Becoming aware:

A study of student teachers' personal and professional values

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ABSTRACT

Student teachers' personal and professional values have received passing attention in the educational literature, despite assertions that their values influence their perceptions, pedagogical decisions and actions. This study explores the professional learning of a sample of secondary student teachers. It aims to understand the role played by their personal and professional values while they participate in a year-long initial teacher education programme.

Framed by social constructivist and interpretivist theory, this qualitative study uses semi-structured interviews and journal entries to capture the perspectives of five secondary student teachers about their learning-to-teach experiences. Constant comparative data analysis methods are used to reveal patterns of themes within and across the five case studies.

Findings from the research reveal that personal and professional values underpin the learning and teacher identity of student teachers in the sample. They are influenced by values and experiences in their families and communities, and their core values are behind their sense of purpose, awareness and resilience. Findings reveal how professional values and structures at play in school organisations conflict or align with their own personal and professional values and impact on their commitment to the profession. The research shows that student teachers vary in the opportunities they are afforded in university and school environments to participate in critical dialogue in communities of practice that develop their self-awareness, acquisition of professional values and understanding of their contexts.

The study concludes by proposing a model of personal and professional learning that aims to develop student teachers' critical reflection and awareness of the impact of their personal and professional values when learning to teach.

This thesis is dedicated to my daughter Libby

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CHAPTER 1.
INTRODUCTION

Setting the Scene

Teaching has been described as an expression of personal and professional values (Sunley & Locke, 2010). Student teachers, therefore, learned to teach when they had opportunities to critically reflect, articulate and understand their teaching selves, engage in discussions about values in their learning context and acquire values of the teaching profession. Through a values lens, student teachers were positioned to be agents of change as they learned to turn outward to the community whilst looking inwards to their own personal and professional selves (Hargreaves, 2000).

A small body of literature has concluded that researchers and teacher educators should give more attention to student teachers' personal and professional values and how they influenced their learning and professional identities (Day, Elliot & Kington, 2005; Flores, 2001; Merseth, Sommer & Dickstein, 2008). Yet there seemed to be little fine-grained empirical research in this area (Sunley & Locke, 2010, 2012). This study, therefore, aims to understand secondary student teachers' personal and professional values and offers insights that may inform researchers, emerging and experienced teachers, mentors and teacher educators.

Evolution of the Research

Research origins

On moving from teaching secondary pupils and mentoring student teachers in secondary schools to becoming a teacher educator, I started questioning the "reach and relevance" of initial teacher education (Britzman, 2001, p. 201). I wondered about the various and shifting motivations, attitudes and relational capacities of student teachers, and how initial teacher education best developed effective emerging professionals. I wondered whether student teachers benefitted from being explicit about themselves - their past experiences, their strengths, their beliefs, motives, values, and vision for themselves, young people, schooling and society, while navigating their university and school professional learning contexts.

I noticed that by the time learning area content, pedagogies, practicalities and assignments had been attended to in initial teacher education environments, little time was left for reflective activities on what seemed to be lower priority personal and professional identity issues (Britzman, 2000). I noticed that self-knowledge and teacher identity work could not be covered in one lecture or one assignment, or by chance conversations in school staffrooms or university corridors because student teachers' professional identity development seemed to be an ongoing process requiring regular time for supportive, self-reflective dialogue about experiences. I believed that self-knowledge should not be ignored in initial teacher education programmes in the hope that it would develop later in their careers. Without processes for developing self-knowledge, initial teacher education programmes seemed to be depriving student teachers of the self-awareness and agency they needed to become effective and committed teachers from the start of their professional learning.

The opportunity to research in this field of student teachers' personal and professional values and identities offered a worthwhile study for me. Over time, my work as a secondary school teacher and university-based teacher educator had become framed by social constructivist theories and practices, so the rush to transmit knowledge and promote the replication of teacher roles was not sitting well with me. Instead, the priority for me was student teachers' knowledge-building in communities of practice, their voice and agency, and awareness of their own and their pupils' knowledge-building in their contexts. It followed, therefore, that when researching in the field of initial teacher education, I preferred to undertake interpretive and qualitative approaches with a social-constructivist framework because this valued student teachers' perspectives as a way of understanding their initial teacher education contexts and experiences.

I have believed that there was a sense of responsibility that came with being a teacher educator in the 21st century. When Britzman (2000) queried what counted as valued knowledge in the eyes of teacher educators, and asserted that teacher education had "forgotten its place in the world and obligations to world-making" (p. 200), her words resonated with me. I noted that I often became distracted by organisational efficiencies, politics, administration, managing systems, observations and assessments. Consequently, my teacher educator role became somewhat removed from processes that made student teachers' realities visible. This study turns the focus back on student teachers' personal and professional values and identities in order to generate understanding and insights into their professional learning. Gaining better understandings lies at the core of my professional values as a teacher educator.

Research setting

The research setting is a College of Education in New Zealand. The university where the College of Education is situated maintains a Graduate Profile. The researcher has included the Graduate Profile because it conveys the professional values the university community aspires to through the lens of its vision for its graduates. The Graduate Profile describes professional values for staff to model and encourage in graduates and offers a vision of the culture of the learning community where this study is being conducted. The Graduate Profile has the following features:

- Lifelong learning: Commitment to the on-going acquisition of new knowledge and new skills, and an ability to apply these to an ever-changing environment.
- Scholarship: Commitment to the fundamental importance of the acquisition and development of knowledge and understanding.
- Communication: Ability to communicate information, arguments and analyses effectively, both orally and in writing.
- Critical thinking: Ability to analyse issues logically, to challenge conventional assumptions, to consider different options and viewpoints, make informed decisions and act with flexibility, adaptability and creativity.
- Cultural understanding: Knowledge and appreciation of biculturalism within the framework of the Treaty of Waitangi; knowledge and appreciation of multiculturalism; and an ability to apply such knowledge in a culturally appropriate manner.
- Ethics: Knowledge of ethics and ethical standards and an ability to apply these with a sense of responsibility within the workplace and community.
- Research: Ability to conduct research by recognising when information is needed, and locating, retrieving, evaluating and using it effectively.
- Self-motivation: Capacity for self-directed activity and the ability to work independently.
- Teamwork: Ability to work effectively as both a team leader and a team member.

Against this backdrop of high standards and moral aspirations for learning to become professional, this research focuses on potential secondary teacher graduates' personal values, emerging professional values and learning contexts. This study focuses on how student

teachers learn and how student teachers teach, and seeks insights into the role of their personal and professional values that may inform initial teacher education programmes.

At the time of the research, the College of Education was trailing a year-long Master of Teaching and Learning degree over a time span of four years. The new degree programme was underpinned by a social constructivist conceptual framework based on the Realistic Approach to teacher education (Korthagen, Kessels, Koster, Lagerwerf, & Wubbels, 2001). This approach started with student teachers' concerns, questions and experiences from their perspective. It included their critical reflection on their teaching selves, their context, and evidence of the impact of their practices on pupils' learning and the learning of others in their communities of practice. Underpinned by the values of social justice, the programme's conceptual framework envisaged graduating teachers who could make a positive difference to the lives and learning of diverse pupils in secondary schools and the culture of school organisations.

Student teachers in the Master of Teaching and Learning degree spent two days a week in schools during the two semester programme and they changed schools after the second term. They had an extended block of five to seven weeks in each school at the end of each semester. On the remaining days, they attended university classes for professional and curriculum papers that had associated theoretical and practice-oriented assignments. If their degree was completed at the end of the year, they were eligible to apply for positions in secondary schools in order to undertake two provisionally certified years of teaching to meet criteria for becoming fully registered New Zealand teachers.

Design of the Research

The theoretical pathway for the research treats participants' values holistically because values have been found to be an expression of teachers' personal and professional selves (Heck & Hallinger, 1999). The major theoretical framework is an interpretive one that includes social constructivist theory and case study methodology. The study is set within a naturalistic paradigm, with qualitative data collection methods and an emergent design (Lincoln & Guba, 1985b).

Data analysis is inductive because researchers who used this approach developed insights and understood individual cases and patterns of themes across cases (Maykut & Morehouse,

1994). Data analysis processes do not seek to generalise but instead these processes seek to generate understanding and insights into how student teachers make sense of their experiences and the role played by their personal and professional values in the learning-to-teach process.

Development of the Research Questions

From an initial statement of research aims and objectives and associated literature about student teachers' learning, three broad focus questions were developed into an initial research proposal in 2013. The proposed questions at that time were:

1. What are the personal and professional values of a sample of student teachers?
   This research question was significant since personal and professional values were shown to influence student teachers' decisions and actions, but required exploration and understanding in context. Over time, this question changed.

2. To what extent do student teachers' personal and professional values align?
   This research question reinforced the connection between student teachers' personal and professional selves and essentially did not change from start to end of the study. The literature and my intuition about the relationship between these two converging influences, meant this question needed to be asked so the relationship could be better understood.

3. How does initial teacher education acknowledge student teachers' personal and professional values? This third research question interrogated processes for initial teacher education programmes. It shifted the focus from the student teachers onto the organisations. This question needed to be asked in a study framed by social constructivist theory, and it remained in this form until the data analysis commenced. At this point of the research process, the benefit of an emergent research design was realised. While analysing data, I noted the powerful influence of student teachers' families, communities and university and school professional learning contexts on their emerging professional values, decisions, actions and identities. As a result, I separated Question 1 into two questions, and removed Question 3. By 2014, my research questions became:
   1. What are the personal values of a sample of student teachers?
   2. What are the professional values of a sample of student teachers?

3. How do student teachers in the sample understand the relationship between their personal and professional values?

Structure of the Thesis

The introductory chapter has provided a background and overview of the research study. Chapter 2 introduces literature about concepts and issues in relation to student teachers' learning and their personal and professional values. This chapter ends by reviewing available research about student teachers' emerging professional identities from their perspectives.

Chapter 3 presents the study's research design. Part 1 describes the research methodology. Qualitative research is described and the theoretical frameworks are reviewed in relation to this particular study. Part 2 describes the research strategies. Participant selection, and data collection and analysis methods are described along with the role of the researcher. The chapter ends by describing the features of the study that ensure its trustworthiness.

Chapter 4 offers findings in the form of five individual case studies. Each case is presented with tables, concluding comments and a narrative case study. A table of findings of patterns of themes across all cases is presented with concluding comments.

Chapter 5 is a discussion of findings. The discussion is in 3 parts: Part 1: The self; Part 2: The student teacher; Part 3: The emerging teacher. These three headings echo patterns of three major themes that emerged in the cross-case findings. Each theme is discussed with reference to the literature and findings.

Chapter 6 links a conceptual framework that has emerged from the findings, to a proposed model for fostering student teachers' values-based teacher identities in communities of practice. Relevant theories underpinning the model are discussed, and key features of the model are described.

Chapter 7 presents a summary of findings in relation to the three research questions, and research design applications are discussed. The chapter concludes with suggested recommendations for further research and a brief overview of the thesis.

CHAPTER 2.
STUDENT TEACHERS' PERSONAL AND PROFESSIONAL VALUES WHEN LEARNING TO PRACTISE: A LITERATURE REVIEW

Introduction

This literature review lays the foundation for studying the role of student teachers' personal and professional values during their initial teacher education year. The study assumes that student teachers learn and teach more effectively if they understand the relationship between their personal and professional values, the values of educational organisations, and the values of the teaching profession. The review intends to expand the learning-to-teach conceptual framework by including literature focused on the nature and importance of student teachers' personal and professional values, their context, and literature examining the extent to which initial teacher education programmes may support student teachers to acquire and act on the values of the teaching profession.

The review begins with conceptual and research literature from education and social science that provides a conceptual framework for understanding values and beliefs. Secondly, the review provides research literature from education and social science that examines the influence of values at play in contexts where student teachers are learning. Finally, the review explores research drawing on student teachers' own perspectives on their values and professional identity development within initial teacher education programmes in South Africa, America and Finland. The review concludes by exploring literature from New Zealand that seeks to expand the conceptual framework for initial teacher education programmes.

Understanding Values and Beliefs

Literature has concluded that people's values house their evaluative, judgmental and comparative functions (Pajares, 1992) and guided their preference for some courses of action over others (Lewis, 1990).

Rokeach (1973) provided seminal literature that has been informing studies about people's values for decades. He defined two types of personal values; terminal values and instrumental values. He explained that terminal values referred to end-states about what one should be and

one's ideals about what one's life should be like. In the context of this study, these values formed the visions student teachers had for themselves, others and society, and their expectations of their personal and professional role. Instrumental values referred to perceived, socially acceptable behaviours and modes of action as to how one should attain one's vision. As a result of their instrumental values, student teachers in a study by Calderhead (1991) were not prepared for the process of learning to teach, since they were expecting theory at university and teaching in schools and had not envisaged analysing experiences and critically reflecting on their personal and professional selves during learning processes (Calderhead, 1991).

Core values

Social science research indicated that amidst their terminal and instrumental values people had core values (Rokeach, 1973). These were limited in number (Rokeach, 1973), acquired in families (Merseth, Sommer, Dickstein, 2008) influential and relatively stable compared to other personal values (Day, Elliot & Kington, 2005). Core values were revised when people were seriously challenged by events and interactions that had sufficient personal dissonance to be converting, but only if they had been open to change in the first place and willing to make their beliefs and values explicit in the change process (Rokeach, 1973). Core values were found to be largely resistant to change. In addition, if people considered changing their core values any shift tended to be temporary. Newly acquired personal values and inclinations were found to be the most vulnerable and sooner or later people tended to revert to their core values (Pajares, 1992; Rokeach, 1973). The tenacity of core personal values has been found to have implications for initial teacher education processes (Sunley & Locke, 2012).

Core values have been found to motivate student teachers to join the teaching profession (Day et al., 2005; Day, Kington, Stobart, & Sammons, 2006; Hansen, 2007; Husu & Tirri, 2007; Malm, 2009). They guided student teachers' sense of commitment to becoming a teacher and their capacity to be resilient regardless of context (Gu & Day, 2007; Johnson, Down, Le Cornu, Peters, Sullivan, Pearce, & Hunter, 2014). Research has shown that student teachers made their core values explicit through self-reflection (Day et al, 2005), and identified sources of their core values by exploring their biographies at the start and throughout an initial teacher education programme (Sikes & Troyna, 1991). In the learning-to-teach literature, student teachers' core personal values have been viewed as a feature of their professional identity because they were found to underpin their motivation and commitment to teaching, how they

went about teaching, and their resilience when their vision for themselves and their pupils was challenged.

The relationship between beliefs and values

The difference between beliefs and values was found to be subtle, and if the distinction was not understood by teacher educators, student teachers' awareness and acquisition of values remained misunderstood also (Nespor, 1987). The distinction Pajares (1992) made was that over time beliefs became values, "and that values housed the evaluative, comparative, and judgmental functions of beliefs and replaced predispositions with an imperative to action" (Pajares, 1992, p. 314). Values rather than beliefs drove decisions and actions. Lewis (1990) summarised the difference between beliefs and values by stating that while all knowing was rooted in beliefs, ways of knowing and acting were revealed by a person's choice of values. While people had core values underpinned by deeply rooted beliefs about people, places, society and objects, with self-awareness they chose how they interpreted circumstances and how they thought and acted in situations (Sunley & Locke, 2012). Rokeach (1973) who provided comprehensive seminal knowledge for this field of research, concluded that some personal values had more influence than others according to the number and strength of connections a value had to deep-seated beliefs. As a result, people unconsciously or consciously ranked their personal values as more or less important and chose to act accordingly.

To elaborate further on the ranking of one's personal values, Rokeach (1973) described how an individual had far-reaching beliefs about self, and other beliefs that formed sub-structures. These sub-structures were clusters of beliefs around an object or situation. For example a person has a substructure of beliefs about education, involving teaching, learning, learning to teach and schooling. A substructure was connected to more refined belief substructures about more specific aspects of education such as pedagogies, causes of achievement, content, subjects and disciplines, beliefs about one's own capability to teach a subject and pupils' capabilities to learn. "These connections create the values that guide one's life, develop and maintain other attitudes, interpret information and determine behaviour" (Rokeach, 1973, p. 319).

Student teachers' beliefs and values

The fixed nature of student teachers' existing beliefs and core values have been a concern for initial teacher education programmes when teacher educators were expecting student teachers to replicate particular behaviours or undertake largely preordained roles. Student teachers' broad beliefs about teaching and pupils' learning were often deeply ingrained by their experiences as pupils themselves. They therefore envisaged taking on teacher roles they had observed and personally preferred (Calderhead & Robson, 1991; Kagan, 1992; Richardson, 2003; Weinstein, 1989; Wideen, Mayer-Smith & Moon, 1998). As an example, Pajares (1992) illustrated how student teachers continued to believe that unsuccessful pupils were simply lazy, or that their role as teachers was to transmit subject content despite being offered alternative theories, models and methods. Student teachers' existing beliefs and values were acquired when they were pupils in schools themselves. Their unconscious past learning about teaching has become known as their apprenticeship of observation (Lortie, 1975), and was a strong influence on prior knowledge, preconceptions and the vision they brought to communities of practice as novice teachers. Lortie (1975) and later Lave & Wenger (1991) have drawn attention to the powerful influence of school organisations on student teachers' learning from the time they were pupils themselves, through to adulthood when they were learning to teach.

Research has revealed that a complexity for initial teacher education processes was how student teachers tended to try to reconstruct experiences that challenged their personal or professional values system. Student teachers took evidence from a situation that was in conflict with their existing beliefs and values, and turned this into support for their preferred way of perceiving that situation (Calderhead & Robson, 1991). These researchers found that student teachers justified and reaffirmed long-held beliefs and values in order to maintain organised, yet illogical, beliefs and values that were forming their personal identities and preferred professional identities. Student teachers' perseverance with existing beliefs and values was revealed in a study by Florio-Ruane and Lensmire (1990) also. They found student teachers believed they had been born with the necessary attributes for successful teaching, and therefore problems being faced by other teachers would not be faced by them.

Similarly, Weinstein (1989) concluded that student teachers tended to be too simplistic and too optimistic about their capacity to be good teachers and consequently saw no sense in contemplating change unless seriously challenged by learning-to-teach processes. More social

constructivist researchers have argued that student teachers' prior beliefs and values seemed to remain undisturbed, and that their simplistic perspectives about what it means to learn to teach seemed to remain unchallenged, if they had no opportunities for dialogue about their values and practices or were unable to participate in collaborative projects in school communities of practice (Feiman-Nemser, 2001; Sunley & Locke, 2012).

To illustrate, Holt-Reynolds (1992) found student teachers in her study validated or invalidated their lecturers' rationales about transformative literacy practices, based on their personal beliefs about the reason for pupils' literacy levels. Student teachers in the study believed that mediating between texts and pupils was not a teacher's job, and that pupils in their classrooms were solely responsible for their text comprehension. Rather than assuming the student teachers in this study had permanently rejected new professional beliefs and practices as Holt-Reynolds (1992) had concluded, it is worth noting that Jones and Vesilind (1996) found in their study that student teachers' critical experiences with pupils interrupted their existing beliefs, values and assumptions.

Lewis (1990) offered the perspective that individuals drew on one dominant source to orient their personal values. Sources of values were found to be: believing an authority, deductive logic, the experience of the senses, the emotion of feeling that something was true or right, rational intuition, and personal use of the scientific method. He concluded that "although individuals acquire beliefs through all six modes, one of them ultimately surfaces as the primary mode of developing personal values" (p. 320). Believing the perspective of a person of authority, such as a lecturer or mentor was not assumed to be how a student teacher preferred to learn about themselves, their context and values of the profession. It became important therefore that initial teacher education programmes offered student teachers various experiences where emotions, values and evidence were the subject of critical analysis, reflection and dialogue (Korthagen & Vasalos, 2005).

Lewis's (1990) conclusion implied that student teachers' selective approach to acquiring professional values was more individual than other researchers had suggested. His conclusion implied that if student teachers became aware of their primary mode of acquiring beliefs and values, it enhanced their capacity to acquire new professional values and enact these. More recent research into student teachers' learning suggested that if student teachers had collaborative learning environments where there were networks of constructive social relations with peers, teacher educators, mentors or other members of their community of

practice, they acquired professional values in a more effective way, since they were choosing with whom and how they preferred to learn (Soini et al., 2015).

Common language

There has been no common language in the educational literature in relation to student teachers' personal, tacit knowledge which includes their awareness of personal and professional beliefs and values. Loughran (2006) pointed out that "arguments over the emphasis that should be placed on a teacher's tacit knowledge, are more a reflection of the difficulties of uncovering and articulating it so as to fully appreciate what it comprises" (p. 67). After reviewing the literature, it seemed that terms used by educational researchers were varied and confusing. Clandinin and Connelly (2006) have reported a "bewildering array of terms" (p. 487) that included teachers' teaching criteria, principles of practice, personal constructs, epistemologies, beliefs, teachers' conceptions, personal knowledge and practical knowledge (Fenstermacher, 1994), perspectives (Goodman,1988; Tabacbnick & Zeichner, 1984), personal theories (Carter, 1993), images (Calderhead & Robson, 1991), and schemas (Bullough & Knowles, 1991). Other terms in educational literature were: socialised logic (Crow, 1986), lay theory (Sugrue, 1997), small-t-theory, phronesis or realistic theory (Korthagen, 2005), philosophy (Walkington, 2005), informal theory (McGee & Fraser, 2012), and everyday theory (Timperley, 2013). In response to the varied terminology, Pajares (1992) proposed that when it came to describing student teachers' self-knowledge "in all cases, it was difficult to pinpoint where knowledge ended and belief began", and that "most of the constructs were simply different words meaning the same thing" (p. 309).

The literature has suggested that personal knowledge was not easily captured by a word or two, and neither were the values that lay within. To do justice to the complexity of the relationship between a personal and professional self, Clandinin and Connelly (2006) explained that their own chosen terminology for teachers and student teachers' "personal practical knowledge" was developed through experiential knowledge and "embodied and reconstructed out of the narrative of a teacher's life" (p. 490). Most importantly, they asserted that personal knowledge which included awareness of one's own and others' values, was socially constructed in communities, had meaning in context and was changed with empowering learning processes.

Values in Context

Person and context

Learning to teach research and conceptual literature referred to converging and competing influences on student teachers' professional identity development. Crow (1986) explained in detail how context was the cognitive and affective space where consciously or unconsciously, student teachers' personal values and organisational values converged and interacted. Samuel and Stephens (2000) elaborated that:

> firstly, student teachers are subject to the "inertial force" of their own personal beliefs and values which are the lens through which they consciously or unconsciously interpret experiences in learning to teach programmes. Secondly student teachers are subjected to "programmatic forces". These are personal and professional values and teacher roles that are displayed and modelled by mentors during student teachers' professional experiences in schools and university course work. Finally, student teachers are subject to "micro-educational environmental forces". These are the ever-changing cultures of learning institutions as they are influenced by leaders' values and priorities and individual members' personal values and agendas. (p. 489)

Since research has been offering an expanded understanding of student teachers' learning, educational researchers have concluded that mentors should assist student teachers to make sense of various contradictory models, experiences and influences in the light of professional values and actions that are in the best interests of children (Darling–Hammond & Snyder, 2000). Walkington (2005) explained how mentors might use mini-research studies and structured opportunities for discussion, instead of merely socialising student teachers into a school organisation and assessing their performance accordingly. When university mentors challenged personal philosophies and existing practices, student teachers were given permission to go beyond merely replicating roles. Instead they were empowered to explicitly build upon or challenge practices and critically reflect on their emerging teacher identity.

Adult learning in professional programmes

Social science literature on how adults learn has opened up knowledge available for understanding how student teachers learn to teach. Rather than putting forward a theory, Knowles et al. (2005) offered adaptable principles for adult learning regardless of the learners, goals or purpose, or the situation. The six principles were: 1) Adult learners' need to know why they need to learn something before they undertake it; 2) Adults have a self-concept of being responsible for their own decisions and their own lives; 3) Adults come into an

educational activity with a greater volume and a different quality of experiences than that of youth; 4) Adults come ready to learn those things they need to know and do in order to cope effectively with their real-life situations; 5) In contrast to the learning area orientation of school children, adults are life-centred, task-centred or problem-centred in their orientation to learning; 6) Adults are responsive to some external motivators, for example better jobs, promotions, higher salaries but the most potent motivators are internal pressures and values, for example, the desire for increased job satisfaction, self-esteem or quality of life.

Knowles et al. (2005) provided principles that shifted the focus from education which emphasised the educator, to a focus on learning which turned the lens on the adult person in whom the growth changes were expected to occur. They suggested that in the adult learning context, an educator needed to be a facilitator who prompted adult learners to consider alternatives. Recent learning to practice literature has started to use the term of mentor rather than supervisor or facilitator to describe the experienced practitioner who supports novices (Le Cornu, 2009). This shift to the word mentor is in line with adult education research which found that learning meant participating in processes that supported one's understanding of experiences, and one's development and use of new knowledge about self and context (Darling-Hammond, 2000; Timperley, 2013).

The term "learning process" has been used frequently in this literature review. It means, "any change in behaviour implying that learning is taking place or has taken place" (Knowles et al., 2005, p.1). Earlier findings by Brookfield (1998) had challenged the behavioural outcomes of learning processes offered later by Knowles, et al. (2005). Brookfield (1998) suggested that effective learning processes went beyond behaviour change, and included a change of self-knowledge or:

> significant personal learning… in which adults come to reflect on their self-images, change their self–concepts, question their previously internalised norms (behavioural and moral), and reinterpret their current and past events from a new perspective. (p. 106)

Research about adult learning principles has expanded knowledge about learning to teach, and has suggested that initial teacher education processes value critical inquiry (Cochrane-Smith et al., 2012). However, these principles and concepts have lacked relevant to teacher educators who assume that student teachers should be taught in the same way that they were expected to teach children in school classrooms.

Loughran (2006) commented that we still have no theory for learning-to-teach, but according to Knowles et al. (2005) this may be a good thing. Knowles et al. (2005) contended that analysing the changes that occurred as an adult learns, produced more valuable knowledge than misleading procedures generated by theories. Their principles for adult learning were far from being an ideology or theory but were a transactional model called "andragogy" that spoke to the characteristics of learning situations (p.16). Their model values knowledge from experience and reflection rather than formal authority, and the actualisation of the individual (Knowles, et al., 2005). However, andragogy has been viewed as being too self-oriented or personalistic in its approach according to Zeichner (1983). On the other hand, literature about novices' learning in communities of practice has suggested that principles of andragogy were applicable and adaptable to professions like teaching where personal values underpin acquisition of values of the profession such as looking outward at society, pursuing social justice and being self-aware (Britzman, 1986; Brookfield, 1998; Lave & Wenger, 1991).

Literature has shown that andragogy was overlooked in learning-to-teach programmes where the focus tended to be on pedagogies. Pedagogy was an ideological model from 7th century monastic training of boys for the priesthood that needed to be distinguished from andragogy when trying to understand how student teachers learn. The pedagogical model has survived into 20th century schooling and has excluded the andragogical assumptions that adults learned through self-direction "by assessing the gap between where they are now and where they want and need to be" (Knowles et al., 2005, p. 294). When transferred to a learning-to-teach context, the andragogy model positioned student teachers to develop awareness of their personal beliefs and values and the extent to which these aligned with the principles and values of the teaching profession. In this learning context, student teachers' understandings of effective pedagogies for teaching pupils in schools were enhanced because they were combining pedagogical knowledge with self-knowledge. This meant they were aware of the influence of their personal and professional values on their pedagogical choices which was the goal of a Finnish initial teacher education programme where Tirri and Ubani (2013) were researching. Using andragogy and its related adult learning processes to guide student teachers to inquire into pedagogies and to be aware of personal and professional values guiding pedagogical choices, was shown in the literature to be a complex but necessary process in the development of effective emerging teachers.

Values of the teaching profession

Social science and educational research suggested that organisational and institutional values were standards:

> to guide us in all our efforts, to satisfy our needs and at the same time maintain and in so far as possible, enhance self-esteem, that is to make it possible to regard ourselves to be regarded by others as having satisfied societally and institutionally originating definitions of morality and competence. (Rokeach, 1979, p. 49)

Literature about the principles and values promoted by the teaching profession has expanded the knowledge available for learning to teach. Professional organisations have drawn on research and conceptual writing on teacher identity, moral literacy and teacher ethics to establish codes, vision statements, principles, standards and curricula that has communicated values for teachers to uphold. These values have been found to have come under the broad categories of service, social justice, perspective taking, curiosity, humility, perseverance, sensitivity, empathy, adaptation, innovation, inquiry, tolerance of uncertainty, respect and integrity, and the more recent values of reciprocity and collaboration within communities of practice (Beauchamp & Thomas, 2011; Beijaard, Meijer, & Verloop, 2004; Bishop, 2010; Darling-Hammond, 2012; Husu & Tirri, 2007; Leadbeater, 2011; Leonard, 2007; Loughran & Russell, 2007; Loughran, 2006; Malm, 2009; Sachs, 2012; Welch et al., 2010).

Despite the presence of such codes, Shapiro and Gross (2013) found that student teachers in their study developed their own personal values codes for being professional and that this became the basis for the practices they decided they could live with, defend and justify. Campbell (2003) concurred that emerging and experienced teachers' agency remained rooted in their personal principles, values and approaches to life rather than an unconscious intention to enact ethical behaviour outlined explicitly in school mission statements, codes and standards. Literature has concluded that student teachers benefitted when initial teacher education programmes provided time and processes for student teachers to become aware of their personal values and how these aligned or conflicted with the values of the teaching profession and the values assumed in their school and university organisations (Husu & Tirri, 2007).

Agreeing on organisational values

Research has recommended that members of learning communities negotiate a "set of values that will guide behaviour and attitude toward the work and profession of teaching" (Welch et al., 2010, p. 199). However, this recommendation did not mention the personal values student teachers and teachers brought with them and the importance of developing self-awareness. Snook (1972) cautioned that "values we all agree on" tended to become domesticating values that strengthened an existing dominant culture (p. 33). To have any impact, he believed that professional values needed to be teased out in relation to actual concrete events or issues at particular times and in particular places that included the particular perspectives of those in the school or learning organisation at the time. Later, Begley (2007) distinguished between using ethics and being ethical and explained that "when unexamined values are applied in arbitrary ways they can be anything but ethical" (p. 404). He emphasised that dialogue was the essential and often forgotten component that fostered understanding, acquisition and adherence to values of the teaching profession in learning communities. The necessity of dialogue for perspective-taking and negotiation and realisation of professional values was later reinforced by Sunley & Locke (2012).

Values of organisations

A small body of learning to teach literature highlighted the features of well-designed learning to teach processes for developing student teachers' self-knowledge and acquisition of professional values (Britzman, 1989, Levin & He, 2008; Pajares, 1992; Flores, 2001; Johnson, et al., 2014). Earlier, Crow (1986) contended "that teacher education is influential in shaping the novice's personal perspectives and is interactive in forming a context of teacher socialisation" (p. 30). These researchers concluded that context was the organising unit that shaped the interaction between the personal, social and cultural values of student teachers, student teachers' awareness of the impact of these converging values was important, and therefore the relationship between context and person seemed worthy of more attention in initial teacher education.

More recently, Levin and He (2008) noted an imbalance between person and context during learning processes. They concluded that while initial teacher education contexts tended to explore student teachers' beliefs about instruction, at the same time learning processes rarely interrogated student teachers' awareness of who they were as teachers, or the reason behind their choice of pedagogy, or other professional decisions in context. Feiman-Nemser (2001)

explained that the more powerful the learning experienced by student teachers, the more powerful the learning of students in their classrooms which underscored the concerns of Levin and He (2008). Feiman-Nemser's (2001) seminal literature emphasised the responsibility of initial teacher education programme designers to include processes that assisted student teachers to analyse their beliefs in light of "compelling alternatives." She asserted that student teachers should be supported to form new visions of what it meant to be professional and that their visions became a "normative base" for assessing their values and practices. She concluded that student teachers benefitted from engaging in conversations with mentors in order to review their personal values and professional values in the light of values of the profession. She highlighted the need for student teachers to maintain "respect for evidence, openness to questions, valuing of alternative perspectives, and a search for common understandings and shared standards" during learning conversations (Feiman-Nemser, 2001, p. 1019).

Research and conceptual literature suggested that school and university organisational values that prioritised critical dialogue in communities of practice influenced student teachers' capacity to acquire new professional values and act on these. Sunley and Locke (2012) examined schools' "values footprints" and concluded that both new and experienced teachers needed ongoing dialogue about their personal values in order to remind themselves of core values that led them to the teaching profession in the first place and to maintain a sense of personal integrity amidst the demands of the systems in which they worked (p. 287). Edwards (2007) emphasised the impact on professional learning when teachers and student teachers' participated in joint action as well as dialogue in order to expand their understandings about practice, processes and pupils. She drew attention to the organisational professional value of agency "which allows practitioners to bring to bear their own professional values on the changes they deal with as an alternative to rigid compliance" (p.14).

Educational and social science literature on organisational leadership concurred that personal values needed to be attended to by leaders with staff members before organisational values could be agreed upon and understood (Begley & Stefkovich, 2004; Branson, 2007; Kouzes & Posner, 2012). Kouzes and Posner (2012) found that when leaders in organisations encouraged staff to clarify their personal values, staff were able to better manage stressful situations because they understood choices made by others. In addition, they became aware of their own thinking. Kouzes & Posner (2012) stated that "clarity of personal values was more

significant in accounting for positive attitudes than clarification of the values of the workplace" and that staff had heard the "organisational litany" often, but had never or rarely, heard their own inner voice (p. 55).

To assist student teachers to make sense of the various versions of professional norms and values that they encountered in schools, researchers have reiterated that university learning to teach programmes need to offer coherent goals, consistently modelled professional values and principles and dialogue to support and clarify meaning (Britzman, 1986; Loughran & Russell, 2007; Tatto, 1996). In relation to this notion, Walkington (2005) suggested that teacher educators added what it was that student teachers expected and valued, to the existing functional emphasises on what they believed student teachers needed to know and do. As well as identifying and reviewing their personal and emerging professional values, Britzman (1986) contended that teacher educators also had a responsibility to spell out how they might assist student teachers to render explicit and make sense of the tacit yet powerful influencing values of institutions where they were learning to teach. She cautioned "that values, if left unexamined, propel cultural reproduction of authoritarian teaching practices and naturalise the contexts which generate such a cycle" (p. 8). Decades later, Branson (2014) reminded educational leaders themselves that values they are unaware of, may be values that are guiding them.

Initial teacher education programme conceptual frameworks

Learning to teach practitioner researchers have been seeking alternatives to behaviourist initial teacher education apprenticeship models (Britzman, 1986; Korthagen & Kessels, 1999; Tatto, 1996; Zeichner, 1983). Apprenticeship models for learning to teach were framed by theories of "transmission" (Wideen, et al., 1998) "absorption" (Tatto, 1996) "immediate integration" (Britzman, 1986) or "application-of-theory" (Korthagen & Kessels, 1999) where student teachers had been expected to adopt generalisable, educational theories and to have reproduced them in practice regardless of context (Britzman, 1986). These learning-to-teach models have been based on the belief that being in an apprenticeship involves simple tools, tacit knowledge, and a division of labour based on relationships and structures that maintain the "prevalence of traditional protected codes" (Lave & Wenger, 1991, p. 63). Traditionally, craft-based apprenticeships were a way to exert control over the most valuable, least powerful workers and it has been regretted that such a restricting version of apprenticeship has ever framed initial teacher education as Britzman (1986) suggested. However, teacher educators

have not disregarded the notion of apprenticeship for learning to teach (Lave & Wenger, 1991). Literature has been challenging narrow historical views about professional learning in apprenticeships by offering the expanded perspective that novices learn in apprenticeships when interactions in communities are empowering. A significant finding by Lave and Wenger (1991) that was echoed later by Soini et al. (2015) was that if newcomers to communities of practice experienced adversarial relationships, exhausting over-involvement in work, or disempowerment in communities of practice, they developed their own communities beyond their professional programme structure where they discussed their personal and professional selves and decided how to operate in school or university communities. Organisations seemed not to be where novices to professions had meaningful dialogue, formed attitudes and decided on their preferred course of action. They looked to other people and communities for this guidance and experience.

Student teachers' biography of experiences, sense of purpose for teaching and sense of relational agency in their context needed to be explicit and revealed if they were to participate authentically in communities of practice and benefit from the perspectives of community members. Research has shown that student teachers did not arrive in initial teacher education programmes "with empty disc space ready and passively awaiting the received wisdom and orthodoxy of current educational thinking" because they had been convinced by family and significant others that they already had the personality needed to be a good teacher (Sugrue, 1997, p. 222). Student teachers had been told they had essential traits for teaching such as common sense, kindness, control, firmness and fairness, as well as good content knowledge for transmitting to pupils (Sugrue, 1997). As a result of their preconceived images, research revealed how student teachers tended to filter out values of the profession not fitting their existing schema, unless initial teacher education processes challenged them to do otherwise (Britzman, 1986; Calderhead, 1991). When student teachers arrived believing that they were already teachers, Sugrue (1997) concluded that their beliefs should not be ignored. His conclusion has been supported by research suggesting that if teacher educators and mentors afforded student teachers agency so they might act on their professional beliefs and values, and supported them to self-reflect and critically analyse outcomes for pupils, student teachers were positioned to understand, change or adapt their teaching selves (Korthagen et al., 2001; Korthagen & Vasalos, 2005). These researchers have emphasised that student teachers could not be directed by teacher educators and mentors to be this or to be that, since learning to teach was a socially constructed, dialogic process that took time to understand and implement.

