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# SCHOLARLY ENGAGEMENT AND DECOLONISATION

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Views from South Africa,  
The Netherlands and  
the United States

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CHAPTER  
5

## Disruptive moments and normative professionalism

*An exploration of the (im)possibilities  
of a provocative pedagogy to  
stimulate the development of  
normative professionalism*

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### **ABSTRACT**

*Our concern is with the increasing influence of instrumentality in education at the expense of personhood formation. In our contribution we focus on normative professionalisation, an approach to professionalisation that brings together instrumentality, value orientation and morality. In our contribution, the focus is on normative professionalisation of (future) teachers. In our theoretical framework, we combine the dialogical self theory (DST) with its method of self confrontation (SCM) in a provocative research instrument. With this instrument, respondents in our research are challenged to reflect on so-called 'disruptive moments' as motors for their professional development. We present two case studies situated in The Netherlands: one of a young women in her last year of teacher training, and one of a team of teacher trainers. Respondents evaluate the process positively, in particular because the process does justice to their personal and professional biography.*

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

*In addition they appreciate their involvement in the analysis of the data. Our conclusion is that the adapted SCM is a promising instrument to stimulate the process of normative professionalisation.*

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**Keywords:** teacher training; normative professionalisation; dialogical self theory; provocative pedagogy

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### INTRODUCTION

In his publications, *Beyond Learning* (2006) and *Good Education in an Age of Measurement* (2010), culminating in his 2017 publication, *The Rediscovery of Teaching*, Gert Biesta introduces and elaborates on the concept of 'learnification'. With this concept, Biesta points to the increasing influence of instrumentality in teacher education at the expense of personhood formation (coined by Biesta as 'subjectification'), the latter in his view being an aspect not to be missed in education. It is this aspect that is central in the entirety of our research programme on 'normative professionalisation'.<sup>1</sup> In this contribution, we focus on the developmental aspect of normative professionalisation with a focus on the profession of (academic) teachers. Due to an increased focus on work as a way to find one's life fulfillment, we present two cases of reflection on life orientation in a professional context below.

Our theoretical framework is inspired by the mutual fertilisation of the work of the philosophers Sharon Todd (reflection) and Harry Kunneman (normative professionalism), as well as social-psychologist Mick Matthys (identity capital), psychologist Hubert Hermans (dialogical self theory) and findings of earlier research we did amongst (future) professionals. From both, the explanation of theory and the exploration in practice (two case studies), we will arrive at recommendations for further research on the education of (future) professionals in the context of higher education, a context characterised by diversity.

In the following text we first describe teacher training in The Netherlands, and its instrumental and normative aspects (section 1). In addition to instrumental

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1 Normative Professionalisation acknowledges the complexity and interrelations between instrumental professionalisation and normative professionalisation, the latter including morality in its definition of professionalisation (Bakker & Montesano Montessori, 2016:5).

## CHAPTER 5 ■ Disruptive moments and normative professionalism

professionalisation, with its focus on skills, the normative aspect of teacher training will be elaborated upon, with its focus on the development of a value orientation, and subsequently the need for reflection.

We introduce two leading theories, originating in the field of clinical psychology – the valuation theory (VT) and the dialogical self theory (DST) with its research instrument, the self confrontation method (SCM). The SCM facilitates, or better, stimulates the coming into existence of so-called ‘disruptive moments’<sup>2</sup> as motor for the development of identity capital, being of pivotal importance in the process of normative professionalisation. That is why we see the SCM as a concretisation of a provocative pedagogy (section 2).

The theoretical explanation is followed with two examples of our provocative pedagogical approach. One example with a young Moroccan student-teacher and one example with a group of professionals of a conservative Roman Catholic teacher training institute.

One of the preliminary conclusions is that, as part of a provocative pedagogy the self confrontation method (SCM) is a promising instrument, initiating disruptive moments and contributing to the process of normative professionalisation in the complexity of education.

### TEACHER TRAINING IN THE NETHERLANDS

Teacher training in The Netherlands is organised at Teacher Training Colleges as part of Universities for Applied Sciences and at Academic (or Research) Universities. The pillarised system of Dutch education results in particular courses at denominational Universities of Applied Sciences (UAS) and their Teacher Training Institutes to prepare teachers for their job in Roman Catholic, Protestant (VERUS, *Diploma Christelijk Basis Onderwijs*; Certificate ‘Christian Primary Education’), Islamic (ISBO, *Diploma Islamitisch Basis Onderwijs*; Certificate Islamic Primary Education) and public primary schools (VOS/ABB, *Diploma Openbaar Basis Onderwijs*; Certificate Public Education). For secondary school teachers, training is located both in Universities of Applied Sciences and in Academic (or Research) Universities. Religious pillars set their

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2 We see disruptive moments as moments that turn the world upside down: the situation the person has to face is not easy to account for with the help of the actual frame of reference, including the current value orientation; reframing and re-valuation has to be undertaken.

