

University of Alberta

**A Narrative Inquiry into Children's Experiences of Composing their
Identities as Citizens**

by

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Dedication

I dedicate this dissertation to my beloved family:

My grandfather, Bong-Yong Kim and my grandmother, Eom-Jeon Cho.

My father, Su-Geun Kim and my mother, Pan-Seon Byeon.

My children, Do-Kyung, Min-Kyung, and Do-Yune.

My wife, Jin-Mi.

Abstract

My research puzzle focused on understanding the ways in which children compose their identities as citizens in curricular situations through telling and inquiring into the stories of who they are in their multiple life contexts.

I conceptually framed citizenship education as linked to identity-making and making a curriculum of lives. I conceptualized citizenship education as children's identity-making, which involves a process of becoming through inquiring into children's stories of experience in multiple life contexts. This process engages teachers in the curriculum-making of citizenship education within the tension between planned and lived curricula contexts in order to create educative curriculum situations.

By adopting a methodology of narrative inquiry, I negotiated the participation of a grade four teacher and three children. I worked with them in a classroom for the participation period (September 1, 2007–December 31, 2007). My field texts consisted of: field notes on my in-class participant observation, transcripts of one-on-one research conversations with children, field notes on those conversations, children's diaries, children's work samples, transcripts of conversations with family members, transcripts of conversations with the teacher, and field notes on those conversations. Moving from field texts to research texts, I composed narrative accounts of three children to identify resonant experiences around each child's identity-making as a citizen. In each child's narrative account, I saw how I engaged in curriculum-making with each child to help her/him shift her/his stories of who she/he was as a citizen.

Looking across the three narrative accounts, I found resonant experiences around children's identity-making as citizens by attending to how their stories to live by shifted as curriculum-making happened in the classroom. In my research I reconceptualize how we teach citizenship education by creating educative curriculum situations as shared inquiry spaces in which teachers begin by getting children to tell the stories of who they are in their multiple contexts and working with them to inquire into those stories in order to understand who they are in relation with others. In this sense, citizenship education is a process of inquiring into who children are in relation with other members in their immediate, multiple life contexts, and in relation with events and circumstances in order to help them position themselves as active agents and as citizens.

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Chapter 1: Narrative Beginnings

Inquiring into My Story of Experience Narratively

According to Connelly and Clandinin (1988), “narrative is the study of how humans make meaning of experience by endlessly telling and retelling stories about themselves that both refigure the past and create purpose in the future” (p. 24). In my study, as a holder of “personal practical knowledge” (p. 26) that shapes my narratives, I understand how my experience with a student was meaningful to me in order to reconstruct my past experience and improve my future life as a teacher. Living as an elementary school teacher in the past and doctoral student in the present, I will introduce my lived, told experience in a story form and describe the way I inquired into my story of experience narratively.

A Living

I lived as an elementary school teacher in Korea for ten years prior to leaving my teaching job in 2003 to pursue a master’s program in the United States. Drawing on Crites’ (1971) notion of recollection as different from recall, I recollect many experiences from those teaching years. During my ten years of teaching when I was teaching elementary students, moving between rural and city schools, and between public and private schools, I pursued a master’s degree in sociology of education at Chungnam National University. I hoped that my studies would contribute to teachers’ teaching strategies to better address students’ interests and needs. For my master’s thesis, “An Ethnographic Study on Teacher’s Praises and Reproofs,” I described and analyzed a teacher’s reward and

punishment system within a classroom situation. I categorized the teacher's praises and reproofs which had been used as a way of reinforcement; this reinforcement addressing latent situations influenced by variables such as students' gender, academic achievement, and previous attitudes towards learning. By collecting data through participant observation and interviews, and by analyzing the data through taxonomic and causal chain analysis, my efforts helped me to more clearly understand qualitative research techniques. However, two problems remained unresolved when I concluded my first study. First, I found that there was a disconnection between the teacher and students and between the students and me as a researcher. Second, I discovered that my research was primarily for my own benefit, rather than directly helping the teacher and students.

With these unresolved problems in my mind and my passion for studying abroad, I decided to pursue the curriculum and instruction major, with a specialization in citizenship education at the University of Oklahoma. In this second master's program, my diverse classroom-based teaching experiences and research opportunities had spurred an interest in topics relevant to citizenship education. During my first summer vacation of the Oklahoma master's program in 2003, I was introduced to my current supervisor by a friend, who was a doctoral student studying narrative inquiry at the University of Alberta. At the meeting in 2003, when I talked to my current supervisor about my unresolved problems, her interest and encouragement prompted me to see a possibility that adopting narrative inquiry methodology might allow me to play a role as a researcher and to make meaningful connections with teachers and students.

Since I completed the second master's program in 2005, I have lived as a doctoral student in Canada, studying and learning about narrative inquiry in relation to citizenship education. Through my doctoral program, I began to gain insight into how meaningful learning can occur through personal reflection on my teaching experience of citizenship education and recognized the need to narratively inquire into valuable moments from my ten year teaching career. My story with a student is an example of such a valuable moment.

A Telling

One and a half years had passed since I had become an elementary school teacher, when my most regretful interaction with a student took place involving a student named Min-Su (a pseudonym).

Although Min-Su is a sixth-grader, his writing ability, spelling, and math skills are no better than a third grade level. His main interest in class is playing tricks on other students and distracting them from their studies. My main objective concerning Min-Su, as I now see it, was to stir his interest in his assignments and prevent him from disturbing the other students.

Finding myself paying more attention to a low academic achiever like Min-Su and looking forward to an improvement in his academic achievement, I provided him with learning materials consistent with his academic level. Yet, it seemed that I was rarely able to provoke his interest in his assignments. Rather, it seemed as though he was only

motivated by my reproofs.

One day, we had to go on a field trip to a traditional site for a curricular activity. That morning it seemed as if all of the students' hearts were fluttering with anticipation of leaving the school, looking forward to getting on the reserved bus. As it was nearly time to leave, I called the roll, and found that one student was absent. The student was Min-Su.

As time went on, I became impatient. After waiting a few minutes past the time we were supposed to leave, one of my students cried, "Teacher! Min-Su is standing in front of the school gate." Relieved, I called out, "Come here, quickly, Min-Su!" gesturing with my hand. Yet, surprisingly he turned around and went out of the school gate rather than coming toward us.

I went after Min-Su, but could not find him. Needing to resume our field trip plans, I eventually had to return to the bus to begin the journey to the historical site, located two hours from our school.

As we traveled, I continued to wonder why Min-Su had acted as he did and finally it hit me... The day before, most of the students had brought their money for the field trip, but some had forgotten. In the hope that all of the students would remember to bring their money the next day, I jokingly threatened that if they forgot they might not get to go.

Actually, I had already paid all the expenses to the school's bursar office with my own money, hoping to receive it all back from the students before leaving for the field trip, as I needed to worry about

other administrative tasks thought to be important by my administrators. Thus, in my mind, managerial works had become more important than the counseling of my students, and I had forgotten to let Min-Su know he could go on the field trip without turning in his money.

When I visited his home in the early school term, I noticed that he lived in poverty with his grandmother, who had taken care of him since his parents had divorced. However, reflecting on my own middle class experience, it never occurred to me as a teacher that a student would not be able to afford the field trip fees. After the field trip I learned that Min-Su had not forgotten to bring his money. Sadly, he could not afford it. Min-Su simply could not manage to pay the cost of the trip, and was likely embarrassed.

A Retelling: The Meaning of Inquiring into My Story Narratively

This incident was a major catalyst in refocusing my interests from how well I could teach students to how well I could understand students. By inquiring into my story with Min-Su narratively (or by retelling my story with Min-Su), I realized that I, as a teacher, overemphasized duty and responsibility to the point that I neglected listening to my students and understanding their experiences. It seemed to me that my relationship with Min-Su did not have any meaning beyond that of a knowledge transmitter and a knowledge receiver. This is because my emphasis on his academic achievement seemed to have hindered our relationship and prevented him from interacting with me further. That is to say, his unique

situation (his difficult environment) was less important than the overall expectations I maintained (good academic achievement, good learning attitude, etc.). Inquiring into my story narratively allowed me to recognize my incongruent teaching style, which contributed to reconstructing my experience as a teacher.

Clandinin and Connelly (2000) created a set of metaphorical terms, “three-dimensional narrative inquiry space (temporality, sociality, and place)” as a guiding post for inquiring into stories narratively—for retelling stories—in a methodology of narrative inquiry. They argue that “using this set of terms, any particular inquiry is defined by this three-dimensional space: studies have temporal dimensions and address temporal matters; they focus on the personal and the social (sociality) in a balance appropriate to the inquiry; and they occur in specific places or sequences of places” (p. 50). In retelling my story, I had an opportunity to inquire into the temporal dimensions of my teaching practice and my personal and social relationship in the place where my story unfolded. That is to say, I realized that my place was a rural elementary school, that my temporal dimension was my past teaching practice overemphasizing duty and responsibility, and that my personal and social relationship with Min-Su was one of a knowledge transmitter and a knowledge receiver.

In order to deal with the personal and social dimension, and temporal dimension, Clandinin and Connelly (2000) relate those two dimensions to four directions—“inward and outward, backward, and forward” (p. 50). They define the directions as follows:

By inward we mean toward the internal conditions, such as feelings,

hopes, aesthetic reactions, and moral dispositions. By outward, we mean toward the existential conditions, that is, the environment. By backward and forward, we refer to temporality—past, present, and future. (p. 50)

Concerning the relationship between the two dimensions and four directions, they (2000) also argue that narrative inquiry deals with a matter of personal and social by making our vision turn inward and outward in order to be aware of internal conditions and existential conditions. Narrative inquiry deals with a matter of temporality by making our vision turn backward and forward in order to situate ourselves in the past, present, and future centering around a specific event.

In this regard, my feelings and my environments, which I could perceive after telling my story of Min-Su and inquiring into the story narratively, were viewed as directional factors which enabled me to reflect on myself inward and outward. By inward, I felt regretful for the relationship with my student, Min-Su. By outward, I was aware of my existential environments—my overcrowded classroom, my duties including lots of managerial tasks, and my academic achievement-oriented school atmosphere—in which my relationship with Min-Su was situated. Reflecting on myself inward and outward, I recognized my relationship as limited to a knowledge transmitter and receiver rather than something in which we composed our shared lives of teacher and students in a classroom.

“Narrative inquiry is a way of understanding experience” (Clandinin & Connelly, 2000, p. 20). In this way, I understand lived experience as a life story

composed of short stories in order to understand the wholeness of human life (Connelly & Clandinin, 1988). There is the possibility that my current life can be resituated in past experience in meaningful ways and allow me to reconstruct my experience and empower me to practice in improved ways.

Moving from Retelling to Possible Reliving

My guilt over Min-Su and my emotions towards those first students compelled me to write 48 farewell letters to them, sharing my hopes for them based on their unique strengths (I copied these letters and have kept them as a reminder of my students). Whether these students remember me or not is not the important thing. I will always remember my failure to play a meaningful role in Min-Su's development by insisting on teaching him to live out the story I composed for him within the school story, rather than understanding him.

Understanding My Story as a Curriculum Situation

While I inquired into my story with Min-Su within a three-dimensional narrative inquiry space in order to understand the meaning of inquiring into my story narratively, I inquired again into the story with him through curriculum commonplaces in order to understand it as a curriculum situation. By this, I think about three terms: the meaning of curriculum, the characteristics of curriculum situations, and curriculum commonplaces.

*Understanding Curriculum, Curriculum Situations, and Curriculum
Commonplaces*

Connelly and Clandinin (1988) define curriculum as “something experienced in situations” (p. 6), emphasizing the terms “experience” and “situation,” rather than the typical meaning of a course of study. Connelly and Clandinin (1988) further argue that each curriculum situation in a classroom connotes three main points: interaction, temporality, and directionality. First, they (1988) argue that each curriculum situation is an energetic interaction among constituent elements—“persons, things, and processes.” They explain the meaning of the terms as follows:

“Persons” are the teacher and the students. The “things” are books, desks, lighting, and so forth. The “processes” are instructional and include matters such as lecturing, laboratory, reading, friendship, smiles, disputes, warmth, and the like. (pp. 6-7)

Thus, each classroom curriculum situation has a dynamic interaction among elements such as persons, things, and processes. Second, they (1988) argue that each curriculum situation has a temporal dimension. Previous situations in a classroom play a historical role in current situations in the classroom, which will contribute to another history of future situations. Thus, each curriculum has a temporality moving between past, present and future in classroom situations. Third, they (1988) point out that each curriculum situation has a directionality, which is oriented toward ends: a general end such as a “philosophical outlook,” and specific ends such as “behavioral objectives, intentions, goals, purposes,

intended learning outcomes, and so forth” (p. 9). Thus each curriculum has an ends-oriented directionality in classroom situations. In conclusion, in their notion of curriculum as “something experienced in situations” (p. 6), each classroom curriculum situation can be understood through such characteristics as: interaction among elements such as persons, things, and processes; temporality moving between past, present and future; and ends-oriented directionality.

As a way to view a curriculum situation, Connelly and Clandinin (1988) adopt Schwab’s (1962) concept of “commonplaces”— teachers, learners, subject matters, and milieu. In defining their meaning of commonplaces Connelly and Clandinin (1988) argue that “the commonplaces are a set of factors or determinants that occur in statements about the aims, content, and methods of the curriculum. Taken as a whole they serve to bound the set of statements identified as being curricular” (p. 84).

Finally, in their view of curriculum, a teacher and each child experiences subject matters or events differently in each curriculum situation. As I used this idea, it was necessary to analyze different curriculum situations in order to understand how a teacher and each child experiences subject matters or events and, subsequently, their lives differently.

As learners, each child has different internal conditions, comes into each classroom situation differently, and has unique experiences. Understanding curriculum in this way I, as a teacher, also come into the classroom and experience each learner in a different way because of my internal conditions and how I make sense of their experiences. In this way, I start to know that each child

is experiencing subject matter differently even if I give every child the same subject materials. Each child, depending on her or his prior and present experience, has different experiences with that subject matter. Attending to each child's unique experience, there is not one curriculum but multiple curricula being experienced. Each child has her/his unique experience and, in the classroom, children experience subject matters or events and lives differently. The framework of "commonplaces" helped me understand the interaction of the four commonplaces within curriculum situations.

Inquiring into My Story with Min-Su through Curriculum Commonplaces

The four commonplaces offered useful clues in exploring how I can understand my story with Min-Su as a curriculum situation. Although I thought the subject matter was 'Min-Su and the other children should learn to be good citizens,' I had not thought about how each child might experience that subject matter based on their previous experiences. Thus, in my story, I could not hear Min-Su's voice but heard only my voice. He was not heard and I, as a teacher, did not notice how he experienced the subject matter I was teaching. By creating a classroom milieu that was focused on academic achievement, discipline, and duty, as I understood them, Min-Su was not visible.

In terms of a discipline-centered environment, one of the classroom milieus I created was around a plotline of raising the efficiency of studying. I began the new school term when Min-Su was my student by teaching students proper note taking, the correct attitude in answering questions, and efficient clean

up so that students would follow the discipline inherent in my classroom rules. When the new school term started, I focused on teaching classroom rules, which I believed enabled students to maintain order and had a positive influence on their learning in my large class¹. Once the classroom rules were set by me, my remaining work was to judge right and wrong behavior using the classroom rules. When students raised their hands to get an opportunity to express their opinions, they had to raise their hands as high and straight as possible because of classroom discipline. When students expressed their answers after being called upon, they had to stand straight beside their chairs and speak loudly to their listeners. I constructed a classroom milieu like the one described as follows when it described the control function of classroom rules:

The rules that govern student behavior in elementary school settings, for example, hand raising, speaking only when recognized by a teacher, asking permission to leave the classroom, remaining seated while working, and not speaking while others are talking, are also part of this drive toward uniformity and control. (Goldstein, 1998, p.313)

In the classroom where Min-Su was a student, this classroom milieu dominated the curriculum situation.

In my knowing as a teacher there were two conflicting plotlines “shaped by teachers’ personal practical knowledge and the landscape on which they live” (Clandinin *et al*, 2006, p. 9). I was in the middle of a tension. One plotline was that I, as a good teacher in the educational institutional context, should perform

¹ The average number of students per class was 31.8 students in 2005 according to the statistics of Ministry of Education in Korea. When Min-Su was in my class, there were 48 students.

managerial works, and should be an authority and expert, believing in “cultural myths, tended to rationalize and legitimize the existing school structure as well as to provide a semblance of order, control, and certainty in the face of the uncertainty of the teacher’s world” (Britzman, 1986, p. 448). The other plotline, as a homeroom teacher in the classroom context, was that I should be devoted to student-centered teaching methods and should have many opportunities to converse with my students.

As I returned to the curriculum situation with Min-Su, I saw the tension I was experiencing. I was supposed to be the authority; I was supposed to manage well; and I was trying to attend to the children. I saw that I let the administrative tasks of collecting the money and making sure all the children were present take precedence over attending to Min-Su as a child. At that moment “who Min-Su was” was not in my mind. I was just getting the money, getting on the bus on time. Maybe no matter how much he wanted to be a good citizen in my eyes, that is, to live a good student in my classroom story, he could not live up to it. Maybe he was embarrassed everyday in my classroom because of his life circumstances that made it difficult for him to live up to my plan of who he was supposed to be in my story of school. I knew the subject matter I was teaching in my story but I really did not know anything about the learner’s, Min-Su’s, voice. The subject matter was what it meant to be a good citizen in my classroom. And Min-Su did not appear to be a good citizen.

Research Puzzle²

In light of my thought about the subject matter of what it meant for Min-Su and other students to be good citizens in my class, I realized my classroom milieus, that focused on academic achievement, discipline, and duty, were not appropriate for Min-Su and other students to develop as good citizens. Now, as I inquire into my teaching³, such milieus make students practice rigid discipline, limits their participation, and may cause them to think of the classroom as a place where I did not listen to their voices. This curriculum situation is not compatible with my belief for citizenship education. I came to realize, however, that the reason I created the curriculum situation in which children's voices and lives were not heard was because I did not understand citizenship education as a subject matter which children could experience differently in their life contexts.

Now I cannot return to re-engage Min-Su. However, there are more

² The concept of puzzle in the context of Narrative Inquiry gave me a new way of thinking. At the beginning stage of my research, I did not focus on setting up research questions and answering them. As a researcher in Narrative Inquiry, I was trying to think narratively. I was trying to tell stories, that is, I was focusing on telling how I might understand a phenomenon in more complex ways. I was not trying to say that this was the right way to do it. Instead, I was trying to focus on how I might think about the phenomenon. In this regard, I was going to say this was how I am thinking about how children are learning to construct their identities as citizens by telling and inquiring into stories of their lives that will help me think differently. In a sense, telling the story with Min-Su as a starting point, which led me to my research puzzle, was an attempt to situate myself in a storied phenomenon in relation to my research topic by adopting narrative inquiry which studies storied experiences assuming that story is a way of thinking about phenomenon.

³ When I think about my teaching, I want to understand it as classroom curriculum-making. In curriculum situations the four curriculum commonplaces—teachers, learners, subject matters, and milieu—interact with each other, a teacher becomes “an integral part of the curriculum constructed and enacted in classrooms”(Connelly & Clandinin, 1988, p. 363). She/he can be understood as a curriculum maker. Furthermore, there are two notions of curriculum making when teachers make curriculum in their classrooms according to the notion of curriculum underpinning their classroom curriculum-making: On the one hand, teachers may work from the notion of curriculum as course of life (Aoki, 1993; Clandinin & Connelly, 1992; Portelli & Vibert, 2001). In this sense teachers are engaging in curriculum making of lives by attending to children's experiences. On the other hand, teachers may also work from the notion of curriculum as course of study. In this sense teachers make curriculum by focusing on delivering the knowledge in the mandated curriculum documentation. However, in either circumstance, teachers are engaging in curriculum making in their classrooms. The meaning of curriculum-making is developed in more detail in Chapter 7.

children like Min-Su still to come. Each new child will say, “This is my story.” As a teacher I want to learn how I can work with each child’s lived stories of who she/he is by creating curricular situations that lead toward educative citizenship for that child. My research puzzle emerged from my concern for how elementary school children in Korea come to compose their identities as citizens in curricular situations through hearing their stories of who they are, and are becoming, in their multiple life contexts.

In my research, therefore, my research puzzle focused on coming to understand the ways in which children compose their identities as citizens in curricular situations through telling and retelling (or inquiring into) the stories of who they are in their multiple life contexts.

Concepts Underpinning My Research Puzzle

In my narrative beginning stage, I begin with telling my story with Min-Su and inquiring into it within the three dimensional narrative inquiry space and the four curriculum commonplaces in order to frame my research puzzle. When I inquired into my story with Min-Su, I thought about who I was in relation to him, who he was in relation to me, what it meant for him to be a good citizen, how he was figuring out citizenship in my classroom milieu, the meaning of curriculum, and the meaning of my classroom curriculum-making. Therefore, by situating myself in a storied phenomenon and understanding my story with Min-Su as a curriculum situation, I framed my research puzzle.

While the process of telling and retelling my story with Min-Su led me to

my research puzzle, it allowed me to frame my research concepts underpinning my research puzzle such as citizenship education, identity-making, and making a curriculum of lives by focusing on what/how concepts are situated in the told and retold story. By linking the three concepts together, I was trying to show them in relation to each other as a way of thinking about citizenship education. I was trying to develop a concept of citizenship education linked to concepts of identity-making and making a curriculum of lives.

A Relationship Between Citizenship Education and Identity-Making

As I inquired into my teaching experiences, I also wondered what Min-Su and other students experienced in the subject matter of ‘what it meant to be a good citizen’ if “curriculum is something experienced in situation” (Connelly & Clandinin, 1988, p. 6). I did not, in that moment, understand Min-Su as a student through attending to his stories of his life.

I wondered what other ways I could have seen good citizens in my classroom. I wondered what would have happened if I had seen a good citizen in my classroom as a critical and responsible decision maker as scholars (Engle & Ochoa, 1988; Nelson & Drake, 1990; Shaver, 1981) have suggested. I wondered what would have happened if I had seen a good citizen in my classroom as a caring person who emphasized the relationship between “the one-caring” and “the cared-for” (Noddings, 1984, p. 9). I wondered what would have happened if I had seen a good citizen in “cosmopolitan” terms: the person “whose primary allegiance is to the community of human beings in the entire world” (Nussbaum,

1994, Introductory section, ¶ 2).

Maybe Min-Su was a wonderful citizen. He was living with his grandmother; maybe every day he went home and cooked supper for his grandmother; maybe he went on all her errands, and, in that way, he was a responsible child at home. Who knows where he got the food? Maybe he had to beg, and maybe he had to get it from other people. Who knows the stories he lived? Maybe he was figuring out how he was going to be able to grow up and become a great citizen. But, in my classroom, I did not allow him the space to compose that story of himself, an identity⁴ as a good citizen. Because I said you are good in my classroom ‘only if you stop playing tricks on the other kids’; ‘only if you do your entire homework’; ‘only if you get here on time’ Now I wonder, “What did it mean to be a good citizen in my classroom?”

When I wondered what Min-Su and other students experienced in the subject matter of what it meant to be a good citizen, I realized that my curriculum making in citizenship education did not give children the opportunity to compose their own stories of themselves as good citizens, that is, storied identities as citizens, as they emerged from the multiple contexts of their lives. In this way, I began to be aware of the relationship between citizenship education and identity-making⁵.

If my classroom curriculum-making prevented children from composing

⁴ My notion of identity is linked to “stories to live by.” This is understood narratively. This idea is developed in more detail in Chapter 2.

⁵ When I was trying to develop the relationship between citizenship education and identity-making as my conceptual framework, I developed it as the question of ‘how can I understand citizenship education as a process of children’s identity-making which begins with children’s stories of themselves in their multiple life contexts?’ This question is dealt with in more detail in Chapter 7.

their storied identities as good citizens in their multiple life contexts, I wondered how I could engage in classroom curriculum-making around citizenship education where children could compose their own stories of themselves as citizens in their multiple life contexts. This question led me to the relationship between citizenship education and making a curriculum of lives.

A Relationship Between Citizenship Education and Making a Curriculum of Lives

As a curriculum maker working from the notion of curriculum as a course of life, that is, “curriculum is something experienced in situation” (Connelly & Clandinin, 1988, p. 6), I still could not ignore the reality that the educational environment in which Min-Su and I lived was dominated by the Korean National Curriculum. Within school classrooms dominated by the National Curriculum, I gained an appreciation of the difficulties I, as a teacher, faced in citizenship education⁶ within the confines of the values and contents established by the National Curriculum Instructional Guidelines. Although I could be guided by the National Curriculum Instructional Guidelines of both the subject matter of social studies and moral education, which outline the most efficient teaching methods and desirable values, in reality, it was not good enough for me to meet the goal

⁶ Concerning the position of citizenship education in the organization of Korean National Curriculum, Kerr (1999) shows that citizenship education is dealt in both the mandated subject matter of social studies and moral education within the National Curriculum: Citizenship education of the primary phase (ages 5 to 11) should be taught in both ‘moral education’ and ‘a disciplined life,’ which is “an integrated course covering social studies and moral education,” (p. 17) within the National Curriculum; citizenship education of the lower and upper secondary phase (ages 11 to 16 or 18) should be taught in both ‘social studies’ and ‘moral education’ within the National Curriculum.

related to teaching citizenship education in both subject matters⁷. Although I could agree that the mandated moral education curriculum required teachers to provide children with an opportunity to learn the values of citizenship by their experiences in class, the guidelines of both two subject matter areas do not appropriately address how the citizenship values should be taught within children's whole life experience. Although I wanted to teach children citizenship values through their life experiences, I inevitably reverted back to less effective methods such as lecturing which can neglect and ignore students' experiences as well as ultimately limit their participation. For example, one of the most fundamental citizenship values enforced in my classroom was the concept of right and wrong. As a teacher who wanted to communicate this value to Min-Su, part of the transmission (or cultivation) process involved fixing rules and using negative rules such as, "Don't play tricks on the other kids," "Don't ignore finishing your entire homework," "Don't be late for school," and so on. While rules have their

⁷ Concerning the main goal of both subject matters in Korea, citizenship education has been the main goal of both social studies and moral education within the National Curriculum. While the main goal of social studies is democratic citizenship education, the values/virtues in citizenship education are the key emphasis in moral education. On the one hand, the mandated subject matter of social studies has focused on the knowledge, skills, and attitudes required for citizens living in a democratic society in order to attain its main goal, that is, democratic citizenship education. However, so far, the social studies curriculum is mainly organized on the basis of subject areas such as history, economics, geography, politics and so on. This tendency strongly promotes content-based education studies and it encourages teachers to deal with citizenship values/virtues in a marginal way. On the other hand, traditionally the mandated subject matter of moral education has focused on character education for the purpose of reflecting national values, which is exercising its power in forming a spirit of nationalism in students. For example, after the Korean War, the moral education emphasized anti-communism as a national value; and after a military revolution, moral education emphasized a justification of military government as a national value. However, over the last 20 years, Korea has become more democratic and the mandated subject matter of moral education has started to adopt democratic citizenship education. This focuses on character education for the purpose of forming students' moral foundation necessary for being Korean citizens as well as global citizens. In this sense, I perceive that the characteristic of the mandated subject matter of moral education has played a role as my primary underpinning in my classroom curriculum-making of citizenship education.

place, I did not think that I played an important role, allowing the students' values to be formed and shifted as they awakened to their own and others' assumptions based on their unique experiences. On one hand, when I was teaching, I was supposed to be teaching children about the citizenship values as subject matter in conformity with the National Curriculum. On the other hand, I really wanted to think about how Min-Su would experience the citizenship values as subject matter within a curriculum situation which allowed learners' voices to be freely heard. I sensed the tension between these two plotlines. I felt a contradiction, a dilemma. In this particular curriculum situation I totally forgot about Min-Su and focused on being efficient, being excellent, being on time, standing up straight, being quiet, and doing what I, as a teacher, told students to do. Min-Su made all this problematic for me in the light of my wanting to be a good teacher under the influence of the National Curriculum.

Despite those facts I had to continue to negotiate space in the tension between my two conflicting plotlines. One of my negotiating spaces in my practices as a teacher was to respond to students' diaries, to keep conversing with my students. This sense of responsibility dated back to my experiences with my own third grade teacher.

When I entered that elementary school, my father was a policeman who worked at a police office located in a small city about 60 kilometers away from my elementary school located in the center of Daegu metropolitan. My father decided to move our family's house near the elementary school although it was difficult for him to be transferred to the Daegu branch.

Because that elementary school was attached to Daegu National University of Education, the school environment was better than other public schools. For example, at that time other public schools had more than 70 students in a classroom, but my school had only 60 students in a classroom. Teachers consisted of members selected out of ones who had special talents among public school teachers.

My parents have strong educational enthusiasm but seldom took care of my homework because later they had to manage a stationary shop, and needed to save much money in order to pay for my two brothers', two sisters', and my university tuition. They planned we would all attend university. Although most parents participate in parents' committees and had meetings with homeroom teachers, my parents never met my homeroom teachers, except at the school athletic festival which was held once a year. They were busy living. And so, I and my brothers and sisters had to usually decide on matters and work for ourselves.

One day when I wore my new clothes and attended my school after Korean Thanksgiving day, my third grade homeroom teacher asked me to go back home because I still had not completed my homework. At that time, I was absorbed in assembling model vehicles such as cars, tanks, and airplanes. Despite continuing to be irresponsible in my conduct, my parents seldom checked my homework and seemed to rely on my homeroom teacher's care. At that time, it seemed to me that my homeroom teacher wanted my parents to take more care of my homework

than my clothes. I was crying in my classroom, although her asking was justifiable, because I was embarrassed and ashamed in front of my classmates. After that, I completed my homework as well as wrote my diary every day without exception, which was recommended by and examined by my teacher.

I wanted to buy a new backpack and asked my father to buy my backpack. My father said to me that “you have to concentrate on your studies rather than others.” And so I wrote it down in my diary and then I received an answer from my homeroom teacher. My homeroom teacher wrote as follows: “you need to understand your parents’ mind and wait for their decision. Your parents always want to help you, but under the circumstances they only postpone their decision.” A few days later, after school when I came back to my home, I found something on my desk. It was a new backpack. When I wrote about it in my diary, my homeroom teacher congratulated me.

At that time I did little homework and concentrated on playing. I was often reproved by my teacher. However, after that event, I wrote in my diary every day without exception, which was recommended and examined by my teacher. She usually reproved me when I didn’t do my homework, but she sincerely wrote answers to my problems, and worked to understand my thoughts expressed in my diary. In Korea, most teachers require students to write in their diaries, but not all teachers respond to students’ diaries. However, as I wrote in my diary and my teacher responded, I found I was conversing with my teacher through my diary.

When I looked back on my experience with my third grade teacher in the light of my teaching experience, I now understand how difficult it is for a teacher to read and respond to 60 students' stories. When I thought about my third grade teacher who cared for me as well as other classmates, I regret not being able to see the relationship being built between me and my third grade teacher. My third grade teacher's caring stimulated my mind and changed my attitude, and I began to perform my duty, to live differently. Remembering my experience of her caring I also regret that I did not fully perform my duty as a teacher of Min-Su although I became accustomed to responding to my students' diaries.

My experience of my third grade teacher and my guilt over Min-Su allows me to be aware of how my curriculum situation should be situated in between two curriculum worlds, "the lived curriculum and the curriculum-as-plan" (Aoki, 1993, p. 257). In "Legitimizing lived curriculum: Towards a curricular landscape of multiplicity," Aoki argues that educators need to focus on the context of "lived curriculum" which requires them to approach "students to listen to their stories of their lived experiences" (p. 257) rather than only on "curriculum-as-plan" which has largely dominated the curriculum landscape. His argument reminded me of my curriculum-making experience including Min-Su and the tension I faced between the "curriculum-as-plan" and the "lived curriculum."

As an undergraduate student taking an 8 week internship course, my view of the curriculum landscape was dominated by the context of "curriculum-as-plan." This was the result of my experience, which was primarily focused on understanding subject matter, rather than students. My focus was on efficiently

teaching subject matters to my students in conformity with the National Curriculum. Nevertheless, even when I was in the internship, I remembered it was important to think about the “lived curriculum” where my voice and the voices of the children mattered which was what I had experienced with my grade 3 teacher.

Yet, although I tried to balance the tension between “curriculum-as-plan” and “lived curriculum” in the curriculum landscape, I still found myself, as a newly appointed teacher, obsessed with adapting myself to the school environment in the context of “curriculum-as-plan.” An example from a teacher’s classroom situation relates well to my situation as a newly appointed teacher:

I was controlled to teach for the test, to cover the curriculum, to fill in the blanks...to prepare my students for what was coming next rather than to respond to what was happening in our classroom. (Pinar, 2005, p.xxiii)

In my 10 years of teaching experience, my most sorrowful interaction with a student, Min-Su, happened when I was newly appointed. It was in this period that I was dominated by the context of “curriculum-as-plan.” As a result of that experience, Min-Su reminded me of my grade 3 teacher and helped me see the importance of the “lived curriculum” at a time when I was obsessed with the “curriculum-as-plan.”

I realized that my curriculum situation is “a living in tensionality—a tensionality that emerges, in part, from in-dwelling in the difference between two curricula: the curriculum-as-plan and the lived curriculum” (Aoki, 1993, p. 257). Consequently, by understanding students’ unique experiences in curriculum situations, I realized that “there are many lived curricula, as many as there are self

and students, and possibly more” (p. 258). Finally “acknowledging the lived curricula,” that is, “a retextured landscape, populated by a multiplicity of curricula,” (p. 258) led me to situate myself “in the midst of a multiplicity of curricula, between and among curriculum-as-plan and the lived curricula” (p. 260). In this way I refocused my interest from how well I could teach students in the context of “curriculum-as-plan” to how well I could understand students in the context of “the lived curricula,” based on their unique experiences and attending to how they experienced the subject matter.

When I wondered how I could engage in classroom curriculum-making for citizenship education as identity-making that begins with each child’s stories of experience of her/himself in multiple life contexts, I realized that my classroom curriculum-making around citizenship education as identity-making would be situated as a living in the tension between planned and live curriculum contexts. I came to understand citizenship education as a subject matter within both the planned curriculum and the lived curriculum contexts. In this way, taking advantage of the tension between planned and lived curriculum, I realized the relationship between citizenship education and making a curriculum of lives⁸.

⁸ When I was trying to develop the relationship between citizenship education and making a curriculum of lives as my conceptual framework, I developed it as a question of ‘how can I engage in classroom curriculum-making for citizenship education as identity-making within the tension between the planned and lived curriculum?’ This question is dealt with in more detail in Chapter 7.

Chapter 2: Literature Review

Considering a concept of citizenship education linked to identity-making and making a curriculum of lives as my conceptual frame, this chapter examines various views of citizenship and citizenship education in order to approach citizenship education as creating educative curriculum situations for children's identity-making. First, I will provide the various meanings of citizenship. Second, I will provide the different ways that citizenship education is being discussed. Third, I will approach citizenship education as creating educative curriculum situations for children's identity-making through thinking narratively about children's stories of who they are and are becoming in their multiple life contexts.

Citizenship as a Complex Construct

Societies in general face many very difficult issues: environmental protection, huge disparities in the distribution of wealth, sharp divisiveness among interest groups, possible genetic misuses, and the collapse of traditional norms. Every era throughout history has had its own serious social problems. The unique difference in today's world is that these problems can be fatal to the entire human race. Increasingly, "there is an awareness that environmental protection ... requires ...active collaboration and co-operation at both governmental and individual levels, as the world, perceived as the global village, is increasingly mutually dependent" (Lee & Fouts, 2005, p. 4). Overcoming the problems of our society requires us to analyze our society in relation to other societies, not in isolation, and requires us to be active citizens. In part we do this through

citizenship education. Despite the many social problems, children should be encouraged to engage in discussions and other forums to participate in the classroom with the goal of finding constructive solutions. Furthermore they need more opportunities to participate in local, national, and global issues, and not to become apathetic or cynical. “Good” citizenship requires educators to think about the requirements to better educate students to become good citizens in a democratic society. Yet, the term “citizenship” is filled with multiple meanings. Keogh (2003) describes these meanings of citizenship ranging from A to V: “active citizenship (Heywood, 1994); biological citizenship (Gross & Dynesson, 1991)... total citizenship (Heywood, 1994); virtual citizenship (Wexler, 1990)” (pp. 9-10). The use of these qualifying terms depends on whether different groups or individual scholars define the term. Citizenship has also been understood differently over time. It seems like it is now contested more than ever, because there have been increasing numbers of references to what citizenship might mean. With all these possibly diverse notions of citizenship, it is often unclear what the implications are for citizenship education.

Citizenship has been defined by *Random House Webster’s Unabridged Dictionary* (2001) as the “state of being vested with the rights, privileges, and duties of a citizen; the character of an individual viewed as a member of society” (p. 377). This definition allows me to draw attention to the way a citizen is defined in relation to a society. An individual has some responsibilities that go with that state of being as well as certain rights and privileges as a citizen.

Yet, how does this definition of citizenship fit with other kinds of

definitions? For example, how would putting the term 'biological' in front of citizenship change what is understood by citizenship? Gross and Dynesson (1991) define biological citizenship as emphasizing individual social relationships rather than individual responsibilities and rights; children experience social relationships to shape concepts of citizenship through "six-stage citizenship development" (p. 19) from birth to early adulthood. For example, through biological citizenship in which children go through the first of six stages, children experience the social relationships with their mother and their family members in the settings of their home and community during the periods from birth to three years of age. As another example of citizenship, how would putting the term 'post-national' in front of citizenship change the meaning of citizenship? The Council of Europe (2000) explains post-national citizenship from the view of political socialization. People were politically socialized to think about themselves in terms of a country or national identity but in post-national citizenship, individuals define how they want to think of themselves. They could choose to think about themselves either locally or generally, as particular or universal, from the context of people who live around them to a more global identity and from state to larger political entities. Thus, they can choose whichever kind of political entity they want for their own. As another example, Heywood (1994) argues that social citizenship is understood as Marshall's view, that is, "citizenship was ultimately a social status" (p. 159). According to Marshall's view, based on minimum social status, citizens have social rights which "were inextricably bound up with welfare provision and the capacity of the welfare state to ensure that all citizens enjoy a 'modicum of

economic welfare and security’” (pp. 159-160) and play a role as a member of their community for full participation. As another example, Heywood (1994) also defines active citizenship as having two features: citizens should be “self-reliant and avoid dependency upon the state” (p. 164), with individual independence being of primary importance; citizens should also earn their entitlements, with individual obligations holding primary importance. As last example, according to Griffith (1998), educational citizenship can be defined as creating educational situations which allow students to learn citizenship as curriculum contents. It empowers children to be aware of citizens’ rights as well as an ability to exercise their rights for their development as educated citizens.