Research has shown that in traditional narrow, technicist versions of learning-to teach models, student teachers were not expected to interrogate inherited, simplistic, or archetypal preconceptions of what it meant to teach (Sugrue, 1997; Weinstein, 1989). Therefore when student teachers inevitably encountered complex and contradictory professional values and practices in their university programme or schools, they tended to lack the tools to reflect and orientate themselves towards more expansive values of the teaching profession. In challenging situations, student teachers tended to draw unconsciously on preconceived notions of teaching, unaware that these may or may not be somewhat removed from the professional values of the profession they had chosen to join (Tatto, 1996).

Professional identities

More expansive knowledge for learning to teach has given rise to literature about the concept of professional identity or teacher identity, and teachers' values (Beijaard et al., 2004; Day et al., 2006; Johnson, et al., 2014). Bullough et al. (1991) foreshadowed earlier that "teacher identity was of vital concern to teacher education; it is the basis for meaning making and decision making …. Teacher education must begin, then, by exploring the teaching self" (p. 21). Professional identity research and work has acknowledged the strong influence of personal context and professional context on the teaching-self, and has concluded that student teachers' professional learning was no longer evidenced by student teachers' ability to lift experts' pedagogical knowledge into their own practice (Cochrane-Smith & Lytle, 1999). Despite developing understandings about emerging and experienced teachers' learning, and after extensively reviewing the professional identity literature, Beijaard et al. (2004) found that professional identity formation still needed better conceptual clarification. They concluded that research in this field needed to take into account teachers' contexts which included their values, and that stories should be perceived as a sound theoretical base for researching professional identity. Their research and conclusions revealed gaps in concepts and processes for learning to teach, but more recently clear conceptual literature has started to close gaps in understanding. Johnson et al., (2014) have defined professional identity as "the development of 'self-understanding' that enables novice teachers to maintain a coherent sense of personal identity while learning what it means to 'be a teacher' in different contexts and at different times" (p.541). Earlier, Day, et al. (2006) had elaborated on the impact of narratives as a process for student teachers' sense making of their personal and professional worlds:

> Valuing stories of teachers and student teachers in learning to teach processes, acknowledges that professional identities may be more or less stable and more or

> less fragmented, at different times and in different ways according to a number of personal, career and situational factors. (p. 601)

Further research on student teachers' professional identities concluded that learning to teach was a process of professional identity formation where student teachers needed structures that supported them to go beyond just developing pedagogical content knowledge to also understanding why pedagogies were more or less effective in various contexts, and why they had made particular pedagogical choices (Tirri & Ubani, 2013). They needed to become aware of professional values at play in their context and their own influential personal values (Beauchamp & Thomas, 2010). Loughran and Russell (2007) concluded from their study that disconnecting student teachers' personal or professional beliefs, attitudes and values from learning processes produced emerging teachers who were professionally restricted since they unquestioningly accepted and replicated the status quo. They suggested that student teachers' personal and professional values and beliefs became a central focus of learning-to-teach processes. Despite these conclusions, research has shown that values of student teachers seemed to be easily overlooked during initial teacher education (Loughran, 2010).

Day, et al. (2005) have offered the deeper alternative notion of student teachers' professional identities being values-based. These researchers drew attention to the stability and influence of emerging teachers' core personal values on their professional identity. At the same time this concept of professional identity acknowledges the influence of other less stable personal values and how aspects of emerging teachers identities may change. These researchers concluded that emerging teachers acquired "transitional", "actual" and "ideal" identities at different times depending on their situation (p.526). In particular, the degree of vulnerability that student teachers experienced in learning-to-teach environments when their professional identity and moral integrity were questioned by policy changes, parents, colleagues or leaders, seemed to influence the identity they preferred to reveal, conceal or adopt at the time (Day & Flores, 2006). Similarly, Beauchamp and Thomas (2009) concluded that student teachers were strongly influenced by values at play in their context and chose to reveal either an actual self - the one that currently prevailed, an ought self - the one recognised as a goal by society or an external body, or an ideal self - the one envisaged by the emerging teacher as necessary for achievement in an initial teacher education programme.

Research has suggested that student teachers' contexts, teaching-selves and underpinning personal and professional values be made explicit and critically reflected upon during

professional learning processes. However, after reviewing the learning-to-teach literature, models of processes for developing student teachers' values-based identities seemed absent.

Routines and critical incidents

The literature has drawn attention to critical incidents as a bounded context for student teachers to identify and examine their personal beliefs and values, and others' perspectives and reactions. Social science and educational research concurred that individuals needed to be exposed to states of inconsistency between their values system, and values at play in their context if they were to be able to review their own values position and develop professionally (Begley & Stefkovich, 2004; Branson, 2007; Brookfield, 1998; Epstein, 1999; Hanhimäki & Tirri, 2009; Korthagen & Vasalos, 2005; Kouzes & Posner, 2012; Lunenberg et al., 2007; Rokeach, 1972). Hanhimäki and Tirri (2009) described critical incidents as "issues or situations in teachers' work that cause ethical reflection and moral emotions" (p. 2). Their case studies reveal a range of incidents occurring in schools and underpinning beliefs, values and emotions. Their aim was to foster student teachers' sensitivity to emotions and they have made these mini case studies available for use in other initial teacher education programmes.

Pajares (1992) also emphasised the importance of critical episodes for revealing levels of beliefs in order to find the substructure responsible for housing belief-laden values triggering one's behaviours. However, he suggested student teachers look beyond their experiences in schools. He concluded that critical episodes could be memories from early years, recent experiences, images of past teachers, and interactions with people in one's life, characters from literature or from the news or characters from entertainment media. He concluded that:

> All individuals, at some point in their lives, suffer attacks of cognitive dissonance, where incompatible beliefs are suddenly thrust on them and they must behave in a manner consistent with only one of these beliefs. It is at this point that connections are discovered or created and the centrality of a belief comes to prominence. (p. 319)

In contrast, Francis (1997) suggested that student teachers came to know themselves and pupils through critically reflecting on routine, taken-for-granted episodes, rather than focusing on unsettling ones only. In routine episodes, her emphasis was on student teachers identifying and reviewing their assumptions about their conceptualisation of good teaching from their perspective. By examining teaching routines with student teachers, Francis (1997) found this experience had the capacity to move student teachers to realise and reconstruct their implicit,

habitual "knowing in action" (Schön, 1983, p. 25). Francis (1997) claimed that puzzling emotional incidents moved student teachers to action, whereas events that were perceived to be mundane, ordinary and understood, too often remained uncontested despite being a source of self and contextual understanding. She believed that "it is here that we can best confront the values and beliefs that underpin our thinking, perception and action" (p. 171). Francis (1997) described with illustrations, structured processes or progressive uncovering for developing awareness. In the process, student teachers were exposed to the complexity of learning to teach. Instead of seeking a recipe to follow that resisted giving voice to "silent knowing's", student teachers generated their own "critical action" (Francis, 1997, p. 185). She found that for reasons unknown some student teachers resisted communicating their personal feelings, beliefs and values about everyday professional situations, and that many questions remained. Korthagen and Vasalos (2005) concurred also that everyday events or experiences were opportunities to develop understanding rather than waiting for dilemmas. When student teachers in their study were expected to analyse their preferred response to everyday incidents, they became aware of their tendency to use quick fixes or make expedient decisions that led to professional stagnation rather than professional development.

Learning in communities of practice

While the literature has established that novices learned in communities of practice (Lave & Wenger, 1991), the implications have only recently been considered for initial teacher education processes specifically (Cambourne et al., 2003). This literature reinforced that when teachers and student teachers communicated critical incidents and stories to others in their communities of practice in order to get their perspectives, sustainable solutions to issues were possible. Cochrane-Smith and Lytle (1999) contended that when both new and experienced teachers engaged in oral inquiry in communities of practice, they gained the capacity to generate local knowledge of practice and to connect this to relevant larger social, cultural and political issues. They concluded that rich conversations and social interactions were a central educational and epistemological activity for learning to practise. These conversations have been described by Sunley and Locke (2012) as "learning dialogues" and they concluded that they provided more direction for student teachers than moral support or empathy because student teachers and experienced teachers were making meaning collaboratively in context (p. 286). This new image of inquiring and generating knowledge of practice in communities has set the scene for teachers to learn across their professional lifespan. This stance has the

capacity to transform schools' cultures and student teachers' and pupils' learning and "offers promising direction for pre-service education" (Cambourne, et al., 2003 p. 250).

Conceptualising learning as a process that occurs in a community of practice has reconstructed the role of school and university mentors and educators (Le Cornu & Ewing, 2008). Walkington (2005) argued that teacher educators in communities of practice needed to take on a deeper role than the supervisor in a traditional programme and she has suggested supervisors are renamed mentors. She explained further:

> The traditional practice of pre-service teacher supervision, where the focus has been on socialisation into a setting and the assessment of performance, is limiting to the future teacher's growth as a professional. Without the opportunity to challenge personal philosophies and existing practices, pre-service teachers merely perpetuate the behaviour and beliefs of supervising teachers. (p. 63)

Cambourne et al. (2003) described positive outcomes for all involved in Knowledge Building Communities (KBC) during initial teacher education. The KBC model was a community triad of student teachers, school and university mentors where trust was the underpinning value of the group. One participant reported that in this model there were "better discussions about teaching philosophies and less whingeing and whining" than previous models (p. 16). Student teachers were supported to teach diverse students effectively from the start, and in the process knowledge of self, others and context were developed through critical reflection on experiences which in turn strengthened the community of practice (Cambourne, et al., 2003). The KBC model has been a promising direction for initial teacher education programmes since it provided the self-reflective and communal space that Beauchamp and Thomas (2011) suggested does not seem to have been available in initial teacher education programmes. They suggested that teacher educators support student teachers to form communities of practice:

> As teacher educators, might our role include a more heightened attention during their student teaching to the possibilities of our students becoming creators of community, and thereby strengthening our students' confidence in their ability to be creators? Is there an opportunity to engage with the ''productive friction'' that student teaching can generate so as to emphasize the role of a teacher in creating community. Perhaps they need to understand that building communities demands not only participation, but also leadership. (p. 12)

Biography or personal values history

Literature emphasised that when student teachers' identified and examined their biographies, their personal narratives and their impressions of images and events from their past with the support of teacher educators and mentors, they became aware of beliefs, values and attitudes they brought to teaching (Crow, 1986; Darling-Hammond et al., 2005; Hooley, 2007; Korthagen & Vasalos, 2005; Larrivee, 2008; Loughran, 2006; Sikes & Troyna, 1991; Trotman & Kerr, 2001). Biographies were written or verbal narratives according to Hooley (2007). By identifying and examining their own lives and schooling, research by Sikes and Troyna (1991) has shown how student teachers' revealed internalised beliefs and values or prior knowledge shaping their decisions and actions:

> They have collected and collated a range of assumptions about what makes a "good" teacher; a "successful" lesson; a "happy" classroom and so on. These have been formed during their 15,000 hours at school when as pupils, their common-sense knowledge about such matters has emerged from a ranges of unstructured, arbitrary and opportunistic experiences. (p. 7)

In a study by Trotman and Kerr (2001), the first aim of student teachers' personal histories or biography writing was to focus on creating as many relationships as possible between their personal stories and the content of the course. "We had to look at our lives and go from there" stated a student teacher (p. 168). A second aim was to name, map and problematise gender, race and class stereotypes in order to interrupt assumed values and to assist student teachers to reorganise their teaching-selves. Trotman and Kerr (2001) found there was less hostility from student teachers towards content around class, race and gender when this topic was related to experiences in their personal values histories. Importantly, there was also more willingness by student teachers to acknowledge the social construction of failure and success.

Student teachers' personal histories were expected to remain private in written journals. However, Trotman and Kerr (2001) found that student teachers were discussing biographical events informally amongst themselves and friends. They had created their own community of practice with peers, as Soini, Pietarinen, Toom and Pyhältö (2015) found later with student teachers in their study. As a result, the teacher educators included a process of sharing biographical narratives as part of the programme. This meant student teachers' various perspectives could be accessed, their experiences better understood and their teacher roles socially reconstructed in communities. Student teachers became aware that up until now they tended to have been uncritically accepting other people's values about education and that as

emerging professionals, their assumed values needed to be examined in the light of the values of the teaching profession.

Critical reflection

Structured studying of personal values histories was one way of fostering student teachers' critical reflection on how their own class, race and gender was influencing how they thought and acted (Sikes & Troyna, 1991). Korthagen and Kessels (1999) suggested reflection-in-action as another way for student teachers to develop values awareness and improve professional decisions and actions. In this process, student teachers examined routine or unsettling events to discover any existing schema that was no longer appropriate, and how to change those schema. This involved what Argyris (2002) described as single loop learning and double loop learning processes. Single loop learning occurred without altering an individual's underlying governing values. In these instances, new concepts seemed to fit with existing beliefs and values. In contrast, double loop learning challenged beliefs and required individuals to review their values and actions. Quality professional learning processes enabled student teachers to become good at reflection-in-action and comfortable with double-loop learning.

Korthagen and Vasalos (2005) offered a deeper reflective process that revealed the sense of purpose at the core of the teaching-self, and the strengths student teachers have at their disposal to be committed and transformative. Their reflection model was focused on reaching into the core of the teaching-self and was based on a structure called the ALACT model (Korthagen et al., 2001). This model of reflection was structured with each letter of the acronym representing a phase of the process: "Action", "Looking back on the action", "Awareness of central aspects", "Creating alternative methods of action" and "Trial" (p. 19). It was the basis for a structured process for identifying student teachers' core qualities which asked them to reflect upon the following questions: "What problems did you encounter?", "What do you want to achieve?", "How are you refraining yourself from achieving this?", "What core quality is needed to realise the ideal situation and overcome the limitations" (p. 57). This process assumed that reflection was insufficient if it was limiting student teachers' capacity to identify their core qualities. Student teachers came to teaching with beliefs and values they wanted affirmed, and the ALACT model provided a process of structured questioning that evoked student teachers' critical reflection about feelings, emotions, needs, strengths, mission, beliefs and values at play in thought-provoking situations.

It is important to note that the ALACT model was designed as a reactive rather than proactive process in terms of student teachers' professional identity development. Korthagen and Vasalos (2005) suggested that core reflection was used selectively, when an alternative action was not an option for a student teacher, when a student teacher was not attempting a new action or when one problem after the other was occurring in different situations. With core reflection, student teachers were assisted to delve more deeply to identify values, discrepancies and limitations and the positive dispositions and strengths they had at their disposal. Core reflection reduced the disparity between the professional role they were adopting, and the professional values they envisaged, but researchers asserted that this was a process to use when others had been exhausted. It was for using selectively rather than routinely. Korthagen and Vasalos (2005) depicted the inner self using a layered onion metaphor, whereby each skin was peeled away during core reflective processes until the central mission was reached and revitalised. However, this revitalisation was reserved for critical times only. Educational leadership researchers have provided similar visual representations of the inner self and similar models for structured core reflection to highlight the criticality of a person's values (Begley, 2006; 2007; Begley & Stefkovich, 2004; Branson, 2007). These researchers used core reflective processes in university undergraduate and graduate level professional courses as a self-directed, ongoing process rather than as a last resort for ongoing problems as Korthagen and Vasalos (2005) suggested. However, no ongoing core values-oriented processes for students teachers were reported in educational literature.

Commitment

Educational and social science researchers have found that employees' commitment to their organisation was related to their perception of the congruence of their own personal and professional values and the organisation's values. Kouzes and Posner (2012) concluded that "people who are clearest about personal values are better prepared to make choices based on principle, including whether the principles of the organisation fit with their own" (p. 57). Similarly, Tirri and Ubani (2013) contended that student teachers who were aware of the values converging in their educational context, including their own values, were more likely to be committed to the learning community and teaching profession. These researchers reported on student teachers' enhanced commitment when they compared their own values with the values in their organisations and were given support to adapt pedagogies for pupils and acquire values of the profession, such as fostering pupils' holistic development, not just

their content knowledge. Gu and Day (2007) and Johnson et al. (2014) argued that when student teachers' core critical self-reflection combined with their sense of commitment, the outcome was resilience. Johnson et al. (2014) concluded that "resilience is a product of both personal and professional values and is socially constructed" (p. 540), and was needed to sustain both the person teaching and the future of the teaching profession. Their findings added weight to the argument that personal and professional values of student teachers needed to be acknowledged, revealed and critically reflected upon from the start of their careers, rather than leaving this to chance later.

Emerging and experienced teachers with high levels of self-awareness were found to be committed to broader ethical and moral dimensions of the teaching profession, rather than simply remaining in a job (Johnson et al., 2014). When self-awareness combined with student teachers' pursuit of personal values of service and social justice, student teachers' moral orientation was influenced positively (Hansen, 1997; Malm, 2009). Not only were they conscious of what motivated their decisions and actions, they had a deep sense of purpose for teaching and wanted to improve themselves as well as society and the quality of the lives and learning of others. Importantly, Hong (2010) found that student teachers who were self-aware had a stronger sense of hope than those who did not. Aitken et al., (2013) concluded that pursuing social justice, developing self-awareness and a sense of service were central professional values for exploration in initial teacher education programmes that were fostering student teachers' commitment. Service to others underpins many other values of the teaching profession such as seeking perspectives and persevering when problem solving, but these have received little attention in the research literature (Hansen, 2007).

To illustrate the positive effect of learning to engage in ongoing critical self-reflection and dialogue in communities of practice and the effect on student teachers' self-awareness and acquisition of professional values, Cochrane-Smith (2012) studied two capable beginning teachers who had faced similar issues in their first year of teaching. One emerging teacher began her first teaching position as a member of a community of practice with mentors who explored problems, solutions and influencing beliefs and values. Together they developed strategies which fostered her learning about herself and her context and strengthened her overall resilience. She continued to learn to teach and remains in the teaching profession 15 years on. The other capable new teacher was left to problem solve in isolation, with only her own perspective and resources to draw on. She did not reach out anywhere for dialogue and support, nor was this available in the school. She became more and more defeated and

defensive so that by the end of her first year of teaching school mentors suggested she leave the school, which she did. Not long afterwards she decided to leave the teaching profession.

The literature was conclusive that without experiences that developed awareness and understanding of themselves and their contexts, emerging teachers felt ineffective, overwhelmed and wanted to leave the profession (Cochrane-Smith, 2012; Hong, 2012). If they chose to remain in the profession despite these circumstances, they tended to take a controlling rather than a reflective, inquiring stance (Malm, 2009), blame students when their teaching was not effective (Britzman, 1986) or they became unwell (Hong, 2012). Research suggested that commitment and resilience were fostered when teacher educators supported student teachers to understand that their personal "being" and professional "becoming" were interrelated dimensions, to be made sense of and reconciled through dialogue with others. Similarly, Korthagen et al. (2001) described the "inner-self" as a "conglomeration" of "needs, concerns, values, meanings, preferences, feelings and behavioural tendencies" that needed to be made explicit and discussed so student teachers learned how to keep on learning to teach in a range of contexts (p. 6.). Rokeach (1973) concluded that when revising one's identity, motivations, a person's values were the most effective construct for addressing one's attitudes, dispositions, perceived choices, decisions and preferred actions.

Merging Personal and Professional Worlds

Research has suggested that it may be more beneficial to explore and sensitively try to understand student teachers' inner selves rather than to change them. Crow (1987) contended that student teachers' inner selves, including their personal beliefs and values about education and learning, had been avoided by learning-to-teach practitioners and researchers because this was perceived to be private, personal and unknown territory. Zeichner and Grant (1981) described research in this field to be almost non-existent. Crow (1987) claimed that this lack of inquiry into understanding the teaching "self" was due to a misconception that the self was an inner, "independent world" unrelated to the world of the classroom (p. 20). Her research and detailed conceptual writing argued how these two worlds in fact interrelate, much like a metaphorical internal conversation as described by Bullough, Knowles and Crow, (1991).

Since practitioner researchers and teacher educators have been bringing these two worlds together, the associated literature has become entangled with various terminologies, metaphors, concepts, programme design suggestions, intentions, generalisations, research

theories and methodologies (Bullough, et al., 1991; Crow, 1986; Pajares, 1992). Pajares (1992) suggested that untangling this knowledge was possible if research captured student teachers' perspectives about their experiences and their contexts.

Student teachers' perspectives of self and context

Research has set out to explore and understand individual student teachers' inner conversations when learning to teach (Pajares, 1992). This research has been carried out by Merseth, Sommer and Dickstein (2008), Samuel & Stephens, (2000) and Tirri & Ubani, (2013). They have illustrated the high impact of initial teacher education when conditions enabled student teachers to be producers of knowledge in initial teacher education programmes. In these contexts, teacher educators worked consciously, interactively and successfully to assist student teachers to reveal, understand and communicate their personal and professional values and aspirations for themselves and their pupils (Merseth, et al., 2008; Samuel & Stephens, 2000; Tirri & Ubani, 2013). Cochrane-Smith and Lytle (1999) put forward the concept of student teachers "knowing their own knowledge" and communicating this in school or university communities:

> In the knowledge of practice conception of teacher learning, the central image is of teachers and others working together to investigate their own assumptions, their own curriculum and teaching developments and the policies and practices of their own school communities. This means that teacher learning begins necessarily with identifying and critiquing one's own experiences, assumptions and beliefs… and attempting to uncover the values and interests served and not served by the arrangements of schooling. (p. 279)

Perspectives of student teachers from three international studies

An urban American study

Merseth, Sommer and Dickstein (2008) used student teachers' daily journals and biographical writing to map their existing personal beliefs, values and motivations at the beginning and at the end of their initial teacher education programme. They found that student teachers were positioned to identify and question their assumed professional role through journal writing. For example, a student teacher reflected, "Is who I am as a person outside of the classroom different from who I am as a teacher? Should I be?" (p. 102). These researchers reported that student teachers gained insight into their own negative perceptions of urban African-American adolescents through self-mapping processes. Insights student teachers gained from engaging in a deeper level of thinking and dialogue enhanced their capacity to become

effective academic and social teachers of all learners in schools, particularly for those learners struggling to succeed in some way. These processes changed student teachers who expected that teaching merely involved replicating transmissive practices, especially when teaching students in urban mainstream classrooms who were struggling. These student teachers began to listen to pupils and incorporated becoming aware and being a learner into their teacher identity. They developed concern about pupils' life directions, making adaptations in order to foster their achievement instead of pitying them in the belief that teachers cannot change some learners' educational outcomes or life chances.

A South African study

Samuel and Stephens (2000) were detailed and analytical about various professional roles student teachers undertook, and professional values they adopted or rejected. By compiling student teachers' perspectives into individual narrative accounts, these researchers were able to reveal how student teachers deliberated between an inner self that was striving to realise its own purposes, and an external professional self that was constrained by circumstances. By studying student teachers' narratives, Samuel and Stephens (2000) found that student teachers in their study undertook several roles in a context. These roles were:

> a biographer of his or her own 'heritage' and 'baggage' of previous schooling experiences, a critical commentator on his or her own previous experiences of teaching and learning, a student of alternative theoretical conceptions, approaches, methodologies, strategies and practice; an agent of self-reconstruction of new and different experiences of teaching and learning, ideally developed from a vantage point that allows for one to critically reflect on his or her own previous schooling; an agent of educational reconstruction, to enact qualitatively better educational experiences for his or her learners. (p. 489)

These researchers concluded that if student teachers were to be successful at navigating multiple, converging roles, their voices needed be at the forefront of meaning making in learning to practice processes. It was their individual voices that fostered their agency, which reduced their capacity to be subtly coerced to prop up power bases and agendas not oriented towards the principles and values of the profession (Samuel & Stephens, 2000).

A Finnish study

Tirri and Ubani (2013) claimed that student teachers' pedagogical practices were a way for them to access their sense of personal purpose and underpinning personal values. Pedagogical content knowledge has been the domain of the educator and has separated a science teacher

from a scientist, for example. With pedagogical content knowledge, a teacher drew on suitable methods that helped different pupils in various contexts to understand content. More importantly, Tirri and Ubani (2013) explained that Finnish teachers were expected to be aware of personal values and professional values behind their pedagogical decisions and actions because it enabled them to "foster purposefulness in their students and find their work educationally meaningful" (p. 23). Student teachers in their study developed a sense of personal purpose that intertwined with their pedagogical content knowledge to foster pupils' individuality and sociability. The combination of personal purpose with pedagogy has been embodied by the German word 'bildung', meaning that a teacher's role was to improve both self and society. Student teachers in these programmes worked to understand what 'bildung' meant to them. They, therefore, held themselves responsible for the holistic education of their students and felt a deep sense of purpose in becoming a teacher (Tirri & Ubani, 2013).

New Zealand context

Educational organisations in New Zealand have provided teachers with explicit guiding professional values. The Education Council of Aotearoa New Zealand's (2004) Code of Ethics legitimises the teaching "self" with their principle of truth - to be honest with others and self. By 2007, a revised New Zealand Curriculum included principles to orient professional attitudes and behaviours in learning communities, along with Values "to be modelled and encouraged" (Ministry of Education, 2007, p. 10).

Focused on a more expansive understanding of knowledge for learning to teach in New Zealand schools and universities, Snook (2001) offered the concept of student teachers participating in "small 'r' research". This is systematically and personally acquired and is:

> knowledge-gaining (in class, in schools, at home, in reading, in courses in research reports) as an integrated whole. These are all part of the practitioners coming to know, although she must learn to test each of them for their authenticity. (p. 10)

In the process, Snook (2001) urged college and university courses that prepared student teachers, to foster an ethic where the person teaching was considered as much of a subject as any other content being taught. His approach was explicit about giving attention to the professional values of teachers and their sensitivity to pupils' values since he assumed that "a teacher can rarely hide behind an impersonal role, concealing her beliefs, values and attitudes" (Snook, 2003, p. 78).

Snook (2001) asserted that behaviourist paradigms with their "application-of-theory models were still very much alive" in New Zealand initial teacher education programmes (p. 9). To counter this, he argued for student teacher education programmes to provide studies that fostered critical reflection, but he did not discuss characteristics of learning-to-teach processes that would make this a reality for teacher educators and student teachers. Instead, he recommended a return to contextual studies in initial teacher education programmes which meant examining past political and professional teaching environments. In contrast, Sikes and Troyna (1991) advocated a move away from traditional top down foundational and contextual studies. They found that these programmes tended to maintain taken-for-granted professional assumptions and did not develop student teachers "who can articulate reasons for contesting conventional wisdoms about the abilities, interests and attitudes of their pupils" (p. 1). Four years after the launch of the New Zealand Curriculum Values, Notman (2012) gave New Zealand initial teacher education programmes direction for professional values acquisition by suggesting that teacher educators specifically consider the philosophical and implementation issues associated with initial teacher education. He contended that learning to teach processes needed a broader scope of professional knowledge in order to give student teachers "an enriched perspective" to take into their school professional experiences (p. 48).

Recently, Timperley (2013) identified specific principles and practices for professional learning in New Zealand university initial teacher education programmes. She put forward an expanded image of knowledge for learning to teach, and reinforced this by making direct comparison to traditional behaviourist models that have dominated the New Zealand learning-to-teach landscape. Her vision was that initial teacher education processes fostered student teachers who were adaptive experts. In her discussion paper, she drew attention to student teachers' subjectivities and their metacognitive potential to make the transition from perceiving "self as normal" to "self as cultural" if supported to do so in communities of practice (p. 48). Her powerful image of a shifting and critical teaching-self have suggested the centrality of student teachers' everyday personal theories, and have raised questions about the role of student teachers' personal and professional values when learning to teach.

Summary of Issues Emerging in the Literature

The educational and social science literature has recognised the stability of student teachers' existing core personal values, how these influence their sense of purpose for teaching and the force their learning-to teach context has on their emerging teacher identity. This

understanding has challenged researchers to interrogate learning processes in initial teacher education programmes, in order to notice what priority has been given to the development of student teachers' self-knowledge and in particular their awareness of their personal values, values at play in their organisation and their acquisition of values of the teaching profession (Loughran & Russell, 2007). Despite the challenge, this review of the literature reinforces Sunley and Locke's (2012) research conclusion that "little is known about how secondary school teachers understand or interpret their own values, or realise the shared values that lie at the heart of a school community, as there is little empirical research in this area" (p. 286).

Therefore, the present exploratory study intends to add to the knowledge of learning to teach. It aims to provide understandings and insights into the role played by secondary student teachers' personal and professional values as they participate in an initial teacher education programme.

CHAPTER 3.
RESEARCH DESIGN

Part 1: Research Methodology

Introduction

The research methodology section describes how the research questions are answered. It provides detail about how and why the researcher uses a qualitative approach, the interpretive paradigm, constructivist theory and case study methodology to explore student teachers' personal and professional values during their initial teacher education year. With this methodology, the researcher aims to understand student teachers' values, the interplay between them, and the implications for learning-to-teach processes.

Broad research questions provide a line of inquiry and are described by Patton (2002) as "level one" questions. These broad "level one" questions frame the "level two" interview questions that are put directly to the participants to evoke their perspectives (Patton, 2002). Broad research questions suit a qualitative study about values and beliefs. With these questions participants are recognised as knowledge producers, while constructions and reconstructions of their personal and professional values are recognised as meaningful and transferable knowledge of learning to teach (Cochrane-Smith & Lytle, 1999). For this study the research questions are:

1. What are the personal values of a sample of student teachers?
2. What are the professional values of student teachers in the sample?
4. How do student teachers understand the relationship between their personal and professional values?

Qualitative Research

The introduction of naturalistic and qualitative research methods into education, and the re-definition of validity as trustworthiness and accuracy, offers a radically different understanding of the nature of research in comparison to a positivist approach. Qualitative

research is a humanistic approach to perceiving and understanding the world. It is underpinned by the belief that knowledge is subjective and that there are multiple realities rather than one single reality or truth to be converged upon by research. Therefore, qualitative researchers are committed to studying the world always from the perspective of the interacting person (Lincoln & Guba, 1985b). This approach draws attention to the meaning people make of experiences, the sense they make of their worlds and their role within it (Lincoln & Guba, 1985b). Consequently, this approach suits a study into student teachers' values since these underpin their meaning making, attitudes, dispositions and actions.

Qualitative researchers need to use particular processes since this is "an approach to social science research that emphasises collecting descriptive data in natural settings, using inductive thinking, and understanding the subjects point of view" (Bogdan & Biklen, 2007, p. 274). Specifically designed data collection methods and logical data analysis preserve participants' meanings during research processes so justice can be done to an exploration of their multi-faceted and dynamic internal worlds. In the process, the qualitative researcher becomes the key research instrument for an emergent design that interrogates words, symbols and texts in order to better understand participants' perspectives and experiences (Lincoln & Guba, 1985b).

Since participants' values are expressions of their personal and professional selves, they are best revealed holistically through a qualitative approach rather than being measured by a positivist approach that treats them as a separate psychological phenomena or compartmentalised abstractions that can be lifted out of participants' lives. By using a qualitative approach, participants provide context which reveals their lived learning-to-teach experiences, and the meaning they are making of the values at play in their situation (Wideen et al., 1998). The qualitative approach acknowledges that student teachers construct and reconstruct their professional values and identity in response to internal and external influences which they benefit from understanding (Britzman, 1986; Grube, Mayton, & Ball-Rokeach, 1994; Johnson, et al., 2014; Shapiro & Gross, 2013). By revealing the alignment between their professional values and personal values, they can make sense of their experiences (Crow, 1986).

To provide the context needed to understand the participants' perspectives, a qualitative approach engages them in a reciprocal social process that empowers them to use their voice to provide in-depth perspectives for the researcher's exploration and interpretation (Maykut &

Morehouse, 1994; Patton, 2002). This has been an important theoretical shift in learning-to-teach research since Wideen et al. (1998) reviewed the learning-to-teach literature and found that researchers had largely omitted to use student teachers' voices as data. They concluded that until this happened, the confirmability of learning-to-teach research findings were questionable. Therefore, the researcher in this study endeavours to evoke participants' voices through several semi-structured interviews and journal writing in order to evoke rich descriptions of their realities as they know it (Crotty, 1998).

Theoretical Frameworks

There are several theoretical perspectives to choose from within the field of qualitative research that either improve or diminish the trustworthiness of the findings. Therefore when arriving at theoretical decision junctions (Koro-Ljungberg, Yendol-Hoppey, Smith, & Hayes, 2009), it is important that researchers describe their theoretical choice and explain why these sharpen the focus of the lens through which they provide a view of participants' worlds. This study uses an interpretive base along with constructivist theory and case study methodology to generate findings.

Interpretive knowledge base

The research design for this study draws on two interrelated research conceptual frameworks. The first framework by Heck and Hallinger (1999), advocates a specific theoretical pathway for values-oriented research that is seeking to understand sense-making in schools. Their framework describes a qualitative research approach with an over-arching interpretivist paradigm, a constructivist lens and case study methodology (refer Appendix A). In the interpretivist paradigm, a researcher "looks for culturally derived and historically situated interpretations of the social life-world" (Crotty, 1998, p. 67) rather than seeking to define features of self, others or objects that offer cause, control and predictability as a positivist approach does (Crotty, 1998).

By using an interpretivist paradigm, the researcher is able to understand sense-making of individual student teachers in particular learning-to-teach contexts. It acknowledges that student teachers are not passive learners who take on assigned teacher identities, but that consciously or unconsciously, they are self-socialising and negotiate their personal and

professional values in various situations. Consequently, this paradigm is crucial for understanding student teachers' values and beliefs. Rokeach (1968) explains that:

> Understanding beliefs, requires making inferences about individuals' underlying states, inferences fraught with difficulty because individuals are often unable or unwilling, for many reasons, to accurately represent their beliefs. For this reason, beliefs cannot be directly observed or measured but must be inferred from what people say, intend and do -fundamental prerequisites that educational researchers have seldom followed. (p. 314)

Social constructivist theory

A second research conceptual framework being used by the researcher is advocated by Koro-Ljungberg, et al., (2009). Their research aims to describe values and beliefs in relation to practice (refer Appendix B). They suggest using the interpretivist paradigm and within this, they advocate a social constructivist lens along with data collection methods that recognise participants as the main knowledge producers.

Constructivist theory suits qualitative research since it begins with the premise that the human world is different from the natural or physical world and therefore must be studied differently (Lincoln & Guba 1985b; Patton, 2002). This theory assumes that the world of human perception is made up by participants as they draw on cultural and linguistic constructs to make subjective meaning of their varied and multiple experiences. It assumes that their perceptions are underpinned by their conceptions, beliefs, values and attitudes, and that these are socially constructed through shared experiences and understandings in communities. By using this theory to study participants' varied and multiple meanings, the researcher is able to reveal, understand and interpret the complexity of their sense-making rather than narrowing their meanings to a few categories or ideas (Creswell, 2013).

A qualitative approach with the interpretive paradigm encasing a constructivist lens, provides a rich framework for this study on student teachers' values (Crotty, 1998; Yin, 2014). Constructivist theory acknowledges that values are not imprinted on individuals at a point in time, but evolve historically and socially through an individual's interactions in cultural, social and educational communities over time (Grube, et al., 1994). More specifically, in a learning-to-teach context, this theory acknowledges that student teachers, consciously or unconsciously, draw on their values as they seek to make sense of their experiences in the context where they are learning to teach (Johnson, et al., 2014; Wideen, et al., 1998; Crow,

1986). With this theory, the researcher relies as much as possible on participants' perceptions and context in order to understand the values underpinning the meaning they are making. At the same time, the researcher understands that readers of the study add, subtract, invent and reconstruct the knowledge being communicated in ways that leave it differently connected but more likely to be personally useful to them (Patton, 2002).

Case Study Methodology

Case study methodology supports the holistic lens of qualitative research, the interpretive paradigm and constructivist theory and was therefore selected for this study. Case study methodology preserves a case, which is a student teacher, in its unique, situated context while fostering the study of its complexities (Stake, 2003). Wideen, et al., (1998) concurred that research on learning to teach should "investigate person and setting" (p. 166) because issues arising for student teachers tend to be complex, situated, problematic, largely relational and derived from the values and beliefs of the people or organisations in their context. With this methodology, the "in-dwelling" researcher can interpret and communicate the issues and contexts of a case with thick description, so readers can make decisions about transferability (Creswell, 2013; Stake, 2003).

The researcher is able to understand personal and professional values through the lowest possible unit of analysis, which in this study, is each student teacher. However, by using a collective design of individual cases bound by the context of the initial teacher education programme, the researcher can tease out a range of individual perspectives (Stake, 2003). By choosing multiple cases the researcher generates data for pursuing diverse converging themes, patterns and propositions that reflect student teachers' multiple realities in an initial teacher education context (Creswell, 2013; Hancock & Algozzine, 2011; Yin, 2014).

Researchers need to specify the cases and context for a multiple case study (Stake, 2003). For this study, each case is a full-time student teacher with the prerequisites to be selected for the Master of Teaching and Learning degree in a secondary initial teacher education programme. Participants were selected from those who volunteered for the study and the Research Strategies section provides details about the selection process.

Case study methodology in particular suits a study of people's values and belief systems (Stake, 2003). Belief system theory assumes that a person's values and beliefs are organised

along a dimension of unique connections determining the centrality of each person's sense-making (Grube, et al., 1994). Grube, et al., (1994) claimed that people's values are hierarchically organised substructures that are cognitive representations of personal needs and desires on one hand, and societal or professional demands on the other. The values within a person's belief system are limited in number, yet relatively well connected to beliefs. Consequently, a change in some values can lead to widespread change in other related values, as well as beliefs, attitudes and actions. Case study methodology enables the researcher to better understand the nature of shifts in values within people's values system over time.

Narrativity

Data collected from qualitative case studies are most effectively presented by researchers using a rich narrative report (Maykut & Morehouse, 1994). A narrative approach to organising data on each case, enables the researcher to understand the participants in the study as actors in situations where they are agents of their own professional identities (Creswell, 2013; Maykut & Morehouse, 1994). In this study, the researcher's detailed description of the participants' perspectives on their values positions throughout the year is reconstructed into a narrative, in order to deal meaningfully with the vicissitudes of student teachers' personal and professional values in the process of learning to teach (Creswell, 2013; Maykut & Morehouse, 1994. Through a narrative form, researchers may provide readers with the opportunity to develop enduring meaning through their encounters with the data (Stake, 2003).