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

stamp on some of both of these types of universities and their teacher training. The first case study we present below is situated in a former Protestant University of Applied Sciences (UAS), now including Islamic teacher training; the second case study is located in one of the Roman Catholic Teacher Training Institutes.

The courses of Teacher Training Institutes mainly focus on teaching and learning *about* and *from* the respective (secularised) religious or secular tradition, and the instrumental/didactical aspects needed for facilitating and stimulating a process of knowledge construction. The main part of these curricula consists of the academic canon of Religious Education, the teacher competencies to be developed, a code of conduct, a classification of aims to be reached and a diversity of didactical tools for ‘good’ religious education (Bakker, 2013:17). The respective subjects aim at the development of instrumental professionalism, understood as “the process that takes place (or is aimed at) in which a (student-) teacher is educated to become a better professional in the sense of better devoting her or himself to the technical part of her/his role as a teacher” (Ibid.:18-19). Given this dominance of a technical approach, the question then is: Is the teacher nothing but a performer of given course descriptions and aims to be reached, and prescriptions regarding codes of conduct? A simple answer could be ‘no’, but, in our view, this would be too superficial. In our view, the (student-) teacher is the decisive factor in the interpretation of what we call ‘the implementation of the system’, that is the whole of descriptions and prescriptions (Ibid.:21). However, ‘the system’ is not defining a teacher’s actual behaviour; it’s just one of a complex network of factors that finally leads to a certain professional acting (Ibid.:23). The interpretation of ‘the system’ and of many other contextual elements, is closely related to the time created for reflection to raise (student-) teachers’ self-awareness; time to respond to this kind of so-called ‘tardy questions’, questions for which there are no obvious and clear-cut answers (Ter Avest & Bakker, 2005).

Exploring and responding to ‘tardy questions’ contributes to the formation of student-teachers’ awareness of their own (religious or humanistic) identity and positionality in the midst of a diversity of religious and secular worldviews. This adds to the perception of their future profession as a meaningful contribution to the plural Dutch society. ‘Tardy questions’, however, have

## CHAPTER 5 ■ Disruptive moments and normative professionalism

been neglected for a long time. Only recently, also due to the publications of Biesta, do such questions come to the fore in debates about ‘good education’ (see also Biesta, 2013).

### Normativity and teacher training

The normative aspect of teacher training is, in our view and following Biesta’s line of thought, of pivotal importance for the development of student-teachers’ competency to introduce her/his pupils/students in a world characterised by a plurality of worldviews, life orientations and philosophies of life. The teacher as a person is held by many within and outside the profession to be at the centre stage of not only the classroom but also of the educational process (Bakker & Rigg, 2006). By implication, therefore, it matters to teachers themselves, as well as to their pupils, who they are as persons. Their self-image is “more important to them as practitioners than is the case in occupations where the person can easily be separated from the craft” (Nias, 1989:202-203). Reflection, directed at increasing awareness of self-image and positionality in a diverse cosmopolitan world and classroom, receives due attention (Todd, 2007).

In the concept of normative professionalism, three aspects of professional development come together: the personal identity of the student-teacher, the institutional culture (including the standards and the codes of conduct of the profession concerned) and the general culture in society – a culture that makes a person feel at home, like a fish in water. What is urgently needed is time and space for reflection. What is also needed are tools to stimulate reflection that goes further and deeper than pointing to cause and effect, indicated as technical reflection by Gardner (2017). Notwithstanding the fact that reflection on the instrumental aspects of teaching is important, we argue that it is not enough. Kelchtermans points to the political, the moral and the emotional aspects of teaching that have to be taken into account in the act of reflection. For this Kelchtermans coined the concept of ‘broad reflection’ (Kelchtermans, 2012). Elaborating on Kelchtermans’s ‘broad reflection’, we prefer to point to our approach as ‘reflection-in-depth’, “... helping them [students] to create awareness of their deeper beliefs about the role of education in society ...” (Bakker & Montessori, 2016:7). Our understanding of reflection not only includes *more* aspects than only cause and effect, but also includes the political,

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

the moral and the emotional dimension. In our view, for a deep reflection it is necessary to describe the situation at stake in clear understandable terms. This description then is the start for a dialogue – an internal dialogue (thinking) and an external dialogue (team meetings) (cf. Gardner, 2017). Deep reflection aims at awareness and further construction of one's life orientation and a deeper understanding thereof as a constitutive part of one's normative professionalism as a teacher – at the end of the day probably understood as a calling.