However, when I sort out how the dictionary definition of citizenship fits in such other notions as biological citizenship (Gross & Dynesson, 1991), post-national citizenship (Council of Europe, 2000), social citizenship (Heywood, 1994), active citizenship (Heywood, 1994), educational citizenship (Griffith, 1998) and so on, I realize that the dictionary definition of citizenship may or may not be useful in terms of some of those meanings. In paying attention to the way a citizen is defined in the dictionary definition of citizenship and other notions of, I can find similarities and differences.

In terms of similarities, the dictionary meaning and other notions of citizenship share common themes of emphasizing rights, entitlements, responsibility, or obligations. For example, the dictionary meaning and the meanings of both social and educational citizenship place a common emphasis on the rights citizens have. The dictionary meaning and the meaning of active

citizenship have a common emphasis on individual entitlements and obligations.

In terms of differences citizens are defined by other possible ways of being citizens, rather than their rights and responsibilities. For example, citizens in biological citizenship are defined as those who experience social relationships as they grow older. When it comes to post-national citizenship citizens are defined as being those who can choose whichever kind of political identity they want for their own. Outside of the dictionary meaning of citizenship, Nussbaum (2007) understands three abilities necessary for being a global citizen as other possible ways of being citizens: the capacity for Socratic self-criticism and critical thought about one's own traditions; the ability to see oneself as a member of a heterogeneous nation and world; and the ability to sympathetically imagine the lives of people different from oneself, that is, "narrative imagination...to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions, wishes, and desires that person might have" (p. 39). Gilbert (1996) outlines three major views of citizenship as other possible ways of being citizens: citizenship as an identity and a set of moral and social virtues based on the democratic ideal; citizenship as a public practice conducted through legal and political processes; and citizenship as participation in decision-making in all aspects of life. In this way the dictionary meaning of citizenship defines citizens in relation to societies by rights or responsibilities, while outside of the dictionary meaning citizens are defined by other possible ways of being citizens that relate to their changing identities.

The meaning of citizenship needs to shift because "the concept of

‘identity’ has increasingly come to be seen as something contested and fluid, rather than static and given” (Hall, Coffey, & Williamson, 1999, p. 501). For example, the dictionary meaning of citizenship can be understood in the conceptual frame for identity as static and given because it focuses on citizens’ rights and responsibilities legally given in relation to their societies in national and political sense of identity. On the other hand, Hall et al.’s (1998) view of citizenship as identity can be understood as contested and fluid because their view focuses on negotiations through youths’ ongoing interaction with their family members and peer groups in social contexts. In terms of the two broad conceptual frames for identity, identity has been conceptualized in multiple ways. For example, Gee (2001) talks about identity in four ways: nature identity; institution identity; discourse identity; and affinity identity. Moje and Luke (2009) conceptualize identity metaphorically in five ways: identity as difference; as sense of self/subjectivity; as mind or consciousness; as narrative; and as position.

However, these are distinct from the way I am thinking about identity. In this study, identity is understood as a storied concept of identity based on “stories to live by” (Clandinin & Connelly, 1999). Citizenship is also understood as a dialectic process between an individual in relation to her/his multiple life contexts or societies based on Dewey’s (1938) view of education. In this study, when I think about citizenship in relation to identity, I consider citizenship as a dialectic process between an individual in relation to her/his multiple life contexts or societies in a storied concept of identity. In this sense, I understand citizenship in the conceptual frame for identity as contested and fluid because it focuses on

citizens' identities as composing through telling and inquiring into stories of who they are in relation with their world and in a broader range of possible ways of being good citizens. Furthermore, based on the view of citizenship in relation to the storied concept of identity, I understand it as a starting point of as citizenship education. I develop this concept in more detail later.

Approaches to Citizenship Education

Not only is what we mean by citizenship contested but also how we should think about citizenship education is contested. Kerr (1999) argues that “the complex and contested nature of the concept of citizenship leads to a broad range of interpretations. These interpretations mean that there are many different ways in which citizenship education can be defined and approached” (p. 7). What are the various approaches to citizenship education?

Various Approaches to Citizenship Education in Each Nation's Context

Citizenship education has been shaped differently within each nation's unique situation which requires citizens to have unique citizenship values. For instance, by examining the historical, social, and political situations of Canada and South Korea, I can better understand each country's approach to citizenship education. The two nations' historical, social, and political situations have shaped their national identities differently. Citizenship education in Canada emphasized patriotism as a part of social assimilation and South Korea focused on understanding the concept of citizenship necessary for establishing a democratic

society by importing it from the United States.

Concerning the early history of citizenship education for forming national identity in Canada, Joshee (2004) notes that citizenship education was reformed to assimilate the Canadian population in spite of diverse factors existing in the nation. In the same vein, Osborne (1996) characterized early years Canadian citizenship education as “assimilationist nation building” and “preparation for democratic living” (p. 32). In terms of the role of public education sharing the aims of citizenship education in early times, Joshee (2004) also argues that “the overall mission of public education from its inception in 1847 was to instill patriotism in Canadian youth” (p. 135).

In South Korea, emerging citizenship education of the early period was formed by outside political forces to meet the demands of the times, although South Korea needed to emphasize its unique socio-politico-economic context in order to reestablish its national identity:

in the history of citizenship education—because we [Koreans] could not go through the establishment of civic society which was a starting point of citizenship education in a democratic society—the concept of citizenship, the process of institutionalizing rights, was abstract to us. (Lee, 2000, p. 266)

Canada’s citizenship education has an attribute of self-generation and emphasizes the value of patriotism because Canadians have had the opportunity to experience the process of Canadianization to form a national identity in response to the demands of the times. Whereas South Korea’s citizenship education has been

influenced by foreign political powers and focuses on interpreting the value of citizenship itself because South Koreans themselves did not experience democratic citizenship as Canadians did. Although South Korea has not seen a so-called Koreanization, it is true that for many developing nations, South Korea included, citizenship education has played an important role as “one of the means by which their citizenship education program could separate the nation from its colonial master” (McKinney-Browning, 1994, p. 30). In this regard, Barth (1985) argues that citizenship education, as a primary goal of composing social studies content, has come under the influence of socio-politico-economic systems, and has been variously implemented within the context of each nation’s unique educational goals. Thus, this distinction implies that, according to how each nation developed a history of national identity, approaches to citizenship education should be somewhat different in each case.

While approaches to citizenship education vary according to how each nation developed a history of national identity, approaches to citizenship education vary within a nation because educators variously define citizenship education according to what kinds of citizenship should become part of students’ citizenship education. For instance, Lee and Fouts (2005) argue that in the United States, since the 1990s, various approaches to citizenship education have been addressed: citizenship education as a character education approach; as a civic learning approach; as a law-related education approach; as a service learning approach; as a social problems approach; as a communitarianism approach; and as a disciplines approach. In terms of citizenship education as character education,

Lickona (1991) argues that character education is an approach to citizenship education that emphasizes the interrelationship of “the particular moral qualities—the character traits—that make up moral knowing, moral feeling, and moral action” (p. 52). Consequently, he argues that these qualities need to be understood for the moral development of children, as well as that of the society in which they live, and finally that character education as citizenship education is the moral foundation for children living in a democratic society. Thus, a character education approach to citizenship education emphasizes morality. In citizenship education as a civic learning approach, Dynneson (1992) argues that a civic learning approach to citizenship education defines good citizenship as allowing students to have “a knowledge of government, civic values, and a willingness to participate in the affairs of the community or state” (p. 55). In terms of citizenship education as a law-related educational approach, Naylor (1976) argues that legal literacy has an essential role in the development of good citizenship and “for developing critical thinking skills and the clarification of values and attitudes” (p. 25). In citizenship education as a service learning approach, McPherson (1991) argues that service learning programs, when well developed, can “consciously foster an ethic of service” and “develop civically responsible students” (p. 752). In a social problems approach to citizenship education, Leming (1989) argues that it reflects Engle and Ochoa’s view: “the study of social problems...enable the teacher to counter-socialize the child” (p. 404), by focusing on the content of “injustices and inadequacies of economic and political institutions” (p. 405). A social problems approach to citizenship education is understood as allowing

children to recognize social problems, be aware of a sense of responsibility about them and, furthermore, participate in social action. In a communitarian approach to citizenship education, Etzioni (1993) argues that citizenship education should foster communitarians who cooperate with other citizens and involve themselves in “the communitarian movement—which is an environmental movement dedicated to the betterment of our moral, social, and political environment” (p. 2). Also, in this approach, through citizenship education children play a role as members of a global community, recognizing the importance of responsible citizenship in the time of global interdependence (Heater, 1990). Citizenship education as a disciplines approach, according to Newmann (1997), “tries to teach facts, concepts, and generalizations about social phenomena (past and present and across cultures) as such knowledge has been generated through scholarship in the academic disciplines, especially history and the social sciences” (p. 180). Therefore, depending on how each nation developed a history of national identity as well as educators’ various views of citizenship education within a nation, citizenship education can be interpreted differently.

An Approach to Citizenship Education in the Korean National Curriculum

In “Citizenship education in the curriculum: An international review,” Kerr (1999) argues that “how countries express their values has a marked influence on the definition of, and approach to, citizenship education” (p. 9). According to “the degree of detail with which national values are expressed or prescribed in education legislation” (p. 9), he categorizes 16 countries into three

groups—“Minimal reference to values in education legislation; National values expressed in general terms; National values expressed in detail” (p. 9).

Consequently, he argues that these three categories influence each nation’s stance to values in citizenship education asking the question: “Should citizenship education be ‘values-explicit’ and promote distinct values which are part of a broader nationally accepted system of public values and beliefs, or should it be ‘values-neutral’ and take a neutral stance to values” (p. 9). In terms of the relationship between the three categories and two stances of citizenship education, he argues that:

Examining the three broad categories it is clear that those countries in the first category take a ‘values-neutral’ approach to citizenship education (this has certainly been the tradition in England); those in the second category are somewhere between ‘values-neutral’ and ‘values-explicit’, depending on the decisions of devolved authorities; while those in the third category are very much ‘values-explicit’ in approach. (p. 10)

In relation to “the degree of detail with which national values are expressed in education legislation” (p. 9), he argues that Korea tends to express very “detailed aims and clear educational and social values” (p. 9) and takes a ‘value explicit’ stance in approaching citizenship education. His argument shows that in the Korean context, citizenship education has been influenced by national values. Considering national value-oriented citizenship education in Korea, I wonder which values related to democratic societies are important for children to learn.

In terms of relationship between citizenship education and values education,

asking a question of “why values education in the global, information age needs to put more stress on democratic citizenship education” (Roh, 2004b, p. 271), Roh argues that “citizenship education cannot help being affected by the concept of morality while being context-dependent, and that moral education should have something to do with universal human values while not ignoring particular circumstances” (p. 272). In this regard, depending on moral education, citizenship education takes on the moral characteristic, which focuses on universal human values while considering particular contexts.

Concerning the moral characteristic of citizenship education, the position of Korean citizenship education can also be found within the mandated subject matter of moral education in the 7th Korean National Curriculum reform, which is currently phased in on a gradual basis since 1997 (Korean Ministry of Education & Human Resources Development, 2004). This is because various subject matters in the 7th Korean National Curriculum have reflected the goal of citizenship education but the subject matter of moral education has been “a major vehicle through which democratic citizenship is taught in Korea’s school system” (Roh, 2004a, p. 170). However, while the subject matter of moral education regulated by the National Curriculum Instructional Guidelines pursues citizenship education, “the basic framework in the constitution of its [the subject matter of moral education’s] content strongly reveals the influence of character education in that 20 core values/virtues were selected as values to be learned in the classroom” (Roh, 2004a, p. 171). In this regard, the content of the subject matter of moral education, which is composed of selected values/virtues, positions moral

education as character education. Thus, in the Korean context, citizenship education is defined as character education, which focuses on national values/moral virtues as the subject matter of moral education in the Korean National Curriculum.

Revisiting My Research Puzzle in a Korean Classroom Landscape

As I revisit my research puzzle of the ways in which children come to compose their identities as citizens in curricular situations in Korea through telling and retelling (or narratively inquiring into) the stories they live by and tell of who they are in their multiple life contexts, I wonder how the Korean National Curriculum shapes the classroom curriculum landscape. Drawing on Clandinin and Connelly's metaphor of a landscape, I wonder how the classroom landscape is shaped by the Korean National Curriculum. In terms of a landscape metaphor, Clandinin and Connelly (1995) elaborated:

It [a landscape metaphor] allows us to talk about space, place, and time.

Furthermore, it has a sense of expansiveness and the possibility of being filled with diverse people, things, and events in different relationships. (p.

4)

Relating the meaning of landscape as "being filled with diverse people, things, and events in different relationships" to the classroom, their notion of landscape stimulates me to pay attention to all of the stories which live on each classroom landscape, including the stories of Korean citizenship education which shapes the classroom landscape.

Teachers in the field of citizenship education face some difficulties in evaluating students' knowledge about citizenship within the school (or classroom) landscape dominated by the National Curriculum and the confines of the values and contents established by the National Curriculum Guide. Concerning the subject matter of moral education, in order to evaluate students' knowledge about citizenship, multiple choice tests are often given. In my experience, as a teacher, I sometimes found that students who achieved high scores on the test were the same students whose behaviors in the classroom were problematic. For example: they did not want to help other students; they were very competitive; they tried to escape their responsibilities in the classroom. They seemed unable to put into practice the concepts of citizenship that had been imparted as facts. In this sense, I understand that if children understand how to live out being a good citizen, then they learn citizenship values based on their own stories of experience rather than the facts that have been transmitted to them. When I think about how children come to learn citizenship, I come to see the two distinctions in citizenship education: providing knowledge about citizenship; and encouraging them to understand who they are as citizens and how they live as citizens.

Therefore, within the classroom landscape shaped within the confines of the values and contents established by the subject matter of moral education of the National Curriculum Guide, a character education approach to citizenship, which emphasizes selected virtues, may prevent teachers from paying attention to children's experience just as I made visible in my story with Min-Su. With this in my mind, I revisited my research puzzle and wondered about each child's

experience of composing her/his identity as a citizen as she/he lives on a classroom landscape. With this revisited puzzle in mind, I inquired into the stories of experience that children live by and tell about themselves in their multiple life contexts on classroom landscapes shaped within the Korean character education approach to citizenship education, in order to understand how children are shaping their identities as citizens.

Teachers' Curriculum-Making on a Korean Classroom Landscape

I realized that the mandated National Curriculum, in part, creates the storied classroom landscape of citizenship education as character education. As I wrote earlier, I realized there are different ways of understanding curriculum: mandated, planned, and lived curriculum.

Firstly, if the curriculum is only attended to as the mandated curriculum, the people involved in the decision-making of the National Curriculum set the curriculum and the teachers' job is to take that curriculum and deliver it to the children. In such a view, whatever is written in that curriculum about citizenship is what teachers deliver to the children. In this way when we think about 'what it means to be a good citizen,' we do not need to attend to different ways to be a good citizen. Therefore, if curriculum is understood as only the mandated curriculum, in practice teachers will conduct their teaching as if what needs to be done is to deliver to the children what has been written.

Secondly, we can attend to the planned curriculum or "the curriculum-as-plan" (Aoki, 1993, p. 202). In this view of curriculum, what teachers are going to teach is the content established by the mandated curriculum, that is, National

Curriculum Guideline. The planned curriculum is what teachers plan to teach within the mandated curriculum. For example, when I teach students citizenship in a classroom, based on the content established by the National Curriculum, I can plan to use the suggested resources, and to teach in the recommended ways. Thus, while the mandated curriculum is what the government says, teachers take the mandated curriculum and plan the curriculum for their classroom.

Lastly, we can attend to the lived curriculum which "...is not the curriculum as laid out in a plan, but a plan more or less lived out" (Aoki, 1993, p. 257). The lived curriculum is what is negotiated in the classroom. The children come with their ideas and the teachers also come with their ideas and the experiences that are lived in the classroom compose the lived curriculum. The mandated curriculum of citizenship, how the teacher works with each child, how the children work with each other, what kind of resources are in the classroom, the parents of the children, the school principal, each teacher, and each child shapes the lived curriculum. From a view of curriculum that attends to the lived curriculum as well as the mandated and planned curriculum, in practice we will conduct our teaching assuming that each child experiences something quite different in the classroom.

In my research, I attended to both the mandated and planned curriculum and how both curricula shape the classroom landscape of citizenship education. I also attended to the lived curricula that children are co-composing with their

teachers in their classrooms. In order to attend to all three curricula⁹, I tried “to live in the middle between the language of the curriculum-as-plan and the language of lived curricula” and thus will “live amidst discourses that are different in kind” (p. 206). This is what Aoki (1993) calls “a tensionality that emerges, in part, from in-dwelling in the difference between two curricula: the curriculum-as-plan and the lived curriculum” (p. 257). Therefore, I attended to how the teacher and children live in those places of tension.

*Toward Citizenship Education as Creating Educative Curriculum Situations
for Children’s Identity-Making*

In my literature review, considering citizenship education linked to identity-making and making a curriculum of lives as the conceptual frame underpinning my research puzzle, I examined contested citizenship notions, various citizenship education approaches in each nation’s context and the Korean citizenship education approach in the Korean National curriculum. I realized that citizenship education has been understood in different ways according to various citizenship notions that citizenship educators believe should become part of students’ citizenship education in a democratic society

In Korea, citizenship education is located in character education, which is part of moral education, a subject mandated by the National Curriculum Guide.

⁹ Concerning the three perspectives of the notion of curriculum—mandated, planned, and lived, Aoki understood curriculum from two perspectives—planned and lived curriculum—because he put together the mandated and planned curriculum into the planned curriculum. However, I understand the notion of curriculum from three perspectives: mandated, planned, and lived curriculum. While Aoki understood the mandated and planned curriculum as one, that is, planned curriculum, I distinguished between the mandated and planned curriculum because I understood teachers take the mandated curriculum as National Curriculum Guideline and plan it for class.

The National Curriculum Guide prescribes citizenship values/virtues which should be taught within children's life experience. These values/virtues are instilled in students mainly because the guideline focuses on selected citizenship values/virtues (Roh, 2004a) such as national values or moral virtues. However, this guideline does not address how the citizenship values/virtues could be taught within children's whole life experience.

Being aware of the problems of the Korean citizenship education approach in the Korean National curriculum, I revisited my research puzzle in a Korean classroom landscape and I came to wonder about each child's experience of composing her/his identity as a citizen as she/he lives on a classroom landscape. In doing so, when I compared the citizenship education approach underpinning my revisited research puzzle with the Korean citizenship education approach, I came to see the two distinctions in citizenship education: educating children to be knowledgeable about citizenship and educating children about who they are as citizens and how they live as citizens. From the two approaches (my approach and the Korean curriculum approach) to citizenship education, I realized these two citizenship notions represent two starting points in citizenship education.

Two Citizenship Notions as Different Starting Points of Citizenship Education

When I thought about different citizenship education approaches, I came to understand citizenship as having two distinct starting points. On the one hand, to educate students about citizenship I can start with citizenship as values/virtues. On the other hand, to educate them about who they are as citizens and how they live as citizens I can start with a citizenship view as each person in dialectical

relation to her/his multiple life contexts.

As currently the citizenship education approach in the mandated curriculum in Korea starts with values/virtues oriented citizenship, it does not invite teachers to hear children's voices as they emerge from the multiple contexts of their lives. Consequently, the planned curriculum regulated by the mandated curriculum may not give children the opportunity to reflect on who they are as citizens in their multiple life contexts.

In my research, my view of citizenship as a starting point of citizenship education is based on a dialectic process between an individual in relation to her/his societies. This view of citizenship grows out of Dewey's (1938) view of education as composed of two main processes: interaction and continuity. According to Dewey, the interaction criterion means that an individual lives in the world:

The statement that individuals live in a world means, in the concrete, that they live in a series of situations. And when it is said that they live *in* these situations, the meaning of the word "in"...means, once more, that interaction is going on between an individual and objects and other persons. (p. 43)

Interaction allows me to see each child living in a series of situations where there is always interaction going on between each child and her/his world (in the world) and this is shaping who she/he is as a citizen. When I think about who Min-Su is as a citizen, I want to understand how the interaction going on between Min-Su and I has shaped who he is in relation with me because interaction allows me to see Min-Su in relation to his world that includes me. Thus, interaction allows me

to see each child as being in relation with her/his world of possible ways of being a good citizen.

Dewey (1938) points out that the continuity principle highlights the continuous dimension of experience:

As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world but in a different part or aspect of one and the same world.

(p. 44)

Continuity allows me to find each child living in a different aspect of the world so that who she/he is as a citizen in one part of the world influences who she/he is as a citizen in another part. When I think about who Min-Su is as a citizen, I want to understand who Min-Su was as a student in his classroom and that is relevant to who he was as a member in her/his home or other communities because continuity allows me to see Min-Su in a different aspect of the world. Thus, continuity allows me to see each child as being in a broader range of possible ways of being a good citizen rather than only in one part of the world. In my research, therefore, outside of selected values/virtues oriented citizenship, my starting point of citizenship education is to look at each child in dialectic relationship with her/his multiple life contexts or societies.

Children's School Experience in Citizenship Education

As a result, because I understand that my view of citizenship is starting with the person in dialectic relationship with her/his multiple life contexts or societies rather than starting with selected values/virtues oriented citizenship, I

want to consider each individual as being in relation with her/his world and in a broader range of possible ways of being a good citizen (or each individual in the world) and think about how the individual sees her/himself as composing an identity as a citizen. In this way, it is important that children think about who they are in their societies, that is, about their identities.

However, if I continue to ask the significant question of “is it meaningful to provide children with an adult-centric notion of citizenship? If not, in what way can children be seen as citizens?” (Jans, 2004, p. 27). I argue that citizenship education should be considered in the way Dewey understands children’s lives in school. Relating citizenship education to children’s lives in the lived curriculum context, I realize that citizenship education should attend to each child’s life experience and how their life experiences shape who they are becoming. Dewey’s (1897) remark stimulates me to think about how children move from their experience in school to their broader societal contexts.

I believe that much of present education fails because it neglects this fundamental principle of the school as a form of community life. It conceives the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparations. As a result they do not become a part of the life experience of the child and so are not truly educative. (p. 8)

Dewey insisted that what children are learning in school should be related to their

life experiences. As I appreciate his argument of the school as a community, I understand there are two different views of citizenship education based on the relationship between school and the world: On the one hand, I assume that citizenship education in school is a continuous part of the world because I understand children in school is part of their world and children's lives in their school have the same temporality in their world. In this view of citizenship education, what I as a teacher can do is to get children to be involved in making differences in their worlds by getting them to experience citizenship education as who they are and are becoming in their school life as a continuous part of their world. On the other hand, I assume that citizenship education in school is a discontinuous part of the world because I understand children in school are separated from their world and children's lives in their school have a different temporality in their world. In this view of citizenship education what I can do in school is to prepare each child for the values of societies by getting them to learn citizenship education as factual knowledge in their school life as a discontinuous part of their world. I realize that rather than focusing on the notion of rights and responsibilities which adults as citizens should enact, citizenship education should attend to each child's life experiences as citizens in order to get children in school to be involved in making differences in their worlds. Further, Dewey's argument of the school as a community in which children live shows how the school is important in shaping children's stories of themselves as citizens. In this way, I paid attention to children's life experiences, being aware of their schools as part of their communities when I think about citizenship education.

Understanding Each Child in Narrative Curricula Terms

Being aware of how each child's life experiences in her/his schools are important in shaping her/his identity as a citizen in that she/he moves from her/his experience in school to her/his broader societal contexts, I work from a narrative understanding of children in curriculum situations in order to attend to the complexity and wholeness of each child both in and out of school. Concerning the relationship between a curriculum situation and narrative, Connelly and Clandinin (1988) argue that "for the person in a curriculum situation, 'narrative' is an idea that permits us to think of the whole" (p. 24). By seeing a child in a curriculum situation narratively, I can understand each child in relation to her/his whole life because to narratively understand "who we are and what we know, therefore, is a study of our whole life" (p. 26). Each child's whole life experiences, both in and out of school, need to be considered. Connelly and Clandinin (1988) argue that:

The idea of narrative as a story of life as a whole, combined with the notion of curriculum...means that we need to broaden our idea of education beyond that of schooling...It is true that some such experiences occur in school, but it is probably also true that many of the most important educational experiences in our narratives occur outside of school, for instance, in family relationships, births, deaths, and marriage.

... Such experiences are educational. (p. 27)

According to Connelly and Clandinin (1988), it is important to understand that each child's educational experiences are shaped by both in and out of school experiences.

Connelly and Clandinin (1988) also emphasize the importance of the whole life context of each child when they discuss the importance of understanding narratively.

We need an understanding of people with a narrative of life experience, of which the school is only a part. Life's narratives are the context for making meaning of school situations. It is no more possible to understand a child as *only* a student than it is to understand each of ourselves as only a teacher. (p. 27)

In this regard, when I understood each child in a curriculum situation narratively, I paid attention to the wholeness of each child who experiences citizenship education within a curriculum situation in which she/he is experiencing who she/he is in her/his multiple life contexts. The subject matter of citizenship education is, therefore, their experiences in relation to their multiple life contexts such as home life, classroom life and their wider life contexts.

Earlier, I wondered how my classroom curriculum-making in citizenship education allowed children to compose their own stories of themselves as citizens, that is, storied identities as citizens, in their multiple life contexts. When I wondered it, I realized that within the dominant context of the planned curricula, I did not understand citizenship education as the subject matter within the lived curriculum contexts which attend to how children experienced the subject matter. As I wanted to understand citizenship education as the subject matter within both the planned and the lived curriculum contexts, I engage in classroom curriculum-making of citizenship education as identity-making to create educative curriculum

situations, living in the tension between planned and lived curriculum.

In this way, I approach citizenship education as creating educative curriculum situations for children's identity-making in which I consider each child's stories of experience in her/his multiple life contexts as the subject matter of citizenship education. Based on this approach to citizenship education, I understand each child in the curriculum situation narratively and start to see the complexity and wholeness of each child.

*Understanding Citizenship Education as a Process of Children's Identity-Making:
'Stories to Live By' as Narrative Understanding of Identity*

When I considered children's experiences in relation to their multiple life contexts as the subject matter of citizenship education, I wondered how their experiences in relation to their multiple life contexts can help children to shape their identities as citizens because I approach citizenship education as creating educative curriculum situations for children's identity-making. In order to respond to the question, I explored a narrative conceptualization of identity which linked to their experiences in relation to their multiple life contexts as well as their knowledge. Connelly and Clandinin (1999) link knowledge, context, and identity and understand identity as "stories to live by" (p. 4). These stories to live by are "given meaning by the narrative understandings of knowledge and context" (p. 4). In this way, by being aware of identity as a storied concept shaped by what we know and the contexts in which we live, I understand each child's identity as each child's stories of experience she/he lives and tells in multiple life contexts, that is,

her/his stories to live by.

Arguing that teachers tell their stories of institutional contexts which have shaped their identities, Connelly and Clandinin (1999) point out that each teacher responds differently to her/his institutional contexts from the place in which each teacher is situated and the way each teacher views the relationships between her/his out-of-classroom and in-classroom places:

Institutional stories are crucial influences on teachers' identity. It is also evident that each person responds in her own way to that institutional setting with dramatically different consequences for the place each occupies on the landscape and for how she views the relationship of the out-of-classroom place to the in-classroom place. (p. 93)

The way each teacher uniquely responds to her/his institutional contexts allows me to pay attention to each teacher's stories she/he are living and telling in the institutional contexts. However, I attended to the stories children lived and told, how those stories are changing, and what in the classroom, home, and community contexts are shaping them. Paying attention to each child's stories she/he is living and telling, I wondered what stories children tell about who they are as citizens in their multiple contexts and what stories they live by as citizens in those contexts.

I realize that each teacher's stories are reshaped in different life contexts as each teacher reflects and inquires into her/his lived stories. In this way, teachers compose restoried identities. Earlier I described stories of myself living in the middle of two conflicting contexts: both as a managerial teacher in an educational institutional context and as a homeroom teacher in a classroom context. In this

regard, Connelly and Clandinin (1999) argue that:

The identities we have, the stories we live by, tend to show different facets depending on the situations in which we find ourselves. This is no less true for teachers in their professional knowledge landscapes. Different facets, different identities, can show up, be reshaped and take on new life in different landscape settings. (p. 95)

As a result, Connelly and Clandinin stress the importance of understanding identities, stories to live by, as fluid, multiple, changing, and as lived out. Greene (1993) helps me to understand identity, stories to live by, as fluid and changing:

There has been a prevalent conception of the self (grand or humble, master or slave) as predefined, fixed, separate. We are far more likely, in the mode of John Dewey and existentialist thinkers, to think of selves as always in the making. We perceive them creating meaning, becoming in an intersubjective world by means of dialogue and narrative. We perceive them telling their stories, shaping their stories, discovering purposes and possibilities for themselves, reaching out to pursue them. (p. 213)

As Greene pointed out, children's identities are formed through their stories.

Children are constantly telling and shaping their stories to discover the possibilities of who they can be. I understand their identities, their stories to live by, as fluid, multiple, changing, and as lived out. Based on their stories to live by as narrative conceptualizations of identity, I also understand that children are always composing their identities, which shape their life. In citizenship education,

therefore, when I approach citizenship education as creating educative curriculum situations for children's identity-making, a narrative starting point of children's identity-making is beginning with each child's stories to live by as a storied concept of identity.

In summary, comparing the citizenship education approach underpinning my revisited research puzzle with the current Korean citizenship education approach, I began with a view of citizenship which sees each child in dialectical relationship with her/his multiple life contexts rather than starting with selected values/virtues oriented citizenship which is from outside of each child. My view of citizenship as a starting point of citizenship education grows out of Dewey's (1938) view of education as composed of two main processes: interaction and continuity. Based on Dewey's view of education as two main processes, when I think about each child as a citizen, I wanted to consider each individual as being in relation with her/his world as well as in a broader range of possible ways of being a good citizen and then thought about how the individual sees her/himself as composing an identity as a citizen. In this way, I began with a view of citizenship which sees each child in dialectic relationship with her/his multiple life contexts or societies because it is important that children think about who they are in their multiple life contexts, that is, about their identities. When I thought of who each child is as a citizen, it allowed me to realize how important each child's life experiences in and out of her/his schools are shaping her/his identity as a citizen. I worked from a narrative understanding of children in curriculum situations in order to understand the complexity and wholeness of each child.

With this in mind, I went back to my wondering of how I can engage in classroom curriculum-making for citizenship education as identity-making that begins with each child's stories of experience of her/himself in multiple life contexts within the tension between planned and lived curriculum? To do this, I wanted to create educative curriculum situations for children's identity-making in which I consider each child's experiences in relation to her/his multiple life contexts as the subject matter of citizenship education. I adopt a storied concept of identity which linked to each child's experiences in relation to their multiple life contexts and her/his knowledge, that is, her/his stories to live by. Therefore, beginning with a view of citizenship which sees each child in dialectic relationship with her/his multiple life contexts, considering each child's experiences in relation to her/his multiple life contexts as the subject matter of citizenship education, and adopting a narrative concept of identity, that is, stories to live by, I conceptualized citizenship education as children's identity-making in a storied way while I wanted to create curriculum situations for their identity-making in which I begin with each learner's experience in their multiple life contexts as a subject matter of citizenship education.

As a result, conceptualizing citizenship education as children's identity-making in a storied way allowed me to create curriculum situations in which I began by getting children to tell their stories of who they are in their multiple life contexts and working with them to inquire into these stories by adopting a methodology of Narrative Inquiry. In my next chapter, I turn to an explanation of the methodology I used to undertake my study.

Chapter 3: Research Design and Methodology

Narrative inquiry is a way to study experience. “Narrative [inquiry] is the study of how humans make meaning of experience by endlessly telling and retelling stories about themselves that both refigure the past and create purpose in the future” (Connelly & Clandinin, 1988, p.24). In my research, I understand narrative inquiry as the way children compose meaning from lived experience through an ongoing process of living, telling, retelling (or inquiring into) their stories of who they are in their multiple life contexts in order to recompose their past experience and envision their future life.

As Clandinin and Connelly (2000) state, narrative inquiry includes both narrative inquirers’ view of experience as a storied phenomenon as well as a methodological approach to the study of experience. In this chapter, based on my ontological, methodological, and epistemological stance as a narrative inquirer, I describe how those stances are compatible with my research, living in the field, composing field texts and composing research texts.

Ontological Stance of Narrative Inquiry

To understand the ontological stance of narrative inquiry, I began with a question. I asked myself, ‘what is my view of the nature of experience?’ In answering this question, I, like Connelly and Clandinin (2006), follow the viewpoint that “to use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study” (p. 477). As a narrative inquirer, therefore, when I study experiences, I study storied experiences assuming that the

study of experience as story is a way of thinking about phenomenon. That is, from narrative inquirers' view of experience, I understand experience itself is a storied phenomenon. Moreover, I understand that people live, tell, and retell their stories of experience in their daily lives. In this way, in order to understand the ontological stance of narrative inquiry, I began with adopting narrative inquirers' view of experience as a storied phenomenon.

Consequently when I adopt narrative inquirers' view of experience as a storied phenomenon, I am drawing on John Dewey's conception of experience that entails a particular ontological view of experience (Clandinin & Rosiek, 2007). In this ontological view of experience, Clandinin and Rosiek (2007) point out experience is composed of two main processes—interaction and continuity, arguing that “it [experience] is a changing stream that is characterized by continuous interaction of human thought with our personal, social, and material environment” (p. 39). Concerning the continuous interaction of experience, Dewey (1938) argues continuity and interaction are inseparable and are the criteria to judge the value of experience as follows: “The two principles of continuity and interaction are not separate from each other. They intercept and unite. They are, so to speak, the longitudinal and lateral aspects of experience” (p. 44). Dewey described the principle of continuity of experience as follows, “...every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after” (p. 35). He described interaction as that which goes “on between an individual and objects and other persons... An experience is always what it is because of a transaction

taking place between an individual and what, at the time, constitutes his environment” (p. 43).

Attending to experience as composed of two main processes—interaction and continuity, Clandinin and Rosiek (2007) point out that it entails a particular ontological view of experience, which is “not transcendental, it is transactional” (p. 39). In this way, I understand experience in the way Dewey understands experience: as a transactional ontological stance which sees a person and her/his environments as being in an ongoing interactive relationship with each other.

Therefore, I understand the transactional ontological stance of narrative inquiry in terms of each child’s lived and told stories of experience, which is the stories she/he lives and tells when she/he interacts in the world in an ongoing interactive process. In my research, what I am concerned with is stories of experience that the child lives and tells about who she/he is in her/his multiple life contexts in order to understand how children are shaping their identities as citizens.

In response to the questions, ‘how do I know the nature of experience?’ and ‘how do I know what I know of the nature of experience?’ I say that narrative inquiry works from both a narrative view of experience as a storied phenomenon and a methodological approach to the study of experience (Clandinin & Connelly, 2000). Accordingly when I understand experience as a storied phenomenon, I study it narratively.

Methodological Stance of Narrative Inquiry

In order to study experience narratively, I adopted a narrative inquiry

methodology. As Connelly and Clandinin (2000) point out, working from Dewey's conception of experience, they laid out a methodology for studying experience. With a narrative inquiry view of experience as methodology, I pay attention to "a three-dimensional narrative inquiry space," which Clandinin and Connelly (2000) created as a framework for thinking narratively about experience.

Working within the Three-dimensional Narrative Inquiry Space

Clandinin and Connelly (2000) conceptualized the three-dimensional inquiry space as a relational space. In the beginning of my research I inquired into my story of experience with Min-Su within "a three-dimensional narrative inquiry space" (p. 50), that is, the temporal dimension, the place dimension and the sociality dimension. Because I also wanted to study how children are shaping their identities, their stories to live by, as citizens, I inquired into children's lived and told stories of experience of who they are in their multiple life contexts within the three-dimensional narrative inquiry space—"temporality, sociality and place" (Clandinin & Rosiek, 2007, p. 69).

The first dimension, temporality, grows out of Dewey's notion of continuity in experience, that is, "that every experience both takes up something from the present moment and carries it into future experiences" (Clandinin & Rosiek, 2007, p. 69). In this way, studies using narrative inquiry have temporal dimensions and address temporal matters. Clandinin and Connelly (2007) define temporality in this way: "events, people, and objects under study are in temporal

transition and narrative inquirers describe them with a past, a present, and a future” (Clandinin & Rosiek, p. 69).

The second dimension, sociality, grows out of Dewey’s criteria of interaction, that is, “that people are always in interaction with their situation in any experience” (Clandinin & Rosiek, 2007, p. 69). In this way, narrative inquiry focuses on sociality which refers to what’s happening in the personal and social contexts. Clandinin and Connelly (2000) define the sociality dimension in the following way:

By personal conditions they (2000) mean the feelings, hopes, desires, aesthetic reactions, and moral dispositions of the person, whether inquirer or participant. By social conditions they mean the existential conditions, the environment, surrounding factors and forces, people and otherwise, that form the individual’s context. (Clandinin & Rosiek, 2007, p. 69)

In this way, I attended to the personal conditions, and the social contexts of experience and understood experience narratively as a dialectical relationship between the personal and social. I also attended to the third dimension, place, that is, “to the specific concrete, physical, and topological boundaries of place where the inquiry and events take place” (Clandinin & Rosiek, 2007, p. 70). In this way narrative inquiry studies occur in specific places or sequences of places. From the temporal sense of a person’s life being lived and told over time (that is, in the past, present, and future), from the personal sense of what’s happening inside the person, and from the social sense of what’s visible outside the person in the places

where individual's stories of experience happen, narrative inquiry allowed me to study experience narratively.

