

Riitta Jaatinen

Learning Languages, Learning Life Skills

Educational Linguistics

Volume 8

General Editor:

Leo van Lier

Monterey Institute of International Studies, U.S.A

Editorial Board:

Marilda C. Cavalanti

Universidade Estadual de Campinas, Brazil

Hilary Janks

University of Witwatersrand, South Africa

Claire Kramersch

University of California, Berkeley, U.S.A

Alastair Pennycook

University of Technology, Sydney, Australia

The *Educational Linguistics* book series focuses on work that is: innovative, trans-disciplinary, contextualized and critical.

In our compartmentalized world of diverse academic fields and disciplines there is a constant tendency to specialize more and more. In academic institutions, at conferences, in journals, and in publications the crossing of disciplinary boundaries is often discouraged.

This series is based on the idea that there is a need for studies that break barriers. It is dedicated to innovative studies of language use and language learning in educational settings worldwide. It provides a forum for work that crosses traditional boundaries between theory and practice, between micro and macro, and between native, second and foreign language education. The series also promotes critical work that aims to challenge current practices and offers practical, substantive improvements.

Riitta Jaatinen

Learning Languages, Learning Life Skills

Autobiographical reflexive approach to teaching and
learning a foreign language

Riita Jaaniten, Pirkanmaa Polytechnic, Finland

Library of Congress Control Number: 2006932954

ISBN -13: 978-0387-37063-7

ISBN -10: 0-387-37063-3

e-ISBN-13: 978-0387-37064-4

e-ISBN-10: 0-387-37064-1

Printed on acid-free paper.

© 2007 Springer Science+Business Media, LLC.

All rights reserved. This work may not be translated or copied in whole or in part without the written permission of the publisher (Springer Science+Business Media, LLC., 233 Spring Street, New York, NY 10013, USA), except for brief excerpts in connection with reviews or scholarly analysis. Use in connection with any form of information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed is forbidden.

The use in this publication of trade names, trademarks, service marks and similar terms, even if they are not identified as such, is not to be taken as an expression of opinion as to whether or not they are subject to proprietary rights.

While the advice and information in this book are believed to be true and accurate at the date of going to press, neither the authors nor the editors nor the publisher can accept any legal responsibility for any errors or omissions that may be made. The publisher makes no warranty, express or implied, with respect to the material contained herein.

9 8 7 6 5 4 3 2 1

springer.com

CONTENTS

Acknowledgements	ix
1 INTRODUCTION.....	1
1.1 Purpose of the study	1
1.2 Theoretical and methodological foundations of the study	5
1.3 How the research theme was developed	8
1.4 Lived experience and theoretical knowledge intertwined – a way of approaching this study.....	12
2 PERSONAL KNOWLEDGE OF BEING A TEACHER – autobiographical approach to teaching and education.....	15
2.1 Studying one’s own teaching	16
2.2 Concepts used in autobiographical research.....	18
2.3 Knowing in teaching and education	20
2.4 Nature of experiential autobiographical knowledge.....	25
2.5 Modes of autobiographical knowledge in teaching and education.....	26
2.6 <i>I as the auto/biographical I</i>	28
2.7 Possibilities and limits of knowing about oneself	31
3 A PARADIGM OF MEANING, LANGUAGE AND “SILENCE” – the foundation of autobiographical reflexive language education	35
3.1 Research orientation based on a holistic conception of man	35
3.2 Meaning, a paradigm of meaning, and a meaning relationship ..	39
3.3 Experience, meaning, and language	42
3.4 Metaphor and the capacity of language to create new meanings.....	44

4	EXPLICATING METHODOLOGICAL COMMITMENTS.....	47
5	AUTOBIOGRAPHICAL REFLEXIVE APPROACH IN THE CONTEXT OF TEACHING LANGUAGE AND CULTURE FOR SPECIFIC PURPOSES.....	53
5.1	Goals of professionally oriented language education	53
5.2	Principles of curriculum design	55
5.3	Integration of topics, activities, and experience	59
5.4	Significance of studying language and encountering skills.....	64
6	EXPLORING AND IMPLEMENTING THE AUTOBIOGRAPHICAL REFLEXIVE APPROACH.....	71
6.1	Learning a foreign language as learning life-skills – classroom work promoting autobiographical reflexive being-in-the-world	71
6.2	Being and activities <i>planned beforehand</i> – the open-ended tasks promoting the ownership of foreign language learning	75
6.2.1	Explaining concepts and inferring meanings	77
6.2.2	Searching for concepts and creating meanings together as a group	79
6.2.3	Interpreting pictures as a group process	84
6.2.4	Problem solving, developing, and planning tasks.....	89
6.2.5	Narrating, listening to, and encountering the Other	93
6.2.6	Dramatising real-life situations	98
6.3	Being and activities in the course <i>not planned beforehand</i>	100
6.3.1	Authentic language use in various encounters during the course	101
6.3.2	Other modes of authentic being and activities during the course	110
6.4	A session in the autobiographical language class – studying the topic of <i>Being elderly</i>	129
6.4.1	Description and interpretation of the dialogue and classroom work	130
6.4.2	What is the <i>Environment</i> of foreign language learning? ..	138
6.4.3	What is <i>Learning</i> a foreign language?	139
6.4.4	What is <i>Teaching</i> a foreign language?	141
6.4.5	What is <i>Knowledge and Knowing</i> in language class?	142

7	THREE STORIES EXPLORING WHAT A <i>GOOD FOREIGN LANGUAGE LEARNING IS</i>	147
7.1	Persons and their voices – learning from personal stories.....	147
7.2	Three students, three learning processes.....	149
7.2.1	Instructions for writing and the personal stories	151
7.2.2	Interpretations of the personal stories.....	163
7.2.3	Discussion interviews with the students	169
7.3	What do the three personal stories tell us about good foreign language learning?.....	177
7.4	Personal stories as a pedagogic activity in foreign language learning	179
8	EPILOGUE: TEACHING AS HERMENEUTIC PHENOMENOLOGICAL INVESTIGATION	183
	REFERENCES	191
	APPENDICES.....	207
	SUBJECT INDEX.....	219
	AUTHOR INDEX.....	225

Acknowledgements

This book is the distillation of several years of inquiry and practice in foreign language teaching. It is based on two decades of spirited discussion concerning the meaning of a holistic conception of man and autobiographical knowledge, both in teaching and learning a foreign language and in teacher education.

I am grateful to Professor Viljo Kohonen of *Tampere University* for his support and encouragement to begin writing this book soon after I had finished my doctoral thesis. He also introduced me and my project to Professor Leo van Lier, the series editor of *Educational Linguistics*. Professor van Lier deserves my warmest thanks for being so supportive of my work at its very early stages. My warm thanks go to Marie Sheldon, Mary Panarelli, and Kristina Wiggins who guided and assisted me through all stages of this project in editing and publishing matters, and to Eleanor Topping who proofread the manuscript. I would like to make special acknowledgements to Sirpa Randell, the publishing assistant at *Tampere University*, who created the layout of the manuscript with exceptional care and sensitivity.

I would like to express my special thanks to Jorma Lehtovaara, the docent and senior lecturer in language pedagogy at the *Department of Teacher Education at Tampere University*, who has endlessly supported and helped me with my work, both as a teacher and researcher at different stages in my life and career. I am grateful to him for his detailed, incisive, and insightful reading of the drafts of this manuscript and especially for our discussions during the years. His probing questions and deep knowledge of philosophy, phenomenology in particular, were of a great and invaluable importance to me.

Finally, I acknowledge a group of students of health care and social services who had courage to share their personal stories, their autobiographical, experiential knowledge with a wider audience. They told and wrote about themselves, their lives and experiences openly and honestly both in Finnish and in English. Getting to know better their life-worlds, their way of thinking, feeling, and learning made this research process a unique and unforgettable learning experience for me. They too deserve to be the authors of this book.

“No theory of pedagogy can satisfy
if it does not offer a perspective for
the contradictions of daily life.

By identifying and clarifying
the ordered and disordered norms
and antinomies of the pedagogical life,
we may find a basis for
more thoughtful pedagogical action.”

Max van Manen, *The tact of teaching. The meaning of pedagogical thoughtfulness*. 1991

1 INTRODUCTION

1.1 Purpose of the study

I have worked as a teacher of foreign languages in a comprehensive school, an upper secondary school, vocational schools and institutes, adult and polytechnic education, as well as a teacher of pre-service teachers in university. Therefore, the education system is familiar to me through studies in education and pedagogy and teaching. Although the case study reported here is in the context of teaching English to the students of social services in a polytechnic, a university of applied sciences, my versatile work experience as a teacher has given me a good view on the phenomenon to be examined, i.e. 'teaching and learning of a foreign language', also from the point of view of the entire education system.

My entire history, all of the experiences in my life from my childhood home and first school experiences until the present day, have affected my being and performing as a teacher. In addition to studying philology, pedagogy and social sciences, the opportunity to work at different levels of education and in various educational institutions including various vocational institutions have widened my views on the human being and learning in many ways. From my first full-time job in a boarding school where I worked around the clock as a teacher of adolescents who were struggling with their numerous difficulties, I realized that the work of a foreign language teacher is not only teaching the language but dealing with the entire human being and group of people involved. Only in this way can foreign language teaching succeed. I was given support to this thought in the teacher education programme in which I participated after a three-year work experience.

As a human being and as a teacher, cooperating in the research and development projects with the department of teacher education in Tampere affected me in many ways. During the projects, as well as later on, through insight concerning the issues discussed and tuned by many discussions, and by reading and teaching simultaneously, the teaching and learning of a foreign language began to open up as the work oriented from the students' worlds, from their experiences. (See Kohonen 1987; Kohonen & Lehtovaara 1986; 1988; 1990.) The first project I participated in was immediately after I had been qualified as a teacher. There, I investigated teachers' conceptions of their teaching and educational work, teachers' choices relating to developing the foreign language curriculum and teaching (see Jaatinen & Kohonen L. 1990) by interviewing the teachers who had participated in the experiment (see Jaatinen 1990). In the second project with the institute of social services (see Lehtovaara & Jaatinen 1994; 1996), I began to consider my work more profoundly through the thoughts expressed especially by Maija Lehtovaara (1992), Lauri Rauhala (see 1978a; 1978b; 1978c; 1981; 1983; 1989; 1992; 1993; 1994; 1996; 1998), Juha Varto (1991; 1992a; 1992b; 1993; 1994) and Veli-Matti Värri (1994a; 1994b). My studies prompted a deep interest in the research orientation based on the meaning paradigm. Through reading and thinking about the holistic conception of man, I realized in a new way the meaning of historicity, an autobiography in all human growth, and how it relates to teaching and learning foreign languages. My conceptions of the meaning and importance of the language within the professional field, within social services, where I was teaching, also deepened.

In 1997 and 1998, I participated in publishing a book called *Experiential learning in foreign language education* (see Kohonen, Jaatinen, Kaikkonen & Lehtovaara 2001). I experienced our collaborative working method encouraging. We assembled to discuss the contents of the book regularly, read, evaluated and commented on each other's texts, and discussed teaching and inquiring into a foreign language also more widely. The subject of my study began to take shape and became more definitive. During that time, I wrote two articles in which I already discussed similar issues, as in the topic of my study (see Jaatinen 1998; 2001a). At that time the polytechnic experiment began in our educational institution (1997–2000), which inspired and obliged me to rethink and reassess my teaching.

During the experiment, I collected material systematically from every study module I taught in order to evaluate myself as a teacher and my stu-

dents' work and learning. That very positive material, as far as its contents are concerned, further supported the idea of inquiring more into my foreign language teaching and the students' experiences of it. I have used that material as background material in this study as well. In 1998 and 1999, I read articles and books related to my study subject, in the spring of 2000 I collected material from one study module taught by me, and in the spring of 2001 I supplemented it with the autobiographical writings of three students and the interviews focusing on them. In 1998–2002 I studied theories, collected material, made interpretations, and wrote my dissertation while at the same time teaching. The context in which this study takes place is an English course held in the school of social services in a polytechnic, i.e. in a university of applied sciences, the students of social services, and I as their language teacher. This should not limit a reader to doubt the adequacy of implementing the approach solely in higher education, professionally oriented language learning or even more narrowly in teaching English for social and health care purposes. On the basis of my wide-ranging, versatile work experience, I am able to discern the possibilities of the approach to foreign language education reported here in the contexts of other professional fields and educational institutions as well. However, one must keep in mind that every educational institution, teacher, teaching group and teaching situation is unique, so the exact imitation of any activity as such is neither reasonable nor possible.

Language teaching has developed greatly during the time of my education and career, especially as far as teaching and learning communicative skills are concerned. Moreover, the concepts of teaching goals have expanded from teaching a language to teaching intercultural communication. The quality of the foreign language teaching in our country is high, something I have been able to proclaim when participating in several international educational programs for language teachers in England and Scotland. The opportunity to compare curricula, teaching practices and materials worldwide with colleagues has given me a reason to appreciate our foreign language teaching, the good quality of teaching materials and both the knowledge and skills of teachers and students.

However, a few important matters from the point of view of human growth have continuously been on my mind. To these questions I have searched for answers in literature, through discussions with colleagues and students, by observing my teaching, and through various experiments. The questions that I have often thought are, for example, the following: Why do people experi-

ence learning a foreign language as difficult and laborious so often despite the fact that nearly all people learn to understand and use their native languages fairly easily? Could the way of teaching a language be one factor that prompts difficulty? Does the type of teaching in which the language is separated from the students' own worlds and contents to be taught, and in which the language is taught as a mere code—words and structures, as separated grammatical sentences—and using teaching material that does not require the student to learn independently lead to the fact that the personal use of the language does not exist and the subject to be processed remains strange to the student? Could the learning of a foreign language be developed more authentically to involve more natural human activity; on one hand, closer to the internal life of the human being and on the other hand closer to the external life of the classroom? How has the belief and certainty to manage with one's language skills failed to develop within so many (even well-succeeded) students, and why do so many students experience anxiety and fear, as a result of earlier studies, when attempting to speak a foreign language? Have we concentrated on developing the theoretical and intellectual side of the human being too much in our language teaching in which case the emotional life, sorrows, joys and fears for example, do not come within the sphere of the language, in the language? Are there no opportunities in the language classroom to express one's own experiences and feelings? Could there be more time and space in the lessons for the appreciation of the wholeness of the human being? Why do students make so few initiatives concerning their own learning? Why is it supposed that the teacher makes the choices concerning them, for them? What kind of activity and existence could students experience as positive and efficient and how could they also commit themselves to it and participate in it as fully as possible?

As a polytechnic teacher, I also consider the question of what significance language skills do students need to have in their future professions, their amount of knowledge of a language concerning their professional skill and life-skills, and how we could teach languages taking these points into consideration. Crystallizing all of this into one goal, one could say that encouraged by my work experience, I have had a desire to develop the teaching and learning of a foreign language into a more humanly and true-to-life activity, with authentic, genuine communication, existence and activity carried out together with the students. I have wanted to make the language learning of the participants a holistic process, in which the learner can be as whole a human being as possible.

From these starting points and considerations my research questions were set:

1. What can be such teaching and learning of a foreign language which is based on a holistic conception of man?
2. How can the teaching and learning of a foreign language, based on a holistic conception of man, be studied and described scientifically?
3. What kind of existence and actions of the teacher and the students promote the teaching and learning of a foreign language based on a holistic conception of man? What kind of existence and actions prevent it?
4. How does the teaching and learning of a foreign language based on a holistic conception of man appear in the students' experiences?

I have defined the concept of teaching and learning a foreign language based on a holistic conception of man during the research process to mean **the autobiographical reflexive teaching and learning of a foreign language**. The concept emphasizes two important views included in the holistic conception of man, which, in my opinion, also form the core meanings of foreign language learning: the historicity of the human being and “being-in-the-world” changing oneself and the world in which the language has a key position.

1.2 Theoretical and methodological foundations of the study

I do not view the teaching and learning of a foreign language merely as applied linguistics, but as an inquiry into a multidisciplinary phenomenon. The view is also reflected in the sources that I have used when creating the theoretical foundation of the study.

The line of thinking, i.e. the theoretical foundation, ontology, holistic conception of man and conceptions of learning and inquiring, are from *the phenomenological philosophy* with which I became acquainted through Lauri Rauhala and Juha Varto. The definition of the science concerning the human being by Rauhala (1994, 25, my translation) is adequate to describe my research task on the whole:

“The science concerning the human being could be defined so that it will be action in which understanding of the phenomena is reached for and means to affect their progress are looked for.”

The study’s research material involves mainly autobiographical narration. To understand the material better and to deal with it adequately I approached the biographic research from three points of view. I studied *the tradition of the biographic study* (e.g., Bertaux 1981; Castelnuovo-Tedesco 1978; Kohli 1981; Titon 1980), *recent biographic study in our country* (e.g., Antikainen & Huotelin 1996; Huotelin 1992; 1996; Saarenheimo 1988; 1991; 1992; 1997; Tigerstedt 1990; Vilkkio 1988; 1997) and *the biographic study related especially to “teach-ership”*, (e.g., Albertini & Meath-Lang 1986; Ayers 1990; Beattie 1995; Benyon 1985; Butt & Raymond 1992; Carter 1994; Casey 1990; Cole 1990; Connelly & Clandinin 1994; Cotterill & Letherby 1993; Doll M. 1998; Edgerton 1991; Goodson 1992; Goodson & Cole 1994; Graham 1991; Grumet 1976; 1990a; 1990b; Kelchtermans & Vandenberghe 1994; Knowles 1993; 1994; Knowles & Holt-Reynolds 1994; McAdams 1988; Meath-Lang 1990; 1992; Meath-Lang & Albertini 1989; Merriam & Clark 1993; Noddings 1981; 1984; 1991; Salvio 1990; Solas 1992; Witherell & Noddings 1991).

I also studied numerous sources of applied linguistics and foreign language teaching. From them, I chose three groups for the linguistic foundation of my study: *professionally, vocationally oriented and content-based teaching of a foreign language* (e.g., Bhatia 1993; Brinton, Snow & Wesche 1989; Egloff & Fitzpatrick 1997; Grindsted & Wagner 1992; Hutchinson & Waters 1987; Jordan 1997; Robinson 1991; Swales 1990; Willis 1996), *planning and curricula of language teaching* (e.g., Anderson et al.; Boomer 1992a; 1992b; Nunan 1988a; 1988b; Onore 1992; Yalden 1987) and *experiential and intercultural foreign language education* (e.g., Byram 1989; 2002; Kaikkonen 1994; 1995; 1998; 1999; 2000; 2001; 2002; Kohonen 1997; 1998a; 1998b; 2000; 2001a; 2001b; 2002; Kohonen & Lehtovaara 1986; 1988; 1990; Lehtovaara 1998; 2001a; 2001b; van Lier 1996).

In professionally oriented foreign language teaching the foundation of language studies is to understand the learning of a language as a professional skill. The contents to be studied and the modes of learning activity rise from the students’ experiential worlds and from their professional field. In order to understand the students’ professional world I also used *the sources of health care and social services*, of which most informative and therefore most important were the publication *Sosionomin (AMK) ydinosaaminen* (2001) and the

article collection by Anna Metteri and Pirkko-Liisa Rauhala (1993) in which employees of the social services reported on their working environments, tasks and duties, experiences and feelings.

My research subject is a human being, a teacher and students and their worlds, their life-worlds. As a teacher, I am both as a researcher and a research subject and I inquire into the phenomenon, the autobiographical reflexive teaching and learning of a foreign language, from inside the phenomenon. The subjects of my research are the phenomena of the consciousness, experiences and meanings concerning teaching and learning, and the situations in the life of individuals, such as they appear in the consciousness of each human being who participates in the teaching situation.

The inquiry takes place in the meaning paradigm and the purpose of the study is to describe the subjective worldviews of both the researcher and the people being studied and their changes, in the context of teaching and learning a foreign language. In the study, I try to follow the interpretation and the principles of understanding which are in accordance with the hermeneutics (see Varto 1992a, 59–63, 65–68), with the help of which it is possible to distinguish the different ways of reading from each other, one's own and those of others, and thus move closer to other people's (the students of a foreign language, for example) ways of reading. The interpretation takes place by comparing the research material with the researcher's presuppositions, by thematising and setting questions in advance, which become specified and/or change. The purpose of the interpretation is to find qualities to be studied and to form a better understanding of the subject under scrutiny.

Methodological sources represent two trends in research. *Narrative methodology* seems to be a common methodological choice when dealing with autobiographical material, (e.g., Aldridge 1993; Bakhtin 1981; Cotterill & Letherby 1993; Josselsson 1995; 2000; Miller 1991; Saarenheimo 1997; Stanley 1990; 1993; 1995; Vilkkko 1997). In this study however, I rely primarily on *the phenomenological approach* (e.g., Becker 1992; Giorgi 1988; Lehtovaara J. 1994a; 1994b; Lehtovaara M. 1992; 1994; 1996; Perttula 1995; 1998; Polanyi 1962; Rauhala 1978a; 1978b; 1978c; 1981; 1983; 1992; 1993; 1996; 1998; Schutz 1966; van Manen 1984; 1989; 1991b; Varto 1991; 1992a; 1992b; 2001; Värri 1994a; 1994b; 1997).

According to Varto (1992b, 122) a ready-developed method does not exist for a scientific study before the study is made. For a new study a new method must always be developed. Uurtimo (1999) argues that the researcher must

create a study method, just as a way of life, by him/herself. However, it does not need to be new or different, just for the sake of being different. It is essential that the researcher has reached the development of a method by listening to his or her personal view, through his or her own consideration and through the conscious choice (Uurtimo 1999, 52). In my study I attempt to find research methods, which in this study are also teaching methods, adequate to my purpose from inside the phenomenon under scrutiny, from the contents of the study (from the phenomena perceived and interpreted and the meanings created in the learning situations), through thematising the research activity and analyzing the material.

My purpose is to build and construe meaningful entireties and meaning structures through research activity, with the help of which the activities of both the individual students and the teacher, and the entire studying group (learning and teaching) can be understood and evaluated afterwards in the context of teaching and learning a foreign language. Through this type of a process, I attempt to find modes of the learning activity and meanings given to them that make the continuing, and at the same time always new, unique methodological development of foreign language teaching possible. I am trying to develop the research of “teachership.” In other words to find and to exhibit the common foundation of foreign language learning and teaching and the activity of inquiry concerned with it.

1.3 How the research theme was developed

In chapter two I discuss “teachership” and the knowledge and knowing concerning “teachership” from an autobiographical perspective. I shall first define the most important concepts that are used in the study, what kind of knowledge autobiographical knowledge is and how a person can be aware of him/herself and the Other. I shall then discuss what the inquiry into one’s own teaching basically is and what kind of knowledge it should be based on. This discussion also leads to deal with the self as a knower and narrator of oneself, i.e. the concept of autobiography and the nature of the autobiographical knowledge from the point of view of memory and remembering.

Chapter three creates the foundation for inquiring into the autobiographical reflexive language teaching as the research on meanings. I will first define what the holistic conception of man is to me by interpreting the philosophical thinking of Juha Varto, Raili Kauppi, and Lauri Rauhala. I will also discuss what the inquiry basically means, which is based on the holistic conception of man and in accordance with the meaning paradigm. I will describe and justify my ontological analysis which sets the foundation of my empirical work. It focuses my inquiry into the part of the reality to be examined that I have set as the subject of my study and directs my methodological choices to concrete research measures. The central concepts of the meaning paradigm and the core concepts of my study, *experience* and *language* will also be defined. At the end of the chapter, I shall discuss the importance of the metaphor in language as a power, which creates new meanings and extends knowing based on the concepts of language.

The methodological commitments of my study, which are in accordance with the meaning paradigm, I present in chapter four. I follow the regulations of the qualitative study in these commitments (see Varto 1992a). When working both as a researcher/teacher and as the subject of the study, I study the phenomenon being inside and within it. The researcher's/teacher's presuppositions is a way to understand the wholeness of teaching and learning a language and will thus be an essential part of the contents of the study.

In chapter five, I describe my frame of reference within which I carried out my teaching, within which my inquiry, my activity both as a teacher and a researcher can be understood, and within which a reader can evaluate the interpretations and conclusions made in the study. I will first discuss the goals and principles of foreign language teaching based on language curriculum studies. I will then define as the starting point of my planning, the content, activity and experience orientation. I will not discuss only the teaching and learning of a language, but I will extend the concept to mean teaching and learning both a language and encountering another human being. I will describe what I understand by that activity and discuss the importance of studying language and encountering skills for "being-in-the-world" as a human being and for working as a professional in health care and social services.

Chapter six begins the empiric part of the study. Here, I will describe, discuss and evaluate *how the autobiographical reflexive approach is implemented in a foreign language course.*

What takes place in the course:
Modes of foreign language learning and studying,
Episodes, activity, and feelings.

Description of one morning session:
Contents, activity and experiences as an integrated whole.

I divide *what took place in the course*

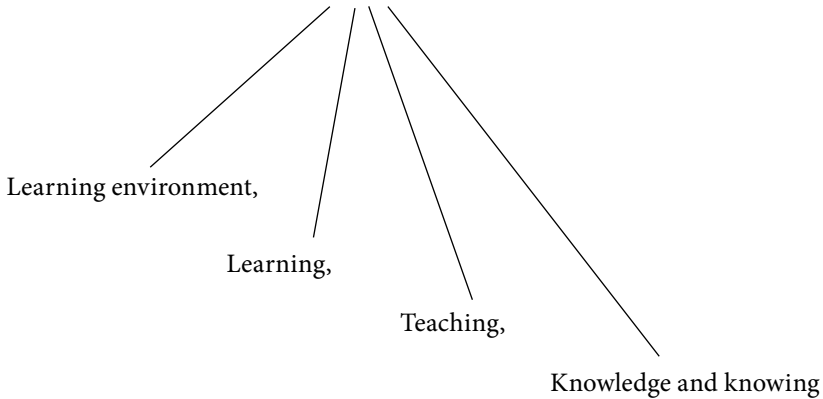
Into what was designed beforehand,
in which I describe the open-ended tasks in teaching, the purpose of which is to promote the ownership of a foreign language studied.

Into what was not designed beforehand,
in which I examine

The authentic situations in foreign language learning
created in the encounters in the course.

What else took place in the course.

Through presenting one morning session, I will describe the realization of the autobiographical reflexive language studying as a whole, not as separate situations, episodes or tasks. The description of a content-based, activity-oriented, and experiential integrity in the progress of the lessons is my aim here. After the description and interpretation of what takes place in the morning session, I will discuss *what in this context is*



I have attempted to deal with the research subject as a whole in my study. I have focused certain levels of the phenomenon to find the themes for research. I will bring back the levels to the wholeness of the human being, to the situation in life including his or her history, because only then the human being and his or her action can be described adequately.

In chapter seven I will discuss the teaching and learning of a foreign language through three students' autobiographical narration, their personal histories. The course presented in chapter six appears in the stories as only a small piece in the larger jigsaw puzzle of life or personal language learning history. The study supports the thought of foreign language learning as a situational phenomenon touching upon the entire human being and his or her life. I will also discuss what the three students' stories tell us about their learning and what factors create good foreign language learning. At the end of the chapter, I will discuss reminiscing as a pedagogic activity that promotes learning and growth. **Chapter seven returns to the wholeness of the human being, i.e. the autobiographical reflexive "being-in-the-world."**

1.4 Lived experience and theoretical knowledge intertwined – a way of approaching this study

The striking feature in my study is the abundance of the empirical material visible in the text. Some years ago I became acquainted with a book by Luriâ (Lurija 1996). It contained the following two studies: *The Mind of a Mnemonist*, 1969, and *The Man with a Shattered World*, 1973. Reading the studies was a real learning experience. Although I was not familiar with neurology or neuropsychology, I was able to understand the course and contents of the studies completely. I also felt that I had learned, perhaps better than from any single book that I had studied earlier, how the memory functions and what the meaning of memory and remembering is in the life of a human being. I was helped here especially by Luriâ's abundant and detailed case study descriptions, which brought the realities of the people studied in their entire situations in life close to the reader.

Inspired by the reading experience and as the result of long consideration, I have also justifiably ended up with an abundance of description and reporting. I attempt to ensure that the connection of the theory to life and its phenomena be preserved for discussion and to be seen by the readers. I base my choice on the thought of Rauhala (1987b, 16–17) that we must let the phenomena be in their own connections, and the observations must not be separated for generalization because they obtain their meanings in these connections of theirs. Through presenting the empirical material, i.e. teacher and student narrations, to the readers I also try to increase the reliability of my study. When comparing the interpretations with the material, the reader is able to see how the interpretations have been made and the conclusions drawn. My aim is also to make the researcher's and co-researchers' own voices heard as well as possible in this study – to bring the foreign language learning environment, visible as the teacher and the students experience and report on it.

The study reported in the way described above requires the kind of reading, which differs from traditional reading. By traditional reading I mean the reading in which the results of the study can be found in one part or chapter, usually at the end of the study. Here, the result is the possibility justified with the study to see the teaching and learning of a foreign language as an autobiographical reflexive process. The understanding of the process is much helped by the interpretations in different sections of the research report and above all, the abundant descriptions with their small details and shades of mean-

ing. With my reporting I also want to communicate the richness of life that teaching and learning of a foreign language can contain. Although each of us chooses the way of reading for ourselves, I consider that if we concentrate merely on the interpretations and conclusions, the understanding of the most important contents of my study is only half of the reading experience.

2 PERSONAL KNOWLEDGE OF BEING A TEACHER – autobiographical approach to teaching and education

“Romantics in science want neither to split living reality into its elementary components nor to represent the wealth of life’s concrete events in abstract models that lose the properties of the phenomena themselves. It is of the utmost importance to romantics to preserve the wealth of living reality, and they aspire to a science that retains this richness.” (174)

“Scientific observation is not merely pure description of separate facts. Its main goal is to view the event from as many perspectives as possible.” (177)

“The more we single out important relations during our description, the closer we come to the essence of the object, to an understanding of its qualities and rules of existence. And the more we preserve the whole wealth of its qualities, the closer we come to the inner laws that determine its existence.” (177–178)

(The extracts are from *The Making of Mind, A Personal Account of Soviet Psychology* by A. R. Lurià.)

2.1 Studying one's own teaching

Conceptualisation and interpretation of one's experience and the developing "teachship" based on such activity has been one of the most central starting points both in pre-service and in-service teacher education in the late 1980s and 1990s. The didactic literature has emphasised the view of the teacher as a reflecting professional, continuously reflecting upon him/herself and his or her work. The teachers have been supervised and guided to recall their experiences, consider and conceptualise them using the theoretical knowledge connected to their experiences as help. We have learned to see the teacher as a researcher who has a reflective approach to his or her work. (See for example Grant & Zeichner 1984; Knowles 1993; Ojanen 1993; 1996; 1997; Zeichner & Liston 1987.)

Developing teaching through reflecting experiences, according to Proctor (1993, 93, 94), includes the following five practices: looking back in a critical way, building up a body of professional knowledge (technical, strategic and ethical aspects), using the body of knowledge in a critical way in new situations, widening the range of criteria which will include the reflective/critical process, and building up a personal set of criteria as a result of the reflective/critical process.

The background of the reflective approach involves the notion that the activity, which conceptualises experiences with the help of scientific theories, interprets and analyses them, helps the teacher understand more deeply what he or she has experienced. Seeing his or her world and him/herself anew, in a different way, is thought to lead to qualitatively different and improved teaching and educational activity. Sinikka Ojanen (1997) defines the reflection of experience as "sharpening the intelligence." She writes:

"The adults" experiences do not take place as given. They are actively constructed, selectively filtered; the human being learns by studying his or her experience in the process that resembles problem solving. There exists a link between reflective teaching and the basic view on good teaching. The reflective teacher approaches learning as an uncertain, complex process that requires more creative solutions than a standard technique. The reflective teacher is rich in knowledge but his or her knowledge is personified, self-constructed and constantly enlarging. The critically reflective teacher is a willing and responsible researcher who tries to find out what the students experience, know and feel." (Ojanen 1997, 10, my translation.)

The idea of reflection as the “sharpening of intelligence,” makes us question what the human experience basically is? According to Ojanen the reflective teacher’s activity is some kind of intellectualisation of the profession, possession of reality linguistically. The experience is dealt with as if it would be written somewhere, as linguistic facts that can be brought up, “problematized,” solved and changed. The question of the nature of experiential knowledge, as linguistic/conceptual and non-linguistic/tacit knowledge, is interesting. The same is true concerning the question of how experiential knowledge can be observed or comprehended. What and how can one human being (teacher) know about the other’s (student) experience? Is a teacher able to discover what the students experience? What obstacles, restrictions and possibilities does the language and narration pose for inquiring into the experience?

The development of a teacher’s work through reflection often occurs using as a starting point problems and questions picked from the notes made by the teacher. This kind of a starting point leads to a problem solving process described by Ojanen. However, experiences and situations brought up by the teacher are often individual events or episodes that have come to mind, separate from the meaning of wholeness of the human being, from his or her life and professional and personal history. The activity where one inquires into one’s own experiences is a kind of reconstruction of the past in which, depending on a teacher’s age and work history, the materials range from a few lessons to several decades of work experience. How does the time lived, the number and chain of experiences affect the contents, interpretation, and narration of experience within the human being?

In this study, I regard the inquiring into teaching and learning of a foreign language as an autobiographical inquiry in which the subjects and research material of the study rise from the experiences of the researching teacher and students, from their subjective life-worlds. The inquiry takes place by assigning meanings to the experiences and making sense of the various events in the context of foreign language teaching. Autobiographical knowledge, as Bertaux (1981) states, is experiential and subjective knowledge of oneself. We have collected that knowledge in the course of our life history. It is not a direct reflection of what has happened or how things have been in our past, but it is our narrated description of the past events told or written retrospectively via memory (Bertaux 1981, 7–8). Such knowing is interesting and worth posing questions concerning the nesting and multi-layered nature of knowing oneself and others and the multiplicity of knowledge.

In this study I am the researcher and a teacher inquiring into my own teaching with the help of the autobiographical material collected by my students and myself. Next I will discuss the “teachership,” the knowledge and knowing concerning teacher’s work with the help of the following themes:

- Concepts used in autobiographical research
- Knowing in teaching and education
- Nature of experiential autobiographical knowledge
- Modes of autobiographical knowledge in teaching and education
- *I as the auto/biographical I*
- Possibilities and limits of knowing about oneself

2.2 Concepts used in autobiographical research

There are the several different concepts with almost similar meanings in use in life history research. The most common concepts are:

lifespan	autobiography	oral history	life-story
life-course	biography	life history	
auto/biography	personal history		

The concepts that describe life focusing on its content are a *lifespan* and *life-course*. *Lifespan* describes a biological or genetic view on the life of a human being. *Life-course* describes the process. It means the view of the life of a human being from the point of view of his or her life functions and consciousness in historical-societal circumstances. The concepts describing the method are a *biographic method*, a *biographic approach* and *biographic study*. When one wishes to emphasise the historical character of the research subject in particular, the concepts *oral history* or *life history* or *personal history* are used. The concept of biography refers to the outline of the life course that somebody else other than the person him/herself has written. The *autobiography* is the life description narrated by the person him/herself (Bertaux 1981, 7–11; Huotelin 1992, 16–18.)

The concept *life-story* refers to a person's free-form narration of his or her life, what he or she considers important, significant and worth narrating.

It is created in linguistic interaction of the narrator and the one(s) listening to the narration. An attempt is made to get the interviewee's own voice heard. The life-story reflects the narrator's personality, self-conception and identity. (Bertaux 1981, 7–11; Huotelin 1992, 16–18.) The *auto/biography* is a concept developed by Liz Stanley. It contains the thought of the many layers of the biographic study process. When a researcher reads and interprets written biographic material and writes about it, his or her own experienced world will be an essential part of that study process and cannot be excluded. Writing an autobiography, however, is writing to someone. In it, too, the worlds of the writing self and the others are nested. The reading and writing processes of auto/biographic study should, therefore, always include analytic self-reflexive activity. (Stanley 1993, 47–48.)

Life can be studied at least from the three following points of view: the life of an individual can be described from outside the human being. The phases of life and life events are described supported by the facts and documents, in other words what has taken place. In that case it is a question of 1) *objective life history/biography*. Life can also be studied through experiences and interpretations, in which case what is studied is an individual's picture of himself or herself and as he or she has thought or perceived it. In that case it is a question of 2) *subjective life history/biography*. As the result of inquiry into the form, expression or narration of the life of an individual, 3) a *narrated life history/biography* is created. (Huotelin 1992, 73.)

When life is studied as a subjective biography, the hermeneutic and phenomenological foundation of research can be considered justified. In an autobiographical study the intention is to analyse and interpret the contents of concepts and meanings of an individual life-course. The cultural and social reality is largely "pierced" by the meanings, and the life of communities exists through their meanings. The autobiography of the individual, his or her inner world, consists of meaningful structures, with the help of which the individual's consciousness directs its intentions, and the help of which the experience is organised into a meaningful wholeness. The subject of the study is the experience of a person's own consciousness, his or her subjective experience of the reality.

The phenomenological autobiographical study is the study of experience. In order to understand and describe the uniqueness and individual character

of experience, we need the concept of life-world. Citing Alfred Schutz and Thomas Luckmann, Huotelin (1992) defines *life-world* as follows:

“Life-world” refers to the conscious wholeness organised in an individual way in a human being within the framework of which the human being acts and thinks. The life-world includes from the point of view of all our human life, the significant elements, such as for example language, institutions of society, other people, nature and culture. The life-world is the subjective context of the individual activity in which, however, there exists objective at the same time. (Huotelin 1992, 19–20.)

Satulehto (1992), interpreting Husserl (1954), describes the life-world as a changing and culturally bound process of making meanings. We have constituted and constructed our life-world, manifested in our experiences, our human and historical world with our culturally bound ways of thinking and action, and we continuously do so through the process of making meanings. Through inquiring into our life-worlds, it is possible for us to cross the accustomed limits of our worlds and to reach for something from the essence of our experiences. (Satulehto 1992, 8–9 and 34–35.)

A starting point for the definition of the reality in the life-world is our subjective way to assign meanings to the phenomena encountered by us; we select and interpret the information entering our life-worlds in the framework of our meaning structures. Thus the same phenomenon appears different in each individual’s life-world. The life-world is the subjective wholeness of meanings created by the historical autobiographical development of each human being, in which each person’s individual way to give meanings to his or her experiences and to interpret reality, does not take place in the vacuum, but in the connection to other people. There is both subjectivity and historicity, and inter-subjectivity in the development and change of the wholeness of our life-worlds (Gadamer 1993, 247–248).

2.3 Knowing in teaching and education

In teaching and education, knowledge means knowing not only about the contents to be taught but also knowing about oneself, students, the commu-

nity, society, and world. Knowledge, including the knowledge of a foreign language, is personal and always contextualised, a part of quite specific relationships, cultures, and situations. Knowledge appears to us in books, networks, in various discussions, and encounters. Knowledge is most visible as conceptual knowledge in language, but knowledge and knowing is also nonverbal, intuitive and formless, and tacit (Polanyi 1962, 71–77, 95–100).

According to Maija Lehtovaara (1994), tacit knowing means becoming aware of and realising unities and integrated wholes from numerous cues or observations. Such tacit, integrative, mental action is involved especially when a person is forming a conception of him/herself. Although his or her observations are diverse, numerous and changing, the person understands him/herself as one unity. However, he/she is not able to fully verbalise that understanding. (Lehtovaara 1994, 64.) Moreover, knowing about others, a teacher's knowing about his or her students, for example, is partly intuitive. Even a very significant insight of the other (student) in a teaching situation may be created without an observation distinctly located, without acquired facts, without any chain of reasoning or without a cause-and-effect relation. However, this kind of knowing is not occasional but it is based on the viewer's (teacher) ability to be very strongly, completely present in the community and its activity.

Benner and Tanner (1987, 23) define intuition as “understanding without a rationale.” The human being understands or realises something without being able to track accurately how he or she has ended up in his or her conclusion. Intuitive knowing is a way of processing a characteristic of the human being, which, for example, the computer is not able to do. Benner and Tanner have identified the use of intuition in clinical judgement and have come to the result that intuitive thinking is characteristic of nurses who possess rather extensive work experience and are trained in their work. This suggests that acting and working with people promote the kind of thinking that is intuitive, and “detached from” the rigid conceptual rational thinking.

According to Benner and Tanner (1987), Dreyfus (1985) describes the use of intuition in decision-making as six different types of intuitive judgement: 1) pattern recognition, 2) similarity recognition, 3) commonsense understanding, 4) skilled know-how, 5) sense of salience and 6) deliberative rationality. (Benner & Tanner 1987, 23.) In the following, I will discuss the 6 types of intuitive judgement from the point of view of a teacher's work.

1) *Pattern recognition* is the ability to understand and identify relations and perceive entireties without determining in detail the situation before-

hand. This kind of activity is strongly bound to the context and a person's situation in life, and no criteria or lists of properties drawn up beforehand are able to completely capture the essential relationships or subtle variations in the pattern. (Benner & Tanner 1987, 24.) As far as I can see, this kind of understanding and perceiving of entities is especially valuable in such situations of the teacher's work which often require very quick decision-making.

2) *Similarity recognition* is the ability to understand or identify matters/dissimilarities that are somehow alike/"fuzzily" resemble each other in spite of the fact that when objectively observed, they are considerably different. Often it is a question of dissimilarities to be perceived during different times; something that is present is compared with that in the past. A person also perceives dissimilarity between present and past phenomena, although looking at it objectively it seems to be a question of similar phenomena. (Benner & Tanner 1987, 24–25.) In teaching, realising similarities and differences intuitively opens up opportunities to the acquisition of knowledge concerning the pupils' growth process and facilitates the identification of the problems crucial in finding solutions for ambiguous classroom/educational situations.

3) *Commonsense understanding* refers to a flexible way to understand phenomena in different varying situations. The precondition for this kind of understanding or thinking is a deep and profound grasp of the culture and language, which serves as the foundation to the fact that the individual understands a matter, event, the other etc., experientially, more widely than relying on what has been studied, read or heard. (Benner & Tanner 1987, 25–26.) In teaching, this kind of knowing takes place when the teacher does not restrict his or her action solely to what he or she has studied from books and/or in education, but accepts it also as valid and uses the know-how he or she has learned during all human encounters in his or her life history and work.

4) *Skilled know-how* means "knowing how" as separate from "knowing that." The very advanced levels of "knowing how" are based on embodied intelligence. The body takes the task of the skill. This kind of know-how often functions together with the visual perception or visual images. (Benner & Tanner 1987, 26–27.) The know-how based on embodied knowledge in teaching is valuable, especially when encountering very emotional matters. The skilful teacher senses and perceives the atmosphere of the class, for example, without questionnaires, from his or her own and the students' bodily being. Sometimes the student may be unable to verbalise his or her situation or, for one reason or another, cannot or does not want to tell about it. However, the

teacher can understand tones and seriousness, for example, and can act on the basis of that knowledge. On the other hand, the teacher can also, with his or her own body and entire being, communicate confidence and safety, in which case it is as if the body takes the task of the skill.

5) *Sense of salience* is the ability to live in a meaningful world such that events and matters stand out as more important or less important, more valuable or less valuable, and to respond effectively to a situation without resorting to rule-governed behaviour. (Benner & Tanner 1987, 27–28.) The teacher who has a sense of salience does not behave or act mechanically following the rules, but realizes that all observations are not as essential and therefore, he or she acts flexibly according to each situation from his or her own inner insight. The notion of the infinity continuum of experience forms the background of the sense of salience. Thus, it is not possible to regulate beforehand all the possible situations or events and individual experiences of them with lists of instructions or evaluation forms. The sense of salience, i.e. understanding of what is essential, and as the consequence a flexible activity in changing situations, require of the teacher a deep and profound grasp and knowledge of the human nature, commitment to situations, and holistic being with the students.

6) *Deliberative rationality* means the ability to vary different points of view in interpretation of situations, anticipating how the situation would change if a point of view was changed. (Benner & Tanner 1987, 28–29.) The deliberative rationality as a teacher's skill prevents narrowness in decision-making concerning educational situations.

The knowing included in a teacher's educational work can be further understood as relational and nested, the knowing that the teacher and student have produced together in cooperation. It includes the idea of knowing as a phenomenon in constant change. The knowing in different teaching and educational situations has not been restricted to what one person knows but the knowing of two or more persons related to each other is overlapping, nested. (Lyons 1990, 162; Webb & Blond 1995, 624.) The concept of knowing as being nested stemmed originally from caring work in which knowing about both the mind and body (embodied knowledge) and encountering these levels in caring situations is central. This kind of knowing is very complex and multi-layered. It contains conceptual and verbal knowledge (of a clinical picture, medication, nursing, care, patient's personal data, etc.), emotions (fear, anguish, joy, hope, etc.), and physical sensations (pain, sensitiveness to touch,

warmth, tension in muscles, etc.), which the nurse and the patient can both “sense” and thus know. The knowledge created in such situations is based on knowing with the body and mind. (Webb & Blond 1995, 622–624.)

Education and teaching involve encountering and helping a learning human being and thus, can be compared with nursing and caring. Moreover, they contain a knowing which includes the functions of the body and mind and which are difficult to define and verbalise exhaustively, but which caring promotes. The knowledge and knowing concerning teaching and education understood this way require a holistic conception of man as the foundation of a teacher’s work and “teachship.” Reflection in teaching, considering and discussing the experience thought this way cannot be carried out merely “as sharpening of intelligence.” Both the teaching work itself, knowing and the acquisition of knowledge in it should thus be a common inquiring and feeling activity in the community, where all participants’ (teacher’s and the students’) personal experiences and meanings concerning the entire human being, their identification and examining are continuously present.

In this study, learning is understood as changes in existing meaning structures and as the creation of new meaning structures in the life-world. Learning that is in accordance with this conception is best promoted by activity in which pedagogic situations are constructed upon the students’ experiences. The issues to be learned are not dealt with in an abstract and unknown or impersonal environment or without a context, but they are dealt with and discussed within the students’ life-worlds, in their realities. New knowledge that has been learned, the changed or completely new meaning structures will become part of the students’ realities, their life-worlds. If knowledge and knowing are understood as defined above, there is no knowledge without or outside the person who knows. Also linguistic knowledge and knowing about a language is personal, tied up with the individual autobiography and always, situation-, context- and culture-bound. (Experiential foreign language education, see Kohonen, Jaatinen, Kaikkonen & Lehtovaara 2001.)

2.4 Nature of experiential autobiographical knowledge

Teachers' and students' experiential knowledge of their learning is autobiographical knowledge, subjective knowledge of themselves "collected" in the course of their life histories. It is individual, lived and experienced, often incoherent, imperfect, and fragmentary. It is not a direct reflection on what has happened or how things have been in the past, but it is a narrated description of the past events told or written retrospectively via memory. (Jaatinen 2001a, 109.) According to Solas (1992)

"Autobiography may be described as a life-story of just one individual who is the central character of the life drama which unfolds. It presupposes that the person has developed an identity, individuality, and a consciousness in order to organise his or her own private history from the perspective of the present. As an idiosyncratic rendering of lived experience, it is personal both in its selection of events and in its expression of style. As such, the search for unity and coherence (order), characteristic of traditional forms of educational enquiry, gives way to disunity and incoherence (chaos) in life." (Solas 1992, 212.)

Even though the autobiographical knowledge is not an immediate accurate description of what really took place or how the matters were when they took place but rather a reconstructed experience, a "story" told orally or written afterwards based on the memory, the meaningful core of the story is preserved despite the fact that the narration is affected by many factors. (Huotelin 1992, 4.)

By creating a personal frame of reference our autobiographical knowledge or consciousness guides and controls our interpretation of reality including our experiences. Even though experience itself is unique and always different, the way of interpreting the experience has more stability in the course of life. When growing older and as a result of formal teaching in particular, the human being often learns different given models of how to "see" the reality. We are taught to see the world and ourselves in certain ways, through the others' eyes. Language and its concepts, in particular, contain such information. As a consequence we may lose the connection to our inner world, to our own genuine experience. In order to prevent the alienation it is possible to learn and help students, too, to peel away the layers of meaning that different learned

interpretations have brought to our description of the world. (Jaatinen 2001a, 109–110.)

Peeling away the layers of meaning and becoming more extensively and more profoundly conscious of our experience requires autobiographical inquiry. The experiences, whether they are or are not interpreted and understood, whether they are verbalised or non-verbalised, all have some effect on our lives and learning. By becoming acquainted with our lived, experiential past it is possible for us to gain the understanding of our inner worlds, listen to our own voices and find keys to development and change, and at least for a little more many-sided understanding of life, including learnership and teachership. (Jaatinen 2001a, 110.)