In 'reflection-in-depth', the ethos of the university where the student is trained is included. This encompasses the subjective interpretation of the culture of the university's teacher training centre and the content of the courses, as well as the school ethos where the student-teacher does her/his practice. Furthermore, reflection on the values of society at large, and reflection on one's own worldview-under-construction must be taken into consideration in the reflection process. All these aspects should be brought into relation with each other at the service of the pupils/students in the classroom. This is the core of the developmental process of normative professionalisation, and it's no small undertaking! It includes the recognition of power – institutional power (including codes of conduct), as well as the power of the prevailing religious or secular worldview and the power of the need to tailor to the requirements of "teachers like us" (Van Ewijk & Kunneman, 2013). The philosopher Harry Kunneman, founding father of the theory of normative professionalisation, mentions 'beneficial friction', pointing to the possible conflicts in the intersubjective encounter of people, in case of differing value and life orientations. In line with the terminology of identity development, we prefer to talk about 'disruptive moments'. "One tendency could be to avoid dealing with the complexity [of opposing or conflicting life orientations], by denying it or by further increasing the systemic approach" (Bakker, 2016:5). We prefer, however, not to eliminate the friction between two positions, though, but instead are of the opinion that exploring the values concerned creates space for unexpected/surprising enriching points of view – a new third position (Hermans & Gieser, 2012).

As mentioned above, 'reflection in depth' is quite an adventure; it can also be disturbing. For example, in cases where institutional values are in conflict with personal or family values (as we will see in the case study of Aziza, below).

## CHAPTER 5 ■ Disruptive moments and normative professionalism

However, reflection and its accompanying ‘beneficial friction’ are at the heart of normative professionalism and often appears to be a turning point. The endeavour is intensive – taking a biographical perspective and ‘writing’ this narrative further for the purpose of becoming a normative professional teacher.

For this ‘reflection-in-depth’ in our research, we use the tool of the SCM rooted in the DST, a narrative-biographical approach of self identity development. We see the SCM as a concretisation of a provocative pedagogy. In the next paragraph we clarify the concept of provocative pedagogy, and present, in short, the VT and the DST, and explain – derived from these two theoretical stances – the SCM.

### PROVOCATIVE PEDAGOGY

Provocative pedagogy finds its origin in the latin *provocare*, which means to cause or to arouse. In *provocare* the Spanish reader will recognise *provocar*, which means elicit, encourage, summon, instigate. For the English reader, the second half of the word reads as *care*, concerning or worrying about somebody. Provocative pedagogy, then, is defined by us as a pedagogical strategy that equally challenges, *provokes* and takes *care* of the (future) professional in her/his development as a normative professional (Ter Avest et al., 2009). Provocative pedagogy aims at raising awareness of the above mentioned three aspects of normative professionalism: a person’s personal identity, the institutions’ ethos and the value orientation of society at large. In the second place, playful flexibility is aimed at taking into account the affective relation to either and each of the three mentioned aspects. Playful flexibility is needed on ‘moments on the spot’ that a decision has to be taken intuitively.

An instrument to be used in a provocative pedagogical approach is the self confrontation method (SCM). In the next paragraph we present this method, after having described its theoretical foundation.

### Valuation theory (VT)

The theoretical foundation of the SCM is rooted in the valuation theory (VT). In this approach the starting point is the person as a ‘motivated story teller’, the author as well as the actor of her/his self-narrative (Hermans & Hermans-



## SCHOLARLY ENGAGEMENT AND DECOLONISATION

Jansen, 1995). Each person has the competency to tell her/his story from different points of view, from different positions. Depending on the audience and the context a person makes – consciously or unconsciously – a choice what to talk about. You can't tell all, you have to come to a decision about what to tell in what way. The same fragment can be told in different ways, since it is valued differently in different contexts and by different audiences.

Accordingly, VT speaks of a 'multi-voiced self' consisting of many so-called 'voices' in a person's 'society of mind.' In a self-narrative, different 'voices' may be heard: the voice of the mother telling bedtime stories, the voice of the father showing the ring-shaped segments of a tree and their relation to the tree's position relative to the sun, the voice of a colleague complaining about your tidyness in filing. In a self-narrative the voice of a father might come to the fore on a field trip, and the voice of a colleague might be silenced at that moment. The other way around, the voice of the colleague might come to the fore the moment you search for a document, and the voice of your father might be silenced in that situation. The self-narrative is the ultimate result of an interesting conversation, one might say: an intriguing dialogue, between different 'voices', taking (or given) different so-called *I*-positions in a person's 'society of mind'.

According to VT, people are motivated in their behaviour by two basic motives. The *S*-motive aims at strengthening *self*-awareness and *self*-esteem. The *O*-motive is directed towards care for *others* and belongingness in relation to others. It is through affect-loaded responses to persons or situations that the *S*- and *O*-motive become visible. For example, a loading with the affect of 'tenderness' refers to the *O*-motive, and a loading with the affect of 'pride' refers to the *S*-motive – in a positive way. VT states that a person can experience different feelings at the same time, or the same feelings in a similar context. For example, walking in the woods with my dog gives me a feeling of happiness while, at the same time, I feel powerless when my dog starts chasing a rabbit, quickly followed by another feeling – pride – when my dog immediately returns to me when I call her.