Epistemological Stance of Narrative Inquiry

In order to understand the epistemological stance of narrative inquiry, that is, in order to respond to the question, 'what is the nature of knowledge,' I have two starting points: my ontological stance and my methodological stance. This is because the ontological stance and methodological stance shape the epistemological stance.

First, beginning with an ontological question, I will demonstrate how my ontological stance shapes the epistemological question. When I respond to the question, 'what is the nature of knowledge,' I start with a transactional ontological stance, that is, one that sees a person and her/his environment as being in an ongoing interactive relation. Clandinin and Rosiek (2007) referred to this ontology when describing the epistemological stance of narrative inquiry.

Dewey's ontology is not transcendental, it is transactional. The epistemological implications of this view are nothing short of revolutionary. It implies that the regulative ideal for inquiry is not to generate an exclusively faithful representation of a reality independent of the knower. The regulative ideal for inquiry is to generate a new relation between a human being and her environment—her life, community, world. (p.39)

Beginning with this transactional ontological stance that sees a person

and her environment as being in relation, I understand knowledge can be relational between a knower and the known. Because all experience is relational, knowledge is always relational, temporal, and continuous. That is, knowledge has the following epistemological characteristics: experiential, contextual, storied, embodied, moral, emotional, and conditioned by relationship between the knower and the known. Thus, my epistemological stance is shaped by my ontological stance. In my research, my ontological stance shapes my epistemological stance because I see myself in relation with the world.

Next, beginning with a methodological question, I then demonstrate how my methodological stance shapes the epistemological stance. When I respond to the question, 'what is the nature of knowledge,' I start with the methodological stance, that is, to study experience as narrative composition within the three-dimensional narrative inquiry space. Based on the methodological stance, I understand knowledge is always contingent on the relationships, on the temporality, and on the place in which I came to know and live in relation with my participants. In my research, the knowledge claims I can make are always contingent on temporality, on the relationships between me and my participants, and on place.

In summary, in my research, narrative inquiry entails both a view of experience as a storied phenomenon and as a methodology based on Dewey's conception of experience as a transactional ontological stance which sees a person and her/his environments as being in an ongoing interactive relation. Ontologically I understand experience as the stories each child lives and tells of

who she/he is when she/he has ongoing relationships in her/his multiple life contexts. As this ontological stance shapes the methodological stance, methodologically I understand narrative inquiry as the way children construct meaning from lived experiences through an ongoing process of living, telling, and inquiring into their stories of the lived experience of who they are in their multiple life contexts in order to reconstruct their past experience and envision their future lives. As both ontological and methodological stance of narrative inquiry shape an epistemological stance, epistemologically the knowledge claims I can make are contingent on the relationships, the temporality, and the place in which I came to know and live in relation with my participants.

Living in the Field

My research puzzle is based on the idea that inquiring narratively into children's stories of experience of who they are in their multiple life contexts will illuminate how children think about who they are as citizens and how they are composing their identities as citizens. In order to understand how children are composing their identities as citizens, I concentrated on the stories of three children in a grade 4 Korean classroom lived and told about who they are in their multiple life contexts.

When I first entered the research field, I began by negotiating the participation of a grade 4 teacher and her class. I also negotiated with a homeroom teacher to join her classroom in order to hear children's stories as they worked within the context of the mandated and planned curricula. Since my

research puzzle was framed around children's experiences of composing their identities as citizens, I attended to more than just the mandated and planned curricula. I also attended to how the children are composing their identities within their lived curricula.

Research School Context

Sun Public Elementary School¹⁰ was chosen. This school is located in the south of Daegu City, South Korea. The school has 465 students, 35 staff, and 18 classes (three classes in each grade). This school is involved in a six year longitudinal project of 'inquiry into alternative school curriculum model for students' creative life' designed by Daegu Metropolitan Office of Education. The project began March 1, 2006. I began my work in the field on September 1, 2007 (at the start of the second semester of the project) and ended my participation in the field on December 31, 2007 (at the end of the second semester of the project). The overall focus of the school project, based on Dewey's experience-centered educational philosophy, provided an appropriate research context for my research. The school had three purposes: reconstructing problem-centered curriculum related to students' lives; practicing problem-centered teaching and learning; reforming school and classroom culture (Sun Elementary School, 2006). All 18 homeroom teachers in the school worked with an advisory committee of professors in Daegu National University of Education.

¹⁰ All names of elementary school, children, their parents, and teacher used are pseudonyms.

Negotiation with a Teacher

Having been recommended by one of the three professors, who is a member of the advisory committee and coordinator for 4th grade teachers of the school, I had obtained the required permission to approach the elementary school, which is maintained by the joint committee of Daegu Metropolitan Office of Education and Daegu National University of Education. The official letter (Appendix A) allowed me to approach the elementary school to proceed with my research. The letter informed the University of Alberta ethics committee that additional consent forms were not required (Appendix B).

On the 3rd of September 2007, at an elementary school principal's request, I attended a staff meeting with three members of the advisory committee of professors: a chair, a vice-chair, and a coordinator for 4th grade teachers. Since the second semester had begun, it was the first meeting of that term where all 18 homeroom teachers, the vice-principal, and the principal had met the three professors of the advisory committee. The chair of the advisory committee introduced me as a visiting researcher who was contributing to the elementary school project by providing teachers with my neutral observations of the progress of the school project. When the chair introduced me to teachers, he said "we needed a resident researcher for our school project and so we invited Kim, Byung-Geuk teacher ¹¹to our elementary school as a visiting researcher." (Transcripts, September 3, 2007)

Responding to his introduction, I let teachers know that my role, as a

¹¹ In Korean word order, the term, "teacher" comes at the end of the full name because the title is important in Korean culture.

visiting researcher, would allow me to focus on children's stories of experience by mainly listening to children's voice rather than a teacher voice in a classroom. After this, a teacher made a presentation about one of themes in science education (magnets) that she dealt with in the teacher training session arranged by Daegu Metropolitan Office of Education during summer vacation. As soon as she finished her presentation, another teacher in charge of the work related to the school election system brought up the topic of how to elect representative students who want to volunteer in an undertaking of their classroom during the second semester. A vice-principal then conveyed some messages about major works related to the beginning of the second semester. One by one, the principal greeted the teachers and encouraged them to strive for caring for students. Finally, the chair of the advisory committee asked teachers to make an effort to arrange for a school event of "cultural performance competition"¹² in which students would participate at the end of September.

I had called En-Ju, one of the 4th grade teachers, on August 31, 2007 to request permission to participate in her classroom. The 4th grade coordinator had given me En-Ju's phone number and had briefly explained the research to her. When I called her, she was positive about participating with me. She wanted to have time to get consent from her principal and then she would call me back. When En-Ju asked her principal whether she could give consent for my

¹² This competition will allow the entire student body to have an opportunity to showcase their ability in the areas of writing and drawing in which five students in each class will be eligible to receive a prize in each of the drawing and writing area. In honor of October being the cultural month throughout all Korean schools, this competition is held as a part of the dedication to celebrate this month.

participation in her classroom, she received a negative response from the principal. Having no understanding of my research, the principal understood my participation as part of a private project, not part of the school's bigger project. However, on September 1, 2007 when the professors asked the principal to give permission for my participation as a visiting researcher, the principal came to understand more positively my participation as part of the larger school project and told the coordinator that the principal could give me permission to do my research in En-Ju's classroom.

This event preceded the staff meeting on September 3, 2007. After the staff meeting, the 4th grade coordinator and I visited En-Ju. Although the first meeting with En-Ju should have been happy for me, her previous experience with her principal about my participation made me uncomfortable. Seeing that the principal gave me permission to participate considering my position as a visiting researcher supported by the professors of the advisory committee, rather than by a teacher, I wondered if En-Ju had a sense of a subordinate relationship between her and her principal.

In order to establish trust with her, I started to share my stories of myself. I expected that revealing myself would help her to reveal herself.

I am a family man who has two daughters and a young son; I am presently a doctoral student in the Department of Elementary Education at the University of Alberta in Canada, and I am on a study abroad leave from one of Elementary Schools in Daegu, Korea; I have had ten years of varied experience in elementary teaching and research, which spurred an

interest in relevant topics regarding the area of moral and social studies education. Now I am committed to understanding and improving practices in citizenship education within the subject matter of moral education by attending to children's experiences of shaping their identities as citizens. Also, I shared some feelings: I have been in the USA for my master's program, and am studying my PhD program in Canada. It was not always easy because it is a different culture and a language barrier. (Field notes, September 3, 2007)

Finally, in order to explain the purpose of my research, I shared with her my story of Min-Su, which I hoped would allow her to imagine me as a beginning teacher, because I wanted to show her how my story led me to my research puzzle, which provides more insight into the purpose of my research. As she listened to my story, she nodded her head as a mark of her sympathy for the tension between my two conflicting plotlines: both as a managerial teacher in an educational institutional context and as a homeroom teacher in a classroom context. Her response gave me more confidence. I said, "When I was a beginning teacher, I didn't think I could attend to my students' voices. Now I have more experiences and I know how important children's stories are" (Transcripts, September 3, 2007). I let her know that I want to hear children's stories of their experiences of who they are in their multiple life contexts in order to understand how children are shaping their identities as citizens by being aware of identity as a storied concept shaped both by what we know and the contexts in which we live (Connelly & Clandinin, 1999). I proposed to inquire into children's stories of experience of who they are

on a Korean classroom landscape and furthermore in their home and other communities (or societies). Therefore, I highlighted what I was planning to do in her classroom. I told her:

I am really interested in coming into your classroom and seeing how children are composing their identities as citizens. I will help you in your classroom. I will be a participant observer in your classroom and will work alongside you in the classroom. I will not intentionally change your practices in your classroom. I will keep field notes on my observations that I will share with you in our formal and informal conversations. I will ask you to participate in arranged research conversations once a week over the four months in order to listen to the stories you tell of each child's school experiences and the stories of your school experiences. I will also ask to take three children out for conversations three times a week. I will negotiate when these one-on-one conversations will be held (lunch break time, morning time before regular session, or after school) and where they will be held (in your classroom, other classrooms or out-of-classroom places) and then I will negotiate a workable arrangement with you and the children. (Field notes, September 3, 2007)

Concerning my field texts, I said the following:

I will write field notes of participant observation in the classroom in order to compose field texts. During the first month of my research, I want to focus on the overall classroom landscape: what kinds of routines are present in the classroom; what kinds of rhythms are happening in the

classroom; and how the concerned persons such as parents, community members and so on are involved in the classroom. Three children will be selected during the first month. During the next three months, I will allow three participants to focus narratively on their reflections inspired from such research conversations around annals, artifacts, and story reading activities. Also, as a participant observer, I will focus on writing field notes about how the children's lives are shaped in the classroom because I am interested in how they were composing themselves as citizens. (Field notes, September 3, 2007)

In addition to writing field notes of participant observation in the classroom, taking into consideration my writing of field notes about her school experiences as part of my field texts, I said:

I will have conversations with you, En-Ju, about your school experiences. Concerning your school experiences, I will listen to the stories about your current curriculum-making of citizenship education; your stories of each participant child's school experience; and your own stories of your experiences of teaching citizenship education. These conversations allow me to be aware that all three kinds of stories shape the stories the children live by as members of the school community. (Field notes, September 3, 2007)

After listening to my plan, while En-Ju expressed agreement with my view of citizenship education, she did not accept the level of participation I requested. I requested to join her class on a full time basis, three times a week, but she felt this

was a burden to her. Finally as a result of our negotiation, she agreed to let me participate in two blocks each Monday, Wednesday, and Friday. Because En-Ju gave children an opportunity to express themselves through language arts class and to hear their opinions, she recommended that I participate in the language arts of 1st block, and 2nd block¹³ including the morning time before the first block.

Selecting Children as Participants

My guiding criteria for selecting child participants were: firstly, I selected three children who volunteered to participate in this research. Secondly, I negotiated approval from their teacher. Thirdly, I obtained parental approval. During the first month of my research when the three children were selected, I focused on building a relationship of dialogue, understanding, and trust with the three children and the homeroom teacher so that they can actively and freely live and tell their stories.

While participant selection was made by the children's volunteering, I selected three children based on my in-class observation and the formed relationship between the children and me during the first month of my whole research period. That is, when I observed that some events happened to children in the classroom, I could approach and talk to them showing my interest in their events in order to help them. In the course of getting involved in their events, I

¹³ However, from the middle of September, by mutual consent, I decided to visit the 3th and 4th blocks from recess time before the 3rd block. This was because, first of all, we considered using the recess time to talk freely with children, and have the research conversation time at lunch time after the 4th block, although the first class was scheduled to begin with language arts except Thursday's first class. Kindly, En-Ju decided to have the language arts class, which En-Ju was supposed to teach in the 1st block, in the 4th block for me.

came to know more about them and build a close relationship with them. For example, in the case of Ki-June, when I observed that he was gazing out the classroom window and didn't write anything to answer his homeroom teacher's writing questions, I approached him and helped him with his writing, finding out that he didn't have any notebooks and his spelling was incorrect. With this as a turning point, I could establish trust with him and select him as one of my participants. In the case of Min-Jung, when En-Ju and I arranged a story reading activity for children, Min-Jung expressed her thoughts about the story well. With this as a turning point, I talked to her more about it, finding out she was familiar with disclosing her deep thoughts. As I established trust with her in this way, I selected her. In the case of Hae-Su, when a parent of one of Hae-Su's classmates unexpectedly visited the classroom after her daughter's call in order to blame Hae-Su with whom her daughter quarreled, Hae-Su got in trouble due to the unexpected event in her classroom. With this as a momentum, I talked to her more about that event and built a close relationship with her. I selected her as a participant.

Being Familiar with Classroom Routines: A Fictionalized Day

In this section, I write about a fictionalized typical day in the classroom life. I put together field notes from many different days to describe what happened in the classroom for a day. In preparation for showing the context of classroom, I describe physical environments of classroom, classroom rhythms, children's actions, teacher's classroom curriculum making around citizenship education and

language arts subject matter, and the larger school contexts. Especially, in order to deal with En-Ju's classroom curriculum making around citizenship education, I describe the classroom election day as a part of classroom routines because I was interested in how children would experience the classroom election as subject matter within a curriculum situation around citizenship education. When I was writing about this fictionalized day, I was going back and forth around time, imagining myself in the future as a teacher educator and remembering myself in the past as a teacher. Back to myself as a homeroom teacher and then forward coming into the new school as a researcher, I shift from a present researcher to a past homeroom teacher and again to a present researcher.

On Monday morning when I reached the school gate wearing a name tag attached as an observation permission card, what I thought was a moderate-sized playground turned out to be actually very large. At the right side of the school gate, broadleaf trees were standing. Those trees gave shade from the warm sun and under them, there were benches so that students could have outdoor classes. At the front of the school gate, there were slides, horizontal bars, and swings for students' physical education and amusement. When I turned my eyes to the left side of the school gate, wall paintings drawn along the left wall attracted my attention. Those paintings described traditional plays. There was a pavement walkway which ran parallel with the left wall, made a turn to the right, and reached the main door of the school building. On both sides of the road, there were labeled plants used as learning materials and there were potted flowers at intervals. En route to the main door of the school building, I saw a custodian

picking up wastepaper from the ground, and the leaves which had fallen in the flower pots. He greeted me first, staring at my permission tag. I then greeted him. It was on a silent morning when I entered the school gate around 8:40. Students were already in the school by 8:30.

Entering the school gate as a researcher instead of as a teacher, I kept my composure and my thoughts switched between my current days and my past days when I was busy working at elementary schools. When I got to the school as a teacher around 8:30 Monday morning I would enter my classroom and busy myself checking students' homework notebooks and diaries as well as preparing learning materials to be used in class. On the previous Friday, I always made out a weekly teaching plan and obtained the principal's approval. I remember I could not find any quiet time until school was over or the special subject teachers¹⁴ would replace me to teach my class subjects such as physical education, music, fine arts, and English. Even so, the time I had weekly for two or three blocks due to subject special teachers' classes would be spent in checking students' homework notebooks and responding to students' diaries in order for me to give them feedback before they left school. Sometimes when I had administrative tasks and the classroom tasks, I had to place top priority on the former rather than the latter. On the days when special subject teachers' classes were not assigned in my classroom schedule, I was so busy that I would not have time to rest for a moment.

¹⁴ In Korea, homeroom teachers in fourth grade teach nine subjects: Korean language, moral education, mathematics, social studies, science, physical education, music, fine arts, and English. But at least more than one or two subject out of four subjects such as physical education, music, fine arts, English were taught by special subject teachers. In the case of En-Ju's classroom physical education, music, and English were taught by special subject teachers.

During the students' self-study time before regular session, I used to start to respond to students' diaries. However, although I started with my intention to converse with my students through their diaries, I came to realize that I was unconsciously changing my intention. The diaries were originally intended as a means of conversation with the students, but I wondered whether students had completed their diaries as an assignment. During the morning students' self-study time, it would have been much more effective for me to try to verbally ask them what they experienced and listen to it, rather than to formally respond to their diaries for the purpose of estimating their diaries, if I wanted to have sincere conversations with my students. Why did I not make enough time to listen the stories they live and tell? Now, entering the school gate, it seemed to me that I was preparing for what to do in my research for the upcoming four months.

I entered En-Ju's classroom. En-Ju's classroom was on the west end of the third floor of a four story concrete building. As soon as I got up on the second floor, I saw the sign of 'creative research room.' This room had been a tea time place for homeroom teachers living in the second floor corridor, but now this room was a special place where the teachers offered their seat to the advisory committee of professors. I and the children who participated in the research also used this room. Once I got up on the third floor corridor, I turned to the left, passed by the second grade classroom, and reached En-Ju's classroom. When I approached En-Ju's classroom, I saw the back door of the classroom and then the front door of it. Between the back door and front door, there was a wall. In the lower part of a wall, an exhibition board was set up for displaying students' art

works made with clay. In the upper part of the wall, windows were set up for watching students from outside. When I entered the classroom through the back door, I saw that there were windows all along one side where full sun beams shone through. Along the windows a vine crept and twined about the tree scaffolding. On the opposite side, there were bookshelves which were filled with books provided by the school. On the back wall, a variety of students' learning works were displayed on the bulletin board. On the front wall, there was a blackboard in the center and En-Ju's desk on the left side. There were 32 children in the classroom and they worked at eight tables. Four children were sitting at a group table which was formed by four individual desks. Children began a day by suspending their own backpacks to a ring that is attached to the desk, selecting either the books brought from home or books arranged in the classroom, and reading those books upon entering the classroom. My main roles during the morning self study hour were to show children my interest about their reading books, encourage them to read them, and have a chance to call their names for the purpose of establishing trust with them. While the children read books before classes began, En-Ju considered for a moment how to teach the study contents of the day, and started to check works regarding the school project which had been continuing for the first semester. She was sitting at her desk and watching a computer monitor. First class started at 9:10 according to the class time table.

En-Ju showed her students a picture through a big TV monitor and asked them what the picture looked like. Students started to answer her question. As she was enjoying listening to students' various answers for a little

while, she clicked a mouse button. As the original picture was getting smaller and it was becoming part of another picture continually, finally the original picture was revealed as a picture of a girl's picture book. Students also enjoyed guessing their answers, being prompted by curiosity of the unexpected result. Next time, instead of a picture, she read a poem for students. She asked students to guess what its title is. After listening to En-Ju's reciting of a poem, students started to say about what its title might be. Jae-Young said, "Live like the mountain." Jung-Hee said, "An old playmate putting arms around each other's shoulders." Someone said, "Mountain." Listening to their various responses, En-Ju did not expect students to know the exact title of the poem, but just told them to focus on what message the poem is giving them. Finally, when students had the time to practice writing their own poem, she allowed students to change some terms of the original poem by using their own terms derived from their own experiences. (Field notes, September 10, 2007)

When she was working with children in order to guess what the picture was and what the poem's title was, she was teaching her students about imagination as an essential prerequisite necessary for writing their own poems based on their experience. While the National Curriculum Instructional Guideline suggested a standard commentary on each of the poems, evidence of its desire that teachers uniformly handle the subject so that their students do well on standardized school examinations, it seems to me that the reason she emphasized that students draw

from imagination in writing poetry was her belief that the vehicle of imagination in learning gives students a great capacity to construct and reconstruct their experience in the past, present, and future. In this regard, Greene (1995) argues that:

When it came to the meeting of past experiences with present ones, he [Dewey] emphasized the ways in which the formed matter of an aesthetic experience could directly express meanings also evoked when imagination begins to work. (p. 76)

As I watched En-Ju trying to bring the children's imagination forward, she was giving them exercises in developing their imaginations. I saw the children's imagination start to work when she asked them to think about what the picture was and what the poem's title was. She played with the visual images. She was blurring them turning one into another. She zoomed in and out with the perspective on the picture. She was trying to excite their curiosity and get them to play with metaphor. As the process of imagining stirred up the children's reason, sensitivity, and aesthetic senses, and as they watched, wondered, asked questions, and guessed, their own poems became a product of their imagining processes. This was attained through the process of constructing and reconstructing their experiences in the past, present, and future, rather than through memorization of a standard commentary on each of the poems. I believe that her approach greatly enhanced the students' involvement and appreciation for poetry by allowing her students to read another set of sample poems written based on students' experiences instead of all of the sample poems listed in the textbook composed by

professional writers.

En-Ju also really valued thinking about the school as a community in which she and the children lived.

During the 3rd and 4th blocks the class was scheduled to elect representative students who wanted to volunteer for their classroom. I observed the classroom representative election. Representative students who wanted to volunteer for their classroom were composed of four members. In the order of the number of votes obtained, four members were selected and passed by a majority of votes and then those students were appointed as a dean of each club: study club, classroom life club, exercise club, and classroom event club. Thirteen students were nominated as candidates by peer students and by themselves. They set forth their own views about what they wanted to do for their classroom and peer students.

Finally four committee members were selected after the results of the vote count. And then by way of returning the compliment, electees had an opportunity to express their opinions and they agreed with each other about a matter of who will be in charge of what kind of clubs. As soon as four committee members chose each club, other students could choose one of four clubs for her or himself. Most of them wanted to participate in the exercise club. In compliance with her students' request, En-Ju gave those four committee members the privilege to nominate other students as members of each club on the basis of their own

nomination criteria. The dean of the exercise club required applicants to lift heavy things well; the classroom event club to draw pictures well; the volunteer club and study club did not suggest strict criteria because of lack of applicants. A student pointed out the flaw that last year the ratio of boys and girls in the volunteer club and study club was a little out of proportion. (Field notes, September 7, 2007)

While the overall selection process was authorized by the school, En-Ju adapted the process to authorize the selected chair of each of the four clubs to nominate their members on the basis of their own nomination criteria. In this case, children had more authority and choice in choosing how they would participate in the class clubs. Attending to Paley's idea of "tuning in to children's anxieties with a finely calibrated ear for the diverse melodies that must be woven together to make a ...class into a community" (p. 2), I noticed that En-Ju had devised a strategy to show me how the classroom is understood as a community in which children's various choices are respected in the process of organizing the club members and its representative. Furthermore, I wondered if the process of organizing the club members and its representative allowed En-Ju and children to think about what it means to be a citizen by being aware that children's experiences in a school may be considered as an extension to their societal experiences.

As the class was discussing their selection process, I stood at the back of the classroom. I noticed a girl who gave her opinion from her notes. While most candidates depended on the thoughts in their minds, she depended on her notes in her hand. Although she announced that she would serve hard for the class like

other candidates, it seemed to me that using her notes proved that she strongly wanted to be selected as one of four members. Reflecting on myself as an international graduate student familiar with speaking based on notes in which I expressed my thoughts in English, I wondered if she was more familiar with writing in order to communicate what she really wanted to say to other students clearly without making mistakes.

Lunch time was for one hour from 12:30 to 1:30. Before the meal time, a food cart with boiled rice, soup and three or four side dishes was delivered by the school restaurant in front of the classroom door. Students had meal times in their own classrooms because the school did not have a dining hall which had accommodation for 465 students and 35 staff. Four children, who were assigned as weekly kitchen assistants in the classroom, put on aprons, disinfected gloves and hats, and were charged with serving four kinds of food. They started to serve those foods to their classmates who had formed a line. Those assistant children put the three kinds of side dishes on each tray for En-Ju and me and gave them to us. En-Ju and I had lunch at her desk talking to each other. As I was scheduled to have a research conversation with a participant child after lunch, En-Ju wanted me to have lunch¹⁵ with her. After finishing the meal with En-Ju, I had a research conversation¹⁶ with a participant student at the 'creative research room' on the second floor. After this I left the school and then, at home, I finalized the field

¹⁵ I had lunch with En-Ju three times a week. This time was not long but it was useful to me. These lunch times provided a regular meeting time. During this time, we discussed our private tasks, her school tasks, and her students.

¹⁶ If the time period of research conversation was not enough, I had additional research conversations with a participant student after school. Then I wrote the field notes about what happened during that day in the creative research room.

notes I wrote down during participation in the classroom.

En-Ju as a Part of the School Context

En-Ju would know better than anyone about the project that is executed at her school. The main reason En-Ju was transferred to this school was because she had been invited to take charge of the school project, on the recommendation of the advisory committee of professors. In the school context, En-Ju's position is as a teacher (on the recommendation of the advisory committee of professors) and a managerial teacher of the school (belonging to Daegu Metropolitan Office of Education). In order to live up to expectations both of the advisory committee of professors and of the officials in Daegu Metropolitan Office of Education, En-Ju was expected to show visible results that the school could get through the achievement process of the project since the first semester and show the possibility that the case of achievement result in En-Ju's school project could apply to other schools.

Listening to the sound of a bell informing that children would have recess time for 20 minutes, I entered En-Ju's classroom. Exchanging greetings with her and seeing her sitting in front of a computer, I felt that En-Ju had to deal quickly with something. I heard that she had to submit an interim report about the achievement process of the project. According to the school monthly agenda, the school broadcasting station was sending an animation program of free gymnastics to all the classrooms so that every child could have free gymnastics time after 2nd block during two

minutes out of a 20 minute recess time. Although a big TV monitor was showing the animation of free gymnastics with music, children were not following it, but doing what they wanted to do such as: reading books, hanging out with each other, drinking milk and so on. I asked the children to be careful when they played together. As soon as En-Ju left for the staff room on the first floor, a dean of the classroom life club approached the blackboard in the front of the classroom and wrote down a list under the title of 'the children making so much noise in the classroom.' The names of half of the class, mostly male children, were written down on the blackboard. I suggested to the dean of the classroom life club to strike the names off the list of 'the children making so much noise in the classroom.' Instead of it, I suggested her to make the list of 'the children reading books well in the classroom.' She agreed and informed the class that from now she would make the list of 'the children reading books well in the classroom' on the blackboard. Fortunately, soon I could see that the children's behaviours were obviously arranged in order. This is because each child started to read her/his book and especially the 'newspaper sitting and reading on a toilet stool'. En-Ju had subscribed this for her own children at her home but brought it to classroom. Sooner or later, most children's names were written on the list of 'the children reading books well in the classroom' on the blackboard. The newspaper was popular with children. Children competitively took it to read. I came to read the newspaper with interest.

There were interesting articles and comics written at children's levels. In the course of reading it, I found an interesting article. It was about the need to praise the strong points of friends. I could read it in order to give them some praise about their reading attitude, hoping all children's names were written on the list of 'the children reading books well in the classroom.' I thought the children's ability to concentrate upon anything they were reading quietly was really admirable. During 3th block, children spent their time in reading books and newspapers due to En-Ju's busy work. I wished that En-Ju could see children read them. Thanks to the newspaper that En-Ju offered, children spent their time in reading books and newspaper even though she did not plan that and was not in the classroom. (Field notes, September 13, 2007)

When I arrived in the classroom on the morning of September 13, 2007, the first thing I noticed was that En-Ju's attention was divided. She was at her computer working on writing and submitting another interim report on the project. Then she had other school imposed activities that she needed to attend to. I saw that her attention was diverted and I started to notice that she was so cut-off by what she was paying attention to (which was imposed by the school project) that it prevented her from paying attention to the children. Sensing that her attention was diverted, I got involved by asking the children to change the way they were working with recording names to shift toward more positive things to notice. Still wanting to keep my focus on what the children were doing, I picked up a good idea from the newspaper about praising friends and I started to draw the children's

attention to that.

Seeing one side that En-Ju was living as a teacher in her classroom, I thought about how the school context has shaped En-Ju's life. En-Ju was a leader of the school project of 'inquiry into alternative school curriculum model for students' creative life', and devoted herself to the achievement of the school project. Considering the main concern of the school project was on an alternative school curriculum model for children's creative lives, I wondered whether En-Ju had thought about the meaning of alternative curriculum in children's life contexts, that is, a "curriculum of life" approach in which the curriculum is "grounded in the immediate daily world of students as well as in the larger social, political contexts of their lives" (Portelli & Vibert, 2001, p. 63), rather than within the narrow limits of 'standards' based on subject matter. This was because, although the main concern of the school project meant to focus on the alternative school curriculum for children's lives, the school context required En-Ju to focus on more general, objective, standard products rather than specific children's lives.

However, En-Ju's life in the school let me understand that she had no choice but to approach the school project in the school policy context. As I saw that her work on the project took her out of the classroom, she was really conflicted because she was often being called out. In her absence, I found myself being more attentive to the children's lives. En-Ju could talk about her position related to the school project in our formal conversations. It had been one month since my research started. When I showed my journal about a parent's eventful life story which I had listened in the course of obtaining parents' consent,

suddenly En-Ju started to express her opinion freely about her current situation related to the school project, saying that she does not think that she lives a voluntary life as a teacher.

She said that “for this second semester, I wanted to concentrate on preparation for an examination necessary for getting a school board administrator job. But in that I can’t apply for the job on my own authority, I am very envious of you because you, as a researcher, can concentrate on your own research. Suddenly the term of identity reminds me of my figure currently living an involuntary life as a teacher.” (Field notes, October 10, 2007)

Because the current principal and vice principal persuaded her to steadily carry out and finalize the school project for the remaining period of 4 years, they did not want her to put anything she planned in terms of her promotion into practice. En-Ju understood but felt conflicted that although her stories of experience she lives and tells in her current school situation have shaped her current figure, it was not the one she wanted to be. Her agony came to a conclusion around the theme of identity, that is, her stories that she lives and tells of herself in the middle of two conflicting plotlines: both as a managerial teacher in her current school policy context and in her imagined future story as a school board administrator. For En-Ju, the school policy context in which she had to get a good score from her principal for her promotion to a school board administrator shaped her current life as a teacher.

Composing Field Texts

I met individually with three grade 4 students, from En-Ju's classroom, three times per week from September 1, 2007 to December 31, 2007. During these sessions, I made multiple kinds of field texts for my study. The type of field texts I used depended on who was involved in the field texts: participant children, their family members, and En-Ju.

First, I used five kinds of field texts related to participant children: field notes on my in-class participant observation, transcripts of one-on-one research conversations with children, field notes on one-on-one research conversations with children, children's diaries, and children's work samples. Second, I used two kinds of field texts related to participant children's family members: transcripts of conversations with family members and field notes on conversations. Third, I used two kinds of field texts related to En-Ju: transcripts of weekly conversations with her and field notes on those conversations.

All field texts were written in Korean and then I translated them in English. When I had conversations with the participant children, their family members and En-Ju, I recorded them in a digital voice recorder, saved them as sound files, and transcribed them. While transcripts on our conversations told me what we talked about with each other, the field notes were about other things which were not recorded in the transcripts. When I came home from the places where I was working, I sat for two or three hours at my computer and wrote field notes on the conversations. I tried to remember everything about what happened for those field notes. Thus, the field notes were descriptively composed.

Field Texts with Participant Children

During the first month of my research, I wrote field notes on my observations in the classroom. I focused on the overall classroom landscape: the routines present in the classroom; the rhythms in the classroom; and the involvement of others such as parents, community members and so on. As I participated in the classroom, I had an opportunity to talk to children. This opportunity allowed me to select the three children participants during the first month. During the next three months, as a participant observer, I focused on writing field notes about how the children's lives were shaped in the classroom, focusing mostly on how they were composing themselves as citizens.

During these three months, I had one-on-one research conversations with them. I had two kinds of field texts: transcripts on one-on-one research conversations with them and field notes on those one-on-one research conversations. In the conversations, we talked about how they perceived themselves within their various relationships as members of their families, their classrooms, their groups of friends, and the larger community. As we talked about it, I engaged them in thinking narratively.

When I engaged them in thinking narratively, there were two guiding criteria for selecting inquiry methods. The first emerged from their appropriateness for creating spaces for children to tell their stories of experience. The second, they allowed me to work with the children to inquire into their stories of experience by being attentive to the three-dimensional narrative inquiry space—temporality, sociality, place.

Focusing on how to have children think about who they are as citizens, I asked them to think about the temporality of their storied experience, asking such questions as: ‘what has happened to you in the past moment?’; ‘how are your previous experiences meaningful?’; and ‘what are you hoping to be in the future as a member in your communities?’ I wanted them to think about the sociality of their experience, asking such questions as: ‘how do you feel when you do something for someone else?’; and ‘what happened to your relationship to others when you did something for them?’ I wanted them to think about places of their experience, asking them such questions as: ‘where are these events happening?’; and ‘can you only be a good member at special places such as school?’ In order to help them respond to these questions which allow them think narratively about ‘who they are in their multiple life contexts’ or ‘what it means to be a good citizen?’ I showed them ‘an image map of retelling a story’ (Appendix C), which was constructed to show how I first planned to study children’s experience narratively. I showed how I applied the image map to my stories of experience with Min-Su and my grade three teacher in order to inquire into them within the three-dimensional narrative inquiry space and the four directions (Appendices D and E). In this way, in composing field texts, I worked within the three-dimensional narrative inquiry space, being aware of the complexity of experience in which the field texts are contextualized. Clandinin and Connelly (2000) pointed out that:

as narrative inquirers construct accounts of their childhood, they often give them the status of an objective fact. However, paying attention to

the complexity generated by thinking of them in terms of the three-dimensional space makes clear the extent to which the texts are contextual reconstructions of events. (p. 118)

This space allowed me to inquire into children's stories of experience moving between the personal and social, and moving between the imagined past, the imagined future, and the present, which became the complex experiences in which children's identities as citizens were shaped. Later, I also used this same image map as interim research texts to show how I was planning to compose their narrative accounts as research texts.

Another type of field text was the participant children's diaries. I read them with their consent. The diaries, which they kept on their everyday life as part of their classroom assignment, were used as bridging materials for beginning the one-on-one research conversations. As our one-on-one research conversations developed with mutual trust, the diaries were also used as a space for children to reflect on what they thought in relation with our research conversation issues as well as their own everyday lives.

Children's work samples were useful as basic materials which allowed them to unfold their life stories. These materials were also used as a starting point of the one-on-one research conversation. The work samples gave children an opportunity to express their personal stories.

Field Texts with Participant Children's Family Members

I had conversations with family members (two children's mothers and one

child's grandmother) about their experiences related to their children. I had two kinds of field texts related to participant children's family members: transcripts of conversations with family members and field notes on conversations. In the conversations, we talked about the stories they tell of their children's home experience and the stories of their own experience related to their children.

Field Texts with a Homeroom Teacher

I had conversations with En-Ju about her teaching experiences. I had two kinds of field texts related to her: transcripts of weekly conversations with her and field notes on those conversations. In research conversations once a week over the four months and in our informal conversations, we talked about her current curriculum making of citizenship education, the stories she tells of each child's school experience, and the stories of her school experience of citizenship education.

This conversation allowed me to be aware that all three kinds of stories shape the stories the children lived by and told as members of the school community.

The Process of Composing Research Texts from Field Texts and Interim Research

Texts

As I thought about the processes of moving from field texts to research texts, there were three levels. The first level was the process where I composed the interim research texts, which are the image maps, from the field texts. The

second level was the process where I composed three narrative accounts from the field texts and interim research texts. The third level was where by looking across the three narrative accounts, I identified resonant experiences around children's identity-making as citizens. Realizing that these three levels, which are about how to make that move, needed to be consistent with my ontological, methodological and epistemological assumptions, I will now describe how and why I did this at the three levels.

Composing Interim Research Texts from Field Texts

The image maps I had created from the field texts were interim research texts between field texts and research texts. When I composed the interim research texts, I focused on getting a sense of who they are in their multiple life contexts by constructing the stories they told about themselves which contributed to composing their unique identity. Bruner (2004) argues that “we nourish our identities by our connections yet insist that we are something more as well—ourselves. And that unique identity derives in major part from the stories we tell ourselves to put those fragmentary pieces together” (p. 100). By connecting each child's image maps as whole (See Appendices F, G, H, I, and J as an example of Ki-June) allowed me to integrate the events of their lives and understand children's identity-making in a storied way. After composing the image maps, I received response from the participant children about them. At the interim research text composition stage, I asked the children if they saw themselves in the

image maps by letting them notice who they are in their multiple contexts, respond, and I modified their image maps dependent upon what they said.

However, at the final research text composition stage, we could not co-construct their narrative accounts because circumstances did not permit our meeting again. As I came to Canada to compose narrative accounts as research texts, I could not meet with my participants. When I was in Korea to compose my field texts by having children tell their own stories of who they are in their multiple life contexts and working with them to inquire into those stories in Korean, it was workable for me to negotiate with participant children about their image maps from their field texts. However, when I came back to Canada to compose research texts, it was impossible for me to negotiate with them because I needed to translate all Korean field texts into English, and compose their narrative accounts in English from the English field texts. This translating process moving from Korean to English prevented me from negotiating with them. Thus, epistemologically, their narrative accounts were constructed by my interpretation while I composed my field texts and interim research texts (or image maps) by working with children in Korean.

