Narratively Inquiring Into Experience, Narratively Attending to Environmental Education Teachers' Identity

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ABSTRACT

In the grand narrative of Environmental Education and Education for Sustainable Development, teachers are recognized as key agents of quality education and as catalysts for the learning that takes place. Yet, this widespread assumption has failed to attract sufficient attention to examine 'who environmental education teachers are' by prioritizing research around their identity. Our study here goes along this line of thought to narratively inquire into the experience of four Greek teachers actively engaged with environmental education. Based on the narrative conception of identity as 'stories to live by' as a basic tenet, it is argued that teachers' identity is composed of the stories they live throughout their personal and professional lives. In this paper we unfold the story of one of these teachers, Zoe, and highlight how her 'stories to live by' changed throughout her life, shaping and re-shaping her identity. By proposing a narrative and relational way of thinking about teacher identity, we focus on the identity shifts Zoe unveils and connects them to the stories she experienced in past and present encounters she had with her family, teachers, friends, and colleagues.

INTRODUCTION

Our interest in shedding light on issues of identity for environmental education teachers was driven by a series of questions and concerns that arose around the idea of teachers as key agents in the pursuit of quality education and sustainability and as holders of a pivotal role in developing the emancipatory potential of Environmental Education/Education for Sustainable Development (EE/ESD) (Stevenson, 2007; Breiting, 2009; Hart, 2010; Álvarez-García, Sureda-Negre & Comas-Forgas, 2015; Sund, 2016; Hunter & Jordan, 2020). Nevertheless, we think of teachers as autonomous and self-directed entities rather than as a 'mechanism' set up to play a predetermined role (Doyle & Carter, 1996). This view, coupled with the fact that teachers are charged with the difficult task of pedagogically addressing environmental and sustainability issues (Hart, 2010; Wals, 2015; Daskolia & Kynigos, 2012; Hunter & Jordan, 2020), has led us to seek ways to deepen our understanding of teacher identity by giving voice to

environmental educators through self-reflective research processes (Grillia & Daskolia, 2019).

This shared interest in delving deeper into the identity of environmental educators brought us to narrative research. We realized that our concern about the identity of teachers practicing EE/ESD in schools could not be addressed without a profound consideration of their experience, given that "[w]ho people are, is intricately interwoven with the lives they live and with the contexts in which they compose them" (Clandinin & Huber, 2005, p. 44). Thus, we turned to Narrative Inquiry because, as D.J. Clandinin & F.M. Connelly (2004) argue, this methodology contains the answers to the researcher's questions about how to explore experience in holistic ways.

In this paper, we focus on one of the four teachers who participated in our narrative inquiry, Zoe, and attempt to shed light on her '*stories to live by*' (Connelly & Clandinin, 1998). We bring to the fore the transitions that shaped and re-shaped her identity as time went on and she found herself

experiencing multiple stories with different people she met in '*personal and professional landscapes*' (Connelly & Clandinin, 1988; Connelly & Clandinin, 1998). We discuss how identity carries a fluid quality and how teachers' identities, or 'the stories they live by', are ever-changing and ever-evolving, as situations and people come and go (Clandinin & Huber, 2005).

Since the first international policy documents (UNESCO, 1975; UNESCO 1978) to the official reports published in the following decades on the integration of the 'sustainability' concept and the broadening of EE into ESD, teachers, and educators, in general, are acknowledged as crucial agents for the implementation of the EE (Álvarez-García, Sureda-Negre & Comas-Forgas, 2015; Gavrilakis, Daskolia & Blintziou, 2021). Following this, teacher education and training were set as a "priority of priorities" (Álvarez-García, Sureda-Negre & Comas-Forgas, 2015, p. 72). Initiatives, networks, guidelines, educational programs, and policy documents explicitly referred to the role of teachers and the need to support it (UNESCO, 2005; UNESCO, 2007; UNESCO, 2009; UNESCO, 2009; UNESCO, 2013; UNESCO, 2014; UNESCO, 2017; UNESCO, 2020). At the same time, EE/ESD research has highlighted both the role of teachers and the need for teacher training (Timm & Barth, 2021).

