few years or just beginning their teaching career, and from different age groups. There was also a teacher who had been teaching as a class teacher, but only this year starting to teach as an English teacher. Another teacher had been teaching music over a decade when decided to be educated as an English teacher and progress a career in that field only.

I deliberately chose teachers whom I had had a previous contact with and known their personality as people, but not necessarily as teachers.

Pseudonyms are used to protect the identity of the participants.

Provided is the Table 2 of the teachers being questioned, presenting years of service, classes being taught, age range, and the level or education, as well as the qualification:

Table 2. Characteristics of the sample

Code	Years working as an English teacher	Classes being taught	Age range	Level of education	Major, qualification
Irena	8	9-12	30-40	BA	English philology
Ingrid	23	5-12	50-60	BA	English philology
Birgit	0,5	1-6	30-40	BA	Class teacher, English as a minor
Tiina	9	9-12	40-50	BA	Class teacher, English as a minor
Ene	12	1-12	30-40	BA	Class teacher, English as a minor
Karen	20	Vocational school, (10-12 respectively)	40-50	BA	Class teacher, English as a minor
Inge	2,5	9-12	30-40	MA	English philology, English teacher
Rahel	10	5-12	50-60	BA	Music teacher; English philology
Mari	0,5	5-12	20-30	MA	English philology, English teacher
Marika	15	1-9	30-40	BA	English philology

Interviews

I interviewed 10 English teachers in Estonia from 18th of February until 5th of April in 2015. Of the 10 interviews, 5 were conducted face-to-face in the classroom or the library, 4 were done via Skype and 1 with the help of the phone on loudspeaker, were tape-recorded and tended to last from 10 minutes to 30 minutes.

All interviews were transcribed within 3 weeks after the interview and returned to the participants for further comments and revision. Most participants were reluctant to provide any further comments, but all agreed that these were difficult questions and they had never thought about that concept before.

The analysis

What is the essence of teacher authenticity is the question I am looking an answer to. Due to the lack of ubiquity in Estonia of commonly widespread term “teacher authenticity” in the Western hemispheres I could not have addressed my ten interviewees with that specific term in mind. Hitherto, I broke the phenomenon of teacher authenticity using Cranton’s (2001) work down to them and placed the counterparts that make up the teacher authenticity in the interview questions, which one could avail of at the appendices.

Hence, I divided my interview into multiple sections, starting with the question of Self, which should have been the easiest to start with, assuming that our English teachers are aware of their personalities. To my surprise, that was one of the hardest questions and five out of ten failed to contemplate on their personal Self, who or what they really are.

The second question was about authenticity – how and if do English teachers in Estonia merge their personal Self and the Teacher within. It was apparent that it was something they had never thought about, which was also my hypothesis, but surprisingly a lot of teachers unconsciously or at least not being aware of that actually merge their personal Self and the Teacher Self. From that perspective, most of the teachers, 8 out of 10 are authentic in front of the classroom. Nevertheless, they cannot be labelled authentic yet, because there are other criteria to be met, which I will discuss in this empirical part of my thesis.

The third question was about keeping oneself up-to-date with the current trends in English. To my astonishment, as many as five teachers out of my interviewees are not actively keeping themselves up-to-date with the current trends in English, doing that risking with the obsolescence. Three out of the ten saw sense in developing their teaching methods, but not the English language nor cultural knowledge. These teachers only understood the notion of keeping up-to-date with the current trends in English as keeping

themselves updated with the teaching methodology, ICT and alike. Quite a large number, such as eight teachers, wish to educate themselves more than they currently can avail of due to time impediment.

The fourth question was about reflection, which is also one significant part of teacher authenticity. Only half of the questioned teachers always reflect on their practice, having made that an inescapable and mandatory part of their teaching practice.

The fifth question was the narrative, the lived experience of becoming an English teacher. From there emerged an interesting notion – all except for one teacher who had graduated from the English philology department did not even consider becoming English teachers, on the contrary, started working in another field in Estonia or departed from Estonia as did the two participants I questioned. Another interesting aspect was the fact that three of the teachers questioned had come from the families where one or both parents had been teachers. In two cases the parents had also been/still are English teachers themselves.

It also surfaced that 3 teachers out of the questioned ones do not have the sufficient qualification in respective to the classes they teach and that has led into conflicts with the students, especially in adult education due to the insufficient level of English of the teacher, ultimately damaging the teacher-student relationships, which is one of the important aspect of teacher authenticity.

The last, the sixth semi-structured question was the hardest as presumed – how do the English teachers define themselves, how do they perceive themselves as teachers. The question was deliberately placed as the last and the author was hoping that during the interviews the awareness of the subjects had risen to such extent that they would be able to answer that last question similar to the first one about identity with more fluency and accuracy in order to provide sufficient data to be analysed. Evidently, that is one of the

clearest locations where the insecurity of the Estonian English teachers again resurfaces. That could be understood as the opposite of empowerment that Cranton (2001: 113) defines as the outcome of individuation, becoming authentic teachers, signifying the fact that Estonian teachers lack self-awareness and they do not try to distinguish themselves from the collective, nor do they look for professional nor personal growth and as a result of that they lack self-confidence, as my study has shown, as 8 out of 10 teachers are not confident in themselves nor their teaching practice.