Researcher Role

In an interpretive paradigm the researcher becomes "human-as-instrument" with the flexibility needed to capture participants' sense making in words. However in the process, the researcher in this study needs to balance several competing roles. On one hand, the researcher is "indwelling" in the same initial teacher education setting as the participants and therefore has a useful familiarity with the programme. On the other hand, the researcher needs to be a witness to participants' experiences and generate a detached description of participants' values and beliefs by seeking a delicate balance of rapport and objectivity (Koro-Ljungberg., et al., 2009; Maykut & Morehouse, 1994).

Another role for qualitative researchers studying in an interpretive paradigm is to openly declare their own guiding values and beliefs in relation to the research process. Researchers need to recognise and communicate how their interpretations flow from their personal beliefs, values and cultural backgrounds (Creswell, 2013). The researcher in this study is a teacher educator at a New Zealand based College of Education who endeavours to provide a perspective on student teachers' personal and professional values over time. She values evidence-based, ethical, collaborative and critical action that improves the learning and lives of people in communities, particularly when people have experienced injustices. Prior to being a university teacher educator, the researcher taught in schools across sectors and in pre-service and in-service teacher education programmes. Having experienced diverse teaching and learning situations, the researcher is aware of the development of emerging and experienced teachers' professional identities through their various experiences. She now wants to better understand the role of personal and professional values in the learning-to-teach process.

Researchers' values influence their analysis of data and interpretation of findings. The researcher in this study aspires to the New Zealand Teachers' Council (2004) professional values of justice, autonomy and truth, including truth about self. She endeavours to enact these values during the research process, by adhering to professional guidelines that foster trustworthy findings. In the analysis phase the researcher endeavours to capture and accurately represent each participants' personal and professional values by providing detailed description that conveys the meaning perceived or experienced by the participants.

Part 2: Research Strategies

The research strategies section explains how the researcher uses a trustworthy design to select participants and then generate and analyse the data. It describes how purposive sampling is used, how data is collected using semi-structured interviews and journal writing, and how constant-comparative data analysis is carried out. Ethical considerations and limitations of the study are also described here.

Purposive Sampling

Purposive sampling is the cornerstone of qualitative research (Yin, 2014). It relies on small samples selected purposefully for in-depth study, rather than large samples selected randomly for generalisation. It focuses attention on the units of analysis, which for this study, are student teachers:

> This means that the primary focus of data collection will be on what is happening to individuals in a setting and how individuals are affected by the setting. Individual case studies and variation across individuals would focus the analysis. (Patton, 2002, p. 228)

Purposive sampling acknowledges that each student teacher houses the values under question, and it is he or she who provides the detailed context that makes the data meaningful for the researcher's interpretation. This selection method seeks quality, contextualised data from participants in a common setting (Patton, 2002; Yin, 2014). For this study, the student teachers are in the same secondary initial teacher education programme.

Time sampling is useful to the researcher in this study because the secondary teacher education programme operates differently at different times of the year (Patton, 2002). Consequently, the researcher is gathering semi-structured interview data and journal entries from each participant individually on four occasions: at the beginning of the programme, after each of the two extended professional experiences in schools, and at the conclusion of the programme.

While much is to be learned from studying cases that have been selected using various other sampling methods, it is maximum variation sampling that offers the learning-to-teach researcher insight into the particularities of student teachers' experiences and values, as well as the central themes cutting across the variations (Patton, 2002; Yin, 2014). With this in mind, the researcher is seeking volunteering participants with a range of ages, gender, cultures, school contexts and teaching subjects in order to establish maximum variation amongst the cases. By purposefully selecting for variation amongst the sample, common and shared patterns that emerge in the findings are particularly interesting and valuable for analysis (Patton, 2002).

While sample size needs to be small for qualitative case studies, deciding on the actual number of participants is a critical decision for the researcher. At first, it seems a minor aspect

of research design, but in fact sample size is closely linked to the purpose of qualitative research since it affects researchers' capacity to make findings and conclusions transferable (Patton, 2002). In a multiple case design, four to six cases are recommended for pursuing themes and patterns from a sample selected for maximum variation. Patton (2002) states:

> thus when selecting a small sample of great diversity, the data collection and analysis will yield two kinds of findings (1) high-quality, detailed descriptions or each case, which are useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity. Both are important findings in qualitative inquiry. (p. 235)

Secondary student teachers in the initial teacher education programme were approached by the researcher to volunteer for the present study. First, the researcher described the study and its aims to the student teachers as a group. They were invited to express their interest and were given a detailed Information Sheet with a Consent Form to read and discuss further, should they wish (refer Appendices C and D). Each student teacher volunteered to participate by signing and submitting his or her Consent Form to the researcher the next day. Confidentiality was ensured for each participant from the moment he or she expressed an interest in the study.

The researcher for this study selected five participants from a secondary initial teacher education cohort at a New Zealand College of Education. The five secondary student teachers in the sample offered maximum possible variation in gender, subject teaching, school practicum placement, age and ethnicity once ethical factors had been taken into account.

The selection process began when 21 secondary student teachers volunteered to participate in the study. The researcher was employed in mentoring and tutoring positions in the secondary initial teacher education programme so 16 participants were removed from the sample in accordance with ethical requirements. 11 of the 16 volunteers were not considered for participation in the study because they were mentored by the researcher in secondary schools, or tutored by the researcher in curriculum papers. Another two volunteers for the study were rejected from the sample because they travelled a very long distance from their practicum school to the university where the semi-structured interviews were being carried out so were unable to attend interviews from time to time. One other volunteer was rejected because he was known to the researcher personally as a past secondary school pupil. Finally, two other students were removed from the remaining sample of seven because they offered no variation in subject curriculum papers, or practicum school placement, or gender or age or ethnicity.

Five student teachers remained and these became the sample for the study. They nominated a pseudonym at the first semi-structured interview to provide them with anonymity as the data was gathered and processed. Places and people were unnamed but countries were stated in order to give international relevance.

Data Collection

This section describes the ethical considerations, the data collection and analysis methods, and the results of the pilot study that was used to trial the data collection tools.

Ethical considerations

The host University's Human Issues Ethics Committee approved this study after considering related ethical issues. The study endeavoured to minimise risks to research participants and to protect their rights and welfare throughout. With the researcher being indwelling which means working and researching in the same programme, the Committee agreed that participants would not be assessed by the researcher in any papers in which they were enrolled in the secondary initial teacher education programme.

Once the study is underway, the data is securely stored in such a way that only the researcher and the supervisor are able to gain access to it. As required by the host University's research policy, at the end of the project any personal information is destroyed except raw data on which the results of the project depended. This data is retained in secure storage for five years, after which it will be destroyed.

Participants give their consent for the results of the project to be published and made available in the host University's library. They are made aware that every attempt is made to preserve their anonymity. Should they have questions at any point, they are given the contact details of the researcher and supervisor and a representative of the host University's Ethics Committee. Details about participants are provided in order to convey the person and professional context, so the study made sense. Participant checks on their own biographical details are available in the audit trail. Participants are informed from the start of the study that their withdrawal from the study would be accepted at any stage without disadvantage to themselves.

Interviewing

Predetermined, but flexibly worded, semi-structured interview questions enable participants to express themselves openly and freely as they communicate their perceptions (Creswell, 2013; Patton, 2002; Yin, 2014). Interview questions are designed to be clear, singular and open-ended so the researcher is able to infers the nature of, and the interplay between, participants' personal and professional values (refer to Appendix E). The initial questions establish participants' personal backgrounds after which the questions are broadly worded so participants determine any direction they want to take in response. The questions ask participants about historical and current social influences on their personal and professional values and beliefs, their perceptions of teaching and learning to teach, their thoughts about their experiences in the process and their emerging teacher role. Having a flexible system of questioning helps the researcher to identify gaps to be addressed as the interview takes shape. However, the direction of semi-structured interviews remain unpredictable. Consequently, the researcher's role when questioning is to know what needs to be found out, pose questions objectively, listen to assess the quality of the responses, and pose further questions as needed in order to evoke relevant answers (Patton, 2002; Yin, 2014).

The interviews are informal and semi-structured. By maintaining an inquiring mind before, during and after semi-structured interviewing, the researcher steers a guided conversation rather than a structured query. This means fostering rich dialogue with the emerging evidence, by listening intently to participants' responses and asking pertinent yet responsive questions. The researcher conducts the interviews in person according to the availability and consent of the participants. Before each interview begins, each student teacher has been given an outline of the aims of the study, a definition of values and the interview questions.

Each interview lasts approximately one and a half hours as the researcher seeks to access each participant's perceptions of personal and professional values underpinning his or her emerging teacher identity. For the first interview, the researcher uses the Biographical Interview Schedule adapted from a framework used by Pascal and Ribbins (1999) (refer Appendix E). The second and third interviews focus on critical incidents written about in participants' journals and other significant or routine experiences they choose to discuss. The final interview focuses on their envisaged teacher identity, and experiences with future school communities where they are seeking employment (refer Appendix E).

Journal writing

To substantiate data, the researcher is collecting data from a second source (Maykut & Morehouse, 1994) which is participants' written journal entries (Hancock & Algozzine, 2011; Yin, 2014). Journal writing enables participants to communicate aspects of their inner selves in their own time and is a method frequently used in initial teacher education professional programmes and educational research (Cattley, 2007; Creswell, 2013; Hancock & Algozzine, 2011; Maykut & Morehouse, 1994; Trotman & Kerr, 2001).

When writing, participants are asked to adopt a conversational tone, use colloquial language, first-person pronouns and write notes about critical incidents and moments of realisation they experience during the initial teacher education year. They are encouraged to communicate their thoughts, observations, speculations, inner questioning, digressions and reflections in their journal writing. They are provided with an explanation about the purpose of writing about critical incidents, some guidelines to prompt their thinking and writing and a journal (refer Appendix F).

Pilot study

Piloting the data collection tools adds to the rigour of the study (Hamilton & Corbett-Whittier, 2012). For this study, the researcher trialled the semi-structured interview questions and journal writing task on two volunteers in the secondary initial teacher education programme the year before the present study. Their feedback was sought on the interview questions, the researcher's questioning technique and the journal tasks, and this feedback was used to refine the data collection methods for the present study. As a result, of the pilot study the researcher made the following changes:

- In order to have time to consider their responses, participants receive the schedule of interview questions at least a week before each interview.
- Before ending the interview participants are asked if they have anything more to add.
- A journal is supplied for their reflective note-taking about critical incidents and they bring their writing to the interview to talk about, instead of sending it ahead separately and electronically. The journal is submitted as data at the end of the final interview.

Data Analysis

The purpose of qualitative, case study research is to use inductive processes to contribute propositional and experiential knowledge to the field. The constant comparative method of data analysis (CCA) achieves this by offering researchers a method for identifying themes and patterns in the data, while focusing the researcher and readers on what cases have in common, and what is particular to each case (Corbin & Strauss, 1990). This process keeps the focus on the case itself and prevents researchers hastily committing to generalisations. It resolves the tension that can arise when "the search for particularity competes with the search for generalisability" (Stake, 2003, p. 130).

To keep the focus on the case, researchers make evidence based decisions by categorising and coding data descriptions systematically. They continue this process until categories support propositional statements that summarise salient themes and patterns (Maykut & Morehouse, 1993; Stake, 2003). The researcher in this study chose this method of data analysis because it generated knowledge of learning to teach in context rather than stating generalisations for learning to teach regardless of context (Cochrane-Smith & Lytle, 1999).

Constant comparative analysis

The selective coding stage is the critical point in the constant comparative method of data analysis because the researcher is required to identify the common properties for the categories and then describe rules for including data under these categories. At this stage of analysis, the researcher begins to reveal what is being learned about the phenomenon being studied which is a critical step towards arriving at research outcomes. These rules are the very first propositional statements and require a re-evaluation and justification of the groupings of the data into new categories. The propositional statements convey the concepts underlying the researcher's interpretation and categorisation of the data. With selective coding completed, the researcher finally orients the data to a higher level of abstraction focused on personal, interpersonal and institutional concepts (Maykut & Morehouse, 1994; Rogoff, 1995). Figure 1 describes this overall process.

Research questions	Data sources	Data analysis method	Areas of focus
1. What are the personal values of a sample of student teachers?	Semi-structured interviews Written journal entries	Constant comparative analysis	Personal focus
2. What are the professional values of a sample of student teachers?	Semi-structured interviews Written journal entries	Constant comparative analysis	Contextual focus
3. How do student teachers understand the relationship between their personal and professional values?	The researcher takes the research findings about student teachers' values and synthesises these findings with relevant features from educational theory and the extant research literature. The final question responds to Rogoff's (1995) key research reflections: "So what? What is the significance of what has been revealed?"		Future focus

Figure 1: Data gathering and analysis linked to research questions (adapted from Rogoff, 1995).

The CCA process begins with preliminary open coding of the data transcripts and journal entries to identify the personal and professional values and practices of the five student teachers in the sample (refer Appendix G).

Secondly, the inductive axial coding process involves taking one preliminary open coded card at a time and matching each with their unit of meaning. If a data card does not fit the first category it is categorised elsewhere. The preliminary data cards are bundled under the corresponding axial category and stored. The "look, feel alike" criterion was proposed by Lincoln and Guba (1985a) as a way of describing the emergent process of categorising qualitative data, and a way of inductively deriving relevant categories of meaning. The axial categories are compared with each other and those that look alike are grouped with similar axial codes and given a broader thematic category. Seventy broad thematic categories in total were inductively derived from the five cases, with many categories repeated from case to case. Provisional axial codes and broader thematic categories for each case are displayed in Tables 1-5 in Chapter 4: Results.

After the axial coding processes, selective coding is used to derive major categories to highlight the division of axial categories across the five cases. Seven major categories were selected in this study: Personal values, family and cultural values, and spiritual values; Professional values, New Zealand Curriculum Values, pedagogical values and relational values. All seventy axial categories were included under one of the seven major categories with some repeating across categories. Next, seven propositional statements (rules for inclusion) were written for each major category, explaining what properties were common to each. The seven propositional statements along with their associated major categories and properties are displayed in Table 6 in Chapter 5: Discussion of Findings.

On-going comparative analysis of relationships and patterns across the five case studies revealed three overarching categories. These three overarching categories are 1) Personal values: The Self, 2) Professional values: The student teacher, 3). When personal values encounter professional contexts: The emerging teacher. Emerging relationships and patterns amongst axial codes and major categories were then used to write and refine a propositional statement (rules for inclusion) for each overarching category. These statements follow the case studies at the end of Chapter 4: Results. The relationships between the three overarching categories, the seven subcategories and the seven associated propositional statements are shown in Table 6 at the beginning of Chapter 5: Discussion of Findings.

Where two or more propositional statements are connected they became "outcome propositions" (Maykut & Morehouse, 1994, p. 144). Constant comparative processes showed all three propositions to be connected. No further data collection was needed and analysis reached "a point of saturation" (Corbin & Strauss, 1990, p. 188). At this point, categories and their interrelationships are well supported and verified. Finally, five narratives were written to illustrate the complex interrelationships between student teachers' self, their learning context and their emerging teacher identity. Narratives were ordered alphabetically and follow the respective axial and preliminary codes for each student teacher presented in Tables 1-5 in Chapter 4: Results. The preliminary open coding and axial coding of the data transcripts and journal entries of student teachers in the sample are stored and available in the research audit trail.

Researcher memo writing

From the early phase of open coding through to the later phase of forming final propositions, qualitative researchers need to capture and reflect upon potentially influential experiences, ideas, concepts and themes arising in the data collection and analysis phases (Maykut & Morehouse, 1994). By keeping written memos, the researcher captures conceptual detail at the time of analysis that can be used later when generating propositional statements (refer Appendix H). The researcher undertakes this role, "since the analyst cannot readily keep track of all categories, properties and generative questions that evolve from the analytical process, there must be a system for doing so. The use of memos constitutes such a system" (Corbin & Strauss 1990, p.10).

Trustworthiness

When interrogating the trustworthiness of a study the question to ask is, to what extent are confident in the outcomes of the study and believe what the researcher has reported (Maykut & Morehouse, 1994). Positivist researchers express doubt about the trustworthiness of qualitative research, because their positivist concepts of validity and reliability are not addressed in naturalistic, qualitative studies. When promoting research trustworthiness, qualitative researchers prefer credibility to the positivist criteria of internal validity, dependability to the positive criteria of reliability, and transferability to the positivist criteria of generalisability (Lincoln & Guba, 1985a; Crotty, 1998):

> The conventional criterion of internal validity fails because it implies an isomorphism between research outcomes and a single tangible reality onto which an inquiry can converge. The criterion of external validity fails because it is inconsistent with the basic axiom concerning generalisability. The criterion of reliability fails because it requires absolute stability and replicability, neither of which is possible for a paradigm based on an emergent design. The criterion of objectivity fails because the paradigm openly admits investigatory-respondent (or object) interaction and the role of values. (Lincoln & Guba, 1985a, p. 43)

In response, qualitative researchers have developed an accepted criteria to demonstrate that qualitative studies are trustworthy and academically sound. These criteria are credibility, dependability and transferability.

Credibility

Firstly, when interrogating the credibility of qualitative research, the question to ask is, does the study explore what is intended (Maykut & Morehouse, 1994)? The study's credibility is underpinned by following Kvale's (1996) seven stages of inquiry. The stages begin by explaining the soundness of theoretical assumptions underpinning the study, the adequacy of the research design and ethical considerations, the quality of the interview questions, how participants check data, the accuracy of transcribing from oral to written text and the logic of the data interpretation. In line with these stages, this chapter begins by explaining the links between the broad research questions and the theoretical framework and the suitability of qualitative research. Secondly, the study's ethical approval is outlined. Thirdly, the data collection methods have been trialled in a pilot study and are refined to enhance their effectiveness, and fourthly, the data is checked by participants for accuracy.

For additional credibility, Lincoln and Guba (1985a) suggest researchers have prolonged engagement in the field in order to understand participants' realities, and that they use data triangulation in the emergent study design. In this study, prolonged engagement is achievable since the researcher is "indwelling", familiar with the research setting and able to engage with participants for the time and frequency needed to foster their trust and their detailed authentic responses. How this study includes data triangulation is described later in this chapter.

Dependability

There are close ties between credibility and dependability. Demonstration of the first goes a long way to ensuring the latter (Crotty, 1998; Lincoln & Guba, 1985a; Maykut & Morehouse, 1994). Those interrogating the dependability of qualitative research ask the question, to what extent can the study be repeated (Maykut & Morehouse, 1994)? This study meets the dependability criteria by first providing a detailed description of the research design and implementation to the extent that another researcher can repeat the design, but cannot expect to generate the same results due to the contextualised nature of the data collection and analysis method. The detailed description provided by the researcher covers all operations in the field along with a reflective evaluation of the processes undertaken. Secondly, dependability is enhanced by participants' checking of the data. Thirdly, the researcher stepped back from the research process regularly and provided a reflective memo of considerations on the findings and methods of data collection and analysis.

Triangulation

Triangulation is integral to qualitative research. It is a design method used by qualitative researchers to confirm the accuracy of studies. It is a process that uses multiple perceptions to clarify meaning and to verify the dependability of interpretations of data. Lincoln and Guba (1985a) explain that because "no observations or interpretations are perfectly repeatable, triangulation serves also to clarify meaning by identifying different ways the phenomena is being seen" (p. 148).

The three principles of triangulation used by qualitative researchers are, using multiple sources of evidence, maintaining a case study database and displaying a chain of evidence (Stake, 2003). Through data triangulation, researchers can corroborate evidence from different sources, provide multiple ways of seeing the phenomena and show the study's converging lines of inquiry. This allows those reading qualitative studies to follow the derivation of evidence from conclusions to research questions and back. The researcher in this study triangulates data and therefore confirms findings, by using two data collection methods which are semi structured interviewing and journal writing and by having participants checking the data, by having the researcher keep a memo, by maintaining a data audit trail and by integrating findings with the literature.

Mathison (1988) anticipates three outcomes as a result of using the strategy of data triangulation. The first outcome is a convergence of data from different sources and methods identifying a single proposition within a research topic. The second outcome is the identification of data inconsistency and ambiguity and the third outcome is the identification of data contradiction where an opposite view of a proposition is offered. Triangulation is a technique that provides evidence from which qualitative researchers "can construct meaningful propositions about the social world" (Mathison, 1988, p. 15).

Transferability

Finally, to interrogate the transferability of a study is to ask the question, to what extent are the findings of the study applicable elsewhere? Transferability is the degree of congruence between the researcher's interpretations of participants' contexts and the context of those receiving the research findings. Only qualitative researchers "can provide the thick description necessary to reach a conclusion about whether transfer can be contemplated as a

possibility" (Lincoln & Guba, 1985a, p. 36). To achieve transferability, the researcher describes in detail the boundaries of the study, the data, and the emerging propositions and conclusions, in such way that readers can compare similarities and differences to their situations. Thick data description aims for a balance between depth and breadth and between realism and control, so readers can extrapolate enough to take meaningful propositions into their own context for future action.

The sample size of this study is small so the researcher can do justice to the complexity involved in exploring the values of each participant. However, as a result of this small sample size, no claim is made that the findings from these cases can be generalised to a wider population of secondary student teachers. Rather, the study has circumstantial uniqueness since it fosters understanding and provides insights into the personal and professional values of a small localised sample of student teachers (Patton, 2002).

Overview of the Research Process

The trustworthiness of qualitative research findings is promoted by being explicit at all stages about the research process and the researcher's role. Figure 2 displays a time-chart of the present study. It presents an overview of the different phases of fieldwork, together with a summary of the stages of data collection and on-going data analysis of coding classification and verification.

Month/Year	Phase	Data collection	Data analysis
2014			
February May November December	Presentation of research proposal Ethical approval and consultation with Maori <u>Focusing phase</u> Completion of literature review draft	 Pilot study and review of data collection methods	 Preliminary data analysis and review of research strategies
2015			
January to December	<u>Investigating phase</u>	Selection and informal conversations with participants Semi structured interview and journal data collection	Data classification and refinement of categories
2016			
January August November	<u>Analysing phase</u> <u>Verifying phase</u> <u>Revising phase</u>		Ongoing constant comparative data analysis to develop outcome propositions Triangulating data Drafting of final thesis chapters

Figure 2: Overview of the research process

CHAPTER 4.
RESULTS: FIVE STUDENT TEACHERS' CASE STUDIES

Introduction

This chapter of five case studies marks the beginning of the narratives of five student teachers and the role played by their personal and professional values as they learn to teach. The case studies are each divided into five parts: self, context, teaching-self, postscript, and a table of provisional and broader thematic categories emerging from analysis of the case.

In the table for each student teacher in the sample, broad thematic categories show each student teachers' personal and professional values. These broad categories of values are a result of triangulation of data from one or more semi-structured interviews and one or more written journal entries. Data from both sources reveal a value of a student teacher being enacted on more than one occasion and are shown in the provisional categories. Provisional categories are a result of triangulate data that makes up each broad value of a student teacher. Lincoln and Guba's (1985a) explanation is particularly relevant to a study of people's values that draws on data from various contexts using two sources over time. They conclude that because "no observations or interpretations are perfectly repeatable, triangulation serves also to clarify meaning by identifying different ways the phenomena is being seen" (p. 148).

A holistic approach is taken by the researcher when describing participants' values. Values are presented with details about the situation in order to reveal participants' personal and professional selves in a biographical and learning-to-teach context. Their values appear as a vision or as a preferred way of acting to achieve a vision. Values may or may not have been acted on depending on a student teacher's circumstances.

Part 1: Erin's Case

Self

Erin grew up in a small close-knit family. They talked honestly and frequently with each other and shared spiritual values such as being open to God's will, pursuing social justice and working to improve others' lives. At school in the North Island, Erin and her brother were in a

Pakeha minority. When the family shifted South, Erin found it difficult to break into established friend groups at senior secondary school. It wasn't until Erin later joined a tertiary youth group at university that she felt she belonged. She felt less of an outsider there than she had for a long time. “I don't go for the superficial. Most of my life has been spent realising how different we are to other people,” she reflected.

In keeping with their family values of service and being courageous, Erin’s parents encouraged her to venture away from New Zealand after she left school and teach in a village in a developing country to improve her foreign languages, as opposed to being a tourist. To Erin service meant, “What can I do for this person rather than what can they do for me?” This personal values of service and courage were underpinned by her spiritual values and she looked to these to guide her decisions and actions. She expected to push boundaries in order to see what God wanted her to do. Teaching English in a third world situation amongst the poverty and heat of slums took courage. She developed her problem-solving and capacity for resilience, and would carry these values into her professional career. After her time there, Erin went to Europe where she assisted with English teaching in a secondary school. Her sense of social justice alerted her to notice the unfair use of results of school summative assessments. Results from tests were used by teachers to place young people in separate schools at a young age on clearly defined career paths which merely reinforced their social class. Erin’s various volunteer teaching roles around the world meant she became aware of the influence of context on a teacher, and that future contexts might pose future challenges to her long-held personal values of social justice, dialogue and reflection.

Erin returned home to work for a New Zealand education company since teaching was fitting with her personal value of wanting to serve others and her sense of accomplishment when young people showed their joy at learning new skills or concepts. She was aware that she tended to throw herself into teacher roles wholeheartedly, getting too emotionally involved in her students’ successes and failures, so she planned to monitor this more. Being passionate and committed in adverse conditions was a professional value she had developed while teaching abroad and she wanted to maintain these professional values at the same time. Aware of the constraints of the New Zealand school system with its shortage of time and a prevailing competitive mind-set, Erin believed that her role was to seek out barriers to improve educational outcomes for all students. She reflected, “I don't like settling for second best. If I can push for what I think is the best option, then I’ll generally go for that.”

Context

Once in schools, Erin identified that a lack of contact time with pupils was a barrier to developing positive relationships with them. With a lack of agency and limited contact, pupils did not get to experience her teaching philosophy and reacted as negatively to her as they did to their regular teacher who was Erin's mentor. Pupils expected Erin's interactions with them to focus on their behaviour and not their learning, since this had been their experience in this particular class. To develop her relationship with the class, Erin found time to share her ideas about teaching and learning with them, her high expectations of them and some plans and goals for them. She recalled feeling terrified doing this, but also that she had few options given the pupils' attitude. By problem-solving and persevering she was pleased to say she won the pupils' interest and their respect during class. Most importantly they started to achieve. Her interactions were about their language learning and not their ability or behaviour as she provided a variety of authentic and interactive learning opportunities.

One of Erin's personal values was reflective dialogue since her father had encouraged her to be conscious of her own thinking and assumptions since she was young:

> I always reflect on why something made me think a certain way. I have kept a journal since I was about ten because I like to get things out. You can programme your brain but no one seems to talk about this.

By starting out with the professional value of being critically reflective, Erin had a platform for improving her teaching. By the end of the year she had shifted from being reactive and feeling overwhelmed when communicating her perspective to mentors in challenging situations, to planning the time and place to have open, trusting dialogue about issues so that there was positive action and outcomes for all involved. While service and commitment were important professional values for her, Erin made time to be involved in community dance and orchestral groups where she could be herself while developing skills that she thought she could maybe use in schools in future.

Her personal value of commitment to serving communities could be enacted in a school context and she critically reflected on her role as teacher in her various situations. She spent hours back stage with pupils sorting props and sharing trials and tribulations during their school rehearsals and performances, and maintaining leadership of pupils outside the classroom by constantly stating her expectations. Later in the year, Erin concentrated on using restorative practices when she felt she needed to take more intrusive steps as a last resort, such

as asking a pupil to leave the room for a while. She chose to largely ignore insignificant incidents with students or use her sense of humour, and only acted more intrusively when she thought it absolutely necessary. During restorative conversations she listened to what pupils had to say, so she could adapt her teaching accordingly to prevent incidents recurring:

> I seriously dislike walking away from things. It's not about me. It's their education, their schooling and my responsibility to teach them to the best of my abilities no matter how difficult they are. I have to figure out how I can do things differently or better in relation to them.

Teaching-self

However, Erin experienced several critical experiences when she was afforded little agency in her teacher role in the classroom, and needed to get her school mentor's approval for approaches and resources to use with pupils. Erin went out of her way to try to understand her mentor's perspective on teaching and learning so she could maintain a positive relationship with her since she was also her assessor:

> We had hour-long discussions about the problems of her life so I learned a lot about how she views the world and what her concerns and beliefs are about teaching. Many times I would be sitting there thinking, 'I don't agree with you but I am not going to say anything.' In many ways I felt a bit sorry for her. She's in a very difficult position.

Through her mentor's story, Erin learned a lot about the influence of one's political and personal context on teacher's professional roles. She recalled her mentor telling her that she was interested in new pedagogies but believed that these pupils would not respond well to more complex approaches and therefore she was not prepared to try. Erin reflected:

> It's been the biggest eye opener for me about the importance of relationships. She wants to be in control and doesn't like me coming in with new ideas that she hasn't tried. I have to run everything past her so I haven't been able to implement many practices that would be effective. I didn't want to rock the boat too much. I have to work with her for another month.

With her ingrained personal and professional value of wanting open dialogue, Erin looked for a community of practice in her subject department, school and university context but none were operating. School and department staff meetings were perceived as sufficient opportunity for dialogue amongst staff, but Erin felt that these were not critically reflective enough environments for professional learning. Therefore, Erin established her own informal

communities of dialogue. Accustomed to talking through issues and possible solutions with her parents, Erin turned to them to guide her through her professional situations. She described her Dad as a very positive person who had helped her to identify issues and to work towards solving them since she was young. Her Mum, on the other hand got Erin's less restrained download about the day. Accustomed to supportive interactions, she found it helpful to have trusted people on hand with whom she could express her frustrations, get perspectives and advice and act reflectively. "The feelings and frustrations are something I need to talk out. Then I am capable of taking a step back and reflecting on the positives and moving forward." Often she also had informal chats with a staff member who was interested in how she was getting on and sometimes she talked with a trusted friend in her church. Integrity was a strong personal value of Erin's and she was conscious of maintaining her pupils' anonymity and confidences since trust was a strong professional value, and became conscious of the tendency to become complacent and casual when talking in her informal communities. Erin would have welcomed a formal community of practice where she could have talked about pupils' achievement, evidence of their learning, and her own assumptions and actions, and overall professional learning.

Postscript

Erin gained a permanent teaching position in a secondary school in a city not far from her home. Her role includes learning to lead a small developing department under the guidance of other learning area leaders. While nervous, she was grateful to get this job, and never wavered from the challenge.

Table 1: *Provisional and broader thematic categories emerging from the analysis of Erin's data*

Broader thematic categories from axial coding	**Axial coding: provisional categories from preliminary opening coding of Erin's personal and professional values**
Personal values	
Balancing personal and professional activities	• Making time for social, spiritual and creative activities
Accepting uncertainty	• Having courage • Being self-contained when under pressure • Persevering when the unexpected occurs
Living according to her faith	• Believing in and trusting God's will
Being self-aware when engaged in dialogue	• Checking own motives, • Checking emotions and choice of words • Keeping a personal journal • Listening to others • Being somewhat self-depreciating
Being of service to others	• Organising youth group • Being committed in various roles • Wanting more time with students • Doing volunteer work abroad • Reflecting critically on impact of her actions
Being honest	• Being open • Giving her perspective • Having integrity
Stepping back from mainstream thought and action	• Choosing and taking time to get to know people • Accepting having different values to mainstream
Professional values	
Adapting for students	• Using differentiated approaches • Wanting more time • Problem solving when students are not engaging with activities • Providing relevant, active experiences • Using constructivist approaches • Assessing formatively
Wanting social justice	• Having high expectations of students • Speaking and listening to colleagues about their situations • Pursuing clarity about learning • Wanting educational opportunities for all people • Acting ethically
Using restorative practices	• Being empathic • Having authentic positive relationships • Intervening on serious issues only

	• Talking with students • Having a sense of humor
Making ethical decisions	• Acting in best interests of young people when making decisions • Anticipating ethical actions in advance
Developing positive relationships	• Building trust with pupils so risks are taken with learning new skills and concepts • Being patient • Speaking another's language
Being committed and resilient when challenged	• Reminding herself of her passion for students' learning
Having a community of dialogue	• Talking with parents, trusted friends and available colleagues about issues • Getting perspectives • Listening to mentors • Fostering respect for leaders
Having agency	• Having space to try approaches based on evidence and own judgement
Using strengths	• Using approaches to teaching that resonate with understandings of education and teacher role
Having a community of practice	• Having constructive dialogue with mentors • Having mentors to talk with • Fostering respect for leadership • Listening to others' perspectives in communities about practices

Part 2: Henry's Case

Self

Henry's four grandparents were from Pacific Island nations and he was a second generation New Zealander. His family valued being successful in the New Zealand education system and entering professions. They had high expectations of Henry when he was at secondary school and expected the teachers to do the same. Henry's personal values included fitting into school organisations and achieving academically. From a young age he had spoken three languages, loved the creative and performing arts, could write effectively in English and had kept a diary and reflective journal since he was young. His father had reinforced in him the personal values of being organised and reliable so he was well prepared for the school system.

At secondary school, Henry's Pacific Island identity was assumed by teachers when he was grouped with recently immigrated pupils and then removed from mainstream classes and

assemblies for pastoral care. Feeling isolated, insignificant and misunderstood, he yearned to be in the classroom where he could learn and compete with class members. He vividly recalled one teacher who fostered his creativity ability and flare for self-expression through role-play in the classroom and would carry these pedagogies into his own teaching.

Henry's two grandmothers were teachers and his parents were members of other professions in New Zealand. Accustomed to a goal-oriented family life with rich conversations amongst trusted family and community members, Henry's personal values developed to include discussion, perspective taking and caring about his community. He spent time as a teacher's assistant on a Pacific island and assisted in a community homework centre for pupils in his university city. He imagined a more just society where a person's perspectives and experiences were heard in organisations and communities, and where no person was marginalised in the education system because of ethnicity, religion, sexual-orientation or poverty. His social justice ideals aligned with his Buddhist religious values of gratitude, peace, calm and mindfulness which he adopted after a stay in a monastery in a university break. Henry's personal values were orientated towards making a positive difference to pupils' lives and learning by fitting into schools where his personal and professional identity were not assumed. He was self-aware and wanted to integrate his personal values into his professional role.

Context

Henry first explored a career in law and then in media before settling on becoming a secondary school teacher. His professional values included caring about pupils' wellbeing, so he noticed daily small injustices such as pupils without food, or without warm or appropriate clothing. He heard deficit theories about ethnic groups and individual pupils from staff, noticed distressed pupils in classrooms, but chose to remain silent. He wanted to fit in and succeed in the initial teacher education programme and so focused his attention on understanding school and university expectations, and how to meet these. There were times however when his personal value of social justice was confronted and if he had agency and space, he took action so pupils could remain at school where they had opportunities to learn. Sometimes, he provided small stationery items for those who had none. He had discussions with at-risk pupils about keeping rules so they would not be stood-down from school, and he avoided using a punitive process where pupils were expected to be withdrawn from class for misdemeanours which systematically lead to their suspension. Instead, he helped his pupils manage themselves in the classroom environment: "These kids can't afford to be stood down for three days because God knows what they're going to do outside of school. I'd rather they were at school".

Although Henry had a strong ethic of care and sense of justice, his attention to pedagogical care was more limited. He saw assessment as a way of sorting pupils into classes that predicted their achievement and future careers. This perspective had its roots in his personal value of being competitive in school, and his personal values influenced his professional values. He preferred to take a transmissive role in the classroom with a one-size-fits-all approach to teaching classes in the traditional learning areas where there was examinations or testing. For Henry, the purpose of the secondary education system was to assess pupils' knowledge through internal or external examination and he believed that, the lower the class, the more directive and teacher-centred his teaching approach needed to be. This professional value contradicted his personal values of creative curriculum design. His experience as a secondary school pupil himself had been one of testing and exams and sorting, and it had been the perception his family had held of secondary schooling. He has experienced some differentiated pedagogies since he was in a high achieving class but struggled to envisage and enact an evidence-based, differentiated approach for pupils in lower streamed classes. He believed that they needed a more didactic approach and this approach was reinforced by his practicum school.

Teaching-self

Henry's professional values were evident when he could use innovative and creative pedagogies. He experienced a sense of purpose and enjoyment in his teacher role when he taught the Performing Arts Year 7 class. In this situation, without summative assessment looming, he had the goals, time and agency he needed to design and adapt processes that lead to a successful performance for diverse learners in the class. He recalled his positive experiences with role-play and performing Arts when he was a pupil at school. "It was the only subject where you could really express yourself. I can put aside what I have experienced and not let it determine my future. Let the past be the past".

Henry imagined secondary schools where food was available for pupils, where uniform and stationery assistance was on hand, where the well-being of pupils was a central focus, where all pupils were welcome and expected to stay, where their strengths were identified and celebrated, and where data and statistics were not used insensitively as a tool for making generalisations:

> In their handbook given to staff at the beginning of the year, it lists all the students identifying with being Pasifika. It mentions ways in which teachers can engage with Pasifika learners. All the information is very general as it mentions that Pasifika are priority learners. However, it doesn't mention all the success stories Maori and Pasifika students' experience. Most of the senior students have done extremely well in the Arts, especially drama. Yet that is lost and what is focused on is that they are priority learners because of their culture.

Henry sometimes wondered if some creative pedagogical approaches could be helpful to some junior secondary pupils in the social science learning area, but in line with his personal values he complied with his mentor's advice to refrain from creative or active learning opportunities with pupils in low classes. His professional values therefore remained unchallenged throughout his professional experience in schools, except that he came to value feedback and feed-forward from university and school mentors. He understood feedback and advice to be a way of becoming aware and making changes rather than a form of criticism, as he had experienced in other workplaces.