Composing the Three Narrative Accounts from Field Texts and Interim Research Texts

I analyzed and interpreted the field texts and interim research texts into research texts with contextualized narrative meaning, not for decontextualized generalization. I composed the three narrative accounts as the second stage of

composing research texts. Realizing “the research text, like life, is a continual unfolding in which the narrative insights of today are the chronological events of tomorrow” (Clandinin & Connelly, 2000, p. 166), I continued to work within the three-dimensional narrative inquiry space. As I explained above, through my interpretation of field texts, I completed an image map for each child. While this image map was constructed to show how I helped children to retell their told stories of experience within the three-dimensional narrative inquiry space at the stage of composing field texts, I also used this same image map to show how I was interpreting the field texts for each child in order to write a narrative account for each child. Through constructing an image map for each child, I composed a narrative account for each child. In composing three narrative accounts, I inquired into each child’s stories of experience of who they are in their multiple life contexts relying on my methodological stance. From a narrative inquiry view of experience as methodology, I inquired into children’s experience as a narrative composition and recomposition by paying attention to the three-dimensional narrative inquiry space—temporality, sociality, and place.

In composing a narrative account for each child, I thought temporally about each child’s experience. I thought about each child’s past, about what’s happening in the present moment as well as how each experience pointed to the future. In order to understand children’s identity-making in citizenship education, the temporal dimension of experience allowed me to inquire into individual’s stories of experience moving between the imagined past, the imagined future, and the present. Given the shifting environmental changes in home, classroom, and

school communities and furthermore shifting social and cultural changes in today's world, it was important to understand that these shifts also shift children's stories to live by. Temporality and sociality allowed me to attend to these shifts over time.

In composing a narrative account for each child, I also attended to the personal and the social conditions of each child's experience. I tried to understand each child's experience narratively as a dialectical relation between the personal and the social. The personal condition allowed me to direct my attention to each child's feelings, hopes, desires, aesthetic reactions and moral dispositions. The sociality dimension allowed me to focus on each child's lived and told stories of experience in relation with other people like their parents, peers, teachers, siblings, and so on, in various environments. Directing my attention to each child's existential conditions as "surrounding factors and forces...that form the individual's context" (Clandinin & Rosiek, 2007, p. 69), I attended to how Korean citizenship education as character education, focused on moral virtues and national values, shaped the stories each child lives and tells in the classroom. Korean citizenship education is a force that forms children's contexts. Moreover, as a narrative inquirer, who understands that "narrative inquiry involves the reconstruction of a person's experience in relationship to both the other and to a social milieu" (Clandinin & Rosiek, 2007, p. 5), I attended to what stories get told about the larger Korean contexts which shaped these children in order to understand who each child is in relation to the larger contexts of her/his life. In this way, the sociality dimension helped me attend to each child's unfolding

stories to live by and how each child is composing who she/he is in their multiple contexts.

I attended to the place or places where events were happening including the classroom, school and out of school places where children lived as citizens and where they told their stories of who they are and were becoming as citizens.

In this way, working within the three-dimensional narrative inquiry space allowed me to inquire into individual's stories of experience moving between the imagined past, the imagined future, and the present, while also moving between the personal and social, and attending to sequences of places where individual's stories of experience happen.

In some ways, at the stage of writing narrative accounts, I did not focus on children's identity-making as citizens so much as I focused on children's lives; that is, who they are in their multiple life contexts. However, when I looked across the three narrative accounts, I focused on identifying resonant experiences around who children are and are becoming as citizens.

Identifying Resonant Experiences around Who Children are as Citizens

By looking across the three narrative accounts, I identified resonant experiences around children's identity-making as citizens. To do this, I laid the three narrative accounts metaphorically side by side and began with a question of how citizenship education as identity-making looks in children's lives. In order to respond to the question, I came back to the two questions about my conceptual frameworks around citizenship education linked to identity-making and lived

curriculum: how can I understand citizenship education as a process of children's identity-making that begins with each child's stories of experience of her/himself in multiple life contexts; how can I engage in classroom curriculum-making within the tension between the planned and lived curriculum for citizenship education as identity-making.

With these two developed conceptual frameworks, I attended to how their stories to live by, that is, the stories they live by and tell of who they are in their multiple life contexts, shifted as curriculum-making happened in the classroom. When I attended to this in the three narrative accounts, I found resonant experiences around children's identity-making as citizens in each child's narrative account. I could see the three children's stories had shifted radically. Their identities, their stories to live by, were different because of the curriculum making. In each child's narrative account, I saw how I was making curriculum with each child that was helping her/him shift her/his stories of who she/he was as a citizen. I showed how they engaged their inquiry over time; how they lived differently; how they awakened; how they started to imagine how other people felt; and how they started to see themselves in new ways. Consequently, these helped me make my knowledge claims which are contingent on temporality, the relationships between me and my participants, and the places when I engaged in settled relationships with my participants.

Ethics: Respecting Each Other's Stories

I have observed the *University of Alberta Standards for the Protection of*

Human Research Participants in this research. After obtaining approval for the Application for Ethics Review for the research from *the Research Faculties of Education, Extension and Augustana Research Ethics Board (EEA REB)*, I proceeded with my research.

Before beginning the research I explained the purpose of my study to the teacher, students, and parents of those students in the school and classroom. I also explained how long the study would take and gave them a summary of my research proposal, which I had translated into the Korean language. After this, I asked the teacher, participant children, and their family members to sign consent letters indicating that they have understood the purpose and nature of the research and that they were willing to be involved. I let them know that they may discontinue their involvement at any time, and that there will be no risk for participants in my research. I changed the names of each participant by the use of pseudonyms. The location of the school also was given a fictional name. As my research involved traveling to another continent, my field notes, recorded interviews and my transcriptions were kept in a locked, legal briefcase. I was the only transcriber of my research interviews and thus anonymity and confidentiality of all participants were ensured.

As a narrative inquirer, I recognize “that the researcher and the researched in a particular study are in relationship with each other and that both parties will learn and change in the encounter” (Pinnegar & Daynes, 2007, p. 9). Additionally, in care theory of ethics in educational research, Howe and Moses (1999) express their approval of Noddings’ perspective that “the choice of

research questions and the overall conduct of the research ought to be based on their potential to contribute to caring school communities” (p. 34). My participants and I lived an ethic of care relationship between “the one-caring” and “the cared-for” (Noddings, 1984, p. 9) in order to contribute to caring school communities. In my research, my participants and I tried to work to respect each others’ stories, as Coles (1989) pointed out “Their story, yours, mine—it’s what we all carry with us on this trip we take, and we owe it to each other to respect our stories and learn from them” (p. 30).

Chapter 4: Ki-June's Story

First Meeting with Ki-June

At the end of language arts session on September 13, 2007, En-Ju wrote two sentences down on the blackboard as a subject for writing: 'My opinion is that our classroom would be a good place if I do something'; 'The reasons why I should do something for our classroom are...'. As soon as she provided the two sentences, most students started to write. Only one student did not do anything. Keeping an eye on a boy who was gazing vacantly out the classroom window without writing down, I approached that boy, Ki-June.

Byung-Geuk: I know you are an active boy but today you aren't. You look depressed. Didn't you bring a notebook?

Ki-June: No.

Byung-Geuk: Then, why don't you write it down on the blank notebook?

Ki-June: (Looking all over his backpack for the notebook in which he can write), I don't have any notebook. I have only an agenda.

Byung-Geuk: I have an idea. You can use this agenda to write it down now and then you can copy it in your language arts notebook at home.

What do you think about it?

Ki-June: I don't have any notebook.

Using the last page of his agenda, Ki-June easily answered the first question as follows: 'My opinion is that our classroom would be a good place if I clean up our classroom.' But when he met the second question:

'The reasons why I should do something for our classroom are...; 'I

could feel that he wanted to stop to think about the second question. So I paid him a high compliment to encourage him to continue to think about it.

Ki-June: It's a hard one.

Byung-Geuk: You did a good job in the first question, Ki-June! Just like your body moves actively during the recess time, I think that your idea in your brain moves in lively way. Also, you write a good hand. So I believe that all your ability enables you to answer the second question.

As soon as I finished my words, Ki-June actively dragged his chair towards his desk, held his pencil straight, and started to write some reasons: 'If I clean up our classroom, I think my classmates will feel refreshed.' His writing did not comply with the spelling rules but his thought was similar with mine. In an excited state of mind, I said that "Oh, I think a clean class would make the kids happy too, you think so too." At the moment of my response to his writing, he started to eagerly write another answer with great confidence as the ending bell rang.

Byung-Geuk: Ki-June, now you have only a job to copy it in your language arts notebook tomorrow.

Ki-June muttered to himself. 'I am going to buy a new notebook tomorrow.'

Byung-Geuk: I will buy it for you next week if you want to get it.

Ki-June: (In a quiet tone) I need it. (Transcripts, September 13, 2007)

When I attended to Ki-June's thought about the questions En-Ju had asked and I had helped him to answer, I came to know that he started to think more actively about the questions rather than keeping the inactive attitude he showed me. On the one hand, when he started to answer the questions, I came to realize that his thoughts were in accord with En-Ju's intention in asking the questions. On the other hand, when he started to express himself in writing, I came to know that his writing style was in discord with the rules of orthography. I wondered if his inactive attitude was derived from his poor writing ability. However, although he had difficulty in putting his thoughts in writing, I came to observe that he spoke in a more confident tone when I encouraged him to express what he was thinking. Seeing that my encouragement toward him allowed him to gain in confidence, I felt that he might continually need my support.

Becoming close to Ki-June

As soon as I stepped into En-Ju's classroom about the time when the second block was finished, children together gave me a greeting in loud voices. Receiving such a lively greeting, I felt that I was welcomed by the children and was in a good mood. I felt that if children believe that they are in a welcomed classroom, then they, being full of confidence, may feel free to express themselves. As soon as my eyes were turned upon Ki-June, he gave me a quick smile and I did do as we have promised to do something with each other. Because I promised to give notebooks to him, I thought that he may be waiting for me. I thought Ki-June might be looking forward to seeing me during Saturday, Sunday,

and even first and second block today. It had been two and a half days since I had been in the classroom because I was not scheduled to come to En-Ju's classroom on Saturday¹⁷.

Byung-Geuk: Now, do not keep still in your class where you have to write something. Please feel free to write what you think down in these notebooks.

Ki-June: Yes, of course.

Byung-Geuk: what are you going to use these notebooks for?

Ki-June started to explain about the titles, writing them down on each notebook. He might be elated at my presents. Hearing his exciting explanation, I was afraid that I might wound his pride or he might live in dependence on me and then said to him that "some days, you might save your allowance for buying part of your school supplies." Ki-June slightly nodded his head in assent. (Transcripts, September 17, 2007)

My desire to attend to Ki-June led me to present him with the notebooks which I promised to buy for him. In addition to a notebook for language arts, I handed four additional notebooks over to him. Seeing his pleased and smiled look toward my present, I wondered if I was welcomed by him and if he wanted to get along well with me.

¹⁷ In Korea, Saturday is administered as a school day by the Ministry of Education and Human Resources Development (MOEHRD) as "the school week coincides with the six-day week in the business and government sectors; five full days Monday to Friday and Saturday morning" (INCA, 2009). However, as both sectors are increasingly adopting a five-working-day policy, currently school is reducing school days from six to five biweekly.

Who Ki-June is in His Family Context

At the point of time when I was scheduled to select my research participants in order to have research conversations with them, I wanted to select Ki-June as one of my research participants considering the relationship I was developing with him and my desire to help him in his learning. En-Ju also agreed with my opinion, recommending him as one of my research participants. Additionally, based on the stories En-Ju told of his personality and background, and the field notes on my two-week observations of how Ki-June's life is shaped in the classroom, I selected Ki-June as a research participant. Informing him that he and I will talk about his experiences as a student in the school as well as a member in other communities, I finally got Ki-June's consent. Consequently, En-Ju called Ki-June's grandmother as his guardian who takes care of him and arranged a time for me and Ki-June's grandmother to meet in her classroom during after school hours. En-Ju's help allowed me to ask Ki-June's grandmother to sign a letter of consent for Ki-June, while En-Ju and I listened to the stories she told of Ki-June's home experience as well as the stories of her own experience related to him.

After a while, when I stepped into En-Ju's classroom at around 2:30 and met Ki-June's grandmother, I got the first impression of her. It seems to me that she looks young for her age. I explained the nature of the research to her, saying that I was interested in Ki-June's life shaped by his stories of his multiple contexts—his school life contexts as well as his wider community life contexts. As soon as I told her that I will attend to

the stories of experience Ki-June lives and tells of himself as a member of school community as well as a member of his family and furthermore as a member of his wider community, she started to tell stories of the vicissitudes of her life related to Ki-June's birth within discordant family environments. Ki-June's young mother left her young baby, Ki-June when she was not accepted as a family member for the reason that her conduct was so haughty toward Ki-June's grandmother. Ki-June's young father also left his young baby, Ki-June to fulfill his duty of military service imposed upon every man over 18 years old in Korea. Between her daughter in law and her son, she explained that she had no choice but to take care of Ki-June alone. She struggled with Ki-June's grandfather, her husband, who has been addicted to drinking and prone to a violent disposition. She had attended on Ki-June's uncle, her son, who has suffered from a disease related to blood and is in need of regular hemodialysis. In addition to taking care of her grandson, Ki-June, she told that she had to be financially responsible for the family. Within these difficult circumstances, she told me without hesitation that her dream was to be a policewoman in her youth. Also she expressed without forgetting that she wanted her son and her grandson to realize her long-cherished dream instead of her. (Interim research text based on Transcripts, September 17, 2007)

Listening to her eventful stories, I saw how her life was full of ups and downs concerning her family history. Most of all, concerning Ki-June's life shaped by

her life stories, I came to understand Ki-June's family background in which Ki-June, from his birth, was left by his mother and father but was taken care of by his grandmother who had an unfavorable environment. I was starting to gain a temporal sense of Ki-June. Hearing from his grandmother's stories about him at different times, I came to know that there were lots of changes for him over time. At first when he was young, he lost his mom. Then he lost his dad to the military for three years. He stayed with his grandmother. When his dad came home again, they both continued to live with Ki-June's grandmother. That spoke to me that there have been many shifts in who takes care of him.

When I thought about who Ki-June is as a member of his family, it made me wonder about his family stories as one context of his multiple life contexts and how they shape his stories to live by. I came to be aware that the way in which his family composes its stories also shapes his stories to live by, listening to his grandmother's stories of him about how he is living in his home.

When I asked her as follows: "If you tell me about how Ki-June lives at home, it might be helpful for him because the stories of him, which I will share with En-Ju, will contribute to implanting self-confidence in him when we help him to have a feeling of satisfaction at his school life in relation to his home life," I came to find Ki-June's good points in her saying: "Whenever I send him on an errand, he did do it well without a murmur, accepting it as his own job." She made an additional remark: "He has enjoyed putting some things together, assuming he took after his father, in behavior, who was familiar with dealing with machines, which

were out of order, and fixing them. Especially, she emphasized that he had an affable manner to behave familiarly toward others. For example, when his fathers' friends visited our home, he voluntarily approached and started to converse with them, although he could not talk to them for some times. However, she acknowledged that he did not have self-confidence and make a good job of studying math because his family did not used to show him enough patience when he was struggled with solving math questions. So, she acknowledged that because his family tended not to wait enough long for Ki-June, who does a slow job in solving math questions, they could not help him improve his academic achievement in math but were angered by him. (Interim research text based on Transcripts, September 17, 2007)

On the one hand, at home, Ki-June lives as a dejected student who could not live up to standard academic achievement in math appropriate for his grade, On the other hand, at home, he lives as a responsible grandson who does well in running an errand, and as a competent son who takes after his father in mechanical ability and deals well with machines, and as an affable child who easily gets acquainted with his father's friends. Listening to his grandmother's stories of his home life, I was starting to gain a multiple sense of Ki-June. I was starting to see him at home in multiple contexts because different people come into his home contexts. I came to realize that depending on who he was at home, he was a bit different. I came to know that he is storied in multiple ways. That is to say, I came to realize his life is

shaped by his experiences in his multiple contexts at home, and I began to understand his stories to live by as multiple.

Finding Ki-June's Unexpected Mathematical Ability

While I was initially concerned that Ki-June did not spell correctly according to the spelling rules in language arts class, I also wanted to help him in mathematics class because I understood he might be behind the other students in mathematical ability. However, considering his grandmother's stories about his mathematical potential ability, I found that Ki-June's mathematical ability improved when I showed enough patience to him, helping him to solve his math questions.

It was the mathematics class that children had in the third block. I approached Ki-June. It was the first time for children to study the unit of Decimal. Based on their previous understanding of a concept of fraction as parts of a whole, En-Ju let them know that decimal numbers represent the fractions using a denominator of 10, 100, and 1000, etc. In order for En-Ju to help them understand the meaning of a decimal number of 0.01, she emphasized that it means one part out of 100 equal parts which is equivalent to a fraction of $1/100$. With intent to let them visually understand the meaning of the decimal number of 0.01, En-Ju suggested that children divide a colored paper into 100 pieces in a same size by folding it and drawing on it. As Ki-June had difficulty with it, I explained to him how to fold and unfold the colored paper, how to draw lines with

a ruler on it, and gave him an opportunity for him to finalize the remaining works. When I helped other students to do it, someone poked my side with its finger. It was Ki-June who wanted to show me the colored paper divided by 100 equal parts. I received his sign, which informed me what he finished, as a commendable deed. It was the time for us to solve questions that ask him to convert a fraction into its equivalent decimal. As expected, he was confused about the thinking process to solve the questions. In order to let him know how to convert a fraction into its equivalent decimal, I allowed him to remind me of the steps En-Ju taught to children in order to convert a fraction to a decimal. Based on this, when I helped him to solve the questions to convert a fraction into a decimal number, he started to think about them step by step. Seeing his active involvement in solving such kinds of questions and getting the right answers to them, I thought his mathematical understanding was progressing. When I helped him with patience, the effortful responses which he showed allowed me to offer strong encouragement to help him more in his school life. My heart was full with pride. (Field Notes, September 19, 2007)

I have one story of him at home where he was not able to do well mathematics. However, when I gave him enough time at school where I worked with him, he was able to solve math questions well. Seeing each story of him at home and school, I came to know that context makes a difference. At home where Ki-June's dad and grandmother did not have patience and did not take time for him, he was

getting angry at his dad and grandmother, and they were getting angry with him too. But at school where I tried to work with him, he wanted to let me know what he finished his math activity and showed his mathematical ability by solving math questions. As he moved from home context to school context, he was storied differently. I came to know that place makes a difference because how people respond to him makes difference. At school, I offered encouragement, patience, time, and willingness to him, but at home, his grandmother and father did not.

My Conflict: Research Conversations with Ki-June

Although I thought I had kept a close relationship with Ki-June, participating in En-Ju's class for one month, I sensed that he closed his heart to me and barely expressed himself. I have had difficulty in listening to his stories of experience as a part of composing field texts of the research because he was not telling me any stories. I thought that for this reason, my concern should be about helping Ki-June improve his academic ability rather than listening to his stories of experience in order to rationalize my thought to such a degree that Ki-June might not be suitable for a research participant due to his low academic achievement. So promising myself to help Ki-June to improve his mathematical and writing skills, I consulted with En-Ju about whether I can replace Ki-June by another student who enjoyed telling about herself or himself for the research. However, En-Ju encouraged me to continue to have research conversations with Ki-June, broadly saying that "I want you to adjust yourself to his level and pull out his stories" and continually recommending that "It would be a good way for you to attract his

attention if you buy some snacks for Ki-June” (Transcripts, October 8, 2007).

With this as a momentum, I had an opportunity to consider more deeply why I thought Ki-June might not be suitable for a research participant. It seemed to me that although I understood that children’s identities are shaped by their stories of experience in their multiple life contexts, I focused on talkative children with whom it might be easier to pull out stories of experience, rather than focusing on all children whose lives were shaped by multiple life contexts. However, when I considered the multiple life contexts Ki-June currently has, it reminded me of the multiple life contexts of Min-Su who I, as a beginning teacher, taught 10 years ago. Still the reason I wanted to listen to Ki-June’s stories of experience was because Ki-June’s current life contexts overlapped in his family stories with Min-Su’s past life contexts which I was aware of by inquiring into (or retelling) the told story with Min-Su and my desire to relive. I retold about lack of attending to Min-Su’s stories of experience of life contexts, in which Min-Su lived in poverty and could not bring the field trip fee to me. It allowed Min-Su not to have his experience of the field trip at that time, but now I hope to relive who I am as a teacher researcher who attends to children’s stories of experience through doing the research. With the story of Min-Su in front of me, I came to realize that through Ki-June, as a research participant, I could relive my retold story with Min-Su. I was not sure that Ki-June was getting better at telling his stories but my desire to relive the story of Min-Su lead me to connect Ki-June to his family stories by being aware of Ki-June’s stories of experience of his life contexts.

Since I had a research meeting with Ki-June, a long time has passed and it was around 10 minutes left. I started to ask Ki-June about a future job that he wrote down on his worksheet I found. However, when I asked him to express about what he wanted to do as a policeman, he evaded giving details on his comment, saying that “just I wanted to be that job.” It seemed to me that he closed his mind to me as well as his classmates. Again, paying attention to his future job, policeman, I said “Did you know that your grandmother wanted to be a policewoman?” Listening to me with enthusiasm, he answered “Yes.” As previously I have heard from Ki-June’s grandmother about the job, a policewoman, she really wanted to be, I mentioned it to connect her wishful thinking with his future life in order to pull out his stories. I said that “I, as a researcher, could meet your grandmother and hear more about you” and continually that “I heard the fact that your grandmother really wanted to be a policewoman at her young age.” “On next meeting, let’s talk about your future job your grandmother really want you to be” After listening to my suggestion, Ki-June slightly nodded his head in assent. And then looking at Ki-June who look exhausted, I suggested “How about going to pizza restaurant to have our meeting next time?” He spoke with his eyes wide open, “Really?” (Interim research text based on Transcripts, October, 10, 2007)

I think about how my description of his grandmother’s desire to be a policewoman created a space for him to talk about what was happening in his life

in relation to two different ways of understanding his grandmother's stories: on the one hand, I wonder if Ki-June is going to live out a story for her assuming that she really wanted him to fulfill her dream. It would be her story that he would live up to. That is, Ki-June may have chosen to fulfill her dream because she wanted to be a policewoman but now she was not able to do it. On the other hand, I wonder if Ki-June was imagining himself being a policeman through her story assuming that his grandmother wanted to be a policewoman as a child and that became his story, as I think about 'world travelling' (Lugones, 1987). That is, Ki-June had travelled to her world and really had seen her world. Carr (1986) helps me understand when he writes about the struggle to compose a narratively coherent life story. He points out the struggle has two possible aspects: "one to live out or live up to a plan or narrative, large or small, particular or general; the other to construct or choose that narrative" (Carr, p. 96). In the first instance, when Ki-June thought about his grandmother's story, it could be understood as a plan that he is supposed to live up to because his grandmother had given it to him. In the second one, when Ki-June thought about her story, perhaps, it is that he has chosen what he wants to do.

However, although I was trying to get him to connect to his grandmother in order to understand Ki-June's stories of experience in his family context, one of his life contexts, I ended up suggesting to him a physical space to let him talk more about why he wanted to do that. As I saw his face filled with exhaustion, I remembered that En-Ju had recommended that I take him for snacks. When I suggested that we have conversation time at a pizza restaurant, he was really

excited. The pizza restaurant, in which we had our research conversation time around one week later, allowed me to make a physical space to listen to Ki-June's stories of one of his classmates, Jae-Young, rather than stories of his grandmother because his mind was full of freeing himself from his classmate who had teased him.

Ki-June in Relation to a Classmate

I had the impression that Ki-June's classmates' attitudes toward him, rather than his low academic achievement, made him dejected in his classroom life. However, I did not express myself in words because I worried my words could cause emotional injury. In our research conversation where I started to listen to his story about a moment to be remembered in his school life, I began to understand more about his dejected school life. Since I came into the classroom, I had heard from En-Ju that he was so confident that he could present an animated appearance. However, sometimes, beyond his self-confidence, he was so excited that he showed uncontrolled attitudes toward his classmates to such a degree that he could unnecessarily play a trick on his classmates and use even bad words without hesitation. His classmates did not like his uncontrolled actions. I sensed that he was starting to see me as someone to defend him when I arrived in the classroom. It seemed to me that the classroom became a safer place for Ki-June when I was in it. In this regard, I was asked to do something for him.

Ki-June: Can you go on a field trip with me to the museum tomorrow?

Byung-Geuk: I am wondering why I need to go field trip with you

Ki-June: My classmates are teasing me.

Byung-Geuk: How were they taunting you?

Ki-June: Whenever they see me, they say that "I smell bad," or "I look dirty"

Byung-Geuk: Why did they treat you so hard?

Ki-June: Because Jae-Young has been so hard on me.

Byung-Geuk: I will not go on the field trip with you but I will ask Jae-Young why he has been so hard on you after your field trip. (Transcripts, October 18, 2007)

He had not really let me in on his personal worry before, but by telling me that his classmates were teasing him confirmed for me that he was trusting me more because it must have been hard for him to tell me. Although I wanted to comply with his request to be accompanied by me, I intentionally turned down his request. This is because considering Ki-June's life he will live in his school after I finish working with him, in the long run, I wanted to change his environment, which has dominated his school life, rather than complying with his request to be accompanied by me who he might strongly rely on in the short run. I realize that I was living out an old proverb, "If you give a man a fish, he will eat for a day; teach him to fish and he will eat for a lifetime," I wanted him to learn how to fish, which means he has a capacity to cope with the problems he will meet in his school life by changing his environment. By this, instead of promising to go field trip with him, I promised him that I will invite Jae-Young to our research conversation in order for them to have a conversation time to talk to each other about why Jae-Young taunted Ki-June and how they would solve that problem.

Finally, at lunch time one week later, I had a conversation time with Ki-June and Jae-Young.

Ki-June: Since grade 1 Jae-Young and I haven't been great friends.

Byung-Geuk: When did you become friends?

Jae-Young: Ever since grade 3, we ended up in same classrooms.

Byung-Geuk: Even though you are in the same class, you guys are not friends? Whether friend or not friend, does that matter at all? What's the difference?

Jae-Young: we don't play together

Ki-June: Making fun of.....

Jae-Young: We don't meet often.

Byung-Geuk: Ki-June mentioned making fun of.....

Ki-June: Jae-Young said that I was a hobo so the word spread and so everybody else calls me the same name.

Byung-Geuk: Ki-June, you said that Jae-Young started making fun of you first. Right?

Jae-Young: Seon-Ki did too.

*Byung-Geuk: Jae-Young, how do you feel when you make fun of someone?
(Before Jae-Young could answer, Ki-June interrupted and answered.)*

Ki-June: I wanted to call my uncle and I wanted him to hit their calves with a stick.

Byung-Geuk: Do you really want to hit them and treat them so badly?

Ki-June: Ya, except for the girls everyone. Especially Jae-Young, often he told me that I was “rotting.”

Jae-Young: In-Su did it too.

Byung-Geuk: What you did...I wish you could tell me about it...What if you got made fun of?

Ki-June: Ya, you try getting made fun of.

Byung-Geuk: Ki-June, Jae-Young, so do you have anything to ask of each other?

Ki-June: Jae-Young, could you please stop calling me a hobo?

Jae-Young: I don't have one.

Byung-Geuk: Then, can you, Jae-Young, respect that request and listen to it?

Jae-Young: Yes. (Transcripts, October 25, 2007)

This place of conversation enabled Ki-June, Jae-Young, and me to start to listen to each other. Through this place, Ki-June asked Jae-Young to change his attitude toward him. Through the medium of me, Jae-Young reluctantly acknowledged the fact that he has teased Ki-June and told me that other children made fun of Ki-June, too and that he finally said “yes” when I asked if he would respect Ki-June’s request. In order to listen to Jae-Young’s stories which he might not tell me due to Ki-June’s presence, I invited only Jae-Young to my research room.

Byung-Geuk: I listen to Ki-June and he says, Jae-Young, you start making fun of Ki-June and he thinks that other people are going to start making fun of him. With that on his mind how do you think he would feel?

Jae-Young: (Thinks for a while and in a small voice....) That, I am not sure of.

Byung-Geuk: That is to say, if you make fun of Ki-June and other people start, do you think that other people are absorbing that kind of influence from you?

Jae-Young: (Smaller voice than before) Yes.

Byung-Geuk: Ya. So if I think opposite and stop making fun of Ki-June, what would the other kids' reactions be?

Jae-Young: I still think that the boys will continue to make fun of Ki-June.

Byung-Geuk: Oh, really? What if you said seven simple words "Don't make fun of Ki-June from now" If you said that, would it reduce the amount of people making fun of Ki-June?

Jae-Young: (No answer).

Byung-Geuk: Do you have any mind set to do that?

Jae-Young: (No answer).

Byung-Geuk: I want to help you do that, so Ki-June stops getting made fun of.

Jae-Young: I don't think other kids will listen to me.

Byung-Geuk: Then just like I discussed this with you, I will discuss this with your friends. It will give them an opportunity to think about what they did.

Jae-Young: It might have an effect.... (Transcripts, October 28, 2007)

I came to know that Jae-Young acknowledged the fact that he has teased Ki-June because when I asked him whether his attitude toward Ki-June had influence on other classmates or not, he recognized his influence. However, I also came to know that although he recognized his role, there was no negotiation between Jae-Young and Ki-June. This is because, on the one hand, Ki-June asked Jae-Young to change his attitude toward him. On the other hand, Jae-Young did not think that what he did made a difference in relation to Ki-June. When I suggested that I play a role as a negotiator between Ki-June and Ki-June's classmates including Jae-Young in order to help them stop making fun of Ki-June, Jae-Young agreed that it might help if I had a conversation time with his peer group. As I reflected on this, I wondered how Jae-Young was constructing himself as a citizen in his classroom, that is, I wondered how he told a story of who he was in the classroom. He asserted that he was not even in the classroom story when I asked if he made fun of Ki-June. Then when I got Jae-Young on his own, he was mostly silent. Jae-Young also felt like he did not really think he could change the situation for Ki-June on his own. However, if I got involved, he thought, it might have an effect.

I knew Ki-June felt powerless. He really felt like his voice didn't matter. The only support he had was when I offered him a place for our conversation. However, he sensed that I could interrupt the classroom story which was happening to him. As I read and reread the transcripts, thinking about how both storied themselves, I realized both Ki-June and Jae-Young did not feel like they had a voice in the classroom story because they had no opportunity to negotiate with each other. I wanted Ki-June and Jae-Young, including their peer group, to

have their own voices by helping them to play a role as negotiators and start to live differently. Thinking about the stories that were emerging around negotiation, I came to realize that they needed to be aware of who they were as members in the classroom community in order to take the initiative in solving the problems related to Ki-June. They needed to experience the process of how to shift from the story, in which I was a negotiator, to another story, in which they were negotiators.

*Ki-June in Relation to His Classmates: A Co-Composing Story of Ki-June as a
Laughing Stock*

I wanted to make a place for negotiation in order to help Ki-June and Jae-Young and their peer group experience shifting their role as negotiators. At this point in time, I took the opportunity to make a negotiation place for them spurred by an event related to Ki-June.

When I stepped on the third floor of the school building in order to participate in En-Ju's classroom from the recess time, I saw In-Su and Min-Guk playing with each other at the right side of the third floor. After smiling with my eyes at them, I headed toward the left where En-Ju's classroom was located. At the moment I stepped into the classroom, I saw Ki-June walk up to me, on the verge of tears. After saying that "Byung-Geuk teacher, Min-Guk is hitting me," he finally burst into tears. I took Ki-June and Min-Guk and went back to my research room in the second floor in order to ascertain what was happening to Min-Guk and Ki-June.

Byung-Geuk: Who has enough confidence to say your faults?

Min-Guk: It was wrong of me to use violence on Ki-June.

Byung-Geuk: Do you have anything you messed up on? Ki-June?

Ki-June: No.

Min-Guk: Last time Ki-June swore.

Byung-Geuk: I want to hear what happened a little while ago rather than last time. Why did you use violence on Ki-June?

Min-Guk: In-Su said that Ki-June swore at me once.

Byung-Geuk: So what you're saying is that you just listen to what someone else has to say, and you believed him, and without knowing, you just used violence? Correct?

Min-Guk: Ya.

Byung-Geuk: Recently or usually, do you just listen to other peoples' thought and believe them and act without any doubt?

Min-Guk: No.

Byung-Geuk: So, do you know what your problem is? What do you think it is?

Min-Guk: I only believe the bystander and not the real person and not checking with that person. Also using violence.

Byung-Geuk: You said exactly what I wanted. But do you have any problems, Ki-June?

Ki-June: No I don't.

Min-Guk: Ki-June just swears in his own mind. (Transcripts, November 12, 2007)

In the moment, Min-Guk did not rationalize his violence to Ki-June. However, in that Min-Guk tried to rationalize his violence toward Ki-June on the grounds that he heard from In-Su that Ki-June swore at him, it seemed to me that Ki-June has become the laughing stock of his class. I started to realize that the problem was much more serious than I thought. There was a classroom story that all the children participated in. I even heard when the children had a quarrel with each other, they used the name of Ki-June as a laughing stock, regardless of their main issue, by saying “I know you are close to Ki-June” as a kind of put-down, an insult. That story was really directed against Ki-June and kept him as an outsider in what was happening in the classroom. As a classroom story unfolded with Ki-June’s classmates ganging up on him by treating him as a laughing stock, Ki-June began to distrust other students and he started to react by employing rough language.

As I sensed that both Ki-June and Min-Guk were angered at each other’s behaviors, I thought they needed to have some time to calm themselves down and listen to each other’s thoughts more. So I promised to meet Min-Guk and Ki-June again at lunch time, and parted from them. Just at the time I was also scheduled to have a research conversation with Jae-Young. As promised, at lunch time, Ki-June, Min-Guk, and Jae-Young gathered in the research room.

Byung-Geuk: Ki-June and Min-Guk, you are here to solve your problems and/ or issues which made both of you quarrel with each other. Jae-

Young is here also because since Jae-Young was talking with Ki-June two weeks ago, Jae-Young was reflecting on his conduct. So we are here to check if Jae-Young still remembers those. Like Jae-Young, Min-Guk and Ki-June need a time to reflect on their conduct. We also need to help each other. We also need to request what we want each other to do.

Min-Guk: Byung-Geuk teacher, I figured out what my problem was.

Byung-Geuk: Ya, Right. Today, Min-Guk, you figured out your problem.

But, most of all, the important thing of the problem is whether Jae-Young made fun of Ki-June or not since Jae-Young reflected on his conduct.

Jae-Young: I didn't make fun of him that much.....

Byung-Geuk: When I observed Jae-Young in the past two weeks, it seems to me that you, Jae-Young were not taunting Ki-June. Ki-June, last week, do you think that Jae-Young has taunted you at all?

Ki-June: Personally, he has not said that, but when I was doing something in the front of the classroom, he said something that bothered me.

Byung-Geuk: Jae-Young didn't taunt Ki-June that much. But we still understand that Jae-Young needs to fix his conduct that bothers Ki-June during class times. So do you want to tell us what is the problem today

Min-Guk?

Min-Guk: Yes, even thinking about it, not listening to Ki-June and violence.

Byung-Geuk: I am so happy that telling me your issues is a wonderful thing because when I had this kind of talk with Jae-Young and Ki-June, like them, you did explain it as well as they did.

Min-Guk: I am not going to have doubt of Ki-June unnecessarily. Also I think I need to help him.

Ki-June: Whenever I ask to play with them, they don't usually play with me. They always say "What a freak..."

Min-Guk: He always sits on top of the monkey bars and plays by himself.

Jae-Young: Or reads a book by himself.

Min-Guk: Ki-June didn't ask to play with me.

Byung-Geuk: Ki-June asked to play with you, but gets the feeling that you are going to call him freak again and walk away from you. Min-Guk, Jae-Young, what do you think of that?

Jae-Young: (A little vaguely) looks wrong.

Min-Guk: (Nodded). (Transcripts, November 12, 2007)

Min-Guk was starting to tell me that he has felt sorry for what he has done when I created a space for him to share the issue related to Ki-June with Jae-Young who had reflected on it since he had a meeting with me two weeks ago. However, Ki-June was starting to tell me that Ki-June's classmates took it for granted that he has not been respected for a long time by them when he wanted to join them at play. In response to Ki-June's feeling of being victimized, Jae-Young and Min-Guk put the matter down to Ki-June's own problem. However, when I asked Min-Guk and Jae-Young to think about Ki-June's feelings, which can be called the

“narrative imagination” (Nussbaum, 2006, p. 390) in order for them to understand the reason why Ki-June avoided them, I realized that they started to be aware of the hostile relationship which they have formed with Ki-June. Concerning the narrative imagination, Nussbaum (2006) points out that it means:

the ability of the citizen to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person’s story, and to understand the emotions and wishes and desires that someone so placed might have (pp. 390-391).

Consequently, as I allowed Min-Guk and Jae-Young to understand Ki-June in the story that was constructed, that nobody is going to play with Ki-June, I got it out on the table in order to express my opinion about it and furthermore discuss it with them.

Byung-Geuk: Yes. If you think so, I think two of you will help Ki-June enough because I know Min-Guk and Jae-Young are influential persons in your class. I mean, if until now you have influenced others in the wrong direction, but then from now you might influence them in the right direction. So I hope you will help Ki-June by showing a good example to others in your attitude toward Ki-June.

Min-Guk: But if I be nice to Ki-June, then my friends laugh at me. They say “Are you friends with Ki-June?”

Byung-Geuk: So if you want being friends with Ki-June not to feel weird, you’ll have to discuss with your friends. I mean, you need to convince them on to your side.

Min-Guk: Even if we get one person on our side, the other people will still make fun of us.

Byung-Geuk: Then persuade them to being on our side. For example, if they make fun of you guys for being friends with Ki-June, tell them openly that you've decided to be friends.

Jae-Young and Min-Guk: They are not going to believe us.

Byung-Geuk: Between the two of you, you can tell them fairly that you've made a promise with Byung-Geuk teacher to be nice to Ki-June. That probably needs to happen.

Ki-June: But then they say "Ewwww you play with Ki-June."

Byung-Geuk: What do you do then, Jae-Young, Min-Guk?

Jae-Young and Min-Guk: We are going to protect him.

Byung-Geuk: Good. How?

Jae-Young and Min-Guk: But, then they'll ask if we want to keep friendship with them.