The self in VT, in later years expanded to DST (Hermans & Hermans-Konopka, 2010; Hermans & Gieser, 2012), is represented in an open space, consisting of two concentric circles (see also Verhofstadt 2012:133). In these circles different

## CHAPTER 5 ■ Disruptive moments and normative professionalism

*I*-positions take/are given their place. The inner circle represents internal positions, that feel as really being me: like ‘I as a woman’ or ‘I as a teacher’. The positions in this inner circle can be distinguished in personal positions and social positions; personal positions are, for example, ‘I as a faithful person’, ‘I as decisive’ and ‘I as helpful’; social positions are, for example, ‘I as a teacher’, ‘I serving as a volunteer for refugees’ and ‘I as a motorcyclist’.

In the outer circle, positions are represented that feel as a part of the environment, like ‘my team of teachers’, ‘my trade union’ and ‘my culture’. For all the *I*-positions, a subjective perception is at stake; all *I*-positions are placed in the circle in a way that suits my perception of a personal quality of a role that I take. It’s all about *my perception* and *my perception of them* becoming a part of my self (see also Hermans & Hermans-Konopka, 2010; Hermans & Gieser, 2012).

### Self confrontation method (SCM)

SCM was developed as a method for research in a clinical setting in order to stimulate an internal dialogue in the multivoiced self (Hermans & Hermans-Jansen, 1995). With the help of a facilitator, a person formulates up to 30 or 40 sentences that go to the very heart of crucial experiences in that person’s life – in the past, today or in the future. In their imagination, people reflect so to speak ‘on the spot’ on the remembered and relived situations. These sentences, formulated in a descriptive statement regarding a situation or a person, are of vital importance. Each statement, called a ‘valuation’, is then connected to a list of validated affects (like trust or disappointment) related to a self- or an other-orientation (see below). Each statement is scored between 0-5, indicating to what extent that particular affect is experienced in the situation represented in a concise way in the ‘valuation’. Throughout this chain of 30 or 40 sentences, a pattern can be seen in the affect scores, raising awareness of different *I*-positions and their interrelatedness, and pointing to a general orientation directed to one’s self (S-motive), or an orientation directed toward the other (O-motive).

Adapted to the aim of our research, this SCM is used for ‘reflection-in-depth’ as an important tool of provocative pedagogy in the process of normative professionalisation. With the help of the adapted SCM, the exploration of different *I*-positions is initiated and their corresponding ‘voices’ and

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

the valuations thereof, facilitating the rising to the surface of ‘disruptive moments’,<sup>3</sup> and resulting in a theme or a plot in a person’s or group’s narrative. This process contributes to a raising awareness of the situatedness and the possibly conflicting values involved in the hierarchy of *I*-positions, which will stimulate the development of normative professionalism.

### Identity development

A core concept in identity development is ‘conflict’. Conflicts that can be destructive and constructive for the ongoing development of a person’s identity. Conflicts are in any case always disruptive moments, disrupting a situation or process that, until then, went without saying. The developmental phase of students at a teacher training institute is known as early adolescence (Breeuwsma 1999:227 e.v.), in between puberty and adolescence. An important theme during the phase of early adolescence is the growing distance between parents and family, as well as the development of new commitments binding and bonding relationships with new ‘significant others’. Marcia (e.g. 1966, 1980) points to the need for exploration – either induced or not induced – in order to establish solid commitments. According to Marcia, identity develops and is constituted in between processes of *exploration* and *commitment*. In our view, the same holds for professional identity development.

One of the areas student-teachers, being (young) adolescents, have to explore is the field of professions (Marcia, 1980).<sup>4</sup> The same holds for a team of teachers that have to redefine and redignify their position in changing social and political contexts.

Marcia distinguishes four different stages in the way people explore different fields and develop their commitment towards these fields. The first stage Marcia describes is the status of *diffusion*, a phase in identity development in which a person is neither making a choice nor exploring alternatives. The person is not challenged; things are going well enough. The second stage is characterised by exploration, though without arriving at any commitment. This stage is called *moratorium*, a kind of ‘pause programme’ before a person

3 See footnote 2 for our understanding of ‘disruptive moments’.

4 Follow up research (o.a. Carol Gilligan, 1985) shows that for women the domain of ‘interpersonal relations’ is important in the processes of exploration and commitment.

## CHAPTER 5 ■ Disruptive moments and normative professionalism

will bind him or herself and take responsibility for a choice. This ‘pause programme’, however, should not be interpreted as a period of rest; the person is going all the way, anxious to meet new challenges, today a political activist, tomorrow practicing *ahimsa* yoga. The stage of a person who commits him or herself to, for example, a political party, a religious community or to a well described position regarding her/his profession without any exploration, is named by Marcia as *foreclosure*. A person in *foreclosure* can be recognised by a certain enthusiasm for his or her choice, without having tried anything else. The fourth and last stage Marcia mentions is the stage of *identity achievement*. Whereas to start with, Marcia saw this stage as an end stage of a linear process of identity development, later he spoke of a cyclic process of identity development; identity as an active and action-related verb.