Henry welcomed any form of professional dialogue amongst colleagues and student teacher peers. His mentors focused on the school's expectations of staff, the role of the teacher in supporting school systems and events, and university assignment requirements. With questions and some confusion about his professional identity, he formed his own community

of dialogue with a group of four trusted fellow student teachers. In this informal community, they discussed critical incidents and plans, and Henry identified his need to have 'me' time which meant leaving one evening a week free from pupils' learning emails, class preparation and assignments so he could attend community art classes. With trusted fellow student teachers he could talk about his experiences as he learned to teach, such as his feelings of vulnerability as a homosexual male in a boys' school, as a dark-skinned Buddhist in a Christian faith-based girls' school, and his hope for the future. "Like you know how students are human beings? So are teachers. We are not all the same. We have different strengths and weaknesses. That's what makes us human."

Postscript

Henry and some of his close student teacher friends gained secondary teaching positions within easy travelling distance of each other. On entering a new educational environment, Henry once again experienced being stereotyped according to his ethnic origins, rather than being recognised as an individual who was a promising emerging teacher. He had wanted to be selected for a teaching position based on his academic and professional excellence and not his apparent ethnicity, but remained silent about his 'self' in the interview, since he wanted a job:

> They just lump me in a box, but my values are quite different from a lot of Pacific families. I embrace Buddhism. I don't eat meat. I'm not your quota, your leader. I don't speak your language. English is my first language. Samoan, Tongan or Nuiean is their first language. They never got down to my actual teaching.

Once registered, Henry plans to study additional curriculum papers and move into the primary sector where he believes there is a greater chance of using his strengths in more flexible learning environments. Most importantly, in a primary school context, he anticipates that his personal and professional identity may not be assumed.

Table 2: *Provisional categories and broader thematic categories emerging from the analysis of Henry's data*

Broader thematic categories from axial coding	**Axial coding: Provisional categories from preliminary opening coding of Henry's personal and professional values**
Personal values	
Becoming qualified to enter a profession	• Managing time effectively • Writing and talking reflectively about his experiences • Wanting to pass assignments • Wanting to make a difference
Being respected by others and respecting others	• Not being subject to assumptions due to statistics or beliefs about his ethnicity, his religion, or sexual orientation
Participating in creative communities	• Participating in arts events in schools and local communities
Living according to his faith beliefs and practices	• Practicing 'mindfulness' in line with his religion • Noticing and sometimes acting when encountering excluded or humiliated individuals • Being calm and self-contained at all times • Appreciating what is positive about the world
Participating in his ethnic and family communities	• Tutoring at a secondary students' homework centre in the city • Maintaining his three languages • Keeping close contact with his immediate and extended family • Being an assistant teacher in an island school • spending time with elders in his extended family
Having a trusted, close community	• Talking with family and friends to gain their perspective on his life plans and dilemmas • Caring for others and being cared for by others • Having a close group of trusted friends in the initial teacher preparation course
Being organised and reliable	• Keeping a daily appointment diary and being punctual
Professional values	
Using his personal talents and strengths in his teacher role	• Teaching the Arts curriculum • Using Te Reo • Fostering students' personal expression of their identity • Writing reflectively about his teaching experiences • Being innovative with pedagogies in the performing arts
Wanting time for professional conversations with mentors	• Perceiving feedback as learning rather than a sign of failure
Getting good results with pupils	• Using pedagogies that have worked in the past for himself and other achieving students

Being safe	• Being emotionally and physically safe in school settings, particularly with social media • Moving away from professional situations when feeling vulnerable • Providing an emotionally safe learning environment for discussion
Fostering his pupils' sense of social justice	• Fostering discussion with students who have varied perspectives • Seeking students' voices about their learning • Not withdrawing students from the classroom • Modeling care and fairness
Communicating effectively with students' families	• Wanting to work in partnership with students' families if possible
Caring for pupils' wellbeing	• Supplying small stationery items to students who need them • Noticing students who were cold or hungry or upset and making inquiries about possible help
Fitting in with Western school culture, systems and mentor's expectations	• Wanting to belong in learning communities as a secondary student, as a student teacher and as an emerging teacher • Being compliant with mentors' expectations about what pedagogical approaches should be used • Lowering or raising his expectations of students' achievement according to the class stream and mentors' perspectives • Being silent when disagreeing with professional priorities, professional values, systems and practices
Having time with pupils to get to know their individual contexts	• Wanting more time to get to know students in order to design more effective learning opportunities for them

Part 3: John's Case

Self

John made sense of experiences through stories. His core personal values were being open-minded and being reflective about how his spiritual values were enacted in the various roles he chose to undertake. Brought up in New Zealand surrounded by stories of friends, of family, of communities, of heroes, of religions, of cultures, of history and the Bible, he noticed recurring ideas and endeavoured to explore their sources and implications for himself and society. He researched the biography of his orphaned parents and his wider kinship. "I was constantly trying to figure out who I was by conversing with my brothers in this sort of broken world." John described his personal values as humility, service to others, hospitality and justice. He talked, read and tested his personal theories against others' narratives in order to improve his understanding of himself, others and society.

School was not a positive place for John. He recalled punishments and tasks that made little sense to him. However, experiences and relationships in his family, church and local community converged to develop his strengths and he gained his undergraduate degree with honours. Over time he envisaged himself contributing to more just, relevant schooling for pupils. He believed that schooling should not replicate the past but should create a better future, and looked forward to teaching with *The New Zealand Curriculum* because of the opportunities it offered teachers to design personalised learning experiences for pupils.

John had worked for a New Zealand social service supporting young people who were unable to be in the school system due to expulsion. Here he experienced a family environment where the teaching team focused on building trusting relationships with students in a learning environment. John was able to get alongside students in order to understand the different ways they engaged with life which allowed him to pursue the teaching approach that helped them to flourish. His personal value of offering hospitality and fostering social justice were able to play out in this particular educational environment. John believed that his professional values were continually being worked out in practice and were entrenched prior to entering the initial teacher preparation programme. John's core values were underpinned by his spiritual values. He believed Jesus to be the only teacher, and teacher of teachers. Therefore, he endeavoured to enact Christian values of humility, wisdom and service in his own teaching.

Context

In the mainstream public school system, John's personal and professional values were challenged immediately. He noticed that the environment was inhospitable for many secondary pupils, and particularly restricting for diverse pupils. He expected to engage in inquiry, perspective taking, critical reflection and self-understanding in his student teacher role, in order to generate a more personalised education experience for every pupil in his classes. "We are people who make values and we are people who create culture," he reflected. However, he soon realised that his role was to replicate his mentors' images of teaching and perpetuate similar outcomes for pupils. As a result, critical reflection became all the more important to John.

In his practicum schools, John encountered systems set up to efficiently assess, sort and group pupils. Particular credits were offered to groups of pupils, and certain pupils were steered down particular pathways. These competitive organisational values clashed with John's personal values of hospitality and his professional values of inquiry. He wanted to adapt and design experiences based on formative evidence, so that all pupils in his classes liked the learning area he was teaching, and experienced some success. He disagreed that school systems should identify students with troubles so they could be moved out of school classrooms into community courses. In contrast, John tried to find space for marginalised students to voice their questions. He noticed students on the social and academic margins and inquired into their contexts. He made time to assist them and build their confidence: "People who feel helpless- giving them the tools to feel less helpless would be a wonderful outcome but there's nowhere in the machine for them to voice their thoughts or opinions or express themselves."

John thought assessment tasks were being used like a series of sieves to separate content and students, rather than to capture evidence to use to personalise pupils' learning within a trusting community environment. "Education should not add to the burden of students. Authoritarian methods that push students through assessment protocols without explaining why or getting buy in will put those on the fringes, more on the fringes."

For John to withdraw a student from class was a significant and stressful event since it clashed with his professional values of hospitality and power-sharing. Under scrutiny by mentors for his capacity to control pupils and implement behaviour management systems in a whole class situation, it was a critical incident for John when he chose to withdraw a boy for

talking to fulfil mentor expectations. He was focused on groups and individual students and whole class teaching challenged his professional values "I had to formulate structures and systems that tick along and so hoped and prayed for the best for a lot of the students in the class." Instead of whole class teaching, he preferred to operate a tutor system in the classroom with groups of pupils:

> With groups and a tutor system, I can crawl inside the mind of each student and sort of work from their perspective outwards. I make space in the classroom environment to actually go round small groups one at a time- something others said I do well but I need to work on the whole class situation others say.

John lost hours of sleep mulling over the fact that he went against his professional values and withdrew a pupil to demonstrate that he could. In his opinion other responses to the boy's inattention would have been more suitable. He felt a loss of personal integrity because he had deliberately gone against his professional values to satisfy his mentor's wish to observe him use the behaviour management system. Believing the boy should have a voice at some stage, and wanting to repair the teacher pupil relationship as soon as possible, John planned a restorative conversation with him the next day. "No worries," responded the boy after hearing John's perspective on how his constant talking meant he had to withdraw him after several reminders. John was astonished that the incident seemed like "water off a duck's back" to the boy. He was instantly aware that pupils did not see the deliberations of teachers and the tensions and concerns they harboured. The boy felt connected and positive about their teacher pupil relationship which was a relief to John since having a connected, trusting relationships in communities was one of his central personal and professional values. In his humility, John came to understand that the restorative conversation was more beneficial to himself than the boy.

Teaching-self

John's personal values included sharing stories and his professional values included sharing and negotiating perspectives. He expected to find space in school communities to converse with mentors about his vision of his teaching self, and the perspectives he had gleaned from reading research and educational, philosophical and pedagogical literature. He soon realised however, that schools had their own organisational values that were based on their past history, current politics and the vision of leaders. By the end of the year John added "getting to know the ropes" to his professional values, so he would be more aware of his context in

future. At the time, he felt as if he was in a conflict cycle with a school mentor. Initially it was an internal one:

> This environment lends me towards wanting to evaluate myself in terms of their metric, in terms of what they see as valuable in teaching, which might be at odds with what I see as valuable. I needed space to make mistakes, and learn from experiences with open-minded mentors who related to the subject field beyond credit acquisition.

He personally valued offering and receiving hospitality and described how this value was based on his understanding that learning to teach was a new social practice where he thought he would be given the opportunity to help impart values and learning. He soon realised that when school organisations were focused on efficiencies, his perspective and values took up precious time.

The gap between what John and his mentor expected was deepened further when John was expected to withhold some learning experiences from some pupils because they did not usually do well and would not understand the concepts. Mentors expected John to adopt the same fixed mind-set in relation to pupils' ability, which he adhered to outwardly but inside he reported feeling like a fraud in his teacher role. His valuing of social justice alerted him to the incongruence of having to measure up to a mentor's expectations, standards and methods when he had personal theories and evidence that he needed to make sense of himself. In keeping with his professional value of having dialogue for understanding, John wanted more of a partnership relationship with mentors where he could learn about managing resources and processes while co-teaching in tutorial type spaces as well as whole class situations, depending on what was needed. He felt confident that he could manage classes but wanted more time to get to know pupils' prior knowledge, and how to foster positive relationships and outcomes with each of them. Instead he reported jumping from mentor to mentor while not being able to negotiate beyond what sat comfortably with each or them.

Eventually the conflict became external when he experienced hostility from a mentor. In addition, he wanted to deliver the richest activities he could to pupils which took time to prepare so his university assignments started to suffer. "The pupils will always come first. The content will always be as good as I can make it even if it means my university assessments are going to suffer. I am not prepared to spin a story that ticks the boxes of the assessment criteria."

He also had to meet obligations to multiple classes and mentors, so with a convergence of experiences that were not aligning with his personal or professional values, John became unwell. Over the weeks he became increasingly anxious and lost confidence in his capacity to become a teacher:

> I think my slip into trying to please a mentor rather than students was devastating! You start to sort of slip into thinking in terms of how they think, and then you realise you can't measure up to someone else's metric again and again. It's a very human process when you're in a relationship with someone.

John struggled to not practice in accordance with his personal values, which had implications for his paper result. This was more acceptable to him than carrying out a teacher role that did not align with his understanding of education and his preferred teacher identity. His personal values involved maintaining his integrity, and he upheld this in all circumstances.

During the learning-to-teach course, John called on his personal spiritual values of grace and humility in situations where his professional values conflicted with professional values of mentors and school culture. He was struggling with his situation. Without a community of practice in the school, John resorted to his group of trusted friends in his church to talk with about his learning-to-teach experiences. Through informal dialogue and various perspectives, John was reminded by his friend community about the personal values that motivated him to want to learn to teach in the first place. Despite being busy in the initial teacher programme, he managed to keep on assisting people who lacked accommodation or needed help with chores in his church community. This church community role was important to John since it gave him the sense of purpose and usefulness that he was lacking in his teaching role. His informal community of dialogue extended further when by chance in the staffroom, he met a teacher verging on retirement who shared his stories of becoming a teacher and in turn listened to John's stories. John found this informal professional relationship refreshing and reassuring. "There was freedom to just be, rather than having fears and worries that come creeping in when you're dealing with someone who is evaluating who you are as a person, or your capability as a teacher."

Along with talking to trusted friends and family and staff, critical self- reflection was a priority for John. He saw this as the pathway to understanding self and the school organisation, and teaching more effectively:

> If you don't keep reflecting on what you actually do value then I guess you haven't got a framework to change what you value and where you are going. If you're not actually checking you're not really going to be open to changing your teaching and therefore you're not really going to be open to students that you're teaching.

Postscript

By the end of the year John was wandering barefoot through the university campus, explaining that he was "recuperating" emotionally and physically from the year of learning to teach. He had not managed to find the space or time he knew he needed to teach as well as he knew he was capable. Nor had he found time or space to have the dialogue with mentors he needed in order to make sense of various situations. Nor had he made sense of his experiences and or maintained his personal fitness and health. Requested by mentors to do additional time in schools to demonstrate his competence with behaviour management, John felt overwhelmed, and coped by relinquishing his professional future to God's will. Looking to the future, John was reflective, hopeful and persevering with his vision of playing a role in mainstream education:

> I'll be just searching for an environment that's a good fit really, looking specifically at the nature of the people that I'll be working with and the values of the school and what it's trying to do, finding as best as fit as possible. School systems perpetuate the values systems so I will be trying to learn how schools work and what frameworks and systems there are there. Once that's sorted out so much more can be accomplished in terms of my teaching.

John took on some home tutoring when he eventually graduated. One of his pupils informed him that his class at school needed a relief teacher and that he should apply. John was successful with his application and envisages himself seeking out a provisionally registered teacher position in the near future.

Table 3: *Provisional categories and broader thematic categories emerging from the analysis of John's data*

Broad thematic areas for axial codes categorised under 3 selected theoretical headings	**Axial coding: provisional categories from preliminary opening coding for personal and professional values and context**
Personal values	
Seeking to understand his context	• Being open-minded • Having a better understanding conflict in relationships • Having a better understanding past experiences, his

	identity and values • Make sense of his theories in various contexts • Referring to Christian values: Being humble, not judging people, having hope, finding space and time for others and improving others' life experiences
Having empathy	• Relating to others' situation and feelings
Sharing narratives	• Seeking others' perspectives • Writing, discussing and reading reflexively • Telling his own story
Developing positive relationships	• Building trust in order to ascertain where risks can be taken
Professional values	
Fostering social justice	• Being committed to every student and fostering their curiosity with a subject and success with learning • Adapting and creating relevant experiences for learners • Assessing students learning formatively • Referring to the philosophy of the New Zealand curriculum • Critically reflecting on his teacher role
Making ethical decisions	• Acting ethically in interests of students
Undertaking restorative practices	• Maintaining positive relationships with all students • Talking with students about critical incidents as soon as possible
Making time to plan effectively	• Not compromising what is best for every young person in classes • Putting students first when prioritising tasks
Needing time	• Seeking more time in order to gain a balance between personal and professional life: • Wanting time to carry out an authentic teacher role.
Having a community of dialogue	• Talking with trusted friends and family members • Helping out with community projects such as providing accommodation and gardening
Participating in a community of practice	• Feeling a sense of hospitality • Being open to suggestion and change • Talking about teaching with interested staff • Being heard and respected • Contributing to human flourishing of all situations
Self-directing his learning according to support available	• Directing own inquiries in order to better understand professional issues • Trying to understanding the values at play in school systems • Teaching pupils effectively • Tapping into mentors' strengths

Part 4: Lesley's Case

Self

Lesley grew up in a small rural New Zealand family and community where having a work ethic was highly valued alongside "taking it easy". Both personal values were a priority for Lesley although they clashed at times. She also recalled noticing that it was tough in her school and wider community for families who were different. Her family's ideals included being competitive and her parents could nurture her social, academic and sporting achievements. Lesley valued her mother's perspective, particularly later when making decisions that challenged her capacity to maintain a balance between work and recreation. On arriving at her new city boarding school with her history of success, it was a shock for Lesley when she was streamed low for one subject and bullied. By ringing home often, and seeking help with schoolwork and homework from her boarding school peers, she was able to persevere and has become a strong believer in learning from others, particularly in small groups.

For a semester of her degree, Lesley studied abroad. She described her new international friends talking of their countries, cultures, languages and people. When they asked about her own, she reflected, "It was probably one of the most pivotal conversations of my life. I didn't know what to say." She remembered thinking at the time, "I'm just normal." Lesley had learned to be self-aware in order to remain competitive in the community and school environments where she had grown up, but this time her identity was challenged and she did not feel proud of herself. Lesley's personal values included learning and achieving to the best of her ability in all areas of knowledge, including self-knowledge and cultural knowledge so she carefully selected her next university papers to stretch her self-understanding. Before participating in the initial teacher education programme, Lesley had believed herself to be inclusive of others, but started to re-think this as a result of being in the programme. "I clearly haven't talked about these things until this course. It goes to show what a sheltered life I've lived." She thought that her experiences in the initial teacher preparation programme were balancing what she wanted to do and who she wanted to become. She had made a choice to leave behind an emerging professional sporting career, and a probable career in health in order to try teaching. Her family had ingrained in her the personal value of balancing time spent in sporting, social, academic, community and family activities and responsibilities, so teaching seemed to be the ideal profession.

Context

Lesley was focused on maintaining high personal and professional standards. She had transferred this into her professional life. She understood that many pupils were not thriving and theorised that teachers needed to be student-centred if there was to be more justice in schools. In order to teach effectively she believed that she needed to be aware of her own beliefs and biases also:

> I've tried so hard not to have pre-conceptions or pre-judge children and I still find myself doing it, despite reflection, despite inquiry, despite everything you know. It's pretty hard to re-train yourself. Students have total lives outside of this. We can't be judgemental of them.

Lesley's professional values included using her strengths in communities, and she combined this with another of her professional values, which was pursuing social justice through fostering better outcomes for all pupils. She became involved in extra-curricular sports in order to get to know students better and to develop their skills. When parents were present she made a point of chatting with them about their child's strengths in the game and listening to their perspectives. She recalled missing her own mother's presence at sports events when she was at boarding school, and the input she could have had into her teachers' understanding of herself. Similarly, in the classroom Lesley tried to plan experiences where students were active and she could formatively assess their understandings and skills to inform what she needed to do next.

In a critical incident, Lesley was confronted by her own deficit assumptions about some pupils. She was sent by her mentor to the girls' changing room just before the period started because two students had not arrived in the gym and her mentor's expectation was that they would be stealing in the changing rooms. Lesley moved rapidly as if about to make a citizen arrest. She trusted her mentor's judgement since she assumed that she knew the pupils. However, on entering the changing room foyer she overheard the two pupils chatting as they were getting ready for class about how much they were enjoying having the student teacher, and what they hoped to do this period. Lesley instantly became aware of her readiness to pay attention to evidence that supported her personal theories and that these were assumptions only. If she had come sooner and had missed over-hearing the conversation, the girls would have been wrongly accused or suspected of stealing which would have been devastating for them personally and for the teacher-student relationship. She learned more about herself and her assumptions about pupils from this encounter. She became aware of deficit theories held

by teachers about pupils in low streamed classes who were from minority ethnicities, even when they had known them as pupils for some time.

Teaching-self

In Lesley's first school, teachers were involved in communities of practice. "There were systems in place for the teachers to talk. The entire school ethos is what brought about my development in wanting to help those at the tail end." In critical dialogue with colleagues, Lesley was alerted to flaws in her interpretation of evidence when she found she was only attending to information or data that supported her preferred narrative. "It's when I'm wrong that I find myself learning about myself."

In addition, in communities of practice, Lesley was introduced to more effective pedagogies during collaborative dialogue about pupils and "what made them tick" and what would benefit them next. The professional dialogue fitted with Lesley's professional values of learning in groups and enhanced her learning and her relationship with her mentor. "Her and I were very much on the same wave-length with where we were going and what we wanted to do." Lesley believed that she had been lucky to be involved in a community of practice. In keeping with her personal value of being the best she could in her profession, Lesley would have liked more dialogue about how to lift priority learners' results to excellence, rather than settling for improving their attendance and participation only. "I don't look at the pass criteria. I always look at the A criteria." Her professional value of wanting to teach as effectively as possible meant that she was proactive with her professional learning. Advised by mentors to avoid using more complex student-centred pedagogies if being observed by university lecturers, she disagreed. "If it's going to be a bad lesson I'd rather have some feedback on it."

In her next Professional Experience school context, Lesley did not experience the critical dialogue about self and learners that she had come to expect, so she reconstructed her professional identity and resolved to work alone since no team dialogue about teaching and learning was available. She rewrote units and doubled the pass rate for pupils in her learning area. She didn't want to be critical of mentors but couldn't help noticing that she was the only one prioritising pupils' learning in her area. Despite her commitment and innovation when teaching, she felt a lack of energy and motivation and was concerned that she was not doing her best for pupils:

> Some days you'll show up and you just want to change the world and do the best for your kids. Then the next day you show up and you're just like my goodness I'm just so swamped. I can't possibly sit with a kid and talk to get this inquiry going.

Lesley began to understand the influence of school systems on her sense of purpose, community, motivation and wellbeing. She started to identify organisation values that compelled teachers to act in particular ways, even if these were at odds with their own personal or professional values. She reflected, "I learned a lot about what I didn't want to do."

In another situation, Lesley was asked to refer a pupil out of her class to senior management for misbehaving in class, even if he did not, so that he could be suspended. The boy didn't misbehave so she didn't send him to management. "You can't just send out a kid for doing nothing wrong." He was sent for by management by the end of the period and Lesley felt undermined and very uncomfortable about the situation which was never mentioned by management later on. When it came to practices like this, or the labelling and stigma that came with streaming and expulsion, she thought "justice was out the door" and chose to not be party to the system. "I have my own integrity and standards. There's a difference between power and leadership. The teacher is there to serve the student and not the other way around," she reflected. She believed that the school should adapt to pupils rather than the pupils having to adapt to the school, and gradually reduced her involvement in this particular school community when she realised that the school's values did not match her professional values. "I did not want to get immersed in that culture. I needed breaks from it," she reflected. A beginning teacher community met at the school but the focus was on promoting the school culture not their professional learning. The leading mentor was passionate about school systems and Lesley knew not to cross her or expect opportunities to critique the organisational culture and implications for pupils.

Despite not having a community of practice, Lesley was given agency in her teacher role in some classrooms and by drawing on her personal values of excellence and social justice, she worked with pupils so that they experienced support and improved social and academic achievement in the short time she was there. In keeping with her personal values of balancing her time and maintaining a sense of well-being, she phoned her mother to talk about her school situation, and spent as much time as she could in the weekends out of town at a friend's place studying, preparing classes and reviving before the next week began.

Lesley's personal value of high standards meant that she welcomed the Code of Ethics, and New Zealand Curriculum Values but was concerned that these did not necessarily play out in teachers' practice. She believed that positive professional values advocated in these codes were intuitive to some and not others and that it was hard to retrain oneself if these principles and values were not intrinsic:

> I've seen it enacted and not enacted but not by teachers consciously thinking they have to abide by the Code of Ethics. It definitely comes down to them as a person and how they see themselves as the teacher. It's there but is not something teachers go by. It should be innate in them but it's not.

Postscript

Lesley gained a teaching position in a public secondary school that she thought would match her professional values. At the job interview, she identified leaders' and organisational professional values that fostered innovative practices and care for each pupil. She anticipates the school culture there aligning with her personal and professional values.

Table 4: *Provisional categories and broader thematic categories emerging from the analysis of Lesley's data*

Broad thematic areas for axial codes categorised under 3 selected theoretical headings	**Axial coding: provisional categories from preliminary opening coding for personal and professional values**
Personal	
Achieving highly	• Being competitive • Getting high results • Taking responsibility for learning • Making space and time for tasks • Wanting to understand purpose of assignments and activities and do well in the eyes of colleagues
Balancing time spent on personal and professional activities	• Careful planning of time with weekly diary entries showing planned time to spend on social, fitness, sport, and academic activities • Planning where to spend time when not at university classes or in schools • Staying on top of course requirements • Having time out from study or work
Learning in small groups	• Welcoming opportunities to work with small number of trusted peers and mentors

Being self-aware	• Being aware of organisational values and contexts and alignment with own values • Being self-contained • Examining family and personal values • Searching for own assumptions and being open-minded • Maintaining integrity • Noticing impact of own actions on others
Having positive relationships	• Not complaining or objecting publicly • Being congenial • Having others feeling comfortable
Professional	
Fostering social justice	• Wanting to have academic goals for all students, not just participation goals • Providing pedagogical care to pupils • Using teaching as inquiry processes • Not making assumptions or judging based on class or ethnicity • Wanting positive relationships with pupils • Caring about pupils
Using formative assessment	• Getting pupils' perspectives and providing active tasks that make learning visible
Professional integrity	• Not compromising personal professional values • Believing that choice of teaching role relies on one's beliefs and values
Participating in a community of practice	• Feeling a sense of hospitality • Having agency in her teacher role • Having discussions with mentors • Receiving feedback and feed-forward • Wanting to learn to teach effectively
Having a community of dialogue	• Phoning home and staying with friends • Talking about critical incidents to mentors
Communicating effectively with parents	• Being congenial with parents at sports events

Part 5: Matt's Case

Self

Matt lived in England and as he was growing up there his parents ingrained in him the personal belief that every young person could be educated to their capacity. They also showed him that educational organisations were not infallible, when they persevered in the face of teachers' assumptions that Matt should not remain in secondary school, but should go to alternative education, because he floundered with his writing. His mother in particular encouraged and problem-solved until she found an adaptable, motivated teacher who could give Matt the time and guidance he needed to progress. Matt went on to achieve to a high level at secondary school and university, and reflected, "My mum never let me be labelled. I am evidence." Respectful communication was important in Matt's family and he recalled being guided as a child about how to communicate when visiting grandparents. The values of respect, social justice, perseverance and problem solving that were fostered in Matt when he was young became his core personal values. They underpinned his decisions and actions when he took on professional paid and volunteer roles after graduating with his honours degree.

A sense of service and agency was part of Matt's family ethic and his own personal values. His family were focused on improving the lives and learning of others, and they expected to go out of their way to do so in their own lives and careers. Encouraged by his parents to travel, Matt worked in a mission school in a developing country. He taught students and village people woodwork, set up a youth group, and went on to look after the construction of school and church buildings in the area, while learning the local language. Being available and a part of the workplace community was an important professional value for Matt, so those working with him learned effectively and were able to carry on when Matt had left. On another occasion, Matt's role was to help a village community create products to sell to generate an income. He had grown up with role models and opportunities to design and be innovative, so he felt confident guiding community members in the process. Matt recalled needing to be quick-footed and adaptable when guiding individuals when they were making their products. He explored different avenues and pushed their competencies, while keeping all folk involved and having success. These experiences in volunteer service abroad prompted him to consider secondary teaching as a career.

Context

Matt's personal values of service, social justice and self-awareness complemented the inquiring pedagogical approach advocated by *The New Zealand Curriculum* for teachers. Being inquiring was in his nature. "As I teach, I push myself to question myself. Why did it work? What should I change next time?" His personal values underpinned his preferred teacher role which was to provide a supportive learning environment. To him this meant enacting the professional values of seeking out and reducing barriers to pupils' confidence and competence, such as labelling and low expectations, assumptions about pupils' aspirations and strengths and pupils' low self-esteem and isolation. He experienced several critical incidents when striving to provide supportive learning environments for underachieving pupils. He was empathetic towards pupils when it came to assessment and reassured them, "It's just for me to know where I'm going wrong and it's to improve my teaching for you." His overarching professional values of being inquiring, having trusting teaching and learning relationships, and assessing formatively, aligned with his existing personal values so he had a sense of purpose and commitment in becoming a teacher from the start. "I identify what the kids need and implement strategies to try and conquer that problem… and I actually see the benefits."

Matt valued being approachable, friendly and collaborative and shifted this manner into his professional relationships with staff. Colleagues became interested in his inquiries and with time he was able to introduce them to new perspectives, activities and expectations about pupils. He explained that he wanted to change the thinking in schools that there were young people with limited ability who should be in learning areas that were not considered academic. While he had been an empathetic listener in his personal life, he recognised during his year in the initial teacher education course that listening to pupils' perspectives was critical to teaching effectively. He, therefore, inquired and asked questions when he noticed pupils were distracted, disinterested or disruptive in classes. "I had to look past that and listen to the students," he commented when reflecting on his developing professional values.

Matt noticed the constraints of time as he worked with pupils to improve their social and academic achievement and future options in school. The limited amount of hours available to pupils in a school week to complete complex projects to standard was a problem for them and for Matt. He therefore decided to make himself available at lunchtimes so students could carry on with their projects in groups. "A teacher's job is to help all of them, not have some cut off

and stuck fending for themselves." His generosity with his time and expertise emerged as another positive professional value that was underpinned by his personal values of social justice and service. "Your values filter through and determine your characteristics of being a teacher. Kids see when you want to make a change for them," he believed.

Teaching-self

Matt was clear about his purpose in the initial teacher education programme. If he felt uncomfortable in his role in any situation at university or in schools, he reminded himself of his personal values of service and justice and acting in the best interest of students and felt motivated again. "I always follow my heart so I don't get mislead." Another of his personal values was to maintain positive relationships in all situations. He wanted to be approachable and friendly in his communication, so he consistently monitored how he was coming across to others. In addition, he thrived when collaborating and discussing with student teachers, lecturers and teachers, appreciating their perspectives. "Different teachers have different experiences and different advice. It's the same at the university. You've got to be approachable, and to talk to each other." Learning a little of the language of those with whom he had worked in the past had helped him to foster good communication and relationships, so he believed that he would benefit from learning some of the Māori language and some sign language, either before or during the initial teacher education programme.

Matt's personal and professional values included pursuing social justice in any situation. His own schooling experiences and later volunteer experiences abroad had alerted him to the reality that assumptions were embedded in systems in organisations, and that schools were no exception. He noticed systems and attitudes that constrained pupils, but also saw these situations as opportunities for problem-solving by teachers. He noticed mentors who were open to change, and was silently concerned for pupils when he was surrounded by teachers with fixed mind-sets about pupils' prospects and pedagogical approaches.

His professional values inclined him towards participating in critical communities of practice and he thought there would be benefits for himself, teachers and pupils if there were discussions amongst staff about the school culture and values, pupils' learning and teachers' roles. When these opportunities were not available, Matt established his own informal community of dialogue with staff who were available and interested in his development as a teacher and his pupils' learning. He saw staff as a type of from whom he had much to learn,

and therefore asked them to show him various methods and resources for his learning area, and they did so gladly. Matt considered collaboration with colleagues and self-directed learning to be his professional responsibility. He never saw himself as lacking agency with his professional learning and identity. His constant professional value was to provide the best possible learning environment for pupils, and this value guided him in his decisions and actions.

Matt was future focused. His personal values had always guided his pursuit of a better society for diverse people. His professional values now underpinned his vision of better learning environments for every pupil. Matt believed schools needed to modernise their programmes to have a stronger focus on the Key Competencies. Often departments were not catering for all pupils because there were few links to industry and projects, and therefore activities lacked relevance and authenticity to pupils. "I am a dreamer. You know you have to be." School leaders he thought, needed to be involved in more risk taking and change, so departments were preparing pupils for a modern world, and those wanting careers in technical fields didn't have to leave school early. He also thought that in future he would be prepared to stand up and put forward his perspective if colleagues labelled or had low expectations of pupils.

> We seem to forget that that these are kids and they have a long way to go. If we put all these labels and titles on them now, they carry on with them for life. At the end of the day you want to build kids that are confident and so we need to take a bit of a risk here and there.

Postscript

Matt is teaching in a public secondary school in New Zealand.

Table 5: *Provisional categories and broader thematic categories emerging from the analysis of Matt's data*

Broader thematic categories from axial coding	**Axial coding: provisional categories from preliminary opening coding for Matt's personal and professional values**
Personal values	
Being self-aware	• Articulating his own personal values and vision for self and society • Being committed to his community roles • Having integrity • Noticing the impact he has on others
Problem solving	• Being innovative and persevering

	• Examining the context of a problem • Reflecting critically in action and adapting on the spot
Having empathy	• Relating to students' and parents' situations and feelings
Being approachable and friendly	• Having body language, voice and facial expression that are welcoming, relaxed and appropriately reserved • Being available to people
Being organised	• Planning in detail a week ahead at least and having well developed but flexible long- term plans. • Being generous with time
Serving others	• Pursuing voluntary and paid roles that improve the lives and future options of people in communities • Performing effectively in his various community roles
Being responsible and honest	• Placing no limits on others, and being open and generous with time and ideas
Professional values	
Making ethical decisions	• Acting in the best interest of young people and considering their futures
Fostering social justice	• Practicing Teaching as Inquiry • Rejecting labeling of students • Assessing formatively • Seeking evidence, particularly students' perspectives about their experiences • Examining school systems • Generating hope • Having high and achievable expectations of students
Personalising learning experiences	• Adapting approaches • Noticing how students feel • Listening empathetically • Designing specific experiences • Taking time with students • Involving parents in learning plans • Being organised with resourcing and equipment
Developing positive relationships	• Building trust so students will take risks with new experiences • Learning students' languages • Being congenial in the staffroom
Needing time	• Making extra time for students during the school day • Going out of his way for students
Directing own professional learning	• Finding own mentors • Updating technical projects for students • Organising his own on site learning with specific school mentors
Participating in a community of practice	• Making time to meet and talk with mentors about students' learning and his own learning

Part 6: Themes Emerging Across the Five Cases

Three themes emerged across the five cases. The first theme was the moral orientation and influence of student teachers' core values and personal values on themselves as persons. The second theme was how their core values and other personal values combined with their learning-to-teach contexts to influence their professional values. The third theme to emerge was the impact of their personal and professional values, and in particular their relational values and sense of agency on their emerging teacher identity.

Personal Values: The Self

All student teachers had various personal values that were clustered around their existing beliefs about self and society. They had a vision for themselves and society and a preferred way of going about realising their vision. Their core values guided their significant decisions and actions, were underpinned by their experiences in their families and communities, and often had their source in their families' spiritual values. For example, one student teacher's family valued having a strong work ethic, being competitive and participating in community sporting activities. These values largely originated in the family's Protestant rural values and guided their decisions and priorities. For the student teacher this meant achieving excellence in all personal and professional goals by managing her time effectively and seeking out supportive individuals and communities. Each week was balanced between study, physical activity and social activities.

Another example was a student teacher whose family valued a tertiary education and joining a profession. Generations back, Christian, colonial values had offered options to the people of some Pacific Islands and it had become important to this student teacher's family to prosper in the New Zealand education system. The student teacher's personal values included achieving academically and having professional success, while creatively expressing his own personal identity and strengths. Respect for elders and supporting the wider community were some of his other personal values. Even though his change to an Eastern spirituality in adulthood influenced how he reacted to daily situations, his family Christian and cultural values continued to influence his significant professional decisions.

Core values had motivated all student teachers to join the profession. They revealed core values of pursuing social justice or serving others and all had a sense of integrity. The families

of three student teachers had fostered their awareness of social justice and inclination to improve political, educational and social organisations, while being of service to communities where organisations were operating. The families of two other student teachers had fostered the notion of service but were not accustomed to challenging systems or organisational values. Fitting in was important to them. These two student teachers made sense of their new professional value of pursuing social justice in schools when it was introduced to them at university, and went on to revise their vision for themselves as emerging teachers when faced with critical incidents in schools. For one student teacher, the teaching profession offered flexibility with types of work and work-life balance which was one of her core values.

Student teachers' self-awareness was helped by early life experiences where they had been encouraged by one or both parents to think, discuss and sometimes write reflectively. They were all accustomed to having at least one supportive, trusting person to converse with face to face or at a distance, and they still talked regularly with this person and other family members to make sense of their experiences in the initial teacher education programme.

Professional Values: The Student Teacher

Student teachers professional values were rooted in their core values and other personal values and were mediated by their learning-to-teach context. Their professional values were revealed by their pedagogical choices and perspectives on observed practices and their conscious or unconscious implementation of the Values of *The New Zealand Curriculum*. Their professional values were varied and examples were: being committed to the initial teacher education programme, being creative, problem solving, being organised and spending time personalising experiences for pupils, collaborating with colleagues, accepting uncertainty, being reflective and inquiring and encouraging pupils to become aware of their own and others' perspectives. These professional values gave student teachers the moral orientation required by the principles and values of *The New Zealand Curriculum* but their capacity to act on their emerging professional values depended on their professional learning context and expectations of school leaders and mentors.

There were ongoing tensions and alignments between student teachers' professional values and their capacity to enact these in their school contexts. As students of teaching, they expected to contribute to just educational systems and environments, to be given agency to explore their professional values and to have mentors who modelled professional values, and

used pedagogies that were effective for their pupils. Two student teachers experienced little or no agency in their teacher role in one school context, and all student teachers in the sample welcomed opportunities to talk with mentors and teacher educators about their professional identities, perspectives and choice of pedagogies. Opportunities to talk about teaching and learning were part of the culture of one school, and only occurred by chance in other schools.