2.5 Modes of autobiographical knowledge in teaching and education

What can then be concretely studied if the subject of the study is a teacher's autobiographical knowledge? According to Knowles (1993, 78; 1994, 57) when dealing with the teacher's autobiographical knowledge we can inquire into his or her inner dialogue concerning school and teaching, his or her ideas and beliefs of these phenomena. The beginning teachers with little teaching experience seek the ground for their solutions in classroom situations from their earlier experiences as pupils or students. They have their own inner dialogue on how they (or some other student, a former classmate, for example) would have reacted or experienced a certain particular practice. The teachers with years of professional experience, too, often seek grounds for their decisions through the experiential knowledge learned in their work, heard from others, shared and constructed in common discussions. (Knowles 1993, 78.) The inner dialogue on teaching and educational matters appears and can be reached for being inquired as arguments concerning for example the theory and practice with which the teacher concludes things to be correct or wrong, good or bad, etc. in different situations at work. These arguments are linguistic statements and are thus easily identified and focused as materials to be inquired.

Experiential, autobiographical knowledge is stored in our memory also in a non-linguistic form: as feelings or physical sensations, as remembering of the body (partly symbolic linguistic and tacit level). Such experiences, too, can be the basis for accepting or rejecting a certain practice in teaching and learning situations. Dealing with the joys and happiness of teacher autobiography as a positive vehicle to learning and the fears and anxiety as obstacles or a negative vehicle to learning, for example, should be part of teacher education and development. Although people cannot totally verbalise their feelings or physical sensations, it does not mean that they cannot be dealt with. Observing teaching situations and different feelings and sensations coming to expression in them, recognising and re-experiencing both positive and frightening events can be raised as part of the inquiry in education and the research concerning it. (Jaatinen 2001a, 133.)

The introduction of the “metaphor” as part of teacher education research has been useful as it gives one way of also reading the non-linguistic knowledge in our consciousness. An example of a typical metaphor concerning the teacher could be “Teacher is a boss.” It is a figurative way of describing a teacher by referring to a boss who has the qualities (for example authority and decision-making) that we think the teacher should or should not have. This kind of a metaphor often contains very strong emotional charges (ridicule, hatred, admiration). Cole (1990, 5–6) specifies the metaphors

“...linguistic expressions of tacit levels of thought, fictional constructs of the actual. Deriving from the Greek “to carry across,” metaphors provide a way of carrying ideas and understandings from one context to another so that both the ideas and the new context become transformed in the process.” (Cole 1990, 5–6.)

By reflecting experience and representing elements of personal histories metaphors allow access to individuals’ thoughts. They are vehicles of thinking over our experiences, they organise our thoughts about subject matters, activities or theories coherently and in a compact way. By using a symbol system they also allow us to convey experiences that cannot be literally described. (Knowles 1994, 60–61.)

Metaphors create very colourful and persisting images, for example, of teacher’s roles, hardworking students, slow learners, the school as an institution, discipline, and so on. And as Pavio (1979) states

“perhaps through imagery, a metaphor provides a vivid and, therefore, memorable and emotion-arousing representation of a perceived experience.” (Pavio 1979, 152.)

Because school and learning experiences are often very strong in mind and thus when recalled out of the memory they arouse various feelings, negative and positive, have a long-lasting effect on us and our learning, teachers and students should be encouraged to identify and analyse their metaphors concerning growth, education and school life. As part of the teacher’s own, maybe unconscious, educational theory the metaphors may have very strong and long lasting effects on his or her educational activity and teaching. On the other hand, by creating new metaphors we can learn to see our own work or learning environment in a very novel way, differently.

2.6 /as the auto/biographical /

The concept “auto/biography,” i.e. the self (auto) is writing (graphia) about his or her life (bios) is from Liz Stanley. In her article *On auto/biography in sociology* (1993, 41–52) she questions such conventional divisions considered almost self-evident in life writing as “biography/autobiography,” “self/other”, “public/private” and “immediacy/memory,” and argues that the researcher-self constructs and creates rather than discovers sociological reality and social knowledge. Stanley bases her arguments on two lines of thought: the sociological autobiographical study of Merton and the feminist study and in it the conception of reflexivity of the intellectual autobiographical study.

According to Stanley (1993), Merton (1972) thinks that the reality is not a single one as there is not exactly the same event of which the people construct different competing descriptions either. And so, there are no sociological methods to make conclusions systematically or to decide on the “superiority” or “betterness” of the knowledge being placed and produced in different ways, even though there exist means which “the laymen” use for making this difference. In the autobiographical study he pays attention to the text dealing with it as the subject rather than material of the study. He does not try to say anything at all about the external matters of the text on the basis of the text.

This way he avoids the restrictions produced by the memory and observation errors in the study. He allows the use of external documents and sources, too, to the writers of autobiography. According to him the autobiographical text is the result of the interaction of the writing individual and the social environment. The autobiography, as Merton (1988) says, is always a sociological autobiography. (Stanley 1993, 42–43.) Such narrative view of the methodology on the auto/biographic study is represented also by Saarenheimo (1997) and by Vilkkö (1997) in their doctoral theses.

In the feminist research the concept of reflexivity is central. According to Stanley (1993, 44), Cook and Fonow (1986) present five methodological postulates that characterise the feminist research:

- 1) a reflexive concern with gender
- 2) consciousness-raising as a way of re/seeing the social world
- 3) rejection of the claimed objectivity/subjectivity dichotomy,
- 4) a concern with researching and theorising experience
- 5) an insistence on ethics as a facet of these others.

Stanley raises the concept of “reflexivity” crucial, when talking about the autobiography and pays special attention to adapting the principles of reflexivity in the research process in which the evaluations, interpretations and conclusions are drawn from material, and includes the researcher’s auto/biographic examination in it. Common to the lines of thought on autobiography described above is the fact that both confess that the knowledge is different systematically depending on the social position of the wholeness of the study (including the researcher). In both lines of thought this difference of the knowledge is considered epistemologically as valid. (Stanley 1993, 44–46.)

Stanley (1993) breaks traditional conceptions of the biographic study: First the division “self/other” is difficult. Writing about one’s own life is impossible apart from the others and correspondingly writing about the other person’s life contains the writer’s autobiography as an essential part. The biographic self and the autobiographical self are overlapping in the study. For this reason Stanley uses the concept of “auto/biography” instead of “autobiography” and “biography.” According to her, the researcher has to study the foundation of his or her own working process and understand that the knowledge is situation- and context-bound, and differs systematically in relation with the social position of the producer of the knowledge.

Another common and taken-for-granted distinction in the biographic study is the distinction “public/private.” According to Stanley all writing, also biographic and autobiographical presupposes the presence of some kind of an audience, even though an imagined “public”. The self who is writing an autobiography is face to face with the object being written. The pair of concepts “immediacy/memory” refers to the chronological dimension of writing. Writing about experiences and events is never exactly the same as the experiences and the events and thus there is no quite immediate immediacy within them.

Writing is always a description done after the events and experiences through memory and contains the writer’s choices and interpretation. The description is always some kind of contention or explanation of what had taken place, so it has already been written from one point of view. (Stanley 1993, 47–49.)

According to Stanley (1990), the auto/biographic self is an inquiring analytic sociological actor who tries to construct and create (rather than to find) social reality and sociological knowledge. The use of the self emphasises here the fact that the knowledge that has been created this way is contextual, situation-bound and specific and that it is different depending on the different social position of the researcher (gender, person, racial, etc.). Thus the knowledge of the researcher’s own autobiography rises epistemologically to a crucial place in any given study and it must be made public when reporting on the study. The reader must get information on the researcher’s thinking and reasoning process that leads to the research results and to which autobiographical knowledge of the researcher gives the context and the place. (Miller 1991, 1; Stanley 1990, 209; 1993, 49.) Accordingly, the written biographies or autobiographies are never recordings on only one human being and his or her life but documents on many lives. In them are intertwined the stories of both the researcher or researchers and the one(s) researched and other people important to them. They change every participant in the research process. (Cotterill & Letherby 1993, 77.)

Stanley’s thoughts have much to give to the research on teachership as well as to understanding what teachership is in general. The conception of the inseparability of the researcher’s (teacher’s) autobiography from the research results (learning results) also forces the examining (evaluating) of the researcher (teacher) as part of the whole research process (learning process). The understanding of research results (learning results) in their own contexts

tells about the relativity of the knowledge researched (studied), binding of it on time and place and its process-like nature.

In their research Stanley (1990; 1993; 1995) as well as Saarenheimo (1997) and Vilkkö (1997) are inquiring into narrated biographic materials. In them the biographic study is primarily inquiring into stories and language. Thinking of both teachership and education activity this kind of starting point is a little questionable. A different starting point to research is presented for example by Perttula (1995; 1998) who in his studies tries to find meanings that are included in the experience of the ones to be inquired and with the help of the interpretation of meanings to tell about their lives. Also Grumet (1990a) rejects the idea of the experience as a discursive formation:

“Claiming that identity is a fiction, postmodernists attribute our scribbles and fantasies to the determinations of genres and codes. I would be naive if I refused to admit influence in what we notice, what we choose to tell, and in how and why we tell what we do. Nevertheless, autobiographical method invites us to struggle with those determinations. It is that struggle and its resolve to develop ourselves in ways that transcend the identities that others have constructed for us that bonds the projects of autobiography and education.” (Grumet 1990a, 324.)

These two different points of view to the biographic study, i.e. subjective biography/life history and narrative biography/life history, are both present in this study: My aim is to inquire into meanings and understanding connections included in the experience; to explore and make visible subjective autobiographical knowledge. I also try here to show the limits of the language as the describer of experience.

2.7 Possibilities and limits of knowing about oneself

Research literature concerning the use of experiential autobiographical knowledge emphasises the fact that we must be aware of the mechanism through which our memory is constructed, because that knowledge helps us in considering the experiential material critically. In other words, to be able to develop as teachers we must become acquainted with the structure of our

own identity and consciousness, with its concept formation, in order to fully understand our experiential narratives. (See Graham 1991; Knowles 1993; Saarenheimo 1988; 1991; 1992; 1997; Vilkkko 1988; 1997). Furthermore, the concept of one's own identity and consciousness are very closely connected to what the experiential story is like. When a person is reminiscing about his or her past experiences, his or her memory selects and emphasises some events, and evaluates everything that has happened. Therefore, the verbalised or written autobiography is not a collection of the events that happened in a person's life, but, instead, it is a restructured picture of oneself. The core of the description is in who the narrator experiences that he or she is, and how he or she became this particular person. (Titon 1980, 290.)

According to d'Epinay (1995, 49) a person's narrative of his or her experiences, his or her life is always the narrator's view, where part of it may even be imagined. The imagined part, however, has borrowed elements of the narrator's "real" world and life. It is part of his or her life-world and therefore, the "story" told is not of less value. The teacher's description of his or her experience (a problem situation in the classroom and how it was solved, for example) may be tinged with a kind of wishful thinking, an illusion of how he or she would have wanted the things to be or happen or how he or she had feared them to be or happen. Experiencing people, things and events rise from the totality of the human being, his or her way of experiencing people, things and events in general, the way of experiencing being the result of an individual autobiographical development process. (Jaatinen 2001a, 136.)

When inquiring into experiences it is as important to pay attention to a narrator's way of interpreting his or her experiences as to the experiences themselves. If a teacher or student is not able to perceive "the total tone" of his or her experience, he or she may have difficulties in making a difference between the truth and the imagined in a certain classroom situation; he or she may begin reflecting and reaching a solution of something that has never really happened except in his or her mind. (Jaatinen 2001a, 136.)

Something that has taken place only in the narrator's mind is, of course, true to him or her and an important subject of the study as such, but it should not be separated from those connections in which it has been created. To be able to understand one's way of experiencing people, things and events as thoroughly as possible, and accordingly, one's action and behaviour, one must return to the roots of one's own experience by exploring one's autobiography, the birth mechanism of meaning relations, by peeling away meaning struc-

tures and trying to reach the essential. Such research, in addition to separate individual cases and experiences raised from the memory, helps us to understand our personal way of experiencing the world, creating and interpreting meanings, making choices, constructing and reconstructing our memory. (Jaatinen 2001a, 136.)

When studying his or her autobiography, i.e. experiences or life-world, a teacher is at the same time both a researcher and the subject that is being researched. The autobiographical method, the hermeneutic understanding of life, makes it possible for the researcher to study individual experience, and for the one that is being researched, it offers a means to reach an understanding of him/herself as a more integrated person. (Saarenheimo 1988, 265). Becoming acquainted with our own autobiographies helps us to know our meaning-making processes and therefore, through reflection based on that knowledge to analyse and organise learning and education activity. Proceeding in this manner, when one relates to him/herself his or her experiences, a person obtains two types of information. First, he or she remembers and collects documents on historically true events and episodes. Second, he or she reports his or her subjective truth, personal meanings. What has been narrated afterwards does not completely correspond to the experienced past but it resembles the person's other autobiographic memories and is in harmony with his or her conception of him/herself. (Saarenheimo 1991, 263).

The experience, when it is recalled and narrated, does not manifest itself as it was at that time, but it is influenced by the present moment, the narrator's self and situation in life: the past and the present (often the future also), the earlier and the present experience are mixed (Castelnuovo-Tedesco 1978, 19–25; Saarenheimo 1988, 268; 1992, 272). The choices of the past may look incomprehensible in the present context, but completely reasonable and self-evident when placed in their own time and place. Becoming conscious of the time and place helps us to understand the choices of our past, the creation of our meaning structures and thus, at best, integrates us. (Saarenheimo 1992, 269–273.)

To be able to understand what we have experienced and to be able to properly interpret it, we must study our own present meaning structures and changes in them. As far as the research of experience is concerned, the researcher must possess a very high level of self-awareness. It is hardly possible to do valid research on one's self without another person or a community. Other persons should be used, if possible, as methodological instruments. Re-

sorting to the collaborative assistance of other people is thought to be the best way of improving the process of inquiring into and expanding our self-consciousness in educational contexts (Reason & Rowan 1981, 245–247). In such a collaborative process, an inquiry into a person's meaning structures and the construction and changing of them is not enough. Such a process should also contain the inquiry into the inquiring process including all participating individuals with their autobiographies, since the knowledge of a human being is created in a cultural and social context (Aldridge 1993, 53–64; Stanley 1995, 101–102).

I would like to return to Luriâ's (1979, 174) thought of the romantics of the science who "*neither split living reality into its elementary components nor represent the wealth of life's concrete events in abstract models that lose the properties of the phenomenon themselves.*" Instead, they inquire into the events from as many points of view as possible, reach for finding the uniqueness, the human being's life in its connections and have a caring attitude to the ones being inquired, which includes listening to their voices during the entire research process. Luriâ's voice is worth listening to here, in a study concerning teaching and learning a foreign language, in which the research material consists of the teacher's and the students' autobiographical narration.

3 A PARADIGM OF MEANING, LANGUAGE AND “SILENCE” – the foundation of autobiographical reflexive language education

“Cassirer talks about the symbolic past of the human being. The past is given to us both as memories and also through the relics and symbols. Our experienced world continuously becomes more complete in different ways through the information received by us. But there is no sharp limit between the history and the so-called present. Only what is present right now can be experienced immediately and soon it will be past, too. What we will call the present has been given to us broadly in the same way as the past.

...

What has been symbolised provides limitless opportunities to experience and our picture of the past affects our action.” (Kauppi 1994, 12, my translation.)

3.1 Research orientation based on a holistic conception of man

In autobiographical research, when examining the life of a human being as a subjective biography it is well justified to take as one’s starting point a her-

meneutic and phenomenological approach, the basis of which is a philosophically sound holistic conception of man.

According to Rauhala, the holistic conception of man means that a human being lives in the world becoming realised as bodily, conscious, and situational i.e. being in relation to all factors present in his or her situation in life, his or her personal life-world (Rauhala 1978a, 273; 1978b, 3–4; 1978c, 136–137; 1983, 25; 1992, 29). Bodily being refers to the biological and organic existence of a human being. Consciousness is the wholeness or totality of all the experiences a person has had in his or her autobiographical course of life. When a person experiences something he or she is said to create a meaning relationship to the world, i.e. the personal situation in life or some aspect of it begins to mean something to him or her. Within this holistic conception of man, the constant process of sense-making, creating new meanings and living within these meaning relationships is central. Man's life is in a very important sense "life in meanings" (Rauhala 1981, 90). Through his or her subjective meanings the human consciousness is in relation to his or her own body (bodily existence) and to the world. Being in a meaning relationship with his or her situation in life is here called situationality or situatedness. (Rauhala 1983, 26–38.) It is important to notice that in this holistic conception of man situationality is as legitimate and as foundational a mode of existence as man's consciousness and bodily being.

Taking situatedness fully into consideration both when encountering the Other and in research on a human being means that a human being is understood in his or her whole life-context. The situation in life is the individually confined part of reality, all the concrete things as well as phenomena of the idea world, objects and states of affairs to which the human being is in relation (Rauhala 1992, 10). The relationships in the reality in which a human being lives consist of his or her culture, language, history and concrete conditions in life. This holistic conception of man, i.e. understanding a human being as a whole, means that no event in the existence of a human being is seen separately from other events but always in relation to them and taking place with them. A change in one part of his or her existence means a simultaneous change in the wholeness which he or she is. When a person's meaning relationship with the world changes his or her action changes, too, or at least the meaning of that action for him/herself. (Rauhala 1992, 10–11.) Being-in-the-world is thus a continuous changing, dialogical and reflexive transformation.

The central elements that organise being-in-the-world are the place and time experienced by a human being.

In the autobiographical phenomenological study the concept of "place" refers to the experiential environment of a human being along with all meanings related to nature and culture as well as human relations. Since the concept of "an experiential place" includes the concept of "time" as an inseparable part, the autobiographical place is always part of someone's personal history. (Karjalainen 1998, 23; Kincheloe & Pinar 1991, 8.) According to Karjalainen (1997a; 1997b) what we call "ego" or "self," the unique being of a human, is created "at the junction" of time and place. Time, place and self are the foundation pillars of a human reality. A subjectively experienced place is unique. Because everyone has his or her autobiography, everyone has his or her autobiographical places, too, which are deeply personal and created by human memories. These places cannot be exhaustively mapped because no one else has similar memories, and thus, no one else has similar places either. (Karjalainen 1997a, 232–237; 1997b, 43.)

The research on learning and teaching a foreign language in accordance with the holistic conception of man is research on a human being, in which the aim is to interpret, describe and analyse the contents of conceptions and concepts of learning and teaching, i.e. meaning relationships manifested in various ways in and expressed by an individual in his or her unique situation in life. On the one hand the inquiring is hermeneutic in that the cultural and social reality where teaching and learning a foreign language takes place is seen as immersed in meanings and the life of a community exists first and foremost through meanings. On the other hand, the inquiring is based on the phenomenological conception of an individual's inner world consisting of meaning relations or meaning structures. According to Rauhala (1992, 13), with the help of his or her meaning structures the consciousness of an individual is directed to its targets and the experience is organised to be a sensible wholeness to/for him or her. The subject of the phenomenological autobiographical study is an experiencing person's consciousness, the wholeness of his or her individual meanings, his or her historically formed subjective view of the world.

When the research activity takes place in the frame of reference described above, the starting point for the definition of the reality being researched is our subjective way to give meanings to the phenomena encountered by us. We select and interpret the information that comes into our life-worlds through

and in the frame of reference of our meaning structures. Thus, the objectively same event or entity appears as a different phenomenon in the inner world of each individual who has experienced it. The life-world of an individual is the subjective wholeness of meanings created by his or her historical autobiographical development. (Lehtovaara 1992, 144–149; Varto 1992a, 57–58; 1992b, 122–127.) Our autobiographical knowledge or consciousness as a personal frame of reference directs our interpretation of reality and our experiences thereof. However, giving meanings and interpreting reality and our experiences do not take place in a vacuum but in connection to/with other people, time and place (Schutz 1966, 117–118). Subjectivity, historicity and inter-subjectivity are always involved in the development and change of the wholeness of our life-worlds (Gadamer 1993, 247–248).

The inter-subjectivity of the life-world is partly embodied in language, for example in our commonly understandable concepts or in expressions wider than individual concepts, as in metaphors. Of these kinds of experiences the knowledge most easily surrenders to conceptualisation. Feelings, beliefs, will and intuition are more difficult to conceptualise. Because the subjective reality of a human being, i.e. his or her world of meanings, contains all of his or her experiences, we always stay in somewhere between the linguistic and tacit knowledge when we study in accordance with the meaning paradigm. There is always a gap between the consciousness and the inquiry into it when attempting to interpret the wholeness of a human experience, the world of a person's subjective meanings. (Rauhala 1996, 35–42.)

I will next discuss the notions of meaning and research on meaning with the help of the following concepts:

- Meaning
 - meaning relationship
 - relation combination
 - field phenomenon
 - context: pre-understanding and horizon
 - being intentional and meaningful
- Experience and experiencing
 - lived world
 - experienced world
 - subjective worldview
 - conscious and unconscious
 - real and imaginary

-
- Experience, language and comprehending
conceptualising experience
concepts and inter-subjectivity
linguistic and tacit
 - Metaphor, a metaphoric language and language as creating something new

3.2 Meaning, a paradigm of meaning, and a meaning relationship

The research on teaching and learning a foreign language as a subjective experience and in an autobiographical context is qualitative. In it the learning and/or teaching of an individual is interpreted, described and analysed as meanings that are part of his or her life-course and manifest themselves in many ways. The research activities take place in the meaning paradigm with the view on research presented by Heidegger in his work *Sein und Zeit* (1927); where understanding of the primary nature of being-in-the-world is the starting point in research on human beings. A human being comes true in the world as part of several meaning relations even before he or she searches for knowledge concerning his or her relation to the world or existence. Thus being-in-the-world is primary with respect to the knowledge, and thinking can be created only based on the existence. In a study that agrees with the meaning paradigm a human being is not comprehended as someone being outside the world whose aim is knowledge independent of experience. He or she is examined as a human being who comes true as part of a certain time, place and history and in which the meaning of the knowledge always applies to him/herself, other people and the world, as well. (Hankamäki 1994, 66–67.)

Varto (1992a) defines the meaning paradigm as an attitude or orientation to research, which takes at least the following arguments into consideration:

- 1) *A human being and life-world are taken as a qualitative unique research subject.*
- 2) *The integration of the research subject is holistic.*

-
- 3) *The research and the researcher belong to the same world as the research subject (the method of participating philosophy).*
 - 4) *The research concerns meanings.*
 - 5) *Interpretation and understanding (the hermeneutic method) are the primary methods.*
 - 6) *The research includes the researcher's own analysis of his or her research work.*
 - 7) *It is known that the research changes both the researcher and the research subject. (Varto 1992a, 57–58, my translation.)*

In any study carried out in accordance with the paradigm of meaning, “meaning” does not refer to any substance or property that could be understood as an independent being or quality. “Meaning” is a relation between several factors of a person’s whole meaning situation. Meaning is understood as a field phenomenon in which case the meaning is the sense (noema) of a phenomenon, object, or matter to someone in some situation. When the word “meaning” is used here, it always denotes the mutual connection of the said factors. The meaning relation is born when the lived meaning content “settles in” the relation with the world or some part of it so that the world or its part starts to mean to a human being what he or she experiences (Rauhala 1989, 140; 1993, 128). Of how many factors the meaning relation is considered to consist, varies among different researchers. Lauri Rauhala (1993) claims the meaning relationship is composed of three factors:

- 1) a meaning content (noema) with the help of which something (an object) is understood as something and
- 2) an object of experience of which the meaning content is
- 3) a human mind (a consciousness) to which the meaning content is.

These three factors are tightly in contact with each other and cannot be unambiguously analysed separately from each other. Furthermore, the fourth factor, language, with which the meaning content can be pinned, is necessary when doing research. (Rauhala L. 1993, 127; Varto 1992a, 57–58; Lehtonen 1992, 126.) However, according to Varto (1992a, 57) most meanings are created and become understood without language. A meaning is created when a meaning content appears in an act of consciousness. There is no meaning

content in an act of consciousness without a lived-experience. A lived-experience, sense experience, emotional experience, intellectual experience etc. represents the object of an experience and every time there is an experience, it includes a meaning content. So every experience in a consciousness is already meaningful, although the person need not be fully aware of it to name it. (Rauhala L. 1993, 127.)

The meaning content is context-bound, meaningful to someone in some situation. No meaning content of any object of experience appears in its perfect insularity but understanding is always understanding in context. The context refers mainly to the interpretative connections at two different levels in which the meaning content appears. According to Lauri Rauhala (1993) the first-level understanding connection, pre-understanding, means the preliminary interpretation given by the organization of entities in the world. Furthermore, the old experience background at a given time in a consciousness (i.e. the experiential autobiography of an individual) needs to be actualised, in other words, a horizon of meanings as a secondary understanding connection existing in the structure of every experiential act contributes to the fact how the meaning content appears. The term context refers here to both the external (the world) and internal (a consciousness) understanding connections in which the interpretation of meanings takes place. The individuality of worldviews is a consequence of the difference of these levels of interpretation among different people. According to Rauhala, a fair amount of inter-subjective universality can be reached through standardisation of understanding connections with the help of methodological arrangements or through uncovering the connections with an analysis afterwards. (Rauhala L. 1993, 128–129.) This is done, of course, with the help of symbols, most commonly with the help of linguistic concepts.

The meaning relation, the relation of the meaning content and the object of an experience has a function of organising the world. Various signs, words and symbols, in other words signifiers are mediators of meaning contents. The signs can also be the specifiers or establishers of a meaning content. "Concept" refers to the meaning content which has an inter-subjective universality and on which communication between people – linguistic communication – is based. The intentionality of the consciousness means signifying with meanings, the fact that the meaning content has a quality that refers to the object of an experience. The birth of intentionality is tied up with the unique and individual situation-in-life of a human being. The fact that the world manifests

itself as meaning contents and their mutual relations is the basic quality of the human consciousness. (Rauhala L. 1993, 130–131; 1998, 30–31.)

3.3 Experience, meaning, and language

Even though the consciousness is, on one side, a varying current of experiences, in it there can be found also functions of memory, continuity of thought structures, the same stability, wholeness and unity in which the experience of one's self develops/evolves. (Rauhala 1989, 67, my translation.)

A human being lives in the universe that has a symbolic character, i.e. the universe has been given to us through symbols where linguistic symbols have a very central position. The universe means the world such as we experience it. (Kauppi 1994, 7.) Experience can refer to (1) an internal experience of a human being, which is the subject's own private experience in the current of his or her experiences and/or to (2) an external experience that is directed to an external object or to the state of affairs. (The others can also experience it.) The lived world of an individual consists of his or her internal experiences including dreams, illusions and fantasies, for example. (Kauppi 1994, 8.) The experiences can also be understood as meanings, because the reality is always manifested in them as meaning something to us. Accordingly, all meanings are experiences, not only the meaning contents that have reached the level of linguistic articulation. It is the question of meanings when we know, feel, believe, want, experience intuition, and have dreams. Our subjective worldview, which organises and directs our ways of living and acting, is composed of the wholeness of our meanings. (Rauhala 1996, 37.) The two concepts, i.e. the subjective worldview by Rauhala (1996, 37) and the lived world by Kauppi (1994, 8) both contain an idea of tacit being.

Revonsuo and Kamppinen (1994, 107) introduce the concept of an implicit knowledge by Schacter. It refers to the knowledge with no conscious content to the subject him/herself included in the wholeness of a human being. Thus, it does not reach the level of conscious processing. Because the meaning is not a meaningful content of the conscious mental state of a human being,

he or she is not able to use that implicit information in his or her voluntary action. However, there often exists indications of that knowledge in human behaviour, for example as different automatic processes. According to Revonsuo and Kamppinen, the interpretation of such "knowledge" has to be distinguished from the interpretation of those conscious processes that have "genuine" meaning content. (Revonsuo & Kamppinen 1994, 107.)

According to Kauppi (1994, 8), Leibniz presented the following three qualities that can be used to distinguish the real phenomena from imaginary ones:

- 1) Intensity of an experience and how many senses it covers.
- 2) Inter-subjectivity, the fact that many persons experience something similar.
- 3) Belonging to the regular chain of phenomena.

On the basis of the three criteria Kauppi (1994) distinguishes the experienced world from the lived world. All people have their immediately personal lived worlds, and also their own experienced worlds, which they experience in their own personal ways and from their own points of view, but which contain inter-subjectivity to some extent. The foundation of the experienced world is a so-called objective reality that cannot, however, be experienced as such. Both the lived world and the experienced world are largely comprehended and supplemented through symbols. (Kauppi 1994, 9–10.)

Comprehending takes place in the interface of the lived and experienced world. Experiencing what has truly been lived usually requires comprehending it as something. The lived mental content that reaches the level of conscious processing has a symbolic, mostly linguistic character. A human being understands something as something. Comprehending is usually based on symbols. Being conscious of what one experiences requires conceptualising and verbalising the experience. So the comprehended part of the lived world is largely symbolised and furthermore, for a large part given through the symbols. The symbolic universe of a human being cannot be exhaustively described by using linguistic symbols, but the linguistic symbols are of a great importance among other symbolic forms. (Kauppi 1994, 10–11.)

Thus the lived, experienced and narrated realities are to some extent different. According to Kauppi (1994), a human being strives for at least some kind of wholeness in his or her lived world. Our experienced worlds contain

inter-subjectivity, which is made possible by pre-understanding and the use of symbols. Even though the experienced worlds can never be totally inter-subjective, in some sense we experience the same world, however. Narrated, verbalised, and conceptualised experiences affect us: The symbols affect our reality shaping our conceptions of the world. (Kauppi 1994, 11.) On the other hand, the meanings of our words are not always enough for us to comprehend the intentions of all expressions. As an example Kauppi (1994, 14–15) mentions myths, religions, poetry and metaphysics. Hankamäki (1994, 69) argues that concentrating on the language in the research on a human being narrows the view on the wholeness of a human being and makes it one-sided. Signifying with meanings (intentionality) is always tied up with the unique and individual situation-in-life of a human being and, thus, the research frame within which meanings can be inquired into, must be adequate from the point of view of the research problem (Lehtovaara 1992, 346).

Inquiring into autobiographical material within the meaning paradigm means inquiring into the change of a human subjective worldview. In that it is presupposed that the experiential reality of a human being is both linguistic and tacit. According to Lehtonen (1996), the human reality does not consist only of language, and the existence of reality is not dependent on language, although the reality appears to us much through language. To a human being the language is one way of being in the world. It is part of inter-subjective consciousness and, thus, a way of being-in-the-world with other human beings. A human being grasps the reality and divides it into distinguishable parts with the help of the meanings of a language. (Lehtonen 1996, 30–31.) This means that when inquiring into his or her own life, the human being “splits” it into parts with the help of linguistic concepts in order to perceive the wholeness again and again.

3.4 Metaphor and the capacity of language to create new meanings

A metaphor or a metaphoric language as part of the research can promote reaching the tacit knowledge in our consciousness. Lehtonen (1996, 39, my

translation) defines the metaphor as a figure of speech *that produces meanings with the help of analogies, i.e. comparisons by explaining or interpreting one thing through another*. The earlier unknown is explained by comparing it with something that is already known. With the help of a metaphor a human being tries to comprehend and organise the world, and give meanings to especially new and unknown phenomena. It is the task of the metaphor to help us adapt to new situations. (Lehtonen 1996, 39–43.) In a metaphoric expression, properties belonging to one context are connected with a new context. This transfer of a meaning content is a linguistic method that can be used to show events in a new way. (Oesch 1994, 179.)

The use of metaphoric expressions is an indication of the ability of language to question common classifications and bring out new features of a reality. Thus the metaphor is an innovative element in the language with plenty of creative potential in it. The creation and comprehending of a metaphor takes place through connecting two seemingly separate concepts with each other and finding for them a common concept at a more general level. By choosing the words that help us understand similarities between the phenomena that seem to be separate from each other, the phenomena are made visible. Thus the metaphor can be understood as a kind of process. (Oesch 1994, 180–183.)

The thought of a possibility to create one's reality continuously again with the help of the language and using metaphoric expressions as help is from Ricoeur. The metaphor is ambiguous and bound to a context. A sentence context is always needed in which two terms have been connected to each other. The sentence containing a metaphor is seemingly conflicting and its word-for-word interpretation is impossible. (Ricoeur 1991, 77; Oesch 1994, 185.) Inquiry into the metaphor leads us to examining the linguistic and tacit aspects of being in the symbolic universe.

The symbol includes a non-linguistic element, a so-called area of non-expressed. This entirely experiential area cannot, thus, be comprehended. (Kauppi 1994, 14.) According to Oesch (1994, 186), the symbolic experience, however, strives for the level of thinking and towards a linguistic expression. This takes us to a level of linguistic expression, which belongs to a functional area of the metaphor. The metaphor is able to indicate the semantic level included in a symbol and in this sense it contains more than the symbol. But because the metaphor is able to transmit only the linguistic surface of a symbol, one can think that the symbol contains more than the metaphor. The area on which the metaphor and the symbol meet Ricoeur (1976) calls "the

border of language and silence.” When we speak using metaphors, we do not say how matters are, but only what they look like. (Ricoeur 1976, 53–54, 69; Oesch 1994, 187.) Metaphoric language helps us to see phenomena otherwise by interrupting our typical thought patterns tied to language and by building new meaning connections. Thus, the metaphor has the power of transforming our being-in-the-world.

Meaning, experience and language are the most important concepts in the current study, in which the research activities take place in the meaning paradigm and the purpose is to describe subjective worldviews with their changes, i.e. the personal stories of the participants in the study. The subjective worldviews are organised and continuously become more complete in the context of certain times and places. The narrated pasts join the present experienced worlds without a limit. The meaning-making and interpretation processes of individually experienced worlds include inter-subjectivity through language and narration. However, not all experiencing can be expressed with linguistic symbols nor can our subjective worldviews be described exhaustively with linguistic means. Metaphors and intuitive thinking make it possible for us to reach for such levels of our reality that we are not able to reach with the help of rational thinking and being bound to the concepts of a language. Thus, the research on the subjective worldview is the research in which we are on the border of language and silence. Something will always stay unattained, non-inquired by our inter-subjectivity. This fact must be accepted also in this study.

4 EXPLICATING METHODOLOGICAL COMMITMENTS

The main commitments of the study are summarised in the following:

1) The target of my study is a human being, a teacher and students, and the world of human beings, the wholeness of meanings, being and changing in foreign language learning situations. This includes planning, implementation and evaluation of learning, individuals and community, their relations with each other and reality of values, i.e. the teacher's and students' experienced realities, their life-worlds that change all the time. I inquire into meanings connected to setting objectives in planning as well as subject choices, contents, study modes and methods, evaluation, values and feelings in language teaching/learning.

2) In my study the researcher (teacher) is both a researcher and a subject being researched. The researcher is part of that wholeness of meanings she is inquiring into. Thus the researcher's (teacher's) presuppositions, in other words the way to understand the wholeness of language learning/teaching before and during the inquiry is an essential part of the contents of the study, and is, therefore, described and reported. The matters to be described are the conception of man, conception of science, frame of reference of research adopted by the researcher, conception of research work and conception of the nature of knowledge (here pedagogical, linguistic, conceptual, and tacit knowledge). Thus the study includes a philosophic specification combined with an empiric description and searching for new opportunities in teaching and learning a foreign language.

3) In order to escape the problem of the undifferentiated ontological conceptions and the problem of the identification of the qualities which are thus inquired into, I describe and justify the ontological analysis which lays the foundation for the empiric work: it focuses the study on the part of the reality which I have set as the target of my study. “*The ontological analysis of the research subject aims to answer the question of what the research subject is when it is taken as what it has been taken in the study.*” (Varto 1992a, 39, my translation). The ontological specification of the research subject directs decisions concerning research methods towards adequate, concrete research measures. It focuses on and for its part ensures that in the study we obtain knowledge of what we have intended.

4) I try to examine the research subject as a whole of which I mark off certain aspects to find themes and qualities to be inquired into. Because the study is primarily inquiring into the experience, the most important aspects are the relation of a human being with his or her social and cultural environment in the context of foreign language learning, the wholeness of the meaning relations and the historical nature of a human being. I understand “the historical nature” here primarily as experienced time: the past, present and future are all the time present in the experience of a human being. Even though I focus on certain aspects in the multidimensionality of a human being, I try to return the levels inquired back into the wholeness of a human being, because only then can the human being and his or her action be described adequately. The development and change in one aspect always means the development and change in the wholeness of a human being (Rauhala 1983, 43–44).

5) The study is based on the analysis of the conception of man presented and philosophically justified by Rauhala (1983, 24–50; 1989; 1992). In it a human being is seen to be realised as bodily, conscious, and situational. I focus my inquiry into teaching and learning a foreign language on inquiring into the consciousness and situatedness, from which modes of realisation the conceptual systems and thematisation of the study rise and from which they are created. The consciousness means the reality of meaning relations and meaning wholenesses that are manifested, organised, and changed in the minds of both the teacher and the students during the course and after that.

The autobiographical reflexive approach to a human being in my study means paying attention to the wholeness of a human being in language learning situations and, to the historical nature of the human consciousness. According to Varto (1992a, 48, my translation) “*the new will be organised in to*

what has already been organised. What has already been organised serves as the horizon of experiencing, knowing and organising." This quality of the human consciousness I try to utilise consciously, better than before, as a starting point in teaching and learning situations. I try to approach and understand better the students' life-worlds; meanings created and found by the students, their ways of learning, their languages. I try to understand the ways in which the meaning relations of the students are constructed. The situatedness is studied through creating connections of understanding within the teacher and students. Thus the inquiry here means examining the conditions in which the students and teacher "come true" in the context of teaching and learning a foreign language, and clarifying how one can affect the conditions, how they change and develop.

6) Because my study is about inquiring into the ways of realisation of consciousness and situatedness, a qualitative study, I try to pay special attention to the creation and use of concepts. The concepts have to represent carefully and adequately the phenomena being studied, i.e. the consciousnesses of the students and teacher in teaching and learning of a foreign language, and the structures of situatednesses such as they are found in the students' and teacher's consciousnesses. The research subject is thematised as marked off sub-themes within which the subject is examined. Thus I do not try to describe for example a student's whole situation in life, but mark off the field of the situation in life that according to him or her is the most significant in his or her foreign language learning. I describe the selection process of the themes carefully, because thematisation already means taking as something, in other words thematisation is pre-interpretation. According to Varto (1992a, 52, my translation) "*this taking of phenomena as something belongs to the structure of human knowing of and it cannot be otherwise.*"

I will examine a teaching and learning event and a foreign language course as experienced by the students and teacher from the following points of view: planning, subject choices, contents, studying modes, teaching methods, learning atmosphere and evaluation. My purpose is to describe how the autobiographical reflexive approach "lives" in teaching and learning a foreign language and at the same time develop foreign language teaching to the direction that takes the whole human being into consideration. As one important theme I focus on a human being as a historical being in a language-learning environment. The presupposition is that our historicity affects how we act and what kind of decisions we make in our lives (also when studying a foreign language).

I try to find answers to the following questions: What opportunities does the autobiographical reflexive approach give to teaching and learning a foreign language? Is the kind of being which exceeds the limits of the cognitive, the verbal and the present in a human being possible in foreign language learning? What is being and acting in language learning like that is in accordance with the autobiographical reflexive approach? In order to make the description more concrete, I will divide the concept of “teaching and learning of a foreign language” into sub-themes: first of all, whether the activity is or is not designed beforehand, second, teaching and learning of both contents (vocational/professional and autobiographical) and action/strategies (professional skills and language learning skills), and third, experiences of oneself and one’s learning.

7) The research activities of the study take place in the meaning paradigm and the purpose is to describe the subjective worldviews and changes in them, both of the researcher and the ones to be researched in the context of teaching and learning a foreign language. In the autobiographical reflexive approach the most central concepts are “meaning,” “experience,” and “language.” The concepts are discussed in more detail in the chapter concerning the meaning paradigm. The subjective worldview is organised and is continuously becoming more complete in the context of a certain time and a place. Here it is examined in the context of teaching and learning a foreign language, in the experiential time of the people who participate in it. The process of making and interpreting meanings of an individually experienced world includes inter-subjectivity through language and narration.

However, all experiencing can neither be expressed with linguistic symbols nor can our subjective worldviews be exhaustively described with the concepts of a language. In the study I take the limits of a language into consideration when describing human experiencing. The research on subjective worldviews, on human experiencing is research on meanings in which we are “on the border” of language and silence. Even though one central aim in the study is to try to look for and create concepts describing teaching and learning a foreign language, which describe our common world, I try to retain the individual and unique quality that exists in being a human, and realise and accept the fact that there is always something that will be unattainable by inter-subjectivity and will remain secret.

8) I try to follow the interpretation and understanding which is in accordance with hermeneutics, in other words to read and understand my research subject according to the instructions and principles below.

Instructions for reading:

“What is attempted to understand is the other, i.e. the other person’s life-world. The foundation of the interpretation is a coherence of meaning. The researcher interprets and understands the person being inquired (his or her life-world) just here and now, in the middle of his or her life (in his or her own life-world) and in the same world. The researcher’s way of reading is his or her own so that he or she is able to distinguish the research subject and his or her way of thematising and to report their relation to each other. This tries to bring out the general principle of inter-subjectivity in interpretation and understanding.” (Varto 1992a, 59–63, my translation.)

Principles of understanding:

“The world as a meaning horizon is different at different times and to different people. People’s interests affect their points of view. Every one has his or her own preliminary way with which he or she has already understood everything. The starting points set for the study are different.” (Varto 1992a, 65–68, my translation.)

With the help of these principles of understanding it is possible to distinguish the different ways of reading from each other, one’s own and the other’s, and thus to get closer to other people’s (foreign language learners’ for example) ways of reading. The subjects of my study are the phenomena of consciousness, experiences, meanings and situations in life concerning teaching and learning a foreign language such as they appear in the consciousness of each human being who participates in the situations. The question is about the study of experience in which the interpretation and dialogue of the ones participating in the study are used as a method. In the interpretation I compare the material being inquired with my defaults, i.e. my thematising and the questions posed in advance by me, which are specified and/or change. The purpose is to find qualities and understand the subject under investigation better.

9) By thematising the research activities and analysing the research material, I try to find and develop research methods (teaching methods) suitable to my purpose. Therefore, the phenomena perceived and interpreted in the learning situations and the meanings created in them are of primary impor-

tance. My purpose is thus, through acting inquiringly, to find in foreign language teaching those meaning wholenesses and meaning structures on the basis of which the action (learning and teaching) of the individual students, the teacher and the whole group can be understood and evaluated afterwards. I explore such modes of learning activities and the meanings given to them which make a continuous, and at the same time in every new situation novel methodological development possible. Furthermore, through my study I try to discover and reveal the common foundation of both the research activity and the activity of teaching and learning a foreign language.

10) I try to fulfil the standard of scientific rigor in my study: *“In the sciences which inquire into a human being it is not permitted to act in any way that objectifies or thins the research subject so that the wholeness of meanings belonging to the research subject will be destroyed. Furthermore, the rigor means that the research results – because they have been created without idealisation and rationalisation – are to be connected to a direct experienced reality and must be ethically acceptable in order for the study to be considered valid.”* (Varto 1992a, 115, my translation.)

5 AUTOBIOGRAPHICAL REFLEXIVE APPROACH IN THE CONTEXT OF TEACHING LANGUAGE AND CULTURE FOR SPECIFIC PURPOSES

5.1 Goals of professionally oriented language education

Language education as it is understood here means encountering, guiding and helping students build their personal worldviews in a changing reality. It is striving for being and acting based on the holistic conception of man. The prerequisites for such work are respect for the human dignity in all being and action, encountering and directing the changing of both oneself and the Other in a dialogue to become educated. In their work teachers are directed by their conceptions of the human being, of reality, of knowledge and of what according to them is good education and teaching. The conceptions are originated in their autobiographical processes and they change and develop all the time. Professional development is constant, becoming true of these conceptions in a teacher's personal pedagogic thinking – it connects all his or her duties and forms the core of his or her personal teaching. Even though somewhat different orientation, different knowledge and skills are required of teachers of different schools and school levels, the foundation of the work of all teachers is the teacher's personal pedagogic thinking and both practising and developing his or her work.

I consider language education to have three major goals. Becoming educated as a human being is the first one. Kauppi (2000/1964, 261–262, 265) defines education (becoming educated) as harmonic developing and realizing the mental possibilities of a human being. She sees being a human as an ideal

possible for an individual to reach and realize in a personal way, but which ideal can only be reached for, never totally reached. In language education I consider that striving for becoming educated means teaching that supports the holistic development of a human being to become an individual who is responsible for both his/herself and the environment. It is promoted by a teaching/ learning environment in which the student's subjectivity and learning to respect and encounter the other in an open dialogue are supported. The concept of dialogue means in this context an open encountering and a negotiating co-existence (see Lehtovaara 1998; 2001a; 2001b). Language learning environments should be developed, in my opinion, so that in them students learn to encounter people from foreign cultures with respect and also, learn to respect their own cultural characteristics (see Byram 1989; 2002; Kaikkonen 1994; 1995; 1998; 1999; 2000; 2001; 2002).

Second, in language education I attempt to guide the students to understand the learning of a language as a continuing, lifelong process and to find and/or maintain the meaningfulness and motivation to learn a language. I try to support the students to identify their fears and difficulties related to their learning and help them find and develop personal ways to learn a language. Third, because I see students' language skills as skills and knowledge of their specific professional field – health care and social services – I do not separate the language from the contents of health care and social services but try to develop both their language skills and professional know-how as a multidimensional whole. The knowledge of languages including intercultural encountering skills is an important asset in today's multicultural working life.

The decree concerning our (Finnish) polytechnic education says about foreign language studies: *“A student has to show that he or she has attained in the studies which are included in the polytechnic degree or in another way such written and oral skills in one or two foreign languages as are necessary from the point of view of the practising of the profession and of his or her vocational development.”* (Asetus ammattikorkeakouluopinnoista 15.5.2003/352/8§.)

5.2 Principles of curriculum design

Planning is central in a teacher's work. Planning includes producing ideas, reading, thinking, discussing and multiform consideration. Through it teachers get possibilities to reform their work continuously. In planning and in many kinds of choices related to it a teacher's own pedagogic thinking reflects his or her worldview, the view on a human being, learning and the subject to be taught. With their art of planning, teachers can on the one hand open and extend and on the other hand restrict their own and their students' learning possibilities.

I see the knowledge base in professionally oriented foreign language teaching multidisciplinary. Professionally oriented language teaching requires of a teacher educational philosophic, language pedagogic and linguistic knowledge, and the knowledge of the language to be taught. It also requires (at least to some extent) the knowledge of the students' future professions, if (as I have suggested) the language cannot be separated from the professional contents to be studied. The multidisciplinary nature of the knowledge base appears from the questions that teachers set for themselves and also to their students when a course is being designed, and both before and during the course. When planning the foreign language course reported in this study (the English course for the students of health care and social services) my questions were the following: How do I get knowledge and understanding about my students as learners? How have they learned to perceive themselves through their autobiographic experiences as persons and especially as learners of a foreign language? What are their experiences and knowledge of English? What are their language experiences in health care and social services? What is the importance of learning language and communication skills, and professional language skills, in particular, to them? What personal objectives concerning the language studies and this course do they have? How do I interpret and use the knowledge I have? What is my duty and position as their teacher?

I am at the same time both the teacher of English and the teacher of the students studying to be professionals in health care and social services. What do I have to know about my students' future profession and the position of the English language in it? What is a good professional in health care and social services like? What kind of being and what kind of learning environment in foreign language education support the development to become both the learner and expert of both the language and the profession? What (contents,

topics, vocabulary, expressions, structures etc.) and how (teaching and learning methods, classroom work, communication situations etc.) do I teach when my students are students of health care and social services? What language, communication, and intercultural skills are required in health care and social services nowadays and in the future? What kind of culture and especially a professional culture is in those countries and cultures the language of which I teach and where the terms we study have been created? How are these terms used to describe the health care and social services of our country?