More recently, this discourse has been updated to include 'teacher competencies', describing what teachers need to 'demonstrate' to cope with the demanding nature of EE/ESD (Timm & Barth, 2021). This trend is also reflected in official policy reports (UNECE, 2012; UNESCO, 2013; UNESCO, 2014). Adding to this debate, A. Gough (2016) argued that "the issue… is how to reach them and what to teach them as part of the ESD agenda" (p. 110).

However, at the heart of this well-established debate, there is an oversight of a knowledge gap: Who are the teachers opting to engage with EE/ESD? What do we know about their identity? This questioning brings us back to what P. Payne (2001) identified twenty years ago when he argued that little has been articulated about the identity of environmental education teachers. Although we have clearly defined goals for teachers to achieve and skills to acquire, "this type of premeditated 'ought' assumes a great deal about what 'already is'

the identities of those who are to be educated" (Payne, 2001).

Overlooking issues of teacher identity are rather linked to an instrumental conception of education, inconsistent with the ideological and pedagogical basis of EE/ESD and the emancipatory potential they imply. Wals (2015) has drawn attention to the risk that the EE/ESD could end up becoming a device of neoliberal interests, as has been already the case with the concepts of 'green' and 'sustainability'. When teachers are approached through the competencies they need to have or develop, without taking into consideration identity issues, a mechanistic way of thinking that refers to behavioral standards is endorsed (Wals, 2015). Teachers are seen as instrumental rather than as self-directed, autonomous agents whose practice is related to their experiences in their personal and professional lives. Instead, gaining an understanding of the identity of EE/ESD teachers will provide a preliminary basis for building a consensus on how we can approach teachers and their education to support them in creating spaces for learning and successfully contributing to sustainability from an empowerment and emancipation perspective.

Bearing these in mind, we designed and experienced a narrative inquiry (Connelly & Clandinin, 1990), in which we sought to dive into the experience of four Greek primary school teachers involved in EE/ESD and give them a voice to express 'who they are and 'what they do. More specifically, we examined through a relational inquiry process the identity of these teachers, as it is constructed and substantiated in their storied/ narrated personal and professional life experiences.

METHODS

This narrative inquiry study has been lived out and experienced at the Environmental Education Lab of the Department of Educational Studies at the National & Kapodistrian University of Athens. Naya (principal narrative inquirer and first author) and Maria (fellow inquirer and second author) designed the narrative inquiry to be carried out together with four Greek primary education teachers who are systematically involved with EE/ESD.

We conceived and co-constructed our field of research, our ongoing relational space of inquiry (Clandinin, 2016), consisting of a series of

conversations. Naya held four in-person conversations with each participant, thus entering into each teacher's 'stream of experience' (Clandinin & Rosiek, 2007). Maria acted as a figure of reference and relational research benchmark, as Naya's research experience and questioning, and through them, the storied experiences of the four teachers were taken to her, and through her lenses, more levels of reading and understanding were added. Through these conversations we both found ourselves inquiring into a three-dimensional inquiry space, working back and forth in time, inward and outward between the personal and the social spheres, and in different places.

As we experienced this inquiry, we gathered different sorts of field texts: conversation transcripts, field notes, the inquirer's diary notes, annals, and e-mails between the inquirer (Naya) and participants. These are experiential and intersubjective texts that were co-constructed in the shared space between the inquirer and the participants in the field (Connelly & Clandinin, 2004); the primary material in which we immersed to capture and pull out the narrative threads to weave the narrative account for each of the participating teachers (Clandinin, 2016).

There were multiple rounds of reading and re-reading the field texts, searching and re-searching in the three-dimensional narrative space, and ongoing conversations and negotiations between the inquirers –Naya and Maria - to give form to each narrative account. The narrative accounts were drafted as interim and open-ended texts to be shared with the participants. Engaging and collaborating with the participants in the composition of the texts was an act of ownership towards them and a sine-qua-non element of the inquirers' ethical commitments to them (Connelly & Clandinin, 2004).

RESULTS AND DISCUSSION
Opting for narrative inquiry

Opting for narrative inquiry means adopting a certain view of phenomena and research and inquiring in terms of certain ontological and epistemological commitments (Clandinin & Rosiek, 2007). It is a challenging task for researchers and people experiencing the narrative inquiry, for it requires a shift in thinking in a narrative and relational way (Connelly & Clandinin, 2004).