Two student teachers' professional values were influenced by their fixed deficit beliefs about some pupils' capacity to have social and academic success. These beliefs constrained their pedagogical choices and their motivation to be involved in critical inquiry about all pupils' learning. For one student teacher this assumption was based on long-held beliefs about the influence of social class and ethnicity on pupils' capacity to achieve. For another student teacher this assumption was based on conceptualisations of assessment. For both, their assumptions were fostered during their own secondary schooling and reinforced in their families and communities. These two student teachers tended to not question school systems that sorted pupils by test results and subsequently held lower expectations of some than others. The other three student teachers expected to have to problem-solve and be innovative if they were to support diverse pupils to experience success, because they were aware of the various effects of systems and organisations on young people's capacity to flourish.

Three student teachers made a point of getting time to talk about their professional values and preferred practices to mentors. Two other student teachers remained silent in order to appear to fit in with mentors and school systems. These student teachers planned to shift to another educational context when they had completed the initial teacher education programme. All student teachers were conscious of the professional value of establishing and maintaining positive relationships in their school communities, but their capacity to enact this depended on the perspectives of their mentors and whether student teachers were comfortable bringing up their issues and concerns in particular mentoring contexts.

The principles and values of *The New Zealand Curriculum* were perceived as concepts to include on unit assignment forms, as standards to be interpreted, or simply common sense practices that were intuitive to teachers, including themselves. All student teachers in the sample expected to model to pupils their interpretation of what it meant to be a good citizen. One student teacher was explicit about modelling and encouraging values relating to being inclusive. Two student teachers designed teaching units to address pupil's learning about *The New Zealand Curriculum's* Values but they were constrained during implementation of units

by the assessment systems in their departments or by their own capacity to formatively assess and adapt.

When Personal Values Encounter Professional Contexts: The Emerging Teacher

It was student teachers' relational values that seemed to determine their emerging teacher identities. Student teachers with effective communicative skills and a sense of belonging in a school context pursued positive relationships with diverse pupils, and dialogue with mentors, colleagues and parents about pupils' learning. Their positive relational values and situations were apparent when on at least one occasion in each school all were proactive about making sense of their experiences and improving their own and their pupils' learning. On these occasions, they were conscious of having or not having agency and this motivated them to shape their professional learning environment so they could inquire and continue to learn. Even though they assumed agency, this was not a comfortable experience in some situations but they had courage and remained resilient.

All student teachers in the sample had positive relational values but only one had one school community of practice ready and waiting to assist her with reflective dialogue, joint projects and professional learning. The other four student teachers in the sample established their own communities of dialogue with trusted people beyond the programme structure with whom they could make sense of their initial teacher preparation experiences, motivations and options. The student teacher with a community of practice had a long established community of dialogue also. In addition, two student teachers included one or more school colleagues who were not their mentors in their community of dialogue.

Each student teacher in the sample was able to maintain positive relationships with nearly all mentors and pupils as they negotiated their teacher role. They were prepared to temporarily ignore their professional values in order to maintain relationships with mentors but felt frustrated, disappointed and under-valued when they did so. On two occasion when relationships with pupils were not positive nor able to be restored, the student teachers planned to move themselves to another sector of the education system.

At times, student teachers re-prioritised professional values according to circumstances but against their ideals. For example, student teachers' experiences with university assignments

constrained their capacity to enact their professional values when teaching. The university course required student teachers to submit frequent, large, high stakes written assignments to lecturers for grading. This meant student teachers had to make difficult choices about prioritising their time. They had to choose how much time to spend on assignments, how much time to spend on preparing for teaching classes and being involved in school learning communities where mentors were assessing them, and what time to give to activities beyond the programme that sustained their personal wellbeing.

All student teachers in the sample drew on their personal values of perseverance and being organised as they were accustomed to doing when faced with challenges. Four student teachers in the sample resorted to meeting requirements to pass in order to launch their career and become the teacher they envisaged. They reorganised their professional values to spend time on assignments rather than planning their teaching and were not as inquiring and effective as they would like to have been. They felt they just did not have time. One student teacher cited the programme cost and the loss of a year's wages as a motivating factor for focusing on passing university paper assignments above ensuring he was teaching effectively, and was not happy to have to make this choice.

Another student teacher in the sample chose to reject prioritising his assignment quality over the quality of his teaching, and instead chose to spend time planning effective learning experiences for pupils, meeting with mentors when possible and making time for critical reflection. He was prepared to compromise his assignment grades since he would not compromise his professional value of acting in the best interests of young people he was teaching.

The personal values of student teachers in the sample remained as they had been when they started the initial teacher preparation course, and as a result their professional values tended to remained the same with variations depending on their contexts. What changed were the personal and professional values student teachers chose to make visible which depended on whether they were being assessed and how confident they felt discussing and justifying their choice of practice in a particular situation. The personal and professional values they chose to make visible depended on the relationships and agendas at play in their context. It was important for most student teachers to maintain positive relationships and meet expectations of mentors who doubled as their assessors. In one of her schools, one student teacher in the sample had agency and relational skills, and belonged to a critical and reflective community

of practice that included mentors. This was an ideal context for professional learning for a semester.

During the year each student teacher had strengthened or refined at least one professional value in some way. They described increasing their self-awareness, becoming aware of the impact of various school organisational values, being more convinced about the importance of maintaining their professional integrity, communicating more effectively under pressure, focusing on social and active learning experiences and formative assessment, listening to pupils' and mentors' perspectives, and being self-contained when feeling disempowered.

Unexpected encounters with pupils provided student teachers with instant feedback and awareness on their emerging teacher identity. These experiences confirmed or did not confirm their personal and professional values and gave them insight into what thinking and actions they preferred to change or to continue as they were.

CHAPTER 5.
DISCUSSION OF CASE STUDY FINDINGS

Introduction

The overall aim of the study was to explore the personal and professional values of a sample of secondary student teachers during their initial teacher education year in order to understand their learning during the programme.

The discussion is based on themes displayed in Table 6 below. These themes emerged from the cross-case analysis of personal and professional values of student teachers in the sample and they fell into three major categories:

i) Personal values: The self

ii) Professional values: The student teacher

iii) When personal values encounter professional contexts: The emerging teacher

Table 6: *Major categories, properties and propositional statements emerging from analysis of personal and professional values across five cases*

Major categories **1) Personal values: The Self**	
Properties of major categories	**Propositional statements for major categories**
Core personal values	
• Being of service • Pursuing social justice • Maintaining integrity • Engaging in reflective dialogue in trusting communities	Core values are resistant to change and give student teachers purpose, motivation and identity
Personal values	
• Accepting uncertainty • Achieving highly • Being caring of others • Being connected to trusted family and friends • Being creative • Being congenial • Being empathetic • Being hospitable • Being honest • Being humble	Personal values are constructed and reconstructed by experiences. They are an individual's preferred way of being and they guide their choice of action. Enduring personal values are ingrained during experiences in their families, communities and early schooling.

Major categories **1) Personal values: The Self**	
• Being organised • Being patient • Being respected • Being in good health • Being safe • Conversing with trusted people • Having courage • Problem solving • Maintaining hope • Making a positive difference to communities • Listening • Persevering when challenged • Volunteering abroad • Sharing perspectives • Understanding self • Understanding context • Using strengths	
Family and cultural values	
• Being connected to immediate and extended family • Being self-aware • Talking openly and using various languages • Being healthy in body and mind • Maintaining balance between personal and professional- related activities • Moving into a profession in order to prosper financially • Respecting elders • Pursuing social justice • Serving others • Working hard to excel	Family and cultural values have been ingrained by experiences in families and communities since childhood. They are represented by stories, activities, priorities, rituals, attitudes and sayings and guide individuals' decisions and actions.
Spiritual values	
• Buddhist values of peace, calm, gratitude and mindfulness • Christian values of hope, humility, hospitality, justice and service • Having a moral purpose in one's role	Spiritual values are beliefs about a higher purpose and preferred way of seeing the world and being in it. These values shaped student teachers' interpretations of experiences in families and communities and during professional learning. They often underpinned other personal values.

Major categories **2) Professional Values: The student teacher**	
Properties of major categories	**Propositional statements for major categories**
Professional values	
• Becoming aware of self as teacher • Pursuing and modelling social justice • Spending time guiding pupils • Encouraging pupils to be aware of their own and others' values • Attending to evidence that affirms personal theories about pupils • Compromising professional values to fit in with school organisations	Professional values are personal values that student teachers intend to act on in their teaching and learning context. They guide student teachers' reactions to the values and effective pedagogies of the New Zealand Curriculum. They shape their teacher identity, and commitment and resilience when challenged in their professional contexts. Student teachers may choose to act or not act on their professional values in learning-to-teach contexts.
The New Zealand Curriculum Values	
• Future focus • Empathy • Assessment for learning • Perspective taking • Being creative and innovative • Engaging in dialogue	The New Zealand Curriculum Values are the moral compass for decisions and actions in learning communities. Values were modelled and encouraged by student teachers when they aligned with their personal values and they had agency to do so.
Pedagogical values	
• Assessing formatively for learning • Spending time with individuals, and groups of pupils • Being inquiring about pupils' situations • Being proactive with own learning • Problem solving in pupils' best interests • Communicating effectively with parents • Being creative and innovative with strategies • Pursuing positive relationships with pupils • Using peer and self-assessment processes • Seeking evidence with an open mind • Perceiving summative data as a predictor of future capability • Perceiving assessment as summative only • Choosing pedagogies that fit with mentors' expectations rather than pupils' needs.	Student teachers' pedagogical values motivate them to be inquiring or not to be inquiring about what will be effective for pupils' social and academic learning and guides how they respond to evidence. Pedagogical values may or may not be enacted by student teachers in some contexts, despite their awareness of what practices are in the best interests of pupils.

Major categories **3) When personal values encounter professional contexts: The emerging teacher**	
Properties of major categories	**Propositional statements for major categories**
Relational values in the school context	
• Using restorative justice processes with pupils • Maintaining personal integrity while negotiating mentors' expectations • Getting alongside mentors and collaborating • Pursuing agency in one's teacher role • Having positive relationships with school mentors • Wanting communication with pupils' parents and whanau • Participating in critically reflective communities of practice • Forming a community of dialogue with trusted friends or family, or student teacher peers • Critically reflecting on organisational values and systems in schools • Remaining reflective and listening when challenged • Managing relationships that are based on power • Team teaching with mentors • Removing oneself from inhospitable situations • Making sense of unexpected and unsettling incidents	Student teachers' relational values underpin their motivation to be involved in communities of practice, their preferred professional relationships and the nature of their participation in communities of practice.
Relational values and the university context	
• Having a voice and being heard the university community of practice • Pursuing understanding of values and expectations in various contexts • Wanting a community of dialogue with peers and experts • Managing self in order to pass the course • Seeking out support networks in the course	
Relational agency	
• Acquiring and strengthening professional relationships in various contexts • Talking in trusted communities • Envisaging a preferred future teacher identity and seeking a preferred professional context	Student teachers grow increasingly aware of the relationship between self and context and how this constrains or enables their professional values and preferred teacher identity. As a result, they pursue dialogue in trusted communities and agency to enact values of the teaching profession.

Part 1: Personal Values

The Self

What are the personal values of student teachers in the sample? In posing this broad research question the researcher wondered about the "pre-teaching identity" of student teachers (Flores & Day, 2006, p. 230). The literature was conclusive that each student teacher's understanding of the nature and source of their personal values was important self-knowledge. There were "unavoidable interrelationships between professional and personal identities" (Day et al., 2006, p. 603). Personal values were "powerful" and "unique to the individual", relatively consistent, and impacted in a similar way on all aspects of a person's life (Branson, 2014, p. 199). The researcher wondered about the origins and nature of personal values of a sample of student teachers and the relationship between their personal values and professional values over the year of the course.

Family enculturation

Findings showed that each student teacher had a biography of personal experiences and values that had been influenced by their family's cultural history, traditions and activities and their social interactions in their respective family and community groups. Each student teacher brought unique combinations of personal values from their experiences in families that guided their choices, interactions and actions. Henry commented, "Me and my other lot in secondary aren't all the same."

Pajares (1992) included student teachers' values under the broad term of beliefs. He concluded that values and beliefs were formed early in family, school and community interactions and were well-established by the time student teachers came to an initial teacher preparation course. Findings in this study showed that the sample of student teachers could recall family activities, experience, images, interactions and relationships that spoke to them of family values which over time had become their personal values, and were now guiding their professional values.

Findings also showed that on hindsight student teachers noticed that parents had been particularly influential role models for values. Over the years, Lesley had watched her parents' attitude to work and leisure and their pursuit of work-life balance. It was important for her to plan her week to ensure she had a mix of social, sporting and study time. In other

examples, three student teachers in the sample relayed how parents had guided them when they were young to use verbal and written critically reflective processes so they could work through challenging experiences while having parental input at the same time. For example, John's parents communicated with him through discussing stories and he has since focused on examining cases and theories to make sense of concepts and situations and he notes "reflexives" in a journal that he carries with him during lectures and when in schools observing or teaching. As a result of parental modelling, by the time they arrived in the initial teacher education programme, student teachers were comfortable managing their time and various activities when under pressure, and engaging in critically reflective dialogue and as while filtering others' perspectives depending on how these fitted with their core values. Findings in this study concurred with the literature that found personal values were a network of personal assumptions that were resistant to change. Personal assumptions filtered newly encountered concepts according to their fit with existing core values (Crow, 1986; Lewis, 1990; Lortie, 1975: Rokeach, 1979). At the same time, student teachers had established another set of personal values that guided them to deal with the vicissitudes of a changing world and to perceive uncertainty as opportunity. Hostetler, McIntyre, & Sarroub (2007) concurred that student teachers who had been accustomed to reflective discussion and writing since they were young, were well positioned to learn from struggles and surprises they were encountering while learning to teach.

Being self-aware

Discussion and perspective taking in trusted social groups seemed to be a platform for student teachers' self-awareness and capacity to manage and thrive in new contexts. For example Erin was well aware of her personal values on arrival in the programme and was positioned to be resilient as she went about reconstructing her teacher identity in challenging contexts:

> I'm a lot more sure of myself from the last couple of years of life to kind of having accepted that's who I am and that's how I operate and some people may not like that.

Findings showed that moving away from home or from one's country can bring about sudden self-awareness. Lesley started to become aware of her cultural self rather than perceiving herself as "just normal" when she studied abroad in Canada for a semester of her undergraduate degree. Timperley (2013) explained that student teachers who perceived "self as normal" believed that "all people are learners like them and learn as they do" (p. 48). When

Lesley's new international friends talked of their countries, cultures, languages and people she reflected, "I don't really have an ethnicity or culture and I've never felt the need to have one, but probably do more so now I have been abroad."

Research by Levin and Ye He (2008) concurs with findings from this study that show prospective teachers' identities were continually changing. They were socially constructed by family, cultural, political, and historical influences in their learning context, and by the agency they were afforded to explore their teacher identity. The importance of self-awareness has not been disputed in the literature since it underpins the authentic meaning making and sense of personal responsibility that the teaching profession expects student teachers to be developing (Aitken, Sinnema & Meyer 2013; Hostetler, McIntyre & Sarroub, 2007; Loughran & Russell, 2007). The issue seemed to be understanding and enacting in teacher preparation courses, what is entailed in order to prioritise, maintain and develop student teachers' self-awareness (Korthagen, 2005).

Previous volunteer work and employment

When developing their identities and career paths, Erin, John, Matt and Henry were encouraged by their respective parents to look outwards beyond their family and immediate community to Africa, to Santiago, to Germany, to Cambodia and to Rarotonga with the purpose of improving the lives of others, as well as their own personal capabilities and qualities. In their employed or volunteer work aboard or locally, student teachers consolidated and refined their personal values and developed enduring professional values through their roles in organisations. Findings from this study suggest that professional values became established whilst they undertook volunteer or employed roles that involved being educators:

> I think it's very good for teachers to come from a different (employment) sector because it offers you different experiences and different ways of dealing with things. Working in Malawi shaped my beliefs and my life since because you're white and you're young you're probably going to be looked at and hated to begin with. But it's how you deal with the situation and speak to the people.

Younger, Brindley, Pedder and Hagger (2007) found that student teachers in their study were mostly prompted to join the teaching profession by their past work experience, as well as their core values. Findings from this study concurred since four student teachers in the sample had taught children prior to the course in New Zealand or abroad, and their personal values had guided this choice of work before they arrived in the initial teacher preparation course.

Findings also showed that three student teachers in the sample, Matt, John and Lesley looked back on experiences teaching abroad when they had been challenged and felt out-of-their-depth, and had problem-solved with success. Each reflected that they drew on their learning from those experiences abroad to manage the requirements of the learning-to-teach programme. Gu and Day (2007) concluded that resources accrued during past positive experiences outlasted the emotion felt at the time, and enabled more flexible and creative thinking, and resilience in future situations.

Influences of Early Schooling

As expected, findings showed that student teachers' prior experiences in schools as pupils themselves had shaped their preconceptions of their teacher roles. The literature is conclusive that prior school experiences influenced student teachers' beliefs and assumptions about being a teacher (Calderhead & Robson, 1991; Flores & Day, 2006; Flores, 2010; Holt-Reynolds, 1992; Lortie, 1978; Pajares, 1992; Sugrue, 1997), and what strategies they believed would work with their pupils (Younger et al., 2007).

Student teachers in this study were conscious of copying or rejecting their own previous teachers' attitudes to pupils and pedagogies. Practices that student teachers chose to replicate had empowered them earlier as pupils. For example, Henry had recalled positive experiences in the performing arts as a pupil and was confident and keen to use dramatic pedagogies in various learning areas as a student teacher. For Henry and others in the study, former teachers had become what Flores and Day (2006) referred to as a "frame of reference" for their choice of pedagogies and preferred teacher images (p. 224). Replicating previous secondary teachers' attitudes and practices has been found by Britzman (1986) to be problematic for student teachers' authentic teacher identity development. Based on this evidence, she recommended that student teachers examine the values implicit in the decisions and actions of their teacher role models.

Findings showed that experiences in their families, and at schools, provided student teachers in the sample with a discursive positioning that was beneficial when teaching populations that were not monocultural. Discursive positioning is how teachers construe the complex historical phenomena experienced by youth and where they stand as educators in the situation (Bishop, 2010). Henry, Erin, John and Matt spoke languages other than English and Lesley had made attempts to do so in an undergraduate paper. Bishop (2010) argued that from the start of

learning to teach, New Zealand's emerging teachers need to become aware of their discursive position and their capacity to be open to valuing and tapping into the "funds of knowledge" that pupils in New Zealand schools can call upon in classrooms (p. 121).

Professionals need empathy in order to understand situations from clients' points of view, and if combined with self-reflection, empathy overcomes a professional's tendency to make stereotypical judgements and responses (Elliot, 1991). Findings showed that at times in their school lives all five student teachers had felt marginalised because of their ethnicity, because of being bullied due to their talent or disability, or because their family was disconnected from the school community through moving many times, or because they were a different culture to other families.

Marginalising experiences like these seemed to have heightened student teachers' capacity to notice pupils in their schools who were on the fringes socially and academically, and to be empathetic and insightful with their judgements and responses. When reflecting on a pupil Matt noticed:

> That's not his dyslexia barrier, that's an embarrassment barrier or self- confidence barrier and that needs to be overcome before anything else can happen. He reminds me of myself when I was a kid so I reckon he can go far if he gets the right guidance. You label a kid in high school and they'll carry that with them like I have carried mine since primary.

Sugrue (1997) found that student teachers held "tacitly acquired understandings" that influenced what they noticed and acknowledged in relation to what pupils brought to situations (p. 222). Student teachers' empathy generated a pupil-centred classroom environment which had a positive influence on their teacher identities and their pupils' learning (Day et al., 2005).

Student teachers were not just influenced by past experiences in families and schools, but by the kind of teachers they wanted to be (Beauchamp, 2011). In an unusual finding, Lesley revealed that she struggled to envisage her teaching-self. "I'm going into the classroom but that's very scary for me. I actually can't visualise myself as a teacher."

Lesley's fear is understandable and realistic in the light of Shulman's (2004) conclusion that "classroom teaching is perhaps the most complex, most challenging, and most demanding, subtle, nuanced and frightening activity that our species ever invented" (as cited in Fairbanks,

et al., 2009, p. 162). One of the papers Lesley had taken in her undergraduate degree had explored the responsibilities of teachers to implement pedagogies that aligned with the curriculum. New and current images had been presented to her about teaching in in the Physical Education learning area, which had challenged her assumptions and left her uncertain about her teacher role. She had been curious and keen to do well in her undergraduate paper and was not planning to teach at the time, so she did not filter out these strange images of teaching. The undergraduate degree paper had successfully interrupted her assumptions that teaching was uncomplicated which meant Lesley arrived for the course open-minded and inquiring about what it meant to teach.

Findings showed that Henry had envisaged teaching in the way that he had been taught at secondary school, but at the same time did not wish pupils to experience the same alienation he had experienced in the school community. Matt, Erin and John had personal values guiding their image of teaching being a vocation and understood the ethical responsibilities involved (Gu & Day, 2007). Like the student teachers in the study of Younger, et al., (2004), these three student teachers in the present study started out with a "deep moral vision" (p. 262). However, their research also showed how these visions could lead to tensions when student teachers became immersed in the contexts and specifics of their learning-to-teach experiences

Core values

Beijaard (1995) found that teachers have a relatively stable identity with roots in a core set of values and beliefs. Day, Kington, Stobart, & Sammons (2006) reminded us that teachers' identities are only temporarily stable and affected at any time by a change in their self-awareness or work conditions, or a combination of both. In their study Day, et al., (2006) found that emerging teachers' and experienced teachers' commitment to the teaching profession required "a clear enduring set of values and ideologies which inform practice regardless of social context" (p. 573), and that awareness of their core values made a positive difference to their identity formation and sense of purpose.

This study found that each student teacher had arrived to learn to teach with perspectives, experiences and visions that were underpinned by a set of core personal values. Their core values were unique combinations of serving others, pursuing social justice, and having integrity. Sunley and Locke (2012) noted a similarity of values demonstrated by secondary teachers in schools in their study. They reported that participants agreed on the importance of

becoming self-aware through ongoing dialogue, noticed relationships in the workplace and valued earning through problems. Sunley and Locke (2012) concluded that the prevalence of these core values "possibly reflects the shared personal values that attracted people into the teaching profession" but they did not reveal whether or not teachers acted on these in practice (p. 299).

Findings from this study drew attention to the different ways student teachers enacted their core values and that differences were based on student teachers' other personal values and the circumstances at the time. To illustrate, two student teachers arrived in the course with core values of service and pursuing social justice. One student teacher had the resources to choose to work abroad as a volunteer amongst new cultures in impoverished situations. The other student teacher had less resources and did not wish to live beyond his financial means so had chosen to remain in New Zealand being paid a stipend to teach in a local support service organisation. Core values may be limited in number (Rokeach, 1973), but are unlimited in how they play out in people's lives. Findings in this study concurred with conclusions by Sunley and Locke (2012) that student teachers' implicit or explicit core values were worthy of more consistent attention in the biographies of experiences they brought to a learning-to-teach context. Core values have provided student teachers with a "continuing self" regardless of context (Day, et al., 2006, p. 609) guiding what student teachers have thought, said and did, and have contributed to emerging teachers' choice to stay and learn, and not give up and leave (Gu & Day, 2007).

Themes emerging in findings across cases revealed how student teachers' core values were combinations of the following values: Pursuing social justice, serving others, maintaining integrity, upholding positive relational values, maintaining work-life balance, and having spiritual values. Each core value will be discussed in relation to findings.

Pursuing social justice

Fostering social justice means acting in ways that give all pupils access to knowledge and life chances (Villegas, 2007), and this core value underpinned the purpose for teaching for all student teachers in the sample. Findings showed that student teachers wanted all pupils to achieve socially and academically but findings also show that student teachers in the sample varied on whether they chose to act on this core personal value or not. Their choice to pursue

social justice through their actions came down to their individual understanding of their role in a school organisation.

Two student teachers' choices will be used to exemplify this theme. Henry, for example, believed that if you join a school organisation you should uncritically adopt its professional values and suppress your preferred practices, even if uncomfortable about what was expected of you as a teacher, and what you believed you should be doing as a teacher:

> We're signing up to be teachers not only of our subjects but also the school. If that behaviour management system is in place, I'm sure there's a clause in the contract saying you do have to change.

Henry's understanding of the relationship between teacher and school organisation was based on his strong and enduring personal value of fitting into the New Zealand school system. Henry put aside his core value of social justice that he really wanted to develop in his class environment, in order to comply with the school culture, values and systems established by school leaders. Henry reflected after a few weeks in the school that he really didn't like removing pupils from classes which meant he was contributing to their suspension from school for no good reason, and that he really preferred to have them remain in class where he could help them to achieve. Henry imagined a school where systems were in place to help pupils with stationery, food, uniforms and school work, and where he could be his teaching self rather than "like a god" determining who was to be given a chance at learning and life and who was not.

Day, et al., (2006) concluded from their study that moral teachers' core values go beyond care, dedication and contractual obligations to making a personal and professional investment in others' realities and their future possibilities. While Henry held the core value of social justice, he struggled to act in a way that was contrary to school organisational expectations and culture. He resolved his inner conflict by planning longer term to pursue a career in the primary sector where he observed that he would have more time and agency to be the teacher he could be and wanted to be.

Findings here showed that context is also a mediating force in whether or not student teachers enact their core personal and professional values. For example, Henry would have planned to stay in the secondary sector if he could have envisaged improving pupils' futures without having to be subversive in the process. Flores and Day (2006) concurred that positive and

negative perceptions of workplace culture and leadership played a key role in re-shaping new teachers' understanding of where they fitted into the teaching profession. In addition, it is relevant that Hostetler et al. (2007) found that uncertainty was often not welcome in school organisations, which may discourage a student teacher who wants change. Complexity and uncertainty also tended to be unfamiliar and uncomfortable spaces for more experienced teachers, who often ended up as mentors to student teachers. For these possible reasons, there seemed to be little support amongst staff at Henry's school for a different perspective on the practice of withdrawing pupils from classes and the impact of this practice on their suspension or expulsion from the school. Even though Henry was encouraged to apply for a position at the school in future, he felt more comfortable searching for a situation where he could enact his core value of social justice, than remaining there questioning the justice in the values and practices of the school organisations- by himself.

Lesley found herself in a similar situation but responded differently on account of her core personal values. Her personal value of being in good health and achieving balance alerted her that something was amiss in her world when she felt uneasy and fatigued during her professional experience in a school. She also noticed that she was removing herself from the school community and was counting down until she could finish there. She reflected that she was alarmed at unjust systems at work in the school and the expectation that she would support these uncritically. "I don't want to be going around getting high fives when I refer kids and perpetuating that values system."

Her experience in another school prior to this unsettling experience had been the opposite so she had come to this challenging second set of circumstances with a sense of "me-as-a-teacher" and with a sense of her own professional integrity. She believed she was there as a teacher to serve the student and not the other way around, and she reflected prospectively that she would be inquiring into schools' organisational values during her future job interviews. Hostetler, et al., (2007) insisted that teachers were supported from the start to "accept responsibility for being the persons they are rather than say, 'I did that, but it wasn't really me'" (p. 233). Fullan (1993) concluded that personal vision was the route to organisational change and improvement, and when this was discarded in organisational processes we see in its place group thinking and fragmented, surface changes that are acquired uncritically and discarded easily. School organisations that lacked just systems tended to benefit from keeping emerging teachers like Lesley and Henry, but were often unaware of who they were and why they did not stay.

Serving others

Service has been defined as an act of assistance or benefit to others (Boone, et al., 2010). Findings showed that this particular core value of service to others underpinned Erin's, Matt's, John's and Lesley's other core values of pursuing social justice and enacting personal integrity. Boone, Fite and Reardon (2010) found that being of service to others enhanced student teachers' "individual efficacy and overall organisational effectiveness" according to the findings of (p. 55). When student teachers in this study acted on their core personal values of service, they demonstrated positive professional values such as choosing to spend time with pupils beyond contractual obligations, going out of their way to make sure pupils were clear about goals and processes, providing resources they needed, taking time to make inquiries about more suitable teaching approaches for them and questioning unjust systems. These findings concur with Gu and Day (2007) who found that student teachers were driven by their "inner motivation to serve" (as cited in Hansen, 1995, p. 6) and that this core value gave them a moral purpose that underpinned their pursuit and exploration of positive professional values and ideologies.

Having personal integrity

Personal integrity means that a teacher must not only understand what to do, but he or she must do it (Hansen, 2007). A sense of personal integrity was influenced by the culture of schools where student teachers were situated. They sensed whether they were in a space where they could follow through on their core values or ought to suppress them, as Henry did. The person with personal integrity is "an emancipated citizen who is very conscious of his or her own values and norms, and who acts in accordance with those deliberated and chosen values" (Hansen, 2007, p. 20). To illustrate further, Erin could have gone to South America as a tourist when she was seeking to develop her Spanish language capacity, but instead chose to learn the language as a volunteer worker in the slums of Santiago in line with her personal values of service and social justice.

While the literature concurred that emerging teachers need to be conscious of constructing and reconstructing a teacher identity during their initial teacher preparation year (Beauchamp & Thomas, 2009, 2010, 2011; Beijaard, 2004) much less has been said about the sense of personal integrity they needed to withstand the situations they encountered in the process. Sunley and Locke (2012) found that it took five years for a teacher to be able to find ways of

operating meaningfully in a school context while maintaining their personal and professional integrity.

Despite aspiring to maintaining their personal and professional integrity, student teachers often have little choice in the initial teacher education year but to focus on professional values that equate to visible success with paper and course outcomes. They had little choice but to suppress or compromise their personal and professional values and sense of integrity in order to meet requirements for a pass. Findings in this study showed that acting without integrity was personally devastating. John became ill when he felt he had to take on a role that was unrelated to his personal and professional values in order to meet mentors' approval so he could pass the course. He realised what had happened to himself and he planned to "learn the ropes" in future in relation to "how schools work and what framework and systems are there." He learned from the experience that he had to anticipate enabling and constraining factors in departments and schools, in order to find "room to manoeuvre" to maintain his professional integrity. Erin was confronted with a similar situation but with courage and perseverance she was able to win her mentor over by discussion so that she could act on her developing professional values of providing active, collaborative learning opportunities for pupils.

Relational Values

What counts as "professional" is related to ways in which student teachers and teachers relate to other pupils, colleagues, parents and people in the wider community (Beijaard, Meijer & Verloop, 2004, p. 125). Findings showed how their relational values impacted on their capacity to acquire the values of the profession. Prior to coming into the course, each student teacher had each been accustomed to being part of groups of people whom they trusted enough to talk with about life's challenges and choices. Lesley had trusted the mentoring of some senior girls in the boarding house, and always called her mother. A few close friends had been Erin's confidantes since she could remember, and Henry had formed a group of trusted friends during secondary school and during his undergraduate degree. Matt sought out individual people according to their approachability and expertise as he needed in relation to his inquiries and goals, while John talked with trusted friends in his church group. Each student teacher was accustomed to also discussing professional issues with family members, and as adults their spouses and partners had become important sounding boards for making sense of their personal and professional lives. Findings showed that student teachers had been accustomed to having open dialogue about their thoughts and actions with trusted people

since they were young, and this pattern didn't stop on entry to the initial teacher education programme.

Beijaard, Meijer and Verloop, (2004) argued that relational values and actions needed to become more prevalent themes when researching student teachers' personal and professional selves. Findings also showed that student teachers in the sample maintained their involvement in a range of activities in groups through church services and discussions, doing chores in the community, hosting homeless people, attending dances with friends, attending drawing classes, playing in an orchestra, playing in sports teams, training for running events and skiing, as well as spending time with family and partners who either lived nearby or in other cities. Day, et al., (2006) found that for teachers to remain committed to teaching they needed a "social life outside of education" and "a stable emotional environment at home" (p. 573) and that imbalance between work and life activities diminished commitment. Student teachers' relational values included remaining connected to trusted friends and family members and they each made this a priority even when under pressure to meet course requirements.

Work-life Balance

Findings showed that student teachers had learned ways of managing their time before arriving in the programme. They were accustomed to maintaining a work-life balance so they had time for leisure and career pursuits. Since he was young Henry's father had shown him how to keep a diary for planning his week, month and year so he met deadlines and was punctual. Henry had learned to plan time to be by himself as he moved between family homes. Lesley operated a colour-coded diary system that showed visually the balance of time she was spending on work and leisure activities. Matt, Erin, and John also planned their time using a diary, and John was accustomed to planning time for reflection which he deeply regretted being unable to maintain due to becoming overwhelmed with assignment and teaching demands during the year. He maintained his church activities, however, because he felt a strong sense of belonging there and that he was making a difference in that context. The social justice activities he undertook as a volunteer with his church group became an important balance for his self-esteem given his deteriorating self-efficacy with classroom teaching.

Spiritual Values

"Spirituality involves identifying a higher purpose for our lives that will connect principled behaviour to something that is greater than we are" (Fullan, 2002, as cited in Boone et al., 2010, p. 44). Analyses of data revealed that John, Henry and Erin held spiritual values that were the source of their core personal values. They could understand and were articulate about their spiritual values which Boone, et al., (2010) found in their study contributed to student teachers' propensity to act towards pupils in ethical, caring ways, and to view issues of social justice and equity more positively. Spiritual values had also given greater meaning to their career choice. These values had lead them to volunteer in service roles abroad and had brought them back to New Zealand to an initial teacher preparation programme.

Erin, John, and Henry had personal reflective approaches such as "seeing the light in every situation" and being mindful, and finding time for prayer. They had learned these strategies from participating in spiritual and religious communities and in family life, and they consciously used them when challenged. Their spiritual values seemed to foster their capacity to remain open to what the future might bring and to accept disappointment and uncertainty with courage and calmness. Erin revealed, "I had a philosophy the last couple of years that I'm going to push doors and see what happens. It's not just what I want, but what God wants as well."

Research on teacher resilience by Gu and Day (2007) examined the impact of life factors upon teacher effectiveness, and they suggested that spiritual values were an influential factor. Findings in this study also showed that spiritual values increased student teachers' capacity to be resilient. As an example, once John was clear about requirements he had to meet to pass the year-long programme, he put aside his feelings of disempowerment and disappointment and chose to leave everything "in God's hands". However, this did not mean he let his commitment go and ceased striving to improve his practice. It meant that he took on a sense of hope, believing he was in the best possible position he could be all things considered, which in turn motivated him to focus on what he believed needed to be done for his pupils' learning and his own learning.

Motivation for Teaching

Findings from this study reveal that Matt, John, Henry, and Erin were prompted to apply for the initial teacher preparation course due to their core personal values. Their core values were reinforced by previous positive, "complex" teaching in communities either abroad or locally, and not "quasi-teaching episodes" such as coaching (Sugrue, 2007, p. 216). Prior complex teaching contexts had provided them with agency and had enabled them to problem-solve and adapt, which became beneficial past experiences to draw on when teaching in schools. However, findings from this study showed that once in the programme, the constraints imposed on their student teacher agency often led to a sense of disillusionment for all at some stage of the year. They each had idiosyncratic ways of coping with feeling disillusioned about learning to teach, and findings remind us that positive, purposeful emerging teachers like those in the study can be easily lost to the profession (Gu & Day, 2007).

Alternatively, Lesley was attracted to teaching by her vision of being able to have a balanced lifestyle away from the rigours of international sport or the demanding prospect of a medical career. Findings showed that her core personal values of service and self-awareness and her other personal values of pursuing excellence in her practice and work-life balance secured her ability to consciously manage gentle and sometimes extreme fluctuations of personal, professional and situated pressures during the year without becoming disillusioned (Gu & Day, 2007).

Part 2: Professional Values: The Student Teacher

Introduction

What are the professional values of student teachers in the sample? In asking this question, the researcher wondered what professional values guided student teachers' decisions and actions in various contexts and why, and what professional values they acted on and why. Findings provided insights into connections between student teachers' personal and professional values, the variations in context and agency they experienced, the potential learning opportunities when student teachers experienced values conflict, and their various perspectives on the purpose of *The New Zealand Curriculum* Values (Ministry of Education, 2007, p. 10). The professional self, like the personal self, developed during the year

(Keltchermans, 1993) and patterns of thinking and acting became a frame of reference for their career-long professional learning.

Student Teachers' Agency

When student teachers had agency, which Lipponen and Kumpulainen, (2011) defined as "the capacity to initiate purposeful action that implies will, autonomy, freedom & choice" (p. 812), they learned from critically reflecting on the experience. Research has concluded that student teachers needed agency from the start of their initial teacher preparation course in order to begin to learn how to construct, negotiate and reconstruct a positive teacher identity that included self-efficacy, commitment and passion for teaching (Day, et al., 2006; Gu & Day, 2007).

Student teachers' capacity to gain and maintain agency depended on relational factors in contexts such as power and status (Day, et al., 2006) as well as student teachers' "communicative competency" (Edwards & D'Arcy, 2004, p. 153). Findings from this study showed that when colleagues and mentors perceived student teachers to be "expert contributors", they acknowledged and recognised their ideas and suggestions and expected them to act and reflect critically on their experiences in professional communities (Soini et al., 2015, p. 652). Lesley experienced this in her first practicum school:

> I feel like I have moved from being the student teacher to the teacher and a lot of that also comes from the … department treating me like a teacher, not a student teacher and just valuing my ideas and what I want to teach in a unit and how I want to go about it.