In Table 3 one could avail of different aspects of authenticity in the interview questions as represented by the sample.

Table 3. Dimensions of authenticity of the sample

Code	Aware of/contemplates on the personal Self	Teacher Self similar/identical to the personal Self	Practices reflection	Development of English/keeping up-to-date with current trends	Interested in personal growth	Interested in professional growth	Signs of lack of confidence
Irena	Yes	Yes	Rarely	Yes	Yes	Yes	No
Ingrid	No	Yes	Always	Yes	No	No	Yes
Birgit	Yes	Yes	Always	Yes	Yes	Yes	Yes
Tiina	No	Yes	Rarely	No	Yes	Yes	Yes
Ene	Yes	Yes	Always	Yes	Yes	Yes	Yes
Karen	Yes	No	Never	No	No	Yes	Yes
Inge	Yes	Yes	Always	Yes	Yes	Yes	No
Rahel	No	Yes	Never	No	Yes	Yes	Yes
Mari	No	No	Always	No	No	Yes	Yes
Marika	No	Yes	Often	No	No	Yes	Yes

Self-awareness

That concept was one of my major interests while conducting interviews as well as doing the analysis of the transcripts. Like previously mentioned, a surprising amount of the interviewees were not that aware of their personal nor professional, teacher Self, which is one crucial aspect of authenticity. In almost all cases, the teachers had not really contemplated on their personal characteristics.

Teachers also shared their stories of becoming English teachers and their passion for it.

The interviewees also discussed their personal and professional growth stories, but it was also evident how few actually actively work on that aspect of their authenticity.

Awareness of the personal and the teacher Self

In talking about self-awareness, participants said:

I consider myself not a strict teacher. I think I'm quite communicative and I also like to ask students what they want to do and also give them some freedom. (Irena)

I'm quite strict, I'm funny. I'm concrete. I'm a curious person, I want to experience new things. I want to do things with my hands, and that's what I do here in the class as well. (Birgit)

Not all teachers were so aware of themselves. Some also gave me the following replies on their self-awareness:

Are there any options I could choose from? (After an explanation) I'm probably strict, but I try to be as fair as possible. I know teachers that are not. I'm friendly, probably. (Marika)

I don't do this at all. I never think about it. (Ingrid)

I don't know. Sometimes on poorer days I wear red to be visible. I have never thought about it. (Tiina)

Bringing oneself into the classroom was important for some of the teachers:

Good teacher is also herself or himself and wants to find out new things. I am friendly and as a teacher also helpful. I think that as I am as a person I'm also in front of the class. (Irena)

I'm quite happy and joyful person actually and that's what I do in front of the class as well. Like I said, I'm quite often funny, I like jokes, because it's me. I think they like it. I'm little bit like a mother, just a little bit. (Birgit)

I think that positive, honest. I'm going to ask questions which are sometimes not good, but I'm honest and I try to keep it that way. I also give a comfortable feeling to these kids that everything is fine when you are mistaken and also I'm mistaken sometimes. (Ene)

Not all teachers, however, were ready to share their personality explicitly with their students in the classroom environment:

I don't think it's that different. And I am just who I am, in my life, in the classroom. Perhaps not very active. At the same time, sometimes I can be a bit cynical, ironic. (Ingrid)

I don't bring my personality to the classroom. Usually I don't talk about myself. I try to keep my personal and professional self differently and separately. (Karen)

I state my own personal opinion so that could be one point. My identity definitely shows out by my language, the discourse we use, communication. So, basically what I talk about or how I talk about it. I have my own personality, but still I am a role model, so I cannot behave how I would behave outside the school. (Mari)

Teaching was a passion for a few teachers. They expressed passion talking about it:

And to tell you the truth I really like being a teacher. You know I cannot imagine doing anything else. (Irena)

Loving it! That's the reason I'm here. (Ene)

I just kind of fell into that. I'm loving it from the first day! I can't imagine doing anything else at the moment. (Inge)

For some, teaching English is not that exhilarating:

I didn't want to become a teacher, but then I had two kids and it was more flexible working hours and so I just chose a teacher's career. Although it has its downsides. (Ingrid)

So it's pretty difficult to motivate them and, yeah. It isn't easy. And sometimes I also feel that I'm tired already and maybe I should change my career. (Karen)

Personal and professional growth

By far the largest category had to do with the teachers' personal and professional development. Two of the teachers interviewed had realised that personal growth as well as professional growth are inextricably intertwined: once some improvements have emerged they transcend into either professional or personal sphere hitherto. One of the teachers had realised that she had become more demanding of herself, because this is what defines her as a teacher. Here are the examples:

There's one thing that has changed inside me, it's like, as a teacher you have to be precise, so I'm commanding myself as well. That's transcending growth into personal growth and vice versa, and it has happened to me as well. Every day you learn something new about yourself. (Birgit)

I got so much confidence from abroad and the communication skills and I loved the teaching part of it! In order to be successful, it's communication, literally, just talking to people. And I think that's what teaching is the same way. (Inge)

Another teacher had understood that immense personal growth with gaining confidence from personal life experience had transcended successfully into her professional life. Moreover, her inexperience and lack of confidence had once halted her

teaching career, but years after developing personally had compassed her back to her university studies as well as to her teaching profession. This is how she expressed that:

I gained more confidence from real life plus the education, so I grew both personally as well as professionally. Once you are a stronger person you are also a stronger teacher, and I hope I'm still growing. (Tiina)

One of the teachers' dream occupation has always been to become an English teacher, but due to the lack of authenticity in her teaching practice: she failed in 4 authenticity criteria out of 5, she has started to think of retiring of her profession. Furthermore, the discourse she uses: she talks of her professional career in the past perfect tense instead of present perfect indicating by her use of grammar that she is talking of a past event. Would that teacher be aware of her inauthenticity and should she be provided with the knowledge of becoming authentic should she desire that, she could reverse her down spiralling and potentially prematurely ending teaching career by starting a lifelong development towards authenticity.

Awareness of others

This was not an aspect I was deliberately looking out for, however, it surfaced from the interviews when teachers were talking about their teaching roles, and people not necessarily present in the classrooms, but still influencing the teaching practice. Paradoxically, those teachers who were not particularly aware of their personal selves and their teaching roles in front of the classroom were very aware of their students. Some teachers also demonstrated an interest in the teaching methods of colleagues and characteristics of colleagues in the first place.

I would have to be a very good communicator, understand people, be a good listener, listen to the students as well. Everything depends on the situation and the children as well as the class. And their abilities and their previous knowledge and things like that. And getting some knowledge back from them and somehow developing yourself every day. (Irena)

You have to have some limits, of course, but on the other hand I think it's important that they can feel free to hug me, because it's an elementary level./--/Because the society is giving them so many opportunities, I mean like the technological, but they learn much quicker, because they're younger, so that's what I have to do (be up-to-date). (Birgit)

Somehow I try to connect it with all the personalities in the classroom, because classes are not big, there are six to thirteen students, so we can discuss things and I hope that they would get along or study or learn something. (Rahel)

Not all perceptions of students were that complimentary. For instance:

I think they don't want to show *their* personal self. I think they are just lazy. They are lazy. /--/ I thought that the teenagers were very dumb. (Tiina)

They don't care, they don't want to study, be at their smartphones and... (Karen)

Relationship with others

This is an aspect I initially wanted to build my thesis around at, but decided against it after realising that questioning teachers on such a sensitive subject as teacher-student relationships could prove to be problematic, so I gathered all information on that authenticity aspect from the teachers' responses. I find that relationship with others is in close proximity with the *other*, making it challenging to differentiate between the two. However, I found some interesting remarks from the teachers, who were struggling to find the fine line between being friendly and being professional:

I'm quite demanding and I don't like kids being lazy without a reason and arguing about that, it makes me like, maybe I'm not doing it right if I'm not making it interesting enough. (Birgit)

I try to help them and together we so develop our skills of life./--/If I make something bad I will act differently, I apologise from the bottom of my heart, so it means we reach to the child, we have better relationship. I try to be that person who is like a mother to them. (Ene)

Telling those little stories they make the atmosphere a little bit more friendly, and as I am a friendly person I want the classroom atmosphere be, it's a good place, a friendly place to come. I think my students know that they don't have to be scared of me. (Tiina)

As a researcher I was also interested how teachers execute power in the classroom, but the results did not prove any issues there. Nevertheless, one area of concern was about evaluation. One teacher brought that aspect out willingly:

There are some exceptions when I have a conflict with the students, or a misunderstanding, it does happen sometimes. When they are not content with the assessment or something and sometimes I know that they are not right to ask that they get that mark for something they have plagiarised. (Tiina)

Sharing among colleagues was also important for some of the teachers, something that they associated with reflection as well as being authentic outside the classroom:

One way to reflect is to discuss what went on in the classroom with the colleagues and ask them how they (students) have been in the previous classes, so it's almost like having an eye on them, what's going on and is your teaching having an effect on them or not. (Inge)

There's one thing that I always do when I have some questions about what has gone wrong or well, I always discuss it with my teacher next door, my mentor. We discuss it, and then just think about furthermore, and then next time you're prepared. (Birgit)

One of the teachers shared her concern on having to adjust to the different audiences and therefore feeling being inauthentic:

As people so are the classes very different. Some are down to the core, very business-like, I wouldn't say introverted, but still not very interested in this chatty bit, so I try not to tell them the funny bit. And this is the hardest for me, let's say to switch off some parts of my personality in order to fit to the class and this is when I feel I'm being inauthentic, this is what I think teachers actually get tired of. (Inge)

Awareness of context

This is yet another quintessential aspect of authenticity I was not initially particularly interested in, however, it emerged throughout the interviews and is apparently very closely associated with the empowerment, which I will analyse in the forthcoming sub-chapter.