The focus of planning curricula, study modules or courses in foreign language teaching has traditionally been on language skills. The goals and objectives have been set and described almost only in terms of linguistic objectives. The following four approaches are examples of such product-oriented planning models:

- 1) Curriculum planning based on structures. The structures of the language (for example the tenses, conditional, passive voice, prepositions, adjectives, articles) are the core items to be learned and everything else (vocabulary, expressions, texts, etc.) are selected and presented to give a context to the grammatical items.
- 2) Notional-functional planning. The objectives are indicated as a group of meanings or speech acts with their linguistic realisations (asking for apology, expressing politeness, expressing the past time, etc.).
- 3) Theme and/or situation based planning. The topics (contents) that are dealt with in the course and/or the situations (for example health education, nutrition, hobbies, appointment with the doctor, a job interview) and the vocabulary and structures that are essentially related to these are listed in the curriculum or syllabus.
- 4) Skills-based planning. The objectives are organised on the basis of the global language skills and their sub skills (for example reading comprehension, skimming and scanning, extensive and intensive listening, conversation skills, discussing and presenting, essay writing, note taking and creative writing).

(On the principles of planning foreign language teaching see Hutchinson & Waters 1987; Nunan 1988a; Nunan 1988b; Robinson 1991; Yalden 1987.)

The approaches emphasising process-oriented planning models in foreign language teaching are

-
- 1) task-based
 - 2) negotiation
 - 3) learner centred
 - 4) dialogue

1) The task-based curriculum or course consists of tasks or of problem-solving situations in which the students participate and which simulate the situations the students are expected to be engaged in their future working life. Such situations typically require integration of several language skills and the tasks are made as authentic as possible. Examples of such tasks could be the participation in an international meeting or a conference, examining a foreign patient's health, visiting a foreign family, and participation in an international seminar concerning child welfare.

Using the task-based model in planning it is possible to simulate authentic language use in wider contexts than by introducing separate topics or situations. If for example the participation in an international seminar on child welfare is set as the task, the foreign language studies can contain library and Internet search, sending telephone and e-mail messages, reading articles on child welfare, studying of specific vocabulary, drawing up and giving a seminar presentation, and writing an abstract, practising discussion and negotiation, taking notes of the videotaped presentations and other tasks that belong to seminar work in international contexts.

2) Curriculum planning based on negotiation or 3) learner centred curricula are realised as cooperation with the teacher and students (and in vocationally/professionally oriented language studies sometimes also with the representative of working life). The objectives are not entirely set beforehand and by a teacher alone but they are set together with the students and they are seen as continuously developing and changing through the negotiation process of both participants. This point of view emphasises the role of a student's subjectivity in compiling the curriculum. The written curriculum is created as teaching and studying go on and retrospectively through the evaluation done in cooperation afterwards.

(See Boomer 1992a; 1992b; Ellis 2004; Hutchinson & Waters 1987; Nunan 1988a; 1988b; 2004; Onore 1992; Robinson 1991; Willis 1996; Yalden 1987.)

4) The planning can also be carried out together by exploring and inquiring in a dialogue into contents and processes to be studied. The curriculum when understood dialogically is never ready. It is constantly changing, different to different groups and to different students. The curriculum as a dialogue acknowledges participants as fully functioning subjects and can be considered as an internally regenerating curriculum. Its contents are the processes that explore goals and meanings of teaching and learning. Through listening to the experiences of those who participate in the dialogue and through an open interpretation that looks for understanding, it is often possible to understand the values and meanings hiding in and under everyday life and activities. The purpose of such cooperation and being together is the development and growth of the participants, respecting and learning to encounter the other, and finding a dialogic and exploring way of being in life. The planning based on a dialogue can be considered as the most “human centred” planning of teaching.

(On planning as a dialogic process see Grumet 1976; Jaatinen 2001a; Lehtovaara & Jaatinen 1994; 1996; 2004; 2005; Pinar & Grumet 1976.)

The principles of planning described above appear seldom totally pure in foreign language teaching. Usually the course plans, study module plans or curricula represent different combinations of these principles. In vocationally oriented foreign language teaching a common way of organising objectives has been either the theme-based model or the combination of the skills and theme/situation-based models. However, the latest trend in teaching languages for specific purposes supports the use of the task-based model, because it directs learning activities nearer to the natural authentic use of a language. The tasks and problems set as objectives cannot be totally anticipated and the performance requires the use of integrated skills, i.e. more than one language skill simultaneously. (See Ellis 2004; Hutchinson & Waters 1987; Nunan 2004; Robinson 1991; Willis 1996; Yalden 1987.)

Negotiation and being in a dialogue as principles of planning get their justification from the aims to support student orientation in learning, to develop students' cooperation and promote their holistic growth. The dialogic curriculum is especially justifiable in teaching the students of health care and social services, because the majority of the work in the field is practised in situations in which a worker and a client/patient are face to face. As Pirkko-Liisa Rauhala (1993) emphatically writes

“the core of the caring work is paying attention to the needs of the other human being and to his or her welfare. ... Caring work is settling down in the service for the one who needs caring. The giver and recipient of the care interpret the situation together, evaluate the necessary measures and often also define the conditions of the work together.” (Rauhala 1993, 214, my translation.)

One of the most important educational objectives in health care and social services is to learn to encounter the whole human being and support his or her subjectivity in everyday life. In this study I am striving for a dialogic approach in planning and realisation of a foreign language course. My view is that during their studies and in as many (language) learning situations as possible the students should experientially learn what it is to be a subject and support the other to be a subject of his or her own life. (Jaatinen 1998, 55; 2001a, 110–113.)

In the European Council report on vocationally oriented foreign language teaching Egloff and Fitzpatrick (1997, 15) present the following as basic principles of teaching: holistic, learner centred, content based, action-orientation, project work, cooperation, intercultural communication, reflection, and learner autonomy. The principles support the idea of process orientation in planning and organisation of studies.

5.3 Integration of topics, activities, and experience

The foreign language teaching in which the language is not taught as a mere tool of expression but in which the contents of texts, recordings, discussions, and other learning tasks are a central and important part of the learning environment has been developed especially during the last two decades. In it the contents to be studied, not only the language skills, are set as the learning objectives. Such foreign language learning is called content-based learning. (Brinton, Snow & Wesche 1989, 1–4; Mohan 1986, 1.)

The approach to learning a mother tongue (language across curriculum) created in England emphasises the view that the learning of all school subjects is also learning a language (see for example Anderson, Eisenberg, Holland Wiener & Rivera-Kron 1983; Brinton et al. 1989; Mohan 1986). Also teach-

ing language for specific purposes (see for example Brinton et al. 1989; Gunnarsson 1992; Hutchinson & Waters 1987; Mohan 1986; Robinson 1991) and immersion education (see for example Brinton et al. 1989; Marsh & Marsh 1996; Mohan 1986; Stern 1984) have emphasised the significance of meaningful contents important to students in language learning. The content-based approaches mentioned above have had effects on three models of instruction developed: 1) theme-based language instruction, 2) sheltered content instruction, and 3) adjunct language instruction. (Brinton et al. 1989, 214–17.)

1) In “theme-based language instruction” a language curriculum or course is designed considering the topics as the main principle with which the course is organised. The topics can be either totally different or more or less connected with each other. The whole course can also be built around one subject area. (Brinton et al. 1989, 14–15.) The subject matters will form the body to the course and, in vocationally/professionally oriented foreign language teaching, they give ideas of the terminology to be studied and can be considered as a starting point for determining and searching of teaching material and preparing written and oral communication situations needed in working life.

2) “Sheltered content instruction” refers to teaching of contents so that the teacher takes the level of the students’ language skills into consideration by facilitating consciously and/or clarifying the language of the topic to be dealt with. In this kind of teaching in which it is most important to learn the content the comprehension skills of the language often develop best and are usually practised more than the production skills. (Brinton et al. 1989, 15–16.)

3) “Adjunct language instruction” means organising the teaching of a foreign language and another school subject (content) so that the foundation of the contents to be studied is the same and that the subjects naturally support and supplement each other. This kind of a solution can be utilised especially well when there are foreign and native language speakers as students. In that case the native speakers participate only in subject teaching, the foreign language speakers also in separate lessons to learn language skills that support the material to be studied. In subject classes they benefit from the contacts with the native speakers. (Brinton et al. 1989, 16–17.)

Studying the language and contents in foreign language classes is important but not sufficient alone. Often the ways or methods how we study teach us more than the content that has been studied. Participating in the work of a community, the atmosphere in classroom, how studying is organised, how and what kind of methods are used, through and surrounded by all these

elements students learn to perceive themselves as human beings, as learners, and as future professionals, and to work and behave accordingly. People learn most efficiently from their lives by doing and experiencing. The experience, the conscious, meaning-creating relation of a human being to his or her internal as external reality is the starting point (Rauhala 1983, 81–84) for all significant learning. The “presence” and utilisation of experience in learning situations indicates the appreciation of the Other as a person and makes it possible for the knowledge to persist within a human being, in his or her reality.

When we are teaching and planning teaching and use experience orientation as the basis for our work, we are, in fact, inquiring into a conception of man: What kind of being and acting or studying creates such a common time and place in which both a teacher and students are able to be present as whole persons, bodily, consciously and situationally (using the concepts by Rauhala 1992, 9), in other words, are able to actualise themselves fully according to their experiences? Situatedness includes the idea of a human being understood as a historical being who is changing in time and place. Persons’ internal knowledge of themselves, their past, present and future – autobiographical knowledge – affects how they act and what kind of decisions they make in life.

Utilising autobiographical knowledge in foreign language teaching and planning makes it possible for us to inquire into both our individual experiences and the impacts of a social environment upon us. In such autobiographic studying the purpose is to describe and understand the influence of the past on a person’s present educational experiences. According to Pinar, Reynolds, Slattery and Taubman (1995, 416) the purpose in such inquiry is to search for the experience of an individual, its history, pre-conceptual and lived foundations, contextual dependency and capacity for freedom and intelligence in choices and action. The constant searching for such inquiry is seen as the central task of the foreign language teaching in this study. It comprises all action and being in the course, as well as the planning process with its topic and content choices, the modes of learning, teaching and evaluation, and the atmosphere in learning.

In the autobiographical reflexive approach we presuppose that students want to narrate and discuss their lives and experiences if the conditions are confidential and favourable. They are seen as experts in how they want to study and how they learn a foreign language best. They have thoughts and information where they need a foreign language and what kind of language

they need. They have a desire to think of these questions together and on their own. The purpose of the students' and teacher's common discussion is striving for a dialogue, discussing that touches all action and being. The attendance of the whole human being in learning situations with all his or her experiences makes the learning of new things an educating and humanising process. Some of the dimensions of education (culture) are the love of truth, aesthetic character and ethicality. They will develop when a human being him/herself assesses and develops his or her internal and external action in the direction of certain ideals (Wilenius 1982, 22). A teacher's task in the foreign language teaching is to support a dialogic being in the world, participate in a dialogue, and be a kind of co-traveller (Lehtovaara 1998, 146–154). Thus, a teacher's task is to listen to, receive and discuss rather than to give information, "teach" and control.

In professionally oriented foreign language teaching the contents, modes and methods of teaching must be thought about from the point of view of the language, communication, and cultural skills needed in the students' future professions in working life. One must specify what the work basically is and what significance the language has in that work. Pirkko-Liisa Rauhala (1993, 14) writes about the deep-structures of the work in social services:

"The practical work in social services is controlled by the intimacy and by the strong situational engagement. The work cannot be "put in store." The work is tied to a certain time and place, containing human relations and emotions and dealing them with. ... A number of the duties in social services is client service which is carried out in non-institutional care and in institutions in which a worker and a client are face to face. ... In social services mental and emotional components and manual skills are intertwined in a complex way. The purpose of the work is the production of social safety, sustaining everyday life processes and repairing the social breaking points. The core of caring is paying attention to the needs of the other human being and to his or her welfare." (Rauhala P-L. 1993, 14, my translation.)

The work in health care and social services is caring work that is done face-to-face and side-by-side. It consists of human encounters in which the skills of holistic communication and "co-travelling" are important (Sosionomin (AMK) ydinosaaminen 2001, 25). The work is often encountering and helping a client in a very distressing and demanding and always unique situation in life. Its special characteristic is in the fact that it can neither be commanded nor comprehended using certain clear or beforehand-defined instructions as

help. The knowing in nursing and caring situations is dynamic, continuously changing and touches both the body and mind. The knowing is nested and created together by a care worker and the human being who needs the care. Such knowledge is both verbal, conceptual, and tacit, intuitive knowing. It must be learned again in every new situation. According to Turunen (1990, 146–147), the only way to learn “something” of a human being is to attempt again and again to understand the world and culture of that human being when meeting him or her. In encounters, closeness and listening, being present, creates positive processes in human beings.

Based on the conceptions of the nature of the work in health care and social services and the communication, in particular, presented above I argue that learning language skills for nursing and caring purposes require a dialogue in which language and encountering skills are not separated from each other but are intertwined as they are in authentic human encounters. In this study I seek this kind of teaching and learning through communication in which the students’ personal experiences and meanings, and the identification of and inquiring into them, are continuously present. I understand the teaching of a foreign language as a cooperation of the teacher and student(s) in which a real dialogue is reached for, not as a one-way transmitting of meanings (see Jorma Lehtovaara 1994b; 1998, 146–154; 2001b, 136–144). The search for a dialogue is also based on the view that a foreign language is best learned in very multi-level human encounters. The authenticity is a value to be explored in teaching and learning situations, as well as the aim that learning would become responsible action common to everybody in language studies. At the same time we, the students and teacher, learn inquiring, which according to Rauhala (1978, 289) is most important and primary in helping and, we learn to communicate genuinely using a foreign language. Teaching and learning is planned and practised as a negotiation process on the knowledge base discussed. Such a process brings out and produces solutions and comprehended meanings that have taken place in the teacher’s and students’ consciousnesses and the practices based on them. The doing itself, teaching and learning activity, can be carried out in many ways.

In education world-centeredness, the dialogue inquiring into the life-worlds is more essential than methods (Scudder & Mickunas 1985, 39–43). The aim is to get a genuine and authentic connection between students and the matters to be studied. There a foreign language forms a central dimension and a real, authentic communication is created (see Kaikkonen 2000, 54–55;

2002, 6–11; van Lier 1996, 125–126). The question of which language is used when questions are asked or thoughts exchanged seems to disappear, and the contents dealt with become most important. Getting an authentic connection to some matter leaves something permanent in the learner, a mental image, experience or feeling, for example, that affects the opportunities to get new connections and thus develop further (Turunen 1990, 147–148). Language learning in which experiences are present touches human beings as persons. In such case they learn at a deeper level. It is likely, too, that the things that have been learned this way will also be preserved in the memory for a longer time. The language teaching methodology utilising personal experiences and activities has been developed e.g. by Chenfeld (1978) and by Moskowitz (1978) in their teaching. The language learning described by them is not only factual and based on personal activities but also emotional, ethical and aesthetic.

The teaching and learning of a foreign language, i.e. the course described in this study, was planned using the following three principles: 1) professional topics (the contents to be studied) that have been described with the help of themes, 2) activity, i.e. classroom work, and independent study (the tasks, the use of a language) and 3) experiences (dialogue). From these three I recorded only the first two in the written plan that was given at the beginning of the course to the students. (See the plan of the course in appendix 1/1–1/4.) As it will later appear from the course description (see chapter 6), the being and activity that was not planned beforehand appears to be a central and important part in the foreign language studies based on the autobiographic reflexive approach.

5.4 Significance of studying language and encountering skills

The development of language and encountering skills is seen in this study as an important part of the education process of the students qualifying to work in health care and social services. According to Wilenius (1979, 45; 1982, 17–20) becoming educated takes place when the human being finds his or her place in a community, society and the world as a thinking, feeling, wanting and acting individual, and in doing so has a responsible attitude towards him/herself and the others. Language and encountering skills are learned through

thinking, feeling, talking and listening, writing and reading in real-life encounters. In language learning sessions I search for a dialogue by encouraging students to write and talk, to describe their experiences, mental images and fantasies concerning the subject matter dealt with in the session. My purpose is to guide the students to inquire into and describe their own life-worlds, what they have experienced, more than to talk about general opinions or other peoples' conceptions of the subject matter. When learning encountering skills, listening to the Other and reading one's own or other people's narratives are as important as talking or writing about oneself. The communication in which people are present as whole persons with their experiences is authentic and makes being in a real dialogue possible.

In the situations where language and encountering skills are studied the role or task of a teacher (and that of the students, too) is not that of an analyst, evaluator or corrector but it is that of a listener, facilitator, and of the one who shares experiences, which makes the participants' own voices heard, their authentic communication possible. Kelchtermans and Vandenberghe (1994, 57) state that when respecting a person's own voice we also avoid too cognitivistic, rationalistic an approach, which may prevent us from seeing the emotional, irrational and unconscious elements in a person's thinking and acting. According to Perttula (1995, 67), there must be room left for the ambiguity in the situations where a person tells about his or her experiences, and the contents of such narration should not be analysed or evaluated from outside the human being him/herself, even though contradiction and inconsistency often appear in narratives on experiences. Focusing on the content of a narrated experience (talked or written about) in learning situations on the other hand is possible and also desirable, because encountering at a deeper level is created in these particular situations. The main purpose of the experiential foreign language education is to create a true, authentic connection of the learners with the content to be learned, with the world, and with each other by using a foreign language.

One of the most important goals of foreign language education is to guide students to understand the importance of a language as an expressing and interpreting element in culture and society and realising and utilising this to study the language as well as possible. In intercultural language learning the students compare their new experiences with their old ones, their new linguistic phenomena with those of their mother tongue. Their conceptions of a foreign culture increase and at the same time the process increases their

consciousness of their own culture and language. Different ways of thinking, systems and traditions are “hidden” in linguistic expressions. Language learning can thus increase our knowledge and understanding of the variety of human life and the world around us (Kaikkonen 1994, 120–126; 1998, 20–21; 2001, 85–86.) Kaikkonen (2001, 100) sees as an aim of foreign language teaching to help learners to grow out of the shell of their mother tongue and their own culture in the direction of the multi-cultural individuals. According to Byram (2002, 17–26) it is the student’s right and duty to become educated to a multi-cultural society and in that sense foreign language teaching is also a socio-political action.

Making meanings with the help of a language is the most important constructor of our worldviews even though the human consciousness does not consist merely of language and our existence does not depend on language. The language reflects the reality outside itself by dividing it into distinguishable parts for example with the help of concepts. (Lehtonen 1996, 30–31; cf. Berger & Luckmann 1995, 50–51.) Different languages divide the reality differently and the identification of these differences is one important aim of foreign language education. The differences are best seen as differences in the semantic fields. Understanding the differences between concepts and expressions in the native and foreign languages opens the opportunity to understand both our own way to perceive the world and that of the one coming from another language area, and thus promotes encountering the foreignness.

In professionally oriented foreign language teaching, the values and structures of thought of a specific professional field open up as they appear in different cultures through the concepts and conceptual systems being examined. A specific characteristic of the vocabulary of health care and social services is its strong culture-boundness, its fastening on society and culture. Therefore, there often arises a problem when using the terms (concepts) that have been created in one society and that should be used to describe the same phenomenon in another society being differently constructed. It is important to find as adequate terms of a foreign language as possible to describe the way of life in the students’ own country and society, too. It is obvious that most students will need a foreign language at their work in their own country when helping foreigners. At the same time it is important to study and pay attention to the differences of the contents of terms and expressions in the societies and cultures of a foreign language area.

Another special characteristic of the language of health care and social services is the abundance of sensitive words and expressions. With the sensitive words and expressions I mean here the words referring to mental health and illnesses, poverty, exclusion, disabilities, ageing, death, substance abuse, sexuality, intimate parts of the body, secretions, etc. It may be difficult for us to talk naturally about them or the attitude to them may sometimes be very emotional. It is typical of such sensitive concepts that there are many different words, from slang and colloquial to formal and technical, with different connotations in different languages referring to them. The sensitive words are also very susceptible to change and are often intentionally changed because we have a tendency to try to affect people's attitudes by formulating new terms to already existing phenomena. The World Health Organization (WHO), for example, makes recommendations for what kind of terms should be used of persons with different disabilities (see *Equalization of Opportunities, Standard Rules for Persons with Disabilities*). By choosing different terms (concepts) we obtain different points of view to these phenomena, we see them differently. The terms (concepts) can show us the phenomenon for example as frightening, undesired, pejorative, laughing at, something to reach for, respectable, and so on. Exchanging terms consciously can change our views on phenomena. Looking for good, adequate and respectful terms (concepts) is extremely important in teaching a foreign language for health care and social services purposes. The use of an appropriate language, correctly chosen terms (concepts) of the language can serve as a constructive power in a community, as a promoter for positive change and development.

The meanings of words and expressions are not universal in the sense that every human being would understand them in the same way. Due to each person's autobiographical process of making meanings they are personal and changing. The word is always a "product" of a relation between a speaker and a listener, i.e. the meaning of the word is context-bound (Volosinov 1990/1929, 106–107). In nursing and caring situations the careful and successful choice of words and expressions is extremely important because of the intimacy and emotional content typical of the situations. In such critical and sensitive situations of life the words uttered can have either healing or destroying power.

The ambiguity of communication and the power of words can be studied by searching for personal meanings to professional terms and expressions and by connecting them to students' own life histories, their knowledge structures and experiences. In this way it is possible to experience the concepts, terms

and expressions of the language personally, as one's own. The studying that utilises students' autobiographical knowledge, personal experiences guarantees profound and more permanent language learning results.

The human being is inherently social and strives for encountering other human beings, but studying can be used to promote this natural aim of human beings to understand each other better and to become understood. Language learning situations can contain encountering and understanding each other as whole human beings in the deepest sense: It can be studying the skills of understanding, listening and expressing, i.e. the art of dialogue. Then an individual language (for example English) and the theoretical knowledge of that language (phonological, semantic, syntactic, pragmatic) serve as the channel through which it is possible to find "the common language of understanding" of all people. Such a language is qualitatively something else than everyday English, Finnish, or Swedish, for example. The experience of being valuable when one has become heard starts positive development in a human being. As the result a human being can develop him/herself and help the one to be helped (a client, patient) to help him/herself. Speaking a foreign language is facilitated if students first read or write about the topic, reminisce about their experiences, and/or collect relevant words, for example specific terms needed for discussion.

In professionally oriented language studies it is, of course, meaningful and useful to practise and simulate situations of the students' future work such as they see them in their mental images at that moment. The goal is always as authentic communication as possible. The following list of learning activities drawn up by Burnard and Chapman (1990) for nurse education contains activities for exploiting experiences: role play, pairs activities, co-counselling exercises, psychodrama, relaxation exercises, structured group activities, roles rehearsal, encounter group activities, and social skills training. (Green 1995, 422.)

Writing has many different purposes in foreign language learning. Through writing we inform, ask and answer, greet, exchange thoughts, tell about our feelings, report on what has taken place, entertain, and so on. Writing is a good way to develop not only students' language skills but also their life-skills. Writing helps students to convert their experiences into themes and subjects that can be discussed and thought about together afterwards. Doll (1988, 20) states that education should lead us out to the world and into our internal worlds, too. Autobiographical writing opens an opportunity

here. When writing about our life-worlds, we get distance to ourselves. We can look at our lives again; interpret, analyse and clarify our conceptions of our lives and ourselves. We constitute ourselves and, thus our readiness to encounter other people. Peaceful and freeform writing about one's experiences is inquiring into them. Such work develops our ability to see and understand ourselves better; i.e. it develops our life-skills. Thus writing becomes as van Manen (1989, 238) has written

“...a kind of self-making or forming. To write is to measure the depth of things, as well to come to a sense of one's own depth.” (van Manen 1989, 238.)

In autobiographical (Jaatinen 2001a, 114–119) writing a foreign language is not artificially separated from the writing human being, from his or her life-world, but it serves as a natural part of the student's growth and development.

Reading is an active process of making meanings, a kind of interaction or dialogue between a reader and a text, it is not a passive language skill as it is sometimes characterised (Lehtonen 1996, 167, 189). Reading for understanding the content is on one hand a very personal and individual process of making meanings but on the other hand a social connection to the outer world, too. At its best the text encourages the reader for interpretation, interaction and participation and thus makes reading a very significant way of being-in-the-world with the others.

Reading of a text, for example a literature fragment, in a foreign language is a very typical example of a very personal process of making meanings. Each reader experiences, interprets and understands it differently due to his or her different autobiographical experiential horizon. Thus, in understanding the content of a text written in a foreign language the question is not merely of the reading person's language skills but of his or her autobiographical knowledge on the whole. Because the autobiographic knowledge exists only in the context of time and place, the experiencing, interpretation and understanding of the same reader and the same text change when the reader's life-situations change. Seeing the development of reading skills as the development of life-skills opens a new vision and new questions for the development of foreign language teaching.

In learning it is always a question of becoming something, of growth. Learning to encounter and help the other in health care and social services presupposes the understanding of what it means to be in a dialogue. Study-

ing and learning communication means not only studying and learning talking/discussing and listening. The “efficient” talking/discussing and listening succeed only in a psychologically safe and confidential atmosphere (Rogers 1969, 96). Telling the others about oneself, one’s experiences and life history requires approval. The creation of the confidential and accepting, not criticising atmosphere in the student group may sometimes be difficult. Therefore, students have to be allowed to choose personally, what and how much they want to share of their experiences with other students and the teacher. Pair work or cooperative home groups are always needed when personal experiences are being discussed. Then the students themselves will form the groups or choose their pairs. The meaning and importance of personal privacy and professional secrecy both during the education and in the future work is an important topic for discussing.

The material used in our course consisted of professional literature, newspapers, magazines, selected articles from publications, brochures related to the students’ future profession and English-speaking countries and cultures, TV news, current affairs programmes, radio interviews, film fragments, fiction and lyrics. It was possible to take the students’ language level, their needs and hopes into consideration by choosing topics and themes together. In the independent work the students could choose materials that best met their individual needs and interests as well as their language skills. (The course plan is in appendix 1. Reading, writing and library search assignments – enabling personal choices – were emphasised in the independent work. See especially appendices 1/3 and 1/4.) In all work, however, the most valuable and important “materials” were the students’ experiences which came out for example in their writings, reports, interviews, discussions, in reported and narrated memories, as their opinions and comments. This authentic material, often in the form of a narrative, formed the core of the course: It was an opportunity to inquire into ourselves, our thinking, making choices, and striving for a true dialogue, to develop language and encountering skills as life-skills.

6 EXPLORING AND IMPLEMENTING THE AUTOBIOGRAPHICAL REFLEXIVE APPROACH

6.1 Learning a foreign language as learning life-skills – classroom work promoting autobiographical reflexive being-in-the-world

Being in the world is temporal and local, bound to a person's individual situation in life. It is being in relation to what has been, what there is now and what each one expects the life and reality to be to him or her in the future. A human being learns from this internal knowledge, i.e. "in the frame of reference" of personal experiences. Thus the past, present and future – **autobiographical** – is continuously present in a person when he or she learns or teaches a foreign language. Teaching and learning a foreign language is seen here as **reflexive** being-in-the-world. When teaching and learning a foreign language, a person's relation to the reality, to his or her situation in life changes. The person changes him/herself and the world.

In this study I develop, explore and describe teaching and learning a foreign language based on a holistic conception of man. As a foreign language teacher my primary interest is not in how to teach students so that they would learn a language as effectively as possible. Instead, I first inquire into what students are like, how they understand, think, know and act within their individual situations in life, in their experiential times and places, how a foreign language could become and be part of their being-in-the-world. Through my study I also inquire into what the possibilities of the autobiographical reflexive approach are to promote the development of foreign language teaching

and its good practice. What then teaching and learning a foreign language in fact is? And what kind of place does a foreign language then get in individual students' lives?

Both the starting point for my study and the research subject is a holistic conception of man, which contains an idea of the autobiographical and reflexive nature of human being. I inquire into this view of the human being in teaching and learning a foreign language, in planning, through the topic choices, contents, modes and methods of studying and from the point of view of atmosphere and evaluation in studying. What could the autobiographical reflexive approach be in learning and teaching? What possibilities could it give to learning and teaching? What is the being and acting that exceeds the limits of the cognitive, verbal, and present being of human beings in foreign language education?

I used a research diary as a methodological instrument when storing up the experiences, students' and mine. Meath-Lang (1990, 1992) has developed methodology based on dialogue journals among deaf students and second language learners. Through dialogic journals, teacher's and students' voices become heard in their autobiographical narrations and considerations based on them. According to Meath-Lang (1992, 5) and Albertini and Meath-Lang (1986, 198), the formation of a writing community where the teacher and students work writing dialogue journals results in the reconceiving curriculum, in which activity retrospection and introspection are included. The dialogue journals develop language skills, because the students use the language for different purposes and audiences and therefore have to assume greater responsibility for the successes and failures of their own communication. Meath-Lang and Albertini (1989, 11) write,

“The dialogue journal should be used selectively between partners and with classes where a certain level of commitment, reciprocity, and disclosure is understood and enacted. The dialogue journal may also be one strategy for dialogic classrooms, where authority is decentered in the interest of each student making a genuine, critical offering of perspective to a classroom community.”

Authenticity, clarity, examining of theoretical matters, clarifying of the self, respect for the other's voice, discussion and criticalness are properties of the pedagogy of dialogue journals (Meath-Lang & Albertini 1989, 11–12). Foreign language teaching is common inquiring existence, inquiring into knowledge

and knowing of self and the other, and of one's own and the other's action and experiences. Reiniger (1989, 26) believes that through writing about our experiences and discussing them in our community we can fight against the dehumanisation of schools. According to Reiniger,

“journal writing becomes a method of personal dis/covery and of an intellectual challenge while it is also the analysis of our past and the synthesis of our future.”

The research material of this study consists of two different materials used in different ways and having a different emphasis on the research activities. I call the first material the background material of the study. I collected it from the fourteen courses of English for the students of health care and social services at a polytechnic, i.e. a university of applied sciences in 1997–2000. In those years I developed the autobiographical reflexive approach in cooperation with my students by listening to, discussing and evaluating all the time what we were doing, how we were acting and feeling, etc.

The background material consists of three parts:

- 1) Of my experiences as a teacher and the discussions with students in the English courses, stored up in my memories and notes taken during the courses
- 2) Students' experiential, autobiographical writings at the beginning of the courses. The students were asked to write about their wishes, needs and difficulties in foreign language learning (280 pages)
- 3) Course evaluations at end of the courses written by students and my evaluations after each course (294 pages)

Through a detailed description of one course I discuss what it means to teach and learn a foreign language using the autobiographical reflexive approach as the guideline. The material has been collected from one English course for the students of health care and social services, 17.4.–31.5.2000 (Appendix 1/1–1/4). The empiric material consists of six parts:

- 1) My experiences as a teacher in the course and my description of the course in the form of autobiographical narration stored up in a research diary (50 pages)

-
- 2) Students' experiential, autobiographical writings at the beginning of the course. The students were asked to write about their wishes, needs and difficulties in foreign language learning (12 pages) (Appendix 3)
 - 3) Students' experiential writings in the middle of the course (12 pages) (Appendix 4)
 - 4) Students' evaluations of the course (20 pages)
 - 5) Autobiographical material written by the students as independent assignments and in exam (36 pages)
 - 6) Autobiographical and biographic teaching materials collected in cooperation with the students and partly prepared by myself in 1997–2000 and used in the course (60 pages).

The students Piia and Leena from the course appear as narrators of the stories in chapter 7. In their stories there are experiences of the course described in this chapter.

Varto (2001, 118) writes about the illusion in the projects designed too well by a human being. Even if all information, skill and amenities/aesthetic value feasible were taken into consideration beforehand, the final result may prove to be horrible in every way when put into the world. Even though Varto talks in this context about aesthetics and the production of works of art, the thinking can be transferred also to the practices of foreign language teaching. The teaching that a teacher designs and in his or her thoughts carries out while designing is based only on the teacher's thinking. The world (here: a language learning environment) is other than what has been designed and irrespective of these thoughts, although we try to direct it with our thoughts. Therefore, we neither are able to nor should ever design teaching up to an end, but instead, should prepare for the fact that each teaching situation is always new and different.

When teaching we should above all concentrate on the way the world is, the students are, and on the way the world and the students can be encountered. For such being and inquiry I have tried to leave space, also consciously, when designing the courses. Thus teaching and learning in this study is combining what has been designed beforehand and what is experienced in learning situations and after them. According to Varto (2001, 118, my translation) "*only the final result and the place of the product in the world can reveal, if this kind of an aim has succeeded.*" The thought taken to foreign language teaching is as follows: *only the final result and place of the knowledge and skills of*

the foreign language in the world can reveal if the teaching has succeeded. How teaching and learning were realised in the course I will report through the following descriptions:

- 1) Being and acting in the course that was or was not designed in advance (chapter 6.2 and 6.3): I describe the implementation of the course. I explore, develop and describe teaching and learning a foreign language with the autobiographical reflexive approach as a guideline. I also describe how the autobiographical reflexive foreign language teaching appears in the teacher's and students' experiences.
- 2) Description of how the topic of *Being elderly* was studied (chapter 6.4): I describe one session that was designed using one topic, activity and experience as principles of planning. I explore and discuss what the language learning environment, learning, teaching, knowledge and knowing are in that context.

6.2 Being and activities *planned beforehand* – the open-ended tasks promoting the ownership of foreign language learning

In this chapter I am inquiring into the autobiographical reflexive approach in foreign language teaching as a teacher involved in the phenomenon through my own experience. The empiric material consists of the descriptions of every session of the course, written immediately after the lessons, and recorded in the form of an autobiographical narration in a research/diary. Thus any material is the description of these qualities that I am opening through my experience to be seen from one course. Even though the material is only from one course, the methods and tasks in it I had used and further developed in altogether 14 similar courses in cooperation with my students. Thus the empiric material in the background is considerably larger than the material I present in this description and analysis.

Even though the teaching described here was designed as thematic units in the way that the different activities of each session interrelate to each other forming wholenesses according to the subject matter, in this chapter I am

describing the teaching and learning of a foreign language from the points of view of the instructions given in the lessons and the episodes taking place during the lessons and outside them. I act this way in order to find out how well the principles of my teaching came true in individual concrete situations. In chapter 6.4 I describe and analyse one session as a whole and show how individual tasks and episodes integrate in foreign language learning.

With the tasks designed in advance I strived after a learning environment where students could act independently and count on themselves as human beings and language learners/users. According to Rauhala (1978a, 276–278; 1978b, 14 and 17; 1978c, 137; 1981, 63–64; 1983, 33) a fundamental part of the human existence is the constant changing of self and the environment, reflexiveness – involvement of a human being in the world, the interaction of a human being and the environment. Thus all human action is inherently reflexivity but this kind of being-in-the-world can be promoted consciously through teaching. Such being and acting in which students are led into situations that require acting independently and counting on themselves support the spontaneous and responsible reflexive relation of a human being with the world (J. Lehtovaara 1994b, 229–231; 1998, 50–51; 2001a, 171; 2001b, 141). In foreign language teaching such acting requires language tasks that enable students to use the language creatively, to interpret themselves and the world. The authentic, open and personal use of a language encourages the students to express their thoughts and listen to each other, to look for personal meanings to foreign expressions, in other words to learn a personal foreign language.

The open-ended tasks designed for the course I will describe here as task groups and analyse the importance of the tasks in foreign language learning and connect the tasks with the descriptions of implementation and experiences. I classify the open-ended tasks, descriptions and analyses in six different groups:

- Explaining concepts and inferring meanings (6.2.1)
- Searching for concepts and creating meanings together as a group (6.2.2)
- Interpreting pictures as a group process (6.2.3)
- Problem solving, developing and planning tasks (6.2.4)
- Narrating, listening to and encountering the Other (6.2.5)
- Dramatising real-life situations (6.2.6)

It is difficult and partly artificial to classify tasks in different groups, because in several cases the same episodes would fit in more than just one group. I am also aware of the fact that the manner of description used here will split the wholenesses. The purpose of chapter 6.4 is therefore to describe how individual learning tasks and episodes join to be wholenesses.

I will describe both the instructions and episodes so that both the experiential character of the material and the connection of the tasks to the concrete situations of the course will be preserved. I will follow the instruction of Rauhalala (1978b, 16–17). The phenomena are to be allowed to remain in their own contexts and the observations are not to be separated for generalisation because they get their meanings, and are understood, only within their contexts. There were altogether 44 descriptions that were taken to be the subjects of the inquiry, in other words all the situations in the course in which one of the six task groups in question was found. From these I focus on the ones that I consider the most important and significant descriptors of the autobiographical reflexive teaching and learning a foreign language.

6.2.1 Explaining concepts and inferring meanings

We studied the culture- and society-bound capacity and personal meanings of words by explaining them to each other and by inferring meanings of the words explained by the others. This kind of studying is justified first by the differences of a mother tongue and a foreign language and their cultural backgrounds and accordingly, different culture-bound meanings of the words. Secondly, the ability to explain and infer meanings helps in communication situations especially when we do not know or remember a certain word. When a listener is not familiar with the word used by a speaker, explaining the meaning of the word can help him or her to understand the content. Explaining terms in our own words also clarifies their personal meanings to us. In the first episode it is a question of words and concepts concerning childhood and the Finnish day care system and the social welfare and security of adolescents in Finnish society. The second one contains the use of terms (concepts) bound so firmly to the Finnish way of life that there are not necessarily any equivalents to them in English and even though there would exist to some of them,

they would not become understood if their contents were not explained. In the third episode refugees and/or immigrants are being advised in English.

EPISODE 1
(the 3rd session of the course)

The purpose was to study explaining culture- and society-bound words in pairs. I had written more than ten professional terms (concepts) on paper slips. I had taken them from the material studied in the first two sessions. For each of the pairs there were different terms and the task was to pick one of the terms in turns and explain its content until the other of the pair knows which term is in question.

... .. The students were busy talking and it took about half an hour to complete the task. The atmosphere was cheerful and the general feeling now seemed really positive. Every time somebody wanted to focus on something, for example how the word “psychologist” or “psychiatrist” is pronounced, I helped at the same time as I worked arranging the dictionaries and other papers. It pleased me to notice that most pairs discussed for a while their language skills and their English speaking skills after having completed their assignment.

EPISODE 2
(the 4th session)

I introduced today’s theme briefly, Finland as a welfare state, social security, social services and social wage. We began with an alias type task in the groups. Every group got 30 words that were culture-bound and describing our country. The words had been numbered and grouped so that each member of the group got six words. The turn of explaining went by the number and each explained one word in turn until the others guessed what word/phenomenon was in question and the turn was then transferred to the next person. This task caused joy in the groups and the atmosphere became a little less gloomy.

Being able to explain concepts is important when advising and helping foreigners, for example immigrants, whose foreign (English) language skills may be lacking or in whose culture the terms (concepts) used may be totally missing, in other words the content of a certain concept may be totally strange. In this kind of communication it is important to talk very clearly, with very simple words and to avoid complex language containing difficult words and structures. On the other hand, the listener and the fact whether he or she surely understands what is said must also be observed carefully. Being able to communicate using easily intelligible concrete and simple words is extremely important particularly to the workers of health care and social services. Also when communicating with their native language, they often have to work with people who have minor or at least different language skills for various reasons, i.e. persons with disabilities, children, elderly people who are demented or people with poor education.



I had thought of returning to the difficult concepts of social security and social services and had prepared the communication task that would be practised orally as pair work. I asked the students to settle in pairs, delivered the assignment and explained how the task was supposed to be done. The purpose was to describe and explain social benefits and social services to the pair in the way they should be described and explained to refugees or immigrants, i.e. very simply and clearly.

...

In my opinion, the students did this task carefully and accurately, and quite enthusiastically, and it took half an hour to complete it.

Explaining concepts and inferring their meanings teaches one to cope with ambiguous linguistic situations in life, both in oral communication situations and with difficult texts. The task also contains elements of inventing and discovery; therefore, it is commonly experienced as pleasing and joyful, as was also the case in the situations described above.

6.2.2 Searching for concepts and creating meanings together as a group

Concepts and conceptual systems we studied from the core vocabularies that I had partly prepared in advance on my own and partly together with the students in the classroom. We also searched for concepts together with the students. By searching together I tried to increase my own and the students' knowledge of how they understand the subject or phenomenon to be dealt with at that moment and how they conceptualise it in a foreign language. The concept system not only served as a starting point for discussing the topic, but also helped to recall vocabulary and gave new specific terms to deal with the subject matter in English. In addition, it was also possible to pay attention to students' communication needs and respond to them. Working in this way the relations of the concepts to each other, their different abstraction levels and concept hierarchies can be studied. Learning them helps to search for information in dictionaries and encyclopaedias, as well as on the Internet, and to analyse and arrange it. In such work finding good and adequate entries is of utmost importance.

Collecting terms (concepts) first in small groups and then all together introduces the students to the topic and at the same time provides them with

words with which to conceptualise, describe and discuss different problems, in the next episode those among children and adolescents. Through the core vocabulary with its specific terms referring to the system of child welfare we can move into real-life cases, reporting on them and exploiting the students' professional knowledge when discussing the cases.

EPISODE 1
(the 1st session of the course)

After that we began discussing child/youth welfare and care, which was our first topic. I asked the students to discuss in groups in English and record reasons why children are taken into care and/or why they need protection. After about 10 minutes I asked each group how many reasons they had recorded. When the groups had nearly ten reasons, I suggested that we collect them together and everyone would write them in their notes. We got the following list:

DOMESTIC VIOLENCE, SEXUAL ABUSE, INCEST, INTOXICANT ABUSE (DRUGS & ALCOHOL), MENTAL ILLNESS, UNWANTED PREGNANCY, ECONOMIC PROBLEMS, CRIMINAL BEHAVIOUR, PARENTS OR A PARENT IN PRISON, ABANDONING THE CHILD, AN ORPHAN, DIVORCED PARENTS, STEP-PARENTS, PROBLEMS WITH THE CHILD'S BEHAVIOUR, THE CHILD WITH A SEVERE DISABILITY, RUNNING AWAY, TRUANTING.

The lists were quite covering. We pronounced the words together and I said that we would next deal with the types of child and youth care/welfare, institutions in which children and young people are helped, and professionals who help children and young people in trouble. I had made the following hand-out for the students:

CHILD AND YOUTH WELFARE / CARE

WELFARE

Scandinavian countries are welfare states.

Our social welfare was going through big changes partly because of recession.

If she finds a job through the training program she will have more money than now when she is on welfare. (Am.)

CARE

Care for the elderly

Care for the persons with disabilities

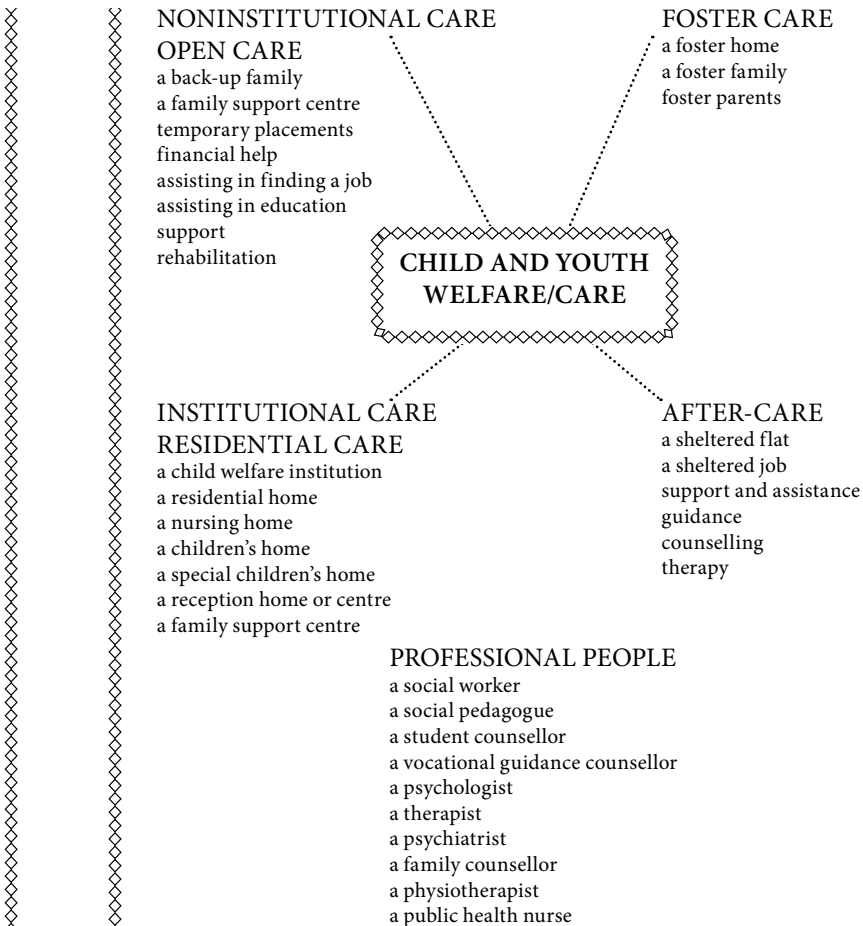
Care for the alcohol and drug abusers

Social work with intoxicant abusers

They take care of children in a day care centre.

A child was taken into care (or custody), because...

A care order was written immediately.



I explained the contents of the concepts to the students in English and the students added the Finnish translations in the vocabulary on the basis of my explanation. After that we pronounced the terms together. With grouping the terms in semantic groups I tried to help the students to memorise them and on the other hand to facilitate finding them later, if necessary. Through compiling theme-specific vocabularies we produce the dictionary for our own specific (professional) purposes in the course. I make a preliminary version of the vocabulary myself and if necessary, we add terms into it according to the students' wishes and professional knowledge. This time we added the words, "a physiotherapist" and "a public health nurse."

In my opinion, the words will stay best in mind and remain part of an active vocabulary if they are used immediately in speaking and especially in authentic speaking. With this I mean students' own thoughts and speaking in which thoughts are exchanged, i.e. something new is created together. When designing the lessons, I thought that probably in child welfare, reporting and discussing cases or case histories would be a typical situation of language use. For this I had picked five different child and youth welfare cases from English and American studies and brochures of social services. From them I omitted the part in the texts in which it was told how the child or youngster and his or her family were helped. I gave the cases to the groups asking each member of the group to choose a different case. The purpose was to read through a case and write down the keywords. With their help the case history was reported to the other members of the group. After the narration of all cases the students had to discuss each case separately and suggest what kind of help they thought would be the best possible for each child and family in question and which professional helpers they thought would be needed in the cases. The core vocabulary given earlier should be at hand and used in discussion.

Connecting the contents of the concepts collected together with our views, our lives and experiences gives us an opportunity to awake personal meanings and thus, makes the foreign language to be learned personal. When acting this way in language learning, the concepts/terms become a starting point for and are used in authentic discussion.

EPISODE 2
(the 2nd session)

I told the students that we are discussing childhood and children's care today. I gave them a paper with the title CHILDREN'S NEEDS in the middle of which there was a picture of a baby. I had intended to "give the face" to our subject to be dealt with. I asked the students to talk in groups about the topic of "The growth environment that promotes children's mental health and good life" and on the paper to record words and expressions describing the factors of this kind of growth environment, in other words things that children need. The students discussed and asked me more specific English equivalents for some concepts. We collected the terms together; I wrote them on a transparency and the students wrote them on their papers around the picture. The concepts/terms were:

SOMETHING PERMANENT: HOME, SCHOOL, etc., STABILITY IN LIFE, A LOT OF TIME, PEOPLE'S LOVE AND CARE, SECURITY, PARENTS OR OTHER CARERS, NATURE AND NATURAL ENVI-

ENVIRONMENT: PARKS, FORESTS, LAKES, etc., EDUCATION, RULES AND ROUTINES, HEALTH CARE, ECONOMIC WELFARE, FOOD AND CLOTHES, RELATIVES, FRIENDS, HOBBIES, ACTIVITIES, STIMULATIONS, CLEAN ENVIRONMENT, SLEEP.

I was asking for words/expressions from the students one by one so that everyone could give an answer several times. I thought that by acting this way the students would get used to speaking English little by little: speaking English in front of others is often a delicate matter to many. Sometimes just a word was the answer but once in a while I asked the student to tell in more detail why the child needs that, in particular. I tried to “see” who would be able to justify and tell the others the significance of that particular need to a child. That way I was able to avoid the situation in which the student would not know how to justify his or her answer. I do not see it as a problem as such but especially at the beginning of the course it may hinder their expression. The discussion became quite natural, in my opinion, and I continued by asking which of the students had children of their own. Leena and MarjaLeena had. I asked their children’s ages and where they were at that moment. Leena’s children were at the primary level of the comprehensive school and MarjaLeena’s children were almost adults. I asked for their opinions, as mothers, on the children’s needs that we had defined together. Leena accepted them and MarjaLeena said laughing that at the moment her children also need petrol, to which I added probably also mobiles and computers.

When collecting conceptual systems we also paid attention to what the language tells us about the society and culture and compared the systems of the British and American societies with that of our society. Discussing the differences of educational systems serves as an example. We collected the special characteristics of our educational system based on the students’ own experience and knowledge to be compared when reading information on English education.