Even though agency has been recognised as a pivotal professional value (Lipponen, & Kumpulainen, 2011), findings in this study showed that the way agency was afforded to student teachers in the sample varied from mentor to mentor, and from school to school (Johnson et al., 2014). Lesley experienced agency in her second practicum school but unlike her first school experience, she practised in isolation. While she enjoyed the freedom to teach, she felt abandoned as a learner when she had no professional dialogue before, during or after the experience. John experienced very little agency in one school context due to department and mentor priorities, and Erin needed to negotiate agency in her context, drawing on her relational abilities and self-determination in the process. Findings from this study supported Lipponen and Kumpulainen's (2011) argument that student teachers' sense of agency was a

relational ability that was socially constructed, and the quality of the learning environment student teachers experienced, especially its social and emotional dimensions, was a predictor of the development of their professional agency.

Student teachers needed agency to move themselves, pupils and communities towards the future they envisaged (Fullan, 1993). Findings showed that if student teachers in the sample had agency early in the year they developed a sense of resilience for future school contexts, which meant having the capacity to engage in "positive adaptation despite adversity" (Johnson, et al., 2014, p. 3). Lesley's early positive experiences with agency in her first practicum school fostered her sense of resilience and became a frame of reference for her emerging teacher-identity throughout the year. Following this experience she reflected, "It would be super interesting for me to go into a mentor teacher's class who didn't have similar beliefs and seeing if I'm able to still channel my beliefs," she reflected.

Findings also showed that when school mentors were participating in communities of practice in their schools, they afforded agency to student teachers. As an example, when she arrived at her first practicum school, Lesley's mentors were participating in school-wide focus to lift achievement of diverse pupils, and she was expected to join them in the project. Knowles, et al., (2005) asserted that adult learning principles and processes may not have appeared relevant to mentors who assumed that student teachers were taught in the same way that they taught school children. In contrast to the learning area orientation of school children, mentors in Lesley's first practicum school saw student teachers as adult learners who were life-centred, task-centred or problem-centred in their orientation to learning, and therefore needed agency to learn (Knowles et al., 2005). Lesley described herself as "really lucky" with the agency afforded to her in her first practicum school. This study showed that acquiring the values of the profession seemed to rely on student teachers' relational values and luck in relation to one's school situation.

Soini et al. (2015) found in their study that the skills, strategies and professional values and practices developed in initial teacher education helped student teachers' to teach in new contexts. For example, in her new context in her second practicum school, Lesley was given agency so she was free to teach as often as she wished in the way she preferred, but in contrast to her first practicum school, she was largely unsupported in the process. She welcomed professional freedom in the classroom, but felt she would have benefitted from planning, evaluating and critically reflecting on her learning and her pupils' learning in a

collaborative way, and that mentors may have benefitted from understanding her professional decisions and actions, and how these impacted on pupils' learning. Her growing sense of isolation became a source of fatigue. Edwards & D'Arcy, (2004) found that isolation can be built into initial teacher preparation programmes unconsciously by teacher educators and mentors when the focus is on how well student teachers can teach alone. Lesley became overwhelmed by the learning needs of pupils and began counting down the days until she could leave. She was conscious of not being able to assist pupils as much as she would have liked, and felt some anxiety and guilt about this situation. She reflected that in her first practicum school she had learned a lot about how to learn to teach effectively. Although she was not learning actively in her second practicum school, she had her first practicum school experience to draw on when working out a positive course of action for her teaching self. Student teachers in the sample had both positive and negative experiences with agency in their context and Soini et al. (2015) reminded us that student teachers' sense of individual agency and capacity to learn was not a fixed disposition gained during initial teacher education. Rather, agency was a capacity that could be continuously constructed in relation to new contexts during their career, unless they continually lacked agency, in which case Bullough and Hall-Kenyon (2011) found emerging teachers left the profession.

Negotiating agency

Findings showed that three student teachers were motivated to negotiate agency in order to avoid fabricating a teacher role that did not make sense to them. Hostetler et al. (2007) discussed the difference between "action" and "fabrication" (p. 241). "Action" entails the presence of others, the constant contact with the world, the web of acts and words of other(ness) in learning communities. "Fabrication" means that teachers and student teachers expect to mechanically carry out the tasks of teaching. Fabrication curtails entry into meaning making, while action furthers entry into meaning making (Hostetler, et al., 2007). Findings showed the impact on one student teacher, John, when he took on a didactic teacher role that did not align with his personal or professional values. It shows how Matt assumed and maintained agency, and the perseverance of Erin to gain agency in order to use more interactive pedagogies with pupils that aligned with her professional values.

Erin was self-aware, and focused on pupils' motivation and achievement. She believed task-based pedagogies for language learning had the potential to lift the achievement of pupils in one of her classes. First, Erin accepted that she needed to spend hours listening to her

mentor's reasoning about why a task-based approach would be a problem for the pupils and for herself as their teacher. Erin's sense of service to pupils and her personal qualities of perseverance and empathy for her mentor's particular set of circumstances kept her focused throughout negotiations. Student teachers, like any other learners, constructed their understanding of learning to teach and their role in the school context, based on the beliefs, knowledge and experiences they brought to the formal preparation course (Villegas, 2007) and eventually, Erin was given the space to act and learn with her reluctant mentor alongside. Action was the peculiarly human way people showed the unique individuals they were, what they intended and valued and the meanings they attached to events. When actions were undertaken with meaning in mind, actors revealed their purposes, their values, and their understanding of their situation (Hostetler et al. 2007).

Findings showed how Matt assumed agency. For example, he expected to be treated as a peer in his schools from the start and assumed agency while being congenial, approachable and collaborative in the process. He crossed novice - expert boundaries, giving credit to others for his learning in the process (Edwards, 2005). His diverse work experiences prior to the course had developed his confidence to find room to manoeuvre to get and keep agency in his school contexts. He was driven to explore how to teach effectively, and made sure that he had the space to learn how to do this for his pupils' sake, and for his own professional integrity. In the process, he initiated inquiries and collaborations with mentors and colleagues about teaching and learning with new technologies: "Different teachers have different experiences and different advice. You've got to be approachable, and to talk to each other." Similarly Malm (2009) found that student teachers' relational confidence was a significant influence when it came to accessing the best learning available in a school context.

Student teachers' inability to negotiate agency

Analysis of data showed that John interpreted agency as experiencing hospitality, which meant being invited into a dialogic relationship with mentors and having a sense of belonging. He wanted to be able to negotiate agency and practice so he could develop and refine his professional values and practices in critical dialogue with mentors, rather than having a teaching identity imposed on him. Gu and Day (2007) found that restrictions were put on emerging teachers' professional values if "performativity" was important to mentors (p. 1308). At the same time, John wanted to have positive relationships in the practicum school community, so he was faced with a dilemma:

> This environment lends me towards wanting to evaluate myself in terms of their metric, in terms of what they see as valuable in teaching, which might be at odds with what I see as valuable. I needed space to make mistakes, and learn from experiences with open-minded mentors who related to the subject field beyond credit acquisition.

John was not able to negotiate the agency he needed to enact professional values, despite persevering. In this regard, Lipponen, & Kumpulainen (2011) argued that "transformative activity is not possible in traditional didactic-based interaction, where expert-novice boundaries are sustained and where students are positioned as the passive participants of knowledge" (p. 818). To maintain collegial relationships and pass the university paper, John decided to change his practices to fit with his mentor's wishes, but not without feeling his personal and professional integrity had been significantly compromised:

> I think my slip into trying to please a mentor rather than students was devastating! You start to sort of slip into thinking in terms of how they think, and then you realise you can't measure up to someone else's metric again and again. It's a very human process when you're in a relationship with someone.

It is important here to add that Korthagen et al. (2001) concluded that not every school, department or classroom was a suitable practicum site for student teachers. For this reason, university processes need to provide time and space for authentic dialogue with student teachers so they are talking about learning, rather than thinking about leaving.

Findings showed the effect of being critically reflective and humble, by the way John reflected on what he had learned from the exhausting experience of trying to negotiate agency without success. In future, he planned to first "get to know the ropes" in schools and departments, in order see if there were spaces where he could practice with professional integrity. Fairbanks, et al., (2010) contended that learning to negotiate context to get a sense of agency may be as important if not more important than the more traditional conceptions of professional knowledge. When student teachers had agency their vision guided their practices, and their professional values, choices and context became relevant. With agency, they had a sense of belonging and a stake in a professional community.

Challenges to Values

Student teachers in the sample were asked in semi-structured interviews what critical experiences during the initial teacher education programme had challenged their personal and

professional values and how. Findings showed that several critical experiences had forced student teachers to entertain other possible meanings in situations, to notice complex conflicts, entanglements of habits and impulses, and the ethical values involved (Hostetler et al., 2007), and they wanted to talk about these experiences in trusted communities.

Findings revealed that student teachers' critical experiences either affirmed or interrupted their professional values, decisions, and actions, and occurred regardless of the amount of agency and support given to them. Critical experiences relayed by student teachers in this study had common features that included: a strong emotional reaction in student teachers at the time of the experience; decisions based on core personal and professional values; affirmative or negative verbal feedback from one or more pupils; and a desire to discuss the experience and future implications for themselves:

> When a response is called for within an ambiguous, tense, complex, high stakes and immediate context, it is the person's actual values that will come to the fore and influence the person's behaviour unless the person is able to intentionally control them. (Branson, 2014, p. 204).

To illustrate, Henry felt unwelcome in his school when he was involved with two pupils in an unsettling incident. He personally valued belonging, and giving and being respected in communities, so maintained his composure as he held off the pupils' attempt to push him down a flight of stairs as they made negative racial comments. He reported the incident. Social justice was one of his core personal and professional values. When the school neglected to provide restorative procedures after the incident, he questioned his purpose in the secondary context, where he now believed he was vulnerable. He planned to leave this sector in the near future and move to the primary sector. Henry's experience was in line with Kelchterman's (2005) conclusion that emerging teachers' vulnerability was not an emotion. It was an organisational issue whereby valued workplace conditions were perceived by the student teacher to be lost, and therefore the possibility of developing a positive future professional identity came under question. Henry came away from the incident planning to leave the secondary sector but not the teaching profession. This was a principled choice since he expected to be welcomed, safe and respected in schools.

Values alignment

Matt's critical experience was a pleasing surprise when a pupil told him he was reconsidering his subject selection for next year in order to pursue the career path he preferred, since he was

now achieving after being in Matt's class. Matt had worked tirelessly to improve social and academic outcomes for pupils. The situation had been challenging for Matt since the class was not expected to achieve and pupils had low self-efficacy when it came to their school achievement and future prospects. Matt felt affirmed in his pedagogical approach and came away from the interaction with the boy with an increased sense of resilience and commitment to teaching secondary pupils under any conditions. Gu and Day (2007) describe such resilience as:

> Both a product of personal and professional dispositions and values, and socially constructed. It encompasses a sense of purpose and entails meaningful actions and participation. In addition, it develops along with and manifests itself as a result of a dynamic process within a given context. (p. 1305)

Values change

Lesley was aware of her tendency to assume deficit views of pupils based on their social circumstances. She was conscious of her beliefs about groups of people, and how these had been ingrained in her by early experiences in communities where she had grown up. Her challenging experience began when she agreed with her mentor without question, that particular pupils who were late arriving for the gym class would be stealing from other pupils' bags. In the urgency of the moment, she headed off at speed to catch them red-handed. However, on approaching the foyer she overheard them talking about enjoying her classes as they hastened to get ready and join her in the gym. Lesley was alarmed at her assumptions and willingness to uncritically adopt and act on her colleague's perspectives, and was grateful she had over-heard the pupils talking just in time to stop herself in her tracks: "When I know I'm in the wrong I find myself learning about myself. I wasn't as good as I thought." She came away from the incident more self-aware and committed to checking herself when deficit theories about pupils were the norm in her context.

Jones and Versilind (1996) suggested that interactions with pupils and pupils' behaviour were a significant source of change in student teachers' pedagogical knowledge construction during initial teacher preparation programmes. This study suggests that interactions with pupils and pupils' behaviour were a significant source of change in student teachers' self-knowledge as well, particularly their awareness of core personal values guiding their sense of purpose, and professional values guiding their actions. Critical experiences provided student teachers with insights into values at play in their school organisation including their own, and prompted them to choose whether to re-commit to staying and learning, or to make plans for leaving.

Kouzes and Posner's (2012) research on organisational culture revealed that "people who are clearest about personal values are better prepared to make choices based on principle-including deciding whether the principles of the organisation fit with their own" (p. 57).

Reflective Writing

Findings also showed that four student teachers in the sample were making entries in private journals about their challenging experiences, which added to their reflection and understanding of themselves and their context. This journaling was not a programme requirement. Lesley reflected on the benefit of writing about experiences: "The ones that I've written sit in the back of my mind quite consciously. I've dumped the issue but I haven't dumped the learning from it."

John described how he wrote "reflexives" in his journal during the day that were verbal and visual representations of connections between his thinking, reading and experiences in the initial teacher education programme. Lesley's writing and John's "reflexives" and responses supported Cattley's (2007) conclusion that student teachers benefitted from using reflective writing as a tool to analyse and understand their responses to situations and to reconstruct their thinking and practices.

Learning in Communities of Practice

Findings revealed that student teachers in the sample had kept their challenging experiences away from the university and school settings since there were no communities of practice available in either place where they could critically analyse what had happened at the time and why, and what this might mean for their teacher identity. Johnson et al. (2014) described teacher identity as the development of "self-understanding that enables novice teachers to maintain a coherent sense of personal identity while learning" (p. 11). Erin was already aware of the potential learning opportunities offered when she examined challenging experiences in critically reflective communities. She had been part of informal reflective groups since she was young:

> I think it's important, at College, to emphasise that there are things you can learn from a classroom where thing aren't going so well, so we don't feel it's been a waste of time because we haven't learned everything that we should have. It

> would be good to have support about the things you can learn from situations … potentially negative situations.

Korthagen et al. (2001) revealed in their work that "realistic" teacher education maximised professional learning for student teachers. This approach to initial teacher preparation made critically reflective communities available in the programme structure when it was deemed by teacher educators to be needed. Discussion started with student teachers' unsettling and challenging experiences and investigated values, beliefs and understandings behind reactions, and implications for all involved, while taking into account the moral purpose of teaching. Findings showed that each student teacher in the sample wanted regular opportunities to participate in critically reflective discussion at university and at school, and more time with pupils and mentors so they could understand their context and make better decisions. As Flores (2001) stated: "Prospective teachers need time, resources and support to build up and re-frame their teacher identities" (p. 147).

Lost learning without communities of practice

Soini et al. (2015) found that communities of practice provided a space for student teachers to make sense of experiences with support. Without a community of practice, Henry lost the opportunity to be aware of his capacity to make ethical decisions under physical and psychological pressure, as he experienced when pupils' attempted to push him down some stairs. School leaders lost the opportunity to understand the harmful actions of pupils on that occasion, and to provide a different perspective for pupils so that they became aware of why they acted the way they did, what changes were needed within themselves, and what values-oriented activities were needed in the school. The pupils lost the opportunity to face their teacher, Henry, to explain themselves, apologise and hear his perspective. Henry lost the opportunity to plan how he could have been more proactive after the event, so he and the pupils, school leaders and mentors learned more about the experience and context through reciprocal dialogue.

Without a community of practice, colleagues in Matt's department lost the opportunity to find out how to continue with effective pedagogies with these particular pupils who had been struggling to write, and were starting to achieve. Matt missed out on learning how to offer his colleagues a different approach to literacy teaching with these particular boys, and pupils lost the opportunity for continuity with their literacy learning once Matt had gone. Without a

community of practice, the school community reduced its capacity to sustain pupils' growing competencies and self-efficacy, and develop their teachers' professional learning.

Lesley lost the opportunity to plan how she might identify when she was slipping into deficit thinking on future occasions, and how she would know and act differently if this happened again. Her mentor lost the opportunity to hear of Lesley's challenging experience and to reflect on the impact of her own professional values and practices on her pupils' social and academic success, and on Lesley's professional learning.

Perspectives on *The New Zealand Curriculum* Values

The New Zealand Curriculum Values (NZC Values) have opened up possibilities for action, since these expect teachers and student teachers to do more than deliver curriculum (Ministry of Education, 2007). Findings showed that the NZC Values remained unexplored by student teachers. They were used in order to meet planning standards and each student teacher wrote names of NZC values into the required boxes on their unit and lesson planning forms. Each had a different and private understanding of the purpose of the NZC Values, and what it meant to enact the NZC values in practice. Their perspectives were "a reflective socially defined interpretation of experience that serves as a basis for subsequent action… a combination of beliefs, intentions, interpretations and behaviour that interact continually" (Janesick, 1977, as cited in Pajares, 1992, p. 314), but were overlooked. In this instance, Henry and Matt provided two contrasting, unexamined perspectives.

Henry's view of the NZC Values was influenced by his conception of curriculum knowledge as being values-laden, but his conception of assessment led him to believe that only pupils in top classes should access this more complex value-laden curriculum. For example, in a unit of work Henry was teaching about the roles of women in World War II, he chose to deepen the values exploration in the unit by including Athenian and Spartan perspectives on nurses, the pupils' own present perspectives on women in the army and at war, and objectification of women in today's media. He went on to pose questions about how men were also objectified today in the media. Henry was very aware of social, ethnic and gender injustices. He had degrees in history and media, and most importantly he cared about the values and attitudes of young people in his classes, and the morality and safety of people in New Zealand society now and in the future. However, Henry preferred to use interactive pedagogies and more complex, critical and ethical thinking with pupils in some classes only. He believed

summative assessments undertaken by pupils on entry to secondary school indicated their level of fixed intelligence, hence their placement in certain classes. According to his personal theory, pupils with high test scores had the "intelligence" to engage in the deeper critical and reflective thinking invited by the NZC Values and Effective Pedagogies. He, therefore, preferred to use transmissive teaching methods, and less discussion with pupils who scored low on tests since he believed they had little capacity to discuss and take perspectives, and limited goals and prospects. In relation to another unit of work with a class he commented: "The low ability class … they weren't seeing the value of an Indian perspective on the world … I saw that as important but they didn't. They're all from farming backgrounds and most of them just care about driving tractors."

Winterbottom, Brindley, Taber, Fisher, Finney and Riga (2009) concluded that "teachers' pedagogical decisions can be affected by their beliefs about teaching, learning, and the purposes and practices of assessment" (p. 193). Henry's professional beliefs and values had their source in his experiences with tests when he entered secondary school himself, and his beliefs had been reinforced in the structures and culture of his present practicum school, which he was focused on fitting in with. He had not explored his personal values, early school experiences and their effect on his professional beliefs, values and practices so was unaware of the fallibility of his deficit theories about classes of pupils. Therefore, his theorising went unchallenged. Britzman (2000) drew attention to the hazards of "full-speed ahead" schools and colleges for learning-to-teach, where habituated thinking and automatic associations left no space for dialogue that fostered student teachers' self-awareness and self-making (p. 203).

In comparison, Matt had engaged relatively deeply with the NZC Values believing his enactment of these were not evidenced by listing values on his unit and lesson planning forms or by delivering content alone. He believed professional values were revealed by a teacher's pedagogical choices, and that the effectiveness of pedagogies were gauged by social and academic outcomes for pupils. When choosing pedagogical approaches and practices he also looked inwards at himself, since he was aware of personal and professional values guiding his pedagogical choices and how he interpreted what he noticed about pupils:

> You bring them (NZC Values) into your lesson and by looking at your plans you can add them in there, but subconsciously, I think you filter them through depending on your characteristics of being a teacher and who you are. The kids see you making a change for them or wanting to help them, that's where the values are really coming in…

He looked at the NZC Values as a guide to desired outcomes for pupils, and critical teaching approaches for himself, and he saw *The New Zealand Curriculum* Teaching as Inquiry framework as a process for thinking and acting (Timperley, 2011). Matt described formative assessment processes he used with pupils who had experienced little success at secondary school, and how his pupils carried out individual projects where he expected them to be innovative, creative and reflective:

> The issue was their ownership of their work, so I decided that I'd put in an action plan where they had to reflect on what they'd done, what they're going to do and how they're going to do it. Then I would write it into the next lesson. At the beginning of each lesson we discuss whether we are going down the right track and solve issues by asking questions to get them to think about what they're going to do, and by giving them direction with feedback. They'd tell me what they're going to be handing in. That to me is teaching as inquiry.

Pupils started to develop confidence and interest in the concepts and skills of the learning area since Matt used ongoing and varied formative assessment methods, and dismissed past summative assessments that had been used to label these pupils as not able, or unlikely, to achieve in school. Matt's core personal values of service to others which included pupils, his pursuit of social justice in organisations, and his inclination towards problem-solving and having high expectations, meant pupils started to believe in themselves, and make positive subject choices with careers in mind. Hood (1998) asserted that the NZC Values are not there to be transmitted from teacher to learner, but are there "for solving real-life problems" occurring in the lives of professionals, pupils, and parents in school communities (p. 74).

Personal values and *The New Zealand Curriculum* Values

Findings also showed that student teachers readily assumed the NZC Values were part of their own professional values bank. Lesley described the Values of the NZC as "intuitive" for teaching. For Erin the NZC Values were "normal" teaching practice. Both Lesley and Erin could see overlap between their professional values and NZC Values at a glance which was reassuring for them, but other than when filling in planning forms, they had no other use for the NZC Values in their initial teacher preparation year.

John took a more analytical stance. He perceived the NZC Values to be "wordy legalese" that could be massaged in terms of what they actually meant, therefore they were "often interpreted as common sense and confirmation of what you're already doing." He also saw the

NZC Values as a resource that student teachers could reflect on in the initial teacher preparation community, to better understand their own personal and professional values:

> If we were to construct what we thought were effective values prior to being introduced to them, then you might get more buy in if there's a convergence of values. Is there a disjunct between themes that did emerge and themes that didn't?

Findings from this study suggested that student teachers in the sample had not been involved in dialogue or critical reflection on NZC Values in school or university settings. Freeman (1999) as cited in Flores (2001) came to a similar conclusion in their study and suggested universities established a "community of explanation" on campus where "what happens in the workplace can be interpreted and explained by a different frame of reference, a shared set of values and beliefs within a given community" (p. 140).

Research and conceptual literature suggested that moral orientation alone was unlikely to develop teachers' and student teachers' commitment to the NZC Values, since teachers' commitment to professional ideals has been widely shown to be sustained in communities of practice (Wenger, 1998), learning communities in schools (Day & Gu, 2007; Johnson, 2014), and "communities of explanation" for student teachers in universities (Freeman, 1999, cited in Flores, 2001, p. 63). Findings revealed that student teachers in the sample tended to be working out the role of the NZC Values by themselves due to an absence of dialogue in school or university communities. As a result, their learning and commitment to the NZC Values was left to chance. Four years after the launch of the Values of the New Zealand Curriculum, Notman (2012) concluded that giving "attention to philosophical and implementation issues would provide student teachers with an understanding of the broader scope of pedagogy now required, and with a values context to take with them into their school practicum" (p. 48).

Part 3: Where Personal Values Encounter Professional Context: The Emerging Teacher

Introduction

How do student teachers in the sample understand the relationship between their personal and professional values? In asking this question the researcher wondered about the emerging teacher identity of student teachers in the sample and their vision of themselves in future as

beginning teachers. Findings showed that over the year, student teachers became increasingly values literate. This meant that they developed a language to articulate their personal and professional values and vision, and values at play in their context. Findings also revealed how their relational values influenced their sense of agency to be authors of their professional values acquisition and teacher identity in their next school community, after they had completed the initial teacher education programme.

Becoming Values-literate

By the end of the year, student teachers in the sample were able to articulate their inner selves and their contexts with values-based language. This means that they were able to capture meaningfully their interpretation of complex interconnections between their beliefs, values, identity, biography, relationships, culture and context. As well as developing a vocabulary to give their perspectives on their identities, beliefs and values, it was interesting to find in the analysis of data that student teachers in the sample had used metaphors to communicate personal values. For example, when John was dealing with professional dilemmas, a lack of time, assignment demands in the programme and the emotions entailed, he summed up his sense of powerlessness by saying, "I guess the ball just keeps on rolling". Similarly, Lesley captured her family's values and culture and her own personal values with the image "The grass won't grow if you don't put fertiliser on it." By using metaphors student teachers could introduce the complex relationships between values at play in their lives or school contexts. Loughran (2006 suggested that, "arguments over the emphasis that should be placed on a teacher's tacit knowledge, are more a reflection of the difficulties of uncovering and articulating it so as to fully appreciate what it comprises" (p. 67). Metaphors provided starting points for making student teachers' tacit self-knowledge explicit, and have been suggested as a method of expression in initial teacher education courses by Bullough et al. (1991).

Prospective Reflection

By the end of the year, it was noticeable that student teachers in the sample could articulate their prospective teacher identities. Each student teacher could make his or her vision explicit, and conveyed themes of self-awareness, learning, values, agency in schools and critical reflection. Matt, for example wanted to continue learning by critically reflecting and inquiring with trusted mentors, while Lesley reflected prospectively: "I will make mistakes but I just

want to keep on learning and I don't want to become stagnant. I want to try to keep things as flexible and chaotic as I can."

Near the end of the year, Henry had begun to reconstruct teaching and wanted to be known in his future learning communities as: "passionate about teaching and learning, because I actually am learning as well." John, on the other hand, had made a principled choice to not apply for positions in secondary schools immediately after the programme had finished, so he could take time to work out what he wanted to do: "If you don't keep reflecting on what you actually do value then I guess you haven't got a framework to change what you value and where you are going." John was not wanting to teach if he thought he could not be his authentic teaching self, since he had always put pupils' learning first and he had experienced what it meant for him personally to compromise his professional values.

The capacity of student teachers in the sample to have articulated a future self in terms of personal and professional values and their anticipated contexts may enhance their commitment and resilience, according to Beauchamp and Thomas (2010). These researchers concluded that "holding an ideal of their future selves and recognising the varying influences that may affect the achievement of these future selves, may be a way to help them monitor their progress through the uncertain time ahead" (p. 639).

Relational Values

The hopeful future envisaged by student teachers in the sample seemed to be framed by relational values that had enabled them to empathise with an increasing range of people during the year. Although they did not always agree with mentors and colleagues nor had much agency at times, student teachers could see where they were coming from and took away what learning they could from the relationship. Edwards (2005) concurred that relational values of student teachers in the sample "determined the extent to which they were able to step back from relating the world to the self, to supporting the wellbeing of others, and ultimately themselves" (p. 129).

Branson (2014) concluded that the presence of "I" and "we" during reflection, indicated dialogic relational activity that was mutually beneficial and critical for developing "ethicalness" in professionals (p. 205). These pronouns were part of each student teacher's dialogue at different times during the year, and revealed their awareness of self in relationship

with others in their professional contexts. An example was provided by Erin as she reflected on negotiating agency with her mentor:

> We had hour-long discussions about the problems of her life, so I learned a lot about how she views the world and what her concerns and beliefs are about teaching. Many times I would be sitting there thinking, 'I don't agree with you but I am not going to say anything.' In many ways I felt a bit sorry for her. She's in a very difficult position.

Negotiating a professional identity, that is, a sense of what one should and can do at the values-laden boundaries of organisations, while beginning to articulate new practices, was particularly challenging for student teachers. In this respect, school organisations can be particularly complex (Edwards, 2005). When they joined a new school community, student teachers in the sample made various choices about how they responded when their professional values differed to their mentors. They were inclined to be compliant, or resistant yet empathetic when they encountered mentor or school-wide professional values conflicting with their own. Henry provided an example of being compliant, while the other four student teachers showed various types of resistance. Findings also suggested that relational values of these student teachers had their roots in their early experiences in their families and communities.

Values Compliance

Henry believed that organisational values in schools were there to be acted on, even if they were in conflict with one's own professional values. He preferred to "just follow the procedures." He rarely attempted to negotiate agency to enact his own personal or professional values and pedagogies and if he did, he said he would "be real low key" with his actions. He believed he would be largely assessed on his compliance with the school's culture, despite having learning outcomes available to him. "School culture refers to values, beliefs, norms, assumptions, behaviours and relationships that characterise the daily rituals of school life" and influence emerging teachers' preferred professional identity in that particular context (Johnson, 2014, p. 10). Systems and procedures were set out in meetings for emerging teachers in the school, which reinforced Henry's preference to fit in. "I'm quite passive", Henry reflected. He wanted to blend in and pass the course even though it meant taking on a teacher role at odds with his personal values of social justice and creativity. His preference to be compliant was underpinned by influential family, cultural and personal

values guiding his perception of mentors as elders with power who were to be shown respect. To Henry, to disagree with elders was a sign of disrespect:

> You don't want to come off as a power-hungry teacher when you're just young. I mean when I get to fifty, or sixty and I'm still teaching I probably will be at that age. I will be like, 'I'm in charge here.'

This study revealed that student teachers' relational values influenced their level of compliance, and therefore their agency and learning. Hostetler, et al., (2007) asserted that student teachers needed to be encouraged by teacher educators to seriously consider the possibly "strange" idea that resistance was an option (p. 240). Findings in this study have suggested that student teachers' relational values and cultural values need to be made explicit for critical reflection if they are reviewing their relationships with their mentors.

Values Resistance

In contrast, Lesley, Matt, Erin and John expected open and reciprocal professional relationships with mentors, colleagues and school leaders when entering the course and new school context. They had experienced this in prior communities of work, sport and leisure, and they were proactive in pursuing agency by forming reciprocal relationships with mentors. Lesley was confident at conveying her perspective when it was at odds with experienced teachers' and mentors perspectives. She explained:

> I think it's quite hard to separate the two, the personal and the professional. I think the personal comes out in the profession …. I think, it's potentially my ability to communicate. I'm quite a good listener. I can be quite attentive. I guess through my sporting endeavours I've learned a lot.

These four student teachers "rejected a minimalist approach to teaching (just doing the job)" (Day, et al., 2006, p. 233), and were there to explore their professional values and the effect of their chosen pedagogies and preferred practices, even if it meant disagreeing with mentors as Lesley was inclined to do in her second practicum school. When she was advised by her mentor to avoid the complexities of implementing group activities with pupils when being assessed and receiving feedback from university mentors, Lesley explained why she disagreed. She explained how she wanted to act in the best interests of pupils and to refine her teaching through feedback. John also felt inclined to resist an identity being imposed on him. He recalled being told he was not grumpy enough with students: "[There were] small scale

conflicts because I wouldn't adopt things because I didn't agree. Some things are not comprisable."

Findings here concurred with Soini et al. (2015) who maintained that emerging teachers needed to perceive learning as part of teaching, if they were to develop professional agency, an understanding that Henry developed near the end of the year. Additionally, findings revealed that student teachers' relational values could well be the bridge into getting and keeping the professional agency they need to explore professional values in their context.

Creators of Communities

This study revealed that each student teacher in the sample had at least one informal community of dialogue comprised of trusted friends, or family members, or peers from the course, or colleagues in schools who were not assigned school mentors. John reflected on these relationships:

> There was freedom to just be, rather than having fears and worries that come creeping in when you're dealing with someone who is evaluating who you are as a person, or your capability as a teacher.

John talked when jogging with friends, and he often met up with his family and church communities. This is in accord with Schiltz and Ravitch (2012) who found that student teachers had a range of "knowledge communities" including communities of friends (p. 9). Similarly, Soini et al, (2015) unexpectedly found that student teachers used peer communities intentionally as a resource for learning, and as a central source of social support. Henry had established a close group of four trusted student teacher friends from the programme as his community of dialogue. "The four of us will continue to be friends forever. We all came here not knowing anyone." They applied for and gained teaching positions in the same country and region after graduating.

As well as regularly phoning her mother, Lesley formed informal communities with various colleagues in her schools. Matt also found value in communities of dialogue with colleagues in practicum schools, and in family conversations. Erin had a strong church group and family group that formed her two communities of dialogue.

Day et al., (2005) argued that commitment to the teaching profession required "having friends of similar interests and needs" (p. 573). Findings in this study concurred that student teachers in the sample attributed their commitment to the programme and profession to encouragement and perspectives received and given in their informal communities of dialogue. With this sample of student teachers, their family communities were just as supportive and important to them as their friend communities which was not evidenced in a study by Day et al., (2005). Erin reflected on her communities of dialogue: "Strong home support network has been really crucial. I'd have been flopped on my face in the first couple of months if I didn't have my family or my church group communities."

Soini et al., (2015) discovered that stories had been told and re-told in informal peer communities, which had a regulating effect on student teachers' decisions and actions. With this is mind, the question of Beauchamp and Thomas (2011) became important. They asked, "As teacher educators, might our role include a more heightened attention during their student teaching to the possibilities of our students becoming creators of community, and thereby strengthening our students' confidence in their ability to be creators" (p. 12). The researchers suggested that by being empowered to create their own communities for critical reflection and dialogue, student teachers were learning to go beyond merely participating in communities of practice to leading them.

Relational Agency

Whether creating their own community of dialogue or participating in a community of practice in a school, having relation agency meant that student teachers did more than collaborate. Relational agency meant having the capacity to recognise and use the support of others in order to be transformative (Edwards, 2005). This involved engaging with the dispositions of others, recognising how much they shared in common with colleagues, gaining new insights into the phenomena being tackled, making understandings public and open for scrutiny (Edwards, 2005) and helping others to become more expert at drawing on resources available and using existing systems (Edwards, 2005). Matt, John, Lesley, and Erin had a sense of relational agency. Erin's and John's relational agency was constrained by structures in their context, such as the need for curriculum coverage and pupils' performance (Edwards, 2005) and the divisions in power and knowledge that were assumed to exist between novices and experts. Her constraining situation led Erin to ask: "Why is there all of this research about

how we should be teaching but we're still stuck in what appears to be not a fantastic system. How much of this can I try within the limits of the system?"

Findings suggested that student teachers' personal values may have been more influential than organisational structures when it came to exercising the relational agency needed to learn to become transformative teachers, and even leaders. For example, Erin's personal values of perseverance, courage, acceptance of uncertainty and willingness to spend time in empathetic discussion with her mentor, enabled her to eventually reconstruct the relationship so that they both ended up trying new pedagogical approaches and developing shared understandings and practices. Erin's perseverance with the relationship kept alive the possibility of being able to contest interpretations of how pupils learn, as they worked within each other's sets of professional values. Edwards and Mutton (2007) found that student teachers in their study were able to solve problems for themselves and pupils when they drew on their personal values of persevering with relationship building through dialogue. By creating the small community of two and fostering transformative professional thinking and actions, Erin was developing self-awareness and resilience that was not leading to dependence, but to her "growing independence and a capacity to give support to others" (Edwards & Mutton, 2007, p. 12).

The other four student teachers in the sample had personal values that underpinned their relational agency in the face of structural constraints. Findings showed how John had the courage and therefore the capacity to create hospitable spaces in classrooms and staffrooms for perspective-taking, understandings and stories. Matt congenially offered others support with creative problem-solving and innovation with technologies. Henry offered pupils and peers support, empathy, patience and ways of thinking creatively, and Lesley and Erin brought determination and a drive for excellence that was transformative for pupils and even mentors.

Edwards (2005) argued for teachers educators to develop prospective teachers' relational agency which meant supporting them to learn to function effectively in various learning community contexts. Flores (2001) has reminded us that initial teacher education does not imply "ended products" (p. 147) and Soini, Pietarinen, Toom & Pyhältö (2015) have pointed out that initial teacher education was intended as a period of time where student teachers developed the capacity to answer the questions: "How could I get better at what I do, and how can I help others to better themselves?" (p.643).

CHAPTER 6.
DEVELOPING STUDENT TEACHERS' PROFESSIONAL VALUES AND IDENTITY: A CONCEPTUAL MODEL

Introduction

This chapter focuses on the development of a proposed VISION model emerging from the present study's findings. A VISION model takes up the notion of student teachers' developing values-based identities. The model goes beyond processes for values clarification through discussion to include processes at a community level that lead to joint action in the interests of pupils and acquisition of professional values for student teachers. Husu and Tirri (2007) found that discussion about values enhanced self-awareness, but still "fails to provide teachers with the cognitive aspects of ethical inquiry needed in the attempt to combine justice, care and truthfulness" in practice (p. 394). It seemed necessary for student teachers to have processes in initial teacher education that supported them to enact professional values, as well as discussing them.

Sunley and Locke (2010) noted in their study into teachers' commitment that Day, Elliot, & Kington's (2005) concept of student teachers' "value-based identities" had promise, but had been "lost somewhere before final publication" of their study amidst issues of retention and effectiveness (p. 418). A conceptual model, called the VISION model, arises from this study's findings and focuses attention back on student teachers' values-based identities. Four concepts that were drawn from findings and relevant writing and research in the extant literature make up the theoretical framework of the VISION model. The theoretical framework concepts are:

i) Values-based identities (Day, et al., 2005)

ii) Values narratives (Carter, 1993; Clandinin & Connolly, 2006; Hooley, 2007)

iii) Critical reflection in communities of practice (Korthagen et al, 2001; Lave & Wenger, 1991)

iv) Relational agency (Edwards, 2005, Soini et al., 2015)

Following an explanation of the conceptual framework underpinning the VISION model, the model is described in detail. The chapter concludes with supporting literature for student teachers and teachers educators and implications for implementation of the model.

Vision Model: A Conceptual Framework

Values-based identities

The first concept underpinning a VISION model is professional identity, or teacher identity. This concept has featured in the educational literature since student teachers were perceived as learners, as well as educators. Recently, Johnson et al. (2014) defined teacher identity as "the development of 'self-understanding' that enables novice teachers to maintain a coherent sense of personal identity, while learning what it means to 'be a teacher' in different contexts and at different times" (p. 540). When initial teacher education processes framed student teachers as educators only and not learners as well, the purpose of learning processes was to get student teachers replicating behaviours in order to carry out largely pre-ordained roles in schools. With this purpose, student teachers were required to go through the motions of being a teacher without concern for their own motives or perspectives, or personal and professional values underpinning their decisions and actions. Their teacher identity development, their pupils' learning and school culture were of little interest to emerging teachers and teacher educators in these circumstances, compared to their desire to fit in and follow long-standing school systems that sorted pupils for further education or various types of work. On the other hand, when student teachers were perceived as learners as well as emerging teachers, mentors and teacher educators acknowledged that student teachers needed to understand their school contexts, including their teaching selves. Therefore learning processes in universities and schools went beyond merely seeking behaviour change and pursued "significant personal learning in which adults come to reflect on their self-images, change their self-concepts, question their previously internalised norms (behavioural and moral), and reinterpret their current and past events from a new perspective" (Brookfield, 1998, p. 106).