Byung-Geuk: I think that even though you get made fun of and get your feelings hurt, you always try to stick up for Ki-June. If you just show them a little bit more, they will understand you are in the process of helping Ki-June as well and they might follow your way. (Transcripts, November 12, 2007)

When I required Jae-Young and Min-Guk to set an example of moderation to others by showing their friendly attitude toward Ki-June, I realized the next story that comes out is, if they are suddenly nice to him, their friends are going to laugh

at them. I had hoped that they would begin to shift their stories of who they were. I wanted them to tell a story of getting their friends on their side by convincing them that it would be better for Ki-June. They thought it could not work that way because they were stuck in the classroom story that nobody is going to play with Ki-June. It was recognized as a “grand narrative” (Clandinin & Connelly, 2000) in their classroom life. Contrary to the grand narrative, their story was that they were going to get their friends on their side by convincing them to help Ki-June who was alienated by their friends. However, when I got them to make a commitment aloud that they are going to live differently in relationship with Ki-June, they started to change their attitude toward Ki-June, saying they were going to protect him. It was a shift in the story. Even when I asked them about how to protect Ki-June, I did not get a specific solution but Jae-Young and Min-Guk were considering how to settle the matter based on the friendly relationship which they had already built with some other students in the classroom. Finally they suggested their friends will help them in dealing with the issue related to Ki-June.

Min-Guk: If Su-Dong and Sung-Jin are there, the rest of the people are there.

Byung-Geuk: Oh, really? That’s a good idea. So should I talk to Su-Dong and Sung-Jin?

Min-Guk, Jae-Young, and Ki-June: Yes.

Byung-Geuk: Who else is there?

Ki-June: If Jae-Young tells them, they might come.

Jae-Young: But I think we only need U-Jin and Seon-Ki.

Byung-Geuk: What do you think about it? Min-Guk, Ki-June?

Min-Guk and Ki-June: I agree.

Byung-Geuk: So we'll invite U-Jin and Seon-Ki first and see how that goes and invite other people. How's that?

Min-Guk, Ki-June, and Jae-Young: Ok. (Transcripts, November 12, 2007)

As they wanted to get some help from others in order to not make fun of Ki-June, they recommended to me their friends with whom they wanted to work. At last, Jae-Young and Min-Guk recommended U-Jin and Seon-Ki as other candidates who needed to be part of the next conversation. However, despite of all efforts to help Ki-June, Ki-June did not easily believe they would help him.

Ki-June: I don't think they will help me. Not help me. Not help me.

Byung-Geuk: Why do you think so?

Ki-June: Even if I do believe them, (He is on the verge of tears) I don't think they are going to help me. Since grade one to grade four, I kept believing friends...But they didn't help me (Finally, he burst into tears as he said the last words).

Byung-Geuk: From this point forward, I will converse with other kids who Jae-Young and Min-Guk recommended to me for helping Ki-June. I think, Ki-June, you need to wait until kids start helping you. Next time, Jae-Young, Min-Guk, other kids who Jae-Young and Min-Guk recommended to me for helping Ki-June, and I would promise to discuss this problem. Lastly, what do you, Min-Guk and Jae-Young, want Ki-June to do for you?

Min-Guk: I want Ki-June not to make funny faces unnecessarily.

Jae-Young: Ki-June has sworn at classmates including me. (Transcripts, November 12, 2007)

I came to realize that Ki-June's classmates were co-composing a story in which Ki-June is an outsider and the laughing stock. As the classmates started to co-compose this story and position Ki-June as a laughing stock, Ki-June started to get angry and hit back at them by using hostile actions and rough language. It was an unfolding story in which both sides, Ki-June and Ki-June's classmates, are hostile to each other. Finally, the story around the hostile relationship has prevented Ki-June from believing to such a degree that his classmates would help him not to become a laughing stock of his class.

A Small Group Meeting for Ki-June and His Supportive Classmates

In order to shift from one story shaped by hostile relationships to another story, which will be shaped by friendly relationships, I wanted them to be involved in the issue related to Ki-June by preparing a place for them to negotiate with each other. At this point, I started to consult with U-Jin and Seon-Ki who Min-Guk and Jae-Young had recommended to me.

Byung-Geuk: Jae-Young and Min-Guk from the two of you, why do you think you are here with U-Jin and Seon-Ki? Can you tell me?

U-Jin and Seon-Ki: Making fun of Ki-June.

Byung-Geuk: About that, do you recognize your issues?

(Without a word, they nodded their heads)

Byung-Geuk: The reason I invited you here is because I want to give an opportunity to help Ki-June if you recognize your issues.

Jae-Young and Min-Guk: When we were playing soccer, one of our classmates said Ki-June “get out of my face.”

Byung-Geuk: So did you stick up for Ki-June?

Jae-Young and Min-Guk: Ya, we prevented him from saying that and Ki-June could keep playing soccer.

Byung-Geuk: Oh, you did a good job. By the way, just as our class can be divided into two parts for playing a soccer game, it seemed to me that our class living in classroom was divided into two teams concerning the issue related to Ki-June. If there are two teams in our classroom around Ki-June, I think there are two teams between friendly team and hostile team toward Ki-June. I don't think the split teamwork in a classroom allows our class to lead to victory if you want to win a victory over other classes. I mean, I don't think the split teamwork allows our class to feel our classroom as a safe place where we can freely express what we have thought and mutually negotiate it. I want you, as members of our class team, to make an effort in constructing cooperative teamwork by helping Ki-June. (Transcripts, November 19, 2007).

When I wanted Jae-Young and Min-Guk to explain about why U-Jin and Seon-Ki should be here with them, I could get the answer from U-Jin and Seon-Ki without Jae-Young and Min-Guk's explanation for my question. By this, I realized that U-Jin and Seon-Ki have already identified the problem related to Ki-June.

Consequently, when Jae-Young and Min-Guk told me that they helped Ki-June to participate in the soccer game, I praised their conduct in that they started to be actively involved in the problem related to Ki-June on the one hand. On the other hand, using their interest in soccer as medium, I wanted to connect it with the classroom problem related to Ki-June because I wanted them to be aware that they still have the two teams, one for Ki-June and the other against him, in a classroom. However, while I was really starting to get them to think about what makes things better for everybody in the classroom, I did not want them to approach the problem related to Ki-June as a matter of black and white (or right and wrong): that one side is going to be a winner and one side is going to be a loser because that doesn't make such a cohesive community when we think about what kind of community we, as members in a classroom, are trying to make. I did want them to approach the problem related to Ki-June as a process of constructing cooperative teamwork because just as teamwork in a soccer game is critical to team members in order to gain a victory over other teams, so I wanted Jae-Young, Min-Guk, Seon-Ki, and U-Jin including Ki-June to be aware of the necessity of cooperative teamwork as a way of making a cohesive community when I think about what it means to be citizens for them as members in one team or in one classroom.

When I got to be with these two really influential kids, U-Jin and Seon-Ki, I was trying to help them be part of that cohesive community as good citizens. My help allowed them an opening for how they might help create the cooperative team in order to position Ki-June differently and I started to specifically discuss

with them again.

Byung-Geuk : As Jae-Young and Min-Guk recommended you, U-Jin and Seon-Ki, as influential persons in our team, I am sure two of you will help Ki-June as a member of our class team just as Jae-Young and Min-Guk do. What do you think about it?

U-Jin and Seon-Ki: We can help them.

Byung-Geuk: I was thinking of that too. So if the kids make fun of Ki-June, you guys will protect him. Just in time, I heard from Jae-Young and Min-Guk that you guys helped Ki-June when Ki-June was about to join playing soccer. Jae-Young, Min-Guk, how did you help him?

Jae-Young: When we were playing soccer and Ki-June was about to kick the ball, I heard that somebody else told Ki-June to get out of the game. And he said to Ki-June that “why are you going to play soccer with us?” At that time, I told him to let Ki-June play soccer with us.

Min-Guk: I told Su-Dong that Ki-June should be on his team. So Ki-June could play soccer.

Byung-Geuk: So, Min-Guk and Jae-Young, you told other kids to let Ki-June play soccer. Then they listened to you. I hope that U-Jin and Seon-Ki will have the feeling to help Ki-June. Actually, as Ki-June has told us at our last meeting, I heard from Ki-June that Ki-June believed that somebody will help him, but he came to know the fact that nobody wants to help him. So it seems to me that he felt that he has been betrayed by his classmates. His trusted friends' betrayal made him deeply mistrustful

of them. So what do you think? Should Ki-June need to do something so that you would have feeling to help Ki-June if Ki-June do something for you?

Seon-Ki: If Ki-June didn't make fun of other kids that much, I think that I would have the feeling to help him.

U-Jin: I think kids don't like Ki-June because he plays around too much.

Byung-Geuk: Ki-June, how do you want kids to help you?

Ki-June: I wish that when U-Jin is playing around, he wouldn't hit me so hard. Also when Seon-Ki swears at me, I don't like it. (Transcripts, November 19, 2007)

For their positive thought that U-Jin and Seon-Ki will help Ki-June, I asked Jae-Young and Min-Guk, who have already been involved in the problem related to Ki-June, to tell their stories of experience about helping Ki-June in order to show how U-Jin and Seon-Ki can help Ki-June in a practical manner. As U-Jin and Seon-Ki, including Ki-June, started to listen to Jae-Young and Min-Guk's stories of experience, Jae-Young and Min-Guk showed how their cooperative attempt was workable in shifting (bringing on a change in) their classmates' attitude toward Ki-June. Consequently, U-Jin and Seon-Ki listened to my voice which speaks for Ki-June's feeling of betrayal toward his classmates as well as Ki-June's uncomfortable voice, when I asked Ki-June about how they wanted to help him. On the other hand, Ki-June listened to my voice which speaks for his voice. Jae-Young and Min-Guk's voices showed a friendly attitude toward Ki-June, and U-Jin and Seon-Ki's uncomfortable voices pointed out Ki-June's attitude toward

them. By this, I wanted to give them an opportunity to listen to various voices rather than suggest an action plan because I thought that listening to various voices together may allow them to be aware of their stories of who they are in relation with other members in the classroom in which they live. Directing my attention to each child's existential conditions as "the environment...that form the individual's context (Clandinin & Rosiek, 2007, p. 69)," I realized that each child is also shaped by the contexts in which she/he lives. Part of the context is formed by both stories they told about themselves and they told about the other children. Sartre (1964) points out that "a man is always a teller of stories, he lives surrounded by his own stories and those of other people, he sees everything that happens to him in terms of these stories" (p. 58). I listened to the stories they told about themselves but I also listened to the stories they told about the other children. I was trying to help them change the stories they were telling about themselves but also to change the stories they were living in relation to the other children. In this regard, I allowed Jae-Young, Min-Guk, U-Jin, and Seon-Ki to invite other friends, In-Su and Su-Dong, into the meeting about Ki-June and created a space for them to discuss with each other.

Byung-Geuk: Thank you, In-Su and Su-Dong, for joining us. Jae-Young, Min-Guk, Seon-Ki, and U-Jin all wanted to help Ki-June if Ki-June stops swearing. Since then, I want to know how the relationship between Ki-June and you guys has progressed in a right way. What do you think happen to the relationship between you guys and Ki-June?

Ki-June: In-Su and Jae-Young are nice but when I go to play with Jae-Young, he told me to get out.

Jae-Young: I don't think I was seriously treating Ki-June.

Su-Dong: Ki-June has kept doubting me today without any evidence. I don't want him to do that.

In-Su: I like to think that we do not care about each other.

Byung-Geuk: I think the important thing is that we try not to hurt anybody's feelings rather than to pretend to be indifferent to each other.

Su-Dong: So for one week if Ki-June says anything hurtful to us, we record it. Oppositely, if we say anything hurtful to Ki-June, we can record it and then we can report it to Byung-Geuk teacher? And then Byung-Geuk teacher let us know it and then we can fix it.

In-Su: I just watch with each other for a week.

Byung-Geuk: So try not to hurt others' feelings and watch what you do with each other. And then let's have a meeting again. Might be along with all together.

All: yes. (Transcripts, November 19, 2007)

As In-Su and Su-Dong joined in this Ki-June's issue meeting, I wanted to let them know the fact that we all want to help Ki-June. When I wanted to check how the relationship between Ki-June and the four of them including Jae-Young progressed, from Jae-Young down, Su-Dong and In-Su started to express their uncomfortable feeling toward Ki-June. Consequently, when In-Su suggested indifference as a solution of the problem related to Ki-June, I asked him to have a

constructive rather than a cynical idea as a solution of it, placing emphasis on feelings of hospitality rather than an antipathy toward Ki-June. By this, Su-Dong started to show his changed attitude: from his uncomfortable feeling toward Ki-June into his alternative idea suggesting to deal with the Ki-June's issue at a classroom meeting. With Su-Dong's suggestion as a momentum, I realized that I have a possibility which might lead to a solution of the problem related to Ki-June because I found out that children might be ready for discussing the issue rather than a personal attack. Thus, while they made an effort not to hurt each other's feelings during the upcoming week, En-Ju and I prepared a classroom meeting for children to deal with the problem related to Ki-June.

A Classroom Meeting for Ki-June and His All Classmates

We created a classroom discussion meeting time in which En-Ju and I carefully worked to solve the problem of a mutual antipathy between a child, Ki-June, and other classmates. We were afraid that the matter dealt with in the classroom discussion meeting might hurt Ki-June's feelings. I had used the 'creative research room' on the second floor as a negotiation place for the conversations described above over the past two months. In the course of listening to the voices from Ki-June and his classmates, I agreed to the children's suggestions that we deal with this matter in our classroom discussion meeting. In deference to the wishes of the children, by mutual cooperation between En-Ju and I, I expedited the proceedings, playing a negotiating role between both sides—a child, Ki-June, and his classmates—in the classroom.

En-Ju and I hoped that by creating this opportunity to have the discussion time, all the children would reflect on their past behaviors. During eighty minutes, there was a heated discussion. There were lots of opinions on the affirmative side toward Ki-June and also lots of views on the negative side toward Ki-June. While the lively discussion was continuing, I tried to read Ki-June's heart; I was afraid that the discussion might hurt his feelings. When they blamed him, I wondered if he would feel embarrassed. Sometimes he tried to suppress his rising feeling of being mistreated and mumbled to himself. When his classmates started to reflect on their own behavior, I wondered if he felt revitalized. At last, Ki-June and his classmates reached conclusions promising to have another classroom meeting the next week. Without Ki-June's opinion, they decided on the following action plans which I wrote on the blackboard:

- 1. Do not spread an idle rumor about Ki-June.*
- 2. When Ki-June speaks to us, be gentle to him and do not put ourselves into a fighting attitude to Ki-June.*
- 3. We do not want Ki-June to put him into a fighting attitude to us.*
- 4. Let's treat Ki-June as a new thought.*
- 5. Let's help Ki-June and we hope Ki-June will help other classmates.*
- 6. Ki-June does not play a trick on other classmates.*
- 7. Jae-Young and Ki-June do not use bad words.*
- 8. We do not help Jae-Young and Ki-June when they use bad words.*

(Transcripts, November 30, 2007)

By this, En-Ju's class decision required Ki-June, Jae-Young and Ki-June's classmates to fulfill their responsibilities. It was the first classroom meeting time that all class members participated in and discussed the problem related Ki-June. En-Ju and I were glad that class members had time to talk about who they were in the classroom in relation to Ki-June. However, En-Ju doubted that kids would reveal their true intentions about the action plan decided in the classroom meeting.

En-Ju: As you all shall be in the fifth grade next March and sixth grade the year after next in the same class, I think it would be a misfortune if we continue to have this situation around Ki-June. So I don't think that you all will correct your own errors but I hope Jae-Young will form more friendly terms with Ki-June than now. And I hope you all rethink about what you have thought of Ki-June in order to get rid of the prejudice against Ki-June. (Transcripts, November 30, 2007).

As I ended the classroom meeting with En-Ju's comment, Ki-June started to express his opinion.

Ki-June: I think my classmates treat me so well. But I know it's my fault because I use bad words and make fun of them. So from now I am not going to use bad words and make fun of them without any reason. I am confident with treating them so well if they treat me so well. (Transcripts, November 30, 2007)

When Ki-June started to reflect on his faults, I wanted his reflection to appeal to his classmates. Although some children listened attentively to his reflections, other children wondered if his reflections were meant seriously. While

thinking of this, I listened to a child's voice which doubted her classmates' decision. A girl's comments came soon after all the class had a classroom discussion time to reach a fair and reasonable solution on the issue that there has been a mutual antipathy between Ki-June and his classmates. It seemed to me that the amount of our discussion time was not enough for one girl. The girl approached and started to talk to me about the issue. The girl was Ji-Su who actively suggested her opinion at the classroom meeting based on her uncomfortable experience with Ki-June. At the classroom meeting Ji-Su had told me her story about her past experience with Ki-June. She told me that Ki-June began using abusive language to her not long after they became 2nd year students assigned to the same class. Ji-Su could not understand why he should use the bad language to her without particular reason, since he was not enough acquainted with her. She told me that at that time his bad language made her nervous.

She wanted to say more about the issue related to Ki-June. Unexpectedly she said "You should not accept kids' saying about what they expressed in this meeting. I don't think our classmates will put the action plans into practice for upcoming days." Wondering about what she meant, I asked Ji-Su to say more about it. At my request to write her opinion down, Ji-Su suggested her opinion.

Most of all, Ki-June should show a friendly feeling for us rather than we should show a feeling of amity toward Ki-June. Although they have no hesitation in stating that they will behave familiarly toward Ki-June in the classroom discussion time, I wonder if they really meant what they said. This is because I think they sincerely reflected on and realized that they

had unfriendly treated toward Ki-June, if only Ki-June tried to be good to us. Therefore, if Ki-June treats us with warmth, some friends are getting to understand Ki-June's changed attitude and then they consequently will try to change their attitude to be more friendly toward Ki-June. (Transcripts, November 30, 2007)

Listening to Ji-Su's perspective on how current classmates' moods toward Ki-June appeared, I clarified how the distrust toward Ki-June had been widespread in the classroom. As they had a deep-seated distrust of Ki-June, they called on Ki-June to put his reflection on his past conduct into practice rather than first call on themselves to do before Ki-June. With this in mind, we had a follow-up meeting one week later. At the follow-up meeting, I listened to their reflection on their last week's doing from three perspectives: Ki-June's classmates, Ki-June, and Jae-Young.

Ki-June's classmates' reflection on their last week's doing was that:

- 1. We kept well the promises of last week only for one day after we decided on the promises.*
- 2. Ki-June firstly used bad words before us.*
- 3. Ki-June seemed to provoke others to anger.*
- 4. Ki-June seemed to hurt others' feelings.*
- 5. Jae-Young used bad words to Ki-June.*

In response to their opinions, Ki-June expressed the reason he used bad words was because he listened to his classmates making fun about his mom's absence. In response to their opinion, Jae-Young admitted to

swearing at Ki-June. After each child's reflection on last week's doing, I listened to two perspectives as promises for upcoming days: Ki-June's classmates and Ki-June.

Ki-June's classmates' opinions were that:

- 1. Let us, including Jae-Young, not provoke Ki-June to a quarrel.*
- 2. We want Ki-June not to provoke us to a quarrel*
- 3. When we treat Ki-June with warmth, we want Ki-June to understand with good intentions.*
- 4. We want Ki-June not to use bad words.*

In response to their opinions, Ki-June told me that he was ready for treating them well. (Transcripts, December 7, 2007)

As Ki-June's classmates reflected on their last week's doings, they placed the responsibility for the issue related to Ki-June on Ki-June himself as well as Jae-Young. On the other hand, at the time to make a decision on promising to change their attitude toward Ki-June for upcoming days, they were aware of their responsibility for issues related to Ki-June. Although some children avoided involvement in the issue related to Ki-June by regarding it as the responsibility of both Ki-June and Jae-Young rather than their own responsibility, and others were more aware of their responsibility, I wanted all class members to live differently as a consequence of this classroom meeting. One week later, I had a research conversation time with Ki-June as a follow-up conversation of the classroom meeting. At our follow-up research conversation, I was ensured of the possibility that our two classroom meetings enabled them to live differently by listening to

the following remark of Ki-June: “It’s like I am living in heaven at school because my classmates barely make fun of me and include me in soccer most of the time” (Transcripts, December 14, 2007).

Seeing that Ki-June’s classmates were getting involved in letting Ki-June in their soccer game, I saw their stories start to shift around their relationships and helped them think differently about who they are as members in their classroom community.

Chapter 5: Min-Jung's Story

First Meeting with Min-Jung

On September 27, 2007 I exchanged greetings with children as I stepped into En-Ju's classroom. As I moved among the children in order to speak to them, a girl seized the opportunity to repeatedly greet me with a smile although we had already exchanged greetings with each other. The girl was Min-Jung who was a little short and wore red-rimmed glasses.

Planning to talk to children during the 20 minute recess times and help them to make artifacts during the art class of 3rd and 4th blocks, I stepped into the classroom. They bustled about preparing for making the artifacts which meant 'making signal boards' as a theme in the art class. Under the theme written on the blackboard, some children were preparing colors, colored papers, pens, and so on, others started to sketch for such signals as traffic signals, washrooms, libraries, post office, hospital, and so on. Asking about their holiday of Chusok¹⁸, I moved among the children who were sitting on the left side of the classroom. Although it was already past Chusok holidays, which marks the end of the growing season, I felt the weather was too hot for me. Min-Jung, who met my eyes with hers, greeted me with her smiling face two or three times. Her welcoming greeting made me forget the hot feeling of the weather. When I responded to her greeting, she smiled sheepishly

¹⁸ Chusok has been defined by *Encyclopaedia Britannica* (2010) as a "Korean holiday celebrated on the 15th day of the 8th lunar month to commemorate the fall harvest and to honour one's ancestors...The Harvest Moon Festival, as it is also known, is one of the most popular holidays in Korea".

and continued to sketch something as she talked to her friend.

(Transcripts, September 27, 2007)

Although the way she acted aroused my interest in her, it also allowed me to have a friendly feeling toward her and to be hopeful about her participation in the research conversation. I could see that she wanted to talk to me about something. It could be plainly seen on her smiling face. In the hope that she would enjoy telling her stories of experience in my research conversation, I started to wonder who she was in the classroom. When I asked En-Ju about it, I listened to the stories En-Ju told of Min-Jung's school experience.

En-Ju told me about the day when En-Ju's class went to an amusement park for their field trip during the first semester. Reflecting on that day, En-Ju remembered Min-Jung as a polite, affable child. En-Ju told me that Min-Jung grasped her hand, kept her hold on En-Ju, and chattered amiably about her trivial matters for all day of the field trip. However, En-Ju told me that she came to know another side of Min-Jung, different from the favorable impression she had of Min-Jung since the field trip, when En-Ju's class had an opportunity to make a presentation about her/his friends as an individual project. En-Ju told me that in the presentation, Da-Kyung, one of Min-Jung's friends, told that Min-Jung seemed so shy, polite in the school but after school she was so active and used to swear at others. (Transcripts, September 27, 2007)

Listening to the two stories—one story En-Ju tells of Min-Jung's school experience and another story one of Min-Jung's friends tells of Min-Jung after

school, I wondered about the stories Min-Jung lives and tells of herself as a member in the classroom and as a child in her home. Because I understand each child's identity as the stories she/he lives and tells in multiple life contexts, that is, her/his "stories to live by" (Connelly & Clandinin, 1999), I wanted to listen to Min-Jung's stories to live by as a child in her school and other communities (or societies). In this way I hoped to understand her image of herself as a citizen.

Finding Min-Jung's Thinking Ability

As I entered the classroom after 2nd block on October 10, 2007, I habitually exchanged joyful greetings with the children. One after another I showed En-Ju two books which I planned to read to the research participant children. After she browsed through one of the two books, she suggested that I should share the book with all the children in the classroom. I was so glad to hear her response to the book because I had waited for a chance to read the book to all the children. While I decided to read the story, she was scheduled to ask leading questions which allowed children to learn a lesson from a story reading activity. I thought the story reading activity as a preliminary stage for my research conversations which would be helpful for the children to be aware of who they are in their multiple life contexts. En-Ju also used it as a preliminary stage for each small group's project which would be helpful for the children to reflect on their daily experiences because the project required each group to write a play script in order to express their daily experiences in a play and eventually present it at upcoming school learning fair. I read the 'Mixed-up Chameleon' (Carle, 1984) for

all the children in En-Ju's classroom. It was the first time I read publicly for them. The main character in the book is a chameleon. Driven by its daily work to eat flies, the chameleon became bored and envious of the special features of other animals and humans. Finally the chameleon's long-cherished desire to have special features was fulfilled. However, when the chameleon actually tried to catch a fly, it was not to be had, because those mixed-up special features prevented the chameleon from displaying his own special feature, his ability to catch a fly. After all, the chameleon realized that he was happiest when he gave up those mixed-up special features and came back to his original features.

As soon as the story reading activity finished, En-Ju and I listened to the children's perspectives about the story. Their opinions were broadly summarized as two. First, Su-Dong said, "I think we need not to covet things which belong to others." Second, Min-Jung said, "I think we need not to feel envy at others' special feature, but to love ourselves because each one of us is different from others." My intention in asking this question was in accord with Min-Jung's answer. (Transcripts, October 10, 2007)

When, considering Min-Jung's excellent answer to grasp the point of the story, I asked En-Ju about her thinking ability, En-Ju told me that Min-Jung has kept her diary steadily and through it she has been familiar with disclosing her deep thoughts.

When I wanted to select Min-Jung as one of my research participants considering my wonder about her stories in her multiple life contexts as well as

her favorable disposition toward me, En-Ju agreed that Min-Jung would be an appropriate participant. Consequently she called Min-Jung's mother and arranged for me and Min-Jung's mother to meet with each other in the 'creativity research room' on the second floor during lunch time hours. When I met Min-Jung's mother and informed her that I would listen to Min-Jung's stories of experience as a student in the school as well as her stories as a member in other communities, Min-Jung's mother told me that Min-Jung obeyed her in home and she got along with her friends in school as well as in a Buddhist School. The stories Min-Jung's mother told of Min-Jung allowed me to understand her as an exemplary student in school as well as a model daughter at home. Min-Jung's mother signed a letter of consent for Min-Jung to participate in the research. I also obtained consent from Min-Jung on the day after I met her mom.

Min-Jung in Relation to Her Father in Her Family Context

En-Ju's story of Min-Jung's diary allowed me to read Min-Jung's diary in order for me to see the stories she lives and tells in her various communities. Reading her diary in mid-October, I found a piece of diary telling her thoughts about herself as a daughter of her mother in her home.

Title: Pain

Saturday, September 22, 2007

From yesterday my whole body started to hurt and I lay in bed almost for the whole day. When I lay down, I had no problem, but when I wanted to get up, the pain came back. My mom went to the temple but came back

with medicine when she heard that I was aching. The thought of her coming back because of me was stunning. I thought until now that no one would care for me or even bother to think about me seriously. The medicine tasted horrible but I still ate it.

If I threw it away, I would feel sorry for my mom going through all that trouble just to make me feel less pain. I think I felt better. I haven't done one thing for her but, because I am her daughter, she cares about me, I am very thankful for that.

When I watched a movie, 'O, Seo-Am,' I was stunned, but after that I was never stunned... I wanted to say this... Mom and Dad, I love you. (Diary Entry, September 22, 2007)

Up until when Min-Jung got medicine from her mom, she thought no one cared about her pains. At that moment she realized how her mom is a valuable being in relation to her. In this regard, I realized that she was thinking about who her mom was in relation to her. Also when she expressed her thought that she had not done one thing for her mom, I realized that Min-Jung started to think about who she was as a daughter in relation to her Mom. Consequently, when she expressed her thankful heart of her mom including her dad in the end part of her diary, I realized that Min-Jung extended her thought of her mom to her dad as her parents. This piece of diary allowed Min-Jung to have an opportunity to think about who she was as a daughter in relation to her dad. This is because seeing that Min-Jung's feeling for her mom shifts to her feeling for her dad, I asked her to tell her story related to her dad when I saw her on October 17, 2007. When I asked Min-Jung to

tell her story related to her dad, she first told it reluctantly. Then she wanted to write it down one week after our research conversation. She wrote the following and brought it to me.

On Sunday night me, my dad, and my brother watched TV together.

My brother went to get a cup of water and by accident he hit my arm.

So I got mad and said “Why did you hit me?”

My brother hits me often. So without even hearing his opinion I got mad.

My brother said that it was an accident and he didn't bother to say sorry.

Then I said “Why don't you say sorry?”

My brother replied “Do I have to say sorry?”

Then I started a talk fight with my brother.

My dad heard this talk fight and said “Watching you guys fight I'd rather go to work.”

After I heard those words, without my thoughts I said “Go to work then.”

(Transcripts, October 24, 2007)

Min-Jung told me her story about what she spoke lightly to her dad who expressed his dissatisfaction at a quarrel between her and her brother about a trivial matter. Listening to her story and then reading it, I wondered about ‘who she was as a ‘good’ daughter in relation to her dad’ or ‘what it means to be a ‘good’ daughter in relation to her dad?’ When I wondered about it, I wanted her to retell the told story of her dad so that she can be aware of who she was as a daughter in relation to her dad. That is, when I wondered about a question of ‘who she was as a daughter in relation to her dad,’ I engaged in our research

conversations with her in thinking narratively about or retelling the told story of her dad in order to be aware of who she was as a daughter in relation to her dad.

In order for her to think narratively about the told story of her dad, I asked her to think about it within the three-dimensional narrative inquiry space: temporality, sociality, and place. By using ‘an image map of retelling a story’ (Appendix C), which was constructed to show how I first planned to study children’s stories of experience, I invited her to think narratively about the told story of her dad.

Byung-Geuk: Why did your dad say that he would rather go to work than this?

Min-Jung: Because we were both fighting.... But I said to my dad just go.

Byung-Geuk: But when you said that to your dad, I think, he was a bit shocked and I am pretty sure that he took it seriously. How did you feel after you said those words?

Min-Jung: I was sorry.

Byung-Geuk: How did your father react?

Min-Jung: He was speechless and smoked his cigar.

Byung-Geuk: After, did you apologize to your father?

Min-Jung: I couldn’t because, well.... you know.... Saying sorry to your dad is a little awkward.

Byung-Geuk: I think even an apology letter would be enough....

Min-Jung: ...

Byung-Geuk: Why did you think you were sorry?

Min-Jung: I spoke before I thought. Usually on the weekends my dad works, but that week he didn't go to work... just to be with us... and I don't think I did the best I could of done to him.

Byung-Geuk: What didn't you do right?

Min-Jung: Fighting with my brother.

Byung-Geuk: You know what you did wrong to your dad... but you having the thought of being wrong to your dad is quite impressive. How did you think of that?

Min-Jung: I watched a movie a while ago and I don't remember the title but in the movie the daughter gets kidnapped and the dad tries to save the daughter, and that's what made me think of my dad.

Byung-Geuk: I watched that movie, I thought it was a comedy But you had a different opinion. By the way, why did you and your brother fight?

Min-Jung: My brother hits me often so I thought he hit me when it was an accident. That's why I said why did you hit me.

Byung-Geuk: Why does your brother hit you often?

Min-Jung: From my mom and dad's words, when I was little, my brother used to be good to me, but when I got into elementary, I had the feeling he didn't want to be close to me.... Now when we are walking to school, he tells me not to walk too close to me and says that I embarrass him.

Byung-Geuk: When your brother says that kind of stuff, how do you feel?

Min-Jung: I get mad.

Byung-Geuk: When you and your brother quarreled, did you feel same

feeling?

Min-Jung: Yes, I tell my dad to settle it. But at that time he hit me by accident, I was too fast in response to him.

Byung-Geuk: I am so happy to come to know that you understood your brother made a mistake. Don't you think it is bothering your dad if you tell your dad to settle it?

Min-Jung: He listens very well to me. Sunday morning when my dad is not home, my brother makes fun of me. Then I call my dad and tell him what happened. Although my dad doesn't punish my brother, he always listens to me. (Transcripts, October 24, 2007)

At this moment, I wanted Min-Jung to think about the temporality of her experience around the told story of her dad. When I helped Min-Jung to think about the told story of her dad within temporality moving between the imagined past, the imagined future, and the present, she retold a story about herself in relation to her dad through her two experiences she had in the past: one is about a movie; another is about her brother.

First, through referring to a movie she had watched in the past, she retold a story about herself in relation to her dad in response to my question of 'how she thought she did wrong to her dad.' My intention was to have her explore how her previous experience was meaningful in the present moment when she was feeling sorry for her dad. When she started to project herself into the past as a daughter of her dad, comparing her dad with a father in the movie who showed his efforts to save his daughter, she realized that her dad used to go to work for her family

during weekends.

I also helped Min-Jung to think about her told story of her dad within the sociality dimension, that is, moving between internal (or personal) and social conditions. When I asked her a question of ‘how she felt when she said “go to work then” to her dad,’ I realized she moved inward and said she felt sorry for her dad. I asked her to move outward to her existential conditions when I asked her ‘why she felt sorry for her dad.’ As she moved outward she understood her dad’s efforts for her family.

Consequently, when I wondered about a question of ‘what is she hoping to be in the future as a daughter of her dad,’ my intention was to help her attend to her future experience. I realized that she wants to acknowledge her dad’s presence as a breadwinner in her family as she was already imagining herself into the future in relation to her dad who has played a role for her family. I realized her relationship with her dad is shifting from only a relationship between a daughter and a dad into one that includes a dad as a supporter.

Second, through her brother who had negatively treated in the past, she retold her story about herself in relation to her dad in response to my question of ‘why did her brother hit her often.’ My intention was to have her explore how her previous experience was meaningful in the present moment when she felt sorry for dad. When she started to project herself into the past as a daughter of her dad, thinking about a brother who had treated her negatively, she realized that her dad had listened to her complaint toward her brother.

I also helped Min-Jung to think about her told story of her dad within the

sociality dimension. When I asked her a question of ‘how she felt when she and her brother quarreled,’ I realized that as she moved inward, she acknowledged that she had become mad at him quickly before listening to his words. When I asked her if she thought ‘she was bothering her dad,’ she moved outward and understood her dad’s efforts to listen to her voice.

When I wanted Min-Jung to think about her future experience, I wondered about a question of ‘what is she hoping to be in the future as a daughter of her dad.’ I realized that she was beginning to acknowledge her dad’s presence as an attentive listener in her life. As she imagined herself into the future in relation to her dad who she now saw as listening to her voice, I realized her relationship with her dad is shifting from a relationship between a daughter and a dad into one that includes her voice/stories and his attentive listening.

When I wanted Min-Jung to think about places of her experience, having a question, ‘where was that event happening,’ I realized that she has understood it as she was retelling her told story in the research conversation with me.

By attending to four directions inward, outward, backward, and forward, I wanted her to reflect on herself in her told story in order for her to have an awareness of what happened to her relationship with her dad when she treated him thoughtlessly. By helping her think narratively about the told story of her dad allowed her to retell the told story in order to be aware of who she was as a daughter in relation to her dad. Five days later (October 29, 2007), she brought the following piece which she wrote in her diary on October 28 after I had asked her to write about our October 24 conversation in her diary.

Until now I still think of my dad this way.....

I saw that movie. I don't remember the title but the main character was a dad whose daughter gets kidnapped by a guy. I remember the dad devoted himself to save his daughter. In the course of watching the movie I thought how much my dad loves me. I know that he loves me in my mind although he doesn't say it himself to me. (Of course everyone knows that.) I know although it is the weekends, my dad still goes to work for our family.

But when it is the weekends, my brother always annoys me by saying that he is going to play outside without me. When I get angry at him, I call my dad and tell him about what happened at home, he says, "When I get home, I'll punish him, so please be patient, Min-Jung."

When he comes home at dinner time and I reminded him of the fight we had, my dad finally cheers me up. I get mad there because he doesn't punish my brother. But when I think about the movie, I love my Dad again because he does not punish my brother but listens to what's on my mind. I love You DAD!!! ♡♡♡♡♡♡. (Diary Entry, October 28, 2007)

When I allowed Min-Jung to reflect on the told story of herself in relation with her dad within the three-dimensional narrative inquiry space, moving between the personal and social, and moving between the imagined past, the imagined future, and the present, she retold her story about herself in relation to her dad through two past experiences over time—a movie which she had watched, and her brother

who had treated her negatively in a past time—and these become the experiences in which her identity has been shaped. As she is shifting her relationship with her dad to include not a simple relationship but a broad one, she started to see herself in multiple ways in relation to her father. Not only was he her dad and she his daughter, but she also awakened to him as a supporter of her and somebody who would listen to her voice. I realized that her whole relationship with her dad became much more complex, and perhaps multiple.

Min-Jung in Relation to Her Small Group in Her Classroom Context

Listening to Min-Jung's stories she lives, tells, and retells in her home context, I wanted to shift her life context from home to school in order to listen to her stories she lives, tells, and retells of who she is as a member of her classroom community. Living with the children in En-Ju's class as a participant observer, I also observed how Min-Jung interacted with her small group members.

At the third block on October 29, 2007 each small group was scheduled to write a play script. En-Ju wanted each group to write the play script based on the children's daily experiences in order to present each group's play, dramatizing each small group's play script, to their parents for the upcoming school learning fair. By the request of En-Ju, I helped each group to write their play script. When I started to ask them to focus on their significant events they have experienced in their daily life, they each started to tell stories of experience. As I moved among small groups and reached Min-Jung's small group which included Ki-June, Jung-Hoon,

and Tae-Woo, who was absent from the school today, I found Min-Jung and Jung-Hoon making a play script. Ki-June was staring at them. Sensing that something had happened with each other, I said to Ki-June.

“Don’t you have to be in this conversation and work this out?”

I thought he seemed to wear a discontented look in his face and said to him again,

“I wish that you could copy the piece Jung-Hoon and Min-Jung wrote if you aren’t in this.”

Regardless of my request, he tried to look the other way and gave no answer to me, fingering a toy block. I felt I had built a relationship with Ki-June over 2 months, and I asked him again, getting impatient at his silence.

“Ki-June, what kind of issue do you have?”

At last, he started to open his mouth.

“Min-Jung made fun of me.”

Getting confused at his unexpected answer, I said to Ki-June again.

“What did you say?”

“She said to me, I stink.”

Responding to Ki-June’s word, Min-Jung slowly said to me,

“Because before he made fun of me too.”

As soon as Ki-June listened to Min-Jung, he jumped up from his chair and spoke loudly.

“You and Jung-Hoon made fun of me first, dirty and stink.”