EPISODE 3

(the 8th session)

The subject was the Finnish educational system and the polytechnic studies. We started by recalling together what institutions there are in our educational system:

KINDERGARTEN /CHILDREN’S DAY CARE CENTRE/DAY NURSERY, PRE-SCHOOL, COMPREHENSIVE SCHOOL, THE TENTH GRADE, UPPER SECONDARY SCHOOL, VOCATIONAL SCHOOL, VOCATIONAL INSTITUTE, POLYTECHNIC, UNIVERSITY, ADULT EDUCATION

We compared the terms with those of the educational systems in England and the USA and discussed culture- and society-bound concepts. After that I asked the students to talk about and collect in pairs features that are typical of the comprehensive education in our country. After fifteen minutes or so we began to collect the features on a transparency discussing them together and comparing them with the educational systems in other countries. We got the following list:

FREE SCHOOL LUNCH, FREE EDUCATION, WELL-ORGANISED SPECIAL EDUCATION, COMPULSORY EDUCATION, CHILDREN START AT THE AGE OF SIX OR SEVEN, STATE SYSTEM, VERY FEW PRIVATE SCHOOLS, VERY FEW BOARDING SCHOOLS, NO SCHOOL UNIFORMS, LONG SUMMER HOLIDAY, TWO TERMS, FREE TRANSPORTATION, MATERIALS PARTLY FREE, FREE OR SUBSIDISED HEALTH CARE, FREE DENTAL CARE, SHORTER DAYS AT PRIMARY LEVEL, NATIONAL STANDARDS IN THE CURRICULUM, SCHOOLS HAVE THEIR OWN PROFILES, MANY LANGUAGES IN THE CURRICULUM, NOT MANY EXTRA CURRICULAR ACTIVITIES AT SCHOOL, SCHOOLS ARE CO-EDUCATIONAL, SYSTEM TREATS STUDENTS RATHER EQUAL.

After the discussion the students wrote the terms referring to graduations from various schools and educational institutions, names of different degrees and polytechnic studies from the transparency, for example the English names of the schools, diplomas and/or degrees having taken earlier or being taken at the moment in this education. After that I introduced the students to some information sources that describe the educational system of our country in English: Publications for international exchange students had been produced by the National Board of Education and CIMO and those for refugee services by the Ministry of Labour. I collected the packages for every pair and delivered them onto the tables to be acquainted with and used during the lessons.

6.2.3 Interpreting pictures as a group process

One objective of foreign language teaching is to understand the fact that everything in the world cannot be exhaustively conceptualised. For example we have difficulties in conceptualising feelings, atmospheres and aesthetic ex-

periences exhaustively. Here pictures can be used as help. They can continue as if from what the text is not able to tell any more (Launis 2001, 70). When watching a picture, a human being receives both informative and emotional messages. When watching and interpreting a picture, a human being sees through him/herself, through his or her autobiography. Watching is reflexive; it changes our relation to the world and us.

Reading a picture is similar to reading a written text, which Pinar et al. (1995, 415) have characterised as a participating experiential existence in the world. A reader recreates what a writer has created and in doing so at the same time creates another world in which there are materials both of his or her experience and imagination and of the literature itself. In this kind of creative participation both the subjective and objective are present. The process can be compared to an artist's working in which a subjective experience is transformed to a work of art, to an object which contains subjectivity. Phenomenological interpreting and aesthetic process both use distancing from what is ordinary and familiar in order to see it freshly and closely as if for the first time. (Cf. Pinar et al. 1995, 415; Oittinen 2001, 149.)

By using pictures, I try to create possibilities for students to interpret those pictures and bring to the course such experiences which would make it possible to experience the contents to be learned otherwise than as a foreign language to be learned. (Chapter 6.4.1 also contains examples of the studying situations in which an attempt is made to catch experientially the phenomena examined through the interpretation of both video and still life pictures.) In the following episode, watching and interpreting the picture focuses the subject matter to be seen through the eyes of one human being by "giving the face" to the subject to be dealt with. When a phenomenon has a face, it comes closer and tells us more.



I told the students that we are discussing childhood and children's care today. I gave them a paper in the middle of which there was a picture of a baby and with the title CHILDREN'S NEEDS. I had intended to "give the face" to our subject to be dealt with. I asked the students to talk in groups about the topic of "The growth environment that promotes children's mental health and good life" and on the paper to record concepts/terms describing the factors of this kind of a growth environment, in other words things that children need. The students discussed and asked me more specific English equivalents for some concepts. We collected the terms together; I wrote them on a transparency and the students wrote on their papers around the picture.

Because the reader of a picture does not experience the picture as the one who has taken or created it, but because he or she understands it in his or her own situation in life, in his or her time and place, it can be used to produce life stories and milieus as in the following episode. The reader of the picture, an interpreting human being, ultimately creates the story included in the picture.

EPISODE 2
(the 9th session)

We began to prepare presentations after having come from the break. The purpose was to review of what had been studied during the course with the help of that assignment and to practise giving a presentation in English. I had collected a series of pictures in the classroom, 18 pictures of different clients of health care and social services. The students, in pairs, had to choose one picture and imagine the person(s) as client(s) in an institution or in a place of non-institutional care. They had to prepare a presentation with two parts in it; one would be the introduction of a place and its activity and another the introduction of a client. The presentation had to be given in front of the classroom and on a transparency there had to be an idea map (mind map) made of the content of the presentation. Tuomas and Tuuli gave their presentation on children, services of non-institutional care and different social security benefits for the families with children. Milja and Kati presented three young people with problems and proposed solutions and professionals who could help them. Maria and Piia presented a story of a young disabled couple and non-institutional care with its different services directed to them. They introduced themselves as workers. Leena, MarjaLeena and Saana had prepared a story of an elderly man who was paralysed and living at home and about his rehabilitation in a nursing home. Leena and MarjaLeena presented it. The pictures inspired the students to create characters and stories of persons, situations, activities and places. During the presentations and also afterward the students watched and studied each other's pictures and interpreted them. The persons of the presentations as if came closer when "they had faces." The choices of the topics for the presentations had been versatile: there were children, young people, and persons with disabilities and elderly persons. All participated in presenting and we had all the reason to be satisfied.

By interpreting pictures, we can also study analytic, comparative and critical thinking while studying a foreign language. In the next episode the pictures of Finland and Finns on the video directed to international business and tourism are connected with the mental images of the students of health care and social services.

EPISODE 3
(the 4th session)

We watched a video on Finland in English. The purpose was to watch it critically and think about two aspects in it: For whom had the video been meant and what about Finland was not shown in it? After watching we discussed the video together, we defined the possible spectator group and listed the groups of people which were totally missing in it: children, elderly people, persons with disabilities, people who have problems with alcohol and/or drugs and the poor.

The topicality and experiential nature of the picture connected with the students' knowledge give the foreign language expressions to be learned a natural context. Then concentrating on the contents (not on the language) becomes more important in the learning situation. In that case the foreign language is learned through thinking and discussing, as authentic language use.

EPISODE 4
(the 3rd session)

I suggested that we would next watch a piece of TV news on video, which told about a serious problem in Spain which is related to drugs. I told the students that the video is already several years old but topical because there had been a similar case in a big city in our country. I gave the students three questions through which a piece of news should be analysed. We watched it twice. In addition to the good content the piece of news was good also linguistically. It contained nearly all the core terms needed for describing the drug problem, the ones that we had just studied. We went through the answers to the questions together after having watched the video another time. Katriina explained the most difficult part, in other words she had understood the core message, which concerned the fact that exceptionally many young drug addicts had died during a short time, because there was an amount of drugs (heroin) brought to Spain which was exceptionally pure. Thus, when the drug addicts took usual doses they died of overdoses. After this I gave the students the same piece of news as text and asked them to read it through. I thought that the words would stay in the memory when they were used in the proper context.

In the following episode the students first compare their own conceptions of a good growth environment with that of a North-American one-parent family (teenager mother and her child) on video and then the North-American and Finnish social welfare and public health service systems with each other. The language is studied by inquiring into our own conceptions, the society and culture. The picture concretises the foreign culture and brings it to be seen and compared with our own culture.

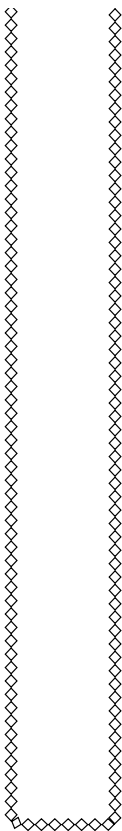
EPISODE 5
(the 2nd session)

I suggested to the students that we would watch a video on a young American single mother with a two-week-old baby. The mother was a child herself, only 16 years old. We went through a vocabulary, the purpose of which was to facilitate understanding of the programme. I asked the students to pay attention to these children's growth environment while watching the programme and also to list all social welfare and public health services found in the programme. The video lasted 30 minutes and the students seemed to like it. They followed the programme carefully, took notes and reacted on the humorous parts of the programme by laughing aloud. After the programme we had a discussion about the growth environment, its good and less good factors, and we compared it with the "good" growth environment we had defined earlier. Maria brought up the different expectations of the American society concerning what a good growth environment is like. It annoys me now that I did not ask her about what she said in more detail or did not ask to describe what she meant with the comment. I should have stopped here to discuss this matter. I am sure it would have resulted in an authentic discussion, which should always be an important aim in language learning. Now I lost one opportunity. After that we collected the social welfare and public health services that had been found on the video. The students had collected them all and we stated that the majority of the services were provided by the third sector and the public sector that in our country provides most services was a minority here.

Through a picture, it is possible to become experientially acquainted to other people's way of life. The following episode gives an example of how the content of a picture touches people. Being touched is taken as the students' attentiveness and seriousness during the discussion. It is also seen, when having interpreted the ways of life of the families on the video, two students come to talk with me about the video after the lesson, and one student compares the way of life of one family with that of our culture.

EPISODE 6
(the 5th session)

We began to watch a video on two young people, living in the USA, their families and growth environments. The purpose was to watch and listen to the video and make notes on adolescents' living conditions. One of the families was an immigrant family, an extended family living in a very poor area. Another was a wealthy "typically American" nuclear family living in an elitist district. Both, however, lived in the same town. I asked the students to make notes on the jobs of the adults of both families, children's education, public health services of the family, human relations in the family, and home and area each family lived



in. I had chosen this video because in my opinion it was not “black and white,” but presented the families and children’s growth environments from many viewpoints with both good and bad qualities. The video was really interesting, and it seemed that the students worked really hard when writing their notes and watching the video. After watching the programme we discussed it on the basis of the notes. I noticed that all were participating with real interest. I gave each student a handout with the help of which he or she could check the spelling of the notes. This was because I did not make any notes during the discussion on transparency or on board. I thought that the discussion without writing would succeed better and we would get deeper in it if we saw each other’s faces all the time. The students were somehow serious during the whole discussion. It was the time for a break and I suggested going for a coffee. The others went except Kati and Piia. They remained discussing the video with me. They talked about how finely and caringly the members of the immigrant family treated each other, how they showed responsibility for each other, and how genuine and good the human relations seemed to be in the family. Kati’s wondering stayed in my mind: how the people in our country have become so selfish, how people here are just looking for their own good. The members of the immigrant family went for cleaning so that the younger ones would be able to study. Such behaviour would hardly come into question in our society. And somehow the goodness and genuineness of being a human was reflected in their faces. The contents of this session had clearly touched the students and it would be easy to continue from this after the break.

6.2.4 Problem solving, developing, and planning tasks

My purpose in teaching is to make visible and use the students’ already existing expertise and professional knowledge as much as possible, both in the contents to be studied and in the methods of studying. That helps them to experience their professional knowledge as a resource of learning and mastering languages, not a foreign language only, but the native language, too. Language is a key to sociability; the concepts of the language make inter-subjectivity possible, enable us to experience and find a somewhat common world. Working and discussing together, which I call teamwork here, was one of the most

important methods of working in our course. Either drawing up of a plan or finding of solutions to a problem was set as the target of teamwork (as an example of this designing of a service house or home for elderly people see chapter 6.4.1). The tasks of this kind require looking for solutions through negotiating and planning, problem-solving, common agreement, and expression of opinions independently, as well. Bakhtin's (1981) thoughts of a dialogue describe well what can take place in teamwork at its best. In it what is our own and what is not – different human voices – encounter, affect and relate to each other. On one hand they facilitate working by giving tips and alternatives but on the other hand they complicate things by bringing limits and obstacles to the progress of working. (Bakhtin 1981, 447.) The tasks teach us to act in open, uncertain and ambiguous situations and give us opportunities to authentic and creative language use and cooperation.

In the following two examples, after finding the solutions to the case, the situation still continues with a further discussion based on the participating students' expertise and professional knowledge.



I had made copies of one case history taken from the educational material meant for British social workers, and suggested teamwork to the students. The purpose was that the students would discuss in teams for about 20 minutes and then the one of the team serving as a secretary would collect the suggestions and a possible solution in a paper. In addition, I said that in teamwork everyone's expertise should be in use, so it was important that they would listen to everybody in the team and everyone's thoughts should come up. I pointed out that the specific terms in the vocabulary concerning child and adolescent protection from our first session should be at hand now for studying the use of the specific terms in their contexts. The case was the following:

Read and discuss the case "Terry Parker." You are the staff of Beechwood Children's Home. Your duty is to suggest different ways of helping Terry and make a decision on Terry's future. Write down your suggestions and the decision.

Terry Parker, aged 15, lives at Beechwood Children's Home and attends Crossways Comprehensive School. He has lived at Beechwood for a year now, and is approaching his 16th birthday. He came to live there because his mother – a divorcee – could not control him. He mixes with an "undesirable" group of young people, who are constantly in trouble with the police. He does not go to school regularly and he has not been doing well at school. The teachers of Crossways Comprehensive School

have complained about his attitude and behaviour. Syringes and needles have also been found in his room, which refers to the fact that he has started to experiment with drugs.

The students were discussing all the time. After discussing and recording we went through the results of each group in English. We discussed the feelings, what it was like to do such a task and to discuss in the team. In Piia's and Leena's opinion, the task was difficult. They meant more a linguistic difficulty. Milja said that the task was difficult because it required professional know-how, which she thought they did not have enough yet.

Because there were students in the group who had already worked as professionals in social services, I asked them to describe what decisions the professionals would have made. In my opinion, the proposals produced by the students had been very versatile. MarjaLeena said that in a real life they would have been satisfied with much more meagre proposals because there was not so much money to deal with the drug problem. To this Milja said that it must be so. People invent fine and versatile methods of helping but then they are not able to do more than just a little. I thought that we should have more group discussions so that conversation skills and getting used to and having courage to use English in bigger groups would improve, among those students who did not know the language so well. It is a conversational skill, too, to get everyone to participate in the discussion. In teams everyone's expertise is needed.

I asked students to work in pairs and gave a different case to each pair. The task was to think of and discuss which social benefits and which social services the persons or families in question would get from our welfare state.... .The cases were the following:

- | | | | |
|----|--|----|---|
| 1. | <i>a man
41
a single parent, divorced
his ex-wife unemployed
two children, 7 and 19
has a small business
debts and loans</i> | 2. | <i>a woman
35
a single parent
one child, 2 years old
works in a shop, part-time
father of the child unknown
no qualifications</i> |
|----|--|----|---|

- | | |
|---|--|
| 3. <i>a woman</i>
18
<i>pregnant</i>
<i>passed the student exam,</i>
<i>unemployed</i>
<i>lives with her parents</i>
<i>her boyfriend an asylum seeker</i>
<i>does not want to be available for</i>
<i>work</i> | 4. <i>a man</i>
57
<i>single</i>
<i>unemployed</i>
<i>criminal background</i>
<i>lives in a Salvation Army shelter</i>
<i>healthy, problems with alcohol</i>
<i>the past 2 years spent in prison</i> |
| 5. <i>a woman</i>
77
<i>lives with her husband</i>
<i>lives in an old people's home</i>
<i>several heart attacks</i>
<i>high blood pressure</i>
<i>needs regular check-ups at the</i>
<i>doctor's</i> | 6. <i>a teenager</i>
15
<i>a runaway</i>
<i>lives in a reception centre</i>
<i>is dropping out of school</i>
<i>parents intoxicant abusers</i>
<i>goes to therapy sessions because of</i>
<i>her drug problem</i> |
| 7. <i>an elderly man</i>
68
<i>no relatives</i>
<i>lives in a sheltered flat</i>
<i>mentally disabled</i> | 8. <i>a teenager</i>
16
<i>upper secondary school student</i>
<i>diabetic and visually disabled</i>
<i>lives at home</i>
<i>goes to a special school</i> |

The students discussed the cases and wrote down different benefits and services. After all had completed the task, we went through the cases discussing with each pair so that the whole group heard the solutions. In some parts that were not clear we discussed and asked for more specific details from the students, MarjaLeena for example, who knew more about the subject matter. On the whole, the results were good and yes, the students had quite a good knowledge of the social security and service system even though, when going through the words, they had been so uncertain of what they knew. I told them that in my opinion they knew these contents well. More I could not say because the cases lacked much information needed for the “right” decisions in real-life situations.

A problem solving and development task also formed the oral part of the exam at the end of the course. (See appendix 5/2)

The following episode is an example of an inquiring and discussing workshop in which we studied how to describe the lifestyle, education and typical working career in our country from the foreign reader's (an employer's) point of view. Various kinds of sources were used as help in studying.



EPISODE 3
(the 8th session)

After the job interviews we started to compile letters of application. I gave the instructions as handouts and we went through them together for both drawing up the letter of application and curriculum vitae. I had also taken from Community Care two pages of various vacancies connected to the students' possible future jobs. The students studied them and each chose a vacancy that interested him or her most. For that vacancy he or she was supposed to write the two documents. We had different sources in use: booklets on our educational system delivered in the previous session and dictionaries used as help all the time. I walked in the classroom advising and guiding the students whenever they asked for help. The names of different educational institutions, degrees, professions and jobs are difficult to translate into English and, thus, a lot of help was needed. This task is good because of the fact that the students learn at the same time to notice both that straight equivalents do not necessarily exist and that often we have to think about the contents carefully in order to find a good expression to describe a certain content area in English. It is also important to think about how a reader understands the content from the point of view of his or her own society and culture. We discussed in what way it would be good to describe our own education and our work experience, what to bring out clearly and what to leave out entirely. How to translate maternity leaves and care leaves or military services which do not necessarily exist in another culture etc. The rest of the time was spent in hard work on thinking, discussing and writing.

6.2.5 Narrating, listening to, and encountering the Other

Settling down to listening, the art of listening to the other as a whole person and telling about one's own experience are crucial for dialogic encounters. Everything heard in learning situations is, of course, studying listening comprehension, but settling down to listening, listening to the other as a whole person and telling about one's own experience were also consciously practised in the course. Listening provides the basis for better understanding of life and practising it thus improves our life-skills.

Experiential stories of familiar elderly people, their lives and students' relations to them were listened to in small groups (see chapter 6.4.1). Stories and opinions spontaneously told in lessons by the students were listened to with a

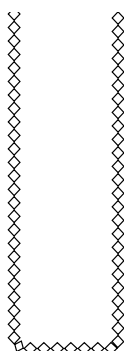
special interest. I also consciously tried to support such action in the lessons (see chapter 6.3.1). The art of listening was also studied through reporting what had been read and discussing the reporting afterwards, as appears from the following examples from the course.

EPISODE 1
(the 1st session of the course)

In my opinion, words will stay best in mind and be part of an active vocabulary if they are used in speaking, especially in authentic speaking immediately after memorising them. With this I mean the students' speaking in which they exchange their personal thoughts, i.e. something new is created together. When designing the lessons, I had thought that probably in working life, in child welfare, reporting and discussing cases or case histories would be a typical situation of language use. For this I had picked five different child and youth welfare cases from English and American studies and brochures of social services. From them I omitted the part in the text in which it was told how a child or youngster and his or her family were helped. I gave the cases to the groups asking each member of the group to choose a different case. The purpose was to read through the case and write down the keywords. With their help the case history was reported to the other members of the group. After the narration of all cases the students had to discuss each case separately and suggest what kind of help they thought would be the best possible for each child or youth and the family in question and which professional helpers they thought would be needed in the cases. The core vocabulary given earlier should be at hand and used in discussion.

EPISODE 2
(the 2nd session)

I said that we would become acquainted with two jobs related to helping children in Britain. The jobs would also be possible practical placements for the students in a foreign country. The places were HELPLINE, the telephone service for children and CLTP (Central London Teenage Project), a shelter for children and adolescents. I had a text on each of them in which the activity and helping principles of the place were introduced. To the HELPLINE text I had prepared a wordlist and the text was a little easier than the text on CLTP. I thought that each student could now become acquainted with a student coming from another group if we worked in pairs. I asked each student to read a text and to write the keywords on the paper. With the help of the words each student should present the job, as if working in the place, to the pair. After a half an hour had passed and we had made sure that all were ready, I asked the students to sit in pairs, face to face in different parts of the classroom. I asked them to tell the pair about the job. They



would have a lot of time available and each one could focus on another one's story with further questions. The objective would be that both would get the idea of what the telephone service and the shelter would be like as placements. I noticed that the students were interested in the places and they listened to each other carefully. After the presentations, many commented on their English language skills in Finnish to another making excuses mostly or underrating. I asked the students (in Finnish) how they felt about this kind of a task and how they got over it. For a while, we still discussed the operation of the telephone service for children and adolescents provided by Mannerheim League for Child Welfare in Finland.

I told stories about people and their lives to the students in English.



EPISODE 3
(the 9th session)

I told about six British young people who all really existed. They were disabled each in a different way. I gave each student a handout that contained the names and ages of the adolescents, and terms referring to their disability. When listening to their life-stories the aim was to study some core concepts referring to disability. When telling Debbie's story, we listened to a sample of a piece of pop music on the tape and how Debbie who had a severe aural disability heard it. The students listened to the stories of six adolescents with different disabilities very carefully. I had bought this material from a voluntary organisation while in London. The material included some booklets on young people, a series of pictures, and a tape recording in which the young people told about themselves and their lives with disabilities.

I told about the English language and how languages change.



EPISODE 4
(the 9th session)

We began to deal with the topic of disability. This time I began with a linguistic matter. I told about changing of words, about euphemisms, how points of view in people's thinking are changed when words are changed, and about affecting people's attitudes with the help of words. On the transparency I wrote the following words and told about them and their meanings, history and what they tell us about the phenomenon itself:

a person with mental problems
a person with mental disorders
a person with a mental illness
a person who is behaviourally challenged

mentally retarded
mentally handicapped
mentally disabled
a person with a developmental disability
a person with a learning disability

I noticed that the students were interested in this matter. We exchanged a few words with Kati who had worked among people with learning disabilities. The term referring to learning disability had changed from what it had been when she was last studying. “This is the way language changes,” we stated. We looked at how the term referring to learning disability had been defined in a fairly new dictionary of social work. We also studied the term in the brochure brought by Kati from London. The brochure was about the disabled persons’ financial support.

I read fragments from a book of social policy in English and commented on what I had read.

EPISODE 5
 (the 5th session)

I had taken some terms and concepts describing the importance of the family for the society from an English book of social policy (Social welfare alive 1995), which I had in the classroom. I read to the students about what they meant. I also commented on the families we had watched on the video in relation to these contents. Again I noticed that the students were interested in the content and listened really carefully.

I told the students in English about the current issues related to social services such as domestic violence, the age structure of our citizens, and the effect of the age structure on the service structure in our country.

EPISODE 6
 (the 5th session)

To go through the core vocabulary I told the students in English about the problem of domestic violence in our country, about shelters and an increasing need for them, about the recent changes in the legislation and about the restraining order, in particular. When words referring to exclusion and the excluded had been gone through, I talked a little about the connotations and shades of meaning of the words.

EPISODE 7
 (the 7th session)

I asked the students if they knew how many people over 65 there are in our country. They did not know so I asked them to guess. Guessing succeeded fairly well. I had taken from a newspaper the statistics showing the number of elderly persons increasing in our country during the time between the years 1999–2025 and I told the students about them in English. This “survey” of the present and the future was interest-



ing because it would require changes and developing in our service system.

We listened to a song containing four life stories.



EPISODE 8
(the 5th session)

The rest of the lesson I had thought to use for reading a text concerning exclusion and practising information skills, reading for information and scanning. I suddenly remembered that I had in my trolley a cassette with a song about persons who are excluded and I asked if the students would like to listen to it. It was perhaps an unnecessary question. Yes, they wanted to listen to it. They listened carefully how a homeless alcoholic, a prostitute, a lonely old person, and a war veteran forgotten by everybody were described in the song. The music created a peaceful moment in the classroom, although the subject was so touching and serious. It somehow fitted in this otherwise so serious morning of ours.

We listened to authentic and strongly experiential interviews and stories from tape recordings in which people talked about their lives and their experiences. I always connected both studying of the terms (concepts), interpretation of their contents and discussions with the students with such listening.



EPISODE 9
(the 2nd session)

At the end of the lesson we listened to six English adults telling about their childhood memories and their childhood experiences. The students' task was to interpret the basic tone of each narrator's story at the first listening time. At the second listening time they had to describe the narrator's parents. The tape recording was humorous here and there and, in my opinion, a very good ending to our childhood theme.



EPISODE 10
(the 6th session)

We listened to an interview in which a student came to practise in a nursing home for elderly people. He was introduced to the ward, daily programme and was supervised and showed what to do in care and nursing. In this task the vocabulary learned earlier was partly reviewed but it also contained a few new terms related to care and nursing, which should be learned. We listened to the interview twice and picked up core concepts of nursing in it.



EPISODE 11
(the 7th session)

I said that we would listen to a BBC radio programme of an elderly English lady who bought a camper after her husband's death and spends her time travelling in different parts of the world. This elderly person helped, in my opinion, to see the old age differently. The interview was a joyful description of the elderly person who was on one hand a typical English lady with her traditional breakfast but on the other hand



very radical and brave with her doings on the trips around the world. We laughed together at her colourful story and her choices.

We listened to two charity appeals, one concerning Action Aid and another concerning MENCAP. We paid attention to the name MENCAP and the choice of words referring to disabilities.

6.2.6 Dramatising real-life situations

With dramatisation I mean in this context expressive and action-oriented methods of teaching in which a foreign language, knowledge of a profession and professional situations are combined. At best it develops a person's whole expression and frees his or her creativity, power and sensitivity. The concepts of a foreign language can become experientially understood. In the following episode there is an example of a relaxation exercise in the foreign language lesson, where the parts of the body can be experienced as functions of the body through movement and touching.



After the coffee break I proposed a relaxation cassette in English, which I had. We did it together. The students wanted to get the words of the programme to themselves. Fortunately, I had already made copies of the programme transcription and I gave them the copies.

Dramatisation is a good way to practise identifying with and encountering the other human being. Heinonen (2000, 219) talks about the dramatisation as a place in which imagining can be practised: Dramatisation can serve *“as a starting point for learning about everyday life and the strange and new phenomena in it, but also as a starting point for working in which the scientific and artistic productivity is created.”* In professionally oriented language teaching, dramatisation makes it possible to practise concrete working-life situations in which the action of the persons who work in certain professions and typical situations at work are practised by taking roles and constructing milieus of working life. In such practise something of being a professional as well as being a client can be caught experientially. In the following episode there is an example of dramatisation as pair work in which one has the role of an employ-

ee, a caregiver and supporter, and the other has the role of a client who needs care and support. The students are led into the situation first through looking for personal meanings, discussing together what good caring is to them, and becoming acquainted with the specific terms needed in the situations where they encounter another human being in caring milieu. After that the roles are taken and acted out, partly as given and partly improvised.

EPISODE 2

(the 6th session)

Our purpose was to practise encountering a human being in working life situations: in day nursery, in an old people's home and in public health service and we would practise in pairs. We started our lesson by discussing what the primary care contains and what good caring is really like. We came to the conclusion that a more comprehensive conception of good primary care is needed than managing with nutrition, cleanliness and nursing procedures; good caring means encountering of the whole human being, paying attention to the patient's physical, mental and social needs, listening to a patient and empowering him or her, and working which is based on a common consideration of both the carer and the one being cared. In this context we studied the concepts NUTRITION, CAPABILITY OF MOVING, CLEANLINESS, HYGIENE, NURSING PROCEDURES, ENCOUNTER A CLIENT OR A PATIENT, CLIENT ORIENTATION, EMPOWERMENT, MEET THE PATIENT'S PHYSICAL, MENTAL AND SOCIAL NEEDS, HOLISTIC CARE and their contents. After that I gave the handouts in which I had written the core vocabulary concerning nutrition, cleanliness and nursing procedures.

...

After pronouncing the words we began the pair work. The task was to dramatise three different situations in which a patient or a client is encountered. We first discussed the encountering of a human being a little and recalled what we had talked about at the beginning of the lesson. I had prepared situations beforehand and I had written on papers about what matters were supposed to be brought up in the situations. The situation had to be carried through totally, from beginning to end, from greetings to farewells, in English. The students had to create the roles according to whether they had the role of a carer or as a client of health care and social services. After acting out the situation they had to change the roles. The situations were: between a school nurse and a student, a worker of the day nursery and a foreign mother, a caring worker at an old people's home and an old person who plans to move into the old people's home. In the first situation the vocabulary of nursing was emphasised, in the second one nutrition and in the third

one cleanliness, but in each of the situations other vocabulary was also needed. The students identified themselves with the roles in these tasks and the pairs worked at their own pace. The talking took more than an hour and I was thinking about how much more we could have also this kind of working. When it was almost two o'clock, I remarked about the coffee break. The students left for coffee and I saw that they were in a good mood. They had liked this kind of working. I heard that they were commenting on it on their way to the cafe.

Using drama in studying includes reflection and discussion afterwards, i.e. evaluation of what happened, how we acted and felt. According to Heinonen (2000, 195) in such pedagogic instruction a person's whole expression is restrained from the criticism. In this episode I did not do any evaluation, but the students did, as freeform commenting continuing during the coffee break.

6.3 Being and activities in the course *not planned beforehand*

By "being and activities not planned beforehand" I refer here to the being and activities of both the students' and mine in the course which occurred in lived situations and human relations and to which I had not given any instructions beforehand. I consider such being and action to reflect the true quality of our being and working together, more than the action that has been planned beforehand.

Many researchers (see for example Noddings 1986; Grumet 1990; Miller 1990; 1992; Butt & Raymond 1992) have emphasised the social and cooperative character of autobiographical research and the thought of the teachership rising from it. The significance of cooperation and of belonging to a community has especially been emphasised by Miller (1990, 7, 10), who sees a community as a space in which it is possible to perceive, bring out, inquire into, and interpret experiences. The knowledge of oneself is created socially in relationships with other people. The sense of belonging to a community serves as a "bridge" between the privacy and publicity of a human being. According to Ayers (1990, 274) the story told about oneself is always somehow both individual and negotiated and constructed together. Also a human language, with

the help of which a life-story is constructed and an individual voice becomes heard, is basically social. In order to be able to act as a whole human being and to tell the others about oneself, a person needs time and an experiential place to realise him/herself as a subject. In a community he or she needs the feeling of being appreciated and listened to, the feeling that he or she can and is allowed to tell about him/herself and his or her life, to express personal wishes and needs.

Such giving of time and place, and particularly the experience of getting them, cannot be planned in advance. Even though we can attempt, also consciously, to leave space for students' own ideas and experiences to be narrated in a classroom, we cannot force them to do it. I divide the description and analysis of the unplanned being and action into two parts in the following text. First, I will describe authentic English-speaking situations and secondly, other authentic being and activities which took place in the course and which affected our acting and being in the course.

6.3.1 Authentic language use in various encounters during the course

In the classroom situations that are spontaneous, not carefully planned in advance, both the teacher and students come forth and appear very strongly as their own personalities. We learn from ourselves and from the others in such situations. In them inquiring into a conception of man becomes possible. A foreign language and one's own life meet as a result of which authentic, personal communication is created. In my research diary there are altogether 19 English-speaking situations not planned in advance. I will describe and discuss them from the point of view of the following questions:

- In which conditions was the situation created?
- Which subject or theme was being dealt with?
- How did the situation begin? Who was or were the participant(s) in the situation?
- What happened and what was the situation like?
- What effects did the situation seem to have on our being and/or action and on us?

A very typical English-speaking situation was created as an extension to another situation that was already going on, in which I was asking the students about their opinions and views. Some of the students showed a special enthusiasm or interest in the matter and I let the episode continue. In such situations the intensive listening to the story was emphasised. When discussing work experiences among children, Mikael tells us about himself, describes his character and plans for the future. In another example Tuomas, Kati, Milja and MarjaLeena describe their experiences of working among elderly people. Kati also tells us about her grandmother.

EPISODE 1
(the 2nd session of the course)

I suggested that we would go through the vocabulary concerning the Finnish maternity and child welfare, health care, and children's day care. I asked the students if any of them had worked with children. There were Tuuli, Saana and Mikael. I interviewed each of them, where they had worked, how long, whether they liked the work, why and if they intended to work in the future with children. I noticed that Mikael was especially enthusiastic about the subject and I therefore interviewed him a little longer. He was studying to be a social pedagogue and liked working with children. He said he liked playing and games and said he himself is like a child and "childish." I noticed that the other students listened to him very interested. Authentic. Real life.

EPISODE 2
(the 7th session)

We first discussed the experiences of elderly people. Many students had worked or practised with elderly people and were pleased to tell the others about their experiences in English. Tuomas had worked in two old people's homes as a practical nurse, Milja talked about her experiences in an old people's nursing home in Stockholm, Kati had worked in the old people's home of Koukkuniemi before and she also told us about her own grandmother whom she had visited just the day before. MarjaLeena also had experiences of nursing elderly people. The discussion created a warm and intimate atmosphere. Whenever we talk about something authentic, experienced in real life, everyone listens especially carefully. We should have many more such moments.

In the following episode Milja begins to tell about her very personal and difficult experience in a nursing home in Stockholm where she for the first time thought of her own old age. The authenticity, openness and integrity of the story touched me and I did not want to "break" the situation by asking further questions, but I moved on to the following task. The episode is a good example of the use and significance of tacit, intuitive knowledge in teaching and learning a foreign language (see chapter 2.3).

EPISODE 3(the 7th session of the course)

The students were telling each other about elderly persons they knew and asked each other for additional information after the story. Again the thought crossed in my mind of how easy, natural and pleasant language teaching can be. When everyone had told about his or her oldie, I asked if they had ever thought about how they themselves would like to spend their old age. It seemed to be common to the students' answers that, as long as possible they would like to stay in their own homes. Somebody mentioned the idea of travelling. Milja's story, especially, stayed in my mind: how she last summer for the first time in her life thought about her own old age when working in a nursing home for elderly people in Stockholm. She thought she would not like to become old. This was a touching story and somehow I was not able to ask reasons for such an opinion even though I would have wanted. And Milja did not tell us more. However, she had felt happy there as a worker and thought of the care for the elderly as a possible job after being qualified.

Some of the students' spontaneous initiatives concerned language matters as MarjaLeena's and Leena's questions in the following example.

EPISODE 4(the 3rd session of the course)

After explaining the meanings we pronounced the words aloud together and I asked the students to exaggerate their pronouncing a little as we practised them together this way. I paid attention especially to the place of the stress for example in the words, "prescribe" and "prescription" and "addict," "addicted," "addiction" and "addictive." MarjaLeena asked me if there was any special way in English to show which part of the word gets most stress. The question was good and I explained that to the students. Too often we think that students already know; it would have been good to explain that, too, in the beginning. I wrote on transparency the words "addict" and "addicted" in the way they are pronounced and explained the ' as the sign of the word stress. I was happy about that question.

EPISODE 5(the 5th session of the course)

The first part of the vocabulary was almost all repetition of the words learned earlier so we went through it quickly. Leena wanted to know, what the word "bachelor" exactly meant. I explained the etymology of the words "bachelor" and "bachelor-girl" and I also explained that there is the same word in the English translations of the students' degrees, their degrees being Bachelor of Social Services and Bachelor of Health Care and Social Services.

In the course there were often situations in which the students were asking questions all the time. Such situations were, in particular, oral exercises in pairs, drama episodes, individual reading and writing. Sometimes a seemingly minor matter, which did not seem to belong to the actual subject matter, might start a narration interesting the group, such as in the following the word “project,” which makes Maria tell the others in English about her own project.



We listened to two charity appeals, one concerning Action Aid, and another MENCAP. We paid attention to the name of MENCAP and the choice of words referring to disabilities. The task in the exercise was to fill in gaps left in the text during listening. One of the gaps was to be filled in with the word “project.” I pointed out about pronouncing that word and said that because these studies include many projects, it is good to know how to pronounce it correctly. Maria told us in English about the project in which she and Milja were working. The project helped girls and young women in Estonia. The girls were Estonian and Russian. They had criminal backgrounds; some of them had been prostitutes. Maria and Milja had been in Estonia meeting them and becoming acquainted with the place in which the girls were helped and cared for. At present they were putting up in our town an exhibition in which the works of art prepared by the girls were to be shown. Maria told us about the project for a long time in English and meanwhile, I noticed how interested and quietly all listened to her. Authentic.

In the third session of the course we made a review of the specific terminologies concerning the welfare of the children and adolescents studied before; the students explained the meanings of terms to each other in pairs and inferred meanings from the explanations given by the pair. After the assignment we had the topic “Drug problem” to be dealt with for the rest of the session. The studying consisted of a “chain” of situations with authentic use of English based on the students’ own initiatives, spontaneously told stories, questions, suggestions, and narration. From one episode to another we moved on, relying on the students’ initiatives and proposals.

I had picked up nearly twenty specific terms from the material that we had dealt with in the first two sessions and written them on paper slips. Each student of the pair had different terms and the purpose was to take turns and choose one term at a time and explain its content as long as another of the pair finds out which term is in question. ...

... In addition I said that they should not hurry. Most important here would be describing terms and making their meanings understood, not finding them out as quickly as possible. The students were busy working with the terms and talking, and it indeed took about half an hour to finish the task. The atmosphere was cheerful and really positive. While they were talking, I arranged an "exhibition" of the dictionaries of medicine and health care and social services on two desks. Every now and then somebody wanted to check the pronunciation of words most difficult to pronounce, such as "psychologist," and "psychiatrist," and I helped while arranging the dictionaries and other papers. To MarjaLeena I once commented that her explanation of a word was very exact.

After Katriina and Saana had completed their assignment, they took out the English brochures on Finnish education, social security and social services that I had delivered last time and began to browse them. I went to chat with them about the content of the booklets and how they could be used as help for studying the language of their own specific field.

At the same time I also told them about the choice of the terms in the brochure, among other things, how we should not use the word "handicapped," even though it had been a translator's choice in the brochure. As a pleasing observation I noticed that after having completed the assignment most pairs discussed their language skills and English speaking skills together for a while.

The students are asking how to pronounce a few difficult words.

Katriina and Saana completed their assignment faster than the others and begin to study English brochures. I discussed the brochures with them for a while.

The students evaluate their language skills spontaneously.

I thought that it was very important and I did not hurry up to the next task. To our surprise, Piia told us that she was working for a mental health project included in the degree programme in social rehabilitation and she had set up an English conversation club there in the previous week. She told us that they gather together every week and she first felt nervous, but it had gone quite well indeed. That cheered me up very much. Piia's entry level in English had been one of the weakest of all students who had started this autumn and it was she who had said that she had hardly ever before dared to say anything in English lessons. The difficulties in her English studies had begun already at the primary level of the comprehensive school. We discussed the project and its conversation club for a little while. The other students could hear the discussion.

Piia begins to tell about her experience at work. I discuss with Piia.

We then moved on to the actual theme of the day, which was "Substances," and especially "Drug problems." I began asking in English if anybody knew or had ever known drug users. Milja said that she knew or, to put it right, had met one. I asked if she could tell about it more and she told us the whole story. She and Maria had been sitting somewhere one evening and were in the street in order to go home when they noticed a young man in the middle of the street. They went to help him in order to prevent him from being run over by a car and took the boy to the side of the street. Having started to talk with the boy they noticed that he was under the influence of drugs. The boy asked them to go for a beer with him, but the girls said they wouldn't go. Instead they were going home. The boy seemed to be in a bad condition and the girls decided to help him and took him to his home. There the boy said he took drugs and his 13-year-old little brother had died of drugs. Milja told us the whole story in English, didn't need any help and didn't use any Finnish word. I noticed that there quite an incredible silence fell in the classroom. I think that the story touched everyone, every word and even shade of meaning. Because the atmosphere after the story was so very serious, almost ardent, I thought that I am not asking anything more. Somehow that serious story was

Milja tells us a story of a drug addict.

the best possible beginning for dealing with our serious topic.

I handed out a list of drug terms that I had collected for the students, explained the meanings of the words in English and the students wrote the Finnish translations in their notes. After explaining the meanings we pronounced the words aloud together. I asked the students to exaggerate their pronouncing a little whenever we practised them together this way. I paid attention especially to the place of the stress for example in the words, “prescribe” and “prescription” and “addict,” “addicted,” “addiction” and “addictive.” MarjaLeena asked me if there was any special way in English to show which part of the word gets most stress. The question was good and I explained that to the students. Too often we think that students already know. It would have been good to explain that, too, in the beginning. I wrote on the transparency the words “addict” and “addicted” in the way they are pronounced and explained the ‘ as the sign of the word stress. I was happy about that question.

Maria wanted to tell us something in English. They had been in the centre of our town going for a study visit, but could not go in because there was an AA group meeting there. They were not allowed to see these people. With this Maria wanted to clarify what “anonymous” meant.

Piia said that she would go and get a newspaper from the corridor in which there was a colleague from her practical placement. He was an ex-user of drugs and there was an article about him in the paper. Piia brought the paper into the classroom. I thought that we were well inside our topic now. I then suggested that we could next watch a piece of news videoed from the sky channels. It was about a serious event concerning the drug problem and had taken place in Spain.

Break.

MarjaLeena asks about the phonetic transcription of English.

Maria tells us about her experience of AA.

Piia remembers the newspaper in which there is an interview related to our subject matter and searches for it to be studied.

When I came back from break the students were already in the classroom. I noticed that Maria was reading the ex-drug addict's story in the paper that Piia had brought. I was delaying and didn't start the lesson in order to give Maria time to read the story to the end.

Maria reads a newspaper brought by Piia. I let her read in peace without interrupting her.

I had made copies of one case history taken from educational material meant for British social workers and suggested teamwork to the students. (See the case history and teamwork in chapter 6.2.4.)

We evaluate and our teamwork together.

...

We talked about how each of us felt working this way and discussing in groups. In Piia's and Leena's opinion, the task was difficult. They meant a linguistic difficulty. Milja instead said that the task was difficult because it required professional knowledge, which she thought they did not have enough yet.

Because there were students in the group who had already worked as professionals in social services, I asked them to tell the others what decisions the professionals would have made. In my opinion, solutions offered by the students had been very versatile. MarjaLeena said that in real life, they would have been satisfied with much more meagre solutions because there is not so much money to take care of the drug problem. To this Milja said that it must be so. People invent fine and versatile methods of helping but then they are not able to do more than just little. I thought that group discussions we should have more so that students' conversational skills and courage to use English also in bigger groups would improve, also among those students who did not speak the language so well. And on the other hand it is part of good conversational skills, too, to be able to get all team members to participate in discussion. In the teams, everyone's expertise is needed.

Students use their expertise and express their views.

For the last language task that day I had chosen a text and reading for information. I suggested it to the students. On my desk I had a video cassette of the film *Trainspotting*. The students had seen the cassette and asked, if we could watch the film. I said that well, we can watch an episode of it, the beginning of the film, for example. We would not have time to watch the whole film. The beginning would introduce us to the topic of the text and to the necessity of the project described in the text. So we watched the first episode: a description of a young man with many choices ahead, a description of drug abuse and of an attempt to give up taking drugs.

After the episode Mari asked me, what the dialect was they were speaking in that film. A good question! I told the students in English about the local and social dialects of the English language and about the “languages” of different subcultures, the language of drug culture, for example. I told them that the language of the film was quite difficult for us to understand, because in it so many different variants were combined. It was Scottish English, the English of both the middle and working class and the English of drug culture. The question was really good especially from the point of view of the linguistic knowledge of English. I told the students that and said I would like them to ask every time when there is a question in mind.

We began to read the text on “Merchant’s quay,” which describes a project in Ireland that helps drug addicts in many versatile ways. I told the students in English that I had received the text from one of our former students who now was working for *Nervi*, which is a project that has organised the exchange of syringes and needles to drug addicts in our town. I had made an English–Finnish wordlist for the text and the questions in Finnish. The students had to study in which different ways we could help drug addicts. The students started reading and writing.

The students suggest watching a film. We watch one episode of it.

Maria asks about the language of the film. I tell the students about different variants of the English language.

The topic “Drugs” seemed to interest the students. Many questions were asked and many students wanted to tell about their own experiences. The students listened to each other’s stories intensively. Also my being and acting as a teacher, giving time and experiential places to the students’ opinions and wishes in various situations clearly encouraged them to express their interests and initiatives. The learning session proceeded in their conditions.

6.3.2 Other modes of authentic being and activities during the course

The teacher’s work is always being with other human beings and being in a community. It is educating people and oneself with the help of speech, through human relations, and by living and acting with one another. In this chapter I describe what was discussed, what appeared in human relations, and how we acted and lived in the course. I describe other authentic ways of being and activities, not the actual language teaching, with the help of following themes:

- What the topics were, how we acted, and which of us were participating
- The structure of the group: a group inside a group
- Giving time and place: person specific discussions
- Students who were most in mind

In all the episodes described here, in and outside lessons and during breaks, I was present. I picked the situations from my research diary chronologically in order to indicate the process of the group and the continuum of my discussions with the students. As episodes to be inquired into I have taken the situations, discussions and events that are something else than discussions on language or linguistic matters or discussions connected to the themes dealt with in the course. This distinction, however, may seem artificial in some episodes. I do not restrict my description to discussions, but in many episodes I also describe my thoughts and feelings. Some episodes contain interpretations and considerations done afterwards, as well. I discuss the episodes using the following questions:

-
- How or at whose initiative does an episode start?
 - What matter is up for discussion in an episode?
 - What is being discussed?
 - In what way do I interpret and describe individual students and the group?
 - How do individual people seem to act?
 - What seems to happen in people and in the group?

With this approach I want to ask how I settle down to be a teacher of a group and of its individual students? ...how I listen? ...what I hear? ...how I discuss? ...what I discuss? ...how I act in different situations? ...what I think of? ...what I feel? ...how I am and act as a teacher? By interpreting the situations narrated and written afterwards in my research diary, my aim is to understand better the “plot,” the core of my work as a teacher and educator.

What the topics were, how we acted, and which of us were participating?

In nine 4-lesson sessions of the course there were altogether 26 situations (written in the research diary) other than the situations in which the language material and/or contents of the topics were dealt with. To give a general idea of what the situations consist of and which students participated in them I list the situations in the chronological order.