Context influences teachers in terms of their self-awareness, awareness of others, and the overall working environment in the educators' work place.

One of the two teachers that were especially aware of their context was very specific about it, exemplifying the awareness of others:

The syllabus depends on the situation and the children as well, the students as well as the class. And their abilities and their previous knowledge and things like that. (Irena)

The same teacher emphasising the importance of having a good working environment:

We have a very good school, very helpful colleagues, all the environment is somehow supportive and sometimes I feel exhilarated and excited to come here. (Irena)

The importance of having a good learning culture and environment is also clearly justified:

I try to make my classroom as fun, relaxed and friendly place so that they actually want to be here and come here. (Inge)

I also think that teaching and learning should be positive experience for me and for students, mostly for students. I think everybody should have a good experience. /--/When a student is at a low level I should evaluate not her current results, but the development. (Irena)

Some teachers feel that they do not successfully coincide with the current school environment, thus, lack awareness and confidence in their context:

At school they need very active people, who would organise and do things. Perhaps I'm not very active. (Ingrid)

One of the teachers understands the essence context as laconically as follows:

I'm an Estonian talking or trying to talk in English. (Marika)

Hitherto, she is not being sufficiently aware of her role as a teacher, relationships with others nor the environment surrounding her.

Critical reflection

Critical reflection was one of the major themes throughout the interviews in my research. To my surprise, half of the interviewees hardly ever or never practice any kind of reflection whatsoever. Of the 10 teachers 5 always reflect on their practice, thus analysing the relationship with the students, the meaning of student needs and characteristics, examining the influence of context on teaching and critically questioning the norms and expectations present in the teaching context, as posited by Cranton and Carusetta (2004).

Some teachers take reflecting on their practice as a requirement for their job:

I just think about it. After the lessons, analyse them, something that I do all the time. I think like any teacher would. (Ingrid)

Of course I do that. Sometimes I find that, wow, that lesson was awesome! The children cooperated, everything went smoothly, everything I planned. Of course you have to reflect. (Birgit)

Some teachers reflect only when the situation deteriorates:

Well sometimes I do. Especially when something goes bad, then I think what should have, could have been better. If everything's OK, then I don't reflect so much. (Irena)

Normally not, but there are some exceptions when I have a conflict with the students, it does happen sometimes. (Tiina)

Two teachers with over 20 years of teaching experience, one of them teaching English the 10th year, fail to reflect at all:

I know I should and it could have been done, but unfortunately I don't do that. (Karen)

I have been twenty years, more even a teacher, not only an English teacher, but I know that I should do more, but I don't actually have time for that. (Rahel)

Only one of the teachers has expressed understanding of the importance of reflection with regard to professional growth:

I reflect back on my teaching every time I close the door to get out. And I always try to improve my profession by looking back on what I've done in the classroom and what worked really well, what didn't work that well. If something really didn't work that well I try to take it as a lesson for myself. (Inge)

Empowerment in relation to practice

This is the aspect that was not initially my concern in regards to my research at all, but since it has become an integral part of the answers of the participants and I genuinely believe this is one of the key elements of authenticity yet to be acknowledged and researched. It plays a vital role in both the personal as well as professional growth and self-awareness, in reflection as well as context and relationships with the students and other combined, which all combined form the teacher authenticity as such.

What I mean by empowerment in this context is becoming powerful – reflecting on one's personal values, skills and goals and being prepared to adjust one's behaviour in order to achieve goals. It also means empowerment in relation to practice, developing the confidence and strength, setting realistic goals and fulfilling one's potential. It is also being aware and confident about one's context and the power in the classroom.

In my research, like previously mentioned, a widely known, but not widely discussed issue of teachers not being confident enough has prevalently emerged. Of the 10 teachers 3 could be considered fulfilling nearly all or all criteria of being authentic, but one of them lacks the empowerment, and this is the only thing she cannot get from the outside world, no teacher training can provide that, nor any text- or guidebooks. Moreover, lack of confidence is the big issue provided that it would affect the student-teacher relationships, also power, which then shifts from the not confident teacher to the students who are neither

experienced nor knowledgeable enough to execute it in a benevolent and mutually beneficent way. It is a matter of concern for me, since I consider empowerment to be the 6th aspect of authenticity, which keeps teachers en route on their lifelong journey of authenticity.