With a deep understanding of how student teachers learn to teach effectively and learn to learn effectively, Day, et al., (2005) concluded from their research that emerging teachers had "core values-based identities which related to strongly held purposes and principles of care and commitment to pupils' learning and achievement, and which transcended transitory

agendas of imposed change" (p. 575). From this perspective, a VISION model aims to make student teachers' core values explicit since these are the source of their sense of purpose for teaching regardless of context. The model aims to develop student teachers' awareness of other personal and professional values also, their practices and the extent to which these align with the values of the teaching profession, as described in codes and standards for emerging teachers.

Student teachers in the study were continually striving to make sense of their personal and professional identities and context. Engaging in critical, complex conversations about their values was a meaningful framework for developing their understanding of their teaching-selves and situations. Findings showed that when comfortable in a community, student teachers in the study were able to reflect on personal and professional values underpinning their "ideal", "actual", or "transitional" teacher identities (Day, et al., 2005, p. 526). Each student teacher had an ideal teacher identity based on his or her core personal values. However, at various times, they felt compelled to adopt actual identities imposed on them by influential school or university organisational values or mentors' expectations. With trusting relationships, student teachers in the sample were explicit about values at play in their context, and how their actual identities fell short, or matched their ideal identity and why. Over time, they each came to realise that their teacher identity was a constant negotiation between their personal values and professional ideals, and the values at play in their particular contexts. Findings revealed that their teacher identities were continually emerging or transitional, while their core values remained largely stable. They could explain the purpose behind pedagogies they chose to use with particular pupils in their school context, underpinning personal and professional values, and the professional values-based teacher identities they wanted to acquire during and after their initial teacher preparation year.

Day, et al., (2005) concluded that emerging and experienced teachers need a "clear enduring set of values and ideologies which inform practice regardless of context (and) a clear set of standards that actively reject a minimalist approach to teaching (to just doing the job)" (p. 573) yet no process for developing values-based teacher identities seems available in the literature. By focusing on the interrelationship between student teachers' personal and professional values and context, the VISION model provides opportunities for emerging teachers to learn to articulate their values-based identities, while acquiring professional values that go beyond taking a minimalist approach to teaching. The VISION model aims to generate the "quality retention" envisaged by Gu and Day (2006), which is essentially located in

emerging and experienced teachers' values and their capacity to meet the challenges in their work and lives (p. 1314).

Values narratives

The second concept underpinning a VISION model is a values narrative. A story is "a narrative with a very specific syntactic shape (beginning-middle-end, or situation, transformation-situation) and a subject matter that allows for, or encourages the projection of human values upon this material" (Schole, 1981, as cited in Carter, 1993, p. 6). In the present study, student teachers' stories about their personal and professional selves were identity building, and seemed to be a promising pivotal tool for initiating a process of dialogue and inquiry into their values-based teacher identities. Clandinin and Connolly (2006) concluded that beliefs, values, priorities and perspectives were "embodied and reconstructed out of the narrative of a teacher's life" (p. 490). If student teachers can make narratives of experiences in practice explicit, it can enable others to see and understand themselves, which can bring about change in communities of practice. By compiling a values narrative as a first step in the VISION model, student teachers can engage in the self-reflection that is needed before dialogue can be undertaken with others (Sunley & Locke, 2012).

Student teachers' values narratives emerged when they were invited to tell of experiences in the initial teacher education environment that had challenged or affirmed their personal or professional values. Initially, values narratives of student teachers in the study were based on their lay perspectives, and personal values only. They went on to explore norms of school and classroom communities, their expectation of the university programme, and their reasons for their handling of situations in terms of their values, and the values in their context. Over time, with increased participation alongside experienced practitioners, with broader responsibilities, and with more difficult and more risky tasks, student teachers' values narratives shaped and were shaped by their sense of purpose and increasing commitment to teaching (Day et al., 2005). By inviting student teachers to share their values narratives in a small community with the researcher, they were empowered to talk from practice with a sense of accountable authorship and a sense of agency.

The VISION model proposed in this study aligns with Hooley's (2007) theory of initial teacher education which he describes as "systematic and moral narrative inquiry" in

discursive environments (p. 55). A narrative construct for learning to teach, as suggested by Hooley (2007), prioritises:

> Knowledge production that emerges from personal experience, which is then available for theorising, and for further investigation in practice …The beginning point of learning and continuing reference is the personal narrative of each student teacher, a narrative that is documented for public exhibition and defence, and forms the direction of the learning project. (p. 56)

Hooley (2007) based his theory of systematic and moral narrative inquiry for authentic teacher learning on several seminal theories: Schön's (1983) theory of the work of professionals, Bruner's (1996) theory of logical-scientific and narrative thinking, Clandinin & Connelly's (1992) theory of narrative as a way of teachers' revealing their personal understanding of experience, and Fullan's (2003) theory of teachers' moral purpose and capacity to make informed professional judgements. Hooley (2007) concluded that systematic and moral narrative inquiry brings together student teachers' professional identities and knowledge generation in discursive communities, which he claimed were missing from student teachers' learning environments, and this study's findings concur. Other than suggesting that narrative is the way of starting and giving direction to the conversation, investigation and overall project, he offered no specific process for inquiry and critical reflection. The proposed VISION model therefore attempts to offer a process that reveals values at play in a student teacher's context, their personal and professional values, and Values of the New Zealand Curriculum. The VISION model aims to reveal the "true moral and intellectual 'centre' of a student" that Hooley (2007) believes is "lying somewhere" (p. 59). Despite the elusive nature of a student teachers' 'centre', Hooley (2007) asserted that it needed to be surfaced and examined through:

> Systematic and moral narrative inquiry that is undertaken in cycles of investigation over long time frames and which, developed in reference to the knowledge of others, may enable the professional identity of teachers to strengthen in ways that current arrangements do not (p. 59).

Imposed knowledge structures are unnecessary with a narrative curriculum for teacher education according to Hooley (2007), and the VISION model responds to this expanded notion of professional identity. It is not a values neutral process, nor is it a version of relativism (Husu & Tirri, 2007). Instead, the VISION model includes student teachers' exploration and meaning making of experiences and intentions against the backdrop of values of the curriculum and codes for emerging teachers, at various stages of the process. Figure 3

shows the values narrative that is the starting point for a systematic inquiry into the relationship between student teachers' personal and professional values and context, and their emerging values-based identity. It assumes that both experienced and emerging teachers learn through shared dialogue and joint action.

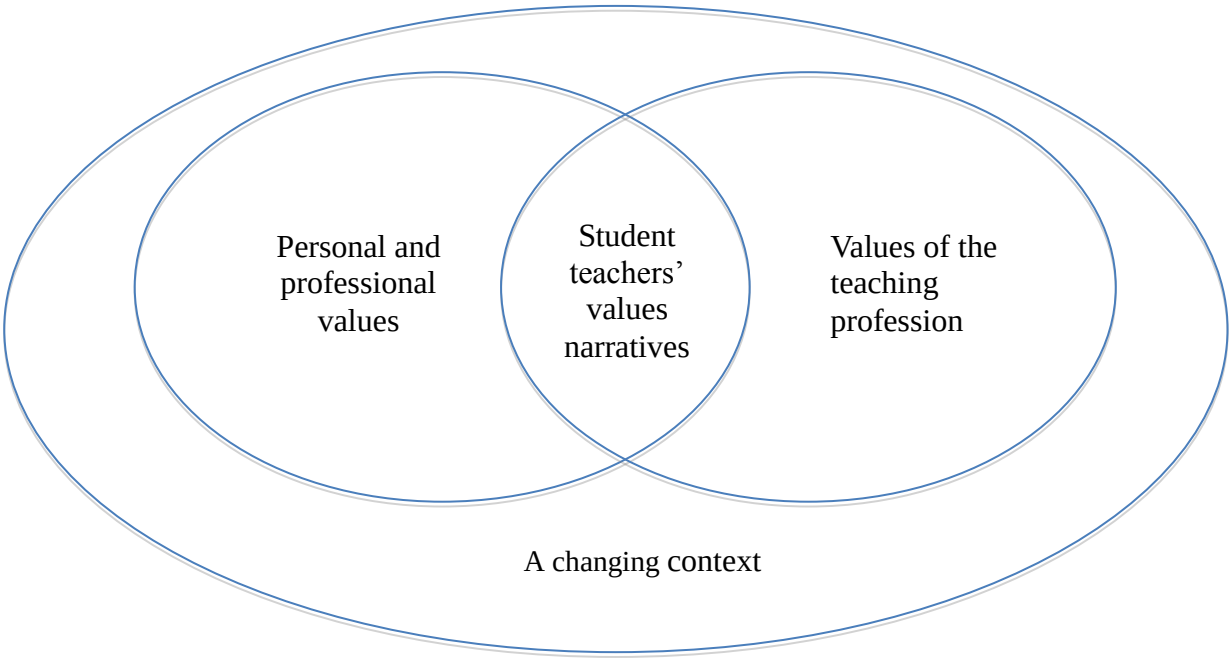

Figure 3: Representation of a values narrative for starting the process proposed by the VISION model.

The concept of ''living contradictions'' (Whitehead, 1989, p. 42) was worth noting for its relevance to the values narrative and VISION process. The concept held the idea that values denied in practice tended to work as triggers for reflection and change in ongoing practice. Findings from the present study revealed how student teachers wanted to share critical incidents that had challenged their ideal personal and professional values. Therefore, a VISION process starts and ends with student teachers' values narratives so that they can self-reflect on personal and professional values realised or not realised in practice, get others' perspectives, and learning to teach.

Critical reflection in communities

Critical reflection in communities of practice is the third concept underpinning a VISION model. Any conceptual clarification of a VISION model needs to include how they are supported to reflect critically in communities. Emerging teachers' commitment and resilience were found to be products of both personal and professional values and socially constructed

(Day, et al., 2005). This seemed to explain why student teachers in this study established their own informal communities of dialogue with trusted student teacher peers and with friends whose perspectives they respected, regardless of whether formal communities of practice were provided in the programme or not.

Single-looped and double-looped learning

In communities of practice, student teachers in the study could look back and explain why they had adopted particular attitudes and had made particular decisions. Findings showed that sometimes they engaged in a concept called single-loop learning that did not reveal, confront or alter their underlying governing personal or professional values (Argyris, 2002). On these occasions, they adjusted their behaviours in areas such as classroom management or pedagogical approaches depending on their contexts. These adjustments to their actions were driven by immediate goals, such as wanting to comply with school and mentor expectations in order to fit in with the classroom culture, or to meet assignment requirements.

At other times, student teachers experienced a process whereby their underlying personal or professional beliefs and values were confronted and even altered in a process that has been described by Argyris (2002) as double-looped learning. These experiences were memorable for student teachers, since they gained insights into their teaching selves and context, and had the opportunity to consider changing their actual, transitional or ideal teacher identity. However, opportunities for double-looped learning were limited to chance encounters only in university or school communities. Findings from this study suggested that regular and systematic processes involving values narratives and inquiring critical reflection, as described in a VISION model, supports student teachers' double-looped learning. With these processes in place student teachers are conscious of their values-based identities and the extent to which their practices are motivated by the best interests of pupils, or the interest of others, including themselves. With a VISION model, they are positioned to make pedagogical adjustments that align with the values of the profession.

Values-oriented community of practice

In order for student teachers to be thinking about professional learning instead of thinking about leaving, they need opportunities in values-oriented communities of practice to examine values at play in contexts, particularly when they feel that their professional integrity has been compromised. Lave and Wenger (1991) found in their studies of adult learning in

apprenticeship communities, that newcomers to a community learn to become full members by participating on the peripheral of one or more overlapping communities of practice. Being on the peripheral means newcomers are supported by experienced members to shift their role in the community depending on their learning needs. With a VISION model, there is space for experienced teachers to offer student teachers particular experiences, or for student teachers to seek out experiences that involve observing or participating in practices, and making time for critical inquiry into values underpinning choices and decisions in context.

Apprenticeship of observation

Lave and Wenger's (1991) conceptualisation of adult learning in communities was a broad, empowering reading of an apprenticeship model, and their concepts underpin the VISION model conceptual framework. Their apprenticeship model assumed that communities of practice did not just take into account student teachers' professional values and how these impact on their experiences as a student teacher, but that they take into account student teachers' very first informal learning in school where they had spent thousands of hours as pupils. In their apprenticeship of observation, in their early school communities' student teachers have acquired, unconsciously, preconceptions of what it means be a teacher (Lortie, 1983). Their preconceptions are acknowledged in the VISION process.

Findings showed that values-oriented communities of practice acknowledged how student teachers' personal values have developed through experiences in family life, and influence their professional motivations and practices, as much as their apprenticeship of observation. Experienced practitioners in these communities did not want to erase student teachers' past histories, assuming they had no existing, worthwhile preconceived ideas about people, society, and teaching and learning that the community would benefit from discussing. Instead, they saw student teachers as persons wanting to become effective full professional members where they were both novices and experts depending on the values narrative under critique. They supported student teachers to make their own sense of their experiences through reflective dialogue, and participation in the community depending on their learning needs. A VISION model intends to generate this broader notion of community of practice advocated by Lave and Wenger (1991). In contrast, when student teachers in the study were perceived by experienced teachers to have no preconceptions of teaching or no existing personal and professional values, student teachers were expected to reproduce behaviours instead of producing narratives and explanations that revealed their knowledge of practice. Knowledge

of practice has been shown to generate new understandings and new practices in communities and improved learning opportunities for pupils (Cochrane-Smith & Lytle, 1999).

A VISION model requires student teachers to explore their personal and professional values history at the start of the initial teacher education year as their opening values narrative of a VISION model. Flores and Day (2006) provided a conceptual framework that identifies biography as a mediating influence on emerging and experienced teachers' professional identities. They elaborate that biography includes experiences with former negative or positive teachers. Korthagen et al. (2001) mentions that student teachers' gestalts including their values "may evolve as a result of a person's earlier experiences in life, for example with other important persons …" (p. 6). More specifically, family background was found by Levin and He (2008) to be the main source of student teachers' personal theories. Since biographies of school and family experiences have been shown to influence student teachers' professional identities, the researcher proposes this to be the first story told by student teachers at the start of the programme before the VISION model is implemented. Findings show that student teachers' biographies were important to acknowledge if processes intended to develop values-based teacher identities. This was because student teachers referred back to their personal values in critical reflective dialogue, and when possible during the initial teacher education year they went back and talked to the significant people who were the source and supporters of their core values.

Multiple communities of practice

The learning environment during student teachers' initial teacher education year was complex. Findings showed that student teachers needed to navigate at least three overarching and overlapping communities of practice: the university community, and two different secondary school communities. Within these three broad communities, they were members of at least two subject department communities and at least four university paper communities. Most importantly student teachers in the sample each had another informal self-selected community of dialogue with combinations of trusted peers, friends, school colleagues and family members. Professional values in these various communities were either tacit, unexamined and assumed, or in contrast they were explicit, examined and reflected on critically through dialogue. The self-selected community of dialogue seemed to be very influential due to being characterised by trust, a lack of assessment and an orientation to values and identity discussions. The VISION model aims to help student teachers to make sense of their varied and overlapping communities by examining the values at play including

their own, in the light of the Values of the New Zealand Curriculum, and the impact on their emerging teacher identities. Opportunities for dialogue for sense-making about critical experiences seemed to underpin student teachers' capacity to develop robust professional values-oriented identities.

Context

An initial teacher education environment in this study had four influential streams of values converging in each community of practice to form a context for learning. The first stream was personal and involved student teachers' personal values from experiences in family and community life. The first stream also included professional values ingrained during their apprenticeship of observation and volunteer or paid work in communities. The second stream of influence was the professional values assumed by the university initial teacher education community, and the third and fourth streams were the personal and professional values of mentors and leaders in their two professional experience schools, along with the values contexts of the individual pupils they were teaching. Findings showed that success in the secondary initial teacher education course, therefore, came to mean being adept at managing oneself across multiple overlapping communities, instead of being adept at adapting teaching for diverse pupils in classrooms. Survival became a priority for students teachers in the sample early in their learning-to-teach year.

A VISION model assumes that university teacher educators assist each student teacher to establish one community of practice that continues throughout the year, but which may change in membership at different times of year. In the VISION process student teachers go beyond talking about coping or not coping as they traverse multiple communities, to revealing their emerging values-based teacher identities. The VISION model aims to encourage 'lively learning communities' that are refreshed by new stories and better understandings (Hargreaves, 2003).

Relational agency

The fourth concept underpinning the VISION model is professional agency. This has been defined as the gap between student teachers' professional values and the extent to which they are empowered to act on these values (Day et al., 2006). Edwards (2006) argued that relational agency takes the concept of professional agency further by including joint action on

an object, which in the VISION model is a student teacher's values narrative. Edwards (2005) defines relational agency as:

> A capacity which involves recognising that another person may be a resource and that work needs to be done to elicit, recognise and negotiate the use of that resource in order to align oneself in joint action on the object. It offers an enhanced version of personal agency and as a capacity it can be learnt (p. 173).

Relational agency was focused more directly on the nature of the relationships within and between community of practice networks, and how aligned action can be negotiated and sustained by a community member. Edwards (2005) concluded that it was challenging for teacher educators, mentors and student teachers in communities of practice to share perspectives, and it was demanding for them to undertake joint reflective action because it opened up possibilities and risks. Findings in the present study, and from Edwards (2005), revealed how dialogue, perspectives, action and consequently professional learning can get refused or shut down in communities because of risks posed to members. It therefore seemed critical for student teachers' professional learning that they were aware of the importance of relational agency, and developed the capacity to pursue this in communities by finding out who offered support and how to go forward when barriers were encountered. The VISION model enables student teachers to experience relational agency in their initial teacher education year. This agency enables student teachers to take reflective action based on their personal and professional values, learn from this and take their learning into other contexts and communities of practice.

Edwards (2005) argued that while Lave and Wenger's (1991) image of a community of practice captured institutional historically valued patterns of participation and knowledge, it did not provide an understanding of how new and responsive knowledge was developed and maintained. Edwards (2005) argued that relational agency augmented understanding, because it focused on both new and experienced participants' interpretations of objects while they are working within a set of community professional values. A VISION model supports an expanded notion of relational agency and takes it further because a student teacher's values narrative is the object for interpretation as well as joint action by participants in communities of practice and is critiqued against the values of the profession.

A VISION model develops student teachers' capacity to introduce problems and issues to communities, work with mentors, teacher educators, peers and other community members

contest perspectives, negotiate meaning, draw on resources and to be a resource to others. From a relational agency perspective, this interdependence has been found to be the means by which student teachers learn, rather than a sign of dependence and professional weakness (Edwards, 2005). Relational agency is fundamental to a VISION model because, in this context, novice and experienced teachers are required to perceive each other as resources and to align their responses with each other.

Teacher educators' role

Soini et al., (2015) suggested that teacher educators take a prominent role in communities to support student teachers to share perspectives in the process of developing professional values, agency and practices. A VISION model assumes such a role for teacher educators. This means they make time to have discussions with student teachers about school contexts, influential and missing professional values, and experiences with pupils in their classes. It means jointly designing pedagogies and encouraging co-teaching with student teachers and supporting them to reflect critically on evidence of learning outcomes for pupils, and their own learning. The role of teacher educators has been implied in codes and standards which requiring them to help student teachers to exercise informed professional judgment, and to become increasingly committed to the profession, society, families and learners (Ministry of Education, 2007; New Zealand Education Council, 2004).

Relational agency is therefore closely associated with developing a values-based teacher identity, and is central to the VISION model. While student teachers who are developing professional identities are asking, "What sort of teacher am I?" those developing a professional values-based identity are asking, "Who can I share my interpretation of my experiences with? How can I align myself with their interpretations so we can undertake joint reflective action that develops our professional values and practices?"

Relational values

A VISION model acknowledges that student teachers relational values are personal values acquired through experiences growing up in communities where there are organisations, which include schools and universities. Findings in this study showed that these particular personal values influenced student teachers' sentiments around relational agency in organisation. Student teachers had preconceptions of what relationships were expected and acceptable between novice and experienced community members. They had a perspective on

who should talk with whom about what and when. Findings showed that student teachers experienced resistance or compliance, negotiation or refusal, silence or dialogue, and personal deliberations about staying or leaving when values and perspectives were in conflict in organisations.

Findings in the study showed that if student teachers had positive personal relational values that inclined them to seek support for themselves and provide support to others in school and university organisations, they were able to manoeuvre within and between their multiple initial teacher education communities of practice in order to act on professional values underpinning their ideal teacher identity. Without positive relational values as novices in communities, student teachers tended to end up going through the motions to meet degree requirements, while making little sense of who they were professionally or how they enacted the ideals they envisaged at the start of the programme.

The conceptual framework for a VISION model positions student teachers as regulators of their own learning and teacher identity. From this perspective, student teachers' values narratives about experiences that affirmed or challenged their personal or professional values are welcome. They are perceived to be a source of professional learning for school and university community members.

The VISION Model Implementation Processes

Based on the conceptual framework described above, the researcher formulated a VISION model for supporting student teachers to acquire professional values in communities of practice (Figure 4). The model enables student teachers to be supported to reveal, reflect critically and reconstruct their personal and professional values and teacher identities, and possibly change communities of practice. A VISION model has 6 interlinked phases. Each phase is accompanied by guiding questions for student teachers in order to give meaning to each phase:

Phase	Activity	Acronym
1	Values narrative presentation	V
2	Inquiry into perspectives on values in context	I
3	Selection and enactment pedagogies and professional values	S
4	Inquiry into learning outcomes for pupils	I
5	Organisational values reflection	O
6	Narrative reflective report writing	N

Figure 4: A VISION model for developing a values-based teacher identity.

1. Values narratives are prepared by student teachers and shared by them with members of their selected community of practice. (What happened from my perspective?)
2. Inquiry and discussion follows to elicit community members' interpretations and perspectives on the personal, professional and organisational values at play in context of the narrative. (What do each of you think was going on?)
3. Selected pedagogies and related professional values are chosen and justified for action by student teachers and mentors (What will we do, why, and what professional values are we acting on?)
4. Inquiry by student teachers reveals learning outcomes for pupils as a result of implementing chosen pedagogies and professional values (What learning did pupils experience?)
5. Organisational values are revealed and revised (What have we learned about our organisational professional values and our own professional values and what do we need to change?)
6. Narrative reflective reports are written by student teachers about their learning in the VISION process, and the report is shared with a key mentor (What did I learn about myself as an emerging teacher? What did I learn about my personal and professional values and my context?)

Elaboration on the VISION Model

1. **V**alues narratives are prepared by student teachers and shared by them with members of their selected community of practice. (What happened from my perspective?)

   Values narratives are stories from student teachers about experiences that challenged or affirmed their personal or professional values. Values narratives can be written or spoken and is structured by the following questions:

   - What was I doing and what happened from my perspective?
   - What was challenging or affirming and why?
   - What were the perspectives of others present and why?
   - What meaning can I make of the experience at this early stage?
   - What values of *The New Zealand Curriculum* did I foster or not foster?
   - As a result of this experience and my values narrative, what would I like to happen next?

   A values narrative is the object of critical conversation about personal, professional and organisational values, and the catalyst for action by student teachers with mentors' guidance. Community of practice members are chosen by the student teacher, and include a teacher educator or mentor.

2. **I**nquiry and discussion into community members' interpretations and perspectives on the personal, professional and organisational values at play in context of the narrative. (What do each of you think was going on?) Inquiries are enhanced by discussing questions and eliciting perspectives from community members. Student teachers could guide the dialogue in their community with the following questions:

   - What are your perspectives on my experience?
   - What do I not know?
   - What do you think could improve learning outcomes for pupils?

3. **S**elected pedagogies and related professional values are chosen and justified for action by student teachers with mentor guidance (What will we do, why, and what professional values are we acting on?) While there are a range of pedagogical approaches available for use by emerging and experienced teachers, it is their personal and professional values that guide the choice they actually make and their interpretation of evidence of learning outcomes for pupils. Student teachers could guide the dialogue and decision – making with the following questions:

   - What pedagogies or practices do I need to implement and why?

- What professional values underpin my choice of pedagogy or practice?
- What support do I need to implement my choice of pedagogies and practices?

4. **I**nquiry by student teachers reveal learning outcomes for pupils as a result of implementing chosen pedagogies and professional values (What learning did pupils experience and why?) Evidence of learning as a result of teaching is the focus of this discussion in the student teachers' community. Evidence is held up for critical reflection and assumptions are interrogated. Student teachers guide the reflective dialogue with the following questions:
   - What did pupils learn and how do I know?
   - What assumptions may be being made?
   - What would pupils benefit from next and why?
   - What support do I need from mentors or wider community of practice?

5. **O**rganisational values are revealed and revised (What have we learned about our organisational values and our own values and what do we need to change?) Personal and professional values of people in organisations permeate interactions, relationships and the learning of pupils and teachers in schools. In addition, schools' cultural histories influence organisational values and all community members benefit when these are made explicit through dialogue and revised. Student teachers guide the reflection with the following questions:
   - What have each of us learned about ourselves?
   - What have each of us learned about our professional values?
   - What have we learned about our organisational values?
   - What have we learned about particular pupils?

6. **N**arrative reflective reports are written by student teachers about their learning in the VISION process. The report is shared with a key mentor (What did I learn about myself as an emerging teacher? What did I learn about my personal and professional values and my context?) Narrative reflective report writing by the student teacher about his or her learning and dialogue with key mentors completes the VISION process. The report is shared with one or two key mentors (What did I learn about myself, my personal and professional values and my context?) The report is a critical reflection by a student teachers on becoming professional. It is explicit about his or her professional learning, and personal and professional values guiding pedagogical and practice choices. The

narrative report attests student teachers' understanding of *The Code of Ethics* (Education Council of Aotearoa, New Zealand, 2004). Narrative reports are structured with the following questions:

- What was my values narrative about?
- What did I learn about my professional values?
- What did I learn about my personal values?
- What did I learn about values at play in my context?
- What did I learn about acting on my professional values in a school context?
- What did I learn about participating in communities of practice?

Before the VISION Model Process Begins

Personal values history

Student teachers give their perspective of the influence of their personal values histories before participating in the VISION process in their communities of practice. By taking time to explore significant experiences and people in their lives who have shaped their personal values, they are engaging with the notion of self in their new professional learning environment. They can refer to their values histories during VISION model process begins.

Student teachers values histories explore the professional values and practices of memorable or influential teachers in secondary schools where they were pupils. They make their apprenticeship of observation in schools explicit and can refer to this during the VISION model process. Personal values histories may be structured with the following reflective questions:

- What personal values are important to me?
- What experiences and people have influenced my personal values?
- What significant decisions and choices have I made that reflect my personal values?
- What personal values do I think will be enduring?
- When have my personal values been challenged?
- How does being a teacher fit with my personal values?
- What people and experiences during my own schooling have influenced my decision to become a teacher?

Professional values mapping

Before participating in the VISION model process, student teachers explore the extent to which their personal values align with Values of *The New Zealand Curriculum* (Ministry of Education, 2007), (refer to Appendix I), and Code of Ethics (Education Council of Aotearoa New Zealand, 2004), (refer to Appendix J). Suggested reflective questions may structure their professional values exploration. These are:

- What values of the teaching profession appeal to me as I start my teaching career?
- What personal values do I hold that align with the Values of the New Zealand Curriculum and Code of Ethics?
- What New Zealand Curriculum Values and Code of Ethics values do I want to know more about and why?

Three professional readings

Before participating in the VISION model process in their communities of practice, student teachers would benefit from reading relevant documents and research about becoming professional, and learning to give and receive perspectives on readings by having dialogue with peers.

An example of three professional readings for discussion amongst student teachers follows. The first two readings are documents describing the values of the teaching profession in the New Zealand context. The first reading is the front piece of *The New Zealand Curriculum for English-medium teaching and learning in years 1-13* (Ministry of Education, 2007) where the Principles and Values underpinning the Learning Areas are explained. The second document is the *Code of Ethics for Registered Teachers* (Education Council of Aotearoa New Zealand, 2004) where moral standards and underlying professional principles are described. Student teachers are expected to be able to provide evidence of their awareness and reflective action in relation to these professional values and principles by the end of their initial teacher education year. These documents give student teachers a broader purpose for teaching, and prepares them for their participation in the VISION model process.

The third reading that student teachers discuss prior to participating in the VISION model process is by Samuel and Stephens (2000). In this paper, researchers map out the contextual landscape where student teachers are learning and discuss forces shaping professional identities. Findings showed that values in the conceptual landscape conflicted and aligned and

needed to be negotiated by student teachers. Data were student teachers' narrative accounts of their emerging professional identities, starting with their personal values histories.

During the VISION Model Process

Another three professional readings

During the VISION model process, student teachers read and discuss the perspectives of student teachers beyond their learning to teach environment. This research feeds their prospective teacher identity and provides them with a vision for themselves, schools and society. These next three research papers offer conclusions about student teachers' awareness of their broader educational purpose for teaching from their perspectives in their context, and can be a catalyst for discussion amongst student teachers during the VISION model process. The three research papers for discussion are by the learning-to-teach researchers Tirri and Ubani (2013), Merseth, Sommer and Dickstein (2008), and Beauchamp and Thomas (2011). A brief summary of each paper follows.

In Finland, Tirri & Ubani (2013) found that student teachers had a purpose that underpinned their choice of content and pedagogies, and this was to foster the holistic development of all pupils. This was a professional value of the initial teacher education programme. The researchers found that their sense of purpose was at the "core of their teaching" (p. 28). Tirri and Ubani (2013) explored the motives and evolving identities of student teachers from their perspectives, and how their identities were tempered, challenged and strengthened by experiences in schools. Student teachers were asked about their values, beliefs and motivations in surveys and interviews. Findings revealed the influence of their personal values and identities on their decisions and practices, and how they integrated new professional values into their teacher identity.

Merseth, Sommer and Dickstein (2008) studied changes in personal and professional identities of student teachers in urban schools where pupils were struggling to achieve. The researchers drew attention to the powerful influence of student teachers' personal values in professional situations and student teachers' interpretation of the metaphor of being a bridge for pupils to a hopeful future. Student teachers' perspectives revealed their challenges and personal and professional values underpinning their solutions.

Beauchamp & Thomas (2011) provided research for discussion that is suited for the end of the VISION process. Their research paper anticipated student teachers' entry into their new school communities of practice for their first year as provisionally certified teachers. Researchers gathered data from emerging teachers' perspectives as they made this transition. Conclusions emphasised the importance of student teachers gaining agency and establishing a community for themselves as they reconstructed their teacher identities in the "boundary space" of their new school community (p.7). The researchers suggested that school staff and mentors support new teachers so they have a sense of belonging in their new school community.

Other Implementation Features

A VISION model reconceptualises learning processes in initial teacher education environments, which inevitably reconceptualises the role of teacher educators and mentors. Change needs to be gradual, small-scale and voluntary, and surrounded by dialogue in supportive and open-minded communities of practice in universities. The following features represent considerations for initial teacher education programmes implementing the VISION model process. These features include: Teacher educators' and mentors' communities of practice, the role of key mentors, student teachers' community participation logs, empowering community of practice structures, and trialling the VISION process.

Teacher educators' communities of practice

Teacher educators and mentors are encouraged to establish and participate in their own community of practice in order to reflect critically on student teachers' learning, the VISION model process itself and the impact on communities of practice. Initially change is daunting, so spaces for dialogue and problem-solving for teacher educators and mentors are important. Korthagen et al. (1999) concluded:

> It can be a giant step for educators to work from basic principles such as listening to the perceptions of student teachers, to really connect with his or her needs and concerns, and to stimulate reflection within a safe atmosphere (p. 13).

Key university mentor

Each student teacher would have a key, trusted university-based mentor who assists him or her with logistics around organising their communities of practice and who addresses any

other areas of concern or interest to the student teacher. The key university mentor would discuss the final report narrative with the student teacher, which is produced at the sixth and final phase of the VISION process.

Community of dialogue participation log

Study findings revealed that student teachers had their own informal communities of dialogue beyond the initial teacher education programme structure. These informal communities sustained their commitment to the programme and profession and are legitimate communities of practice in the VISION model process. Each student teacher's participation in his or her community of dialogue and formal communities of practice would be reflected on in their participation log. Each log entry would have 5 parts:

1. Who were the members of my community of dialogue?
2. Where did we meet and what was the date and time of conversation?
3. What phase of the VISION model process was I participating in at the time, if applicable?
4. What was the reason or purpose of the conversation?
5. What did I get out of the conversation with my community of dialogue and why?

Empowering structures in communities of practice

The study revealed that school or university mentors in student teachers' communities of practice were also their assessors. This meant they had the role of imposing a pass or fail or grade on aspects or the whole of student teachers' assignments. The inevitable power structures that were present were barriers to student teachers' authentic participation in the community. It is important for student teachers' learning that teachers, mentors and teacher educators in their communities of practice do not have an assessor role. As an alternative way of endorsing student teachers, student teachers could self-evaluate their learning and teaching and their professional values awareness, acquisition and enactment, and provide evidence deemed by them to fit the standards for provisionally certified teachers, and have their portfolio of evidence critiqued by their key mentor. It is problematic for teacher educators to have an assessor role in a VISION model. Many leaders and researchers in the teacher induction movement believe that assistance and assessment are incompatible functions that should not be carried out in the same process and certainly not by the same person (Huling-Austin, 1990, cited in Feiman-Nemser, 2001).

Small scale pilot study

Practicalities need to be examined before the VISION process begins to be implemented in initial teacher education programmes so a small-scale pilot implementation would be useful in the first instance. Student teachers, teacher educators and mentors are volunteers in the pilot study. Some questions that programme developers may consider are:

- Pilot: What models and exemplars can be generated in a pilot to assist student teachers and mentors to understand the VISION process?
- Time: How much time would need to be built into the programme in order for student teachers to participate in the VISION process at least twice during the programme?
- Choice of community of practice: How will student teachers go about selecting and organising their communities of practice for the VISION process?
- Communication of values narratives: What technology is available so that values narrative can be communicated verbally, visually or a combination of all modes to suit student teachers' preference in their particular context?

Ultimately, the VISION model aims to support student teachers to become quality teachers by developing their values-based teacher identities. At the same time it aims to add to the values-oriented knowledge of teaching available to mentors, teacher educators, student teachers and other members of communities of practice and communities of dialogue.

CHAPTER 7.
CONCLUSION

This study explored the personal and professional values of a sample of student teachers in a secondary initial teacher education programme in a College of Education in New Zealand. By using qualitative research methods a description was produced of their emerging values-based teacher identities from their perspectives. Three research questions were used to guide the present study and they generated the following findings.

Review of Findings

Research Question 1

What are the personal values of a sample of student teachers?

The study found that student teachers in the sample had core personal values. They had acquired these in their early families and communities. Core values were varied and fell under the broad categories of serving others, pursuing social justice, having honest and trusting relationships, having a sense of wellbeing, self-awareness and personal integrity. Often, core values were underpinned by spiritual values. Student teachers with life experiences that had confronted them with uncertainties and injustices had personal values of empathy, courage, and perseverance with problem-solving and they welcomed reflective dialogue with others.

Along with their relatively stable core values, student teachers in the sample had acquired personal values such as prospective financial security, supporting and staying connected to family members, adapting to the realities of their partners' and families' lives, contributing to local community groups, achieving goals and maintaining a work-life balance. These personal values were influential and tended to shift in priority according to their circumstances. On the other hand, their core personal values remained relatively constant and guided their decisions and actions when they were faced with critical personal or professional incidents and choices.

Research Question 2

What are the professional values of a sample of student teachers?

Each student teacher had a unique combination of professional values clustered around the notion of being a secondary student teacher and becoming a secondary teacher. Their clusters of professional values were connected to long-held personal beliefs and values about society, families, young people, teaching, leading, schooling, education, learning, assessment and pedagogy and other understandings associated with secondary school teaching. Student teachers' learning-to-teach environments challenged or affirmed their professional values, so that each student teacher experienced fluctuating tensions between self and circumstances. Core personal values of student teachers in the sample determined their moral orientation towards values of the teaching profession. Personal values aligning kept them focused on their purpose for teaching and those aligning with the values of the profession kept them committed, regardless of context or circumstances.

In summary, their professional values were their personal values playing out in a professional context, and their professional values were mediated by that context. This finding was illustrated when they were choosing what to do once they had graduated. With heightened awareness of values at play in school organisations and with enhanced awareness of their professional values, all but one of the five student teacher chose to begin their first year teaching in a school based on their perception that the school organisation's professional values aligned with their own. On graduating, two of the student teachers in the sample made plans to teach outside the secondary sector in a primary school and in a private tutoring business because they had experienced little or no agency to enact their core values and corresponding professional values in the secondary context, and were not wanting to return. The other two in the sample selected secondary schools where they felt after job interviews that their professional values aligned with school organisational values. The fifth student teacher consciously chose a teaching position knowing that school organisational values did not align with his professional values. He made this choice because he was humbly aware that he had the relational values required to bring about changes in his department over time which would improve learning and social outcomes for all pupils.

In conclusion, in relation to the second research question, none of the graduates in the sample wanted just any job. They each had personal integrity, were self-aware, and wanted to be part of a school community where they could realise their professional values and envisaged

teacher identity. However, only the fifth graduate saw himself as an agent of change who was able to create a community of practice and be transformative from the start of his career. He had brought these personal and professional values with him from his early family life and experiences when a volunteer working abroad. Implications of this finding are that initial teacher education programmes need processes whereby student teachers acquire professional values for becoming an agent of improvement for pupils and an agent of change in communities.