In our research we prefer to speak of ‘moments’ in (professional) identity development, moments in different domains that are in an interactive way related to each other in a spiraling process – interdependency and intersectionality being keywords. In our view, the dynamics of exploration and commitment continue after the phase of adolescence, and are essentials in a life-long learning process (see also Breeuwsma 1993, 1999; cf Marcia as cited in Ter Avest & Bertram-Troost, 2009). This results in our designation of the complexity in education (Bakker & Montessori, 2016).

### Professional identity

Professional identity development takes place in the context of the teacher training institute, in the *peergroup*, and in the future world of the profession the student is educated and trained for at the university, and in practical periods. In these contexts we find a variety of cultures and sub-cultures, of which a person is a member – by birth (in the family) or by choice – either after a phase of exploration or not – like a sportsclub, or so-called *membership groups*. Belonging to a group by birth is very important for some young adolescents, for example: this is the case for the students with a Moroccan or Turkish migration background (De Jong, 2012). As a result, the comfortable and safe contexts of the family and the mosque play a decisive role in the lives of 2<sup>nd</sup> and 3<sup>rd</sup> generation Moroccan-Dutch and Turkish-Dutch students (e.g. Okafor & Honey, 1998).<sup>5</sup>

5 The same holds for students raised in conservative Christian families and their relation with ‘home’ and the church community.

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

Family and mosque community are essential to these students in their life, just like recognition and valuation by others are important (see also Hermans & Hermans-Jansen, 1995; Komter, Burgers & Engbersen, 2000; Yar, 2017). In their identity development, during the development of their multi-voiced self, different ‘voices’ are alternately dominant according to their own perception and valuation, or are given a dominant ‘voice’ through appointment by others (Kortram, 2004). The dominance of a cultural or religious voice may be at the base of a rigid self-narrative excluding new experiences and knowledge.

### Identity capital

To adjust to a social role and integrate a dominant ‘voice’, a possible rigid *I*-position in one’s multi-voiced self requires the active involvement of a person. We want to elaborate now on the concept of ‘identity capital’ as this is described by the social-psychologist Mick Matthys. In his PhD thesis, *Go Getters* (2010), he follows the psychologist Coté in his definition of the concept of identity capital. According to Matthys, identity capital is a diversified portfolio of psychological competencies enabling an individual to act in a strategic way and as such be the director of his or her own life, making use of ‘situated identities’ and qualities like *I*-strength, self efficacy, cognitive flexibility, an internal *locus of control*, being focused and reflective in a critical way (Coté, 1993; Matthys, 2010:96). The concept of identity capital is related to the concept of ‘agency’ (Matthys, 2010:97) and to ‘*metaposition*’ in the DST (Hermans, 2003).

An important task in the process of identity development is to learn to handle different roles in different contexts and cope with/respond to the tension that may arise from the different positions. Competencies in one context may not be valued at all in another context; on the other hand the transformation of a competency valued in one context also can lead to a successful adaptation in another context. To handle competencies in a flexible and adequate way, it is very important to properly perceive and interpret the situation a person is in; it’s a play of flexibly role-taking and role-changing (Kortram, 2004; Sundén, 1966; Selman, 1981). Some people feel forced to choose between different roles and forget what they have learnt in one context (Matthys, 2010:334), others show the ability to reflect upon their roles in different contexts and play the game of ‘playful identities’, aware of their competency to use their strengths and

## CHAPTER 5 ■ Disruptive moments and normative professionalism

flexibly adapt to different situations (e.g. Ibid.:333). Matthys elaborates on the definition of Coté by articulating the dynamics of ‘identity capital’. Matthys adds to Coté’s description that ‘identity capital’ is a potential to be elaborated upon in a process of reflexion regarding commitment to a variety of ‘situated identities’ and their relation to cultural and social capital, as well as allowing for a distance in relation to the latter mentioned capitals, resulting in the dynamics of ‘playful identities’ (Van Harskam & Droogers, 2006). Knowing the rules of the game means that a person is able to add to a perceived lack of social and cultural capital (Ibid.:369) and stimulates the integration in different (sub-)cultures. It’s all about the game and the balls – even with a small amount of balls at the start, it’s possible to play the game successfully.

Disruptive moments (‘innovative moments’ or ‘critical incidents’ as they are called by others) have a decisive influence on the development of a person’s identity capital, that is the psychological competency to actively relate to the construction of one’s (professional) identity formation. This appears to be so for identity development in general, but even more so in professional identity construction – since being a professional is part and parcel of most people’s life. In our contribution we focus on the relation of disruptive moments – intentionally implemented as part of a provocative pedagogical strategy – on the development of normative professionalism.

In conclusion: characteristic for normative professionalisation is the biographical-narrative identity, with the core concepts of multi-voicedness, reflection-in-depth, as well as developmental dynamics, together and in interaction, constituting identity capital and facilitating flexibility in the multi-voiced self. With this theoretical background we look at two case studies.

### CASE STUDIES

In this section we present two case studies. One case study shows a crucial moment in the process of professional identity development of a Moroccan female student; the second case study presents the process of a team engaged in normative professional development.