In narrative inquiry, the phenomenon under study experience is grasped narratively (Clandinin, 2016). That is, narrative inquirers, see the experience as an 'embodied narrative life composition' (Clandinin, ibid) and as something in flux and changing. Narrative inquiry resonates with Dewey's theory of experience (Connelly & Clandinin, 2004) and its ontology revolves around the concepts of continuity, interaction, and situation. This ontology was transferred by Connelly & Clandinin into an epistemological perspective through the metaphor of a three-dimensional inquiry space, which consists of the dimensions of temporality, sociality, and place (Connelly & Clandinin, ibid.) This metaphor essentially illustrates the idea of the wholeness of experience, as the researcher is inquiring into this space by focusing and exploring all three dimensions in all directions (Clandinin, Pushor & Orr, 2007): (1) forward and backward in time (temporality), (2) inward, attending to the personal sphere; outward, attending to the social sphere (sociality), and (3) always considering the different places where experience occurs.

Adopting a narrative view of identity: stories to live by

"Teachers teach what they know. Teachers teach who they are. Teachers teach what each situation, each encounter, pulls out of their knowing" (Clandinin & Huber, 2005). Making one's way through research on teachers' identity is a challenging task for, despite the growing interest around identity in recent decades, research seems to have dispersed along many different paths although still appears to be still at a nascent stage (Schutz, Cross Francis & Hong, 2018). Among the various integrative perspectives (Edwards & Edwards, 2017) or literature addressing identity as a synthesis of different aspects (Bukor, 2015), we adopted the narrative view on identity as proposed by D.J. Clandinin & F.M. Connelly.

Clandinin & Connelly (1998) proposed a narrative and relational way of thinking about teachers' identity, which they defined as '*stories to live by*'. Clandinin (2016) explains that '*stories to live by*' encompasses '*who we are*' and '*who we become*' as teachers. This idea is based on the view that a teacher's identity cannot be seen as separate from the complex '*personal knowledge landscapes*' and '*professional knowledge landscapes*', i.e., the

multiple contexts affecting teachers and in which they manifest themselves (Clandinin, Dawney & Huber, 2009). The '*stories to live by*' idea conceives of a teacher's identity as a 'unique embodiment' (Clandinin & Huber, 2005) of the different stories a teacher has experienced in her/his landscapes of the past and present.

'Change' is central to the conceptualization of identity, as landscapes and stories are seen as ever-changing (Clandinin, Downey & Huber, 2009). C. Geertz's (1995) "parade" metaphor was also incorporated into educational landscapes. In particular, the ever-changing and evolving social conditions are perceived as an imaginary 'parade'. The teacher is conceived of as part of this 'parade' in the landscapes in which their life and work take place. These are landscapes that are not stable but in flux and shape the teacher's identity, the 'stories' the teacher live by as time passes, with places succeeding each other and different people entering, parading, and departing from the teacher's life.

This concept of identity as "stories to live by", which intertwines identity with the triad of "knowledge-contexts-identities", was an inspiration for us, as it brought out the big picture of identity and highlighted the need for an interconnected understanding of personal and professional identities and contexts (Clandinin, 2019).

Getting to know Zoe

In this paper we re-tell Zoe's story, shedding light on her encounters with people and how they affected her identity as an EE/ESD practitioner. Her participation in our research was upon our invitation, as she was deemed an experienced EE/ESD practitioner based on a set of explicit criteria and this was a central characteristic of her identity. Zoe is a middle-aged teacher who has been working in primary education for over 20 years. She is very active in EE/ESD and every year she carries out at least one project with her students. Through her teaching practice, she has addressed various environmental and sustainability issues. Both she and her students have been awarded more than once for their educational projects. She has attended several seminars and conferences on EE/ESD, and recently she has been active as a presenter and trainer in EE/ESD teacher education.

Naya met Zoe in September 2018 and had four conversations for approximately 8 months. The bond developed during this time between them allowed for the creation of a narrative space where they shared stories of personal and professional experiences.

The following reflections are based on Naya's field texts and form part of Zoe's narrative account: "Zoe was the first teacher I met this weekend. We had an appointment at the train station near her house. When she arrived, she came up to me smiling and warm. Her presence was lively and fresh. She was dressed dramatically and had a bohemian style, which I later realized genuinely defined her. She suggested we have a cup of coffee on a quiet pedestrian street. Once we sat down, we started chatting unprompted. […] Four more meetings followed over the next winter. Zoe appeared to enjoy the conversation we had each time. She always spoke openly, and it was like a flow of stories in her narration. I often felt that she wanted to tell even more. As much as she could. What I felt was that it came to her as a need. She had a need to talk. She wasn't just doing it to give me more about the inquiry. She wanted to go back, to recollect, to tell. The experience of talking with Zoe was very intense for me. Our conversations were always full, down to the last second. Her narration was full of interesting stories from the course of her life. It was so fascinating for me to listen to her and get some glimpses of her life 'parade'."