Research Question 3.

How do student teachers in the sample understand the relationship between their personal and professional values?

Context became the mediator between student teachers' personal and professional values and their acquisition of values of the profession. If student teachers were not afforded professional agency in their context, the strength of their relational values and communicative capacity as novices in organisations either aided or hindered their ability to gain agency themselves. Examples of this complex interplay of values, context, agency and action were evident when Erin sensitively established reflective dialogue with her mentor in order to understand why she was not being given agency with her class and to explain why she believed she needed this. Similarly, Matt initiated making time with mentors and colleagues to learn out about new technologies being used in workshops with classes, and to let them know the literacy strategies he was using with pupils who struggled to write.

Student teachers' understanding of the relationship between their personal and professional values depended on their awareness of their values-based teacher identities. Their values-based identities were evident to themselves and others when they had opportunities to convey their perspectives on experiences and hear others' perspectives in communities of practice. In this situation, they could evaluate the effect of their context on their emerging professional values and teacher identity and reflect on adjustments they needed to make for pupils.

Without a community or practice in their school or at university, student teachers' values-based identities and the mediating influence of their context were hidden from themselves and invisible to mentors and teacher educators. Although student teachers established informal communities of dialogue with friends and family, these did not replace the benefits of having formal communities of practice focused on evidence about pupils, possible pedagogies and

values at play in their context. While pedagogical knowledge provided student teachers in the sample with choices for teaching pupils, their values-based identities gave student teachers an awareness of purposes and motives behind choices they made. Student teachers understanding of values at play in their context was critical prior knowledge that they needed in order to bring about change (Zeichner, 1992).

Interrogation of the Research Design

In reviewing the overall research design, advantages and challenges to the researcher and participants are presented first. Next, research design features are discussed that contributed to the trustworthiness of the study.

Student teachers in the sample experienced professional learning due to the research design. They were offered the opportunity to develop self-awareness, a values-based language for critical self-reflection and understanding of values at play in their contexts. With growing insights into their values-based identities, they seemed to come to understand the importance of positive mentoring relationships and having agency during their initial teacher preparation year, particularly when it was not afforded to them. Near the end of the year, when they were being interviewed and choosing a school context where they would be provisionally certified teachers, they were looking for clues that the leadership and school culture would accommodate their professional selves, while expecting to adapt themselves. They were confident when declining and accepting positions, with three saying they were prepared not to teach after graduating, if it meant knowingly compromising their professional values and integrity.

It was advantageous that the research design included semi-structured interviews that were both individual and spread over a year. Consistent, focused, interpersonal interactions allowed the researcher and each participant to develop the rapport required to delve quite deeply into each of their personal values histories, and their perspectives on their professional experiences, values and relationships, and critical incidents in school and university contexts. One student teacher commented that she would not have disclosed so much about her teaching-self, if the study had used the focus group interview method for data collection. Another participant said that journal writing for the study was burdensome on top of the written assignments required for the degree programme, and therefore the individual interview time was important for conveying his perspective. The research design allowed the

researcher and the participants to jointly construct a coherent sense of their emerging values-based teacher identities, and all asked to participate in similar research in future should the opportunity arise.

Four features of the research design contributed to the trustworthiness of the study: the emergent design, the "indwelling" of the researcher, the participant checks, data triangulation and the availability of an audit trail (Maykut & Morehouse, 1994).

Firstly, the emergent design allowed the researcher to refine the data gathering method so that semi-structured interviewing and journal were triangulated as authentic evidence of their perspectives. Instead of submitting their journals on an agreed date, they brought them along to the semi-structured interviews for discussion. When questioned in the interview about the challenging or affirming experiences recorded in their journal, data was triangulated and meaning enhanced.

Secondly, the researcher's teacher educator role in the initial teacher education programme added to the trustworthiness of the research design. The aim of the data collection was to capture the authentic perspectives of student teachers in the sample, so the researcher's prior knowledge of their contexts provided useful prior knowledge. In this study, the researcher and participants had a shared understanding of the complex systems, processes and multiple, overlapping communities of practice that student teachers were involved with throughout the year in the secondary initial teacher education programme. Consequently, the researcher could pose specific questions that probed more deeply into experiences to elicit the detail that made participants' perspectives more authentic and insightful.

The main challenge for the researcher was her teacher educator role in the participants' initial teacher education degree programme. The participants were aware of the researcher's other work in the programme, which meant that they needed assurance regarding the security of data collection processes and storage, and the protection of their anonymity as participants in the study. Being research a participant in a study about one's professional self and learning, in a setting where one was were being assessed at the same time, was not always a comfortable experience for participants, so developing and maintaining trust was critical throughout the study.

Thirdly, participant checking contributed to the trustworthiness of the research design. The researcher gained feedback from participants in relation to their perception of the accuracy of her interpretation of their personal and professional values history and personal circumstances (Vermunt, 2015). Participants' personal and professional values histories opened and framed the narratives that presented findings for each case, and gave meaning to their perspectives on their experiences during the year of initial teacher education. To contribute to the trustworthiness of the data and findings an audit trail is made available. The audit trail contains raw, photocopied, transcribed and coded interview and journal data, participant checking notes on their values history, and a memo of researcher thoughts on issues and concepts arising in the research process and literature.

Two particular methodological aspects, the internal bias and the data analysis method can be perceived to limit trustworthiness of findings. Firstly, there is a possibility of internal bias in participants' responses to semi-structured interview questions, because of their reaction to the researcher and the study setting. During the data collection phases of this study, the researcher was reassured of the authenticity of participants' responses because three of the five participants checked with the researcher on approximately three occasions, while the audio recorder was playing and before speaking on sensitive topics, that their words would be held in strict confidence and their identity concealed. After reassuring them of absolute confidentiality while the audio recorder continued playing, they would proceed confidently with their perspectives. Their genuine concern about revealing their authentic teaching-self in the study setting, showed the authenticity of their responses. The researcher is confident that a minimal amount of internal bias was at play in the study.

Secondly, the constant comparative analysis method can be viewed as a limiting method of data analysis by those with a more positivist stance to educational research. The idea of a research design where researchers are an instrument for data analysis can be perceived as a dubious method because judgments about relevance and meaning of data are made by researchers alone. In this study the researcher's judgments are made visible throughout the study in memos that make the researcher's intentions and interpretations transparent.

In this study, the constant comparative analysis method afforded many advantages for interpreting data in a way that enhanced trustworthiness. The coding and analysis of data afforded the researcher reflective time as she closely read the interview transcripts and journal entries. With the researcher conducting every interview, and then carefully reading and

coding all interview transcripts, she was able to capture a holistic sense of the vicissitudes of personal and professional values within each case, and patterns of personal and professional values across cases. The researcher was afforded time to reflect on the context of the semi-structured interviews and journal entries, the body language, voice, mood and emotions of the participants at the time, all of which added to the meaning of the transcribed interviews and written journal entries. Using a narrative approach to present findings meant that the researcher could present themes in context which maintained the integrity of each case.

Research Application

The significance of the research lies in the formulation of a VISION model process for developing student teachers' values-based teacher identities in initial teacher education programmes. The model is underpinned by principles of adult learning and has a conceptual framework that includes presenting values narratives, participating in critical reflection in communities of practice, and having relational agency. It is an adaptable process that upholds the professional values of acting in the best interests of the child, and perceiving teaching as a process of critical inquiry in communities of practice. The VISION model process arising from the present study is based on the assumption that if student teachers have processes for developing values-based identities from the start of their careers, they are better equipped to develop the agency they need to make a positive difference to the lives and learning of pupils, families and colleagues in school communities in future.

To summarise, before the VISION model process begins student teachers examine their own personal values' history, preconceived professional values based on their experiences in schools and they explore values of the teaching profession. These opportunities for self-reflection and self-understanding prepare student teachers to construct values narratives about experiences in schools during the initial teacher education programme that challenged or affirmed their personal and professional values. They gather perspectives of colleagues and mentors and examine evidence of their own learning and pupils' learning, so they can justify pedagogical choices and selected professional values. The VISION model process acknowledges a complex interplay between student teachers' personal and professional values and context, and assumes student teachers are open to learning to learn, as much as they are wanting to learning to teach.

In conclusion, the VISION model is intended for adapting to values-oriented, knowledge-producing communities of practice. It provides time, structure and support to student teachers so they understand the emerging relationship between their personal and professional values, their learning contexts, their pedagogical choices, and their pupils' achievement and wellbeing. Rather than expecting mentors and teacher educators to evaluate student teachers, this model supports mentors and teacher educators to understand the interaction between student teachers' personal and professional values, and to afford student teachers the agency they need to acquire professional values. Importantly, the model offers student teachers the opportunity to self-assess and self-regulate their professional learning in school and university learning-to-teach environments and become career-long learners.

Recommendations for Further Research

The present study aimed to understand the relationship between the personal and professional values of a sample of five student teachers. Five areas for further research are offered for consideration:

1. Implementation of the VISION model in initial teacher education programmes.
   It is recommended that the VISION model is implemented on a small scale in initial teacher education programmes with accompanying research questions: What does a VISION model look like and feel like in action from perspectives of student teachers? What are the long-term and short-term effects of a VISION model on student teachers' professional values and identity?

2. Influence of student teachers' informal communities of dialogue.
   Beyond the structure of the initial teacher education programme, student teachers established informal communities of dialogue where they seek perspectives on their professional experiences, relationships and options. Research is recommended into student teachers' experiences in these communities: Why and how do they establish these informal communities? What influence do these informal communities have on their professional values-based teacher identities? What similarities and differences are there between student teachers experiences in informal and formal communities?

3. Student teachers' choice of work when becoming provisionally certificated.

   In addition, emerging teachers seem to be committed to the profession but not in the ways and contexts they had envisaged when they started the initial teacher education programme. Further research could reveal why graduating teachers make the choices they do regarding when they teach and where, after completing their initial teacher education year. To what extent are new teachers leaving the sector that they were initially qualified to teach in and why? To what extent were the reasons personal or professional or both? What initial teacher education processes and experiences prepare student teachers to be committed to teaching and learning rather than committed to a particular organisation or institution?

4. Personal and professional values influencing student teachers' pedagogical choices.

   It is recommended that research is carried out that explores student teachers' awareness of biases they may have towards evidence they use to support their choice of pedagogies. To what extent are student teachers aware of personal theories underpinning their choice of pedagogies? What processes can support them to be open-minded when confronted with evidence? This research may strengthen understanding about the relationship between New Zealand student teachers' personal and professional values and pedagogical choices. This relationship has been explored in Scandinavia with promising findings (Tirri, 2013).

5. Values-based identities of student teachers in the sample.

   Further research into the ongoing experiences and developing values-based teacher identities of participants in this present study in their years as provisionally and fully registered teachers would provide useful longer-term insights for initial teacher educators.

A Final Word

Being a student teacher means assuming several professional identities in order to participate in an initial teacher education programme. These identities are combinations of being a university student, school teacher, teacher colleague, teacher researcher, novice and learner in a community of practice, advisor to parents, assessor, carer of children, and manager of learning environments. Student teachers' continuing core values-based identities are their

most critical identities, but are only understood by themselves and others when their perspectives are voiced in dialogic and reflective communities of practice.

In the context of one initial teacher education environment, the present study offers insights into the lives of five student teachers and how their personal and professional values were influenced by their past, present and envisaged future contexts. The final word rests with Henry, one of the study participants:

> We are, first of all, persons under this professional sphere. In a profession like teaching, it's really you the person who is on display. So although we go through the whole education about how to become a teacher, it's still really you who's going to be that teacher.

Appendix A: Constructivist Theoretical Framework A

Knowledge	***Interpretive***
Lens	Constructivist
Research Orientation *Example Study*	Sense-making in schools Begley (2006)
Leadership	Values-oriented
Method	Case study

(Adapted from Heck & Hallinger, 1999)

Appendix B: Constructivist Theoretical Framework B

Decision juncture	***Constructivism***
Epistemology	Subjectivism
Purpose statement	To describe individuals' values and beliefs
Research questions	Socialisation
Sampling Strategies	Purposive
Main data collection methods	Individual interviews, journals
Main knowledge producer	Participant
Role of researcher	Detached
The research's relation to practice	Describe the practice

(Adapted from Koro-Ljungberg et al., 2009).

Appendix C: Information sheet for participants

The role of student teachers' personal and professional values when learning to practise

INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you and we thank you for considering our request.

What is the aim of the project?

There is little New Zealand research evidence to help us understand the effect of pre-service teachers' values, both personal and professional, as they learn to teach during their initial teacher education year. We aim to understand how they influence pre-service teachers' motivations, perceptions of learners and learning environments, their choices, preferred practices and teacher identities.

What types of participants are being sought?

Pre-service teachers will be selected for this study on the basis of being enrolled full time in the 2015 Masters of Teaching and Learning programme. The participants will have access at all times to the raw data being collected and to interpretations of the data.

What will participants be asked to do?

Should you agree to take part in this project, you will each be asked to:

- Make diary notes about thought provoking experiences and bring these to the semi-structured interviews. A diary will be supplied for you to use.
- Participate in four individual, semi-structured interviews of approximately 45 minutes during the year.

The four individual interviews will be scheduled at convenient times:

1. At the beginning of the programme,
2. After the first extended professional experience in schools
3. After the second extended professional experience in schools
4. At the conclusion of the programme

Proposed individual, semi-structured interview topics:

Influences on your personal and professional values

- Family, whanau
- Community
- Culture
- Religion
- Education
- Experiences

Perceptions of teaching

- Significant people and experiences
- Preconceptions of teaching, learners and learning environments
- Experiences
- Adjustments
- Choices
- Role of the teacher

Diary notes:

- Experiences, incidents, situations and events during the year that are memorable or unsettling or illuminating or thought provoking for you personally.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself of any kind.

What data or information will be collected and what use will be made of it?

The data collected will be securely stored in such a way that only those mentioned below will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years after which it will be destroyed.

The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve your anonymity. This proposal has been reviewed and approved by the Otago University College of Education.

Can participants change their mind and withdraw from the project?

You may withdraw from participation in the project at any time without any disadvantage to yourself.

What if participants have any questions?

If you have any questions about our project, either now or in the future, please contact either:

Jenny Vermunt

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03 479 4252

cell: 027 7269601

jenny.vermunt@otago.ac.nz

OR

Dr Ross Notman

University of Otago College of Education

03 479 5461

ross.notman@otago.ac.nz

This study has been approved by the Department stated above. However, if you have any concerns about the ethical conduct of the research you may contact the University of Otago Human Ethics Committee through the Human Ethics Committee Administrator (ph 03 479-8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Appendix D: Consent Form for Participants

The role of student teachers' personal and professional values when learning to practise

CONSENT FORM FOR PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:

- My participation in the project is entirely voluntary;
- I am free to withdraw from the project at any time without any disadvantage;
- Personal identifying information will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for at least five years;
- The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity.

I agree to take part in this project.

....
(Signature of participant) (Date)

.....
(Printed Name)

Appendix E: Semi-structured Interview Questions

Broad questions for 4 semi-structured interviews:

Interview 1: Biographical interview schedule

Part 1 aims to get a sense of the person you are today and the influences on your personal values.

Personal

- What is your family background? How has this shaped the person you are today?
- What is your ethnicity? How has this shaped who you are?
- What is your religion? How has this influenced you?
- What community groups or significant people have influenced you and how?
- What life events have influenced you and how?
- What else influences are your important choices, decisions and perspectives and why?

Part 2 aims to explore significant experiences during your learning-to practise year.

Professional

- Why did you choose to become a teacher?
- In your view what are the strengths of secondary schooling in NZ? What are the issues? What in your mind does the ideal classroom look like, sound like and feel like? What do you see as your professional role and why?
- At this stage, what situations or ideas or concepts have been surprising, puzzling, unsettling or affirming for you and why?
- Is there anything else you would like to share about your personal and professional values and beliefs?

(Adapted from Pascal & Ribbens, 1999)

Interview 2

Link back to last interview:

- In the first interview, you described and explained the importance of integrity for you, and your vision of practicing with integrity. Now you have been in a practice context, what else would you like to say about your vision?
- What is fitting and not fitting with you in the learning to teach process?

Thought provoking incident/s:

- What thought provoking events have occurred for you since our last interview?
- What perspectives were at play in this situation?
- Was the outcome one you preferred or not? Why or why not?

Journal notes or entries

- What have you noted or written in your journal or diary?
- Why have you foregrounded these thoughts?

Interview 3:

Linkback to last interview

- What have you noticed about yourself the second professional experience?
- What have you noticed about your decisions and choices you make in your teacher role?
- What has become a priority for you in this learning-to-teach course and why?
- To what extent have your priorities changed or stayed the same?
- What events have deepened your self-awareness?

University organisational values, priorities, processes:

- What do teacher educators need to be asking student teachers about their learning and about their professional experiences?
- What role do you think the university course and mentors should take in the process of learning to teach?

School mentors' personal and professional values:

- What have you noticed about your school mentoring during Professional Experience 2?

School organisational values, priorities and processes and values of students:

- In relation to the students in your classes, what role did you take and why?
- What critical incidents have occurred? How did you feel and respond and why?

Self

- What else would you like to say about the teacher you are becoming?

Interview 4:

Personal values

- To what extent have your family and community values continued to influence you this year?
- To what extent have your past school experiences continued to influence you?
- What individual, group and community activities have you undertaken this year beyond the learning-to-teach course and why?
- In future, if you could choose between remaining as a classroom teacher leading learning, or leading a school organisation, what would you choose and why?
- What personal strengths have you become aware of?
- What personal values and priorities have you had to rethink this year and why?
- Where did you prefer to spend your time during the academic year?

Professional values

- What professional values and priorities have you found yourself rethinking this year and why?
- How have NZ codes, standards and NZC principles and values influenced you professionally?
- How much of a priority have you placed on teaching as inquiry?
- To what extent have mentors influenced you this year?
- To what extent have school students influenced you this year?
- What surprised you about this year of learning to teach? What did you feel comfortable with and why? What did you not feel comfortable with and why?
- Going forward, what would you like your students and their families, and your colleagues to know you for, or identity you with?
- What constraints do you anticipate in carrying out your preferred teacher role?
- What message do you have for secondary student teachers, teachers and mentors?

- What injustices have you noticed in educational situations that you think need addressing?
- In what situations is your self- awareness heightened?

Personal and professional values

- What professional value do you rank highest and why?
- What personal value to rank highest and why?
- To what extent does being a secondary teacher fit with you personally?
- Do you think personal values can be separated from professional values?

Being a participant in this research project

- What is one significant thing you have learned about yourself through your journal writing?
- What has it been like participating in this study? What has motivated you to return for every interview, and consistently submit written journal data?

Appendix F: Journal Writing Guidelines

Journal writing guidelines

_____Name of participant_____

Thank you for reflecting and noting here, your thoughts on the moments and situations that you find puzzling, unsettling, surprising or resonating, in relation to your learning-to-teach contexts this year. These moments and situations can challenge or affirm your personal and professional values and beliefs, and on reflection can provide insights into the teacher role you are assuming at the time.

Your reflective entries can be as full or as brief as you would like. A suggested writing structure could be, to describe the situation or moment and then reflect on your expectations, your reaction, your preferences, your decisions and actions, and what motivates these. Please bring the diary entries to talk about at the interviews. Your diary will be collected in at the final interview as data.

I look forward to hearing about your thoughts and experiences and leave you with a quote from Grube., et al., (1994) defining values:

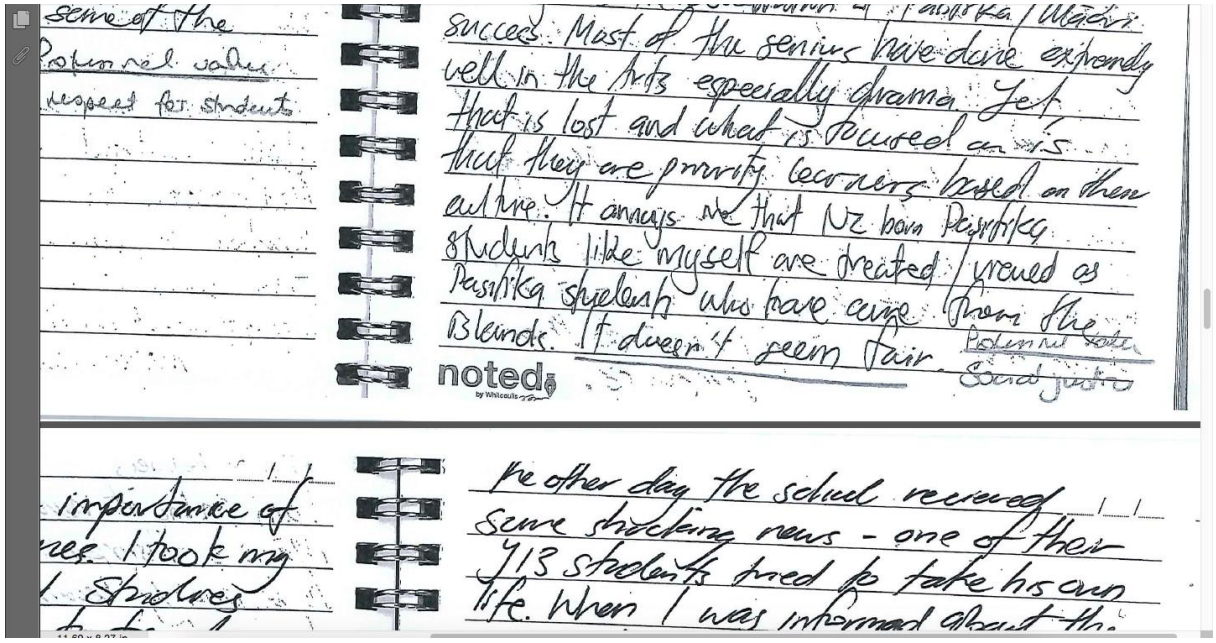
> Unlike attitudes, values are single beliefs and transcend objects and situations. In addition, values play a particularly important role because they are cognitive representations of individual needs and desires, on the one hand, and of societal demands on the other. That is, they are translations of individual needs into a socially acceptable form that can be presented and defended publicly… In particular, because they are organised into hierarchies (rank orders), values are continually in conflict. Attaining one value often means blocking another. Thus, a person is routinely forced to compare among values and make choices among them when expressing attitudes or behaviours (pp.155-156).

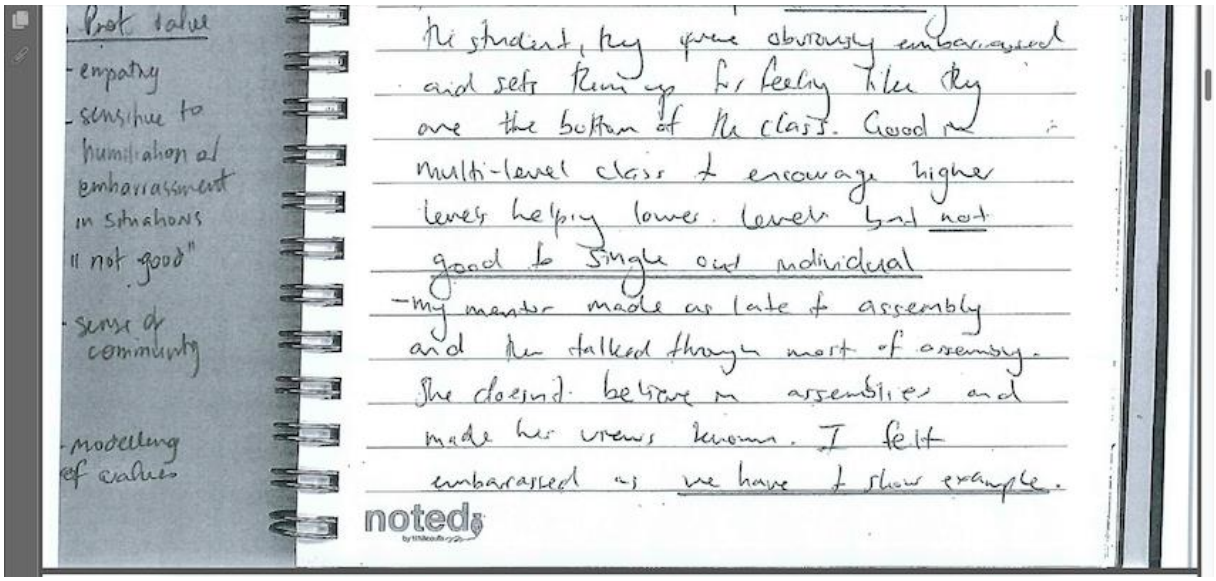
Jenny Vermunt

Reference

Grube, J. W., Mayton, D. M., & Ball-Rokeach, S. J. (1994). Inducing change in values, attitudes, and behaviours: Belief system theory and the method of value self-confrontation. *Journal of Social Issues, 50*(4), 153-173.

Appendix G: Examples of Coded Journal Entries

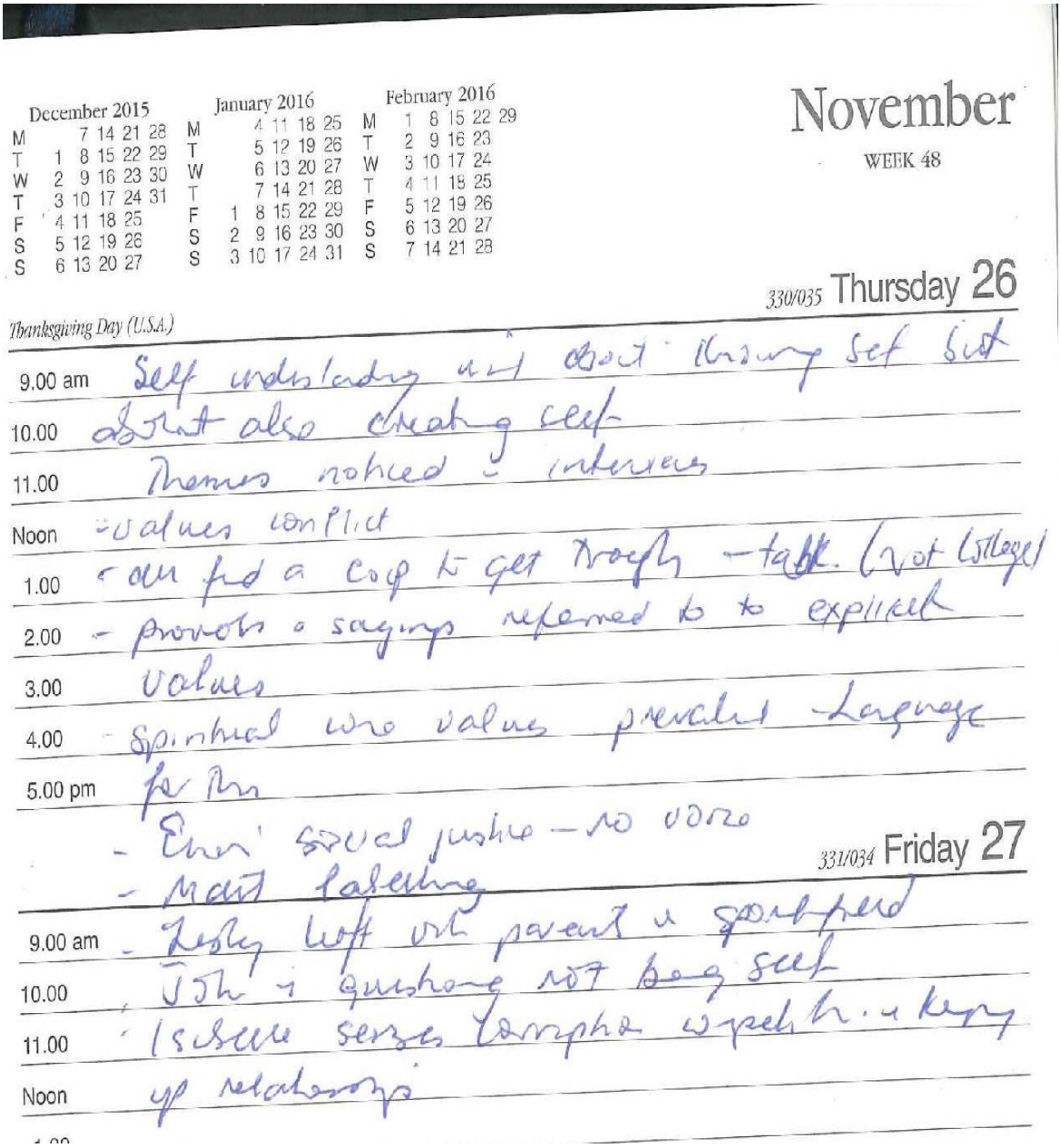




Name	Content	Analysis
	[00:00]	
Jenny	October the 8th, Thursday at 11 o'clock, um the first thing I'd like to ask you is quite a general question in relation to becoming a teacher um, over this last year, although you have had prior experiences, what has become important to you and what has become less important, and why.	Prof value
P1	Um at this stage in the year it's become more important to me to try to learn the ropes for the, for the job would be the expression, so, the procedures, the systems, the routines, getting to know the class, this is within the school environment, so learning how schools work and what frameworks and systems there are there, that's become quite important to me at the moment, and that's just because I see, once that's sorted out so much more can be accomplished in terms of your actual teaching, you can then focus on your teaching, but um, because the placements are so short, it's quite hard to build up sort of a solid connection and a solid um way of approaching the routines, so that, that's probably the key skill to learn, so once that's done within a job context or within something else, then the focus can be applied more to the other areas.	Awareness of understanding of organisation where teaching

Jenny	Mmm, so having um, sort of a community of practice with um, other maths teachers, and other teachers beyond what's provided, what's that like to have, to have that mentoring or support um, you know is it different to being mentored and supported within the structures provided here, whether it be in the school or the university?	
P1	I'd say it's a lot, um it's very different because, while they were friends of mine prior to coming into this, I'd never really drawn on that aspect of them before, um, and so it's interesting because the experiences often in the course have just given me greater insight and depth into, into what they have done in terms of what they do within the school context and things like this. So um, it's deepened my friendship with them I guess, and it, it's a lot nicer having the informal relationship um, so that is something that is, it keeps on coming up again and again, but I guess as something for me I guess as the informal relationships are so much easier to deal with, as soon as the term assessment gets locked on to something or you feel like you're being evaluated um, I find myself less confident or capable or more anxious in terms of the result...	Prof value dialogue with mentors without evaluation and assessment - less anxiety inducing

Appendix H: Example of Memo Writing



December 2015

M		7	14	21	28
T	1	8	15	22	29
W	2	9	16	23	30
T	3	10	17	24	31
F	4	11	18	25	
S	5	12	19	26	
S	6	13	20	27	

January 2016

M		4	11	18	25
T		5	12	19	26
W		6	13	20	27
T		7	14	21	28
F	1	8	15	22	29
S	2	9	16	23	30
S	3	10	17	24	31

February 2016

M	1	8	15	22	29
T	2	9	16	23	
W	3	10	17	24	
T	4	11	18	25	
F	5	12	19	26	
S	6	13	20	27	
S	7	14	21	28	

November

WEEK 48

330/035 Thursday 26

Thanksgiving Day (U.S.A.)

9.00 am Self understanding will about knowing self but
10.00 about also creating self
11.00 Themes noticed in interviews
Noon - values conflict
1.00 - all find a coup to get through - talk. (not college)
2.00 - proverbs & sayings referred to to explicit
3.00 values
4.00 - spiritual core values prevalent - language
5.00 pm for this
- Ever' social justice - no voice
- Mart labelling

331/034 Friday 27

9.00 am - Lesley left with parents in sportfield
10.00 - John is questioning not being self
11.00 - Isabelle senses corruption wrapped in keeping
Noon up relationships

Appendix I: New Zealand Curriculum Values

http://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum#collapsible6

Values

To be encouraged, modelled, and explored

Values are deeply held beliefs about what is important or desirable. They are expressed through the ways in which people think and act.

Every decision relating to curriculum and every interaction that takes place in a school reflects the values of the individuals involved and the collective values of the institution.

The values on the list below enjoy widespread support because it is by holding these values and acting on them that we are able to live together and thrive. The list is neither exhaustive nor exclusive.

Students will be encouraged to value:

- **excellence**, by aiming high and by persevering in the face of difficulties;
- **innovation, inquiry, and curiosity**, by thinking critically, creatively, and reflectively;
- **diversity**, as found in our different cultures, languages, and heritages;
- **equity**, through fairness and social justice;
- **community and participation** for the common good;
- **ecological sustainability**, which includes care for the environment;
- **integrity**, which involves being honest, responsible, and accountable and acting ethically;

and to **respect** themselves, others, and human rights.

The specific ways in which these values find expression in an individual school will be guided by dialogue between the school and its community. They should be evident in the school's philosophy, structures, curriculum, classrooms, and relationships. When the school community has developed strongly held and clearly articulated values, those values are likely to be expressed in everyday actions and interactions within the school.

Through their learning experiences, students will learn about:

- their own values and those of others;
- different kinds of values, such as moral, social, cultural, aesthetic, and economic values;
- the values on which New Zealand's cultural and institutional traditions are based;
- the values of other groups and cultures.

Through their learning experiences, students will develop their ability to:

- express their own values;
- explore, with empathy, the values of others;
- critically analyse values and actions based on them;
- discuss disagreements that arise from differences in values and negotiate solutions;
- make ethical decisions and act on them.

All the values listed above can be expanded into clusters of related values that collectively suggest their fuller meanings. For example, *community and participation for the common good* is associated with values and notions such as peace, citizenship, and manaakitanga.

Appendix J: Code of Ethics for Certificated Teachers

https://educationcouncil.org.nz/content/code-of-ethics-certificated-teachers-



CODE OF ETHICS FOR CERTIFICATED TEACHERS

EDUCATION COUNCIL
NEW ZEALAND | Matatū Aotearoa

This Code of Ethics also applies to those who have been granted a Limited Authority to Teach.

Teachers certificated to practise in New Zealand are committed to the attainment of the highest standards of professional service in the promotion of learning by those they teach, mindful of the learner's ability, cultural background, gender, age or stage of development.

This complex professional task is undertaken in collaboration with colleagues, learners, parents/guardians and family/whānau, as well as with members of the wider community.

The professional interactions of teachers are governed by four fundamental principles:

AUTONOMY
to treat people with rights that are to be honoured and defended

JUSTICE
to share power and prevent the abuse of power

RESPONSIBLE CARE
to do good and minimise harm to others

TRUTH
to be honest with others and self

Application of the Code of Ethics shall take account of the requirements of the law as well as the obligation of teachers to honour the Treaty of Waitangi by paying particular attention to the rights and aspirations of Māori as tangata whenua.

978-0-9583547-05-6 Code of Ethics Poster (print)
978-0-9583547-06-3 Code of Ethics Poster (online)
978-0-9583547-07-0 Code of Ethics Poster – Māori (online)

07/25

1 COMMITMENT TO LEARNERS

TEACHERS WILL STRIVE TO:

The primary professional obligation of certificated teachers is to those they teach. Teachers nurture the capacities of all learners to think and act with developing independence, and strive to encourage an informed appreciation of the fundamental values of a democratic society

a) develop and maintain professional relationships with learners based upon the best interests of those learners

b) base their professional practice on continuous professional learning, the best knowledge available about curriculum content and pedagogy, together with their knowledge about those they teach

c) present subject matter from an informed and balanced viewpoint

d) encourage learners to think critically about significant social issues

e) cater for the varied learning needs of diverse learners

f) promote the physical, emotional, social, intellectual and spiritual well-being of learners

g) protect the confidentiality of information about learners obtained in the course of professional service, consistent with legal requirements

2 COMMITMENT TO PARENTS/GUARDIANS AND FAMILY/WHĀNAU

IN RELATION TO PARENTS/GUARDIANS, AND THE FAMILY/WHĀNAU OF LEARNERS, TEACHERS WILL STRIVE TO:

Teachers recognise that they work in collaboration with the parents/guardians and family/whānau of learners, encouraging their active involvement in the education of their children. They acknowledge the rights of caregivers to consultation on the welfare and progress of their children and respect lawful parental authority, although professional decisions must always be weighted towards what is judged to be in the best interests of learners

a) involve them in decision-making about the care and education of their children

b) establish open, honest and respectful relationships

c) respect their privacy

d) respect their rights to information about their children, unless that is judged to be not in the best interests of the children

3 COMMITMENT TO SOCIETY

IN FULFILMENT OF THEIR OBLIGATIONS TO SOCIETY, TEACHERS WILL STRIVE TO:

Teachers are vested by the public with trust and responsibility, together with an expectation that they will help prepare students for life in society in the broadest sense

a) actively support policies and programmes that promote equality of opportunity for all

b) work collegially to develop schools and centres that model democratic ideals

c) teach and model those positive values that are widely accepted in society and encourage learners to apply them and critically appreciate their significance

4 COMMITMENT TO THE PROFESSION

IN FULFILMENT OF THEIR OBLIGATIONS TO THE TEACHING PROFESSION, TEACHERS WILL STRIVE TO:

In the belief that the quality of the services of the teaching profession influences the nation and its citizens, teachers shall exert every effort to maintain and raise professional standards, to promote a climate that encourages the exercise of professional judgement and to achieve conditions that attract persons worthy of trust to careers in education

a) advance the interests of the teaching profession through responsible ethical practice

b) regard themselves as learners and engage in continuing professional development

c) be truthful when making statements about their qualifications and competencies

d) contribute to the development and promotion of sound educational policy

e) contribute to the development of an open and reflective professional culture

f) treat colleagues and associates with respect, working with them co-operatively and collegially to promote students' learning

g) assist newcomers to the profession

h) respect confidential information on colleagues unless disclosure is required by the law or serves a compelling professional purpose

i) speak out if the behaviour of a colleague is seriously in breach of this code

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