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

### Case study – ‘Aziza’

As part of a study on *Studieloopbaan Begeleiding* (Study Career Coaching), we interviewed five female students of the Inholland University of Applied Sciences (Ter Avest, 2013, 2014). The research question was: ‘What are hindering and/or facilitating factors in the study career of first-generation migrant students?’ To answer this research question we interviewed the students by way of an adapted SCM. The aim was to contribute to the existing body of knowledge about coaching for this particular group of students – a part of the student population that is ever since increasing. In this study, we focus on Moroccan and Turkish students and introduce to them the SCM as a ‘special treatment’, since it is in this group of first-generation students that the greater part of drop-outs is found. It might be that rigidity of one *I*-position in their self-narrative, initiating to systematically exclude experiences and new information that are not congruent with their self-narrative, is an important factor in their failure to pass their examinations and successfully complete their study. One could say that such a narrative tends to be reduced to one single theme. Such a dominance of one theme might preclude any flexibility to allow other narrative accounts to play a role in the students’ lives (cf. Gonçalves & Rebeiro, 2012:302). Or, the other way around, a dominant theme or dominant themes in a promotor position (Hermans & Gieser, 2012) might also facilitate study success.

Aziza is a young Moroccan woman. She arrived in The Netherlands with her parents at the age of six. Her Kindergarten-teacher was of great help in teaching her the Dutch language. At the time of the interview Aziza just finished her teacher training. During her practical period, she had to work at different primary schools, which she did not like to start with. This very often was related to the social climate in the school, implicit rules that conflicted with her way of doing according to her interpretation of Islam. However, her eagerness to learn facilitated the adaptation process in every new school. The new colleagues who she soon became familiar with, were called by Aziza her ‘sisters’.

After graduation she started working in a Christian primary school with a mixed Christian-Muslim population. At this school, one of her colleagues had an offensive attitude towards her. The principal of the school, however, was of

## CHAPTER 5 ■ Disruptive moments and normative professionalism

great help for Aziza. In general she was happy in her job. As a conclusion to the interview Aziza states: “I don’t believe that Allah created us to oppose to each other, but on the contrary to stay next to each other, to empathise with each other. I want to contribute to the education of children to become empathetic citizens in a peaceful society.”

In the interview Aziza informs us about ‘critical persons’ and ‘critical incidents’ in her childhood, in particular in her study career. Her narrative is converted into ‘valuations’, which she connected to the ‘on the spot’ experienced affects by way of scoring a list of validated affects. Analysing in close cooperation with Aziza the patterns in her scores of the ‘valuations’, she becomes aware of a variety of ‘voices’ in her biographical narrative, and of the different ‘weight’ these ‘voices’ have, the difference in positions – either dominant or sub-dominant; characteristic for the stage of identity diffusion, in Marcia’s terminology (Marcia 1980, 1966). Aziza’s ‘voices’ are categorised in internal and external voices or *I*-positions. During the interview Aziza becomes aware of a fundamental tension between two approaches of ‘being a good girl’. One is the valuation of the voice of ‘my mother’, which has the potency to be in conflict with the valuation of ‘I as a student’. Both *I*-positions, being active at the same time, appear to cause great tension for Aziza. She also experiences tension between the *I*-positions of ‘I as a bridging person’ and ‘my offensive colleague’. Her way of responding to the related situations, dealing with these tensions and arriving at a moment of identity achievement, shows the power of (increasing) identity capital in a process of hybridisation. In the next section we elaborate on this process of hybridisation.

### **Hybridisation**

Our working definition of hybridisation is “a process by which something new is produced through combination of existing elements” (see Surgan & Abbey, 2012:152). A hybrid creation causes tension, maintained by Rushdie (as cited in Surgan & Abbey, 2012:153) as a tension caused by “the effort involved in straddling two stools while inevitably slipping between them”. The two stools can be seen as a metaphor for two different *I*-positions. The conflict of ‘slipping between them’ can be typified as a moment of diffusion. However, instead of ‘inevitably slipping between them’, it is also possible to produce a new *I*-position, a so-called ‘third position’ that recognises the value and strength of



## SCHOLARLY ENGAGEMENT AND DECOLONISATION

both *I*-positions. A ‘third position’ can bridge the gap between the two former and opposing *I*-positions. This new *I*-position may refer in a very strong way to one of the two former *I*-positions (a so-called *assimilatory transposition*), almost silencing the other one, but may also create novel forms of cultural, religious or social life.

In case the values of one of the former *I*-positions dominate the new third position, we refer to it as a *conservative transposition* (Ibid.:161). In the case of Aziza, her way of coping with the tension between the *I*-position of ‘my mother’ and the *I*-position of ‘I as a student’, the former position dominates. The religiously motivated values of her mother dominate Aziza’s third position in interpreting her responsibility in a plural society in the way she did: “I don’t believe that Allah created us to oppose to each other, but on the contrary to stay next to each other, to empathise with each other.”