Paraders with Zoe in her 'stories to live by'

As we delved into Zoe's '*stories to live by*' texts, we realized that the concept of 'change' was ever-present, as the stories she shared revealed how she has changed over the years. The 'parade' metaphor suddenly came alive as Zoe talked about 'who she was' and 'who she became' as a teacher and EE/ESD practitioner while moving through different personal and professional landscapes of past and present. She talked about encounters with different people and described how they affected her, shaping and reshaping her identity. We refer to these people as 'paraders' along with Zoe in her 'stories to live by'.

Family

Both Zoe's parents were teachers who worked in a small village. So, her early school experiences were related to them. "School was in a way my home", she said. She particularly referred to her primary school years with her father as a teacher, when school and learning took place outside the

classroom. Her father's role was central to that experience.

"We only had one teacher. My father was the only one there and he organized break times the way he wished." She saw this way her father acted as mischief, she and the rest of the children enjoyed: "There was no daily schedule for us. There might be a sunny day because in this village up on the mountains the weather is not usually warm and sunny- and we might spend the whole day outside doing things and playing in the yard. There was no fence around us, but an open field. And on another rainy day, we might be inside all day doing math. So, there was no constraint in our daily schedule to urge or direct us. And that was great."

I thought this experience may have affected Zoe as a teacher and asked her if she does something like this in her practice: "Yes. I do it often. I like that (laughs). Being out of bounds is fun. … 'No schedule!' Today we're doing this and we can do it all day. … I do it regularly. That's the way I work. The first few years I didn't work that way. You know, you're fresh and you feel like you must work in a certain context. I have to say that at that time I felt pressure to achieve certain learning goals. Now, at this pace, I can see that I am achieving my learning goals more easily and making connections between different subjects. And the students get to understand things easier."

Zoe talked again about her need for "flexibility-in-teaching", as she referred to what she finds useful when working with difficult and complex EE/ESD concepts with her students: "I have this flexibility in my daily schedule. And when I work on an environmental concept or issue, I shouldn't have to say that, but then I decide not to follow the standard lesson plan at all. And after that, I'll go back to the routine of the daily schedule. This helps a lot."

Encounters with other people in different contexts and the impact they can have on our identity is something that has been emphasized concerning identity issues. As Battey & Franke (2008) note, identities are not formed in isolation. Identity has been characterized as a dynamic structure that is always in flux as a result of our interactions with others (Abednia, 2012). Self-identification seems to be strongly linked to the concept of 'the other', as the person will either

identify with or differentiate from 'others' (Zavalloni & Louis-Guerin, 1984).

Zoe's early school experiences with her father as her teacher unveil this type of interaction and influence. In her narrations, she talks about how she conceives the way she identifies with him and reveals that she has adopted certain aspects of his practice, such as not following a strict daily schedule and using a more flexible teaching strategy and approach to attain her teaching goals. She clearly acknowledges his influence on her identity as a teacher and in her school practice.

Friends and fellow students

Zoe's first contact with people who espoused a progressive political ideology came through her acquaintance with a group of fellow students at university: "This group of friends had a strong influence on me. It was my first encounter with politics, and they made me think more about the world. I guess that's the age when one enters a certain political maturity anyway. It was then that I met some very important people who are still active in politics. That broadened my perspectives. I started seeing things from a new angle. From a left-wing perspective… I think that was a good thing for me."

In our last conversation, I wanted to inquire whether Zoe associates this left-wing thinking with her engagement with EE/ESD. She explained how she perceives this ideology and told me that the rationale behind EE/ESD is inextricably linked to it. "I think they are completely linked. I cannot imagine them separately. I think left-wing ideology is mainly about people and their relationships with other people and with nature. And that's what EE is about. For me, that's what it is. I cannot attach the EE to any other political approach. I think that other political approaches are at odds with people and nature. That's the way I see things."