Ki-June vented his anger on Min-Jung. He seemed to be in a state of excitement about the affair. I was so embarrassed and looked up into Min-Jung's and Jung-Hoon's faces by turns. When I stared at her, she awkwardly said to me again in a faint voice.

"Also before Ki-June made fun of me and swore."

It seemed to me that she felt sorry for me but tried to defend herself to smooth over what she did to Ki-June. At this point, I said to her,

"Right now I want to focus on this affair...please."

Min-Jung stopped talking about Ki-June's past faults. I continued and said to Min-Jung and Jung-Hoon.

"I wish you would apologize first to Ki-June in that both of you made fun of Ki-June first."

Min-Jung and Jung-Hoon apologized to Ki-June in a faint voice.

(Transcripts, October 29, 2007)

At this moment, I was embarrassed at the fact that Min-Jung, who, I thought, seemed not to treat Ki-June badly on the surface, could use such a bad word to him. Thinking about why they used some bad words on Ki-June, I wondered if she made fun of his writing skill, which might cause her to use the bad words on him. This was because I expected that while I had already known about Ki-June's clumsy writing skill, this might have prevented Min-Jung and Jung-Hoon from working with Ki-June and it might cause her to use some bad words on him. However, after I listened to Ki-June, I realized the reason they had used some bad words on him was not because he was lacking writing skill. Although I tried to

understand how all members in Min-Jung's small group felt working with each other on the assignment, I had to understand how they were working with each other with my focus on their relationship rather than on their assignment as I listened to the angry voice of Ki-June. In our research conversation, I had an opportunity to talk to Min-Jung about the affair. When I asked her about it, I wanted her to be aware of who she is as a member of her small group.

Byung-Geuk: That day when Min-Jung made fun of Ki-June is hard to believe for me. So I want to go over it again. Was your saying of Ki-June true? Why do you think you made fun of him? I think you said that before he made fun of you because you were a little embarrassed.

Min-Jung: In grade three, I wasn't in the same class as Ki-June, but in grade four I was in the same class and Jae-Young started making fun of him and he encouraged everybody else to. Because there were only boys in my group, when they made fun of Ki-June, I made fun of him with my whole group because I am afraid that I will get made fun of.

Byung-Geuk: What do you mean by you don't want to get made fun of?

Min-Jung: I... when I thought that I was too bad at that time, I was going to apologize to him. But because Ki-June comes late to school and other boys come early, I couldn't find any opportunity to apologize. Most of all I thought if they see me apologize to Ki-June, they would hear and make fun of me.

Byung-Geuk: If you apologize to Ki-June and then the boys hear that, they will start making fun of you?

Min-Jung: For example, when I apologize to Ki-June, they will say that they didn't see me in that way....

Byung-Geuk: So ultimately, what you're saying is that you are going to be embarrassed if they see you apologize to Ki-June. But when you take someone else except Ki-June, for example, if you apologize to Jung-Hoon, do you think they will make fun of you? When I think about it, I think that whenever you apologize to only Ki-June, they will only make fun of you.

Min-Jung: Ya. (Transcripts, October 31, 2007)

When I wanted to go over the happening of that day, I wanted her to have an opportunity to think about herself, that is, who she was as a member of her small group. In order to do this, I started to ask her a series of questions so that she can think about the temporality of her experience moving between the imagined past, the imagined future, and the present, and the sociality of her experience moving between the internal and social. Thinking about the temporality of her experience, when I asked her of why she made fun of him, Min-Jung started to project herself into the past as a member of her small group and retold a story that Ki-June has been getting made fun of by the boys including her in her small group since the beginning of the school year. While I listened to the story of her past experience she lives, tells, and retells with Ki-June and other boys who were members of her small group but inharmonious with each other, I wondered how she has lived along with them in her small group. When I listened to her saying, "I made fun of him with my whole group because I am afraid that I will get made fun of," I thought about the relationship she might have juggled between Ki-June and other

boys. When I asked her a question of “what do you mean by you don’t want to get made fun of?” I started to gain a sense of sociality of her experience in relation to between Ki-June and other boys in her small group members. I realized that Min-Jung was aware both of the boys, who have made fun of Ki-June, and Ki-June, who has been getting made fun of by the boys, as her existential conditions. On the one hand, in her relationship with Ki-June, Min-Jung inwardly felt sorry for him. On the other hand, in her relationship with the other boys, she inwardly has been seized with an anxiety that her friendly relationship with Ki-June can cause her to be alienated from the boys. Seeing Min-Jung who has undergone her emotional conflict in her relationship between Ki-June and the boys in her small group, I wondered how she has kept or will keep her relationship between him and them in her small group in order to understand who she is as a member of her small group. Considering the relationship between Ki-June and the boys in her small group, I started to ask her a question of how she has thought about Ki-June.

Byung-Geuk: Do you think that Ki-June is getting made fun of by the boys?

Min-Jung: I don’t know why they are doing that to Ki-June.

Byung-Geuk: What part?

Min-Jung: Ki-June tries to do something hard, but the kids discourage him. So I think that is why his feelings and emotions are changing. When Ki-June asks to borrow a pair of scissors, the boys make fun of him. And so he goes near the girls and asks them to let him borrow their scissors.

Byung-Geuk: Do you let him? Often?

Min-Jung: Sometimes I think that his feelings would get hurt and so I give

them to him. But when sometimes he never says thank you or just throws them to me, I regretted giving them to him.

Byung-Geuk: I think you are still kind to him. In science class today, we needed dirt to make fossil model, and, what I know, you let him use it.

Min-Jung: The girls like to save the dirt. So they don't let him and other boys borrow them. They don't even bother sharing with him.

Byung-Geuk: But you did a good job by letting him use some of your dirt.

Min-Jung: Anyways I thought that I only needed half so.... Might as well.

Byung-Geuk: When you gave him the dirt, I asked if Ki-June could say thank you because I thought if he doesn't do, he would be ruining his image. (Transcripts, October 31, 2007)

When I asked her a question about why Ki-June is getting made fun of by the boys in her small group as well as in her class, Min-Jung realized that most cases of Ki-June getting made fun of have their roots in the human environment around Ki-June rather than his own self. This was because Min-Jung came to be aware of the boys headed by Jae-Young as part of the human environment around Ki-June. She understood that they had treated Ki-June as a laughing stock and it discouraged him from devoting himself to his tasks and hurt his feelings. In this regard, Min-Jung told me that in her experience she tried to be considerate of his feelings and help him, but sometimes regretted having done such a thing due to his blunt response to her help. Listening to her stories of experience, I wondered if Min-Jung can understand why Ki-June bluntly responded to her help. In anticipation of her understanding of the reason, I pointed out that just as Ki-June

bluntly responded to her help, so she gave a half-hearted apology to him when I asked her and Jung-Hoon to apologize to Ki-June for her using bad words. In my response to my pointing out the similarity, Min-Jung started to tell and retell her past experience and to understand why Ki-June bluntly responded to her help.

Byung-Geuk: By the way, 2 days ago, I heard Min-Jung and Jung-Hoon apologize to Ki-June, although you apologized, I think, you did it in an unthoughtful way.

Min-Jung: I agree that I have done something wrong, but since grade 1 and 2, whenever Ki-June saw me, he would call me nicknames and I am still mad at him for not apologizing. So I doubted if I had to apologize to him.

Byung-Geuk: When you let him use the dirt and then for that Ki-June was saying thank you to you, it seemed to me it didn't sound like he really meant it.

Min-Jung: Because the kids used to make fun of him, I don't think he realized that he was thankful for himself. When he is around girls, he says thank you like he means it, but when he is around guys, his personality changes.

Byung-Geuk: I don't think keeping good friendships is an easy job. In your opinion, when Ki-June doesn't say thank you, you feel very upset. In Ki-June's opinions, he is thankful of you in his mind but when he says thanks around the guys, he is afraid that he will get made fun of. How do you think we can fix this?

Min-Jung: I hope that Ki-June doesn't lose his temper and the other kids don't say that he rots and they get along well. (Transcripts, October 31, 2007)

When I reminded her that she gave her apology to him in a half-hearted way, Min-Jung, projecting herself into the past, started to tell her past experience with Ki-June as one of her same classmates from her first and second year. When I helped Min-Jung to retell the happening with Ki-June in the context of her past experience, she came to be aware of her personal or existential conditions in relation to Ki-June. In personal thinking about Ki-June who had called her a nickname from her first and second year, Min-Jung has entertained misgivings about why she needed to apologize to Ki-June. However, when I pointed out that Ki-June really meant what he said to Min-Jung, far from blaming Ki-June, she wanted to have consideration for Ki-June's feelings instead. This is because she understood her existential condition by empathizing with Ki-June, who changed his attitude depending on his human environment, moving between boys and girls. Listening to the story and being aware of her consideration comprised in it, I was imagining how she will treat and live with Ki-June and other boys in her small group. Since I finished the research conversation where Min-Jung retold about the happening where she and Jung-Hoon used bad words on Ki-June, I did not deal with the happening any more. However, I realized that Min-Jung's feeling of Ki-June was lingering on in her mind after our conversation was over, because I found a piece of diary from her diary book.

The title: If you don't want to be an outcast.

Wednesday, November 7, 2007.

My thoughts on how not to be an outcast:

First, don't provoke a person to a quarrel.

Second, understand each other.

Third, don't play by ourselves.

Fourth, don't encourage people to make fun of other people.

Fifth, fit in with the group.

Those are my thoughts. Although Ki-June seems like an outcast and I want to help him, but my body doesn't flow with it. But my thoughts are that as other people don't make it, people make it and control for oneself.

"Ki-June, get your act together. And just ignore what others say about you." (Diary Entry, November 7, 2007)

Reading her diary, I realized Min-Jung found herself in an awkward situation between Ki-June and boys included in her small group. On the one hand, she did not want to be in the similar circumstances to Ki-June. On the other hand, she really wanted to help Ki-June, who was placed in a sad plight, but she could not summon up the courage to help him due to the boys' eyes and ears in her classroom. Seeing her trust in Ki-June was unshaken in spite of her delicate position, I realized that her belief for Ki-June intersected with my ongoing efforts to help him. While her belief urged me to get more involved in the work with Ki-June, I continued to wonder how she will treat and live with Ki-June and the boys of her small group. Another entry in Min-Jung's diary reveals that Ki-June has been lingering on her mind since our research conversation on October 31, 2007.

When I was in the small group with Ki-June, Jung-Hoon and Tae-Woo, we were conversing with each other. When Jung-Hoon told his funny words, we all laughed at his remark but when Ki-June continued to say some funny words, we did not laugh at them and just continued on telling another story. When Jung-Hoon was talking about my short height, I said “Stop, like you’re any better!” And laughed. But when Ki-June said about my height, I swore at him like “Buzz off, you idiot.”

I think why I did this was because Jae-Young ignored Ki-June, saying that Ki-June rots. I think our whole class seems to misunderstand him. I regretted to do this. To tell you the truth, Ki-June doesn’t suck and wears clean clothes to school... I will try to change my mind to help Ki-June. Plus the reason why they say that Ki-June sucks, I think, the reason they are saying that was because they are afraid that they will get tough words. “Ki-June, I will send you the stuff that you need and help you with it, if you apologize and say thank you to not just me but to the whole class. And if the guys make fun of you just ignore them.”

Do you know that saying? “Whatever habit you had at three years old goes on till you’re an adult.”

From grade one you gave me a nickname and called me that..... so can you fix it and we can be great friends. (Diary Entry, November 29, 2007)

When I helped Min-Jung to retell her happening with Ki-June, she started to feel misgivings about ‘the reason why she needed to give her apology to him’ in the context of her past experience where she has been getting made fun of by Ki-June

since first grade. At the same time, being aware of the boys who have made fun of Ki-June in her small group as well as in her classroom as her social context, she felt an anxiety that she too could be made fun of and alienated by them. However, she also wanted to be considerate of Ki-June's feelings from her beginning feeling of misgivings and anxiety because she put herself in Ki-June's place, reflecting on her first and second grade experience. I realized that when I think about who she was in relation to Ki-June, she started to shift her misgivings for him and anxiety for boys in her small group into consideration for him. By this I realized that as she showed she was able to shift her feelings for Ki-June and the other boys in her small group, she came to know who she is in relation to him and them in her small group.

Min-Jung in Relation to a Classmate as Her Friend in Her Classroom Context

When I wanted to see more of Min-Jung's writing samples, I read the worksheet she completed when all students in En-Ju's class wrote about the relationship with their friends as part of classroom project during the first semester of 2007. En-Ju used it just for herself in order to understand more about how children form friendships with other classmates in her classroom. The children didn't do anything other than to fill it out and give it to her. The worksheet asked six questions and asked the children to give their reasons for their responses. Table 1 shows how Min-Jung's worksheet looked.

Table 1.

Min-Jung's worksheet about the relationship with her friends

<p>☞ Let's know my relationship with my friends in our classroom. Please write your friends' names and the reasons according to the questions. If your friends do not come back to your mind, you can leave the space blank on this worksheet.</p>		
My friends?	My friends' name	Reason (Simply)
First, who I can trust my secrets with?	Jin-Kyung, Su-Ji, Hae-Su	Because she is trustworthy and kind.
Second, who will help me when I am in need?	Jin-Kyung, Ji-Su, Hae-Su	Because she helps me when I am in need.
Third, who congratulates me when something joyous happens to me?	Jin-Kyung, Hae-Su	Because she does do something like her own work.
Fourth, who is now distant to me but hope to be friends with?	Gyu-Ri, Su-Ji	Because she is kind, humorous, and caring.
Fifth, who I want to apologize and get closer with?	Jin-Kyung	Because she is selfish and makes me mad.
Sixth, who I want to be my partner for desks in our classroom?	Jin-Kyung or Su-Ji (Especially Jin-Kyung)	Because I want to have a better friendship with her.

I found out that, except for the fourth question of who is now distant to me but hope to be friends with, Min-Jung filled in the other five blanks with the name of Jin-Kyung. Although her answers to the six questions allowed me to know Min-Jung has thought of Jin-Kyung as a friend, I was interested in her response to the fifth question. Jin-Kyung was the one Min-Jung wanted to apologize to and get closer to. I wondered who Min-Jung was in relation to Jin-Kyung as her friend. When I met her at our research conversation, I asked her to tell a story about why she wanted to apologize and get closer with Jin-Kyung. A week later she came back with a written story.

A Story of My Tragic Birthday

July 20, 2007 was my birthday. So I invited Hae-Ri, Hae-Su, and Jin-Kyung to my birthday party. But Jung-Mi and So-Ra tagged along because they were on the same pathway. When we arrived at Lotteria, (a fast food restaurant in Korea) we ordered some foods and ate them.

After that we rested for a little while and were all about to leave. I said to Jin-Kyung that “just because it is my birthday it doesn’t mean that I have to buy everything for all of us.” So Jin-Kyung said “unlucky” to me in a very harsh way. Then I got mad at those words and said “Jin-Kyung is selfish.” Then both I and Jin-Kyung got mad and started to swear at each other.

It seemed like she was crying on her way home. We all got separated and went to our own homes. But then both of us were partners in our class. After we got in the fight, we didn’t speak to each other in school. Finally I apologized to Jin-Kyung about the fight but I didn’t know why I had to do it. We went on.... (Diary Entry, November 5, 2007)

As I asked Min-Jung to reflect on the story she brought, we had another conversation with each other. It was through the conversation I learned more details about the story. I learned that Min-Jung didn’t have enough money to pay for five people’s lunch including two of the unexpected friends. Min-Jung told me that she wanted someone else to help her pay. She looked to Jin-Kyung because she knew she had money and Jin-Kyung was her best friend. Min-Jung said she did not have to buy lunch for everyone even if it was her birthday. Min-Jung also

told me that although she thought her birthday and her close relationship with Jin-Kyung could allow her to treat Jin-Kyung a little bit roughly, she got an unexpectedly unpleasant answer from Jin-Kyung of 'unlucky.' At the end, Min-Jung recognized her saying that she does not have to buy for everyone was the seed of her discord with Jin-Kyung.

However, I wondered why Min-Jung believed Jin-Kyung was a best friend, when she thought Jin-Kyung did not read her thoughts and was selfish. In order to understand who Min-Jung thought she was in relation to Jin-Kyung as a best friend, I wanted to retell Min-Jung's story being thoughtful about her internal and existential conditions.

Byung-Geuk: It seems to me that you are trying to make an effort so hard to get along with Jin-Kyung. What do you like about her?

Min-Jung: When I get bugged by some boys and I tell Jin-Kyung, she gives her strength to help me. I think that is why when I swore at Jin-Kyung at my birthday party, I think that her feelings were hurt. Even though we are very close, I said in a way I am not going to buy her anything, because she has money. When I think about my saying at my birthday, I think it made her feelings hurt.

Byung-Geuk: You apologized, but when you apologized, you said that you didn't know why you apologized.... I'd like to know why you did that.

Min-Jung: Jin-Kyung said that if I first tell Jin-Kyung what I and Hae-Ri were talking about at the birthday party, then she would accept my apology. Apologizing and becoming better friends with her is okay. But if

I have to tell her what I was talking about with Hae-Ri, then I don't think that is fair.

Byung-Geuk: So do you regret apologizing to Jin-Kyung?

Min-Jung: Before when we were joking around and I swore at her, I think that she was hurt by my words too. So I don't regret it that much but I am not happy at the same time. (Transcripts, November 5, 2007)

When I asked Min-Jung for her reasons for liking Jin-Kyung, she told me two stories: one, Jin-Kyung was a presence who helped her when she was bugged by some boys; two, Jin-Kyung said she would accept Min-Jung's apology only if Min-Jung told her about what Min-Jung and Hae-Ri had talked about each other. I realized that Min-Jung felt thankful for Jin-Kyung, who helped her unconditionally when she was bugged by some boys, and it enabled her to feel her responsibility for her words which hurt Jin-Kyung's feelings. I also realized that Min-Jung felt Jin-Kyung was unfair by saying she would only accept Min-Jung's apology on condition that Min-Jung revealed her conversation with Hae-Ri, and this caused her to feel unhappy toward Jin-Kyung. By this, I realized that Min-Jung had a contradiction in her mind between her loving for and not loving for Jin-Kyung. She was feeling both at the same time.

In order to understand who Min-Jung is in relation to Jin-Kyung as a best friend, I also wondered about how their relationship looked over time. In the following conversation, in order to understand who Min-Jung was in relation to Jin-Kyung, I asked Min-Jung to think about herself in the past, in the present centering around the specific event of the story, and in the future.

Byung-Geuk: When I read your story about using swear words with each other, I was wondering about how did you get along with Jin-Kyung before your birthday event?

Min-Jung: When we fooled around and had fun with each other, she sometimes swore. While we conversed with each other, we often swore a little in our conversation for fun. When it was Jin-Kyung's birthday before my birthday, we were fooling around while swearing, but the words she used with it hurt my feelings. Because it was her birthday at that time, I controlled my anger. But I could not understand why she should explode her anger at my birthday. When I think of it now, I think we were a little mean to each other not only at my birthday but also for the past times.

Byung-Geuk: This is the first time I've heard you say that you and Jin-Kyung were using swear words for fun. I didn't expect that. Do you still swear? Are you going to swear?

Min-Jung: I know I do after school activities with two older grade 5 girls, and they are partners and they say that they do good things to both of them. When I saw that, I thought "Oh, so this is what good friends do for each other." Instead of swearing at each other, they try and understand each other. Because of that, I think that I tried to do that and could get along better with Jin-Kyung. (Transcripts, November 5, 2007)

When I asked Min-Jung how her relationship with Jin-Kyung looked like before her birthday event, Min-Jung began to reflect on her past experience where she used swear words in relation to Jin-Kyung. As she spoke, she told me they have

enjoyed using swear words in past times. However, she realized, as she spoke, that they had been mean to each other in the past, particularly at Jin-Kyung's birthday party. When I had a doubt that Min-Jung and Jin-Kyung were and are still using swear words for fun, I realized that Min-Jung projected herself into her future by thinking about the relationship of two grade 5 girls she had seen in her after school activity class. While I wanted Min-Jung to shift her relationship with Jin-Kyung to Min-Jung's ideal idea of friendship in relation to Jin-Kyung, Min-Jung and I agreed to write a letter for Jin-Kyung to the effect that she wanted to get closer to Jin-Kyung.

Hello Jin-Kyung,

I have something to tell you. So that is why I am writing to you right now.

Remember when we fought at the Lotteria and you swore? You're a piece of... and I said just because it's my birthday I don't have to buy everything.

"I didn't know I could say that to you"

"Sorry"

I thought about it and I think you're a very meaningful person to me. You said that I am good at keeping promises and I was a good friend to you. So thank you. I sometimes am very mean to you but you understand it. So thank you again.

And when the boys bother me, thank you for sticking up for me. It seems like that I owe you so much. Oh, when we fought at the Lotteria, did you get over it?

If it didn't I am sorry.

I think you're not so.....

Some of your friends were swearing at you

so.....Although others do so, I like your active attitude. If you have any thoughts in your mind feel free to ask me any questions I'll be there to listen! :)

After school lesson I see some 5th grade girls, Myung-Ju and Sae-Rin who have been keeping good relationship each other and every time I see them I think about how mean we were to each other. I hope that we want to keep good relationship, such a respectful relationship. But not all the time.

Next time let's be more friendly to each other, please. When you're talking to your other friends and smiling, is it really fun? In fact I was jealous to that in my mind. Because you attend private academy after school, I cannot see you often in the weekdays.

Anyways let's be more friendly to each other!!

Read this alone! Don't show it to anyone!

Write back!

-MinJung-

Thursday, Nov. 15, 2007. (Letter Entry, November 15, 2007)

When I hoped Min-Jung would receive Jin-Kyung's response to the letter, Jin-Kyung unexpectedly visited the research meeting room where I was scheduled to meet Min-Jung. As she wanted to consult with me about the letter, I had the

research conversation with Min-Jung and Jin-Kyung.

Min-Jung: (lowering her head and voice with shame) I think the letter was kind of awkward...

Byung-Geuk: Why do you think it was awkward?

Jin-Kyung: We think that even putting arms around the shoulders for fun is awkward. But writing a letter about my feelings is very awkward.

Byung-Geuk: Then do you like swearing to get along better?

Jin-Kyung: By swearing we get along, and I don't think that letter about our feelings is our style. I didn't want to swear, it's just because when we go back to grade three, if you don't use violence and swear, you get made fun of. And I didn't want anybody bothering me. So that is why I started swearing. We get along well by swearing. (Transcripts, December 3, 2007)

Since Jin-Kyung rejected Min-Jung's idea of friendship in the example of two fifth senior students, Min-Jung changed her mind to another idea of friendship using swears with each other in the presence of Jin-Kyung.

Being disappointed in Min-Jung's words, I wondered who Min-Jung was in relation to Jin-Kyung and told En-Ju about my story with Min-Jung and Jin-Kyung. After listening to the story, En-Ju told me about her story with one of her friends in order to connect her relationship with the friend in her story to Min-Jung's relationship with Jin-Kyung in my story.

En-Ju: If I reflect on my school days, it seems to me that my best friend's and my dispositions extend up to now. For Min-Jung, I think Min-Jung

shows a tendency toward becoming a teacher because she speaks from her heart and reads many books and asks many questions. Also she likes writing. On the other hand, a child like Jin-Kyung is of an active disposition and has leadership. Reflecting on my childhood life, I seem to anticipate their future life. Jin-Kyung as a best friend of Min-Jung reminds me of my best friend, Mi-Kyung. I imagine what Mi-Kyung is doing. At that time, I thought that how she was not depressed but kept a dignified attitude and even how she looked like charming, although her home background was not good enough for her. When I look back to it now, I was her sidekick for long enough because I just went with her opinion. (Transcripts, December 10, 2007)

Listening to En-Ju's story with her best friend, I realized that Min-Jung can change her mind as she reflects on the leading role Jin-Kyung has in their relationship. However, I wondered if Min-Jung was aware of who she was in relation to Jin-Kyung as her best friend. I wanted to know more about her thoughts around her relationship with Jin-Kyung since we had the meeting with Jin-Kyung. I did not ask her to show me her thoughts right away because I wanted her to have more time to organize her thoughts so she could feel ready to express herself. I thought I would see what she wrote in her diary. She did not show her diary to me directly, but I had an opportunity to read it when she handed it in to En-Ju. She wrote the following.

When I am with my friends, I wonder about these things. "Why did I get to know this friend?" I have wondered about that before. Also what I am

curious to know is the fact that I don't know why I am so close with Jin-Kyung. I didn't just become friends with her, but also we were classroom desk partners. When I also look at Jung-Hee, Su-Ji, and Da-Kyung, I wonder even more. Because Ji-Su was an exchange student, we became friends.... Also, I even wonder about how I became friends with some of the guys. Jin-Kyung got along a bit with some of the guys, when she was in grade 1.... In grade 3, I became friends with Ju-Ri, the one that used me well. I think that because we grew up in the same classroom, helped each other without making distinctions between boys and girls, and talked to each other, we became friends with them. I think in such way, even others will ask me "Who'd have thought it? But you wouldn't say like that, because a matter of my relationship with my friends is more serious to me. If you were not in my shoes, you cannot understand my situation. I really wonder about it. (Diary Entry, December 11, 2007)

In this diary entry, Min-Jung wondered inwardly and outwardly who she is in relation to Jin-Kyung as well as to her other friends. By inward, although Min-Jung said similar things when she was with Jin-Kyung in our research conversation, she became more thoughtful about her relationship with Jin-Kyung when she was alone, and writing in her diary. When I thought about who Min-Jung was as a friend in the community shared with Jin-Kyung, I realized Min-Jung was wondering about the basis of her friendship and turning it into an ethical question. She was asking herself: who am I, why am I choosing these friends, who am I in relation to them, and who do I want to be?

While by inward Min-Jung was asking herself about the right way to be a friend, and how her friends and she should relate to each other as friends, she was aware of her environments by outward moving between back and forth. On the one hand, Min-Jung had seen the friendship she realized that her relationship with Jin-Kyung was founded on the habitual use of swear words in talking to each other. On the other hand, she recognized that the senior grade 5 girls' relationship was founded on trust, respect, and good treatment of each other. When Jin-Kyung rejected the relationship Min-Jung admired, Min-Jung at first agreed with Jin-Kyung's opinion. However, Min-Jung did not stop thinking about her relationship with Jin-Kyung, keeping her temporal sense of her relationship. In our research conversation with Jin-Kyung, Min-Jung told me that she would like to fit in with Jin-Kyung's view of friendship which was not like the grade five girls. However, in her diary, she went on thinking about the proper relationship of friendship.

Chapter 6: Hae-Su's Story

First Meeting with Hae-Su

It was about the time when lunch begins. I had heard stories from En-Ju about each child's school experience and her/his parents inclinations, keeping in mind that I would select the participant children for my research. All of sudden, Ji-Su, one of children in En-Ju's class, came to us and said to En-Ju "Teacher, So-Ra's mom is here, but she is talking to Hae-Su and Hae-Ri in a harsh tone." At Ji-Su's news of So-Ra's mom's unexpected visit, En-Ju quickly went out of her classroom and toward the corridor where So-Ra's mom was scolding Hae-Su and Hae-Ri. I had a feeling that something bad was going to happen because right before I heard from En-Ju that So-Ra occasionally had phoned her mom during the first semester of 2007, especially when she had quarreled with her classmates. I thought that So-Ra called her mom to come to school after quarreling with Hae-Su and Hae-Ri. I worried and just waited, hoping that the problem had not grown serious. I turned out to have been right when Hae-Su and Hae-Ri came to classroom crying loudly and followed by So-Ra. I came up to Hae-Ri first.

Byung-Geuk: what's wrong? Is anything the matter?

Hae-Ri: (Crying) I didn't even say anything harsh to So-Ra, but her mom is accusing me and blaming me for nothing... it seems, and....

Byung-Geuk: Really! Then we should hear both sides of the story and figure it out and fix this. But first I think that we should stop crying and eat. (I came up to Hae-Su) Hae-Su! I told Hae-Ri that first we eat and

then we meet together to talk about why So-Ra phoned her mom when you claim that you didn't do anything.

Hae-Su: (Hae-Su started to stop weeping, nodding her head)

Byung-Geuk: (I came up to So-Ra) So-Ra! Eat first and then we can discuss this with Hae-Ri and Hae-Su.

So-Ra: (So-Ra wiped away her tears) I am not going to forgive them.

Byung-Geuk: What? We don't mean right this moment, but I thought that it would all work out after eating. Oh! Wow, they've used all the bowls.

Look! There is a bowl with rice on it already. I would like you to use this.

(Transcripts, September 14, 2007)

I could not leave the situation as it was with the girls putting their heads down on their desks, crying and skipping lunch. I tried to persuade them to eat lunch with the intention of stopping their crying and talking to them later. As I persuaded them to stop their tears and have their lunch, they started to pick up their spoons as a sign of consent to my suggestion. During the lunch time with En-Ju, I got permission from her to make a space for reconciliation. We moved to the back of the classroom and were sitting at Hae-Su's small group table which was formed by four individual desks. I did not know what to say, but I started to talk about the beginning stage of the event.

Byung-Geuk: Why did So-Ra have to phone her mom and get her mom involved in that situation which happened in our school with Hae-Ri and Hae-Su? On the other hand, even if Hae-Ri and Hae-Su said that they

had nothing to do with this, why did Hae-Ri and Hae-Su need to get a scolding from So-Ra's mom?

So-Ra: When I was crying a while ago, none of my friends were there to cheer me up, because I don't have any.... And when Hae-Su or Hae-Ri was crying, they have loads of friends that cheered them up.

Hae-Ri and Hae-Su: All because you swear.... And because no one likes you....

Hae-Ri: Byung-Geuk teacher, it's not like she is asking me to sign a contract for money, but she is asking me to sign a contract for making a friend. Where in the world did she get that?

Hae-Su: So-Ra gave me some presents, and the next thing, you know, she was asking for them back.

So-Ra: I can transfer schools... so I am not forgiving them. (Transcripts, September 14, 2007)

Full of emotion, each child told her own position in a discontented voice. From So-Ra's perspective, she gave vent to her feelings, saying that there was no friend left around her to console her in her time of pain. So-Ra did not want to compromise with Hae-Ri and Hae-Su and argued that she would transfer out of this school. As soon as So-Ra finished, Hae-Ri and Hae-Su started refuting her, saying that So-Ra had used swear words to them and So-Ra was a nuisance to all the classmates. Additionally Hae-Ri expressed her opinion strongly, saying that So-Ra asked her to sign a friendship contract with her. Similarly, Hae-Ri

expressed her dissatisfaction at So-Ra, saying that So-Ra gave her some presents but demanded that she return them.

While I wanted them to tell the reason of each other's perspective, they started to tell their detailed background for their position swayed by their emotions. So-Ra argued that she was still disgruntled with them because Hae-Ri and Hae-Su did not accept her apology since she had quarreled with them in the third grade. She felt they hindered So-Ra's friends from playing with her, and now she has no friends around her. In the past, they behaved familiarly toward So-Ra, but it was a trick that they played on her. On the other hand, Hae-Ri and Hae-Su argued that they accepted her apology after they had quarreled with So-Ra in the third grade, but she responded to them by using swear words. So Hae-Ri and Hae-Su had a grudge against So-Ra and they did not change their minds and instead retaliated by using swear words.

Although I tried to negotiate a compromise through our discussion which lasted for 40 minutes of the regular session following the whole lunch break time, it seemed to me that the situation was not improving. I thought it was a sticky situation. Hae-Su and Hae-Ri's antipathy to So-Ra did not decrease remarkably and So-Ra still had resentment towards them which made it difficult for her to have good relationships with her friends.

I tried to conclude our discussion based on the decisions we made in our meeting. At this point, Hae-Su said to me that "our talk was all over the place and I am so confused about it. Can we write down our decisions somewhere? I don't want to forget this" (Transcripts, September 14, 2007). Hae-Ri and So-Ra agreed

with her suggestion and we decided to write down our decisions in the moral education workbook which was scheduled to be used during regular session, but was used as our workbook during our meeting time. On the first page of the moral education workbook, we wrote down our two decisions: First, never talk behind others' backs and use swear words. Second, don't talk weakness about one friend among a whole bunch of other friends. In addition to our decisions, I expressed my perspective with a comment: "I think we all have different minds and so we can't force anyone to change their minds. It's your own self, nothing other than that can change that. So the best way is for you to acknowledge the difference of others from you, negotiate, and make up with each other in order to live together in our classroom. Living with others is not simple but you have to live with it" (Transcripts, September 14, 2007). Responding to my comment, Hae-Su acknowledged she felt a little sorry for So-Ra, but Hae-Ri stuck to her opinion that there was no reason to apologize to So-Ra. Being inwardly pleased at Hae-Su's response, I advised them that, although they did not feel right now any need to apologize to So-Ra, they could offer their apology to So-Ra when they were in the mood to apologize. So-Ra still stuck firmly to her own opinion that she would not make an apology and a compromise at first for Hae-Su and Hae-Ri. Responding to her firm attitude, I soothed it by promising to help her.

Hae-Su's Concern for So-Ra

So-Ra's mom's unexpected visit to En-Ju's classroom allowed me to understand the uncomfortable relationship among the three children and it

allowed me to attend to their stories of how they live in relation with each other in the classroom.

Before the third block began, children started to come chattering into the classroom. Among the children with whom I exchanged greetings, I found So-Ra. When I asked her if she had an opportunity to talk to Hae-Ri and Hae-Su, I got an answer from her like, “Not yet.” And then I approached Hae-Ri and Hae-Su and asked the same question to them. Instead of answering to my question, they plied me with questions, “What did So-Ra say?” “What did you talk about with her?” It seemed to me that they really wanted to listen to the stories So-Ra told about them. Responding to their questions, I again asked them a question with smile, “What do you want me to tell about So-Ra” As soon as they got my unexpected question, they smiled mischievously in answer. Sensing their awkward feeling, I said, “I know you need a little time. I wish one of you could be brave enough to apologize first to So-Ra” Again, they grinned knowingly.

(Field notes, September 19, 2007)

Since the first meeting in which So-Ra, Hae-Ri, Hae-Su and I had a discussion, Hae-Ri and Hae-Su wanted to find out what So-Ra was thinking through me. Seeing Hae-Ri and Hae-Su’s interest in So-Ra, I was glad that I could feel Hae-Ri’s attitude toward So-Ra was changing in a friendly manner. I also hoped that Hae-Su apologized to So-Ra first by expressing her regret at our first meeting. While my concern for them allowed me to get closer to the three children, it allowed Hae-Ri and Hae-Su to express their concern about So-Ra by asking me

how So-Ra was thinking about them. My relationship with the three children, constructed from my concern for them, allowed me to play the part of a negotiator who attends to their stories of who they are in relation with each other in order to help them negotiate a compromise with each other.

Changing the Research Participant from So-Ra to Hae-Su

My position, which was situated in helping So-Ra to ease strained relations between the three children at our first meeting, allowed me to consider her as a participant in my research. En-Ju agreed with me that So-Ra could be worthy of notice as a research participant. After En-Ju phoned So-Ra's mom in order for me to get consent from her, En-Ju, So-Ra's mom, and I had a meeting at En-Ju's classroom after school.

I started to introduce myself to So-Ra's mom with a beginning comment: "I want to attend to So-Ra's voice because my one-month observation allowed me to feel that So-Ra might need a little more attention and encouragement. When I listened to So-Ra's story a few days ago after the quarrel with Hae-Su and Hae-Ri, I found out that she thought she has gradually become estranged from her friends. In partnership with En-Ju, I would like to listen to So-Ra's story about her school life as well as her family life." As soon as my words were finished, So-Ra's mom apologized to me, expressing sorrow about her unexpected visit to school. She said to me that "At that time, it was all my fault to visit the classroom for So-Ra's calling." I was reassured by her saying so because I thought our

conversation would not run smoothly if she was not aware of the seriousness of what she did at that time. As she admitted that she was wrong in doing that, our conversation became active. At that time, En-Ju came back to the classroom from the principal's office, complementing So-Ra's mom on her scarf. As soon as So-Ra's mom came face to face with En-Ju, So-Ra's mom apologized to En-Ju for her carelessness just as she did to me. Accepting her apology with a sunny smile, En-Ju soon started to tell her story of So-Ra's school life. She said to So-Ra's mom that "So-Ra intended to hold firm to her opinions rather than discussing with other friends. In some way, she was extremely self-assertive. In doing group activity, I have seen So-Ra lacks gentleness to her group members." Responding to En-Ju's comment about So-Ra, So-Ra's mom said that "Because I have treated So-Ra impatiently in our home, I think So-Ra takes after me in her attitude." So-Ra's mom admitted that her habitual ways of impatiently treating So-Ra in her home might have a bad influence on So-Ra's attitude toward her friends. In response to So-Ra's mom, En-Ju told her about how to converse with her children, reflecting on her experiences of raising her two children. Sharing our thoughts as parents with each other, our discussion topic had shifted from So-Ra to parenting.

We concurred that there is nothing more difficult for parents than finding how to effectively converse with our children in terms of parenting.

Finally, our discussion ended pleasantly with So-Ra's mom's signing the consent letter. (Field notes, September 19, 2007)

Although we had this meeting for the purpose of asking So-Ra's mom to sign a letter of consent for So-Ra, it seemed to me that this meeting was for So-Ra's mom and En-Ju rather than for me. So-Ra's mom and En-Ju needed a meeting place to understand each other since So-Ra's mom's unexpected visit to En-Ju's classroom. I realized that this meeting place operated as a negotiation place between En-Ju and So-Ra's mom when En-Ju expressed her feeling of satisfaction to me after this meeting, saying that "As we meet and talk to each other, we came to know each other's thought and became intimate with each other" (Transcripts, September 19, 2007).

I learned about En-Ju's position with So-Ra's mom through En-Ju's stories of So-Ra. En-Ju wanted to meet So-Ra's mom since the first semester of 2007 in order to talk with her about So-Ra's school life, but she could not create a meeting place in her busy schedule. Since So-Ra's mom's unexpected visit to the classroom, En-Ju had an impression that So-Ra's mom was an ill-mannered person. However, En-Ju's disagreeable impression of So-Ra's mom disappeared from her mind when En-Ju and So-Ra's mom had an opportunity to understand each other's thoughts at a meeting place where I asked So-Ra's mom to sign a letter of consent for So-Ra. I realized I played a part as a negotiator through creating the meeting place between En-Ju and So-Ra's mom. Unfortunately, So-Ra did not become a research participant, although she would have been

interesting, because she was transferred from this school to another school around the end of October.