Session in the course (in the brackets) Students	Subject matter	Action/Participant(s)
1. (1). Kati, Saara Piia, Leena	Experiences of the previous course Own performances	Reporting/students Discussing/ students, teacher Assessment/students
2. (1). Piia	Going into the hospital	Asking/teacher Caring/teacher
3. (2). Leena	Suitability of the level of the studies Experiences of studying in the course	Asking/teacher Reporting, assessment/ Leena
4. (2). Mikael MarjaLeena	Future absence from the lessons Change for a course	Informing/Mikael, Marja- Leena Agreeing/teacher, the whole group
5. (3). Mikael	Participation in the project of street kids Absences from the lessons	Reporting, discussion Informing, agreeing/teach- er, Mikael
6. (3). Leena, Piia	Independent work Experiences of studying in the course	Asking, advice Discussing /teacher, Leena, Piia
7. (3). Milja, Maria	Suitability of the level of the study materials.	Asking/teacher Discussing, assessment /teacher, Milja, Maria

8. (4).		
Kati	Journey to London, Teaching material as a present	Reporting/Kati
	Persons with disabilities in Britain	Discussing/teacher, Kati
	Atmosphere in lesson	Asking/teacher
	Studying earlier	Assessment/Kati
9. (5).		
Kati, Saara	Another student's absence	Informing/Kati
	Giving materials to be handed on to other students	Caring/Kati, Saara
		Agreeing/teacher, Kati
10. (5).		
Milja	Uncertainty of a student's acting	Thinking/teacher
11. (5).		
Kati, Piia	Suitability of the level of the studies	Assessment/students
Leena, Tuomas	Experiences of studying in the course	Discussing, assessment/teacher and students
	Experiences of the previous course	Reporting/Piia and Leena
12. (6).		
Kati, Saara	Another student's absence	Informing/Kati
	Delivery of materials to be handed on to another student	Caring/Kati, Saara
		Agreeing/teacher, Kati
13. (6).		
Piia	Self-assessment, fears and feeling nervous	Caring/teacher
	Experiences of studying in the course	Reporting/Piia
14. (6.-7).		
Saara	Death of a friend	Writing/Saara
15. (7).		
Piia, Leena	A student waiting for a bed in hospital is absent	Caring/teacher
	Conversation club	Informing/Leena
16. (7).		
Kati, Saara	Student to work during the lessons	Informing/Kati
17. (7.-8).		
Milja, Maria	Participation in the project	Reporting/students
Saana	Giving materials to be handed on to other students	Caring/Milja, Maria, Saana
		Agreeing/teacher Saana

18. (7.–8).		
Mikael	Postponing the course to the next term.	Discussing/Mikael
19. (8).		
The whole group	Course assessment and exam Choice of texts to be read and level of difficulty, study skills	Discussing/teacher, students Discussing, tutoring/teacher, Saara
20. (8).		
Saara	Work shifts and studying Experiences of studying in the course	Reporting/Saara Discussing/teacher, Saara
21. (8).		
Katriina, Saana	Returning the independent assignments Giving materials to be handed on to other students	Informing/Katriina Caring/Katriina, Saana Agreeing/teacher, Saana
22. (8.–9).		
Tuomas	Returning the independent assignments Asking for assessment and tutoring	Discussing/teacher, Tuomas Directing/teacher, Tuomas
23. (8.–9).		
Saara	Returning the independent assignments Uncertainty of a student's acting	Caring/Saara Thinking/teacher
24. (9).		
Piia	Returning the independent assignments Asking for assessment and tutoring	Discussing/teacher, Piia Tutoring/teacher, Piia
25. (9).		
Leena	Returning the independent assignments Asking for assessment and tutoring	Discussing/teacher Leena Tutoring/teacher Leena
26. (9).		
Tuomas	Experiences of studying in the course Preparing for the exam Weekend for intensive studying	Reporting/Tuomas Discussion/teacher Tuomas

When considering the situations based on the descriptions in my diary, our acting in the module can be best described with the following: having responsibility for each other, our action and assignments. The students informed of, discussed and agreed on their study matters. They asked for advice, instructions or my opinion, whenever needed, but mostly when choosing texts or tasks included in the independent assignments or when assessing the level

of their written language. Sometimes I advised and tutored students, when I noticed that it was possible and needed, although they did not ask for it. I experienced each of them to be pleased, not intruded, to get help in those situations.

From their absences, if possible, the students always negotiated with me beforehand and told the reasons for them. If they were not able to agree on them beforehand, they sent a message through another student or through e-mail. Correspondingly, when someone was absent another student took the materials for him or her, on which practice they had almost always agreed on beforehand. The students narrated and described their feelings of the studies openly, assessed their own learning and gave feedback to each other and me. Self- and peer-assessment and narrating of experiences were constant and all-time action in the course, and were carried out at the students' initiatives.

The structure of the group: a group inside a group


The student group can be divided into two groups according to their entry level; those who came from vocational schools to polytechnic (university of applied sciences) and had had considerably less language studies and those who came from upper secondary schools having taken the matriculation examination and English in it. Of the students in the course Katriina, Maria, MarjaLeena, Mikael, Milja, Saana, and Tuuli had the upper secondary school background. Because of the differences of the students' skills I took great care trying to find the suitable language level in teaching and when planning learning sessions for the group. We also discussed the level of the language in materials whenever we had an opportunity for that. With that I wanted to make sure that the level would be challenging enough for those with the upper secondary school background, who, in my opinion, had fairly good language skills. In the following there will be a description of such an episode happening outside the language class.



EPISODE 1
(the 3rd session of the course)

At the end of the session I somehow had a feeling that the level of studying might be too easy for Milja and Maria, and to the others with the upper secondary school background. Maria had commented that this was the first text the level of which was broadly speaking the same as the level of the texts in the graduation year in upper secondary school. I said to the students that they should remember to write about their assessments and their feelings of learning and teaching after every session. I added that we could discuss all together how we felt about studying, whether it was too easy or too difficult and so on. The students started to leave for their homes. I collected my things into the trolley and took it to the storeroom. However, the question of the level of the text occupied my mind. From the storeroom I went onto the fifth floor where my room was. On the way there in the stairs I met Milja and Maria and stayed for a while to talk with them. I asked them how they experience the studying here. With this I wanted to check my interpretation that it was, perhaps, too easy for them. They said that the studying here was so different from that in upper secondary school, it was nice to be able to discuss, we didn't have to do exact exercises, and we didn't move on too fast all the time. In their opinion, studying was not frustrating or too easy, because the specific vocabulary of their future profession was studied all the time and it was new to them. They had not yet started reading the texts included in the independent assignments. I told them that the texts had been meant for university students and were challenging as far as the level of the language was concerned. We discussed the objectives of the course a little, and those of the following course, too.

Kati, Leena, Piia, Saara and Tuomas had the background of vocational education and they had needed supplementary courses before the regular English courses of the degree programme. The purpose of such courses is to narrow the gap between the students with two different backgrounds. I was the teacher of the supplementary course, too. I knew these students already. They formed their own distinct group already at the beginning of the course. The familiarity and already existing human relations were clearly seen within these students' being and behaviour during the whole course. When telling me about their experiences of the previous course the students seemed to be hoping similar ways of working as before. Already in the first session at the beginning of the course they went back to reminisce about the supplementary course. And it continued through the whole course.

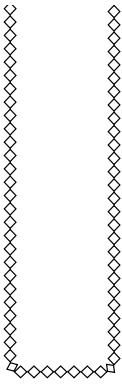
**EPISODE 2**(the 1st session of the course)

Kati, Saara, Piia and Leena wanted to look at the test results of the supplementary course during the break, and we discussed the results together. I noticed that Leena wrote down the results carefully in her notebook and Saara said she had imagined that she had passed the test this way. Kati, Leena, and Piia discussed how important it was for them to get the required matters of the grammar in the form of straightforward questions for preparing for the exam. And Piia told that the material of the course II that I had collected or made for the group had been better than that of the course I in which we had a textbook. Kati told that the subject matters studied were well practised and reviewed. They seemed to be satisfied with their results and I felt that that small common moment of ours was a significant encounter. I thought that it was better for them to attend the course together as a group than alone. The experiences of the previous course and knowing each other connected them to each other and relieved the uncertainty they felt (we had discussed that in the previous course) at the beginning of a new course and in the same group with the students from upper secondary school.

Inside the whole group these five students formed a peer group supporting each other – a community in which every one took care of not only his or her own but also each other’s welfare and studying. Witherell and Noddings (1991, 10) have emphasised the importance of a caring community when individual experiences are shared. They talk about meaning-making communities, which help us to find a place in the world and in which a caring and respectful dialogue can be created. Belonging to such a community helps us understand ourselves, our possibilities in life, and other people. (See also Noddings 1981; 1984; 1991.) When reading my research diary after the course, I noticed that I had without any conscious planning supported the community orientation and permanence of that peer group by discussing the experiences with the group in the middle of the course.

**EPISODE 3**(the 5th session of the course)

I gave the students a hand-out for checking and they were allowed to leave for a lunch break at their own pace after having checked their answers. Finally, the students with the upper secondary school background had all left, but the students with the vocational school background were still finishing their assignments. It was a good opportunity to talk with them as a group. We went through the checking together and then discussed the studies. They radiated such warmth and joy of life that I became very happy. They commented on the level of diffi-


 culty of the text and whether there was enough words to help. They reported and described their learning and above all, their joy of learning and the fact that they believed they would “survive” the course. Leena and Piia recalled and described once again the supplementary course, how good it had been and how much they had learned in it. The teaching in it had taken place in fairly a small group, so it had been very personal as well, and there had been many homework assignments, and a written essay to be completed for each session. They learned a lot in that course. They were so positive, so good to assess their own learning processes and so open-minded. That short moment with Leena, Piia, Kati, and Tuomas was very significant to me, too. We left the classroom all very happy.

Examples of the importance of peer group support are found in Piia’s and Leena’s language learning stories and in the discussion interviews with them. To the stories and interviews I return in chapter 7.

When the actual course began, much the same people were there as in the supplementary course and that was good. Our own peer group, as we named it. We had a really good spirit in the group. (Piia)

I think that just having the same group, even though there were always new people joining it, made me feel safer and not nervous. Still, we had our own group spirit and it also lasted the so-called outsiders. (Piia)

...that it was so good a group ... *Yes ... But what was it in the group?* Well, it was a peer group, of course, that when all are in a way ...in the in the same... same boat. In it nothing else helps but ... *Yes. Please, describe how you helped each other?* Well, with the humour quite a lot, yes, in that way... ... (Laughter) and then quite in the way, well, yes, we also talked a little. We even thought about the fact that if we should, so as to say, talk about it in our own free time. (Leena)

The interaction with these students became very open, uncomplicated and even intimate. They talked about what they knew and did not know, could and could not do, about their uncertainties and their methods of studying. They needed more than the other students the teacher’s control and evaluation, and they also asked for these things, openly.



The last topic before the exam was persons with disabilities. At the beginning of the session some students already returned their independent assignments they had done during the course. Piia had also returned her assignments and asked me to see what they looked like. I had looked through them and marked the parts that she should correct. I returned the assignments to Piia and said that she could study at home the parts that I have marked and try to correct the mistakes. Also Leena, who returned her assignments, asked if I could look at them today and tell her “whether she passed them,” as she expressed it. I glanced through the papers later in the session and told her that except for some mistakes they seemed fairly good. Earlier during the week Tuomas had once come to me when I was teaching another group and asked for some more specific instructions for doing his independent assignments. At that time we had discussed studying and finishing the assignments with him quite a long time. He had a very positive attitude to his English studies and he was going to do his practical placement in Canada in the following year. Today he said that he had reserved the whole next weekend for his English studies. We joked about an intensive weekend with English.

Giving time and the place: person specific discussions

More personal and private matters were brought up for discussion when there was a peaceful and quiet time and place. The concept of “place” is important and meaningful in autobiographical research. The place may mean a concrete place, a place of residence in childhood, or a culture and environment of meanings as a growth environment for a child. On the other hand the place can also be symbolic or figurative, silence, for example, which can be the place for creating and/or sharing experiences. The experience of displacement causes alienation and anguish. The researchers who have studied the meaning of experiential places and displacement in biographic research are for example Bennett (1991), Edgerton (1991), Kincheloe and Pinar (1991), Pinar (1991). In my research diary there are several examples of settling down to listen to the students, being present, and giving them time and place to open up. Such peaceful moments were created for example when I stayed in the classroom during the breaks. I noticed that some students also stayed in the classroom in order to be able to discuss with me in peace. We never planned that before-

hand, the way of being and behaving was just somehow created during the course.

EPISODE 1
(the 1st session
of the course)

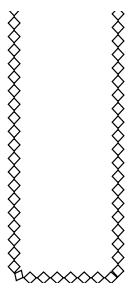
After the other students had left Piia stayed sitting on her own in the classroom. I asked her about when she would go in hospital and she told me the week when she had an appointment there. However, she seemed very calm and peaceful in regard to the matter now. And we did not talk about it more.

EPISODE 2
(the 2nd session)

Then a coffee break began. The other students went for a break, but Leena stayed sitting in the classroom. I asked Leena how much she had understood about the video. Leena said that she understood English quite well now (compared to the times when she started her polytechnic studies) but continued straight away that she had difficulties with talking and that it was fine to listen to when some students of the group talked so well. It was true that today many students had had fairly long addresses. I said that we would practise speaking a lot in this course, and most of it would be in pairs or small groups. In that way it was easier to learn to express oneself in English. Leena's entry level in English had been one of the weakest of all students but she had developed very much during one and a half years. She had spent much time and found many different ways to develop her language skills. She assessed her learning very carefully and, in my opinion, was able to report and describe her progress well. She was also very motivated to study languages.

EPISODE 3
(the 3rd session)

Leena and Piia stayed in the classroom. Leena asked if she could write her essay, which was one of the independent assignments, on her practical placement. I told her that it was all right. She could write an essay on any topic concerning her field which was social services. We discussed Leena's practical placement a little. Then Piia and Leena asked about how specifically and how well the texts of the independent assignments must be studied. I told them that the purpose of them was to improve reading comprehension skills and focusing on the content was most important. They were expected to be able to give a summary of the texts and answer some questions concerning the content. Leena showed me the texts she had chosen and asked me to give an opinion of them. In my opinion, she had chosen good texts as far as the level of the difficulty and the content of the texts were concerned. I noticed that she had written Finnish translations above the words in the text.



I advised her to underline the strange words and write the Finnish translations in the margin. In this way she would test better afterwards whether she understood the text. Then the three of us discussed what the texts of the course were like altogether and how they felt about them. I was pleased to hear Leena's statement that since the topics were so interesting, she had to find out what was written in them. Leena always thought so positively and she had the strength to study a lot. My opinion was that she was able to evaluate her learning and what she knew, carefully and well.



Only Kati stayed in the classroom and came to discuss with me. Kati had been staying a few days in London where her sister worked and had brought a brochure on people with disabilities. She wanted to give it to me. She said that she had thought of bringing it to me because she knew that I used such material in teaching. It was true, I said. I felt really good, because of such considerateness and I thanked her warmly. I browsed through the brochure and we discussed the services and care for people with disabilities in British society. Kati told me about her journey, too. Such personal moments were, in my opinion, very significant common experiences.

Students who were most in mind

There are always one or more students that are in the teacher's thoughts more than the others. In this particular course there were three; Piia, Milja, and Saara. The episodes that I wrote about these three describe the students but also myself and above all my pedagogical thinking, my interpretation in teaching. Josselson (2000) has stated that researchers of biographies cannot say much about other people and their lives, eventually, they can only say something about themselves. The following episodes picked up from my research diary, the italicized parts of the description in particular, reflect very well my way of interpreting situations and their turning-points in the course. The purpose of the fragments is to open up both my pedagogical thinking, i.e. the interpretation of situations and my personal ways of knowing based on that, and also, the validity and/or invalidity of my interpretations to be examined by the reader.

The case descriptions of Piia and Milja are typical examples of the structure of my reflection. They describe a typical afterthought, a line or construc-

tion of thoughts of events or situations taking place in or between the lessons, as a result of which there was a conclusion, solution, or thought of a concrete act.

Piia

After the others had gone Piia stayed in classroom. *I asked her* when she would go into the hospital and she told me in which week she had the appointment. *However, now she seemed* very calm and peaceful in regard to the matter. *And we did not talk about it more.* (1st session of the course)

At the beginning of the lessons *I had asked* Piia if she had remembered to make the self-assessment about which we had talked at the beginning of the course. Piia said that she had done it but there would easily be much repetition in it. *Because the fact was that she did not experience* the studying of English as frightening and negative any more. *This was her core experience* and she did not care now to record any other "little stories," such as how many words, for example, she had learned. *I had been happy about that change in Piia.* (the 6th session)

I was a little worried about Piia because she had been in the hospital to be examined recently and now she was absent. But when a break began, *Leena said* that Piia had her own conversation club at the same time and that she had been thinking what to do, but had chosen the club, because we would discuss old age today. *Piia would graduate* from the degree programme of rehabilitation and *probably wanted* to work for people with disabilities or people with mental disorders, *so* she felt that the topic of old age and elderly people was not so much of her desire. *I was relieved when I heard that it was not a question of an illness.* (the 7th session)

Piia had said before the beginning of the course that she was waiting for a hospital bed. She had gone through a few medical examinations and would go soon again.

Piia had suffered from the difficult fears related to learning a language. The fears originated from her experiences of learning English at the primary level of the comprehensive school. She had told me about them during the previous course.

Piia had been in hospital. She was absent.

Milja

I heard when Milja said that if it is the time for them too, to stop. I was surprised at the comment. They could have said it aloud or they could have asked, for example, whether they would finish the assignment or stop it in that point. I thought that, perhaps, I took for granted the fact that we could discuss the matters without thinking of the hierarchy of the teacher-student relationship. However, the students brought with them to the classroom their own former attitudes and conceptions, also of what the teacher's position was, and what the student's position was. And often it takes much time, a lot of experiences and concrete acts before any change takes place. Milja's description, written in the questionnaire concerning the student's background information and learning experiences in the first session, came to my mind. In it she had described how she had begun to be afraid of the English lessons in the upper secondary school. Those experiences, perhaps, were still preventing her studying. And perhaps, that was the reason, too, why she was somehow reserved and perhaps a little arrogant even. On the other hand, she spoke and pronounced English fine and told about her opinions in the classroom. Still, all the time I had the feeling that everything was not all right. I had thought during the week if I could talk with her, but I had come to the conclusion that I would not do that at least yet. Somehow I thought that her privacy might perhaps be intruded. She would not perhaps like it. I thought that I had to be able to prove with my action, that there was nothing to be afraid of here and that the studies were challenging enough and motivating. (the 5th session)

Saara

Saara's case is a good example of the different aspects of knowledge and knowing (conceptual, experiential, intuitive, embodied and nested) in a teacher's work discussed in chapter 2.3. The case describes how a student with her whole behaving and being communicates something about her difficulties but does not want or is not able to tell the others about them. In Saara's case, in my opinion, the quality of the teacher–student relation was confidential enough for discussing, but still, I could not find out during the course what the difficulty was on the whole. My conception is that Saara wasn't able to conceptualise her difficulty then either. I felt that it was therefore especially important to listen to the whole human being, her acting and being, in addition to what she told us. This view is supported Kaikkonen (1999, 99–100) in the study based on the interviews of comprehensive school pupils. In it the pupils described the task of the teacher to be not only to act as a person who teaches a pupil, but also as a person who encounters the whole person.

Kati informed me of the fact that Saara couldn't come today and that she had sent me an e-mail message. Kati said that she would take all the materials delivered today to Saara. (the 5th session)

Saara was absent for the first time.

Kati remarked that Saara was absent and that she had sent an e-mail message to me. Later, I read the message. In it Saara wrote that her friend had died, and she had to travel to her home. She asked me to leave her the studying materials in my locker on the fifth floor, so that she could get them before next Friday when we would have our next session. I asked Kati to run this errand and so she did.

Saara was absent for the second time. She sent an e-mail message in which she wrote that her friend had died and that she, therefore, travelled to the town where she was from.

I began to think about Saara's acting in two earlier courses, which she started eagerly, but in which towards the end she began almost regularly to be absent. I got worried and thought that I should discuss it with her. Even though her friend had died, I didn't consider it as a primary reason for her absence.

Saara's dropping out of the earlier courses came to my mind. She had come to take the supplementary course both in the autumn and spring term, and had dropped out of both. She had only just passed

the entry-level test in which she had participated at the end of the second course. I thought that would have encouraged her. I had not discussed the dropping with her, but now it crossed my mind that she was doing the same thing again. Now I would have to talk about the problem with her. To my mind came the sessions in which she had spoken a lot and been very active. But I wonder if there had been some “overacting?” I had been noticing some difficulty in her to commit to studies, and during the contact weeks tactfully asked one teacher about her participation. (She studied in the so called distance education programme in which the majority of the studies were done as independent assignment, as distant studies, and the students only came to school during the contact study weeks and to some foundation courses.) Her participation in those studies, too, had been varying. I had the feeling that the reason wasn’t her work but some other difficulty. She had earlier told me about her working hours. In one way or another I should settle this matter with her. (the 6th session)

During a break I saw Saara in the student office, although from a distance. After the break she did not come to the lesson and Kati told me that she had to go to work. I was wondering why she did not talk about it with me. Today she had spoken a few times in the group, but been somehow “lifeless.” (the 7th session)

Saara had to go to work. During the break she came to talk about it and asked me if she could get the material of the latter lessons. She also said that she would not be able to come the following Friday, either, because of her work shift. They had a case or cases of illness there and thus they could not change the shifts. We went to make a few copies of the material together and I asked her how she had felt about the studying. She said that she had imagined the English studies to be more difficult than they had proved to be, but, of course, there was a lot to be studied. In addition she said she had learned more now than ever before. This conversation unburdened my mind. But I was still thinking that

Saara participated in two lessons and then left. She told Kati that she had to go to work. I was wondering why she didn’t tell me about it.

During the break Saara came to tell me that she had to go to work now, and also the next time when we would have English. We discussed the feelings in the course and she told me only about positive feelings. Still, I was thinking that she had some difficulties with studying, attending a group, for example.

there was some difficulty (perhaps attending the group) in her studying and that I should discuss the problem with her and perhaps, with her tutoring teacher, too. It seemed as if she dropped out of every course. In the beginning she used to be very enthusiastic and participated somehow almost too much and then started to be absent. I think that the work engagement was not the last reason this time either. (the 8th session)

Saara was absent today, too. One day during the week she had brought me a letter of application and another day a curriculum vitae, the assignments the group had done in the previous session. When bringing the curriculum vitae, I was in my room and I had an impression that she would have liked to discuss it with me, but did not make any initiative after all. I did not start asking anything either. I thought that she had to make the initiative herself. She knew what the problem was. Some difficulty she had with participation. Yes, I had to talk with her and, perhaps, with her tutoring teacher. This problem did not concern only her language studies, but all other studies, as well. (the 9th session)

Saara was absent as she had informed in the previous session. She returned her independent assignments during the week, and I had the feeling that she would have liked me to initiate something, but I wanted her to start the conversation.

Saara was the only student who did not pass the exam at the end of the course. Later she sent a message in e-mail and in it also her self-assessment. She did not finish the course then, but had very carefully done her self-assessment and spent hours on writing it. In her self-assessment she wrote that she had experienced the studying as significant. Because Saara's situation was left unsettled and open-ended, I will include her self-assessment as such in this text. The last part of the self-assessment gives an idea of the difficulties and the scope of them in her foreign language studies.

Saara's self-assessment:

The first feelings

Before the beginning of the course I had many pressures. The pressures were mostly connected to the group and how it acted. How would I dare to be there or at least to open my mouth in order to say something in the most difficult language in the world, in English? However, a big relief here was the small size of the group and a few familiar students from the supplementary course.

Lessons

The lessons had been finely sequenced. Even though two lessons without a break first seemed like an eternity, they went by in a flash. Different kinds of assignments facilitated my learning. It was very positive and encouraging to see and notice how the teacher had equipped herself to every lesson and didn't give them as from the assembly line.

Teaching material

The teaching material was the best that one can say about the whole course. Actually, it was the best in my whole studying, so comprehensively we went through matters of our own field. One could learn a lot from the content, too, in addition to the fact that it was in English.

Independent assignments

There were too many independent assignments. Or they were too difficult. At least when one left them to be done at the last moment, one had difficulties with managing. "The method of forcing" would help me; that the assignments must be returned little by little when the course proceeds. To some people this method was still surely a facilitating matter when it was allowed to return the assignments at one's own pace.

My own learning

I have learned a lot, indeed. The biggest step that I took is the fact that I wasn't so much afraid of talking. It is important, because I wonder if one could even say something and have opinions. One just thinks that it is, after all, surely wrong, so one doesn't say anything. The teacher's support in such a case was important and although I sometimes said all wrong – and surely realised that myself, too, – the teacher did not intervene in it, if I had made myself understood.

Teaching

The teacher's role on the course was emphasised much because of my various fears. But also, because for the first time I experienced I was within very skilled teaching. And for the first time I was within the teaching in which the teacher's pronunciation was so clear that all energy did not go for trying to understand, but also for learning pronunciation. In the course the pronunciation exercises done in the way as they do in the primary were "manna" to me. If I can and know that I can pronounce correctly, I also dare to open my mouth. Finest was also the fact that the speaking situations and exercises were made as natural as possible and the teacher said it out and aloud that everybody in the group must support each other to talk and participate. This was great if any and it worked!

Exam

The relief was the fact that the oral part was not done one group at a time but all at the same time. This dropped the pressures and one dared to concentrate on the matter itself, instead of feeling nervous. I must say that the exam was quite long and demanding, so one didn't have much strength to concentrate on it at its final stage any more, even if, I did it fast. I just have such a way that I do the exams very fast. Partly, it is due to the fact that I write very fast and partly, to the fact that just by thinking those matters don't change. I can do what I can and it doesn't change by thinking. Usually, the time I spend on doing the exam is not directly proportional to how it has gone.

Finally

First of all, I am very proud of my performance and of the winning of the fear – little by little. From the independent assignments I learned that it would be worth listening to the teacher's advice. The ending of the course was a feeling of relief. Because even the mere thought of studying English is mentally very hard. Success still helps to move on and so it happened when I passed the supplementary course to my surprise. I want to work for my learning, of course, when I see that I have a possibility for learning and it is not so hopeless at all.

After the summer and before the beginning of the actual autumn semester Saara called, in order to discuss the completing of her English studies. She participated in a similar course in the following year and succeeded in passing it then.

6.4 A session in the autobiographical language class – studying the topic of *Being elderly*

I inquire here into the possibilities of the autobiographical reflexive approach. How can students' personal stories "live" in learning and teaching a foreign language through the topic of *Being elderly*? This example of the implementation of the approach is based on my research diary, the seventh session (the session and the list of the teaching materials used in it are in appendix 2). I chose the topic of *Being elderly* for closer examination because of all the topics of the course, in my opinion, it was the most difficult to adapt to the students' life-worlds, to their experiences. I thought that in the analysis of it the weaknesses of my approach would most probably appear.

I wrote the description immediately after the session when the events and experiences were still fresh in the memory. I also made short notes afterwards and sometimes during the lessons to support my memory for later writing. When writing I tried as carefully as possible and in the smallest detail to reminisce what happened, how things seemed to be, and how I experienced and saw the people and situations. When I had studied the written description afterwards, I divided the text into 11 different situations according to the activity taken place in the lessons. In the column on the right hand side I have added my interpretation of the activity or learning in that situation. After the description I will discuss from the teacher's point of view what the following four concepts mean in this theoretical and experiential context.

- learning environment (chapter 6.4.2)
- learning (6.4.3)
- teaching (6.4.4)
- knowledge and knowing (6.4.5).

6.4.1 Description and interpretation of the dialogue and classroom work

7th session of the course: Friday 19.5.2000

1st situation and its interpretation

Friday morning began with reporting of experiences. Our topic was *Being elderly*. I had gone carefully through the evaluations written by the students and had come to the conclusion that we were “on the right track.” However, the writings, after I had read them, had affected me so that the students had become somehow closer and I somehow felt warmth towards them. So we first discussed the experiences that were related to elderly people. Many had indeed worked or practised among elderly people and they were pleased to talk about their experiences in English. Tuomas had worked as a practical nurse in two different old people’s homes. Milja talked about her experiences in a nursing home for elderly people in Stockholm. Kati had worked in the old people’s home called Koukkuniemi before starting her studies. She also talked about her own grandmother whom she had visited just the day before. Also MarjaLeena had experiences of elderly care. The discussion created a warm and intimate atmosphere somehow. Whenever we talk about some experienced matters, all listen especially carefully. There should be many more such moments.

- eliciting autobiographical knowledge as a starting point
- foreign language teaching based on the participants’ (students’ and teacher’s) experiences
- foreign language teaching based on professional contents
- settling down to listen to the Other, encountering the Other
- authentic communication
- creating of a good atmosphere

2nd situation and its interpretation

I asked the students if they knew how many people there are in our country who are over 65-year-old. They did not know so I asked them to guess. Guessing succeeded fairly well. I had taken from a newspaper the statistics of how the number of elderly persons is increasing in our country during the time between the years 1999–2025 and I told the students about them in English. This “survey” of the present and the future was interesting because it would require changes and developing in our service system.

- students’ chances to know and guess
- current facts about the topic
- discussing the future which is related to the topic

3rd situation and its interpretation

After this I gave the students the so-called core vocabulary and introduced the students to it in English explaining the meanings of the terms. I had grouped the words into semantic fields, so that they could be easily found also later, if necessary, and that the grouping would support the visual memory and thus learning of the words. The vocabulary was the following:

- examining words which refer to elderly people from the point of view how language “shows” us people (in this context elderly people) and things from different perspectives
- collecting a topic-based vocabulary and thus compiling of the dictionary of the language for specific purposes
- opportunity for collecting the students’ own lexicon (the lexicon is added if the students want to know or ask for more words)
- supporting the remembering with the help of semantic grouping
- defining the concepts which belong to one’s own society and culture in a foreign language, comparing them with those in the society and culture of the target language

HOUSING

an elderly person's own home
 (home care service)
 an old people's home
 a home for the elderly
 a service centre/home for the elderly
 a day centre for the elderly
 a nursing home for the elderly
 a hospital, a geriatric ward
 a health care centre
 a hospice

ACTIVITIES**OLD PEOPLE****ELDERLY PEOPLE (The elderly)****AGED PEOPLE (The aged)****RETIRED PEOPLE****PENSIONERS****SENIOR CITIZENS****OLDIES****WRINKLIES****PROBLEMS WITH HEALTH**

faculties are deteriorating
 blood pressure
 cardiovascular diseases
 coronary heart disease
 angina

heart attack
 irregular heartbeat

cancer

rheumatism
 rheumatoid arthritis
 problems with walking, moving
 brittle bones
 osteoporosis

dementia (he or she is demented)
 Alzheimer's disease
 failing memory
 loss of memory
 depression (he or she is depressed)

AIDS/FACILITIES

eyeglasses
 a hearing aid
 dentures/false teeth
 a pacemaker
 an artificial joint

a walking stick
 a walking cane
 crutches
 a walking frame
 a wheelchair
 a ramp

HELP/CARE

practical help
 financial help
 medical care
 mental care
 spiritual care
 pastoral care
 terminal care

4th situation and its interpretation

We added ACTIVITIES in the vocabulary after having watched a video on an English old people's home in which elderly people were interviewed and in which their lives had been described from the point of view of different activities in home. We picked up the words referring to interests and activities in the video film: painting, drawing, having a pet, gardening, driving, having a drink, taking part in the keep-fit class, dancing, knitting, weaving, doing hobby crafts, playing cards, discussing and reminiscing. We discussed what the elderly people's life looked like and which factors their seemingly good quality of life might be composed of. The students brought up such matters as the good quality of the old people's home, friendship with each other and opportunity for interaction in the old people's home, their children and grandchildren, the good life and reminiscing about it, good health, many kinds of activities, one does not necessarily need to take care of such duties as cleaning, washing etc.

- picking up words "from" pictures (seeing helps memorizing words)
- the picture brings the phenomenon closer, elderly people "enter" the classroom
- elderly people talk about their lives in the old people's home: autobiographical experiential knowledge
- professional knowledge increases: English old people's home and care for the elderly
- authentic communication: discussing elderly people's good life, getting an empathic insight into elderly people's situation in life
- reading and interpreting a picture

5th situation and its interpretation

I had made an idea map on transparency, with the help of which we could analyse an elderly person's life and life course. The task was to tell about one elderly person, who was familiar, to one's own home group and to concentrate on listening to the life-stories told by other group members. The vocabulary compiled earlier was a good help and it should be used. The students sat in small groups of three persons: Saara, Kati and Maria; MarjaLeena, Leena and Milja; Tuomas, Katriina and Saana. Mikael, Piia and Tuuli were absent this time. I had quiet music at the background that would fade out the voices of the other groups and also otherwise create a good atmosphere. The students told stories about the elderly people familiar to them and seemed to ask additional information after each had narrated his or her story. A thought of how easy and pleasing

- telling the others about an elderly person who belongs to one's own life, autobiographical experiential knowledge, linking the emo-

language teaching can be crossed my mind again. When all had told about someone familiar, I asked if they had ever thought about how they would like to spend their own old age. It seemed to be common to all students that they would like to stay in their own homes as long as possible. Somebody mentioned travelling. Especially Milja's story stayed in my mind: it was last summer when she thought about her own old age for the first time. It was when she was working at a nursing home for elderly people in Stockholm. She had thought that she did not want to become old. This was a touching story and somehow I was not able to ask for the reasons even though I would have liked. And Milja did not tell us more. As a worker she had felt happy there, however, and she thought of the care of the elderly as a possible job after having completed her studies.

6th situation and its interpretation

I said that we would listen to a BBC radio programme of an elderly English lady who after her husband's death bought a camper and spent her time travelling in different parts of the world. This elderly person helped, in my opinion, to see old age differently. The interview was a joyful description of the old person who was on one hand a typical English lady with her traditional breakfast but on the other hand very radical and brave with her doings on the trips around the world. We laughed together at her colourful story and her choices. Especially the story seemed to amuse Katriina who laughed with tears in her eyes when listening to the story. Our laughing was warm and in a good mood we went for a coffee break.

7th situation and its interpretation

I was a little worried about Piia because she had been in the hospital for medical examination recently and now was absent. When the break began, Leena said that Piia has her English discussion group at the same time and that she had thought of what to do, but had chosen the group, because we would be discussing old age today. Piia will graduate from the degree programme on rehabilitation

tional life to the matter to be studied

- settling down to listening to the Other, encountering the Other
- connecting new professional concepts with one's own and others students' experiences in studies
- thinking of one' own future, expressing one's thoughts and views
- learning to respect the other person's privacy

- listening to an old person's voice; autobiographical knowledge
- seeing the old age from a new, non-usual point of view; creative thinking
- humour and joy of life; sharing feelings
- cultural knowledge of the language area

and probably wants to be employed among people with disabilities or mental difficulties so the topic of elderly people was a bit strange to her. I was relieved when I heard that it was not a question of an illness. I saw Saara in the student office during the break. She did not come to the classroom after the break and Kati told me that she had had to go to work. I was surprised that she didn't come to talk to me. Today she had spoken once but had somehow been "lifeless."

- discussing with the students
- taking care of the students
- allowing the students to take responsibility; encouraging

8th situation and its interpretation

After the break we still discussed the travelling elderly lady and different possibilities of how to spend the old age. I showed the students two pictures cut from a newspaper years ago in which there was the same old man. In one picture he was in his former home in which he had lived almost the whole of his life, and in the other he sat in the service house for the elderly that looked very sterile. He had to move there because his home had become in such bad condition that he was not able to live there any more. The picture told about how big a change in life it can be when the environment changes. We discussed elderly people's life a little. Then I asked the students to discuss and design in groups an old people's home with its environments and services in which they would like to live. The working went well. MarjaLeenan, Leena and Milja asked for a transparency because they wanted to present their plan also visually. Designing took quite a lot of time. The students used the vocabularies of social services, health care, nutrition etc. studied earlier as their help. When the groups had their descriptions ready, we listened to them. Every group had an extremely good description in its own way. Katriina, Saana and Tuomas had developed the structure and supply of services especially well. Kati and Maria, however, had emphasised the elderly persons' own participation in the activities of their old people's home, the importance of appreciating the old persons' privacy and their own lifestyles. Leena, Milja and MarjaLeena demonstrated quite a new system in which there were a nursing home, a service home and a "village" consisting of a group of cottages or

- empathizing with the message of a picture
- the picture brings the phenomenon closer, here the informative pictures tell more than words
- the picture leads in teamwork, in cooperation
- studying teamwork, designing an old people's home/ service home in cooperation
- integrating professional knowledge (the knowledge of old age, care and services for the elderly) with foreign language studies
- authentic use of a specific professional vocabulary learned in the session and earlier

small farmhouses, the homes where elderly people could get used to being away from their own home and could move gradually, with “soft steps,” into the sphere of care, when they needed more care. In these homes independence would be maximum but care still available. Moving of elderly people to a nursing home would be easier this way. Leena, Milja, and especially MarjaLeena were so wonderfully enthusiastic when showing this kind of a plan, which proved to be a new idea of theirs. When we discussed these plans and listened to each other, I noticed that a very good atmosphere was created in the group. It was so interesting to listen to what kind of plans had been made.

9th situation and its interpretation

I still wanted to bring elderly people somehow closer and had brought two very big portraits of elderly people with all their wrinkles into the classroom, a man and a woman. We watched the pictures together. The lives and experiences were seen on their faces. “There is one wrinkle for each experience,” said MarjaLeena. We agreed on the fact that the elderly people were beautiful.

10th situation and its interpretation

I told the students that I had taken from an American newspaper a text that had been meant for those who are elderly people’s close relatives and who consider placing an elderly person in an institution. The issues to which attention should be paid when choosing the nursing home were described in the text. I had made a vocabulary for the text. I asked the students to compare the contents of the text (the qualities of a nursing home) with their own plan made before while they were reading the text. The students could also compare the differences and similarities of social care for the elderly in the USA with that in our own country. We did not process the text together in any other way. The students

- observing of differences among people through their different outputs, appreciating the differences
- learning from others, the sense of belonging to a community
- creative activity, encouraging creativity
- good atmosphere aroused by listening to each other and the joy of creating

- the picture brings the elderly people into the classroom
- the pictures of faces create aesthetic experiences
- interpretation of pictures
- widening the concept of human beauty
- respecting the old age as a valuable phase of life

- developing the ability to read for understanding
- increasing professional knowledge: the old people’s nursing home and care of old people in America
- studying specific professional terms through reading
- comparison of an old people’s home and care for the elderly in our own society and culture with the similar

read it and the comparison was left for each student to be done in his or her own thoughts.

matters in the society and culture of the target language

- leading of the reader to a dialogue with the text, comparing the contents of the text with the group work results
- reading as a way of being-in-the-world; feeling, interpreting reading, critical thinking and evaluation

11th situation and its interpretation

I had taken from an American book of gerontology typical myths of elderly people and my purpose had been to ask the students either orally or in writing to comment on them, but we did not have time to do this. I was especially satisfied with this morning. We had talked so much, our experiences and thoughts had been so much in discussion, there had been joy and seriousness in our class, and all uses of English had been authentic. In my opinion, this kind of studying is good and I believe that students learn well this way. I had planned the session carefully and prepared versatile material but still, the students' experiences and thoughts had been really present and the most important "material" in our class.

- widening of thinking through discussing myths; writing, and processing images
- working based on personal experiencing, learning contents through the target language
- progressing on the students' terms

6.4.2 What is the *Environment* of foreign language learning?

The challenges concerning learning environments, including language learning environments, have become more and more demanding in today's pluralistic, ambiguous and all the time fast changing world. Huttunen (2000, 86–87) defines a language-learning environment as conditions in which the language competence and learning of a language develop. She divides the learning environments into language-focused and meaning-focused ones. In the language-focused teaching the main focus is on transmitting linguistic information, on the linguistic competence. In the meaning-focused environment the starting point for teaching is meanings, in other words subject matters, thoughts and feelings, and the language is seen as a tool with the help of which these matters are expressed and discussed. The meaning-focused environment contains a physical, mental and social level. (Huttunen 2000, 86–87.) Also in the *Common European Framework of Reference for Languages* can be seen the tendency for meaning-focused learning environments (see *Common European Framework of Reference for Languages: Learning, teaching, assessment* 2001).

When dealing with the topic of *Being elderly*, the learning environment was not merely a means of increasing linguistic and communicative skills but a resource to growth and development of the whole human being, and a possibility to extend conceptions of different ways of life (here connected to the old age) and the knowledge of ways of thinking in different cultures and societies with their different values and traditions. The learning environment was seen to develop not only language skills but life-skills, too. The ability to encounter clients, to cooperate with different people, and the responsibility and willingness to develop themselves and their consciousness of the world are important parts of the professional knowledge and skills (Sosionomin (AMK) ydinosaa-minen 2001, 25). The language was not studied merely as a tool of communication but as a subject and a method of inquiry, as well. Such inquiry extends our conceptions of how the phenomena of life (here for example elderly people, types of housing that have been offered to the elderly, etc.) appear through the concepts of the language to us. In Graybeal's words (1990, 131) "Language thus bears, gives birth to, "brings ... into Open" what is. It is the fount, the origin, the mother as source." (See also Heidegger 2000/1946, 265–266.)

One of the most important factors of the learning environment in the course was the topic to be studied, a theme and how it was dealt with through different materials. Working this way the elderly people from the pictures, video, and radio interview, newspapers and student stories became part of the learning environment. Through pictures and words the elderly people appeared as experientially present with their joys, sorrows, illnesses, and hobbies, with their life-stories and positive attitudes towards life, humorous, angry, demented, tired, wrinkled, and so on. The purpose of the various kinds of activities and teaching materials (the texts, words, pictures and voices, students' voices, in particular) was to produce a learning environment which would create an interest in the topic and in which we would also understand the value of the foreign language as a tool of communication and above all as a possibility that opens up various phenomena of the world and different ways of thinking to us.

The more profound understanding of both the uniqueness of a human being and one's own learning is especially important for the professionals whose work is to care and support other people. This kind of understanding develops when people work together in a learning environment that encourages cooperation, and in the creation of which the atmosphere of learning and feelings are central. They are also important in foreign language learning in which the learning is learning of self-expression and thus touches the self of a human being so closely. In this course all participants were responsible for the atmosphere, which the sitting in groups promoted. Making the atmosphere of learning more positive was supported by unhurried working, listening to each other's experiences and common considerations and discussions: discussion about students' experiences of elderly people, telling the home group about one familiar elderly person, discussing what a good old age is about and how each of us would like to spend his or her own old age, teamwork in which an old people's home was designed, and listening to and discussing the humorous life-story of a radical elderly lady travelling around the world in her camper.

6.4.3 What is *Learning* a foreign language?

The immediate reality of the human being is the result of his or her personal development, his or her unique life history. Learning was seen here as the

creation of new meaning structures on the already existing structures in the context of which the new ones can only be understood. The learning defined this way is always experiential and situational, context-bound (Lehtovaara M. 1996, 98–100). Learning requires and in fact is inquiring into the world and its phenomena (here old age, elderly people, care for the elderly etc.) as such as they appear in the different meaning structures of our life-worlds in which they are stored in our language, feelings, thoughts, and acts. Learning a foreign language is thus primarily constructing and constituting meaning structures, in which case it is learning contents at the same time, because meanings are created only in the context of the subjects to be dealt with.

In this course a foreign language was studied through inquiring into oneself, the environment and the world from the points of view of Finnish, English and American society and culture. In this way both the content to be studied and the foreign language and the terms (concepts) of the language became to be bound to the experiences of the participants in the studying situation. The words of the language got their meanings not only from a foreign culture but also from the students' personal lives. When dealing with the topic, we thought and discussed how and in what kind of places we ourselves would like to spend our old age, what one old familiar person and his or her life is like, what a good life is, how we see the quality of life of the elderly people in institutional care, what elderly people look like to us and what pictures and voices tell us about elderly people. The students learned to listen to, read, write, and talk about old age, elderly people and care for the elderly. At the same time the concepts and terminology of both the native and foreign language and their comparison taught how the old age, elderly people, and care for the elderly can come true in real life, how they are in the world, and in the Finnish, English and American society and culture.

Our life-worlds have been composed in an individual and unique way during our life histories. Because we choose and interpret, accept, reject, and change our meaning structures all the time, our life-worlds are in a continuous change, in other words we learn all the time. Accordingly, everyone learns, including a foreign language in his or her own way. Being a human means constant learning. (Lehtovaara 2001a, 161.) Because we were born into an already existing world and reality, our life-worlds contain meaning structures that are so familiar and self-evident to us that we neither notice nor question their being. However, learning often requires the identification, examining, and changing of them, peeling away the meaning layers constructed in our consciousness.

Learning a foreign language understood this way is based on the understanding of existing meaning structures, reinterpretation, and constituting new meaning structures onto this already existing foundation. (Jaatinen 2001a, 107; 2001b, 40–41.) Learning a language offers good tools for widening our thinking. In foreign language learning inquiring into myths, poems and metaphors, for example, is a good way to see life and its phenomena in a new way. Various mythical conceptions considered self-evident are often connected with old age and elderly people's life. By examining them and discussing them, we can learn to see old age and elderly people's lives in new ways. Also any kind of discussion in which there is room for people's different views widens our thinking. Designing a home for the elderly with the discussion afterwards (Leena's, Milja's, MarjaLeena's one, in particular) widened our thinking out of our typical ways to understand and conceptualise elderly people's housing.

6.4.4 What is *Teaching* a foreign language?

When we take as the starting point in studying the idea that learning is in a very true sense inquiring into the experiences of the participants and affecting their life-worlds and changing them, the task of teaching becomes primarily making learning possible through being present and discussing the world with the students. The task of the teacher is then to create possibilities for the students to inquire into themselves, into each other and the world. This is to be done already in planning and designing. With his or her planning the teacher on one hand limits, and on the other creates possibilities for learning, both his or her own and those of the students (Jaatinen 1998, 53). In ideal situations teaching is interpreting, reflecting, and being in a dialogue; inquiring into existence in the world, encountering students, listening to them and respecting them as persons, sharing experiences with them and helping when they are extending their experiential realities (Jaatinen & Koli 1994, 75–76; Lehtovaara J. 1994a 29–30; 1994b, 231–233; 2001a, 167–170; 2001b, 136–137).

The teaching here was designed with the help of **topics** (elderly persons, an old age care for the elderly etc.), **activity** (discussing, telling life stories, teamwork, watching a video, listening to a radio programme, interpreting pictures, reading newspaper articles, writing comments on myths) and **experience** (the

experiential material rising from both the students' lives and the teaching materials). The purpose of the discussions in the whole group and in small groups was to encourage students to question and inquire into themselves, the world and in it into the old age in different societies and cultures. The purpose of listening to experiences and planning teaching on that basis together with the students was to guide the student group towards a dialogue and to make the teacher primarily a learner, too. In a learning and teaching process of this kind it is only natural to inquire also into the language of communication and develop it and the art of dialogue to the fullest.

The basic principles of foreign language teaching based on the autobiographical reflexive approach can be summarised in the following statements:

It is the learning of teacher and students, inquiring into and constructing of worldviews in the context of the native and the foreign. In professionally oriented language teaching the worldview is constructed especially from the point of view of learning a profession.

It is personal, autobiographical interpretation of reality, people and situations in which studying activities are designed and implemented relying on acquired experiential knowledge and trusting primarily in it.

It is an existence and action where we strive for encountering the whole human being with the help of narrating and listening to experiences, using the past, present, and future as contents and contexts.

It is an activity where we continuously observe, evaluate, and change ourselves, and our relations to the world.

It is being fully present with the Other and helping and supporting him or her through this presence.

It is an existence and action that is continuously coming into being and being created anew and within every human being and every group.

6.4.5 What is *Knowledge and Knowing* in language class?

Because learning is understood in this study as a change of existing meaning structures and/or creation of new meaning structures contained in the

life-world of an individual, the matters to be learned are not dealt with in an abstract and impersonal environment, without a personally meaningful context. They are dealt with and discussed remaining inside the students' life-worlds, in their realities so that the new information that has been learned, and the transformed and/or totally new meaning structures would become part of the student's reality. Then the knowledge and knowing – for example semantic, syntactic, phonological and pragmatic knowledge of a foreign language – become personal and professionally contextual.

When dealing with the topic of *Being elderly* the new terms and concepts to be studied and the grammatical structure that essentially belong to the topic, i.e. the + adjective (the elderly, the aged, etc.) were “tied to” the content and to the students' experiences, their life-worlds. For example the purpose of the pictures of elderly people was to create experiences and feelings and the purpose of the story of a travelling elderly lady, humour and joy. Experiences were combined to the linguistic material and use of a foreign language. The text about an American old people's home was not read just because of the information in it, but also because its content was connected to the students' experiences and the information they had produced in the teamwork. Thus the matters and concepts that appeared in the American text got also a Finnish context and personal, experiential professional contents that could be shared in the group.

Knowing in teaching situations means at best “listening to” the teacher's and students' minds, bodies and life-contexts, and even to the pedagogic activity based on it. The nature of the knowing which takes the whole human being into consideration is not only conceptual but also tacit knowledge of the other. The action and atmosphere of a studying group, for example, often contain a great deal of such knowledge that is impossible to conceptualise exhaustively. In the following extract one of the students tells about the development of the atmosphere in the group:

But how was it created in the student group, it, it, such... it ... (laughter) I don't know. Perhaps it was that chaos in the beginning (laughter), horrible when all said that that “No! Help!” And then, quite long, we, however, were in that small group ... so ... that it sort of became a kind of a back-up group. Yes. On the other hand, it is very difficult to explain it, where it came from, but suddenly it was there. (Piia)

The student's consciousness of being in the group, her feelings and sentiments, is largely tacit knowledge. It is obvious that the student knows that the atmosphere and activity in the group changed during the course but she cannot express it with words exhaustively. (Teamwork studies are included in the curriculum of the students of social services. Thus it is not a question of inability here to make observations or report on observations concerning the group and its development.)