This focus on teachers' encounters with other people inevitably leads us to the role of 'significant others' in identity formation. When we refer to 'significant others', we are talking about people who have had a profound impact on a person's life and in whom that person has invested emotionally (Andersen, Chen & Miranda, 2002). This is a recurring theme, particularly in the line of research on Significant Life Experiences (SLE), a field that has been linked to research on identity issues (Payne, 2001). 'Significant others' are associated

with experiences that are key ingredients (Goodson & Gill, 2014) in shaping teachers' identities and practices (Altan & Lane, 2018).

In the stories shared by Zoe, this group of fellow students in the University emerged as 'significant others', as they played a key role in influencing her worldview and political viewpoint. And this interaction and influence from this group seem to have helped her develop a solid ideological foundation, which is reflected in her identity and practice as a teacher, but also in her choice to engage with EE/ESD.

School mentors with a demoralizing impact

Zoe's involvement with EE dates back to when she had just joined as a primary school teacher. But it started in a bad way. When she first decided to carry out an EE project she needed help and a colleague suggested that she contact the EE coordinator in the Primary Education Directorate she belonged: "I looked up the phone number and called him and said 'Hello! I work in this school, and I want to get involved in an EE project.' I think very few people at that time chose to do that at school. I imagine that if I were in his shoes, I would have been rather happy to hear that someone was interested in doing EE. And if it was a new teacher, I would have been even happier and would have wanted to give her a push. But he acted as if I had insulted him. He said 'Look! I can't give you any materials or information. If you want to set up a project you must register and sign up officially. Only then should you ask anything from me.' I got mad. I thought 'My god! What an attitude!'."

I felt that this experience had a profound effect on Zoe and she made her develop a certain view on institutional support for many years. She expressed all the negative feelings and the thoughts this incident brought to her: "… This held me back. How can I put this…? I was so frustrated and upset by this behavior and I thought everybody is like that. So for many years I didn't want to have anything to do with EE coordinators. And even worse, I didn't want to get involved with EE."

Focusing on the experiences associated with the *people who walked with* Zoe, we see that some constrain while others widen her world, in the way Dewey (1986, p.18) describes 'experience': *"As an individual passes from one situation to another, his [sic] world, his [sic] environment, expands or contracts. He [sic] does not find himself [sic] living*

in another world but in a different part or aspect of one and the same world. What he [sic] has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process progresses as life and learning continue."

The story Zoe shared about the EE coordinator with the demeaning behavior is characteristic. This encounter she storied, brought about negative feelings for Zoe -frustration and anger- and restricted her world as a teacher. This encounter led her to a self-limiting attitude and resulted in her being kept away from any formal engagement with EE.

Supportive colleagues

A very fortunate incident, as Zoe describes it, came to change all this frustration after many years. She was accepted to participate in an international educational conference. This participation brought her into contact with teachers from other countries. When she attended their presentations, she began to realize that what she was doing in EE with her students was worthwhile and started to question the seclusion that had defined her work for many years.

"… And that was the point that switched my thinking upside down. I realized that what I do is not simple, everyday stuff. For a long time, I didn't believe that. I thought everyone was doing like me. I thought what I was doing was nothing special. At this conference, I realized that things weren't exactly like that, and I decided to get more actively involved in EE." The second important encounter during this conference was with her hotel roommate, a teacher working at an Environmental Education Center. She recalls having a very constructive interaction with her:

"There was one person who influenced me a lot. […] We talked a lot then and I think it also influenced my decision to be more open, to show what I do. I was doing things at school and nobody knew about it except my students and their parents. So I said 'No. This has to come out somehow. And my ideas can affect other people. Why not…?'"

This story told by Zoe about the teachers she met at the conference shows how some encounters can expand one's world. Interacting with them became an opportunity for her to reflect on her practice and see herself in a different way. From her narration, we see that this encounter made Zoe

believe in herself as a teacher again. More importantly, Zoe explained how this encounter triggered her decision to engage with EE in a more extroverted way from then on.