Here are some of the examples of teachers' responses to lack of empowerment:

A couple of years I worked at school then I realised that I'm not the person to work at school, I can't be the teacher, because I was young and not confident. And confidence is the main thing in teaching. (Tiina)

I have a strong need to take some training courses. I need to find some good. I know, I know, I know. (Birgit)

I use humour in the classroom, but sometimes I also feel that this is my mistake, I know I need some power, I try to be kind of something even better, and sometimes I feel like I don't know where to go any more. (Ene)

Emotions are good, but still, when somebody makes you crazy then you can't show out your feelings. Otherwise your students are going to manipulate you. (Karen)

Actually teaching for me is a survival course all the time. (Rahel)

I would have to say that I'm still insecure, not enough knowledge, for example the curriculum and stuff like that. I'm trying to do the right thing. For example, discipline is a question as well. Otherwise, I'm happy where I am at the moment, despite the flaws. (Mari)

All in all, only one of the teachers addressed by the author possesses all the criteria applicable to authenticity making her the only authentic teacher in this study. That is an alarming result and signifies the importance of such research and awareness on authenticity among teachers. Two other teachers lack one or two aspects of authenticity, proving the fact that they also could become authentic teachers provided they knew what authenticity is. Hopefully this Master thesis has succeeded and will continuously succeed in elucidating the important topic of authenticity, but is by no means exhaustive yet and further research is needed on that topic.

Hereby one could avail of the different aspects of authenticity being present in the sample.

Table 4. Six dimensions of authenticity present in the sample

Code	Self-awareness	Awareness of others	Relationship with learners	Critically reflective approach to practice	Awareness of context	Empowerment
Irena	Yes	Yes	Yes	Rarely	Yes	Yes
Ingrid	No	No	No	Always	No	No
Birgit	Yes	Yes	Yes	Always	No	No
Tiina	No	Yes	Yes	Rarely	No	No
Ene	Yes	Yes	Yes	Always	No	No
Karen	Yes	No	No	Never	No	No
Inge	Yes	Yes	Yes	Always	Yes	Yes
Rahel	No	Yes	No	Never	No	No
Mari	No	No	No	Always	No	No
Marika	No	No	No	Often	No	No

This is the table with inclusive empowerment aspect, as the author sees it being an integral part of authenticity.

Within the category of self, similarly to Cranton and Carusetta (2004), I also propose that a person who is well aware of him-or herself, understands oneself well, is more likely to either explicitly or implicitly demonstrate congruence between one's values and actions, and is more likely to bring his or her Self into the classroom, is aware of one's unique teaching style and continually looks to improve oneself. This all leads to authenticity in teaching. Being an ongoing process, with the rise of the awareness, development of authenticity is also in progress leading to a lifelong growth.

Similarly, within the category of other, I propose that a person who is well aware of others is more likely to understand the students' needs and attributes. This awareness could also expand to people outside the classroom, to colleagues and other not present in the classroom. A person who articulates, as Cranton and Carusetta (2004) also view it, a good awareness of others is more likely to express authenticity in one's teaching.

The category of relationships yields that a person who is more aware of teacher-student relationships is more likely to engage in authentic conversation, share aspects of the Self with the student, thus building a relationship, and at the same time being authentic.

In relation to context, a person who is well aware of its surroundings, curricula, learning environment, is more likely to feel comfortable and empowered, expressing this as authenticity.

In the critical reflection category, I hypothesise that a teacher who engages in critical reflection on Self, starts actively analysing oneself, discovers the tools and the power within, thus deliberating oneself and commencing the path of authenticity. That person who is able to give oneself critical feedback is more likely to be working towards becoming authentic, not accepting all the norms and criteria associated with teaching and learning by default.

Finally, the empowerment that I would like to add to be the sixth dimension of authenticity is the driving force behind becoming authentic. This also derives from the awareness of context, once that is established, and is the building block of the confidence of the teacher, who knows who or what one is, is aware of others, the relationship and context, and critically reflects on everything associated with growing as a person, as a teacher and teaching and learning respectively.

Although my findings and tentative hypotheses are not completely congruent with the literature, associations are clear. Authenticity starts with the critical reflection on oneself, by looking to grow both personally and professionally, which starts with self-awareness, leads on to awareness of others, of relationship, realisation of the context and empowerment after individuation from the collective of teachers at the same time belonging to the same collective.

Instead of looking for standardised principles of effective practice and consequently receiving some instrumental teaching guides one should turn inward and examine how one could intrinsically develop one's own way of being and teaching.

Since authenticity is a relatively neglected area of study, moreover, it is not commonly known in Estonia, any further research is highly commendable. A further research is needed on teacher-student relationships in terms of authenticity and how it could affect the teaching and studying processes.

Conclusion

In conclusion, this Master thesis is attempting to elucidate the matter of authenticity by raising awareness among teachers and teacher trainers, since it is a significant topic related to teaching, finding one's own individual teaching style, finding one's feet in educational field and thus improving teaching practice and learning overall.