According to Koivunen (1997), language too is created, develops, and endures on the basis of tacit knowledge. The experiences "percolate" through a common language and there are earlier uses of language and meanings layered in language that affect the use and interpretation of concepts. These concepts are based on tacit knowledge. The meanings rise deep from culture and traditions (Koivunen 1997, 80–81). The purpose of discussing and comparing the different terms referring to elderly people in different languages and cultures (Finnish, British and American English) was to learn to understand the layering of meanings in language. The tacit knowledge helps deal with and develop encoded conceptual knowledge (Koivunen 1997, 81). So the importance of processing myths, poems, and metaphors is justified also from this point of view. As phenomenal material and being placed "on the border" of the conceptual and tacit knowledge they open up opportunities to experience more and in a different way, extend and widen our thinking.

The information and knowledge concerning old age, elderly people, and care for the elderly appeared to the students **as facts** (statistics on a number of elderly people from a newspaper and an American newspaper article on the old people's home), **as concepts** (topic-based vocabulary), **as pictures** (pictures of the faces and lives of elderly people, a video of an English old people's home), **as myths** (myths taken from an American book of gerontology), **as stories** (BBC radio programme), **as the students' experiences** (experiences of the work with the aged, telling about a personally known elderly lady or man) and **as new information produced together** (old people's good lives, the old people's homes designed in teams).

In the session *Being elderly* the information was searched for and dealt with **by discussing** (experiences of elderly people, how we would like to spend our old age, what elderly people's good life is like), **by listening** (to the students' stories of elderly people, BBC radio programme), **by inquiring** (into statistics, terms referring to elderly people), **by watching** (a video of an English old people's home), **by interpreting pictures** (different types of housing

for the elderly, the pictures of faces), **by working in teams** (designing homes for the elderly) and by reading (and comparing the text with the results of the teamwork). All this was done with a constant holistic view on the experiential, dialogical, linguistic, and professional aspects of the teacher's and her students' shared life-world.

7 THREE STORIES EXPLORING WHAT A *GOOD* FOREIGN LANGUAGE LEARNING IS

7.1 Persons and their voices – learning from personal stories

The question of how some students pass their foreign language studies of the polytechnic, i.e. the university of applied sciences in spite of their very defective, almost non-existent knowledge of the language at the beginning of the studies has interested me during the last few years, when I have taught the students with vocational school background at the polytechnic. Among the language teachers of the polytechnic there has been a constant concern about the managing of language studies of the students coming from vocational schools, and in that context the expressions of “low-level language skills” and “poor students” are heard repeatedly. The students, on the other hand, very willingly talk about their earlier language studies, teachers and learning experiences, especially at the beginning of the studies.

Earlier I tried to avoid these subjects raised by students because I thought it was not descent to listen to these descriptions of other teachers and their work. But after becoming acquainted with the autobiographical research I realised more deeply what such descriptions basically are and what they can tell me about the students, and above all how important it is to listen to students in these situations. Josselsson (1995, 39) states that those ways in which people tell their life-stories follow certain context- and culture-bound conventions. Also, I have noticed a certain similarity in student stories. The core meaning of the stories is very often found neither in the teacher’s action as such nor in the past, but rather in the moment of narration and the student’s aim to protect him/herself in the situation in which he or she experiences of being

somehow threatened. For the reasons described above I chose for the subject of my study to inquire into and describe 1) experiences of foreign language learning among the students who had succeeded exceptionally well in their polytechnic language studies, but who, on the other had had a very low entry-level, and 2) especially the role of those earlier experiences and meanings to studying and learning a language later on, in this case at the polytechnic.

Many researchers have written about the fact that the “watertight” reconstruction of our earlier experiences is impossible because the memory selects and converts our views and the later events, the present and the past affect remembering (Saarenheimo 1997, 97–104; Ukkonen 2000, 86–87). Here the tracking of the past as exactly as possible is not the most important objective of the inquiry, but instead, how each one has experienced the events and what significance they have to him or her at the moment. The above-mentioned properties typical of the process of remembering I consider reflecting on the experiential time of a human being; the past, present and future are all the time present in experiencing. Like Sinnemäki and Simonen (1995, 104) and Simonen (1995, 8–9) I understand the significance and value of remembering being both as a starter for a change and as an activity that improves the quality of life (and of foreign language learning, too) and is self-healing.

There is no learning or understanding created in the vacuum, but as Varto (1992a, 48) writes “*New is organised in something that is already organised. Already organised serves as the horizon of experiencing, knowing and analysing.*” In my study I tried to attain phenomena in students’ life-worlds, meanings created and discovered by them, their learning. In other words I tried to understand the way in which each student’s meaning relations had been constructed and were constructing. The inquiry into the constructing of meaning relations takes place through examining the past. I will discuss how memories and remembering serve as bridges connecting the past to the present and how a teacher and students can use them for promoting foreign language learning.

In this part of my study my aim is to inquire into a foreign language learner and his or her learning history in the whole life context of the learner. I will describe the role and significance of earlier experiences to the later (here: polytechnic) foreign language learning. I also try to describe such action that is in accordance with the autobiographic reflexive approach. In it the students are supported to reconceptualise themselves and their foreign language learning by inquiring into meanings and their connections as part of their whole learning histories.

I describe the phenomena of students' life-worlds, meanings created and found by them, their learning in their language. In other words I try to understand the way in which the meaning relations of each student have been constructed and are constructing. I let the students' own voices become heard in their stories, in their reminiscing talks. Through my approach I am asking how a whole human being could be more present in foreign language learning, how memories and reminiscing could serve as bridges connecting the past to the present and future, and how a teacher and students could use them for promoting foreign language learning. This part of my study gives view on a wide and very many-sided question that should always be asked again: "What is a good foreign language learning?"

7.2 Three students, three learning processes

The research material consists of the autobiographical (English) language learning stories written by three polytechnic students and discussion interviews with them recorded on tape. Each student had a vocational school background. Raija was majoring in social welfare and services, Piia and Leena in social rehabilitation. They were all studying to take the Bachelor's degree in Social Services. Piia and Leena also attended the course described in chapter 6. I selected the three students using two criteria: 1) their exceptionally poor entry-level test in English when compared with the entry-level of the polytechnic students in general, 2) their exceptionally fine performance in polytechnic English studies. In the entry-level test reading comprehension, writing skills and mastering of the basics of the grammar were tested. "The exceptionally fine performance" here refers both to the development of language skills and to the performance wider than the linguistic development. What it means in each case will be seen in the story descriptions later.

My study method is autobiographical narration and interpretation of the meanings produced through narration: the knowledge is produced by narrating about one's life and through interpreting what was narrated by giving meanings to different phenomena of life. I asked the students to reminisce about their foreign language learning as closely as possible. This way they produce their own learning histories: reminisce, narrate, describe, and in-

terpret. I read the written student stories and interpreted them first through my own understanding and after that in the discussion interviews with the students. I analysed the recorded discussion interviews later separately. When the students make their interpretations of the past visible in their stories, their understanding of themselves will increase, likewise, the reader's/listener's (here: the teacher's) understanding of the narrator and of his or her life. In the context of understanding produced by this multi-phased interpretation I will here explore the factors that promote good foreign language learning and discuss the meaning of autobiographical knowledge in learning a language.

The concept of "voice" is central in several autobiographic and biographic studies. According to Pinar et al. (1995, 525) it is often connected with the opportunity of those in a weaker or inaudible position to make themselves and their messages heard. By focusing the study on the experience of such individuals who usually do not bring out their voices, invisible matters in life can be reached and made visible. In studies of education and teaching attempts have been made to listen to children's (Ayers 1990), students' (Salvio 1990) and women's (Casey 1990; Grumet 1990b; Pagano 1988) autobiographical voices. Research subjects have been for example authority and dependence (Pagano 1988), meanings constructed by female teachers of their experiences in life, the metaphor of "teacher as a mother" (Casey 1990), autobiographical understanding, limits of the self and knowledge and self-reflexivity in education process (Salvio 1990), children's experiencing of curriculum (Ayers 1990), voice as a defending power resisting the objectification of women, and an educational voice (Grumet 1990b). In this study my aim is to make as audible as possible the polytechnic students' voices whose results in the entry-level test in English were very poor but whose performances in the language studies on the whole were exceptionally good.

When narrating about his or her life, a person assesses his or her story in interaction with the listener/the reader. Thus the person to whom the story is told or written affects the quality of the information and what is or is not told or written. The narrator-self is not independent of the other. (Stanley 1993; Tigerstedt 1990, 100.) The reliability of the autobiographical knowledge (i.e. how well a person's own voice will be heard) is better when it is all the time dealt with in a reliable and safe human relationship. Writing and talking about the self have to be voluntary. Therefore, the person (a student) to be studied has to experience that he or she is allowed to choose personally what and how much of him/herself he or she wants to share with the others (Jaatinen 1998, 68).

There should be several times of interpretation based both on written texts and discussions based on the texts, so that the most important meanings rising in the study would be clarified and specified. In this kind of working the aim is to get invisible meanings visible. Maija Lehtovaara (1992, 354) states that in the inquiry in which the primary goal is the improvement of life-skills among those to be inquired, we must above all take care of the fact that the meaning contents experienced by those inquired retain their uniqueness. I attempt for such goal in this study in two ways, by interpreting the written stories together with their writers (students) individually and by keeping each writer's own language unaltered in the reporting as much as possible.

7.2.1 Instructions for writing and the personal stories

I asked three students to write about the topic: *The story of learning a foreign language, "the story of a good survivor."* The topic already included an interpretation of a good performance. It was based on the discussions that I had with each student during the course. Our conceptions of the student's good performance were similar. In the instructions I defined the concept of "autobiography." *"Autobiography" refers to the uniform story that proceeds chronologically and is based on the narrator's own life and in which the narrator is a main character.* I also gave a point of view for the writing. *Here the point of view of the story is the foreign language (English) learner's point of view, your experience of foreign language learning.* The writing is usually writing to someone. To whom we write affects the style and the choices of contents, for example how much and how openly we write about ourselves.

The aim was to narrate, as openly as possible, the matters experienced, including the difficult ones. *Imagine that your reader is your good friend, the person whom you trust and want to tell about your experiences. Write as if you were talking to him or her, honestly and openly without hurry. Give illustrative examples and do not "censor" difficult or even delicate matters or feelings.* The students were aware of the fact that the stories would be used as research material and that they would become public using different names. We had discussed my study and they had wanted to participate in it with their experiences, their stories. I wanted to get as rich stories as possible and from the beginning of their English studies. Therefore, I wrote in the instructions: *Write*

your story several times so that it covers as much as possible, is thorough and several pages long. You can write by hand or use a computer. Tell your story of learning English as carefully and from as many sides as possible, from the first experiences up to today.

I also added examples of the topics that the students could deal with in the form of questions (see Appendix 6). With this I attempted to get comprehensive stories. Finally, I asked to raise from the story one learning experience that was most valuable: *What is your best and/or most significant experience of learning English?* The students were to write their stories at home and return them as soon they felt they were ready, but at latest in about one month. We also discussed the supplementing of the writings later through interviews and discussions. I emphasised the fact that it would be possible for the students to check my interpretation of the stories, so that their voices would become maximally heard.

After having obtained the written stories from the students I read them through several times. In interpretation of the stories I paid attention to two aspects in particular, the significance of the experiences and coping with the difficulties in language studies. I carried out my interpretation by writing the subtitles into the stories. With the titles I divided the text into meaningful chapters, such as I had perceived them. I retained the reporting in the stories nearly whole so that each student's own language would be preserved, the structure and wholeness of the stories would remain as whole as possible, and each student's individual habit of thematisation would be preserved so that the student's own voice could be heard as such.

Raija's story

The conception of learning a foreign language.

When I stopped to think about the learning of the English language when writing this story, I noticed that learning it in my case has been nearly a life-time process. It seems to me that I have collected my language skills as small bits in the world. On one hand, it has been rich and rewarding but on the other hand, it has brought some kind of anguish, too.

Studying English and motivation for learning the language includes so much, in my opinion. It is feeling, experiences and interest in the culture of the country.

The first connection to the English language, becoming motivated, inheritance of the home.

However, it is in my home where I got the first connection to the English language. My father was very interested in English even though he had never studied it. He tried English words, their meanings with enthusiasm and used them in his speech. I remember especially the expression of “fair play” that my father often used. We also tried other words together for years and I got a nice touch to the English language. My father died when I was 15 years old. The 100-year-old Finnish-English dictionary that I got from him still lies in my bookshelf and reminds me of his enthusiasm to the English language.

Beginning of studying English, the first teacher, the interest in language and culture grows.

In the town of Mänttä I belonged to the first age group who were taught languages in elementary school. In the third grade in elementary school we were allowed to choose which we would begin to study Swedish or English. My choice was, of course, English even though my best friend chose Swedish.

I remember very warmly my first teacher of English, Ulla. She was enthusiastic to teach us both the English language and its culture. I remember how she showed us pictures of her trips to England taken by her and told us about their backgrounds. I took a fancy to old buildings and parks in England and London, and my admiration still exists.

Methods of studying: “self-made” mnemonics, peer learning, and ability to infer.

We had maybe one hour of teaching per week. Of the actual language lessons I do not remember much, however, something. We, every one of us, got the English names that resembled our Finnish names. I was Rachel. Obviously, we also had tests because I have one event especially well still in my memory. Namely, I invented my first mnemonics. In my opinion, the word “brother” was difficult to write. So I got an idea to take the first syllables of the Finnish words “rotta” (=rat) and “herne” (=pea) and add in front of them the letter **b**. I still remember how “brother” is written in English.

I experienced the studying of English very positive and was very proud of this opportunity. In our class we had a girl, Anneli, who was linguistically talented. Her sister studied in secondary school and Anneli got much additional knowledge of English from her. I remember how Anneli taught me the difference when to use the word “town” and when the word “city.” I have other

memories of this peer learning, as well. At that time the peace movement was in and many had a peace badge drawn in the pen case. I got mixed up with the words, “peace” and “people” and again Anneli had a reason to give a note to me. The words “New York” and “New Year” also caused difficulties to me since they looked so similar.

From the last year of the elementary school, however, I do not even remember the English teacher. But I remember one task though. The teacher wrote a poem in English on board and we were asked to say what it told about. I was very proud when I knew that it was about Big Ben. I knew only how to infer the solution from the words familiar to me and from those facts that I knew about London.

My strong point in learning English has always been listening comprehension and a kind of an ability to infer. Sometimes I am able to connect matters I have heard or learned from TV together. Even though the comprehension of the matter is not quite perfect, I am, however, often able to create a general view on the matter to be dealt with.

Learning from life, desire and daring to use the foreign language.

I continue my reminiscing. After elementary school I went to vocational school and then to the working life. I did not study English for years at any level but there were many words and phrases, of course, caught into my memory from the environment and television. I remember that sometimes I ran errands using that elementary English of mine. I once had a summer job at the bus station. There was a tourist whose luggage had gone into another coach than he himself. I was able to solve it out with my English and the tourist was satisfied. I have not been timid to speak English ever, even though often the ones who mastered it have laughed at me and it has, of course, indeed annoyed me. On one hand the more English I have learned, the more easily I notice the mistakes myself and the higher, no doubt, the threshold to use the foreign language gets. On the other hand the interest in people, wherever they come from, helps in communication a lot and the connection is created with a foreign language this way, I think. This kind of thinking has been a great advantage when travelling.

Studying English, just a little.

After my divorce I moved to Tampere in 1986 and a desire to begin to develop myself professionally took over me. I knew that it is not possible to continue the studies before going to the secondary school first. But how to arrange the studies so, that my little baby wouldn't suffer from it? Surprisingly, in the

same autumn the evening classes began in that town and it was possible to take the studies as so-called distance/multifaceted education. We had the first 2–3 weeks of contact studying at the beginning of the period and then independent studying for 4–5 weeks.

However, I was able to participate only in every second session of contact studies, though, and yes, the study results suffered particularly in languages. There were more than 50 students in the beginning and in the end just a few over 20. I was among the ones who had passed, three years it took and a lot of work but I did it, passed the secondary school.

I was able to continue my studying immediately in the following autumn to become a social instructor, but there were no language studies, except for the ones who needed elementary English. When thinking afterwards, it was a pity. The following years went tightly in working life and with new duties. One evening course I took with my colleagues on the leisure, which I indeed had a big advantage of.

Polytechnic studies, what she can and cannot do is revealed.

I began the polytechnic studies in 1998. Now, the truth of my language skills was revealed in a concrete way. Absolutely, I knew hardly anything. Well, the supplementary studies I completed and quite well. Our teacher was demanding and wanted us to learn. And yes, I indeed learned. Particularly the grammar and writing caused difficulties to me. Strangely, I nearly always understood what was talked about in the lessons. Also the listening comprehension tasks and videos were understandable. Again, however, it was proved of that I learned through listening.

In the lessons the written tasks I felt difficult. I was not able to adopt them so fast since there were so many gaps in my knowledge. The verb forms I had to learn almost from the beginning. Also the use of the be-verb in all its forms was difficult to me.

Practical placement in Prague and England: daring and courage to interact using English, connection with the culture.

However, I did a practical placement in Prague during my studies and went to England. The trip to Prague helped a lot also in learning English. One form of the be-verb I learned on a coach trip. Our guide told me about the occupation of Czechoslovakia and the arrival of Russians to Prague and I understood that the form “was” is used when it is explained that I “was” ten years old then.

We spoke and listened to much English on our trip during the month. Particularly my vocabulary of social services increased and became alive in

numerous places we were visiting. In one town where we were visiting, we got into a funny situation. On the second evening the supper was arranged as our honour; to which our teacher's daughter who was a doctor also came. She wanted to discuss with us in English. We were quite horrified and during the first hours we did not discuss much. However, we got a connection to each other and soon we were laughing together because both parties had been afraid of each other. We discussed the verb forms of English and such like and we had fun, the connection was found. One must just have courage to try.

We went to London, too, for a few days' visit. I had a real experience when we came up from the underground for the first time and I saw England's spring (in February) for the first time. Everything was so beautiful, Hyde Park next to us and the view incredible.

The most positive experience of language studies. The self-esteem was improved.

The practical placement abroad went fast and we could listen to and had a chance indeed to speak English for several hours per day. Our self-esteem was improved hugely and I believe that we got a lot of resources for language learning in the future. This practical placement was the most positive experience of languages studies in my life and of the use of the foreign language so far, and I will never forget it.

The standard will go up when one learns things.

After all I, too, passed the language studies of the polytechnic. When I am thinking of the language studies afterwards, on one hand I am proud of them but on the other hand I would have wanted to do better. However, the good memories of the English studies and the desire to learn more stayed in my mind. The standard will go up when one learns things.

After the degree, the future.

After the studies I participated in a conversation group once a week arranged at the workplace. The time of the day was a little difficult because the group session began before the ending of the working hours. I went there for one autumn and began in the following spring but then other studies cut it.

The dreams for the future, too, I have. I want to go on to the university and I know I must pass the language studies there. I have thought that I could go to the summer school to study or at least try some of the language studies there, but the time will show. A lot of work at least I will have ahead, I know that.

Leena's story

The first feeling as a learner of the English language, "I am not good at English."

English became a compulsory subject to me when I was in the third grade of the comprehensive school in 1972. I remember the feeling quite well how I immediately from first lessons knew I was a wretched learner. I would have liked to learn the language but did not understand how much I should have studied it. I was not willing to invest enough in studying the language and I had such an idea that I will not need the English skills anywhere. I neither found any motivation for it during the whole of the primary level of the comprehensive school, the lessons I felt very frustrating, nor got any experience of the success. There were fifteen pupils in my group and perhaps five girls participated in the teaching actively. From the very beginning I got the thought of myself that I am a bad language learner. I hated those lessons and have often as an adult had nightmares of English exercises and tests.

At the secondary level the thought of being poor in English continues.

At the secondary level of the comprehensive school I took the so-called middle course in English and tried to inspire myself to studying languages. The Swedish studies began with a better motivation and I chose German as an optional course, which I got through well, in my opinion in the first year. In the second year I changed German in the favour of handcrafts because I was more interested in practical work. At the secondary level I passed the English course with satisfactory grades. More work should have been done but perhaps at that time I did not understand it. I regarded myself as an extremely poor language learner.

Beginning at the polytechnic (the university of applied sciences). Language studies begin and the motivation is found.

In 1998 I got a study place ...at the polytechnic. I had been as a housewife for ten years and my job I had left in another locality because we had moved away from there. I had been unemployed for one year and understood that I would be excluded from the labour market if I did not get more education. Getting of the study place was a big achievement to me and I thought that with the rest – I was sure – I would manage. The 70-km distance to school was also a challenge itself. Fortunately, I did not understand how much of my studies would be studying languages, even though I studied social rehabilitation. Little by

little I have been able to reach the level of the language skills needed to pass all compulsory courses of English. For that I have done huge amounts of work. In the first year I was sitting in the supplementary course. The level was too high because I started my language studies almost from the beginning.

Finding personal ways of studying.

Furthermore, I went to the evening classes of one institute once a week and studied words independently by writing them and listening to them on the cassette. As a mother of the family I had to work in kitchen and do other daily duties every day for long hours. I then took the habit of listening to the words first read by me onto the cassette. Also, on my ways to school I often studied words. In the summer I worked the purpose of taking the entry-level test in the next autumn being my objective, but in spite of that I did not pass it and my studying continued the next autumn and spring.

In my opinion, I learn most by writing compositions and I used perhaps most time to it. I also experienced good the word tests and studying the rules of the grammar by heart. Studying words was easier to me when we learned them in the context.

The importance of the teacher and study group.

The teacher had the strength to encourage me, and the fellow students, too. It was really nice to continue studying in the supplementary course in the following autumn because, in my opinion, I understood speaking and texts well. Our study group was really encouraging and the humour was involved in studying. The methods of studying were so versatile that I was not bored there. The teacher had the strength to inspire us in every possible way. English tasks and texts were extremely interesting; current texts related to our field of study. Also the group discussions were extremely educational.

The most positive learning experience.

As one of the most positive experiences of studying I remember the presentation to our group. (When it was allowed to prepare it carefully at home.) The experience of a success I got best from interesting discussions. The topics interested me so much that the words also began to be found without a difficulty.

Family and community, my future, and the English language.

In my English studies my family has encouraged me very much, which I must be happy about. Also in the environment where I live I need the language skills, and in travelling. I would be willing to study more English but my studies and my family take everything of my time at the moment, perhaps later I will study more. We have also considered taking an exchange student into our family. The English language is an interesting challenge to me at the moment.

Piia's story*A difficult beginning, feeling nervous and scared, "I don't remember."*

I don't really remember anything of the English lessons at the primary level of the comprehensive school, except that horrible tension of mine and the fear of the teacher, not even the teacher's name. The learning of the language I felt difficult and at home I often cried. My mother and father could not speak the language so there was really no help from them. They, of course, tried hard to help me by asking words, orally and in writing.

Once my father went to talk to my English teacher about this nervousness of mine in parents' and teachers' meeting. The teacher did not really participate in the discussion, just said that such tension must be stopped and the discussion was over. And then, it was not discussed any more.

Understanding "that one has lost the track."

At the secondary we got a different teacher and she was really nice indeed, but demanding. But I had already lost the track in many basic things at that stage. In the comprehensive school my grades were between 6 and 7 (scale 4–10).

"I don't remember."

When studying in vocational school, I don't know on what grounds I got 3 (scale 0–5); obviously there was no exam. What have been the most horrible reasons for being nervous about, then all the rest, also the words, are forgotten, too. We then had a very short course, though. I do not remember anything of the lessons that time.

The polytechnic studies begin.

When trying to get to this school, I knew that I would be doing well otherwise, but that English! Well, for good or ill, but to be admitted to the school is a “must.” And here I am and also the English courses I have passed with honour and even with good grades. My aim was just to pass, but my grades reached a little better.

I understood, though, when I was talked to or I was able to watch TV-series without the subtitles fluently. So there were some things I could do, but the grammar was quite lost and I felt that when I had to begin to talk, no words came out of my mouth, nothing else but some muttering.

The first course: bad feelings, support and help from the close ones.

First lessons in the supplementary course of English were quite horrible, even for the day earlier I got bad feelings, headache, I felt like throwing up, etc. It was really difficult to go to the lessons and especially after the lessons the headache was quite awful. I always took a painkiller before going to the lessons to be able to be there and concentrate. In the evening I noticed of my shoulders that I had stretched them all day. So people close to me often massaged my shoulders. Usually every evening after we had had English, my mother or father rang me up asking the news. We are really close in our family; all matters are discussed together and together we are both happy and sad.

The exercises in the book were horrible; fortunately, my brother was patient enough to go them through with me. The tasks of the book made me distressed, it was stupid to do them when I more or less guessed the answers and I had no interest in them. It was difficult to review matters in it; they were not logical. I did not pass the test, and so I had to study more. And when thinking afterwards, it was really good that I did not pass the course then, because the course that followed was really good.

The second course: “healing” begins, the roles of the teacher, group and the close ones.

It was easier to study from the materials made by the teacher for us; they were clear and the homework assignments were also quite OK. Many compositions, but in them I had to think, not just guess. It seems to me that those lessons were rather crucial in my language learning.

Often I felt that I had not heard a grammatical rule ever, at all, and how easy some of them in fact were, of course, not all of them. “With my fingers blistered” I wrote compositions at home. I could almost say, that I did the course shedding blood, sweat and tears.

Even though I still had headache after the lessons, the lessons were good, the teacher had prepared the material herself and it was interesting. And I indeed passed the course. There were just a few people in the group and that encouraged to talk. And towards the end I noticed that I did not feel so nervous at all any more and the headache little by little disappeared.

My father bought a language CD-ROM for me, so that I could practise grammar on my own. It was good indeed, because the computer did not get nervous and repeated and repeated those matters in which I made mistakes. I got a lot of encouragement from home and without my 18-year-old brother's help and advice I would have been in trouble. I think that the encouragement and belief of the people close to me meant a lot (especially when I had the feeling that I wouldn't do it). And also the encouragement of the other members of the study group; it was important.

Language studies go on, the same peer group, the self-confidence becomes better.

When the actual course began, much the same people were in it as in the supplementary course and it was good. Our own peer-support group, as we called it. We had a really good spirit in the group.

The topics of the course were really interesting and we got a lot more vocabulary. It was easier to talk when I knew the other people in the group and knew that they, too, had problems with the language. I passed this course relatively painlessly. I felt nervous about the exam, though, and indeed went to take it thinking that I can take it again, if it seems really bad and I will just study more. Yes, I was going to bounce onto the ceiling when I noticed in Winha (register) that I had indeed passed the course. I got lots of self-confidence more. We celebrated it in a restaurant. In the beginning I used to reward myself after every lesson, but those times, too, became fewer and fewer little by little. I have worked among autistic children and there we used to reward ourselves after the work that had gone well, so I have taken it from there to myself. And it works!!

A new challenge: instructing an English conversation group, the most significant learning experience.

At the same time I had my practical training in which I had to arrange an English conversation group for the clients of mental health services. I had a brief presentation every time, the topics were for example the sights of Tampere, food, culture and so on. We also went to admire landscapes in English from the observation tower of Pyynikki and we also ordered coffee in English.

I think that this helped me a lot, because my group was not good at language either, but still, we managed and we looked up the words we did not know in the dictionary. This was the most significant learning experience I have had. I smile when I think where I had put myself in but I managed that, as well.

English and study skills, the same peer-group, and feeling of security.

Then came a happy piece of news indeed. In our school they decided to establish one extra group. The teacher came and asked me to participate in it. This was a so-called study skills course, in other words in it there would be more vocabulary of my own professional field and otherwise I would have that course in the following spring, but I could take it already beforehand. So, it was worthwhile to take it of course, when the language was fresh in memory and when the others of the previous group would also participate in it. One can say that this was a lucky strike, really. Also here the topics were interesting and we talked a lot in small groups. The only thing I felt nervous about was that presentation for a group discussion. I thought that I could not make the time go by, if nobody is asking anything, but it went well. Tiina though said after the lesson that she had not understood earlier that I was really nervous. I did not first get a word out of my mouth. She had thought that I only pretended and said I was nervous. But as soon as I got the story started it went quite by itself.

I think that it was this permanence of the group, even though there were always new people joining it, that made me feel safer and I didn't feel nervous. Still, we had our own group spirit and it was able to stand the so-called outsiders.

Feeling nervous: earlier and now, the teacher's role.

Quite thrilling that one can feel so nervous about something, because usually I am neither dumbfounded nor without commenting on the matters, even if I were in what situation ever, considering the situations, because I can also be quiet. This is quite strange that the beginning seemed so furious and sick, but I suppose it was that bad beginning that had so long-lasting effects. One could think that within years the tension would have disappeared, but better late than never.

I didn't feel nervous about when going to these lessons (the last English course at the polytechnic), and I didn't have any anticipating symptoms. I had excelled. It was quite nice indeed to study, especially, when I noticed that I was learning and understanding things. The teacher was really patient and encouraging, not mean and above us. When studying difficult matters it is of a great importance how the chemistries of the teacher and the students match.

Returning to the past. Reminiscing together.

As having passed the courses I feel very relieved. I have now discussed the studying of English with my friend who was in the same grade as me from the first grade in the comprehensive school. In the sixth grade she took remedial instruction from a person familiar to her and she had said that this girl did not have a clue of the grammar. There was a division into two groups in that class, the ones who got good grades and the others who didn't. I must say that I am bitter, and really angry with that teacher who taught the basics of the language to us, because as a result of other kind of teaching I wouldn't at least have had such a dread towards the language, because the teacher is of a very big significance. That fact I noticed when studying here. Earlier the language skills have been a compulsion, but now I have noticed how the language is needed in many things, after all.

Earlier we have considered my language skills nearly as a joke and my friends knew that my skills were poor and always they helped as soon as the situation of speaking languages appeared, but now I am very proud of myself because I have studied most of all of us.

Future, the "healed" self-esteem and courage.

Even though I have now taken the courses and passed them, I still do not intend to forget the language, it is needed for surfing in the Internet (which has become easier when having learned more) and I could consider going for a trip or could show the way to somebody, or not to mention the work with clients. I am really proud of myself. I think that the mere growth of self-esteem and courage makes the language skills better.

Now it is easy to begin the Swedish studies after getting English out of the way, and because the group is still the same. The life smiles!!

7.2.2 Interpretations of the personal stories

After the first interpretation of the student stories I went through them reading them several times and tried to find out and describe in detail the core meanings of the stories from the point of view of managing in language studies. I then summarised the stories using their core meanings and produced a new, shorter text of each story. As help in the inquiry and interpretation I used the following four questions:

- 1) What kind of experiences did the student have of the English language, studying and learning English before the beginning of the language studies at the polytechnic? (Why did the student have a poor entry level in English?)
- 2) What does the student tell us about her experiences concerning the language studies at the polytechnic? (How was such a fine performance possible?)
- 3) What did the student actually learn?
- 4) What can be said about the story as a whole?

I gave each of the three stories a new title. The title was based on my interpretation of each student's good performance, which was wider than simply learning of foreign language skills, in other words, the interpretation of what else except English the student had learned and what, according to my interpretation, can be said about the story as a whole.

Raija and realizing a dream

Learning a foreign language has been a lifelong process to Raija. She has "collected" her language skills gradually in her environment. Many kinds of feelings have been connected to English and learning of the language. It has been rich and rewarding but also caused pressure. Studying English is a feeling, experiences, and interest in the culture of the country.

The first connection with and motivation for the use of English she got from her father, who had never studied English but who was excited about the language and used English words in his speech. Together with her father they used English words for years and from her father she inherited a 100-year-old Finnish-English dictionary. The warm and positive memory connects the English language with her father and the common moments spent with him.

Because she was interested in the English language, she chose it as a subject to be studied from the third grade. She was proud of the opportunity to study English. She liked her English teacher a lot and reminisces about her very warmly. The teacher taught both the language and culture. Raija became interested in the English language and culture. This admiration she has still today.

She developed her own methods of studying already at the very beginning. Mnemonics that she had invented herself, peer learning and inferring meanings. She says her strength is listening comprehension and ability to infer. After studying in various schools she went to work. There she continued to learn English from the environment all the time (the skill she had learned already in her childhood home) and dared to use her language skills, if needed. In her opinion, the interest in people helps in communication and a connection is created. She is a good language learner.

In the late 80's she went to evening secondary school, which was organised as multifaceted/distance learning. She participated in the contact lessons only every other lesson. Her language studies suffered from that. In the years of 90–98 she took one evening course of 20 hours, of which she felt she had a big advantage. In other words **when starting her polytechnic studies she had had English studies at school quantitatively very little and except for the 20-hour course she had last studied English about ten years ago. The poor entry-level and the first difficulties at the beginning of the polytechnic studies tell about that.**

She did her practical placement in Prague and England in English. She learned the language from her environment (the skill she had learned in her childhood home), monitored the language and used it. She had daring and desire to have foreign interaction. **She also made her dream come true by going to England and getting a connection to the English culture** (the interest was from the very beginning of her English studies). She regards the placement as the most positive experience of her language studies. Her self-esteem improved and she believes that she has resources for later studies, as well. She is planning to continue at the university where language studies are naturally part of the degree.

She completed all her English studies at the polytechnic in a year with seven credits and did her practical training in English, which is exceptional when taking her poor entry-level into consideration. The poor entry-level in her case means that she had studied very little English before her polytechnic studies. As far as her language learning skills, motivation, and interest are concerned, her entry-level was excellent. **The fine performance in her case was possible because she had an emotional interest in and a strong motivation for studying English and culture, and a good method of learning a foreign language – learning from life – which she had experienced in her life history to be best for her and which she was able to keep and was supported at the polytechnic.**

Leena and learning to learn

On the primary level of the comprehensive school Leena's first feeling of herself as a learner of English was "I am not good at English." Even if she would have liked to learn, she found neither motivation nor sense to study the language and she did not understand how much and in what way she should have studied it. She detested the English lessons and was frustrated with them. At the secondary level of the comprehensive school the conception of being weak in English and the minor input into studying continued. **Leena's weak motivation, defective language and study skills, and a long time since her former language studies are seen as poor results in her entry-level test at the polytechnic.**

After about twenty years from the completion of the comprehensive school Leena began to study languages and found the motivation for it at the polytechnic. The level of the supplementary studies at the polytechnic was first too high because she began her English studies almost from the beginning. She began to study English in the evening classes after having tried polytechnic English courses (she participated in the first course of the supplementing studies and found it too difficult). She also started studying independently. She wrote words and listened to her own speech from the cassettes at the same time when doing housework at home. Very often she also used the way to school (70km on the bus) for studying words. Also in summer she studied in her own way. She developed study skills in English that were suitable to herself and her own situation in life. All the time she was thinking of and assessing how she could learn best.

In the following autumn she started the supplementary studies again and then noticed that she understood English speech and writing. The encouragement of the teacher and study group promoted her learning, likewise the versatile methods of studying, topical texts connected to her future profession and group discussions. During her studies she was always asking for information and advice on language learning and her learning in particular. She evaluated her own learning continuously and aloud, and asked for instructions. So she had the talent to "use" the teacher's expertise to improve her language and study skills. In her English studies she was encouraged by her family. To her, giving a presentation to the others was most positive and she experienced success in discussions on interesting topics.

Leena completed the English courses of the polytechnic in two years' time. She says that she needs English in her residential environment and for travelling. She is willing to continue her English studies and her family has considered taking an exchange student. To her English is an interesting challenge. **Her managing and success is based on a strong mind, hard and regular work, the development of study methods suitable to her situation in life and herself as a mother of little children and on continuous evaluation of her learning and study skills in collaboration with the teacher.**

Piia: from fears and nervousness to professional skills

Piia's language studies are characterised by their difficult beginning at the primary, feeling nervous, hating and being afraid of the first English teacher. She does not remember much about her language studies. She got support from her parents and her father even went to discuss with the teacher, which however did not improve the situation. At the secondary level she did not get on with her English studies because many basic things were missing, even though according to her, the teacher was nice. In the vocational school she had English, too, but she remembers hardly anything of these language studies. She says: *"What have been the most horrible reasons of being nervous about, then, all the rest, also the words, are forgotten."* In other words **her experiences of studying languages were extremely distressing and these emotional reasons had prevented her from learning English. The entry-level of her language skills at the beginning of polytechnic studies was very low.**

She tells us in her story that she understood English but her expression was nearly impossible. When the language studies at the polytechnic began, she was still suffering from the strong fears of learning the language, which manifested also as physical symptoms. She got much support from her parents and her brother, who was also able to instruct her in language studies. In the first course a textbook was used, the tasks of which she regarded as pressing and uninteresting. Studying was difficult. In the second course the material, especially for the students was used and the teacher used her own teaching methods. This suited her better and the teaching material she found interesting. The tasks required more of the students' own speaking and writing skills and thinking. Some assignments seemed easy. The study group was small, so it encouraged her to talk. The tension began to disappear, likewise the physi-

cal symptoms. To her the support from her parents, brother and other group members was important. She also studied with the help of the CD-ROM, which her father had bought for her. She was able to pass the supplementary course, and she had reached the entry-level of language studies required by the polytechnic.

In the following course there were the same students as in the previous ones and she received support from them. She knew they also had difficulties with their language studies. The topics dealt with were interesting and talking became easier when the group was familiar. Confidence in herself and her language learning began to increase. She also rewarded herself for the results. She says that she has passed the course “*relatively painlessly.*”

She took a new challenge connected to the language: When doing her practical placement in voluntary mental health service she started instructing an English conversation group for clients. She gave small presentations for discussion in the group and developed action-oriented ways of studying for the group. She succeeded in her task and the number of the participants in the group increased all the time. Her experience is that she, too, was learning, because she regards that task as the most significant and memorable learning experience of all her English studies. In that group she also compared her skills with those of the others.

She was pleased to start the English and study skills course of the professional studies earlier than it would have been necessary, because the same students as in the studies earlier came to the group (I had collected the students who experienced difficulties in language learning into the same group) and because “*the matters were still fresh in memory.*” She experienced the topics and discussing as interesting. She still felt nervous when giving a presentation and as a chair in discussion group, but in her opinion she passed the course easily. **She considers the permanence of the group and the safety in it extremely important.**

She is thinking about her earlier fears and nervousness and their fading away in polytechnic studies, ending of her physical symptoms, and excelling herself. She liked studying and experienced that she was learning and understood matters. She sees the teacher’s role important and emphasises the importance of patience, encouragement, and equal interaction between the teacher and students. **She reminisces about her experiences of the first years of studying English (also together with her friend).** She thinks of, talks about, and discusses her difficult experiences. She is proud of herself and

her language skills, and plans where she could use them in the future. She has learned not only English but also self-caring work methods that the rehabilitation professional needs in her work and in which she has to be able to supervise her future clients.

7.2.3 Discussion interviews with the students

After I had written the interpretation texts I invited each student individually to participate in a discussion interview with me. I began the situation by telling the student first how I had proceeded with the autobiographical material, i.e. their stories, at the same time ensuring that she understood where and for what purposes the story and discussion interview would be used and how it would be presented. With this I tried to create a similarly safe and confidential atmosphere as in my teaching. I considered the reliability to be based on a good and confidential human relation between the student and myself as a result of almost two years' collaboration. I set three tasks on the discussion interviews:

- 1) I would check my interpretation in the discussion interview with each student by giving the interpretation text to be read by the student herself and asking her to evaluate the accuracy of the content of the text and to revise every piece which in her opinion was not correct.
- 2) In the discussion interview with each student we would go through together and check the main interpretations of the story, in other words how the student understands her weak entry-level, and how such a good performance was possible.
- 3) Furthermore, I would focus on each story especially from the point of view of what, according to each student, the significance of the teacher is in studying and learning a foreign language.

In the discussion interviews I used the autobiographical interview developed by Ukkonen (2000, 80–86) and Coates (1996, 265) in which the interview is compared with an ordinary, everyday discussion and its method of asking different matters from another person or persons. In the ordinary discussion new subjects are brought up with the help of questions, stories, and asking for

opinions, and testing whether a discussion partner has understood correctly what one has said. When interviewing female workers at the docks in her own study, Ukkonen (2000) used the classification below to get the women's stories. I used them, too, when preparing for the discussion interviews.

General requests (leading to the subject, information, getting of the general idea, placing in the context)

- would you report ...
- describe ...

Exact requests (leading to the subject, getting experiential stories)

- do you have memories ...
- what has stayed in you mind, what do you remember ...

Questions seeking interpretation (person's own experiences and opinions)

- what did you like ...
- how did you manage ...

Questions containing the interpretation (ensuring, that I have understood correctly, checking what the students think about my interpretations)

- ..., or (what)
- it was so, wasn't it, that...

(Ukkonen 2000, 80–86, my translation.)

After the discussion interviews I listened to the tape recordings several times and chose from them the sections which brought additional information to the written stories, which focused or changed them, and which illustrated more and from various aspects the interpretations made earlier on the basis of the written story.

Discussion interview with Raija

In the discussion interview Raija presented her view on the contents of the interpretation text as follows.

I didn't find, at least very many, such factual errors. It is quite directly that you have taken from it these themes and what I have written here, that the only

thing is just that, still, although you just said how you selected and have let me understand all the time that I am a good language learner and everything. So I still have, how would I say, such a feeling, still, as you have put it also here, she is a good language learner, so I, still, have such a feeling that I am not, that there is much missing, you know, that I am not, that I am such, such a survivor. That I, so as to say, in many other situations in life...that I always survive, but that I once in a lifetime would like to learn it very well. (Raija)

She did not think herself as a good language learner as I had defined her in my interpretation text. With a good language learner I meant her ability to develop language learning skills of her own, mnemonics that she had invented herself, peer learning and inferring meanings, learning a language from the environment, learning continuously, and daring to use even minor language skills, if necessary. Looked from the teacher's point of view her performance in the English studies of the polytechnic was excellent because the result of her entry-level test had been low and still, she was able to pass the studies with satisfactory grades and in the record time, although taking the same courses as the students with the matriculation examination background. To her the concept of "a good language learner" had a different content. She was not good enough in English according to her own standards, she would have liked to manage better.

In the discussion interview Raija goes on thinking about her life and how her experiences, things learned in life are seen also in studying a foreign language, on one hand as a resource, on the other as causing anguish. Raija had learned to take care of herself all the way from her childhood and she had always had to find the means to cope with in life, to be strong, knowing, and courageous. This is also seen in her ways to react on the language studies.

It is so strong that feeling that even it causes me work, even though it sometimes causes distress, it doesn't matter, and I'll manage anyway. That is a wonderful feeling, though. I am not afraid of such situations if I then have to use it or something else somewhere, so I think that it is my age, too, that brings that "so what," "we don't care about that." (Raija)

The significance of a teacher in studying and learning a foreign language Raija discusses as follows:

... that of course, it, the teacher's personality, affects so much. And such, how can I say, that atmosphere that the teacher gives, gives the permission to make

a mistake and gives the permission to be ignorant and then in a way just that way it goes... .. such in a way, however, encouraging but still demanding. ... (Raija)

Discussion interview with Leena

Leena did not make any changes in the text but agreed with me upon the interpretation of her story. On the whole the discussion interview strengthened my conception of Leena as genuinely interested in learning and methods of learning, which was one of my main interpretations when describing her good performance. Also during that discussion she was spontaneously asking repeatedly about learning and research concerning it. When discussing the interpretation concerning her weak entry-level, she emphasised the fact that she had not been motivated to learn English before and had had a low self-esteem. With her low self-esteem she meant that she had always thought that she would not learn English.

The poor motivation and low self-esteem, defective language study skills, and having forgotten the things learned in twenty years affected the fact that Leena had to invest in language studies a great deal also during the time outside the actual lessons. She began her English studies almost from the beginning and developed a language learning method of her own practising all language skills, and vocabulary in particular where studying of words was based on understanding their meanings in context.

Could you once more describe in more detail, what and in which way you in fact studied? I read onto the cassette and listened. Where did you read onto the cassette? I read those words that we had gone through... Yes ...texts and from library... Yes ... those books... Yes. And that was it. To me all words were so strange, that there were so many already... (Laughter) In other words you read those words onto the cassette... Yes... Did you read texts, too, onto the cassette? I read texts and read words and translated into Finnish and from Finnish into English... Yes ... and the texts... and texts and I wrote, too. Did you try somehow, that you learn better by hearing or how was it? I learnt better when I listened to it much enough... Yes. Is there any research done on that? ... But you cannot do it but a little at a time; otherwise you quite miss it ... Yes. ...A short piece and then away. In other words you read the text, a short piece ... Yes. ...And you thought, what did you think about then after that? I read the text onto the cassette ... Yes ... and then the words related to the text

in English and Finnish. ... And then, yes, I thought about that thematic entity somehow in connection with that topic... *Yes* ...and then how those words were in the sentence... So that I can then say a sentence with those words Because it is the word, one English word it doesn't mean anything. ...*Mm...*, if it is not in the sentence. *No it doesn't, quite*. To me it does not mean anything. *Yes, yes*. And so in the book and texts that had been dealt with in the lesson... *Yes...Yes...* So especially the ones I knew that I have to learn.... So. I listened... *Your own speech* ...*Yes*. (Leena)

I wrote them both ... *Words...Yes*, I wrote words a lot and the boys then made word tests to me really. *Who? Boys?* Our sons made me word tests. ... *Yes...on them*. From them I then took those words and always studied ten words and then I practised them and then the thing, too, that I always, you see, read aloud and then I always had that recording on, of course...*Yes...* Always onto the cassette but that, too, that was really important to read them also aloud, because somehow, if you say the word also aloud, so perhaps that, too... *Yes. So.* ... I once more said it aloud... *Yes... Yes*. But I noticed the fact that the word had to be connected with a sentence, that I always marked that word with red. ...*Yes.* ...It is in that sentence and then it stayed in my mind. ...What other possibilities there could be to study words than reading and writing, if it is so that words won't stay in mind so easily, than mere reading? (Leena)

While developing her language and study skills Leena was able to combine together in a balanced way her language studies and the situation of her family life, her responsibility for the children's welfare, and the housework at home.

... When one tries in that way, still, that it wouldn't harm the children, that whenever they had good things going on, something to do, then I always took the tape recorder.A lot better one learns when one goes jogging and (laughter) takes with those headphones, than if one just sits and studies. (Laughter) ...*Yes...* Somehow one has them at the same time. It is so. Many advantages will come in one go. And then one sews and at the same time studies. One concentrates much better. *But it is quite a thrilling way that you read them and talk to yourself, your own language.* ...*Yes...* *When it would be so easy to take ready-made cassettes*. I didn't, because I had to learn just those words. *Yes.* ...Just those texts. *Yes. Yes*. Then there is no other alternative...*Yes...* *Yes. Well, I suppose, there isn't* ... Well, I thought just I am not able to concentrate on that listening only; instead I do everything else, too, at the same time. ...*Yes...* There is, I go for jogging or then, tidy up. I cannot just sit and listen except on the bus. *So, what is in it?* I don't know. It is as if it was wasted when you do just that. (Leena)

The support of the family and that of the student group in particular were extremely important to Leena in her studies.

But what was it in that group? Well, it was, of course, a peer group that when there are all, so as to say, in the... in the same ...same boat. Nothing else in it helps than... *Describe. How did you help each other?* ... Well, with the humour, yes, that way. ...(Laughter) and then, quite so, yes, we talked a little. We even thought about that if we should sometimes discuss on our own time. (Leena)

Leena thinks about the significance of the teacher in foreign language learning from the points of view of arousing interest, encouraging, different studying methods, instructions, teaching materials and topic choices. She characterises her foreign language learning activity as meaning-oriented.

... In what way, do you think, the teacher could help the student? Yes, it surely is that encouraging and then through such small objectives when you make a person become interested. When one thinks, one is able to go forward through small objectives. In it there must be some positive feedback also every now and then. One does not manage otherwise...Yes. All those games and those, too, are very good, in my opinion, and these group discussions and alike are interesting. ...*In other words these work methods would be one, in other words such.* ...Mm. just in the group and then all these alias games and that alias is really good when in it you can say it to another person even by signing it, ... (Laughter)... (Leena)

Yes, those texts were such that you learned other things, the texts on social services. *So.* Also other things I learned than language from those texts... *Yes...*It is truly important. Interesting. Yes, if you have an interesting text, it must be translated that you know what there is in it. *Then that writing. You have mentioned here these writings. That you learned to write.* Yes. It was good, those essay writings, even though they took a lot of time, I learned a lot.... *Yes.* ... And when we got, just the support, when you gave those handouts where there were those questions, all of these.... *Yes...* Yes, it was good, so we knew, when one begins to write, and otherwise if one is not good at writing, one is lost... *Yes ...* with the text and everything ... *Yes ...*but they were guided in a way... *Yes...* Well, yes. (Leena)

Discussion interview with Piia

In the discussion interview Piia did not make any changes in the text but agreed with me upon the interpretation of her story. One of my main interpretations concerned the effect of Piia's first language learning experiences on her learning and poor entry-level at the beginning of our language studies. In her story she writes that she remembers hardly anything else except the nervousness, fear and disgust she felt for the teacher. In the discussion interview she remembers more. She adds her experiences of being treated by the teacher in an unfair way, other pupils' laughter and mockery.