Yet in another way, former *I*-positions may continue to play a role in behaviour. If, during the process of reconstruction and hybridisation fundamental aspects of ‘old’ *I*-positions are integrated in the new *I*-positions, this is called *conservative resignification* (Ibid.:62). In Aziza’s case, her behaviour of ‘I as a bridging person’ is included in her role, the position of ‘my offensive colleague’, answering to her responsibility as a member of a Christian school community by the conversation with this colleague in a very open way, resulting in a good working relationship. The SCM can be seen as a disruptive moment, a pivotal condition for change.

### Case study – team of academic teachers

Our research population in this case study consists of a group of 17 academics, 14 men and 3 women (Bakker & Ter Avest, 2019). Nearly all of them are theologians, with the exception of two people who have a different academic specialisation. One of the participants is trained in methodology and the other is educated as a psychologist. All of them are familiar with the Roman Catholic tradition to a greater or lesser extent. The research question was: “What is the self-image of a team of lecturers at an academic teacher training college, and how do they perceive the religious tradition the college adheres to – now and in the future?”

## CHAPTER 5 ■ Disruptive moments and normative professionalism

In this intervention research, qualitative research instruments were used, such as focus group interviews, individual writing tasks and the SCM adapted for organisations – the SCM-org. (Van de Loo, 2012). During the research process, these academics worked alternately as individuals, pairs and small groups, in four sessions of two hours each.

In order to investigate the positionality of the academics/team members with regard to their teaching activities, all of them are invited to write down a moment taken from their teaching practice that they would label as an example of ‘good education’. During a second team meeting, we introduced conceptualisations of ‘good education’ which were developed, amongst others, by the pedagogue Gert Biesta (2012). We presented and discussed the distinction between technical and normative professionalism. Characteristic statements emerging from the first two meetings are re-formulated in ‘valuations’. These valuations are entered in the SCM-related<sup>6</sup> instrument, the SCM-org., and presented to the participants for affect scoring. The academics are invited to act as co-researchers in the process of analysing and interpreting the affect scores of the SCM-org. instrument. As a result, the team members gained insight in the ‘voice’ of the Roman Catholic tradition, how it manifests in their personal and professional lives and in the meaning thereof for their participation in the innovative activities in the Teacher Training Institute. By this manner of participation a strong feeling of commitment to the outcomes is established.

6 This system of valuations is shown to the team, by means of an online presentation. More specifically, every valuation out of 25 is screened separately and shown in a consecutive order to the single team members (the academics), asking them to relate each of the 16 validated affects to the situations that are described. Every team member is asked to score – on a scale from 0-5 – to what extent the separate valuations elicited particular feelings out of a list of 16 feelings (referring to S- and O-motive, and related to P and N feelings). The 25 valuations are shown on the screen in consecutive order, and underneath the valuations the affect terms appear one by one, whereby the team members are given the possibility to enter a score between 0 and 5 for every single affect term. The 16 feelings are listed below, with their validated relation to the S- or O-motive, including the P- or N-direction of the respective affect term. It should be pointed out that neither the S- or O-directedness, nor the P- or N-direction is shown to the respondents.

S-motive: self-esteem, strength, self-confidence, pride

O-motive: care, kindness, friendship, team spirit

Positive: enjoyment, satisfaction, inner calm, trust

Negative: inferiority, anxiety, disappointment, anger

The scores of the participating academics are analysed by using software engineered by Psycron.

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

The data show a high correlation (corr. 0,94) between the scores given to affects which relate to the actual situation (the situation at the time of the scoring), and the scores given to affects which relate to the future situation. What these valuations have in common is their high scores on feelings related to the S-motive, paired with high scores to the O-motive. Regarding the S-motive, or care for one's self, the mean scores for the feeling of self-esteem are generally the highest (3,32), while those for pride are the lowest (3,06). Self-esteem gets the highest mean score (4,69) for the valuation: *An [RE] teacher educated at the Roman Catholic Training Institute (RC-TTI) is trained both as a theologian and as a pedagogue, and is thus well equipped to explore existential questions with students in secondary education.* The lowest mean score (1,13) for self-esteem is given to valuation: *The Bishop is the person who is primarily responsible for the quality of the RC-TTI.* These scores might point to a possible conflict between the professional autonomy that academics favour, and their disappointment about the restrictions that are imposed on them – due to the dominance of clerical and senior participants – in the discussion about the future curriculum of the RC-TTI. Such a conflict might hinder, but might also have a stimulating effect on the reformulation of the relationship between church and educational institute.

Regarding the O-motive, or directedness towards others, the mean scores for the feeling of team spirit gets the highest score (4,00) on the valuation regarding the expectations for the future: *Working closely with the coach at the school, I am responsible for the development of 'the good Catholic teacher'.* The lowest mean score (1,44) for team spirit is for the valuation: *The professional body is dominated by senior academics.* The team spirit is undermined by feelings of anxiety (corr. -0,83 and -0,87 respectively) and disappointment (corr. -0,83 and -0,87 respectively). These scores might shed light on a matter that concerns all the staff members, namely the apparent discrepancy between a longing for close cooperation and shared responsibility with the coaches at the schools, and the dominance of senior academics who generally are of the opinion that, at the end of the day, they – and only they – contribute to the professional qualities of [RE] teachers who pass their exams at the RC-TTI. This discrepancy needs to be elaborated upon, since it might hinder the innovation of the curriculum at the RC-TTI.