This Master thesis comprises of Frameworks of Authenticity chapter with Frameworks of Identity within. It discusses how does one form its identity, how and what changes it over time, the differentiation between Self and identity, the different parts of Self – Self 1, Self 2, and Self 3.

One way of understanding oneself is through a narrative sentiment as seen by Taylor (2006: 47) and Cranton (2001: 45). For instance, what is one's story of becoming a teacher in order to understand oneself as a Teacher.

The following sub-chapters deal with aspects of teacher authenticity, explain what is a "Good Teacher" at the same time elucidating the fact that nobody could be that person, and discuss the options of merging the Self and the Teacher. The Transforming Teacher is another sub-chapter that explains how one could become an authentic teacher through individuation, consistent growth and critical reflection leading to empowerment.

The authenticity chapter is concluded by 5 dimensions of authenticity by Cranton and Carusetta (2004): self-awareness, awareness of others, relationship with others, awareness of context and a critically reflective approach to one's practice, which is also presented in the Table 1.

The empirical part of the research explains the essence of hermeneutic phenomenological research: an analytical descriptive approach to the authenticity of the English teachers in Estonia. Van Manen (2006: 21) explains that phenomenology is not an empirical analytic science, which could describe the absolute truth and not be amendable to

discussion or objection. On the contrary, as Van Manen (2006: 22) puts it, the data is based on the lived experience of those unique people, whose experiences and lifeworlds are all different and are thus only true for that place or time.

Van Manen (2006: 66) also points out that in hermeneutic phenomenological human science the interview, a personal life story, serves a specific purpose: to gather narrative material in order to develop a deeper understanding of a human phenomenon, authenticity, the meaning of an experience of authenticity.

The interviews were semi-structured, recorded, decoded and transcribed.

The participants were female, from different age and teaching experience groups, deliberately chosen on the basis of prior knowledge of the participants' personality, but not necessarily their teaching roles.

The analysis proved my hypothesis to be right that teachers do not reflect on their practice, resulting in half of the interviewees never or rarely doing that. Evidently, some teachers reflect only when a situation deteriorates. Two teachers with over a decade of teaching practice do not reflect at all, thus inhibiting their personal as well as professional growth.

Self-awareness, as the starting point on the path of authenticity was also one of my major interests while conducting interviews. In almost all cases teachers had not really contemplated on their personal attributes. In addition, all subjects agreed that I had difficult questions and they had never thought about that concept before.

The interviewees also shared their personal and professional growth stories, however, a minority actively works on that aspect of authenticity. Bringing one's personality into the classroom was important for some teachers. On the contrary, some teachers do not share their personality explicitly nor implicitly with their students in the classroom environment.

Teaching is a passion for three teachers, however, there is a teacher in my sample whose dream occupation was to become an English teacher, but who is currently contemplating on resigning from her line of work due to being inauthentic, but being oblivious about it.

By far the largest category had to do with the teachers' personal and professional development. Two of the teachers had realised that personal growth as well as professional growth are inextricably intertwined: once some improvements have emerged they transcend into either professional or personal sphere respectively. One of the teachers had after years of developing personally regained her confidence and resumed to teaching, which she had neglected for years.

Awareness of others was not an aspect I was actively looking out for, but paradoxically, those teachers who were not particularly aware of their personal selves were profoundly aware of their students. Some also demonstrated an interest in the teaching methods and attributes of colleagues.

Relationship with other was an aspect I initially wanted to build my thesis around at, but after realising that acquiring data on that sensitive topic without any prior knowledge on authenticity could prove to be problematic, I rejected the idea. However, it surfaced from the interviews nonetheless. Teachers were struggling to find the fine line between being friendly and professional, for instance.

Power is evidently not an issue among my interviewees. Nevertheless, one area of concern was about evaluation.

As far as inauthenticity is concerned, one of the teachers expressed her concern of having to adjust to the needs of the audience to such extent that she feels being inauthentic, acting contrary to her nature, but clearly being aware of her own Self as well as the others'.

Awareness of context is another quintessential aspect of authenticity I was not particularly interested in, however, it is apparently very closely related to empowerment. Context influences teachers in terms of self-awareness, awareness of others, and the overall working environment in the educators' work place. Only two of the teachers were especially aware of their context, understanding the importance of having a good working environment, as well as learning environment.

Some teachers felt that they lack awareness and confidence in their context, thus not successfully coinciding with the current school environment.

The additional quintessential aspect of authenticity seen by the author of this Master thesis is empowerment. The latter plays a vital role in both the personal as well as professional growth and self-awareness, in reflection as well as context and relationships with the students and other combined, which cumulate the teacher authenticity. Empowerment means being powerful, reflecting on one's personal values, skills and goals and being prepared to adjust one's behaviour in order to achieve goals. It also means empowerment in relation to practice, developing the confidence and strength, setting realistic goals and fulfilling one's potential. It is also being aware and confident about one's context and the power in the classroom.