When I got Hae-Su's news that So-Ra was scheduled to be transferred from this school to another school around the end of October, I also listened to her news that she and So-Ra came to an agreement of getting along together.

On 4th of October, 2007, listening to the sound of the bell announcing the start of a twenty minute recess between 2nd block and 3rd block, I entered En-Ju's class. Soon after Hae-Su ran to me with her sunny smile, she said,

Hae-Su: Byung-Geuk teacher, I and So-Ra decided to get along as friends now. So now we are getting along fine.

Hae-Ri: (Agreeing with Hae-Su) we decided to get along now.

Byung-Geuk: Are you sure you don't have an alliance with her for a while?

Hae-Su and Hae-Ri: No (The expression on their faces looked laid back and a little bit on the bragging side), but So-Ra said she would transfer closer to where her church is along with a new school, near the end of October.

Byung-Geuk: That's too bad. You guys were just getting closer. It would be nice if So-Ra could stay longer.

Hae-Su: Even though her house is far away from our school, she said that she could come and see us when she takes the bus. (Transcripts, October 4, 2007)

When I got the news from Hae-Su about So-Ra, I was delighted that she had decided to get along as friends with So-Ra, but at the same time, I felt uneasy about the news that she would be transferred to other school because I wondered if So-Ra's relationship with Hae-Ri and Hae-Su influenced her transfer.

Fortunately, I learned that the reason So-Ra would transfer to another school was because of her religious situation rather than her relationship with Hae-Ri and Hae-Su.

Although Hae-Su told me that So-Ra would transfer another school due to her religious life, I still wondered if Hae-Su had an opportunity to express her apology to So-Ra as I wanted Hae-Su and So-Ra to part good friends. I wanted Hae-Su to be aware of it means to be a good friend by inquiring into her story of who she is in relation with So-Ra. In consultation with En-Ju and based on my close relationship with Hae-Su since So-Ra's mom's unexpected visit, I selected Hae-Su as one of my research participants instead of So-Ra. At this point, En-Ju called Hae-Su's mom and arranged for me and Hae-Su's mom to meet with each other in the 'creativity research room' during school hours. In our meeting, as Hae-Su's mom signed the consent form for my research, I clarified that the matter of signing the consent form was left entirely to her daughter's judgment. I obtained consent from Hae-Su on the day after I met her mom.

Hae-Su in Relation to Her Two Friends in Her Classroom Context

Since I got the good news about the reconciliation between So-Ra, Hae-Su, and Hae-Ri, I hoped that Hae-Su would get well along with So-Ra until, and

after, So-Ra was transferred to another school. However, I also decided to suggest that Hae-Su should have an opportunity to express her apology to So-Ra, because I was afraid that they would still harbor ill feelings toward each other and that it might lead to conflict between them again. Just as I suspected it would, I had some bad news from the three children when I participated in En-Ju's classroom on October 10, 2007.

When I entered En-Ju's classroom in order to meet children for 20 minute recess time between 2nd block and 3rd block, they were drawing pictures about what they experienced in the past and what they would be like in the future as a part of En-Ju's classroom project. Going around the classroom, I talked to them, wondering about their thoughts of their pictures. Then Hae-Su and Hae-Ri complained to me that So-Ra started to talk about them behind their back. When I came to So-Ra in order to listen to So-Ra's response to their complaints, I heard from her that they misunderstood her saying. Promising to have a conversation with Hae-Su as a participant of my research at the lunch break time, I went out of the classroom when the classroom bell started to ring. (Field notes, October 10, 2007)

At this moment, I realized that while they had made up with each other since So-Ra's mom's unexpected visit, they again had been quarreling. With this as momentum, I thought that Hae-Su needed to be aware of the fundamental cause of the problem. That is, I wanted Hae-Su to be aware of who she is in relation to So-Ra. I began a research conversation with Hae-Su.

Byung-Geuk: Hae-Su, you said about 3 days ago you got friendlier with So-Ra, but all of the sudden your friendship got weaker. What happened to you?

Hae-Su: When we apologized, we got to be closer friends.

Byung-Geuk: Who apologized first? Also how did you apologize?

Hae-Su: I apologized first. I said, "So-Ra, in the past, I've gotten mad at you often and haven't been the nicest person to you, so I am sorry."

When I said that, she felt sorry for talking behind my back and apologized for that reason. I guess So-Ra got over the apology and thought I did too, and I think that suddenly we became better friends. To tell you the truth, I and So-Ra were pretty good friends. We were really kind to each other, but So-Ra started gossiping about me and Hae-Ri, and we started to get in fights, so our friendship kind of messed up. I got mad at So-Ra often, but later I realized that I shouldn't get mad at her because I felt we have grown apart more and more, so now I don't grudge on her as much.

Byung-Geuk: What did So-Ra gossip about you and Hae-Ri?

Hae-Su: Before summer break started, I and So-Ra were like best friends. I and So-Ra were talking too much in class, so our teacher told us that it bothers other classmates during class, so we couldn't sit together anymore. Because of that, we changed our seating plan. I and Hae-Ri are also good friends and luckily I got to sit beside her as my partner. Also in front of Hae-Ri was Ju-Ri and no one sat beside Ju-Ri, so So-Ra sat there. So Hae-Ri, Ju-Ri, So-Ra, and I became a small group of four together.

During the summer break, So-Ra kept telling gossips about Hae-Ri. So-Ra never liked Hae-Ri. Hae-Ri eventually find out about the fact that So-Ra didn't like her. When the second semester started and So-Ra came back, Hae-Ri tried to turn me and Ju-Ri against So-Ra.

Byung-Geuk: So are you saying the three of you were ganging up against one person? So So-Ra's mom came to the school.

Hae-Su: Yah... So-Ra's mom came to the school and scolded me, but she apologized about that over the phone. But when she came and did that, I got kind of frightened. Also after that, I was going to argue with So-Ra but when I thought I'd be better off saying "Sorry," so I just said "Sorry." But So-Ra often speak ill of us these days, winning some classmates over to her side, if she makes and have her friends.

Byung-Geuk: So, after So-Ra's mom came, you guys apologized to each other, but after that, So-Ra started gossiping about you and Hae-Ri... so that's why you guys got further apart?

Hae-Su: Yes, I hate it when So-Ra gossips about me. It makes me feel bad. If So-Ra makes another friend, even if one of her friends is on her side... then that makes them look bad of me. I don't know why So-Ra does this to me. (Transcripts, October 10, 2007)

In our research conversation, Hae-Su told me that she and So-Ra had an intimate relationship in the past. She also said she, along with Hae-Ri and Ju-Ri, were estranged from So-Ra since Hae-Ri found out about the gossip that So-Ra didn't like her. I also heard from Hae-Su that she, along with Hae-Ri, made up with So-

Ra since So-Ra's mom's unexpected visit, but soon they were estranged from each other again because So-Ra was gossiping about Hae-Ri and Hae-Su.

Listening to Hae-Su's stories, I paid attention to the change of her mind from the past close relationship with So-Ra to the current close relationship with Hae-Ri and Ju-Ri. I attended to how Hae-Su had changed since Hae-Ri found out about So-Ra's gossip. I wondered who Hae-Su is as a friend in relation with So-Ra. My wonder about who Hae-Su is as a friend with So-Ra led me to start asking Hae-Su how she felt after So-Ra transferred schools.

Byung-Geuk: How do you feel after So-Ra transferred school?

Hae-Su: After So-Ra transferred, I got the feeling that I wasn't the best to her and I wondered if it made So-Ra lose a friend or not.

Byung-Geuk: In the past what do you think that you weren't the best to her in?

Hae-Su: I wasn't that interested in So-Ra and I was only focused on other people. I also didn't talk to her as much.

Byung-Geuk: I think that So-Ra wanted you to notice her because she said she didn't have that many friends.

Hae-Su: In the first term of grade 4, So-Ra had a lot of friends, but as we went on to the second term, she didn't have as many.

Byung-Geuk: Why did So-Ra not have as many friends in the second term? What happened to So-Ra in relation with you before?

Hae-Su: Last time, I told Hae-Ri what So-Ra said by accident.

Byung-Geuk: So-Ra said to keep it a secret.... But you told Hae-Ri what So-Ra said and spilled the secret. I don't get it.

Hae-Su: So-Ra had told me when I was really close with her. She said that Hae-Ri was a jerk and really pathetic. She said don't play with her as well. (Transcripts, October 30, 2007)

Since I hoped that Hae-Su had a sense of temporality of her experience, I asked her about how she felt after So-Ra transferred schools. Reflecting on her past experience about how she got along with So-Ra, she was aware that she did not treat So-Ra with deep concern as she was getting more interested in her other friends. Consequently Hae-Su realized that her indifferent attitude toward So-Ra caused So-Ra to have few friends in the second semester, compared to the first semester. Seeing that Hae-Su started to be aware of herself in relation with So-Ra, I wondered who she was as a friend who understood So-Ra's conditions. When I asked Hae-Su about what happened to So-Ra in relation with her before the second term when So-Ra did not have as many friends, Hae-Su realized So-Ra's conditions as well as Hae-Ri's conditions.

Byung-Geuk: Then, why do you think So-Ra said that kind of stuff? As you and Hae-Ri got closer, what happened to So-Ra?

Hae-Su: Did she get jealous?

Byung-Geuk: Was she jealous?

Hae-Su: I think so... ...

Byung-Geuk: So? When Hae-Ri heard that, what was her reaction?

Hae-Su: She got mad.

Byung-Geuk: So that is. I think if I was Hae-Ri, I would be mad too.

Hae-Su: I would get mad as well.

Byung-Geuk: So?

Hae-Su: So when we went up to the second term of grade 4, Hae-Ri didn't like So-Ra. As I kept talking to Hae-Ri and Ju-Ri, So-Ra started to get pushed away. I think other students started not liking her anymore.

(Transcripts, October 30, 2007)

When Hae-Su had an opportunity to understand So-Ra's conditions as well as Hae-Ri's conditions, Hae-Su was aware that So-Ra might feel jealous about Hae-Su, when Hae-Su spent more and more time with Hae-Ri. Hae-Su also was aware of Hae-Ri's conditions by understanding that Hae-Ri might feel hostile to So-Ra, when Hae-Su let Hae-Ri know So-Ra's gossip about her. Finally Hae-Su started to talk about her mistake, which made the relationship between So-Ra and Hae-Ri as well as between So-Ra and Hae-Su worse, when I continued to have our research conversation in order to help Hae-Su be more aware of who she was as a friend in relation with So-Ra and Hae-Ri.

Byung-Geuk: My biggest concern is that So-Ra was wrong to gossip about Hae-Ri in that way but you didn't keep So-Ra's secret..... What do you think about that?

Hae-Su: I don't know. I got mad to...

Byung-Geuk: Do you think you broke the promise because you were mad at So-Ra? How did you get mad at that point?

Hae-Su: So-Ra swore at me.

Byung-Geuk: Why do you think she swore at you?

Hae-Su: I think because I got more interested in other students.

Byung-Geuk: When So-Ra was alone, she tried to get closer to you.....

And you didn't even know that she was trying to become closer to you and only you?

Hae-Su: Is that unsocial? I read in a book and I think that So-Ra is unsocial. Instead of playing as a group, I think that she wanted to play with only one person. I think that that's her personality.

Byung-Geuk: So you are trying to say that she's not the kind of person that tries to make a whole bunch of friends, but a kind that just wants to make one friend.

Hae-Su: Yes.

Byung-Geuk: Do you think it was wrong to not keep the secret?

Hae-Su: Yes.

Byung-Geuk: I think that Hae-Ri came to dislike So-Ra. You could have kept that secret, but didn't... I think you made a mistake on that.

Hae-Su: So I wanted to say sorry to So-Ra for it.

Byung-Geuk: Oh! For that reason, you kept saying sorry in your mind!

After hearing all this, I think that your inner heart is showing. What are you going to do next time if this kind of problem happens again?

Hae-Su: Keeping the secret would be good.

Byung-Geuk: For bigger things, that is, for keeping friendly relationship with all your friends, I think that even if you really want to tell someone

about it, you just have to resist it. Or your thoughtless saying causes you and your friends to become estranged from each other.

Hae-Su: Or I could scar their mind and they could get their feelings hurt.

(Transcripts, October 30, 2007)

When I pointed out Hae-Su's mistake in not keeping So-Ra's gossip about Hae-Ri, a secret, I wanted her to be aware of who she was as a friend of both Hae-Ri and So-Ra; that is, who she was in her friendship relationships with them. I helped her to have a temporal sense of her experience in relation with them by focusing on listening to the stories Hae-Su lived by and told of how she played a role between her two friends rather than pointing out who's to blame or not. As I tried to listen to Hae-Su's stories about how she played a role between her two friends, I wondered about her reason for not keeping So-Ra's gossip about Hae-Ri, a secret. When I asked Hae-Su's thought about it, Hae-Su pointed out that So-Ra's harsh words made Hae-Su get mad at So-Ra. Consequently, when I asked Hae-Su about why So-Ra swore at Hae-Su, Hae-Su realized she got more interested in other classmates. By this, Hae-Su acknowledged that getting more closer to other classmates rather than So-Ra caused So-Ra to swear at Hae-Su. In this regard, when I pointed out that So-Ra wanted to get closer to Hae-Su, Hae-Su escaped her responsibility by understanding So-Ra's personality as unsocial.

However, when I repeatedly asked about Hae-Su's reasons for not keeping So-Ra's gossip about Hae-Ri, she expressed that the part she played concerning So-Ra's gossip about Hae-Ri might hurt both So-Ra's and Hae-Ri's feelings. At this moment, seeing Hae-Su's feeling about the part she played

between her two friends, I realized that she came to be aware of who she was as a friend of both Hae-Ri and So-Ra; that is, who she was in her friendship relationships with them.

Hae-Su in Relation to Her Father and Mother in Her Family Context

I came to know about how Hae-Su lived as a member of her family through Hae-Su's mom's stories of her daughter's home experience. When I wanted to get consent from her, I listened to Hae-Su's mom's stories about Hae-Su.

As soon as En-Ju introduced me to Hae-Su's mom, I explained the purpose of my research with a comment: "I want to examine how Hae-Su shapes her identity as a member of her communities, by helping her to reflect on the stories she lives by and tells in her multiple communities, that is, the stories of who she is in relation to others as a member in her communities" Agreeing on my thought and paying attention to the story Hae-Su lives by and tells, Hae-Su's mom started to reveal useful information about Hae-Su in order to help me understand who Hae-Su is. According to Hae-Su's mom, when Hae-Su was in the hospital due to childhood pneumonia, it helped her to become more sensitive and more mature than girls of the same age. For example, Hae-Su used to read others' minds by thinking about how her acting influenced others. It was at that moment that I understood that her childhood illness caused her to run more slowly than her classmates in physical education. Hae-Su's

mom's perception of Hae-Su's sensitive character allowed her to express some worry about Hae-Su as a research participant in that Hae-Su needed to reveal herself by telling stories of herself. However, clarifying that the matter of signing the consent form was left entirely to her daughter's judgment, Hae-Su's mom signed the consent form for my research. (Field notes, October 5, 2007)

When I heard from Hae-Su's mom that Hae-Su used to read others' minds by thinking about how her acting influenced others, it allowed me to consider the possibility that helping Hae-Su look at her stories of who she is in relation with others in her multiple communities and inquire into them might allow her to think of who she is as a member of her communities and invite her to widen her views.

While Hae-Su's mom expressed her sympathy for my intentions, she worried about the social life her daughter would live in relation with others in the future as a member of society. En-Ju gave Hae-Su's mom a compliment on Hae-Su's kind manner in her school life.

Listening to En-Ju's story that Hae-Su acted in a kindly manner in her school life, Hae-Su's mom worried about her daughter's future social life. She said to us, "Hae-Su might be a kind-hearted person, but she might lose out in her future social life if other people do not easily express their sympathy with Hae-Su's kind view but take advantage of her kindness." After En-Ju went to the staff room for her school project, Hae-Su's mom said to me, "Thinking about my life, I felt I was changing myself according to my environments. I tried to live in a good manner and

received others with warmth, but it seems to me that my environments inevitably made me look on the dark side of things.” She gave me examples of the environments in which she lived as a mom, wife, and daughter-in law. “Like that, my environments can inevitably change me in a way of doing what I did not want. Now, I came to the conclusion that it was more comfortable for me to give than to receive.” (Field notes, October 5, 2007)

I wanted to know the reason why Hae-Su’s mom worried about her daughter’s future life in relation to others, and I came to understand by listening to her stories. When I listened to Hae-Su’s mom saying that “Thinking about my life, I felt I was changing myself according to my environments,” I understood that she made herself do what was expected but she didn’t feel like she was being herself, because she was merely living up to the expectations of her environment. I came to realize that she has become very adaptable to the environments in which she was situated as a mom of Hae-Su, wife, and daughter-in-law. In this way, reflecting on her life experiences, Hae-Su’s mom worried about Hae-Su in that her daughter’s future life will also be influenced by the environments in which she will be situated. Relating the stories Hae-Su’s mom lives by and tells in her multiple contexts, to stories Hae-Su will live by and tell in relation with her mom, I wondered about how Hae-Su’s mom’s story shapes Hae-Su’s stories to live by as a member of her family community.

As I thought about the meeting with Hae-Su’s mom, I wondered about Hae-Su’s stories of who she is in relation with her mom as well as her other

family members. At first, I began to attend to Hae-Su's daily diary which showed me how Hae-Su lived with her mom.

A busy day

Ah, today is a very busy day. I have to watch my cousin and brother, Min-Do, wash my indoor shoes for tomorrow, help scrub and wash off my sister's body in the bathroom, and last I watched my sister play games on the computer. In the morning I was clueless because there was nothing to do. But near the afternoon I suddenly got very busy so I did not have to think about what I am going to do. Today when I watched my brother, washed my own shoes myself, and helped rub dry skin off my older sister, I got praised by my mom. Also Hae-Ri is sick because she had an asthma attack..... so I hope she gets better soon. (Diary Entry, September 9, 2007)

When I read her diary, I came to get a broad sense of how Hae-Su lives, playing her multiple roles voluntarily in her home. Hae-Su revealed multiple roles such as: a sister of her cousin in taking care of him, a younger sister of her elder sister in helping her scrub and wash off her body, and washing her indoor shoes by her own efforts. In understanding her multiple roles, I came to know who Hae-Su is in her home. Seeing that her voluntarily multiple roles were rewarded by her mom's praises, I also realized who Hae-Su is in relation with her mom in her home, thinking about what her mom's presence means for Hae-Su. In this regard, I wondered if this story Hae-Su tells in this diary would play a part in how Hae-Su's mom's story shapes Hae-Su's stories to live by as a member of her family

community. Consequently, I continued to attend to Hae-Su's daily diaries which showed me how Hae-Su lives with her family members.

Grandpa

Today our grandpa from the country came to our house by my uncle's car. What he brought today were the following; pumpkin, green onion and cucumbers. I was very happy because they were all healthy for us. Also I wanted him to settle in our house for a long time until he went back. But sadly, he told me that he will go back to his home the next day. When we had dinner together, he didn't eat much. So we told him to eat lots of foods but he didn't answer. He has a bit of hearing disorder but I hope he will get better and can hear us next time. (Diary Entry, August 26, 2007)

Cousin

From the morning time, my cousin on my mother's side keeps throwing up, high fevers and is not eating well. So my uncle dropped him off at his grandma's house and left. That is a proof that Min-Do is really sick. Even if he went to the hospital, he doesn't get any shots because he was too young. Min-Do is only 4 years old so he cannot really talk too much. That's too bad. I wish that Min-Do wasn't sick. If Min-Do is really weak and he gets any weaker, that is not good. "Min-Do, get well soon and you can play with me!" (Diary Entry, August 29, 2007)

Sister

Sigh, My sister very often only eats stuff that is made of flour. But today she didn't even have breakfast. Her lunch was Ramen, an instant noodle and flour-based food. So she ate that. Last time her lunch was the same one; she didn't have breakfast and only ate lunch. If this becomes her habit, she could get diabetes. If she eats in this way and do exercise outdoor, she could most likely pass out. I love my sister. I hate it when my sister doesn't eat rice. I am saying this for my sister's sake... I really don't want my sister to get diabetes so I am going to try my best to prevent that. "Please eat proper meals from now on!" (Diary Entry, October 14, 2007)

Grandma

Sigh, these days my grandmother is sick often. This is because my grandmother has hemorrhoid, and this causes her anus to hurt, disturbs her eating habits. Also, because my grandma has a lot of diseases, if no one is home with her, it becomes a problem. My grandma is getting old and suffers from various diseases and so this keeps her from walking. Whenever I see this, I feel like my heart is being torn apart. I hope that my grandma will live long! Sadly, I think that it's not going to happen, it's very tragic. But I know that I should be looking on the bright side instead. I wish my grandma would live long! "Grandma please be healthy!" The end. (Diary Entry, November 2, 2007)

When I read her diary, attending to Hae-Su's stories of who she is in relation with her other family members, I realized that her diary pieces create stories of her being watchful and attentive to her family members' health. That is, I realized that these stories in her diary showed me of how attentive Hae-Su was and how watchful she was to the people around her as a member of her family community.

As I got a temporal sense of her past experience, I came to understand that perhaps she was conscious of other family members' health and her cousin because she had experienced being hospitalized in her childhood with pneumonia. As I got a temporal sense of her future experience, I was aware of how she may be trying to imagine what is going to happen to each family member's health, based on her previous experiences. I wondered if her hospitalized experience in her childhood shaped her health consciousness of other family members.

While I got a sense of who Hae-Su is in relation with her family members in her home through the stories of her being concerned about their health, I found a story in which Hae-Su showed concern for her dad.

My dad's getting a job

My mom told me a story. The story/news was that my dad had passed a job interview for a bus driver. I was thrilled to have heard that news because he had told me if he had got that driving job, he would buy me a cell phone. So the fact that my dad had got hired was good news for me and made me happy. Originally, my dad passed only the first interview and was supposed to miss the job, but another applicant failed on submitting his documents so that this job was passed on to my dad. Now

he only works as a kind of apprenticeship but I hope later in the future he becomes a real bus driver. Dad, cheer up! (Diary Entry, August 28, 2007)

While I saw her concern about her family members in the first four diary pieces, I also found her concern about her dad in this diary piece because she was trying to be cheerful for her dad who applied for a bus driver job. Seeing that she is concerned about her dad's happiness, I wondered who Hae-Su is in relation with her dad. When I gave her an opportunity to tell her story about how she lives with her dad, she told more than what she had said about her dad in her diary.

At our house we have one old computer. It was my dad's. My dad bought the computer in 2000. So now my dad changed the old one into a new one in the middle of October, 2007. Before my dad bought the new one, I often needed to get the old computer fixed. In grade 2 or 3, I really wanted a computer and I played games on it. So the computer was broken. When the computer broke, I was in shock, but I didn't tell my dad about this problem. Somehow my dad found out and started swearing at me. My mom asked why he was swearing at me and they quarreled with each other about it somehow while I was shivering in fear. (Transcripts, November 14, 2007)

In this research conversation with Hae-Su, she told a story of how she lives with her dad at home while in her diary she expressed her hopes about her dad's getting a job. When Hae-Su told me that her dad swore at her, she also said it allowed her mom to raise an objection to his rough attitude and they began to argue. This story gave me a much more complicated understanding about her

relationship with her dad by allowing me to see how she lives with her dad at her home rather than what she was hoping for in her diary in terms of her dad's a getting job. I wanted to help her to inquire into the story in order to help her be aware of who she is in relation with her dad. In this regard, I had a research conversation in which I helped her to inquire into the told story.

Byung-Geuk: Honestly, what do you think about this issue?

Hae-Su: My dad was very cruel that day, and when my mom tried to defend me, my mom and my dad got in a fight. I disliked my dad that day and I was very thankful to my mom.

Byung-Geuk: If you went back into the time this problem happened, what do you think you might have been doing?

Hae-Su: I was using the computer.

Byung-Geuk: Why do you think your father got mad at you for using the computer?

Hae-Su: Because I was playing games on it.

Byung-Geuk: Only because you played games?

Hae-Su: The computer wasn't in the greatest condition.

Byung-Geuk: Besides the computer being in a bad condition, if you go back to the day it happened, what were you doing that got you in trouble?

Hae-Su: Even though I knew the computer wasn't in the greatest condition, I just went ahead and used to play only games on it like nothing was wrong with the computer.

Byung-Geuk: Why?

Hae-Su: I knew the computer wasn't in good condition, but I was bored so I used it to pass the time.

Byung-Geuk: Do you think your dad had scolded you because of the fact that you used it when it was in bad condition?

Hae-Su: Well, I broke the computer because I was playing too many games.

Byung-Geuk: If you come back to present time from the past time this problem happened, and think about yourself, what do you think you are doing?

Hae-Su: Even though we bought a new computer, I still play games on it.

Byung-Geuk: Why?

Hae-Su: I still use the computer to pass the time by playing games, but my dad told me to restrain myself and be careful of viruses.

Byung-Geuk: When your dad scolded you in the past and now in the present I don't think it has affected you. When I consider what you were and are doing through the past and present, I think that you still play computer games.... So who do you think you are from the past and present?

Hae-Su: Even though I get punished, I think that I am still addicted to computer games and I cannot stop. (Transcripts, November 21, 2007)

When I asked Hae-Su a question about her story, Hae-Su said she disliked her dad and was thankful for her mom, thinking about her relationship with them.

However, I wanted her to think about the temporality of her experience. When I

asked her to think about her past experiences around the time she got in trouble with her dad, she was aware of using the computer for playing games to kill time although she understood the computer was out of condition. When I asked her to think about herself in the present time based on her past experience of using the computer, she said she was still playing games on a new computer to kill time. Finally, based on her past and present experiences, I asked her to rethink her relationship with her dad and mom.

Byung-Geuk: So who do you think the people, that mean something to you, are or become?

Hae-Su: My dad only punishes and my mom tries to stop.

Byung-Geuk: What do you think you did wrong?

Hae-Su: Eventually I played too many games and the computer got a virus and my dad couldn't use it when he needed to. That made my dad get mad, my mom tried to stop it, but then the two of them got in a fight.

(Transcripts, November 21, 2007)

When I asked Hae-Su a question about who was meaningful to her, she was aware of her relationship with her dad and mom by recognizing her dad as the one who wanted to scold her and her mom as the one who persuaded him not to do. However, when I asked the question “What do you think you did wrong?” intending that she would connect her doing to her dad and mom’s doing, she realized that her playing games caused the computer virus and it prevented her dad from using the computer when he needed to use it which then caused her dad and mom to be involved in a fight.

While I asked Hae-Su questions which allowed her to think about the temporality, sociality, and place of her experiences, Hae-Su told and retold her story of her dad and mom in response to my questions. Through my questions, I wanted Hae-Su to be aware of who she is in relation with her dad and mom. That is, when I asked her feelings about her dad and mom in the story, Hae-Su was aware of her relationship with her dad and mom by thinking of her dad as someone she disliked and her mom as someone she was thankful for. However, by helping her to retell her story of her dad and mom within temporality moving between the past and the present experience, it allowed her to rethink what she was doing in relation with her dad and mom. In that way, she became aware of moving from blaming her dad to herself as using the computer in unwise ways.

Chapter 7: Citizenship Education as Identity-Making in Children's Lives

Looking across the three narrative accounts which mainly focused on who the three research participants are in their multiple life contexts, that is, their stories to live by, I wondered about how citizenship education as identity-making might look in children's lives. As I wondered about this, I went back to my conceptual frameworks which I was trying to develop to show how I am thinking about citizenship education. When I came to understand citizenship education linked to identity-making and making a curriculum of lives as my conceptual frame, I developed it into the two relationships which allowed me to be aware of two questions. One relationship between citizenship education and identity-making allowed me to be aware of a question of how can I understand citizenship education as a process of identity-making which begins with children's stories of themselves in their multiple life contexts. Another relationship between citizenship education and making a curriculum of lives allowed me to realize a question of how can I engage in classroom curriculum-making for citizenship education as identity-making within the tension between the planned and lived curriculum.

Now, looking across the three narrative accounts I have composed from unpacking, analyzing, and interpreting all of the field texts, I see how citizenship education as identity-making appears in children's lives by responding to these

two questions¹⁹. When I think about how I can understand citizenship education as a process of identity-making which begins with children's stories of themselves in their multiple life contexts, I attend to how their stories to live by shifted as curriculum-making happened in the classroom. By attending to it, I see children's citizenship identity-making starts with a fundamental question of who children are, and are becoming, in relation with other members in their immediate life contexts. When I think about each child's (Ki-June, Min-Jung, and Hae-Su) multiple life contexts, I understand the immediate contexts of each child's life in terms of her/his experience with me, with her/his classmates, and with her/his family members. In this way, I see who each child is in relation with other members in the immediate contexts of her/his life, that is, who each child is in relation with her/his family members in her/his home contexts and with her/his classmates and teachers in her/his classroom contexts.

When I think about how I can engage in classroom curriculum-making for citizenship education as identity-making within the tension between the planned and lived curriculum, I attend to how curriculum-making happened in the classroom as their stories to live by shifted. By attending to it, I see that curriculum-making starts with creating (or negotiating) curriculum situations in which children's experience can be understood narratively. Lived curricula attentive to their lives can then be composed within the context of planned curricula regulated by the mandated curricula.

¹⁹ These two questions can eventually be understood as one question: How could I engage in classroom curriculum-making for citizenship education as identity-making that begins with each child's stories of experience of her/himself in multiple life contexts, living in the tension between planned and lived curriculum when I participated in my research classroom?

*Understanding Children's Relationships in the Immediate Life Contexts of
Citizenship Education as Identity-Making*

John Dewey argued that initially, the child's world is with those who live closest to her/him such as family and then the child moves into progressively larger milieus, what is called nested milieus (Connelly & Clandinin, 1988). Dewey argued that we start with who the child is in relation to others in their worlds. The child's world is initially small and becomes increasingly extended to include more people and places.

The first stage (found in the child say of from four to eight years of age) is characterized by directness of social and personal interests, and by directness and promptness of relationship between impressions, ideas, and action. ... At first the material is such as lies nearest the child himself, the family life and its neighborhood setting; it then goes on to something slightly more remote, social occupations (especially those having to do with the interdependence of city and country life), and then extends itself to the historical evolution of typical occupations and of the social forms connected with them. (Dewey, 1915, pp. 98-99)

Beginning with each child in relation with her/his family, as she/he grows, she/he will be in relation with her/his family members. The starting point is each child in relation with family members. As she/he moves from home to school, she/he will still be in relation with family members but also with school members and then in relation with societal members. This is Dewey's idea about each child's relationship in expanding milieus. I work from Dewey's ideas to wonder about

children's identity-making in their lives. When I think about each child's identity-making considering each child's relationship in expanding milieus, I see the child starts to develop her/his identity in relation to her/his family members and then gradually with extended family and then to other people in the child's immediate context (neighbors and so on). Identity starts to be shaped by who they are in relation with other people. Eventually when children begin school, they begin to be shaped by who they are in their classrooms and then who they are in relation to their teachers and in relation to their classmates. However, they remain in relation with their family even as they start to live in relation with their classmates. They are still in relation with their family members and their classmates at the same time. Thus, as each child moves into the school from her/his home, she/he is continuing to compose her/his identity in relation with others, moving into the contexts of her/his school life from the contexts of her/his home life. Considering children's identity-making shaped by their complex relationship with others in their immediate life contexts, I see their identities as citizens as shaped by interwoven stories they are learning to live and tell in relation with others in their immediate life contexts.

In my research, as I understood citizenship education as identity-making, I approached citizenship education as inviting children to shape their storied identities, shaped by their knowledge and multiple life contexts, that is, their "stories to live by" (Clandinin & Connelly, 1999). As I lived alongside the children, I attended to children's relationships in their immediate life contexts in order to help them to inquire into their storied identities as citizens. When I asked

them to tell their stories of who they were and who they are in their diverse life contexts and to work with them to inquire into the stories, I came to understand how they started to think about themselves in relation with other members in their immediate life contexts. I showed this inquiry process with each child in each narrative account. Now as I think about children's storied identity-making as citizens by looking across three narrative accounts, I understand each child's identity is shaped by stories of who she/he is in relation with others in the immediate contexts of that child's life. Attending to their stories of who they are in relation to their family members in their home contexts and in relation to their classmates in their classroom contexts, I see these interwoven complex stories as children's identity-making as citizens. As each child moves into the school contexts from her/his home contexts, she/he is continuing to compose her/his identity through the stories she/he lives and tells in relation with others in each child's immediate life contexts. Thus, working from Dewey's idea on each child's relationships in expanding milieus and adapting it to understand children's storied identity-making, each child's identity can be seen as a process of composing stories she/he lives by and tells of who she/he is in relation with other people in the immediate life contexts.

Negotiating Curriculum Situations as Curriculum-Making in Citizenship

Education as Identity-Making

Earlier, I realized that the mandated National Curriculum, in part, creates the storied classroom landscape of citizenship education as character education.

This is because, in Korea, citizenship is located in character education, which is part of moral education, a subject mandated by the National Curriculum Guide which prescribes selected values/virtues to be instilled in students (Roh, 2004a). This top down approach to citizenship education does not give children the opportunity to reflect on who they are as citizens in their multiple life contexts as it does not allow teachers to hear children's voices emerging from the multiple contexts of their lives. However, I understand curriculum in three ways: mandated, planned, and lived. I was attentive to the planned curriculum regulated by the mandated curriculum which structures the landscape but I was more attentive to the lived curriculum composed by teachers' and children's stories of experience. Being aware of the tension between the planned and lived curriculum, I attended to lived curriculum.

To consider children's relationships in their immediate life contexts requires me to view curriculum as a course of life because I feel that it is important to include children's stories of their experiences as voices to be heard in their lives at home and school in the curriculum-making of citizenship education. By shifting the notion of curriculum from curriculum as a course of study to curriculum as a course of life, curriculum-making becomes a process of life-making. I see a possibility to shift my understanding of citizenship education from citizenship education as character education to citizenship education as identity-making (life-making).

In the view of curriculum as a course of life, Aoki (1993) argued that curriculum emerges from a holistic examination of various aspects of students'

existence. Curriculum-making as lived curriculum attends to students' stories of their life experience. The lived curriculum is what is made in negotiated ways in the classroom. The children come with their ideas and the teachers also come with their ideas and the experiences that are lived in the classroom compose the lived curriculum. The mandated curriculum of citizenship, how the teacher works with each child, how the children work with each other, what kind of resources are in the classroom, the parents, the school principal, each teacher, and each child shapes the lived curriculum. I worked from a view of curriculum that attends to the lived curriculum as well as to the mandated and planned curriculum. I conducted classroom curriculum-making assuming that each child experiences citizenship as something quite different within her/his own multiple life contexts. I also assumed that each child experiences citizenship in her/his unique ways as something quite different from each other.

Clandinin and Connelly (1992) argued that curriculum "might be viewed as an account of teachers' and children's lives together in schools and classrooms" (p. 392), attending to curriculum-making as negotiating a curriculum of lives. Portelli & Vibert (2001, p. 63) argued that curriculum is "grounded in the immediate daily world of students as well as in the larger social, political contexts of their lives"²⁰ (p. 63), following curriculum-making as a process of life-making.

In my research, I understood that the children in the classroom, alongside their homeroom teacher, were engaged in curriculum making and in that work together, the children and I were also undergoing a process of identity-making. In

²⁰ In my research, I did not move into the larger contexts, that is, expended milieus, of children's lives, but I need to say more about this in my last chapter.

the interwoven process, I engaged with the children. I began by asking them to tell their stories of who they are and are becoming in their multiple life contexts and working with them to inquire into those stories. In this way, we engaged in a shared inquiry process into who they are as citizens in their home and in their classroom in order to understand who they may become as citizens. In this way, I created a space by negotiating a curriculum situation which allowed children's stories to be told and inquired into as an interwoven process of curriculum-making and identity-making in citizenship education.

Working in this way, I see citizenship education as identity-making as a process of becoming in the stories that each child lives, tells, and retell (or inquire into) by being aware of who each child is in relation with others in their immediate life contexts. I also see in this interwoven process curriculum-making was a process of negotiating curriculum situations which allows children's stories to be told and inquired into in order to compose lived curricula attentive to their lives within the context of the planned curricula regulated by mandated curricula.

When I look across the three narrative accounts, I can see what happens with three children during this process of negotiating curriculum situations as curriculum-making in citizenship education. Three children's stories have shifted radically through this process. Their identities, their stories to live by, are different because of the curriculum making. In each child's narrative account, I can see how I was making curriculum with her/him that was helping her/him shift her/his stories of who she/he was as a citizen.

Who Ki-June is Becoming as a Citizen through the Classroom Curriculum-Making

When I think about who Ki-June is as a citizen, I think about who Ki-June is in relation with his classmates in the classroom (or who Ki-June is as a member in the classroom) and I attend to his stories shaped in relation to his classmates in Ki-June's classroom life contexts. When I think about who Ki-June's classmates are in relation to Ki-June in the classroom, I attend to their stories shaped in relation to Ki-June in their classroom life context. That is, Ki-June's stories of his classmates suggested that his initial story of his classmates was one which followed a plotline in which his classmates were all bad to him and he was a good kid. His classmates' story of Ki-June followed a plotline in which Ki-June treated them badly and swore at them and thus deserved their ill-treatment of him.