## CHAPTER 5 ■ Disruptive moments and normative professionalism

The academics discussed the different positions of the colleagues with regard to valuation nr. such and so in pairs. Questions like ‘How can the differences in the scoring of valuation nr x be interpreted?’ In this phase of the analysis, special attention was given to the ‘dissonant voices’ about each of these valuations (cf. Van de Loo, 2012; Ter Avest, 2014).

Another assignment invited the team members to compare the team’s positioning of valuation x. “What differences and/or commonalities do you notice?” “What is your interpretation of the differences and/or commonalities?” “What is the meaning of your interpretation for the actual and new-to-be-developed curriculum of the Teacher Training Institute?”

As a result of the analysis and the interpretations of the results (in which the academics were involved), a ‘state of the art’ was written in which the different positions with regard to the team’s system of valuations were described, and the interpretations of the team members presented. At the end of the report, a summary was given of the possible consequences in the form of new ‘third positions’ regarding the new curriculum-to-be-constructed. Raising hope for the success of the dialogues to come, is the shared commitment for curriculum innovation, as this is seen for example in the homogeneous picture of the scoring of the valuation describing a future situation: *Working closely with the coach at the school, I am responsible for the development of ‘the good Catholic teacher’*. Shared feelings on this aspect of the new curriculum might be a solid ground to overcome the tensions.

## CONCLUSION

Next to the organisational culture, and the wider context of societal values – two of the three pillars in normative professionalisation – a person’s biographic narrative is not to be overlooked. In this narrative a variety of ‘voices’ of *I*-positions present themselves, as we have seen clearly in the case study of Aziza. Reflection-in-depth on crises (so-called ‘disruptive moments’), on the one hand, builds on a person’s identity capital, and on the other hand stimulates (further) development of teachers’ professional orientation, by Kelchterman called ‘teachers’ selfunderstanding’ (2009). The process of reflection on the own personal narrative, intensified with the DST-based self confrontation method, is of pivotal importance in the development of a person’s or a group’s

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

orientation on professional tasks. Based on our observations during Aziza's exploration and the process in the team of academics, we conclude that a provocative pedagogy with a DST-based reflection instrument (SCM) for teacher training, as well as for organisations/groups (SCM-org.) have shown to be challenging instruments to invite students and academics to become actively involved in their own process of reflection on the plurality of possible positions – in their 'society of mind' as well as in the team and organisation they work. The involvement in data construction and in particular data analysis added to their literacy regarding individual positionality and group dynamics. The results of the analyses of the data in the two case studies and the interpretation thereof in close cooperation with the respective people, are promising. The involvement of respondents draws heavily on each person's commitment to the issue(s) at stake, in this case study curriculum innovation. In addition to that it is time consuming. However it contributes to the awareness of the variety of *I*-positions, in each person's 'society of mind', and its role in her/his biographic narrative. The awareness of the individual professional narrative and the interaction with the group's narrative contributes to (further) development of normative professionalism as this is conceptualised by Ewijk and Kunneman (2013).

In particular, the aspect of not *being analysed*, but *being involved* and *committed* to the process of analysing in the role of a co-researcher, was not only innovative from a methodological point of view but also highly appreciated by Aziza, as well as the academics of this specific Teacher Training Institute. Awareness was raised by the team of the Teacher Training Institute through clarification of the theoretical framework of the DST, about the close relation between a person's and a team's commitment (cf. Verhofstadt-Denève, 1995) and by consequence the challenges and (im)possibilities to realise a new curriculum (cf. Hargreaves & Fullan, 2012). In both case studies the adaptations of the SCM have shown to be a promising instrument for reflection as part of a provocative pedagogy, inducing 'disruptive moments' and as a consequence facilitating, redefining and redignifying existing and new *I*-positions in each person's normative professional position. The transformative power of SCM is promising. For a person as well as in a group it brings to the table existing or possible future tensions related to cultural and religious diversity, and stimulates the search for new *I*-positions in a person's

## CHAPTER 5 ■ Disruptive moments and normative professionalism

or a group's 'society of mind'. The dialogical approach invites participants to reconsider their I-positions, becoming aware of dominating or silenced I-positions, and construct if required in the professional context new so-called third positions, doing justice to and recognising each participant's contribution regarding the complexity of education. More research is needed though to learn about the contribution of the intersectionality of I-positions in the 'society of mind' of professionals, the relation to the different positions they have and/or are evoked in a team, and the changing concrete and wider contexts of their work – the three pillars of normative professionalism.

## SCHOLARLY ENGAGEMENT AND DECOLONISATION

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