In this research, the ubiquitous, but not acknowledged nor approached issue of lack of confidence of teachers prevalently emerged. As many as 8 teachers out of 10 teachers showed signs of lack of confidence. The latter is a big issue provided that it would affect the student-teacher relationships, also power. Once the power shifts from the teacher to a student the results could be devastating since the students are not knowledgeable nor experienced enough to execute it in a mutually beneficent way.

Within the category of Self, similarly to Cranton and Carusetta (2004) I proposed that a person who is well aware of its attributes is more likely to demonstrate congruence

between one's values and actions and is more likely to bring his or her Self into the classroom, which leads to authentic teaching.

Similarly, within the category of other, I proposed that a person who is well aware of others is more likely to understand the needs and attributes of the students. As Cranton and Carusetta (2004) view it, a person with good awareness of others is more likely to express authenticity in one's teaching.

The category of relationship yields that a person how is more aware of the teacher-student relationship is more likely to engage in authentic conversation, share aspects of Self with the student, thus building a relationship, while at the same time being authentic.

In relation to context, a person who is well aware of its surroundings, curricula, learning environment, is more likely to feel comfortable and empowered, expressing this as authenticity.

In the critical reflection category I hypothesised that a teacher who engages in critical reflection on Self discovers the tools and the power within and begins its path of authenticity by not accepting all the norms and criteria associated by teaching and learning by default.

Although my findings and tentative hypotheses are not completely congruent with the literature, associations are clear. Authenticity starts with the critical reflection on oneself, with self-awareness, which leads to awareness of others, or relationship, realisation of the context and empowerment after individuation from the collective of teachers at the same time belonging to that collective.

Instead of looking for standardised principles of effective practice which yield to instrumental teaching guides one should turn inward and examine how one could intrinsically develop one's own way of being and teaching.

Appendix

Interview questions

Keywords: **personal/professional development, authenticity, identity**

Questions:

1. How and if do you make your personal Self, your identity as a person, visible to the students?
2. How and if do you merge your Self and the Teacher?
3. How and if do you keep yourself up-to-date with current trends in English?

Keywords: **reflection, constructive criticism, authenticity, define yourself as a teacher**

1. How and if do you reflect back on your teaching?

Keywords: **identity, becoming and English teacher, background, education**

1. How did you become an English teacher? What is your story of becoming an English teacher?
2. How do you define yourself as a teacher? Define=see yourself as, what are you like.

References

- Brookfield, Stephen. 1995. *Becoming a Critically Reflective Teacher*. San Francisco: Jossey-Bass.
- Bruner, Jerome. 1986. *Actual Minds, Possible Worlds*. Cambridge: Harvard University Press.
- Carusetta, Ellen and Cranton, Patricia. 2004. Perspectives on Authenticity in Teaching. *Adult Education Quarterly*, 55: 5, 12-18.
- Cranton, Patricia. 1996. *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults*. San Francisco: Jossey-Bass, A Wiley Company.
- Cranton, Patricia. 2001. *Becoming an Authentic Teacher in Higher Education*. Malabar, Florida: Krieger Publishing Company.
- Elliott, Anthony. 2005. *Concepts of the Self*. Cambridge and Malden: Polity Press.
- Freire, Paulo. 2004. *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*. London and New York: Continuum.
- Harré, Rom. 1998. *The Singular Self*. London: Sage.
- Heidegger, Martin. 1996a. *Being and Time*. Albany: State University of New York Press.
- Heidegger, Martin. 1996b. *Identität und Differenz* [Identity and Difference]. Stuttgart: Verlag Günther Neske.
- McCall, George J. 2003. The Me and the Not-Me: Positive and Negative Poles of Identity. In Peter J. Burke, Timothy J. Owens, Richard T. Serpe, Peggy A. Thoits (eds). *Advances in Identity Theory and Research*, pp.11-25. New York: Kluwer Academic/Plenum Publishers.

- Mead, George Herbert. 1934. *Mind, Self and Society*. Chicago: Chicago University Press.
- Saunderson, Wendy and Weinreich, Peter (eds). 2013. *Analysing Identity: Cross-cultural, Societal and Clinical Contexts*. Hove and New York: Psychology Press.
- Taylor, Charles. 2000. *Autentsuse eetika* [The Ethics of Authenticity]. Tallinn: Hortus Litterarum (First published in 1991).
- Taylor, Charles. 2006. *Sources of the Self*. Cambridge: University Press.
- Taylor, Richard. 1992. *Metaphysics*. Englewood Cliffs: A Simon & Schuster Company.
- Van Manen. 2006. *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy*. London, Ontario, Canada: The Althouse Press.
- Weinreich, Peter. 1969. *Theoretical and Experimental Evaluation of Dissonance Processes*, PhD thesis, University of London.
- Weinreich, Peter. 1980/86/88. *Manual for Identity Exploration using Personal Constructs* (2nd edn), Coventry: University of Warwick, Economic and Social Research Council, Centre for Research in Ethnic Relations.
- Weinreich, Peter. 1983a. Emerging from Threatened Identities: Ethnicity and Gender in Redefinitions of Ethnic Identity. In G.M. Breakwell (ed.) *Threatened Identities*. Chichester: Wiley.
- Weinreich, Peter. 1983b. Psychodynamics of Personal and Social Identity: Theoretical concepts and their Measurement. In A. Jacobson-Widding (ed.) *Identity: Personal and Socio-cultural*. Stockholm: Almqvist & Wiksell International.