It was that when you did something that was wrong then that was always remembered ... *Yes*. ... That now, this is how you did it again.... And when you sometimes knew something, I will always remember, you put your hand up, of course, then you were never asked... – *Yes*...and when you didn't put your hand up and were quite out, then you were asked and then you had to say you don't know.... *Yes*... It was that and then people of that age they mock a lot. *The others, yes?* ... Then it always came from there, that awful laughter ... *Yes*. *Yes*... Even though otherwise, otherwise I cannot say, we had a very good class, it wasn't because of that...that, but however, people of that age are quite rude to each other.... *Yes*. *Yes*... That even if you had been good otherwise at other things, so that was made use of again, where you were not good. (Silence). And I didn't then quite (Silence) and then at some point when it was talked about, maybe it was the fact that when there was a discussion with the teacher about what's wrong in this, so the fact that the teacher was so indifferent and was not in any way interested, but just said that such being nervous must be stopped. ... *Mm* ... And doesn't give any advice to it. (Piia)

For Piia's success in foreign language studies, which in many respects was based on overcoming fears, the study group was of a great importance.

I think that in it quite important was that group. One point was that there was no one who would have been very good and that the level of the group was quite good to me. And it was easy to be in it, so that there was no need to feel nervous about the surroundings any more.... *Yes*. ...*Yes*, I think, it was always so very good that, when somebody knew something, so, all were, "wow, you knew that." (Laughter) It was quite a small, silly thing that caused immediately that somebody knew. (Piia)

It was, it was the feeling that no one hid anything in there, as there had sometimes been that you couldn't show something or that it was not so very

open ... *Yes*. ...So, if there was anything, you could show you friend, things that were not even finished yet. (Piia)

Piia describes the significance of the teacher as someone who makes individual and student-oriented teaching possible, who enables the permanence and small size of the group, becomes acquainted with and knows the group, encourages and has a jovial attitude to students and their learning.

... That you adapt the things, that there is not such a ready-made pattern and everybody has to go then according to that pattern, but watches it. And just that, they were very interesting those things after the first supplementary course.... *Yes*...In them there were things that touched our own lives, too.... *Yes*... That was really good.... *Yes*... If things go somewhere high, then, there is not enough interest in them, and one does not have the strength to study them much. ... *Yes*. ...It was just that, and then the fact that there was surely someone who influenced (laughter) influenced that our group remained small and then the fact that we could all get an extension to this, ...*yes*. ... they have been such matters. And then, that one doesn't say in the lessons that "hey, what you said was completely wrong, this is now wrong, indeed." Those things can be done in very many ways. And then it doesn't occur the situation when someone has made a mistake, that the teacher says, "I knew that you don't know." (Piia)

One could even, if one is able to, one could truly discuss and the fact that, in my opinion, they were quite good those forms which we had, where we could, when it is impossible to talk with all people.... *Mm* ... so there were, in it we could however write down those feelings of ours, the feelings have become known. ... *Yes*. ... It can be difficult for some people to talk about that "hey, this is so difficult to me"...*Yes*. Just that in the beginning students are asked about, is quite reasonable, I think. And perhaps it is really easier for some people to put it on paper...*Yes*. *Quite true*. *Quite true*. In a way there come those wishes and expectations and horrors, there then. (Laughter) Although with few words, but however, the teacher is able to know a little about the group, what kind of a group it is, it is then maybe easier to use teaching methods. ...*Yes*. ... That is just one good... And then somehow perhaps I feel that such, it doesn't have to be non-school like in any way, but such a jovial attitude, that if it won't go into the head in this lesson, then perhaps, in the next one. (Laughter) (Piia)

7.3 What do the three personal stories tell us about good foreign language learning?

As a starting point for the multi-phased study process we had the question of three students whose entry-level in polytechnic language studies was exceptionally low but whose learning outcomes as a whole at the end of the studies were exceptionally good. What do the stories teach us and how was such good learning possible?

My conception of the students and of their learning deepened and was diversified when I had the possibility to read and listen to their personal stories of language learning, their paths from the very beginning. Raija's minor language studies earlier were uncovered from behind her poor performance. Leena, having not been committed to studying, her belief that she does not learn and her defective study skills, and Piia with fears for English learning situations from the primary school, both had "built" serious obstacles for learning a foreign language. The stories of "the poor/weak learners" and discussion interviews opened the opportunity to examine the success and failure of language learning as a social, societal, context-bound, and very multi-level phenomenon. The resources for the fine performance and good learning results were found likewise in many aspects of life and from various parts of the life histories; the past, present and future. In the stories foreign language learning appears as a phenomenon being multi-level, many-sided, rich and being different to different people. The stories also open up an opportunity to examine the students and their learning in their situational contexts, and the uniqueness and difference of their life histories and growth environments.

Being-in-the-world for us is temporal. **The student brings his or her whole life history to learning situations; the past, present, and future are all the time present in learning. In Raija's story an idea of the temporal nature of a human being is most distinct.** In it the memories and dreams are resources taking forward her studies: Memories of her father who tries using English, the first teacher of English, the first language and culture lessons, her dream of being able to see the cultural places described and the pictures shown by her first English teacher at the very beginning of her language studies. Her good memories carry over the difficulties and her dreams, which require an open mind and connection to her own feelings, lead her to the future. The demand to cope with life learned in childhood, hard work and initiative as

means of coping, but anguish, too, in the moments of life when she is not doing so well, find their ways to her foreign language learning.

In Leena's story the comprehensiveness and experiential nature, situat- edness, and the importance of finding one's personal method of learning are seen clearest. According to Kohonen (1998b 28), the experiential learning is characterised by a learner's personal commitment to learning, his or her initiative and responsibility, depth and comprehensiveness of learning, and an emphasis on a learner's self-assessment. Those characteristics of experiential learning are all found in Leena's story. But above all it is a story of finding a motivation for studying and of settling down to be a student again in a new situation in life after twenty years as a student and mother of a family studying to get a new profession.

According to Linko (1998), women in particular, assess their lives from the point of view of both the private and public worlds. For a woman being both mother and an individual is often a situation that causes conflicts in life. For a woman any tasks done on her own, interests in art or needlework or handi- crafts, for example, which create lived experiences, can be a road to become an individual, but often she neither is able nor wants to give up her work role and caring. (Linko 1998, 54–56.) Leena's language studies and good perfor- mance are a good example of how a student can find and develop the ways of studying that suit so well to herself, her lifestyle, and her situation in life – as a studying woman and mother of the family. **Leena's story is an example of a new opportunity in life to study and to define herself again as a language learner.**

Piia's story tells us about how the emotional life, anguish, fears, and feeling nervous may also be part of human learning, how they are obsta- cles in learning, and how it is possible to overcome them. It is a story of a good community, the presence of other human beings, support from home, study group and a teacher that provide the feeling of safety. In such a secure community there was time and an experiential place for her to deal with her anguish and feelings of fear. In there the resources for studying were found again. **To Piia, writing her story and with it reminiscing about difficult ex- periences was healing and therapeutic.** She says in the discussion interview:

... I was in a way, at that initial stage, that I was full of, boiling with rage more or less when I was so, when thinking of it, how it had happened, and then towards the end all the time, it so in a way already when I was just writing, I began to feel better. (Piia)

The story is a good example of how important professional knowledge and skills can be learned also in foreign language learning. The professionals of health care and social services in their work often face situations in which they have to help clients or co-workers “to exceed their own limits.” Care and rehabilitation are work based on cooperation of a helper and the one being helped. The starting point for “good” helping is a better understanding of another person’s life-world (meanings), which understanding is promoted by listening to his or her life-story (Näslindh 2000, 65–66). Piia describes her own professional development:

Yes, I think that in it may be that, such, in its way a stupid, stupid thing can be really difficult to someone... .. You don’t, as if aren’t able to, to take into consideration that, even, even it were a small thing to me, so it can be quite a big job to another... .. So that one is able to think at least a little when one always returns to that, oh, by the way, but what it was that I had.... (Piia)

7.4 Personal stories as a pedagogic activity in foreign language learning

When a person reminisces about his or her life, he or she in a way re-lives, recollects, remembers, recalls, refreshes it and thus constitutes him/herself. The whole meaning of the event is covered with the words “*to remember and to live with it.*” Everything we have experienced in our lives is with us, and affects our lives even though we are not able to recall but a small part of it at a certain moment. Our memory keeps our personality together and creates the feeling of continuity, our experience of the lived life.

In this study reminiscing as a pedagogic activity means living with everything that has been experienced, studying the experiential history of one’s foreign language learning and interpreting it alone and with the other(s). Reminiscing is both social and individual (Granö 1998, 90–91). The autobiographical history is produced in the same way as the recalled history in the research on history in which according to Ukkonen (2000, 240)

...it is a question of the interaction between a researcher and the people who participate in the project of reminiscing, of encountering of different inter-

pretations of history and experienced worlds and of negotiation, as a result of which both parties of the negotiation, both the researcher and the one/ones who is/are reminiscing have influenced the reminiscing and their own histories. (Ukkonen 2000, 240, my translation.)

Through student stories and discussion interviews based on them, inquiring into and interpreting our lives and experiences in them, it is possible to understand better each student's personal way of interpreting the conditions and process of his or her foreign language learning. Through reminiscing we can also make visible meanings existing in the experiences of the ones inquired (the students), their subjective truth, their experiences such as they remember them. The activity opens up possibilities for reinterpretation of experiences and thus for the change of meanings. In such a process reminiscing is a starting point for learning.

Through reminiscing it is possible to make visible the existing foundations and conditions of learning, and develop action (here: foreign language teaching) on that experiential foundation. The starting point for foreign language teaching then, is not defining, controlling or "teaching" another human being, but listening, encountering and discussing with him or her. Instead of one (a teacher's) voice there is room for several voices. It is the teacher's (and of course also each student's) task to try to be in a dialogue continuously asking what a human being truly is and how he or she is, and to develop teaching and learning, the teaching methods, for example, relying on the knowledge to be acquired every time again (Jaatinen 1998, 60–62; 2001a, 113–114; Lehtovaara 1998, 146–15; 2001a, 167–173; 2001b, 136–144). Reminiscing as a pedagogic activity gives a student the right to be a subject of his or her own learning, to express what and how he or she is. In such situations the teacher becomes a student and the student a teacher as well as Kalle Achté (1999, 419) states in his memoirs about having learned most from his patients and the best teacher of medicine being the patient:

I have probably not learned from anyone in my life as much as from my patients. It entitles to react respectfully to every patient and the respectful attitude is essential in the doctor's clinical work. I just feel sad to leave everything, sooner or later, because I know that I have reached the professional skill during my long life. It is a human being's lot. (Achté 1999, 419, my translation.)

The most crucial challenge of teaching is in encountering different meaning (experienced) worlds in which teaching is constructed and developed to meet each person's needs better. In such encounters we, however, should always remember the following thoughts rising from the ethics by Levinas:

Seeing does not catch that irreversible separation which belongs to the Other. The Other human being is not It, nor is he or she a scattered collection of properties that can be named, experienced and described, but a wholeness in him/herself. The information is not a way to encountering the Other. Being of the Other is outside; he or she is not in my control. (Wallenius 1993, 74, my translation.)

A person's knowledge of the other person and his or her knowledge of him/herself are always different. They can only approach. Both the experience of oneself and the experience of the Other are unique. The meanings do not come out of nothing (emptiness), but become part of the already existing network of meaning relations. It is possible to inquire into that network through reminiscing, with interpretation, reporting and listening included in it, also in foreign language education.

8 EPILOGUE: TEACHING AS HERMENEUTIC PHENOMENOLOGICAL INVESTIGATION

Teaching and learning a foreign language is understood in this research as being based on the holistic conception of man and in accordance with the phenomenological meaning paradigm. According to the paradigm, a human being is in the world as a bodily, conscious and situational being, as a person who is experiencing and creating meanings. I have defined the concept of teaching and learning a foreign language to mean the autobiographical reflexive teaching and learning of a foreign language. The concept emphasizes two important views included in the holistic conception of man, which, in my opinion, also form the core meanings of foreign language learning: the historicity of the human being and “being-in-the-world,” changing oneself and the world in which the language has a key position. The theoretical frame of reference of my study was based on this ontological analysis, which created the foundation for my research and teaching. I tried to carry out in practice a study which would fulfil the conditions of the ontological specification concerning a human being.

The inquiry and teaching based on the understanding of the holistic conception of man has concerned discussion/dialogue within my materials, discussion/dialogue with other people, either face-to-face or through texts, and discussion/dialogue with myself. I have been aware of the fact that the full appreciation of the wholeness of a human being is an ideal and always unattainable as an objective to any given action – including foreign language teaching. In my study, I understand the teaching and learning of a foreign language as

an autobiographical reflexive being-in-the-world and I attempt to construct and carry out work in education from this view by inquiring into and describing meanings generated in this view and the connections of those meanings to concrete phenomena in education.

The autobiographical is present in my study in many ways. In learning and teaching, it is experiential linguistic and experiential professional content. In investigation, it is research material; students' stories, texts in English with experiential contents, tape recordings, videos, students' writings and discussions. The autobiographical here is also a method of teaching and learning a foreign language. It is a research method; relating and listening to life-stories and going through the experiences by thinking and discussing, reliving, and understanding anew what one has experienced, constituting one's own identity, from the point of view of both a professional development and language learning. The autobiographical in my study also refers to the consideration of what was experienced, lived and learned, i.e. evaluation. Such evaluative process changes both one's self and one's relationship with the world, i.e. it is reflexive. Autobiographical and reflexive are thus comprehensively present during the entire study both as conceptual tools and as qualities of phenomena and events.

Openness to the future, constant investigation and inquiring into what the action and being are in accordance with such an approach; what they are like and able to be, will be an essential part of the approach. Such an ideal is a target susceptible to many – even critical – questions. One can, for example, ask if it represents, whether it should represent, or how it represents our school culture in general or how it relates to the goals set for our educational system. How could the action, which is in accordance with the approach, be carried out in different educational institutions and groups, in teaching of various trades or by different teachers? My view is that the applications of the approach are not restricted only to professionally oriented language teaching nor to teaching a foreign language to students of social services but it offers a humanistically justifiable starting point to any given context in which a foreign language is studied and taught. On the basis of my experience, I do not doubt to recommend experimenting with my approach in any action, the purpose of which is to promote the development of a person as a human being.

The purpose here is not to try to create and to present a ready-made model of foreign language teaching, but rather to raise questions and provide starting points for discussion concerning how the people participating in teaching

could become included in the study situations as whole persons (not only as the cognitive/intellectual constituent, or in the roles of a student), and how a foreign language learning and teaching could be closer to authentic communication of meanings and the encounter of human beings. One empiric objective in my study is to make one foreign language course visible in the form of a concrete description, in which I consciously attempt to involve the kind of being and action which I have defined above, and to describe how it appears in the experiences of the participating teacher and students. The second empiric objective is to describe foreign language learning in the entirety of the whole history and life of an individual and to inquire into the origin of feasible foreign language learning.

The autobiographic reflexive approach developed here is different with respect to the other existing approaches. I did not inquire how much the students learned English, its lexicon, structures, pronunciation, or which linguistic skill level they reached in speaking, listening, reading or writing of English, what mistakes they made or who learned slowly or quickly in their English studies. Instead, I asked who they are and as what kind of persons they view themselves, where they came from and to where they were going, what kind of changes took place in them in our language course, of what they were thinking, what they knew and wanted, how we studied and interacted together. Still, it was foreign language studying because we worked using the English language and did as much as possible surrounded by the English language, our goal being all the time our growth as human beings and professionals of social services as the English language became personal to us.

I have inquired into teaching and learning a foreign language inside the phenomenon itself and as a part of it. I began from the point of inquiring into a conception of man and proceeded by posing questions, thematizing material and comparing it to the questions, which I had posed in advance and which I posed in the course of the study. Teaching and investigation went hand in hand. I tried to create and develop such modes of action and inquiry which would also be possible for teachers in their teaching. In other words, I equated investigation and teaching in my work in order to exhibit their common foundation. Here, theory and practice are inseparable. Acting as a teacher, as well as a researcher, is an action in which one creates meanings. It is constant learning in which a person's subjectivity, i.e. his or her personal way to conceptualise the world, a spiral nature of understanding and the knowing based on it, and a researcher's personal responsibility are emphasised. The re-

liability of my study is based on this responsibility and the openness included in it. I attempted to uphold this through precise and careful inquiry into the materials, i.e. allowing visibility to the reader for continuous evaluation, and by reporting as carefully as possible, and in detail, my posing of questions, providing meanings to the progress of the entire research process.

My research materials are mainly narrative, autobiographic materials, stories of the learner and teacher. Research literature provides much argumentation concerning whether narrated material should be dealt with as a subjective truth or as a history-bound fictional story constructed in social relations. From the point of view of the teacher's work, the question is extremely interesting. From a language teacher's point of view in particular, it would be tempting to be satisfied with inquiring into what is bound to the language only, into the knowledge that manifests itself in the concepts of a language. In my opinion, however, this alone would not be sufficient. To be holistically present in teaching situations and to understand and encounter other people as whole persons, means that teachers should strive for knowing that is more profound than the knowing that is bound to the concepts of a language. They should strive for a better understanding of the whole human being, to be open to the possibilities of both linguistic and tacit knowledge and the possibilities of social as well as individual meanings.

However, I do not underestimate the significance of language for a person's construction of reality and leave it without attention. Language is not only language but it directs us and helps us view a society, culture and the world in a certain way already organized, "given" to us beforehand. However, it is good to become aware of the structure of organizing and understand that it can also be changed. Understanding this is one important task of language teaching. In this study, too, the social symbols of language organize meaningful experiences of the consciousnesses and make them attainable through research. However, during the research process, I have become more aware of the fact that everything that has been experienced cannot be attained through the concepts of language. When people narrate their experiences by telling us about them in a language, the personal and social meanings are intertwined, but still, as far as their structure is concerned, they are different in a very basic way. Maintaining this difference as a topic of discussion is an important task of language teaching as well.

What has this study attained from teaching and learning a foreign language, and what did I learn myself? In the course of the study, I have begun

to understand more clearly than before that teaching is a dialogue between a teacher and a student and between a student and a student, in which they encounter, discuss, and interpret their experiences and the world and at the same time change them. Providing students with opportunities to study their experiences, beliefs and values on their own and together with each other, in my opinion, is a central task of foreign language teaching. I have noticed that this kind of action will increase learning of the core skills needed in life and in students' future profession: reflection, self-direction, making choices and the ability to encounter and listen to themselves and the Other.

The basic principles of foreign language teaching based on the autobiographical reflexive approach, i.e. teaching as hermeneutic phenomenological investigation are summarised in the following statements:

- 1) *It is the learning of teacher and students, the inquiring into and constructing of worldviews in the context of the native and the foreign. In professionally oriented language teaching, the worldview is constructed especially from the point of view of learning a profession.*
- 2) *It is a personal, autobiographical interpretation of reality, people and situations in which studying activities are designed and implemented relying on acquired experiential knowledge, and trusting primarily in it.*
- 3) *It is an existence and action where we strive to encounter the whole human being with the help of narrating and listening to experiences, using the past, present and future as contents and contexts.*
- 4) *It is an activity where we continuously observe, evaluate and change ourselves and our relations to the world.*
- 5) *It is being fully present with the Other and helping and supporting him or her through this presence.*
- 6) *It is an existence and action that is continuously coming into being and being created anew within every human being and every group.*

Both the students' self-assessments and my own observations show that the students learned much English. English became personal and the learning of English became meaningful to them. Time and place were significant when narrating and discussing experiences. For me, finding and arranging places favourable for inquiring into students' own experiences, and providing them with enough time to partake in such an activity, both during the les-

sons and outside them, was important. I also tried to ensure that each student had enough personal space in a group to actualize his or her subjectivity as completely as possible. The goal was to allow the students and the others participating to become acquainted with the learning activity as authentically as possible. However, I did not always succeed in this endeavour.

I have developed such an approach to foreign language teaching and modes of teaching with which a teacher could direct students' ever-changing learning situations and situations in life, i.e. working with identity, in which it is possible and sometimes also necessary to change one's own life and conception of oneself. Working through memories has been of importance in such work – working through memories to liberate from those which inhibit learning, and working through memories which promote learning for the resource in studies. What has been experienced can be encountered again by distancing oneself from the past (time and place), discussing and understanding it anew in a confidential human relationship. In such encounters, learning a foreign language becomes learning important life-skills.

What has become most interesting and meaningful to me in teaching is in fact everyday and ordinary. It is being around and studying with young people who study to become professionals in society; it is teaching English, on Mondays and Fridays four hours at a time with the students. I have found it “in the places” of lessons and of breaks, in tutoring students with their independent studies, and so on. The richness of the work, I found, lies in the interest in a human being, everyone's different life, different life histories, different ways of thinking and learning, different worlds. To me, those worlds have represented an uncharted landscape, a challenge to a constant expedition, which I have not needed to do alone, but which I have been able to do exploring together with the students.

Every student has left his or her own mark on me, a memory of that person and his or her path of learning a foreign language during the time when I was allowed to be his or her teacher. Learning through experiences is of a great significance for a teacher's growth and development. The experiences manifest themselves clearest in memories.

The memories of former students and their learning paths are already a surveyed landscape to some extent, to which we can return in our mental images when we meet new students in our new situations in life. If we have watched the landscape, evaluating it objectively from the outside only, it manifests itself in good and bad students in our memories, or even more narrowly

in students who have attained certain grades in their English skills. That kind of landscape is easily forgotten. But if instead, we have walked on the paths and have looked at the landscape, sharing ourselves with it, living and experiencing it subjectively, and if we have seen the students as persons who think, feel and want, if we remember the joys, sorrows and fears and the entire learning process, the landscape is then worth remembering and it becomes a resource from which we can acquire invaluable life-experience when meeting new people, due to our increasing knowledge of the human nature.

REFERENCES

- Achté K. 1999. *Optimistisen psykiatrin muistelmät*. Juva: WSOY.
- Albertini J. & Meath-Lang B. 1986. An analysis of student – teacher exchanges in dialogue journal writing. *JCT* 7(1), 153–201.
- Aldridge J. 1993. The textual disembodiment of knowledge in research account writing. *Sociology* Vol. 27. No. 1, 53–66.
- Anderson J. R., Eisenberg N., Holland J., Wiener H. & Rivera-Kron C. 1983. *Integrated skills reinforcement: reading, writing, speaking, and listening across the curriculum*. New York: Longman.
- Antikainen A. & Huotelin H. (Eds.) 1996. *Oppiminen ja elämänhistoria. Aikuiskasvatuksen 37. vuosikirja*. Kansanvalistusseura ja Aikuiskasvatuksen Tutkimusseura. Jyväskylä: BTJ Kirjastopalvelu Oy, 251–296.
- Asetus ammattikorkeakouluopinnoista 3.3.1995/256.
- Ayers W. 1990. Small heroes: In and out of school with 10-year-old city kids. *Cambridge Journal of Education* 20 (3), 269–278.
- Bakhtin M. M. 1981. *The Dialogic imagination. Four essays*. Austin: University of Texas Press.
- Beattie M. 1995. New prospects for teacher education: narrative ways of knowing teaching and teacher learning. *Educational Research* Vol. 37. No. 1, 53–70.
- Becker C. 1992. *Living & Relating: an introduction to phenomenology*. Newbury Park: Sage.
- Benner P. & Tanner C. 1987. Clinical judgement: How expert nurses use intuition. *American Journal of Nursing* 87 (1), 23–31.
- Bennett K. 1991. Wretched from the earth. In Kincheloe J. & Pinar W. (Eds.) *Curriculum as social psychoanalysis: The significance of place*. Albany, NY: State University of New York Press, 99–120.
-

- Benyon J. 1985. Institutional change and career histories in a comprehensive school. In Ball S.J. & Goodson I.F. (Eds.) *Teachers' lives and careers*. London: The Falmer Press.
- Berger P. L. & Luckmann T. 1995. *Todellisuuden sosiaalinen rakentuminen. Tiedon-sosiologinen tutkielma*. (The Finnish translation and ed. Raiskila V.) Helsinki: Gaudeamus.
- Bertaux D. 1981. Introduction. In Bertaux D. (Ed.) *Biography and society*. The life history approach in the social sciences. London: Sage Publications, 5–15.
- Bhatia V.K. 1993. *Analysing genre: Language use in professional settings*. London: Longman.
- Boomer G. 1992a. Curriculum composing and evaluating: An invitation to action research. In Boomer G., Lester N., Onore C. & Cook J. (Eds.) *Negotiating the curriculum: Educating for the 21st century*. London: The Falmer Press, 32–45.
- Boomer G. 1992b. Negotiating the curriculum. In Boomer G., Lester N., Onore C. and Cook J. (Eds.) *Negotiating the curriculum: Educating for the 21st century*. London: The Falmer Press, 4–14.
- Brinton D. M., Snow M. A. & Wesche M. B. 1989. *Content-based second language instruction*. New York: Newbury House Publishers.
- Burnard P. & Chapman C. 1990. *Nurse education: the way forward*. London: Scutari Press.
- Butt R. & Raymond D. 1992. Studying the nature and development of teachers' knowledge using collaborative autobiography. *International Journal of Educational Research* 13(4), 402–44.
- Byram M. 1989. *Cultural studies in foreign language education*. Clevedon: Multilingual Matters Ltd.
- Byram M. 2002. Politics and policies in assessing intercultural competence in language teaching. In Kohonen V. & Kaikkonen P. (Eds.) *Quo vadis, foreign language education?* Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisu- ja A27, 17–32.
- Carter C. 1994. Preservice teachers' well-remembered events and the acquisition of event-structured knowledge. *Journal of Curriculum Studies* Vol. 26. No. 3, 235–252.
- Casey K. 1990. Teacher as mother: Curriculum theorizing in the life histories of contemporary women teachers. *Cambridge Journal of Education* 20(3), 301–320.
- Castelnuovo-Tedesco P. 1978. The mind as a stage. Some comments on reminiscence and internal objects. *International Journal of Psychoanalysis* 59, 19–25.
- Chenfeld M. 1978. *Teaching language arts creatively*. New York: Harcourt Brace Jovanovich, Inc.
- Coates J. 1996. *Women talk. Conversation between women friends*. Oxford: Blackwell Publishers.

-
- Cole A. L. 1990. *Teachers' experienced knowledge: A continuing study*. Paper presented at the annual meeting of the American Educational Research Association, Boston, M.A.
- Common European Framework of reference for Languages: Learning, teaching, assessment. 2001. Council of Europe. Cambridge: CUP.
- Connelly F. & Clandinin D. 1994. Telling teaching stories. *Teacher Education Quarterly* Vol. 21. No. 1, 145–158.
- Cook J. & Fonow M. 1986. Knowledge and women's interests: issues of epistemology and methodology in feminist sociological research. *Sociological Inquiry*, 56: 2–29.
- Cotterill P. & Letherby G. 1993. Weaving stories: personal auto/biographies in feminist research. *Sociology* Vol. 27. No. 1, 67–79.
- d'Epinau C. L. 1995. Mikä kertomus? In Haavio-Mannila E., Hoikkala T., Peltonen E. ja Vilkkko A. (Eds.) *Kerro vain totuus. Elämäkertatutkimuksen omaelämäkerrallisuus*. Helsinki: Gaudeamus.
- Doll M. 1988. The monster in children's dreams. *JCT* 8(4), 89–99.
- Dreyfus H. & Dreyfus S. 1985. *Mind over machine: The power of human intuition and expertise in the era of the computer*. New York: Free Press.
- Edgerton S. 1991. Particularities of "otherness". Autobiography, Maya Angelou, and me. In Kinchelou J. & Pinar W. (Eds.) *Curriculum as social psychoanalysis: The significance of place*. Albany, NY: State University of New York Press, 77–97.
- Egloff G. & Fitzpatrick A. 1997. Languages for work and life: the Council of Europe and vocationally oriented language learning (VOLL). In Egloff G. & Fitzpatrick A. (Eds.) *Languages for work and life: the Council of Europe and vocationally oriented language learning*. Strasbourg: Council of Europe publishing, 1–24.
- Egloff G. & Fitzpatrick A. (Eds.) 1997. *Languages for work and life: the Council of Europe and vocationally oriented language learning*. Strasbourg: Council of Europe publishing.
- Ellis R. 2004. *Task-based Language Learning and Teaching*. Oxford: Oxford University Press.
- Equalization of Opportunities, Standard Rules for Persons with Disabilities. WHO.
- Gadamer H-G. 1993 (1975). *Truth and method*. London: Sheed & Ward.
- Giorgi A. 1988. Sketch of a psychological phenomenological method. In Giorgi A. (Ed.) *Phenomenology and psychological research*. Pittsburgh: Duquesne University, 8–21.
- Goodson I. 1992. Sponsoring the teachers' voice: Teachers' lives and teacher development. In Hargreaves A. & Fullan M. (Eds.) *Understanding teacher development*. New York: Teachers college Press, 110–121.
- Goodson I. & Cole A. 1994. Exploring the teachers' professional knowledge: Constructing identity and community. *Teacher Education Quarterly* Vol. 21. No. 1, 85–105.

- Graham R. J. 1991. *Reading and writing the self. Autobiography in education and the curriculum*. New York: Teachers College Press.
- Grant C. A. & Zeichner K. 1984. On Becoming a reflective teacher. In Grant C.A. (Ed.) *Preparing for reflective teaching*. Boston: Allyn Bacon.
- Granö P. 1998. Muistin kuvat. In Saarnivaara M. & Sava I. (Eds.) *Me tutkimme. Taidekasvatuksen jatko-opiskelijoiden menetelmällisiä puheenvuoroja*. Taideteollinen korkeakoulu. Taidekasvatuksen osasto, 89–108.
- Graybeal J. 1990. *Language and “the feminine” in Nietzsche and Heidegger*. Bloomington and Indianapolis: Indiana University Press.
- Green A. J. 1995. Experiential learning – a critical evaluation of an enquiry which used phenomenological method. *Nurse Education Today* 15, 420–426.
- Grindsted A. & Wagner J. (Eds.) 1992. *Communication for specific purposes. Fachsprachliche kommunikation*. Tübingen: Gunter Narr Verlag Tübingen.
- Grumet M. 1976. Existential and phenomenological foundations. In Pinar W. & Grumet M. *Towards a poor curriculum*. Dubuque, IA: Kendall/Hunt, 31–50.
- Grumet M. 1990a. Retrospective: Autobiography and the analysis of educational experience. *Cambridge Journal of Education* 20 (3), 321–326.
- Grumet M. 1990b. Voice: The search for a feminist rhetoric for educational studies. *Cambridge Journal of Education* 20 (3), 277–282.
- Gunnarsson B-L. 1992. *Studies in language for specific purposes. Forskningsgruppen for text- och fackspraksstudier*. FUMS Rapport nr 163. Uppsala Universitet.
- Hankamäki J. 1994. *Minän rakentuminen ihmistieteissä*. Filosofisia tutkimuksia Tampereen yliopistosta. Vol. 54. Tampere.
- Heidegger M. 1989 (1927) *Sein und Zeit*. Tübingen: Max Niemeyer.
- Heidegger M. 2000. *Kirje humanismista (1946) sekä Maailmankuvan aika (1938)* (The Finnish translation Lahtinen M.). Helsinki: Tutkijaliitto.
- Heinonen S-L. 2000. *Ilmaisuleikit tarinan talossa. Analyysi ja tulkinta lastentarhanopettajan pedagogisesta toiminnasta varhaiskasvatuksen draaman opetuksessa*. Akateeminen väitöskirja. Tampere: Tampere University Press.
- Huotelin H. 1992. *Elämäkertatutkimuksen metodologiset ratkaisut. Esimerkkitaupaksena ”Koulutuksen merkitystä etsimässä” -projektin menetelmälliset valinnat*. Joensuun yliopisto, Kasvatustieteiden tiedekunnan tutkimuksia N:o 46.
- Huotelin H. 1996. Menetelmällisiä lähtökohtia elämäkertatutkimukseen. In Antikainen A. ja Huotelin H. (Eds.) *Oppiminen ja elämänhistoria. Aikuiskasvatuksen 37. vuosikirja*. Kansanvalistusseura ja Aikuiskasvatuksen Tutkimusseura. Jyväskylä: BTJ Kirjastopalvelu Oy, 13–42.
- Husserl E. 1954. *Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Eine Einleitung in die phänomenologische Philosophie. Husserliana VI*. Den Haag: Martinus Nijhoff.

- Hutchinson T. & Waters A. 1987. *English for specific purposes: a learner-centred approach*. Cambridge: CUP.
- Huttunen I. 2000. Oppimisympäristöistä yleiseurooppalaisessa viitekehyksessä. In Kaikkonen P. & Kohonen V. (Eds.) *Minne menet kielikasvatus? Näkökulmia kielipedagogiikkaan*. Jyväskylän yliopisto: Opettajankoulutuslaitos, 79–93.
- Jaatinen R. 1990. Opettaja opetus- ja kasvatustyönsä toteuttajana ja kokijana: opettajien kuvaamia valintoja. In Kohonen V. & Lehtovaara J. (Eds.) *Näkökulmia kokonaisvaltaiseen oppimiseen 3. Empiirisiä havaintoja ja pohdintoja peruskoulun kokonaisvaltaisen oppimisen opetuskokeilujen päätösvaiheessa*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A13, 248–274.
- Jaatinen R. 1994. Merkitysten maailma opetus- ja kasvatustyössä toimimisen ja kehittymisen lähtökohtana. In Lehtovaara J. & Jaatinen R. (Eds.) *Dialogissa Osa 1. – matkalla mahdollisuuteen*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A21, 181–195.
- Jaatinen R. 1996. Opettajan kokemuksellinen tieto – kertomuksia, kuvia vai kuvitelmia? In Lehtovaara J. & Jaatinen R. (Eds.) *Dialogissa Osa 2. – ihmisenä ihmisyyteisössään*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A8, 13 – 27.
- Jaatinen R. 1998. Ajatuksia ammatillisesti suuntautuneesta kieltenopetuksesta. Esimerkkinä sosiaali- ja terveysalan englannin opetus. In Kaikkonen P. & Kohonen V. (Eds.) *Kokemuksellisen kielenopetuksen jäljillä*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A14, 49–73.
- Jaatinen R. 2001a. Autobiographical knowledge in foreign language education and teacher development. In Kohonen V., Kaikkonen P., Jaatinen R. & Lehtovaara J. *Experiential learning in foreign language education*. Harlow: Pearson Education, 106–140.
- Jaatinen R. 2001b. Kolme tarinaa vieraan kielen oppimisesta – hyvää oppimista etsimässä. In Jaatinen R., Lehtovaara J. & Kohonen V. (Eds.) *Ammatillisen kielenopetuksen monet kasvot*. Pirkanmaan ammattikorkeakoulun julkaisusarja A. tutkimukset ja selvitykset. Nro 4, 15–44.
- Jaatinen R. 2003. *Vieras kieli oman tarinan kieleksi. Autobiografinen refleksiivinen lähestymistapa vieraan kielen oppimisessa ja opettamisessa*. Tampere: TUP.
- Jaatinen R. & Kohonen L. 1990. Englannin kielen kokeiluopetussuunnitelman ja opetustyön pohdintaa ja kehittämiskysymyksiä. In Kohonen V. & Lehtovaara J. (Eds.) *Näkökulmia kokonaisvaltaiseen oppimiseen 3. Empiirisiä havaintoja ja pohdintoja peruskoulun kokonaisvaltaisen oppimisen opetuskokeilujen päätösvaiheessa*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A13, 14–63.
- Jaatinen R. & Koli M-L. 1994. Ainedidaktiikan opiskelun mahdollisuuksia aineenopettajan opintojen eheyttäjänä. In Kaikkonen P. & Pihlainen P. (Eds.) *Aineenopettajankoulutuksen ja koulun kehittämisen suuntaviittoa Tampereen opettaja-*

- nkoulutuslaitoksella*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisu A19, 72–86.
- Jaatinen R., Lehtovaara J. & Kohonen V. 2001. (Eds.) *Ammatillisen kielenopetuksen monet kasvot*. Pirkanmaan ammattikorkeakoulun julkaisusarja A. tutkimukset ja selvitykset. Nro 4.
- Jordan R. R. 1997. *English for academic purposes. A guide and resource book for teachers*. Cambridge: CUP.
- Josselson R. 1995. Imagining the real: Empathy, narrative, and the dialogic self. In Josselson R. & Lieblich A. (Eds.) *Interpreting experience. Narrative study of lives*. Volume 3. Thousand Oaks, California: SAGE Publications, Inc., 27–44.
- Josselson R. 2000. *The emergence of voice and the right to speak*. Luento 16.6.2000. "Personal writing" -luentosarja 14.–17.6.2000. Jyväskylä. Kulttuuritutkimuksen verkosto.
- Kaikkonen P. 1994. *Kulttuuri ja vieraan kielen oppiminen*. Helsinki: WSOY.
- Kaikkonen P. 1995. *Kulttuuri ja vieraan kielen oppiminen. Osa 2. Tapaustutkimus lukiolaisten saksan ja ranskan kielen ja kulttuurin oppimisen opetuskokeilusta*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisu A1.
- Kaikkonen P. 1998. Kohti kulttuurien välistä vieraan kielen oppimista. In Kaikkonen P. & Kohonen V. (Eds.) *Kokemuksellisen kielenopetuksen jäljillä*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisu A14, 11–24.
- Kaikkonen P. 1999. Itsenäinen ja sosiaalinen oppilas: oppiminen ja opettajan merkitys oppilaiden arvioimana. In Kaikkonen P. & Kohonen V. (Eds.) *Elävä opetus-suunnitelma 3. OK-projektin vaikuttavuuden arviointia*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisu A19, 81–103.
- Kaikkonen P. 2000. Autenttisuus ja sen merkitys kulttuurienvälisessä vieraan kielen opetuksessa. In Kaikkonen P. & Kohonen V. (Eds.) *Minne menet kielikasvatus? Näkökulmia kielipedagogiikkaan*. Jyväskylän yliopisto: Opettajankoulutuslaitos, 49–61.
- Kaikkonen P. 2001. Intercultural learning in foreign language education. In Kohonen V., Kaikkonen P., Jaatinen R. & Lehtovaara J. *Experiential learning in foreign language education*. Harlow: Pearson Education, 61–105.
- Kaikkonen P. 2002. Authentizität und authentische Erfahrungen in einem interkulturellen Fremdsprachenunterricht. *Info DaF* (1) 2002, 3-12.
- Karjalainen P.-T. 1997a. Maailman paikoista paikan maailmoihin – kokemuksen geografiaa. *Tiedepolitiikka* 4, 41–46.
- Karjalainen P.-T. 1997b. Aika, paikka ja muistin maantiede. In Haarni T., Karvinen M., Koskela H. & Tani S. (Eds.) *Tila, paikka ja maisema. Tutkimusretkiä uuteen maantieteeseen*. Tampere: Vastapaino, 227–241.
- Karjalainen P.-T. 1998. Kaupungin eri olomuotoja. *niin & näin* 1, 33–35.
- Kauppi R. 1994. Huomautuksia symbolisesta universumista. In Heinämaa S. (Ed.) 1994. *Merkitys*. FITTY Vol. 45. Tampereen yliopisto: Jäljennepalvelu, 7–15.

-
- Kauppi R. 2000 (1964). Sivistyksen ykseys. In Koskinen I. & Palomäki J. (Eds.) *Raili Kaupin kirjoitukset 2. Kirjasto Sivistys Kasvatus*. Tampere: Tampere university press, 259–265.
- Kelchtermans G. & Vandenberghe R. 1994. Teachers' professional development: a biographical perspective. *Journal of Curriculum Studies* Vol. 26, No. 1, 45–62.
- Kincheloe J. & Pinar W. 1991. (Eds.) *Curriculum as social psychoanalysis: The significance of place*. Albany, NY: State University of New York State University Press.
- Knowles J. G. 1993. Life-history accounts as mirrors: A practical avenue for the conceptualization of reflection in teacher education. In Calderhead J. & Gates P. (Eds.) *Conceptualizing reflection in teacher development*. London: The Falmer Press, 70–92.
- Knowles J. G. 1994. Metaphors as windows on a personal history: A beginning teacher's experience. *Teacher Education Quarterly* Vol. 21. No 1, 37–66.
- Knowles J. G. & Holt-Reynolds D. 1994. An introduction. *Teacher Education Quarterly* Vol. 21. No. 1, 5–12.
- Kohli M. 1981. Biography: Account, text, method. In Bertaux D. (Ed.) *Biography and society*. The life history approach in the social sciences. London: Sage Publications, 61–75.
- Kohonen V. 1987. *Towards Experiential Learning of Elementary English 1. A Theoretical Outline of an English and Finnish Teaching Experiment in Elementary Learning*. University of Tampere: Reports from the department of Teacher Training in Tampere A8.
- Kohonen V. 1997. Facilitating Autonomous Language Learning in Vocational education. In Egloff G. & Fitzpatrick A. (Eds.) *Languages for work and life: the Council of Europe and vocationally oriented language learning*. Strasbourg: Council of Europe publishing, 25–36.
- Kohonen V. 1998a. Authentic assessment in affective foreign language education. In Arnold J. (Ed.) *Affective language learning*. Cambridge: CUP, 279–294.
- Kohonen V. 1998b. Kielenopetus kielikasvatuksena. In Kaikkonen P. & Kohonen V. (Eds.) *Kokemuksellisen kielenopetuksen jäljillä*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisu A 14, 25–48.
- Kohonen V. 2000. Eurooppalainen kielisalkku itseohjautuvan kielenoppimisen työvälineenä. In Kaikkonen P. & Kohonen V. (Eds.) *Minne menet kielikasvatus? Näkökulmia kielipedagogiikkaan*. Jyväskylän yliopisto: Opettajankoulutuslaitos, 63–77.
- Kohonen V. 2001a. Towards experiential foreign language education. In Kohonen V., Kaikkonen P., Jaatinen R. & Lehtovaara J. *Experiential learning in foreign language education*. Harlow: Pearson Education, 8–60.
- Kohonen V. 2001b. Promoting awareness of language and language learning through the European language portfolio. In Jaatinen R., Lehtovaara J. & Kohonen V. (Eds.)

- Ammatillisen kielenopetuksen monet kasvot*. Pirkanmaan ammattikorkeakoulun julkaisusarja A. tutkimukset ja selvitykset. Nro 4, 147–162.
- Kohonen V. 2002. The European Language Portfolio: From portfolio assessment to portfolio-oriented language learning. In Kohonen V. & Kaikkonen P. (Eds.) *Quo vadis, foreign language education?* Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A27, 77–93.
- Kohonen V., Jaatinen R., Kaikkonen P. & Lehtovaara J. 2001. *Experiential learning in foreign language education*. Harlow: Pearson Education.
- Kohonen V. & Lehtovaara J. (Eds.) 1986. *Näkökulmia kokonaisvaltaiseen oppimiseen 1. Äidinkielen ja englannin ala-asteenopetuskokeilun lähtökohtia*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A7.
- Kohonen V. & Lehtovaara J. (Eds.) 1988. *Näkökulmia kokonaisvaltaiseen oppimiseen 2. Peruskoulun kieltenopetuksen kehittämiskysymyksiä*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A10.
- Kohonen V. & Lehtovaara J. (Eds.) 1990. *Näkökulmia kokonaisvaltaiseen oppimiseen 3. Empiirisiä havaintoja ja pohdintoja peruskoulun kokonaisvaltaisen oppimisen opetuskokeilujen päätösvaiheessa*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A13.
- Koivunen H. 1997. *Hiljainen tieto*. Helsinki: Otava.
- Launis M. 2001. Kuvituksen tutkimus, taiteen funktio ja identiteetti. In Rättyä K. & Raussi R. (Eds.) *Tutkiva katse kuvakirjaan*. Suomen Nuorisokirjallisuuden Instituutin julkaisuja nro 23. Helsinki: BTJ Kirjastopalvelu Oy, 57–77.
- Lehtonen J. 1992. Merkityksen ongelma inhimillisessä kokemuksessa Lauri Rauhalan holistisen ihmiskäsityksen valossa. In Varto J. (Ed.) *Fenomenologinen vuosikirja 1992*. FITTY Vol. 37. Tampere: Tampereen yliopisto, 76–192.
- Lehtonen M. 1996. *Merkitysten maailma. Kulttuurisen tekstintutkimuksen lähtökohtia*. Tampere: Vastapaino.
- Lehtovaara J. 1994a. Opettajankoulutuksen filosofisia perusteita. In Kaikkonen P. & Pihlainen P. (Eds.) *Aineenopettajankoulutuksen ja koulun kehittämisen suuntaviitot Tampereen opettajankoulutuslaitoksella*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A 19, 17–37.
- Lehtovaara J. 1994b. Dialogisuus, reflektointi ja ihmisen maailmassa oleminen. In Lehtovaara J. & Jaatinen R. (Eds.) 1994. *Dialogissa Osa 1. – matkalla mahdollisuuksiin*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A21, 213–234.
- Lehtovaara J. 1998. Vieraan kielen opettaja elämäntaitojen opettajana. In Kaikkonen P. & Kohonen V. (Eds.) *Kokemuksellisen kielenopetuksen jäljillä*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A14, 123–156.
- Lehtovaara J. 2001a. What is it – (FL) teaching? In Kohonen V., Kaikkonen P., Jaatinen R. & Lehtovaara J. *Experiential learning in foreign language education*. Harlow: Pearson Education, 141–176.

- Lehtovaara J. 2001b. Vieraan kielen opettaja ammattitaidon opettajana. In Jaatinen R., Lehtovaara J. & Kohonen V. (Eds.) *Ammatillisen kielenopetuksen monet kasvot*. Pirkanmaan ammattikorkeakoulun julkaisusarja A. tutkimukset ja selvitykset. Nro 4, 119–146.
- Lehtovaara J. & Jaatinen R. (Eds.) 1994. *Dialogissa Osa 1. – matkalla mahdollisuu-teen*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A21.
- Lehtovaara J. & Jaatinen R. (Eds.) 1996. *Dialogissa Osa 2. – ihmisenä ihmisyhteisössä*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A8.
- Lehtovaara M. 1992. *Subjektiiivinen maailmankuva kasvatustieteellisen tutkimuksen kohteena. Kasvatuksen filosofian pohdintaa ja kasvatustieteen filosofian kehittä-lyä Lauri Rauhalan eksistentiaalisen fenomenologian pohjalta erityisesti silmällä pitäen minäkäsitystutkimuksia*. Acta Universitatis Tamperensis ser A vol. 338. Tampereen yliopisto.
- Lehtovaara M. 1994. Tieto itsestä yksilön merkitysten kokonaisuudessa. In Lehtovaara J. & Jaatinen R. (Eds.) *Dialogissa Osa 1. – matkalla mahdollisuu-teen*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisuja A21, 57–79.
- Lehtovaara M. 1996. Situationaalinen oppiminen. In Lehtovaara J. & Jaatinen R. (Eds.) 1996. *Dialogissa Osa 2. – ihmisenä ihmisyhteisössä*. Tampere: Tampereen yliopiston opettajankoulutuslaitoksen julkaisuja A8, 79–107.
- Levinas E. 1986 (1961). *Totalité et infini. Essai sur l'extériorité*. The Hague: Martinus Nijhoff Publishers.
- Linko M. 1998. *Aitojen elämysten kaipuu. Yleisön kuvataiteelle, kirjallisuudelle ja museolle antamat merkitykset*. Jyväskylän yliopisto, Nykykulttuurin tutkimus-yksikön julkaisuja 57.
- Luriä A. R. 1979. *The making of mind: a personal account of Soviet psychology*. Edited by Cole, M. & Cole, S. Cambridge, Mass.: Harvard University Press.
- Lurija A. R. 1996. *Suurmuistaja. Pieni kirja suuresta muistista (1969) & Mies jonka maailma pirstoutui. Erään aivovaurion tarina. (1973)* (The Finnish translation Koivisto M.) Tampere: Gaudeamus.
- Lyons N. P. 1990. Dilemmas of knowing: Ethical and epistemological dimensions of teachers' work and development. *Harvard Educational Review* 60(2), 159–180.
- Marsh D. & Marsh J. 1996. Teaching content through a foreign language in Finland. In Fruhauf, G., Coyle, D. & Christ, I. (Eds.) *Teaching content in a foreign language*. Alkmaar: Stichting Europees Platform voor het Nederlandse Onderwijs, 45–66.
- McAdams D. P. 1988. *Power, intimacy, and the life story. Personological inquiries into identity*. New York: The Guilford Press.
- Meath-Lang B. 1990. The dialogue journal: Reconceiving curriculum and teaching. In Kreeft-Peton J. (Ed.) *Students and teachers writing together*. Alexandria, VA: TESOL Publications, 3–16.