School mentors with an encouraging attitude

Yet, another person entered the 'parade' and overturned Zoe's initial negative impression of the people who held official positions in EE/ESD. "I owe it to this fellow. He is the coordinator of EE in the Primary Education Directorate to which I affiliate. His name is D.G. I think he is a very kind and honest person, I can't find the words... I think he does his work as it should be done. He doesn't push, he doesn't promote anyone more than others. He gives equal opportunities to anyone who wants to get involved. He is very consistent, very informed, and passes on the information. I admire and respect these traits. [...] His role is so critical; I feel emotional to say that... But it's true. Because if he was someone I didn't appreciate, I wouldn't get involved in EE. For me, collaboration at work only makes sense when it's with someone I trust and respect."

When I sought to know more about the people who have been particularly influential in her engagement in EE/ESD she mentioned that person again and chose to share this story with me: "... During the concluding procedure of a workshop, I went out and presented my work with my students. It was the first time I did that in public and D.G. came to me and said, 'Well done! You were great! You carried your whole team on your back!' And that was it. I was so deeply moved. Because I realized that even though I was shaking inside, I did it. Those few words were so important to me. It gave me so much energy when he said those words... I think that was the boost I wanted. Those kind words."

This is another encounter that opened up Zoe's world. This supportive EE coordinator appeared in Zoe's parade bringing forth positive emotions that changed her view and attitude once again. She clearly recognized the fact that the way he had interacted with her on that occasion and his supportive words to her acted as key empowering drivers. Meanwhile, his overall example and way of doing his work, as described by Zoe, turned out to be decisive in changing her approach to EE.

Non-supportive colleagues

Zoe shared two more stories of how her colleagues' lack of support and reluctance to collaborate with her actually worked positively for her. The first story is about a project she decided to run on the refugee issue. Her colleagues not only did not support her initiative but openly expressed their objection to Zoe's intention to touch such a sensitive and complex issue: "I had worked so much on this refugee project that year. [...]My colleagues looked at me as if I was an alien. They said it was too much to want to work on such issues. Anyway…"

Zoe also expressed her disappointment and resentment at her colleagues' attitude in her story about the street festival she wanted to participate in with the resources she had co-created with her students: "I was so hooked on with the 17 SDGs that I said 'No, I'm going to present my work at school!' And I finally went, after I had proposed to some of my colleagues to join me. Of course, no one wanted to join me. Some other schools participated with teams of teachers and asked me 'Did you come alone?' 'Yes, I came alone.'…All alone…"

I brought the talk back to her colleagues and their attitude towards her in our last conversation because I wanted to know if she still felt influenced by them today. And she answered: "No, not at all! It doesn't affect me at all. On the contrary, it makes me dig my heels in. That's my character! I say 'All right! By myself? By myself!' I will do it by myself! I will make it!' That happens too often. It doesn't discourage me at all anymore."

Through these stories and experiences involving encounters with non-supportive colleagues, we witness how Zoe identifies who she is and how she positions herself about others (Michener & Delamater, 1999). This process echoes Korte (2007) who views identity as a cognitive construct of the self and describes it as self-defining and relational. It also enabled us to understand what Stets & Burke (2014) argue about how identities work as both self-defining and relational and are linked to social structure and culture.

As Zoe experienced all this negativity in her relationship with other colleagues, she actually became aware of how she differed from them. The feelings of disappointment and resentment at not being supported by them in any way and yet being

criticized for her choices made her appreciate and stand up for who she is and what she does.

CONCLUSION

In this narrative inquiry, our interest has been to shed light on a quite rich part of Zoe's 'stories to live by' and to gather and bring together in a new narrative a few snapshots of Zoe's life course 'parade' and the 'paraders' who have walked with her through time. As we have already noted in previous sections, Zoe's encounters with these paraders form landscapes of her experience and reflect her identity as an environmental educator. They also reveal how identity is a non-fixed set of the individual as well as professional threads derived from experiences in personal life and work, woven together.

However, an underlying aim of this type of research is to think with the narratives of the teachers and to collaborate with them to better understand the educational practice and how it is shaped. It is also to imagine forward-looking stories of teacher education. The narratives shared with us by participants in the common narrative space created in the context of this inquiry provide thus a basis for building on how to make sense of 'who EE/ESD teachers are' and to reflect on their education.

By listening carefully and paying attention to what the EE/ESD teachers express through their stories, we emphasize the need to frame research with them as a dynamic, interactive, dialogical, and reflective process. In other words, we suggest that exploring teachers' identities is a process of personal and professional development in which teachers not only assert their voice but also have the opportunity to dig deep and look within themselves at 'who they are' and 'who they are becoming'.

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