Weinreich, Peter. 1986a. The Operationalisation of Identity Theory in Racial and Ethnic Relations. In J. Rex and D. Mason (eds.) *Theories of Race and Ethnic Relations*. Cambridge: Cambridge University Press.

Weinreich, Peter. 1986b. Identity Development in Migrant Offspring: Theory and Practice. In L.H. Ekstrand (ed.) *Ethnic Minorities and Immigrants in a Cross-Cultural Perspective*, International Association for Cross-Cultural Psychology. Lisse, The Netherlands: Swets & Zeitlinger.

Weinreich, Peter. 1989. Variations in Ethnic Identity: Identity Structure Analysis. In K. Liebkind (ed.) *New Identities in Europe: Immigrant Ancestry and the Ethnic Identity of Youth*. Aldershot: Gower.

RESÜMEE

TARTU ÜLIKOOL

INGLISE FILOLOOGIA OSAKOND

Nimi: Ilona Opaal

Töö pealkiri: Authenticity of English Teachers in Estonia/Inglise keele õpetajate autentsus Eestis

Töö liik: magistritöö

Aasta: 2015

Lehekülgede arv: 67

Annotatsioon:

Töö eesmärk on tõsta õpetajate ja koolitajate teadlikkust autentsuse kohta.

Töö koosneb teoreetilises osast, mis kirjeldab identiteedi ja autentsuse olemust ja kooslust. Empiiriline osa tugineb intervjuudele järgides analüütilist, fenomenoloogilist uurimismeetodit, püüdes uurida Eesti inglise keele õpetajate autentsust.

Õpetaja autentsus algab eneseteadlikkusest ja kriitilisest reflektatsioonist enese kohta, millele lisandub teadlikkus teistest, teadlikkus kontekstist ja suhetest õpilaste ja kolleegidega. Avatud ja enesesteadlikud õpetajad on tõenäolisemalt need, kes end klassis õpilastega suheldes avavad ja seega autentsed on. Autentne õpetaja areneb nii personaalsel kui ka professionaalsel tasemel samaaegselt, kuna need on omavahel lahutamatult seotud. Tee autentsuseni on elupõline protsess ja igatüks peaks leidma enda isikule ja maitsele sobiva õpetamise meetodi.

Töö käigus selgus, et vaid üks õpetaja küsitletutest vastab kõigile autentsuskriteeriumitele, kaheksa õpetajat kümnest on oma töös ebakindlad, pooled õpetajatest ei reflekteeri kunagi või harva.

Märksõnad: autentsus, eelnev kogemus, haridus, inglise keele õpetajaks saamine, mina Ise, isiklik Mina, õpetaja Mina, identiteet, isiklik areng, professionaalne areng, reflektatsioon, kultuuriline keskkond, ingliskeelse kultuuriga kokkupuute tähtsus, kontekst, suhe õpilaste, kolleegide jm. õpetaja elus, eneseteadvus, enesekindlus, eesmärkide seadmine ja täitmine

Lihtlitsents lõputöö reprodutseerimiseks ja lõputöö üldsusele kättesaadavaks tegemiseks

Mina, _____ Ilona Opaal _____,
(*autori nimi*)

1. annan Tartu Ülikoolile tasuta loa (lihtlitsentsi) enda loodud teose
_____Authenticity of English Teachers in
Estonia _____,
(*lõputöö pealkiri*)

mille juhendaja on _____ Ülle Türk _____,
(*juhendaja nimi*)

1. reprodutseerimiseks säilitamise jakättesaadavaks tegemise eesmärgil, sealhulgas digitaalarhiivi DSpace-is lisamise eesmärgil kuni autoriõiguse kehtivuse tähtaja lõppemiseni;
 2. üldsusele kättesaadavaks tegemiseks Tartu Ülikooli veebikeskkonna kaudu, sealhulgas digitaalarhiivi DSpace'i kaudu kuni autoriõiguse kehtivuse tähtaja lõppemiseni.
2. olen teadlik, et punktis 1 nimetatud õigused jäävad alles ka autorile.
 3. kinnitan, et lihtlitsentsi andmisega ei rikuta teiste isikute intellektuaalomandi ega isikuandmete kaitse seadusest tulenevaid õigusi.

Tallinnas, **19.05.2015**

Ilona Opaal