-
- Meath-Lang B. 1992. *Other people's mirrors: Distortion, reflection and reclamation in bibliographical curriculum work*. Paper presented to the Bergamo conference on curriculum theory and classroom practice. Dayton, OH.
- Meath-Lang B. & Albertini J. 1989. Authenticity in writing: A reflection on voice, imagination, deafness, and teaching. In Martel A. (Ed.) *To pedagogy and what matters: Texts on authenticity*. Curriculum Praxis Series, No. 13. Edmonton, Alberta: University of Alberta, Department of Secondary Education, 7–13.
- Merriam S. B. & Clark M. C. 1993. Learning from life experience: What makes it significant? *International journal of life-long education* Vol. 12, No. 2, 129–138.
- Merton R. 1972. Insiders and outsiders: a chapter in the sociology of knowledge. *American Journal of Sociology*, 78: 9–47.
- Merton R. 1988. Some thoughts on the concept of sociological autobiography. In White Riley M. (Ed.) *Sociological Lives*. Newbury Park: Sage, 17–21.
- Metteri A. & Rauhala P-L. (Eds.) 1993. *Sosiaalialan töissä*. Tampere: Vastapaino. STAKES.
- Miller N. 1991. *Getting personal: Feminist occasions and other autobiographical acts*. London: Routledge.
- Miller J. L. 1990. *Creating spaces and finding voices: Teachers collaborating for empowerment*. Albany, NY: State University of New York Press.
- Miller J. L. 1992. Teachers' spaces: A personal evolution of teacher lore. In Schubert W. & Ayers W. (Eds.) *Teacher lore: Learning from our experience*. New York: Longman, 11–22.
- Mohan B. A. 1985. *Language and content*. Reading, Massachusetts: Addison-Wesley Publishing Company.
- Moskowitz G. 1978. *Caring and sharing in the foreign language class*. Cambridge: Newbury House Publishers.
- Noddings N. 1981. Caring. *JCT* 3(2), 139–148.
- Noddings N. 1984. *Caring: A feminine approach to ethics and moral education*. Berkeley: University of California Press.
- Noddings N. 1991. Stories in dialogue: Caring and interpersonal reasoning. In Withereil C. & Noddings N. (Eds.) *Stories lives tell. Narrative and dialogue in education*. New York: Teachers College Press, 157–170.
- Nunan D. 1988a. *Syllabus Design*. Oxford: CUP.
- Nunan D. 1988b. *The learner-centred curriculum*. Cambridge: CUP.
- Nunan D. 2004. *Task-Based Language Teaching*. Cambridge: CUP.
- Näslindh A. 2000. *Miespotilaan olemassaolon kokemus pitkäaikaisosastolla – elämäntarinatutkimus lähimmäisenrakkaiden, epätoivon ja toivon merkityksestä*. Tampereen yliopisto, Lääketieteellinen tiedekunta. Hoitotieteen laitos. Pro gradu -tutkielma.
- Oesch E. 1994. Metafora ja merkitysten hierarkia. In Heinämaa S. (Ed.) *Merkitys*. FITTY Vol. 45. Tampere: Tampereen yliopisto, 177–190.

-
- Oittinen R. 2001. Kääntäjä kääntää kuvia. In Rättyä K. & Raussi R. (Eds.) *Tutkiva katse kuvakirjaan*. Suomen Nuorisokirjallisuuden Instituutin julkaisuja nro 23. Helsinki: BTJ Kirjastopalvelu Oy, 133–152.
- Ojanen S. (Ed.) 1993. *Tutkiva opettaja. Opetus 21. vuosisadan ammattina*. Helsinki: Helsingin yliopiston Lahden tutkimus- ja koulutuskeskus.
- Ojanen S. 1996. Reflektion käsite opettajankoulutuksessa. Muotihulluus vai kasvatustuoreformin kulmakivi? In Ojanen S. (Ed.) *Tutkiva opettaja 2*. Helsinki: Helsingin yliopiston Lahden tutkimus- ja koulutuskeskus, 51–61.
- Ojanen S. 1997. Nykymuotoisen opettajankoulutuksen kehityssuunnasta. *Kasvatus* 1, 7–12.
- Onore C. 1992. Negotiation, language, and inquiry: Building knowledge collaboratively in the classroom. In Boomer G., Lester N., Onore C. & Cook J. (Eds.) *Negotiating the curriculum: Educating for the 21st century*. London: The Falmer Press, 181–193.
- Pagano J. 1988. The nature and sources of teacher authority. *JCT* 7 (4), 7–26.
- Pavio A. 1979. Psychological process in the comprehension of metaphor. In Ortony A. (Ed.) *Metaphor and thought*. Cambridge: Cambridge University Press, 150–171.
- Perttula J. 1995. *Kokemus psykologisena tutkimuskohteena. Johdatus fenomenologiseen psykologiaan*. Tampere: Suomen fenomenologinen instituutti.
- Perttula J. 1998. *The experienced life-fabrics of young men*. Jyväskylä studies in education, psychology and social research 136. Jyväskylä: University of Jyväskylä.
- Pinar W. 1991. Curriculum as social psychoanalysis: On the significance of place. In Kincheloe J. & Pinar W. (Eds.) *Curriculum as social psychoanalysis: The significance of place*. Albany, NY: State University of New York State University Press, 167–186.
- Pinar W. & Grumet M. 1976. *Towards a poor curriculum*. Dubuque, IA: Kendall/Hunt.
- Pinar W. F., Reynolds W. M., Slattery P. & Taubman P. M. 1995. *Understanding curriculum. An introduction to the study of historical and contemporary curriculum discourses*. New York: Peter Lang Publishing.
- Polanyi M. 1962. *Personal knowledge: Towards a postcritical philosophy*. Chicago: The University of Chicago Press.
- Proctor K. A. 1993. Tutors' professional knowledge of supervision and the implications for supervision practice. In Calderhead J. & Gates P. (Eds.) *Conceptualizing reflection in teacher development*. London: The Falmer Press, 93–112.
- Rauhala L. 1978a. Filosofinen ihmiskäsitys empiirisen ihmistutkimuksen ja auttavan toiminnan perustana. In *Sairaanhoidon vuosikirja XV*, 270–290.
- Rauhala L. 1978b. *Ihmistutkimuksesta eksistentiaalisen fenomenologian valossa*. Helsingin yliopiston soveltavan psykologian osaston tutkimuksia 3.

- Rauhala L. 1978c. Erilaisista käsitesysteemeistä ihmisen kokonaisuuden tutkimuksessa. In Laitinen J., Lehtonen J. & Achte K. (Eds.) *Psykiatrian ja filosofian raja- mailla*. Helsinki: Psychiatria Fennica, 127–144.
- Rauhala L. 1981. Ihmisen olemassaolon rakenne ja analyysi – Martin Heidegger. In *Psykoterapia – teoria ja käytäntö*. Espoo: Weilin+Göös, 52–79.
- Rauhala L. 1983. *Ihmiskäsitys ihmistyössä*. Helsinki: Gummerus.
- Rauhala L. 1989. *Ihmisen ykseys ja moninaisuus*. Sairaanhoidajien koulutussääto.
- Rauhala L. 1992. Ihmiskäsitys kasvatustyön perustana. In Piippo E. (Ed.) *Näkökulmia kasvatuksen ihmiskäsitykseen*. Kajaani: Kajaanin kaupungin koulupalvelukeskus, 7–17.
- Rauhala L. 1993. *Eksistentiaalinen fenomenologia hermeneuttisen tieteenfilosofian menetelmänä*. Filosofisia tutkimuksia Tampereen yliopistosta. Vol. 41.
- Rauhala L. 1994. Ihmisen olemassaolon tutkiminen situationaalisena säätopiirinä. In Perttula J. (Ed.) *Ihmisen jäljillä – Lauri Rauhala psykologian uranuurtaja*. Snellman-korkeakoulu. Seminaariraportti 1/1994.
- Rauhala L. 1996. Tajunnan itsepuolustus. *Tiedepolitiikka* 1/1996, 35–42.
- Rauhala L. 1998. *Ihmisen ainutlaatuisuus*. Helsinki: Helsinki University Press.
- Rauhala P-L. 1993. Havaintoja sosiaalialan työstä. In Metteri A. & Rauhala P-L. (Eds.) *Sosiaalialan töissä*. Tampere: Vastapaino. STAKES, 9–27.
- Reason P. & Rowan J. 1981. Issues of validity in new paradigm research. In Reason P. & Rowan J. (Eds.) *Human Inquiry – a Sourcebook of New Paradigm Research*. London: John Wiley & Sons Ltd.
- Reiniger M. 1989. Autobiographical search for gyn/ecology: Traces of misogyny in women's schooling. *JCT* 8 (3), 7–88.
- Revonsuo A. & Kamppinen M. 1994. Merkitys ja vieraat mielet. In Heinämaa, S. (Ed.) *Merkitys*. FITTY Vol. 45. Tampere: Tampereen yliopisto, 97–110.
- Ricoeur P. 1991. *Reflection & Imagination: A Ricoeur reader*. Valdes M. (Ed.) Harvester Wheatsheaf.
- Ricoeur P. 1976. *Interpretation theory. Discourse and the surplus of meaning*. Fort Worth: Texas Christian University Press.
- Robinson P. 1991. *ESP today: A practitioner's guide*. Hemel Hempstead: Prentice-Hall.
- Rogers C. R. 1969. *Freedom to learn*. Columbus, Ohio: A Bell & Howell Company.
- Saarenheimo M. 1988. Elämäkertametodi kokemuksellisuuden tutkimisessa. *Gerontologia* 2 (4), 261–272.
- Saarenheimo M. 1991. Omaelämäkerrallinen muisti ja elämäkerta. *Gerontologia* 5 (4), 260–269.
- Saarenheimo M. 1992. Muisteleminen terapiana, ajanvietteenä sekä minän ja maailman rakentamisena. *Gerontologia* 6 (4), 265–275.
- Saarenheimo M. 1997. *Jos etsit kadonnutta aikaa*. Tampere: Vastapaino.
- Salvio P. 1990. Transgressive daughters: Student autobiography and the project of self-creation. *Cambridge Journal of Education* 20 (3), 283–290.

- Satulehto M. 1992. *Elämismaailma tieteiden perustana. Edmund Husserlin tieteen filosofia*. Filosofisia tutkimuksia Tampereen yliopistosta XXXIII.
- Schacter D. L. 1990. Towards a Cognitive Neuropsychology of Awareness: Implicit Knowledge and Anosagnosia. *Journal of Clinical and Experimental Neuropsychology* 12, 155–178.
- Schutz A. 1966. Some structures of the life-world. In Schutz A. (Ed.) *Collected Papers III. Studies in Phenomenological Philosophy*. The Hague: Martinus Nijhoff, 116–132.
- Schutz A. & Luckmann T. 1973. *The structure of the life-world*. Evanston: Northwestern University Press.
- Scudder J. R. & Mickunas A. 1985. *Meaning, dialogue, and enculturation. Phenomenological philosophy of education*. Current Continental Research 502. Washington D.C.: Center for Advanced Research in Phenomenology /University Press of America.
- Simonen L. 1995. *Kiltin tytön kapina. Muistot, ruumis ja naiseus*. Jyväskylä: Gummerus.
- Sinnemäki A. & Simonen L. 1995. ”Hän on muuttanut parempaan maahan” – suomalaiset kirjoittavat kuolemasta. In Simonen L. (Ed.) *Hyvä kuolema*. Stakes tutkimuksia 59, Helsinki, 93–105.
- Solas J. 1992. Investigating teacher and student thinking about the process of teaching and learning using autobiography and repertory grid. *Review of Educational Research* Vol. 62, No. 2, 205–225.
- Sosionomin (AMK) ydinosaaminen*. Sosiaalialan ammattikorkeakoulutuksen verkoston raportti 2001. Rovaniemi: Pohjolan Painotuote Oy.
- Standard rules on the equalization of opportunities for persons with disabilities*. United Nations, Disabled Persons Unit.
- Stanley L. 1990. Feminist auto/biography and feminist epistemology. In Aaron J. & Walby S. (Eds.) *Out of the margins: women’s studies in the nineties*. Lewes: Falmer Press.
- Stanley L. 1993. On auto/biography in sociology. *Sociology* vol. 27. No. 1, 41–52.
- Stanley L. 1995. *The auto/biographical I. The theory and practice of feminist auto/biography*. Manchester: Manchester University Press.
- Stern H. H. 1984. *The immersion phenomenon*. Language in Society, 12. Ottawa: Office of the Commissioner of Official Languages.
- Swales J. 1990. *Genre analysis*. Cambridge: CUP.
- Tigerstedt C. 1990. Omaelämäkertojen erillisteemojen analyysi. In Mäkelä K. (Ed.) *Kvalitatiivisen aineiston analyysi ja tulkinta*. Helsinki: Gaudeamus, 99–113.
- Titon J. T. 1980. The life story. *Journal of American Folklore* 93, 276–292.
- Turunen K. 1990. *Ihmisen ymmärtäminen*. Jyväskylä: Gummerus Kirjapaino Oy.

- Ukkonen T. 2000. *Menneisyyden tulkinta kertomalla. Muistelupuhe oman historian ja kokemuksetuotusten tuottamisprosessina*. Helsinki: Suomalaisen kirjallisuuden seura.
- Uurtimo Y. 1999. Salliiko tiede itsen toteuttamisen? In Lahtinen M. (Ed.) *Rakkautesta filosofiaan. Juhlakirja professori Juha Vartton syntymäpäivänä 27.6.1999*. Tampere: TAJU, 42–53.
- van Lier L. 1996. *Interaction in the language curriculum. Awareness, autonomy and authenticity*. London: Longman Publishing.
- van Manen M. 1984. *“Doing” phenomenological research and writing*. Alberta: The University of Alberta Press.
- van Manen M. 1989. By the light of anecdote. *Phenomenology + Pedagogy* 7, 232–256.
- van Manen M. 1991a. *The Tact of Teaching, The meaning of Pedagogical Thoughtfulness*. Albany: State University of New York Press.
- van Manen M. 1991b. Can Teaching Be Taught? or Are Real Teachers Found or Made? *Phenomenology + Pedagogy* 9, 182–199.
- Varto J. 1991. *Laulu maasta*. Filosofisia tutkimuksia Tampereen yliopistosta. XXIII.
- Varto J. 1992a. *Laadullisen tutkimuksen metodologia*. Tampere: Kirjayhtymä.
- Varto J. 1992b. *Fenomenologinen tieteen kritiikki*. Filosofisia tutkimuksia Tampereen yliopistosta XXX.
- Varto J. 1993. Filosofinen ihmiskäsitys ja toiseus. Luento 18.1.1993. Tampereen sosiaalialan oppilaitos.
- Varto J. 2001. *Kauneuden taito. Estetiikkaa taidekasvattajille*. Tampere: Tampere University Press.
- Vilkko A. 1988. Eletty elämä, kerrottu elämä, tarinoitunut elämä – omaelämäkerta ja yhteisymmärrys. *Sosiologia* 2/1988, 81–90.
- Vilkko A. 1997. *Omaelämäkerta kohtaamispaikkana. Naisen elämän kerronta ja luenta*. Tampere: Suomalaisen kirjallisuuden seura.
- Volosinov V. 1990 (1929). *Kielen dialogisuus. Marxismi ja kielifilosofia*. Tampere: Vastapaino.
- Värrä V-M. 1994a. Kasvatuksen perusteista. Kasvatusfilosofisen tutkimuksen lähtökohtien, tarkastelukulman ja ongelmien kuvausta. In Lehtovaara J. & Jaatinen R. (Eds.) *Dialogissa Osa 1. – matkalla mahdollisuuteen*. Tampere: Tampereen opettajankoulutuslaitoksen julkaisu A21, 237–267.
- Värrä V-M. 1994b. Hyvä kasvatuksen ehtona ja ongelmana. In Heikkinen A., Lehtovaara M. & Värrä V-M. (Eds.) *Puheenvuoroja kasvatusfilosofiasta*. Opetusmonistit B 10. Tampereen yliopisto: Kasvatustieteiden laitos, 13–21.
- Värrä V-M. 1997. *Hyvä kasvatus – kasvatus hyvään. Dialogisen kasvatuksen filosofinen tarkastelu erityisesti vanhemmuuden näkökulmasta*. Tampere University Press.

-
- Wallenius T. 1993. Ainutlaatuinen persoona ja toinen. In Varto J. (Ed.) *Kohti elämämaailman ja ihmisen laadullista tutkimista*. Filosofisia tutkimuksia Tampereen yliopistosta. Vol. 44, 53–89.
- Webb K. & Blond J. 1995. Teacher knowledge: The relationship between caring and knowing. *Teaching & Teacher Education* Vol. 11. No. 6, 611–625.
- Wilenius R. 1979. *Ihmiskeskeiseen kulttuuriin*. 2. uudistettu painos. Jyväskylä: Gummerus.
- Wilenius R. 1982. *Ihminen ja sivistys*. Jyväskylä: Gummerus.
- Willis J. 1996. *A framework for task-based learning*. Essex, Harlow: Addison Wesley Longman Ltd.
- Witherell C. & Noddings N. (Eds.) 1991. *Stories lives tell: Narrative and dialogue in education*. New York: Teachers College Press.
- Zeichner K. M. & Liston D. P. 1987. Teaching student-teachers to reflect. *Harvard educational review* 57, 23–48.
- Yalden J. 1987. *Principles of course design for language teaching*. Cambridge: CUP.

Y011A FOREIGN LANGUAGE (ENGLISH)

2 credits (40 hours of contact learning and 40 hours of independent work)

1. OBJECTIVES	<p>The student</p> <ul style="list-style-type: none"> * understands that the foreign language skills are part of intercultural communication and education * understands that the English language is a key to internationality and international labour markets as well as information searching * can manage in various multicultural work environments demanding field-specific written and oral skills in English * can search for information needed in his/her professional field from different sources and media
2. COURSE CONTENT	<p>The core content, terminology, and communication situations in professional interaction of social services and health care.</p>
3. TEACHING METHODS	<p>Contact learning and independent studying</p>
4. PREREQUISITES	<p>Upper secondary school courses (A-level) or an equivalent level</p>
5. ASSESSMENT	<ul style="list-style-type: none"> * Active participation in planning one's own learning and working during the course and self-assessment * Participation in 32–36 lessons * Exam (written and oral), the independent assignment and self-assessment (a language portfolio) completed during the course
6. MATERIALS	<ol style="list-style-type: none"> 1. Materials delivered and compiled together in the course 2. A Home in Finland - Information for immigrants about living, studying, and social security. 3. English reading comprehension – A student guide
7. SEMESTER / YEAR OF TAKING THE COURSE	<p>Recommendation: 1st year</p>

APPENDIX 1/2

ENGLISH FOR SOCIAL WELFARE WORKERS/Riitta Jaatinen

(2 credits = 40 hours of contact learning and 40 hours of independent work)

1	Mon 17.4	<ul style="list-style-type: none"> * Programme, assignments, assessment * Adolescence, child and youth welfare * Reporting and discussing child care cases <p>Independent work: * Reading: Choose text 1</p>
2	Fri 28.4	<ul style="list-style-type: none"> * Childhood and children's day care * <u>Children's day care centre</u> * <u>Helpline</u> and <u>safe-house</u> for abused children * Introducing jobs and job descriptions <p>Independent work: * Reading: Choose text 2</p>
3	Fri 5.5	<ul style="list-style-type: none"> * Intoxicants: drugs and alcohol * Explaining concepts * Discussing the rehabilitation of intoxicant abusers <p>Independent work: * Writing a summary: Choose the text</p>
4	Mon 8.5	<ul style="list-style-type: none"> * The Finnish culture and everyday life * Social security and services, exclusion in Europe * <u>Non-institutional care</u> * Encountering a foreign client * Interviewing and counselling clients of social welfare
5	Fri 12.5	<ul style="list-style-type: none"> * Home, family, human relationships * Homelessness, domestic violence, exclusion, <u>shelter</u> * Explaining concepts, Structured group activities <p>Independent work: Reading: Choose text 3</p>
6	Mon 15.5	<ul style="list-style-type: none"> * Human body and mind, health care * Illnesses, symptoms, and diagnoses * Practising situations, Role rehearsal
7	Fri 19.5	<ul style="list-style-type: none"> * Old age, Care for the elderly * <u>Home for the elderly</u> * Describing life-histories, Planning in teams <p>Independent work: * Writing an essay: Choose the topic</p>
8.	Mon 22.5	<ul style="list-style-type: none"> * Polytechnic studies, social welfare studies * Work, employment and unemployment * Applying for a job in English * A job interview, Sharing experiences <p>Independent work: * Drawing up formal documents: CV and a letter of application</p>

-
- | | | |
|----|----------|---|
| 9. | Fri 26.5 | <ul style="list-style-type: none">* Persons with disabilities* <u>Residential home for the persons with disabilities</u>* <u>Charities and charity appeals</u>* Presentations: presenting case histories and institutions |
|----|----------|---|
-
- | | | |
|-----|----------|--|
| 10. | Fri 29.5 | <ul style="list-style-type: none">* Exam (oral and written)* Self-assessment during and after the course |
|-----|----------|--|

APPENDIX 1/3

INDEPENDENT WORK (40 hours of student work)**Plan your Independent work!****1. Reading (12 hours)**

Choose 3 texts from the book *English reading comprehension – A student guide*. Study the texts paying attention to the content.

Write the number, title and pages of each text.

1. _____
2. _____
3. _____

2. Writing**2.1 Writing a summary (3 hours)**

Browse through issues of *Community Care* and *Nursing Times*, *Newsweek*, and *Dialogue* or an equivalent journal found in the library. Choose one article and write a summary of the article. The instructions for writing a summary you will find in the book *English reading comprehension – A student guide*. The length should be approximately 1/5 of the original text.

The summary of the article:

2.2 Essay writing (3 hours)

Write an essay of 250–300 words on one of the TOPICS on pages 3–4 (see below). If you want, you can use the newspaper article(s) as an inspiration for writing.

The topic of the essay:

2.3 CV and a letter of application (3 hours)

(Instructions will be given in the course)

3. Searching material at the websites (4 hours)

Test your language skills and get acquainted with the university language net. (Instructions will be given in the course)

Test results: _____

4. Reviewing/revising the materials of the course (10 hours)**5. Self-assessment: writing down experiences (5 hours)**

(40 hours)

APPENDIX 1/4

TOPICS

1. If babies can be conceived from beyond the grave, does that make men nothing more than sperm machines. (The Guardian, July 13, 1999.)
2. Julie Burchill left her two sons to be raised by their fathers. Does this make her Britain's worst mother? (The Guardian, July 7, 1999.)
3. Adults should not prevent children's "thrilling" interaction – fighting, for example. It is only through competition and conflict that identities are formed. (The Guardian, July 7, 1999.)
4. It is better for young people to be placed in foster care rather than residential homes. However good a residential home is, it is still an institution. (The Big Issue in Scotland, July 22–28, 1999.)
5. How to save the children. (The Guardian, July 24, 1999.)
6. When child-sex offenders are released from custody, they should be registered and supervised and not be left untreated. Their victims should be protected. (The Guardian, July 24, 1999.) (The Scotsman, July 20, 1999.)
7. How to help teenage drop-outs who have left school without qualifications. (The Guardian, July 13, 1999.)
8. Bullying causes a lot of suffering at school. (The Independent, July 21, 1999.)
9. Gang rapes and the problem of protecting children from bad company. (The Sunday Times, July 18, 1999.)
10. A little listening can go a long way in helping young people in prison. (The Guardian, July 7, 1999.)
11. Interpreting poetry. (The Big Issue in Scotland, July 8–14, 1999.)
12. Young people's worries and agonies today. (The Big Issue in Scotland, July 8–14, 1999.) (The Big Issue in Scotland, July 22–28, 1999.)
13. Ending up on the streets. (The Big Issue in Scotland, July 22–28, 1999.)
14. Voluntary work. A listening ear is as important as the practical help the soup kitchen provides. (The Big Issue in Scotland, July 8–14, 1999.)
15. The relationships in the family when the parents are divorced. (The Guardian, July 9, 1999.)
16. Tackling poverty and exclusion. (The Guardian, July 23, 1999.)

-
17. Growing up in the shadow of the bottle. Children living with the effects of parental alcohol abuse. (The Big Issue in Scotland, July 8–14, 1999.)
 18. Compulsory treatment, voluntary counselling or substances as a replacement? How to help persons with drug problems. (The Guardian, July 23, 1999.) (The Guardian, July 26, 1999.)
 19. Are the new legal framework and drugs operations needed to discourage the drug culture and to regain control of our communities? (The Guardian, July 13, 1999.) (The Scotsman, July 20, 1999.)
 20. Career in care: role and requirements. (The Independent, July 25, 1999.) (The Guardian, July 9, 1999.)
 21. Pregnancy and family planning. (The Sunday Post, July 11, 1999.)
 22. The question of private and/or public health care. (The Sun, July 8, 1999.)
 23. Who should have the final decision whether to withdraw treatment, including artificial feeding, and allow a terminally ill patient to die? (Guardian Weekly, July 1–7, 1999.) (The Express, July 14, 1999.)
 24. What is it like to live with a disease? (The Guardian, July 7, 1999.)
 25. Better lives for people with a learning disability. (The Guardian, July 26, 1999.)
 26. A child with a disability in the family. (The Times, July 27, 1999.) (The Guardian, July 26, 1999.) (The Sunday Post, July 11, 1999.)
 27. The value of pets and other animals in helping people with disabilities, the value of guide dogs for the blind, for example. (The Guardian, July 7, 1999.)
 28. Challenges of special education. (The 1999 Teaching Awards, July 13, 1999.)
 29. Sexual behaviour and sex education. (The Guardian, July 10, 1999.)
 30. Different ways to promote mental health. (The Guardian, July 26, 1999.)
 31. Anxiety, panic attacks and burn-out. Are they signs and signals of something? (The Weekly News, July 10, 1999.)
 32. Coping with mental illnesses in society. (The Big Issue in Scotland, July 15–21, 1999.)
 33. There are about 600 people classified as dangerous severely personality disordered adults (psychopaths) in the community in England and Wales. No one can be jailed unless they have committed a crime. What could be the best place in society for these people? (The Scotsman, July 20, 1999.) (Extracts from The Daily Telegraph, July 20, The Princeton University Law Journal, July 20, Liberty, July 19, The Daily Mail, July 20, 1999.)

-
34. Maintaining peace and balance of one's mind. (The Independent, July 25, 1999.)
 35. Death, mourning and mass expression of grief. (The Sunday Post, July 11, 1999.)
 36. Finnish society today. (Guardian Weekly, July 1–7, 1999.)

APPENDIX 2

Plan for the 7th session**TOPIC: The elderly**

TIME: 4 hours, 8.30 –11.45, one break

THE PRICIPLES OF THE SYLLABUS DESIGN

1. Themes/Topics
2. Action/Activities
3. Experiences

THE SESSION PLAN

- Discussing our experiences of being with elderly people
- Reviewing the present and future of the care for the elderly with the help of statistics
- Core vocabulary
- Video: an English home for the elderly
- Telling a home-group about an elderly person who is familiar, listening to the other
- Discussing how to spend one's own old age
- Listening: BBC radio programme, a radical elderly lady
- Pictures of different types of housing for the elderly
- Team work: plan a home for the elderly where you would like to live (or for a certain specific group)
- Portraits of two elderly people, a woman and a man
- Reading a newspaper article and comparing the content with the results of team work.
- Writing comments on myths (poems or metaphors) concerning elderly people

MATERIALS

- *Aamulehti*, a national newspaper (statistics)
- Sunday supplement of *Helsingin sanomat*, a national newspaper (pictures)
- an American newspaper article (text)
- an American book of gerontology (myths)
- Zoom in video (video)
- BBC radio programme (recording)
- Dictionaries (word lists for texts)
- English translations of Finnish brochures on social and health care (core vocabulary)
- Transparency (idea map)
- Students' experiences

APPENDIX 3

Inquiry at the beginning of the course, 17.4.2000 / English

Name:

Group:

School/Institution:

1. In which year and in which school did you take matriculation examination?
And/Or
In which year and in which school did you get your vocational qualification?
Which vocational qualification?
2. What was the latest school/institution where you studied?
3. What languages have you studied?
4. Have you studied English anywhere else except in the schools/institutions mentioned above? Where and how much?
5. Have you used English in your free time and/or at your work? Describe more specifically.
6. Describe yourself as a language learner.
Think about your whole learning history and describe your experiences.
7. Write about your wishes and expectations concerning this course.

APPENDIX 4

ASSESSMENT IN THE MIDDLE OF THE COURSE 12.5.2000

Return to the questions 6 and 7 and your answers to them in the questionnaire filled in on the 17th of April, 2000.

6. *Describe yourself as a language learner. Think about your whole learning history and describe your experiences.*
7. *Write about your wishes and expectations concerning this course.*

Comment on the underlined issues of your experiences, wishes and objectives. What do you think and wish for now?

APPENDIX 5/1

School of Social Services**English language test 29.5.2000****I TEAM (30p)**

The case: 'Youngsters'

II VOCABULARY (50p)

1. Name 5 big problems that young people have today.
2. Name 5 social benefits that the Finnish family with children can have from society.
3. Translate the following 5 terms into English: vammainen, kehitysvammainen, halvaantunut, kuulovammainen, näkövammainen. Use 'the words with dignity'.
4. Write down 5 things that the welfare state offers.
5. Name 5 social services that a person using a wheelchair can have in his/her own home.
6. Elderly people often need care and nursing. Mention 5 institutions for the elderly.
7. Write down 5 common reasons for having a drink and/or smoking a cigarette.
8. Translate the following 5 terms referring to the Finnish educational system: esikoulu, peruskoulu, lukio, ammattillinen oppilaitos, ammattikorkeakoulu.
9. Write down a nursing situation where the following instruments or aids are used: a syringe, a thermometer, a sphygmomanometer, a bedpan, a washbasin.

III EXPLAINING CONCEPTS (20p)Choose 4 of the following terms and explain their meaning in English.

1. A WELFARE STATE
2. EXCLUSION
3. STUDENT FINANCIAL AID
4. A RECONSTITUTED FAMILY
5. A DETOXIFICATION CLINIC
6. A PERSON WHO IS BEHAVIOURALLY CHALLENGED

IV DESCRIBING (30p)It is the year 2004 and you have got a chance to work in a project in the social and health care field. **Describe the project and your work in it.** (150–200 words)**V READING COMPREHENSION (30p)**

Write a summary of the text enclosed.

APPENDIX 5/2**I TEAM (30p)****The case: 'Youngsters'**

Read and discuss the case. You are a multi-professional team working in child welfare. Your duty is to plan a network of helpers and suggest different ways of helping a group of young people and their families. Introduce yourselves (names and professions) and write down your suggestions.

You have heard social workers' reports on a group of 12 youngsters (aged 12–14) who (all of them) live in the same poor housing area in Vantaa. They come from homes with such problems as poverty, alcoholism, broken families, unemployment, etc. This group of youngsters has been found sniffing glue in the forest near their school and in the evenings (especially during the weekends) they have been loitering in the streets breaking shop-windows and threatening other people. People in the neighbourhood have started calling these youngsters hooligans who deserve nothing but imprisonment...

APPENDIX 6

A STORY OF STUDYING AND LEARNING A FOREIGN LANGUAGE, "A STORY OF A GOOD SURVIVOR"

Autobiography refers to the uniform story which proceeds chronologically, is based on the narrator's own life and in which the narrator is a main character. **Here the point of view of the story is a foreign language – English – learner's point of view, your experience of foreign language learning.**

Imagine that your reader is your good friend, the person whom you trust and want to tell about your experiences. Write as if you were talking to him or her, honestly and openly without hurry. Give illustrative examples and do not "censor" difficult or even delicate matters or feelings. **Write your story several times so that it becomes as covering as possible, abundant and thorough, several pages long.** You can write by hand or use a computer.

Tell your story of learning English as carefully and from many sides as possible, from the first experiences up till today. You can use the following questions (, if you want to): How did you experience studying English at school? Teachers? Teaching? Assessment? Learning atmosphere? Study-mates? Activity in lessons? Homework assignments? Learning materials? Write about your as well positive as negative learning experiences? What was easy and what was difficult? What was interesting and what was not? What was joyful and what were you sorry for? What eased and what made you feel anxious? Where else except at school did you learn English? In what way do you learn English best? What learning methods did you use and which where best for you? Where outside school have you used English? How have you managed and how have you felt it? What are your language skills like at the moment and do you have plans to continue your English studies in one form or another? What does the English language mean to you?

What is your best and/or most significant experience of learning English?

I would like you to return your writing by the end of January. In February I would like to discuss the content of the story with you. You can also send the story through e-mail.

Riitta Jaatinen
PIRAMK / School of Social Services
Satamakatu 17B
33200 TAMPERE
riitta.jaatinen@piramk.fi

SUBJECT INDEX

A

aesthetic character 62
aesthetic experience 84–85, 136
authentic
 being and activities 101, 110 188
 communication 4, 63, 65, 68, 101,
 130, 133, 185
 connection 63–64
 discussion 82, 88
 language use 57, 58, 76, 87, 90, 94,
 101, 102, 104, 135, 137
 material 70, 97
 situations 10
authenticity 63, 72, 102
auto/biography 18, 19, 28, 29
autobiographical 71, 184
 approach 15
 development 20
 inquiry 17, 26
 interview 169–170
 knowledge 8, 17, 18, 25–28, 30–31,
 31–34, 38, 61, 68, 69, 130, 134,
 150
 language class 129
 material 7, 18, 74
 method 31, 33
 narration 6, 11, 34, 72, 73, 75, 149
 research 35, 100
 study 19, 37

 writing 68–69, 72–73
 writings 3, 73, 74
autobiographical reflexive
 approach 10, 48–50, 61, 64, 71–75,
 129, 142, 185, 187
 being-in-the-world 11, 71, 184
 language education 35
 studying 11
 teaching and learning a foreign lan-
 guage 5, 7, 77, 139–142, 183, 187
autobiography 2, 8, 18, 19, 24, 25, 27–31,
 31–34, 37, 41, 85, 151

B

being-in-the-world 5, 9, 11, 36, 37, 39,
 44, 46, 69, 71, 76, 137, 177, 183, 184
biographic study 6, 18–19, 29, 31
bodily being 22, 36, 48, 61, 183

C

caring work 23, 59, 62, 169
community, cooperation
 being in a community 110
 belonging to a community 100
 a caring community 117
 cooperation 59, 60–61, 90
 a meaning-making community 117
 a writing community 72–73
comprehending 43, 45

- conception of man
see holistic conception of man
- conscious, consciousness 7, 18, 19, 20, 25, 26, 27, 32, 33, 34, 36–38, 40–42, 42–44, 48–49, 51, 61, 66, 138, 140, 144, 183, 186
- content-based language instruction, content-based teaching and learning a foreign language 6, 59
 adjunct 60
 language across curriculum 59
 language for specific purposes 59–60
 sheltered 60
 theme-based 60
- curriculum design, planning 6
 based on structures 56
 dialogue 58–59
 learner centred 57, 59
 negotiated 57, 58, 63
 notional-functional 56
 skills-based 56, 58
 task-based 57, 58
 theme and/or situation based 56, 58
 topics/contents, activity and experience 9, 10, 11, 59, 64, 75, 141, 184
- D**
- dialogue 51, 53–54, 57–58, 62–64, 65, 68, 70, 72, 90, 117, 130, 137, 141–142, 180, 183, 187
- dialogue journal 72
- discussion interview 118, 149–150, 169–170, 177, 180
- E**
- ethicality 62
- ethically acceptable 52
- existence 4–5, 15, 36, 39, 44, 54, 66, 76, 85, 141–142, 187
- experience 39–44
- experienced world 19, 43–44, 46, 180
- experiential
 (and intercultural) foreign language learning, education 2, 6, 24
 knowledge 17, 25, 26, 27, 124, 133, 142, 178, 187
 place 30, 37, 71, 101, 110, 119, 178, 187–188
- F**
- feelings 4, 10, 27–28, 47, 68, 84–85, 91, 110, 115, 116, 125, 127, 134, 138–140, 143–144, 151, 160, 164, 176, 177–178
- feminist research, study 28, 29
- G**
- goals of language education 53–54, 65–66
- good foreign language learning 11, 147, 149, 150, 177
- H**
- hermeneutic, hermeneutics 7, 19, 33, 35–36, 51, 183, 187
- historicity, historic being 2, 5, 20, 38, 49, 183
- holistic conception of man 2, 5, 9, 24, 35–37, 53, 71–72, 183
- human growth 2, 3
- I**
- identity 19, 25, 31, 32, 184, 188
- intellectual autobiographical study 28
- intentionality 41, 44
- inter-subjectivity 20, 38, 39, 43–44, 46, 50–51, 89
- intercultural communication 3, 59
- intercultural language learning 54, 65–66

K

- knowledge, knowing
 conceptual 17, 21, 23, 47, 63, 124, 143–144
 context-bound, contextual 21, 24, 29, 30–31, 34, 41
 culture-bound 21, 24, 34
 embodied 22–23, 124
 intuitive 21, 21–23, 46, 63, 102, 124
 nested 23, 63, 124
 non-linguistic 17, 27, 45
 relational 23
 situation-bound 21, 24, 29, 30–31,
 tacit 17, 21, 27, 38, 39, 42, 44, 45, 47, 63, 102, 143–144, 186
 in language class 142–145
 in teaching and education 20–24, 181
see autobiographical knowledge
see experiential knowledge

L

- language 9, 40, 42–44, 65–66, 100–101, 144, 183, 186
 of health care and social services 58–59, 62–64, 66, 67
 language learning
 environment 11, 12, 49, 54, 59, 75, 76, 138–139
 stories 118, 149
 learning (a language and) encounter-
 ing 9, 23–24, 53–54, 58–59, 62–64, 64–70, 93, 98–99, 130, 134, 139–141, 141–142, 179–181
 life-course 18, 19, 39
 life-skills 4, 68, 69, 70, 71, 93, 138, 151, 188
 life-story 18, 19, 25, 101, 139, 147, 179, 184

- life-world 7, 17, 20, 24, 32, 33, 36, 37, 38, 39, 47, 49, 51, 65, 69, 129, 140, 141, 143, 145, 148, 149, 179
 life history 17–18, 22, 31, 70, 139, 165, 177
 narrated 19
 objective 19
 subjective 19
 lifespan 18
 linguistic 19, 24, 26, 27, 38–39, 41, 42–44, 45–46, 47, 50, 55, 56, 66, 79, 95, 108, 109, 110, 138, 143, 145, 149, 184, 185, 186
 lived experience 12, 25, 41
 lived world 38, 42, 43
 love of truth 62

M

- meaning, meanings 39–42, 42–44
 content 40–41, 43, 45
 context: pre-understanding and horizon 38, 41, 48–49, 51, 148
 paradigm 2, 7, 9, 38, 39, 44, 46, 50, 183
 relation, relationship 32, 36, 37, 38, 39, 40, 48, 49, 148, 149, 181
 meaning structures 8, 20, 24, 32–33, 34, 37–38, 52, 140–142, 142–143
 memory 8, 12, 17, 25, 27, 28, 29, 30, 31, 32, 33, 35, 42, 64, 87, 131, 148, 153, 179
 metaphor 9, 27–28, 39, 44–46, 141, 144, 150
 motivation 54, 152, 157, 164–166, 172, 178

N

- narration 17, 19, 25, 46, 50, 65, 104, 147
 narrative methodology 7
see autobiographical narration

O

- ontological analysis 9, 48, 183
- ontology 5
- open-ended tasks, open-ended activities
 - 10, 75, 76
 - dramatising real-life situations 76, 98
 - explaining concepts and inferring meanings 76, 77
 - interpreting pictures as a group process 76, 84
 - narrating, listening to and encountering the Other 76, 93
 - problem solving, developing, and planning tasks 76, 89
 - searching for concepts and creating meanings together as a group 76, 79
- oral history 18
- the Other 8, 53, 93, 142, 181, 187

P

- personal
 - history, histories 11, 18, 27, 37
 - story 46, 129, 147, 151, 163, 177
- phenomenological
 - approach 7, 36
 - investigation 47-52, 183, 187
 - philosophy 5
 - research 19
 - study 37
- place
 - see* experiential place
- professional
 - knowledge 16, 80, 89-90, 108, 133, 135, 136, 138, 179
 - skill 4, 6, 138, 179, 180
- professionally (vocationally) oriented
 - foreign language teaching 6, 55, 62, 66, 142, 184, 187
 - language education 53
 - studies 68

Q

- qualitative study 9, 47-52
- quality, qualities 7, 15, 27, 43, 48, 50, 75, 136, 184

R

- reading
 - in foreign language education
 - 55-57, 65, 69, 70, 83, 85, 97, 104, 108-109, 116, 120, 133, 136-137, 141, 145, 185
 - (way of) reading 7, 12-13, 51
 - reflection, reflective, reflecting 16-17, 27, 32, 33, 59, 100, 141, 148, 187
 - reflexive, reflexivity 5, 19, 28-29, 36, 71, 76, 85, 150, 183-185
 - see* autobiographical reflexive
 - reminiscing as a pedagogic activity 11, 149, 154, 179-181

S

- self-assessment 122, 126-127, 178
- sensitive words and expressions 67
- situatedness, situationality 36, 48-49, 61, 178
- situational 11, 36, 48, 62, 140, 177, 183
- sociological autobiographical study 28
- subjective worldview 7, 38, 41, 42, 44, 46, 50
- subjectivity 20, 29, 38, 54, 57, 59, 85, 185, 188

T

- teacher's role, task 62, 65, 141
- teaching a foreign language 72-73, 141-142, 180

V

- values 47, 58, 66, 138, 187

vocabulary 56, 57, 66, 77–79, 79–84,
88, 90, 94, 96, 97, 99–100, 102, 103,
116, 131–133, 135, 136, 144, 155,
161–162, 172
voice, voices 12, 26, 34, 65, 72, 90, 101,
139, 140, 147, 149, 150, 152, 180

W

whole person 61, 65, 124, 185–186
writing 19, 29, 30, 68–69, 150
see autobiographical writing

AUTHOR INDEX

A

Achté K. 180
Albertini J. & Meath-Lang B. 6, 72
Aldridge J. 7, 34
Anderson J. R. & Eisenberg N. & Holland J. & Wiener H. & Rivera-Kron C. 6, 59
Antikainen A. & Huotelin H. 6
Ayers W. 6, 100, 150

B

Bakhtin M. M. 7, 90
Beattie M. 6
Becker C. 7
Benner P. & Tanner C. 21–23
Bennett K. 119
Benyon J. 6
Berger P. L. & Luckmann T. 66
Bertaux D. 6, 17–19
Bhatia V. K. 6
Boomer G. 6, 57
Brinton D. M. & Snow M. A. & Wesche M. B. 6, 59–60
Burnard P. & Chapman C. 68
Butt R. & Raymond D. 6, 100
Byram M. 6, 54, 66

C

Carter C. 6
Casey K. 6, 150

Castelnuovo-Tedesco P. 6, 33
Chenfeld M. 64
Coates J. 169
Cole A. L. 6, 27
Connelly F. & Clandinin D. 6
Cook J. & Fonow M. 29
Cotterill P. & Letherby G. 6, 7, 30

D

d'Épinay C. L. 32
Doll M. 6
Dreyfus H. & Dreyfus S. 21

E

Edgerton S. 6, 119
Egloff G. & Fitzpatrick A. 6
Ellis R. 57–58

G

Gadamer H-G. 20, 38
Giorgi A. 7
Goodson I. 6
Goodson I. & Cole A. 6
Graham R. J. 6, 32
Grant C. A. & Zeichner K. 16
Granö P. 179
Graybeal J. 138
Green A. J. 68
Grindsted A. & Wagner J. 6
Grumet M. 6, 31, 58, 100, 150

Gunnarsson B-L. 66

H

Hankamäki J. 39, 44
Heidegger M. 39, 138
Heinonen S-L. 98, 100
Huotelin H. 6, 18–20, 25
Husserl E. 20
Hutchinson T. & Waters A. 6, 56–58, 60
Huttunen I. 138

J

Jaatinen R. 2, 25, 26, 27, 32–33, 58–59, 69, 141, 150, 180
Jaatinen R. & Kohonen L. 2
Jaatinen R. & Koli M-L. 141
Jordan R. R. 6
Josselsson R. 7, 147

K

Kaikkonen P. 6, 54, 63, 64, 66, 124
Karjalainen P-T. 37
Kauppi R. 9, 35, 42–44, 45, 53
Kelchtermans G. & Vandenberghe R. 6, 65
Kincheloe J. & Pinar W. 37, 119
Knowles J. G. 6, 16, 26–27, 32
Knowles J. G. & Holt-Reynolds D. 6
Kohli M. 6
Kohonen V. 2, 6, 178
Kohonen V. & Jaatinen R. & Kaikkonen P. & Lehtovaara J. 2, 24
Kohonen V. & Lehtovaara J. 2, 6
Koivunen H. 144

L

Launis M. 85
Lehtonen J. 40
Lehtonen M. 44, 45, 66, 69

Lehtovaara J. 6, 7, 54, 62, 63, 76, 140, 141, 180

Lehtovaara J. & Jaatinen R. 2, 58
Lehtovaara M. 2, 7, 21, 38, 44, 140, 151
Levinas E. 181
Linko M. 178
Luckmann T. 20
Luriâ A. R. (Lurija A. R.) 12, 15, 34
Lyons N. P. 23

M

Marsh D. & Marsh J. 60
McAdams D. P. 6
Meath-Lang B. 6, 72
Meath-Lang B. & Albertini J. 6, 72
Merriam S. B. & Clark M. C. 6
Merton R. 28–29
Metteri A. & Rauhala P-L. 7
Miller J. L. 100
Miller N. 7, 30
Mohan B. A. 59–60
Moskowitz G. 64

N

Näslindh A. 179
Noddings N. 6, 100, 117
Nunan D. 6, 56–58

O

Oesch E. 45–46
Oittinen R. 85
Ojanen S. 16–17
Onore C. 6, 57

P

Pagano J. 150
Pavio A. 27–28
Perttula J. 7, 31, 65
Pinar W. 119
Pinar W. & Grumet M. 58

Pinar W. F. & Reynolds W. M. & Slattery
P. & Taubman P. M. 61, 85, 150
Polanyi M. 7, 21
Proctor K. A. 16

R

Rauhala L. 2, 5, 7, 9, 12, 36–38, 40–42,
48, 61, 63, 76–77
Rauhala P-L. 7, 58–59, 62
Reason P. & Rowan J. 34
Reiniger M. 73
Revonsuo A. & Kamppinen M. 42–43
Ricoeur P. 45–46
Robinson P. 6, 56–58, 60
Rogers C. R. 70

S

Saarenheimo M. 6, 7, 29, 31, 32, 33, 148
Salvio P. 6, 150
Satulehto M. 20
Schacter D. L. 42
Schutz A. 7, 20, 38
Scudder J. R. & Mickunas A. 63
Simonen L. 148
Sinnemäki A. & Simonen L. 148
Solas J. 6, 25
Stanley L. 7, 19, 28–31, 34, 150
Stern H. H. 60
Swales J. 6

T

Tigerstedt C. 6, 150
Titon J. T. 6, 32
Turunen K. 63, 64

U

Ukkonen T. 148, 169–170, 179–180
Uurtimo Y. 7–8

V

van Lier L. 6, 64
van Manen M. 7, 69
Värri V-M. 2, 7
Varto J. 2, 5, 7, 9, 38, 39, 40, 48, 49,
51–52, 74, 148
Vilkko A. 6, 7, 29, 31, 32
Volosinov V. 67

W

Wallenius T. 181
Webb K. & Blond J. 23–24
Wilenius R. 62, 64
Willis J. 6, 57–58
Witherell C. & Noddings N. 6

Y

Yalden J. 6, 56–58

Z

Zeichner K. M. & Liston D. P. 16