However, when I listened to Ki-June's and his classmates' stories in the research conversations as part of the curriculum-making in which I engaged with them, I started to shift their stories around their relationships and help them think differently about who they are as members in their classroom community and in relation to each other. Consequently, in our classroom meeting, I saw their stories start to change in that Ki-June recognized who he was in the co-composed story by expressing his feelings about why he used bad words to his classmates. Ki-June's classmates recognized the issue related to Ki-June as part of their responsibilities rather than only Ki-June's and Jae-Young's. I wanted all class members to live differently as a consequence of this classroom meeting. The

following remark of Greene (1993) stimulates me to continue to think about my intention for our classroom meeting as part of curriculum-making:

Democracy, Dewey wrote, is a community always in the making. If educators hold this in mind, they will remember that democracy is forever incomplete: it is founded in possibility. Even in the small, the local spaces in which teaching is done, educators may begin creating the kinds of situations where, at the very least, students will begin telling the stories of what they are seeking, what they know and might not yet know, exchanging stories with others grounded in other landscapes, at once bringing something into being that is in-between. (p. 218)

When I was trying to help them understand their stories of who they were in their landscapes as well as others' stories of who others were in others' landscapes, I created this classroom meeting which allowed them to, as Greene says, tell their stories and exchange their stories with others grounded in other landscapes or contexts. Listening to their stories in the classroom meeting, I realized that each child's stories have been grounded in their landscapes and these stories shaped part of who they were and were becoming. Being aware that different landscapes shape different stories of who they are, I see Ki-June's stories of his classmates and his classmates' stories of Ki-June lived in a different landscape: Ki-June's story of his classmates saying that his classmates were all bad to him and he was a good kid; and his classmates' story of Ki-June saying that Ki-June treated them badly and swore at them.

However, I did not want to focus only on authoring Ki-June's stories of

his classmates, Ki-June's stories of himself, his classmates' stories of Ki-June, or his classmates' stories of themselves in relation to Ki-June. I was working to create a space in which they could tell other stories of who they were in relation to each other in their classroom. Attending to Greene's statement of "bringing something into being that is in-between," I begin to understand "something" as I worked from Greene's dialectic view. I began to be aware of something as situated in the middle, not one or the other. I understand that "something" as a new story, that is, an in-between story between Ki-June's stories grounded in his landscape and his classmates' stories grounded in their landscapes. I realize that both sets of stories are respected rather than one set or the other.

As I tried to get them to think about who each of them were as classroom members, I wanted them to compose new, or shifted, stories, which is as Greene suggests, represents something in the middle. I wanted Ki-June to tell new stories of his classmates, Ki-June to tell new stories of himself, his classmates to tell new stories of Ki-June, and his classmates to tell new stories of themselves in relation to Ki-June. Furthermore, I wanted them to begin to live out these new shifted stories.

By understanding something that was in-between as a story, I wanted them to be aware that there is a new composition that allows them to co-compose the new in-between story of what it means to live in this classroom in relation with each other, that is, what it means to be a citizen in this classroom as a community. I understood the classroom as a community that is always in the making and is never complete. Shifting stories in this way through the inquiry

spaces I co-composed with the children shows how the classroom community was continually being made and re-made.

Greene (1993) stimulates me to continue to think about how democracy might look in children's school life experience as "always in the making," as "forever incomplete" and "founded in possibility." When I think about who Ki-June and his classmates are as citizens in the making, I understand them as people who experienced democracy as a community in the making in which children co-compose in-between stories, shifted stories, in which everybody is valued and has a place in the conversation.

Who Min-Jung is Becoming as a Citizen through the Classroom Curriculum-Making

When I think about who Min-Jung is and is becoming as a citizen, I think about who Min-Jung is in relation to her best friend in the classroom and I came to attend to her stories shaped in relation to her best friend, Jin-Kyung, in Min-Jung's classroom life contexts.

In our research conversations, when Min-Jung and I talked about her relationship with Jin-Kyung, she told and retold her story with two plotlines: one which followed a plotline in which her relationship with Jin-Kyung was founded on the habitual use of swearing words in talking to each other; another which followed a plotline in which Min-Jung thought the two senior grade 5 girls' friendship was right, as she recognized that their relationship was founded on trust, respect, and good treatment of each other. There was a contradiction within her

between one story that she tells of herself about how she lives out her friendship with Jin-Kyung and another story that she tells of herself about how she would like to live out her friendship like those grade 5 girls. In the conversation with Min-Jung, I pointed out the contradiction to her in order to help her to see that there was another way she could live out her friendship with Jin-Kyung following a different plotline.

As Min-Jung began to be aware of the plotline she wanted to live, I suggested Min-Jung send Jin-Kyung a letter with her story of friendship in order to help her to shift from her relationship with Jin-Kyung toward the kind of relationship the senior grade 5 girls lived out in their friendship which Min-Jung admired. Min-Jung and I looked forward to Jin-Kyung's response to the letter.

However, when Min-Jung was unexpectedly accompanied by Jin-Kyung to our research conversation, Min-Jung told me that she would like to fit in with Jin-Kyung's story of friendship which was not like the friendship of the grade 5 girls. As I recalled that there was a different conversation: Min-Jung told me that at first she did not want to live out Jin-Kyung's story of friendship, but later she liked to swear with each other, I realized that in a situation where she was with her friend she denied wanting to live out the story of friendship like grade 5 girls. Instead, she wanted to live out the story of friendship in which she can go on swearing with each other.

I realized that Min-Jung changed her story to follow the plotline of who she was in relation with Jin-Kyung who took the leadership in their relationship. However, as I continued to wonder if Min-Jung was aware of who she was in

relation to Jin-Kyung as her best friend, I realized that Min-Jung at first agreed with Jin-Kyung's story of their friendship relationship, but she did not stop thinking about her friendship relationship with Jin-Kyung. She wrote about this in her diary.

When I am with my friends, I wonder about these things. "Why did I get to know this friend?" I have wondered about that before. Also what I am curious to know is the fact that I don't know why I am so close with Jin-Kyung. I didn't just become friends with her, but also we were classroom desk partners. When I also look at Jung-Hee, Su-Ji, and Da-Kyung, I wonder even more. Because Ji-Su was an exchange student, we became friends.... Also, I even wonder about how I became friends with some of the guys. Jin-Kyung got along a bit with some of the guys, when she was in grade 1.... In grade 3, I became friends with Ju-Ri the one that used me well. I think that because we grew up in the same classroom, helped each other without making distinctions between boys and girls, and talked to each other, we became friends with them. I think in such way, even others will ask me "Who'd have thought it? But you wouldn't say like that, because a matter of my relationship with my friends is more serious to me. If you were not in my shoes, you cannot understand my situation. I really wonder about it. (Diary Entry, December 11, 2007)

In a diary entry, Min-Jung wondered about who she is in relation to Jin-Kyung compared to her other friends. In my conversation with Min-Jung, she reverted to the plotline in which her relationship with Jin-Kyung was founded on the habitual

use of swearing words in talking to each other. However, when she was alone, she became more thoughtful about her relationship with Jin-Kyung, writing in her diary. In her words, I heard her wondering about: what brought her and Jin-Kyung together to be desk partners and to decide to play with boys regardless of gender as she started to think about who she was in relation with Jin-Kyung in the past; how she came to choose her friends such as an exchange student, desk partner, and so on, as she starts to think about who she is in relation to other classmates and how she ended up this way in terms of her friendship relationship. Her relationship with her friends was a serious matter to her as Min-Jung was asking herself about the right way to live with her friend, and how they should relate to each other as friends.

Seeing Min-Jung's words in her diary, I understood them as her wondering about what it means to be a good citizen. I saw these words as her wondering about 'how she lives in relation with other people', a fundamental question of citizenship.

When I thought about who Min-Jung was as a friend in the community shared with Jin-Kyung, I realized Min-Jung was wondering about the basis of her friendship and turning it into an ethical question. In the first moment when I tried to co-compose a story with Min-Jung by getting her write the letter to Jin-Kyung, Jin-Kyung came to the meeting and started that she liked the story they were living. By this, they co-composed the same story that they had before, even though Min-Jung had wanted to compose different one. When Min-Jung first noticed and spoke of how senior grade 5 girls treated each other, she was noticing

the ‘rightness’ or ‘wrongness’ of friendships which helped her set up her ethical questions around her friendships such as ‘what is a right way for her to live with her friend?’; ‘how her friends and she should relate to each other as friends?’

I wanted to shift stories of Min-Jung by inviting Min-Jung’s stories of citizenship to be formed and shifted as she awakened to her own and Jin-Kyung’s assumptions about their relationship. I created a curriculum situation which allowed Min-Jung to awaken to her own and Jin-Kyung’s experiences. While clearly I could not control the actions of Min-Jung herself, I could shape each curriculum situation to help “provoke persons to reach past themselves” (Greene, 1993, p. 220), to let Min-Jung know not the value of ‘what is right and wrong’ but the value of ‘what is thought to be right and wrong’ (Kneller, 1971), and then to allow Min-Jung to come to her own conclusions about what she should do.

Who Hae-Su is Becoming as a Citizen through the Classroom Curriculum-Making

When I think about who Hae-Su is and is becoming as a citizen, I came to attend to her stories shaped in relation to her two friends, Hae-Ri and So-Ra, in Hae-Su’s classroom life contexts.

In order to help Hae-Su become aware of who she was in her friendship relationships with them, I helped her to have a temporal sense of her experience in relation with them by focusing on listening to the stories Hae-Su lived by and told of how she played a role between her two friends rather than pointing out a matter of who’s to blame or not.

From a temporal sense of her stories of experience, Hae-Su realized that at one point, So-Ra, Hae-Ri, and she all were friends together and felt like they belonged, but over time they changed because of Hae-Su's gossiping. The part Hae-Su played over time created a place in which the settled relationships in their classroom no longer were significant for So-Ra, and so So-Ra asked her mother to move her into another place which would be significant for her although both So-Ra and her mother justified switching schools for religious reasons.

Based on her temporal sense of the stories, I understood Hae-Su had a part in making So-Ra feel like she was not a member of the group to which Hae-Su and Hae-Ri belonged. I see in Hae-Su that when Hae-Su's actions created the barrier between So-Ra and Hae-Ri, she made it impossible for So-Ra to continue to go to that school because by Hae-Su's actions, she made it a place in which So-Ra no longer felt she belonged. Helping her become aware of who she was in her friendship relationships with the other two girls became an entry way into talking about who she was as a member of her classroom, as a citizen, as well as more generally about citizenship as belonging.

Although there was gossip about Hae-Ri which So-Ra actually started to tell, I wanted Hae-Su to avoid thinking about who is right or who is wrong. Through my research conversation with Hae-Su, I wanted her to get a sense of how she had been complicit, or played a part in making the moment that made it impossible for So-Ra to stay in the school and to see who Hae-Su is in that moment. I realized that the space in which I had conversations with Hae-Su had been an educative moment for her by waking her up to the ways she can change

relationships by her actions if she acts in certain ways. When I asked “What are you going to do next time if this kind of problem happens again?” she was looking at who she is in her relationships by saying that “keeping the secret would be good,” otherwise, “other friends could get their feelings hurt.” She woke up to an understanding that she is writing/making her life and the way she writes/makes her life shapes lives of others in terms of who they can be in relation with her.

Citizenship education can be understood as a process of asking fundamental questions about who Hae-Su is in relation with others in order to awaken her awareness about those relationships. Hae-Su began to understand that how she acted in the world, shifted other people’s lives. Through waking up to this understanding then, she realized that, through her actions, she made it impossible for So-Ra to feel that she belonged in her previous friendship relationships. Finally, from the stories Hae-Su lived by, told, and retold of how she played a part between her friends, I see how she is developing citizenship values around belonging which allow her to start to see her responsibility in the ways So-Ra’s experience unfolded.

Summary

By looking across the three children’s narrative accounts, I began this chapter with the question of how citizenship education as identity-making looks in children’s lives. In order to respond to the question, I attended to how their stories to live by as citizens shifts as the curriculum-making happens in the classroom and how curriculum-making happens in the classroom as their stories

to live by shifts.

By attending to how their stories to live by as citizens shifts as the curriculum-making happens in response to children's life in the classroom, I see children's citizenship identity-making starts with a fundamental question of who children are, and are becoming, in relation with other members in their immediate life contexts. Working from Dewey's idea on each child's relationships in expanding milieus and adapting it to understand children's storied identity-making, I understood identity-making in citizenship education as a process of becoming in the stories that each child lives, tells, and retells (or inquires into) of who each child is in relation with others in her/his immediate life contexts.

By attending to how curriculum-making happens in the classroom as their stories to live by shifts, I see curriculum-making starts with negotiating curriculum situations in order to compose lived curricula attentive to their lives within the context of the planned curricula regulated by mandated curricula. When I, alongside children in the classroom, worked from curriculum-making of citizenship education as life-making based on the view of curriculum as a course of life, I understood curriculum-making as a process of negotiating curriculum situation which allows children's stories to be told and inquired into.

In this interwoven process of identity-making and curriculum-making in citizenship education, I could see three children's stories have shifted radically. Their identities, their stories to live by, are different because of the curriculum making. In each child's narrative account, I could see how I was engaged in

curriculum-making with each child that was inviting her/him shift her/his stories of who she/he was as a citizen.

Chapter 8: Conclusions

Attending to Children's Relational Life as Citizens: Who They are in Relation with Others in Their Multiple Life Contexts

This study highlights the importance of teachers attending to who children are in the stories they live by as well as the importance of curriculum making with a starting point in children's life experience rather than in abstract citizenship values/virtues. In this way, my study shows teachers can invite children to see themselves as citizens when teachers see themselves as curriculum-makers who negotiate curriculum situations with children within the tension between the lived and planned curriculum contexts. Thus, my study suggests that positioning teachers as curriculum-makers based on the contexts of a curriculum of life such as "an account of teachers' and students' lives together" (Clandinin & Connelly, 1992, p. 392) allows teachers to negotiate curricula situations which begin with children's experiences in their multiple life contexts as subject matter in citizenship education rather than citizenship values.

In my dissertation, I argued that teachers create situations for children to see themselves as situated in their life contexts by helping them form a connection between themselves and the world. In this way teachers can work to help children wonder about who they are in their life situations. My study shows the importance of creating situations where children can inquire into who they are, and are becoming, through classroom relationships with children who are different from who they see themselves as.

It is important in our current multicultural society that children see

themselves as having some responsibility for, and commitment to a larger society. To do this, teachers need to help children see themselves as citizens who actively engage in a process of inquiring into the stories of experience of who they are in relation with others. Starting with a predetermined values/virtues oriented understanding of citizenship may prevent children from seeing themselves as citizens in their classrooms and as citizens of, and in, the world. In my study I show the importance of children seeing themselves as good citizens in their classrooms. In schools where multiple choice tests are used to evaluate students' knowledge about citizenship according to values/virtues-oriented understandings of citizenship, the focus is not on who each child is in relation with each other in the classroom to be inquired into.

In order for children to be aware of who they are in relation with others, I argue for working narratively from children's experiences. In my research, when I encouraged children to tell their stories of experience of who they were in their multiple life contexts and then inquire into their lived and told stories, I showed how they began to think about themselves in relation with other members. For me, this is citizenship education. From this process, I showed how children's awareness of the meaning of who they are in relation with each other was a fundamental question of citizenship emerging from working with children to inquire into their lived stories of experience. The following remark from Barth (1984) stimulates me to attend to the fundamental question of citizenship which includes children's relational, temporal way of knowing emerging from inquiring into their lives if the main goal of social studies is citizenship education. He is

asking questions such as these:

In social studies the really important questions have to do with the quality of life. Social studies questions are: “Who am I?” “Who are you?” “How are we related?” “How did we get this way?” “What was the past?” “What is the future?” “Shall we live for the present?” Trying to find answers to these questions takes a lifetime. (p. 9)

The fundamental question of citizenship is not a static subject matter but a matter of attending to the relational, temporal dimensions of citizenship. It is the question about how to be a citizen rather than what a citizen is. It is the question about how one’s identities as citizens evolve over time in their different life contexts.

While citizenship education has been conceptualized from a values/virtues orientation in Korea, I argue for citizenship education that enables children to inquire into their own stories of who they are in relation with others in their multiple life contexts. This becomes the situated and embodied subject matter of curriculum rather than decontextualized citizenship values as content to be learned. As National Curriculum Instructional Guidelines (Korean Ministry of Education & Human Resources Development, 2007) regulate and limit those citizenship values/virtues in the textbooks of moral education, students learn 20 core values/virtues as follows: respect for life, sincerity, honesty, independence, temperance, piety, filial duty, etiquette, cooperation, love for school and hometown, being law-abiding, caring for others, environmental protection, justice, maintaining a sense of community, love for the state, love of the nation, security consciousness, peaceful reunification, and love for humankind. However, in my

study, when I thought about how children could learn some values/virtues in and out of the National Curriculum Instructional Guidelines, I showed that children could have the opportunity to be aware of the meaning of who they are in relation with others as a fundamental question of citizenship emerging from their inquiring into their lived and told stories of experience without necessarily understanding the meaning of virtues/values as a fixed factual entity.

When I thought about how children could learn ‘maintaining a sense of community’ as one of values/virtues within the National Curriculum Instructional Guidelines, I started with Ki-June’s story with his classmates. When I attended to who Ki-June is in his lived and told stories in the classroom, I realized his classmates, lead by Jae-Young, initially co-composed a story of Ki-June as an outside and laughing stock. I helped Ki-June and his classmates to come to understand each other’s point of view over time by creating the classroom meeting place as a sharing place which allowed me to help Ki-June and his classmates think about who they are in relation. As my time with them unfolded, they began to think about who they are and how they could live differently. When I saw their stories start to change through our narrative inquiry work together, I understood his stories shaped in relation to his classmates and their stories shaped in relation to Ki-June as fundamental questions of citizenship which leads one to be aware of the meaning of maintaining a sense of community. What becomes visible is who Ki-June and his classmates are as citizens in the classroom community in which everybody is valued in the conversation.

When I thought about how children learn ‘filial duty’ as one of

values/virtues within the National Curriculum Instructional Guidelines, I started with Min-Jung's story with her dad, and Hae-Su's story with her mom and dad. For Min-Jung, when I attended to who Min-Jung is in her stories of her dad's response to the fighting with her brother in her home, I helped her inquire into who she is in relation with her dad. By this, she realized she could tell a different story of herself, of who her dad is, and of why her dad should work on Sundays. In this way, when I saw her stories start to change through our narrative inquiry work together, I understood who she is in relation with her dad as a fundamental question of citizenship which leads to a shifting awareness of the meaning of filial duty. For Hae-Su, when I attended to who Hae-Su is in her stories of her misuse of her dad's computer at her home, I helped her inquire into her stories so that she could see who she is as a member of her family. While she firstly judged her dad and her mom as good or bad, through our inquiry she changed the way she thought of her relationship with her dad and mom rather than blaming her dad. She began to see how her actions affect her relationships with other family members. In this way, when I saw her stories start to change through our narrative inquiry work together, I understood who she is in relation with her parents as a fundamental question of citizenship around the meaning of filial duty.

When I thought about how children could learn other values/virtues such as incongruence of ethical stances on friendship relationship and belonging which are not included in the National Curriculum Instructional Guidelines, I started with Min-Jung's story with Jin-Kyung, and Hae-Su's story with Hae-Ri and So-Ra. For Min-Jung, when I attended to who she is in her birthday story with Jin-

Kyung, I helped Min-Jung inquire into who she is in relation with her best friend, Jin-Kyung, in her classroom. By this, Min-Jung realized that she wanted to tell a story different from Jin-Kyung: Min-Jung's story was to keep her relationship with Jin-Kyung based on trust and respect; while Jin-Kyung's story was to keep her relationship with Min-Jung based on habitual use of swearing words.

Although Min-Jung was not clearly shifted into her desired story, she continued to ask herself within the two conflicting stories of relationship, which leads to citizenship around incongruence of their ethical stances on friendship relationship.

For Hae-Su, when I attended to who Hae-Su is in her stories of her two friends, Hae-Ri and So-Ra, I realized that Hae-Su and Hae-Ri co-composed a story that So-Ra had used swear words to them and was a nuisance to all the classmates; while there was So-Ra's story that she has no friends around her due to Hae-Su and Hae-Ri's hindrance. My awareness of these conflicting stories allowed me to help Hae-Su to compose the story that Hae-Su wanted to keep relationship with both So-Ra and Hae-Ri. By this, Hae-Su was aware of how her careless saying about So-Ra can ignore So-Ra's feeling of alienation while it allowed her to keep a close relationship with Hae-Ri. This leads to citizenship inquiry around the value of belonging when Hae-Su puts on So-Ra's shoes by having "narrative imagination...to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions, wishes, and desires that person might have" (Nussbaum, 2007, p. 39).

In my argument, I show the importance of teachers to inquire, with children, into who they are, how they are constructing other people, and how

other people are constructing them. In this understanding of citizenship education, teachers work to enable children to be actively involved in seeing, in understanding, in living out stories of being a citizen in relation to family members, classmates, school, community, country, and world.

In terms of larger contexts, I did not move into the larger contexts, that is, expanded milieus, of children's lives, but I could get a sense of how the dominant, cultural narrative in Korea is shaping a child. While Portelli and Vibert view curriculum as "grounded ... in the larger social, political contexts of their lives" (Portelli & Vibert, 2001, p.63), I listened to the stories told about the milieu, the Korean contexts, which shape children in order to understand who each child is in relation to the larger contexts of her/his life. When I asked children to tell their stories of who they were, are, and are becoming in their diverse life contexts, they began by thinking about themselves in relation with other members in their immediate life contexts. However, I could get a sense of how the dominant, cultural narratives in Korea shaped one child, So-Ra, when I listened to her mother's story. I sensed So-Ra's mom's feeling that her own stories of feeling discriminated in comparison with her elder brother repeatedly shaped the way she treated So-Ra. I hoped to have a conversation with So-Ra about how her home life was shaped by this cultural narrative, the predominance of men over women. Unfortunately, I did not have the conversation because So-Ra transferred to another school.

In my research, I reconceptualize how we might teach citizenship education by creating inquiry spaces for children to tell and retell stories of who

they are in their multiple contexts in order to come to understand themselves as citizens. In this sense, citizenship education is a process of inquiring into who they are in their multiple contexts in relation with other people and in relation with events and circumstances in order to help children position themselves as active agent and as citizens.

In this way, children may become aware of who they are in the world, and how their lives are interconnected with other parts of the world. This relational awareness empowers children to shape their own citizenship identities. Children need to know about themselves in the world they are related to. They need to know the way they bring a unique meaning to the world. They also need to know the way the world comes to hold a unique meaning for each of them.

Last Thoughts

In August, 2003 I remember that I let out a cry of wonder when I first saw the magnificent Rocky Mountains. I remember seeing the mountain goat families lining up on the road and the fantastically-shaped rocks made by a fast-flowing waterfall. I continuously pressed the shutter of my camera. I remember that I was fascinated with the water color of the lake tinged with various shades of blue.

In January 26, 2008, after much anticipation, we made another trip to the Rocky Mountains. It was the first time we visited them during the winter season. Although I used to imagine how beautiful the Rocky Mountains would be when they were all white, I hesitated to go on a winter trip to the Rocky Mountains because of the rough weather. I knew I needed to be careful of the weather conditions. However, the settled weather, the winter festival held around Lake

Louise, and the desire to see the winter Rocky Mountains led my family to go on a winter trip to the Rocky Mountains. Wondering about how the shape of the winter Rocky Mountains would be, how the frozen Lake Louise would be, and how dangerous the road I would take with my family would be, I had tossed and turned all night before we left.

In the early morning, we loaded foodstuffs and two suitcases in my car, and left home before dawn. Fortunately, as the ice was not frozen on the road, it was ideal conditions for driving. As time went on, the winter scene I could not see at the hour of dawn started to reveal its outline within the lightening sky. Casting a sidelong glance at the view, covered with the snow, from the car windows, I could enjoy driving and talking to my wife, reflecting on a relationship with the Rocky Mountains. I asked my wife, knowing what her reply to my question would be.

“Do you know why I like to see the Rocky Mountains?”

She responded, “I remember that you told me that the lofty figure of the Rocky Mountains seemed to inspire your dream to be a scholar in educational area.”

Echoing her reply, I said “Yes, you are right. Rocky Mountains remind me of my dream.”

During my doctoral study, I used to visit the place in my imagination in order to revive my energy exhausted from my doctoral program and refresh my mind about my ambition to be a scholar. I had the ambition by cherishing my deep impression on the sight of the grandeur of the Rocky Mountains. As my family

and I travelled through the snowy landscape, I remembered my first trip in August, 2003 to the Rocky Mountains. I had just met my current supervisor for the first time. It was during my summer vacation from the Oklahoma master's program. I was introduced to my current supervisor by a friend, a doctoral student who studied narrative inquiry at the University of Alberta. He and I were undergraduate students together in Korea and had both dreamed about studying abroad. When he introduced me to my current supervisor in 2003, she welcomed me. It was good news for me to continue my academic journey under her guidance. It was then I took the opportunity to see the Rocky Mountains with my friend's family. Looking at the Rocky Mountains, I remember I hoped to start my doctoral journey and confirmed my determination to be a scholar.

As my wife and I drove along, we arrived in the Banff area around 11am. The mountain scenery came closer. At that very instant the winter scenery expanded in front of me, it relieved my fatigue which was changed into my excitement. My youngest son exclaimed in excitement, "Look at the Rocky Mountains!" My second daughter added her zest to his excitement. Getting into the rhythm, they started to jump and sing in the car, saying, "Rocky Mountains, Rocky Mountains, Rocky Mountains..." At last, I could see another shape of the Rocky Mountains different from the one in the summer season. In summer time, a grand view of the Rocky Mountains tinged with a touch of black and gray color was harmonized with the trees and echoed the trees' triangular shapes. Now, in the winter, the snowy mountains shone with a fully ripened sunshine and showed up clearly in front of us. It seemed as if the lofty mountain tops reached up to the sky.

When we arrived at the Lake Louise area, we engaged in chipping ice blocks, riding dog sleds, and admiring ice sculptures. After experiencing some activities in Lake Louise, our family stayed at a spacious and cozy lodge by the Rocky Mountains in Canmore. The next day's schedule was to leave for our home in Edmonton after having a good night's rest in the lodge.

When I woke up early the next morning, I drank tea and looked out the window. I could not see the whole view of the Rocky Mountains rising high in the sky but part of a panorama of the Rocky Mountains came to my eyes through the window. In order to appreciate its whole view from bottom to top, I had to poke my head out of the window and look up to see the top of the mountains. From this viewpoint, I could see vastness of the Rocky Mountains. The snow, which had fallen all through the winter, had piled up over the top, the mid-mountain, and the base of the mountain and it was harmonized with the black and gray of the exposed sheer faces of the Rocky Mountains. When I turned my eyes toward each mountain, the uniqueness of each mountain's shape was visible.

It was the time to leave from our lodge to our home after having our breakfast. We got in our car after checking out. The weather presented a striking contrast to yesterday when we arrived. At the time when we started to leave, lots of flakes of snow were already piled up on the ground but only a few flakes blew in the wind. At the last moment I tried to put the beautiful scenery of the Rocky Mountains in my mind. Soon the Rocky Mountains were covered with the low-hanging clouds and the whole beautiful scene disappeared. Only the bottom part of it could be seen. I could not believe that the magnificent figures vanished into

the clouds in an instant.

A snow-chilled wind grew more and more severe. The snow no longer piled up on the road. Now I had to abandon hope to appreciate the Rocky Mountains. I could feel the tension growing in the car, as our focus shifted from appreciating the scenery to getting home safely. Unusually, drivers turned on their emergency flashers to keep a safe distance between cars. In these poor conditions, it seemed to me that the best way to stay on the road was to keep track of the emergency flashers of the car in front of me. I passed many car accidents. I fixed my eyes on the tail lights of the car in front of me, hoping to survive. It took us 10 hours to reach home. It was double the time it used to take us to get there. Our family trip to winter Rocky Mountains ended safely.

Now as I finish my dissertation, I revisit our winter family trip to Rocky Mountains. I begin to play with the experience of my winter family trip to Rocky Mountains as a kind of metaphor for my experiences in the classroom with the children and En-Ju. I can get some feeling from the Rocky Mountains. Like this, there were moments to have mingled feelings for the past time in the classroom when I, as a researcher, participated in En-Ju's classroom and lived alongside children and En-Ju. There were mingled feelings of joy, sorrow, sadness, despair, exhaustion, and hope...

When I start to meet the landscape of the Rocky Mountains projecting each mountain into each child's image, it seemed to me that I step into the classroom landscape within which children's stories live. When I was starting to appreciate the scenery of the Rocky Mountains in the distance, I attended to how

wholly each mountain is harmonized with other environments. When I was in the lodge and trying to look at the scenery of the Rocky Mountains from the window, I also attended to parts such as gigantic edges, sharp lines, cliffs, and so on which make each mountain unique. I imagined each mountain could tell me stories about how it had lived and kept the parts through various seasonal environments. I imagined each mountain could tell me a story that it was made by being sharpened and hollowed out in environmental contexts as the years went by. As I could see different views of each mountain from different spots in different seasons, I realize that my vantage point changed. As I could not see each mountain due to the low-hanging clouds and the severe blizzard, I realized that the weather changed. I understand the landscape of the Rocky Mountains can be viewed differently as I stand in relation to them in a different season, in a different weather, in a different vantage point.

As I see children as citizens, I understand they are shaped and reshaped by who they are in their multiple life contexts. However, when I started to see En-Ju, I understand she is a driver who is watching part of each mountain or even not watching it in the uncontrollable blizzard. As a great blizzard comes to each mountain, it doesn't allow a driver to see the wholeness of each mountain. As the mandated curriculum focuses on more general, objective products and the result of achievement scores rather than their specific stories of experience, it starts to operate as a blizzard which may prevent teachers from being aware of who each child is in her/his multiple life contexts.

When I met the blizzard, I watched some cars overturn and I could not

appreciate each unique mountain in the middle of the severe blizzard. When car drivers could no longer advance forward, they dropped out of the forced march. When I watched the drivers, I imagined that teachers fall behind in the competition to raise achievement scores. When the mandated curriculum which is focusing on achievement score forces teachers to go forward, teachers don't have opportunities to listen to students' voices as well as their own voices. However, on the sunny day, I could appreciate each mountain's uniqueness. I hope the policy around implementation and evaluation of mandated curriculum plays a role as a sunny day to see each child's uniqueness by attending to the stories of who each child in her/his multiple life contexts.

It was difficult for me to come back home from the Rocky Mountains under the blizzard condition, but it was not easy to forget the shape of the Rocky Mountains which I could see within a closer distance on a sunny day. When I set foot in the Rocky Mountains in the middle of the sunny day, I admired each unique, majestic mountain which was shaped and reshaped by attending to parts of each mountain. Now, I step into the classroom in the middle of the sunny days. Sometimes even I don't have any sunny days, I step into the classroom having tension between sunny day and blizzard day. I admire the uniqueness of each child by attending to their stories of experience of who she/he is in relation with her/his classmates and family members in her/his multiple contexts. I see each child as a citizen emerging from telling and inquiring into the stories of who she/he is in relation with others in their multiple contexts. I also see this occurring within educative curriculum situations in which teachers begin by getting children

to tell the stories of who they are in their multiple contexts and working with them to inquire into those stories, when I can be engaged in our curriculum-making of citizenship education within the tension between the planned and lived curricula context.

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[bseq=61](http://www.namdaegu.es.kr/site/namtaegu/diy/diy_subpage.html?aseq=9&bseq=61)

Appendix A: A Permission Letter for Byung-Geuk Kim's Doctoral Research

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To whom it may concern:

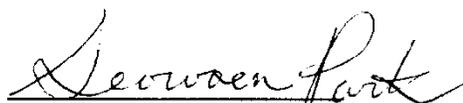
Hello. I write this letter for Byung-Geuk Kim. I am Seowoen Park who is currently a member of the advisory committee of professors and the coordinator of 4th grade in elementary school. Sun elementary school has been a research school maintained by the joint committee of Daegu Metropolitan Office of Education and Daegu National University of Education. The overall focus of this six-year longitudinal school project is based on Dewey's experience-centered educational philosophy as its theoretical frame. Our research is engaged in every aspect of school curriculum and life.

Byung-Geuk Kim asked me whether we could allow him to conduct his doctoral research in Sun elementary school a few months ago because the project at the school could provide an appropriate context for Byung-Geuk's doctoral research project. Recently, all of the advisory committee members discussed this matter and concluded that his research could contribute to our research by providing us with his neutral observation into our research progress. The principal and other people concerned at the school agreed on this issue. And one of the 4th grade teachers wished to participate Byung-Geuk's doctoral research. Because of that, we finalized the status of Byung-Geuk Kim as a visiting researcher on the day of September 3, 2007.

The parents in this longitudinal project school already gave their consent for their children to be part of the research project. And Byung-Geuk's research project is part of the research project. I, as a director of the grade 4 project, ensure that Byung-Geuk do not need to get further parent consent because the parents have already consented to have their children participate in the research project in which Byung-Geuk's research project is situated.

If you have any further questions, please feel free to contact me.

yours sincerely,



Seowoen Park

Appendix B: Informed Consent Form for Parents/Guardians of All Children in the Classroom

I am a parent or guardian of a child in the grade _____ class at _____ School. I have been informed of the research study entitled “A Narrative Inquiry into children’s experiences of shaping their identities as citizens”. I understand that this research will be carried out by Byung-Geuk Kim, a PhD student from the University of Alberta.

I understand that Byung-Geuk will be a participant observer in my child’s classroom and that he will work with _____ (*the classroom teacher’s name*), engaging in teaching and learning, writing field notes of his experiences in the classroom, and collecting other documentation related to activity in the classroom. I know that Byung-Geuk and

_____ (*the classroom teacher’s name*) will tape-record research conversations and that these recordings will be transcribed. Byung-Geuk will observe the University of Alberta Standards for the Protection of Human Research Participants which is available on the University web site at <http://www.uofaweb.ualberta.ca/gfcpolicymanual/policymanualesection66.cfm>.

I know that various writing will be done from this study and that Byung-Geuk will also make presentations about the research at conferences. I have been informed that my anonymity, as well as the anonymity of others, will be respected. I have been given the opportunity to ask questions and have them answered. I know that my participation and that of my child is voluntary and that I can withdraw from the research at any time. In that event any data relating to me that has been collected to that point will be destroyed. My signature below indicates that I agree to Byung-Geuk’s participation in the classroom context. I understand that Byung-Geuk is providing two copies of this consent form so that I can sign the first one and return it to him and keep the second one for my own records.

Name Please print

Signature

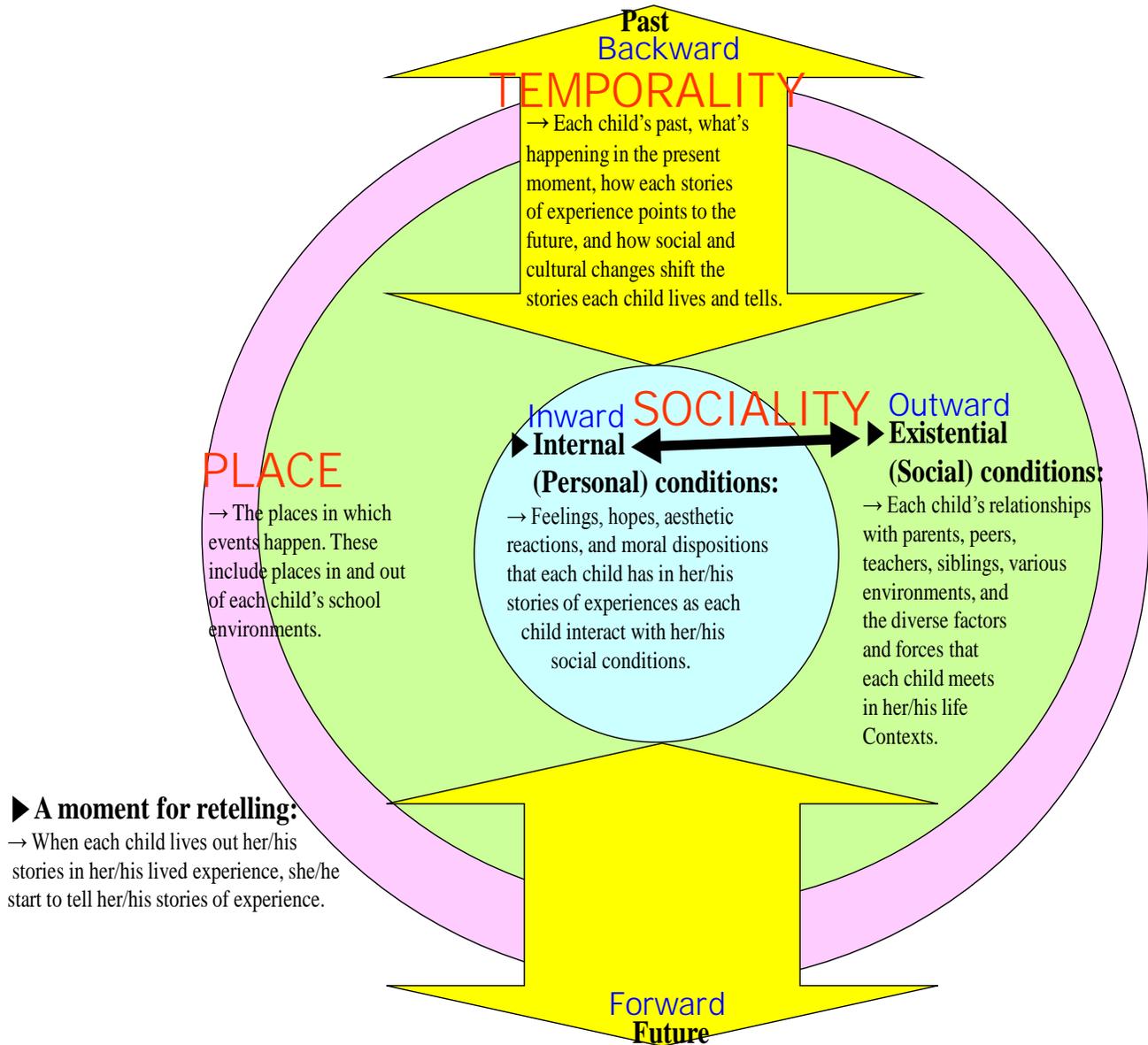
Date

For further information concerning the completion of this form, please contact Dr. Jean Clandinin, Byung-Geuk’s supervisor, at the Centre for Research for Teacher Education and Development, University of Alberta, 492-7770 or Dr. Ingrid Johnston, Associate Dean of Research, Faculty of Education, University of Alberta, 492-3751.

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, Extension and Augustana Research Ethics Board (EEA REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Chair of the EEA REB at (780) 492-3751.

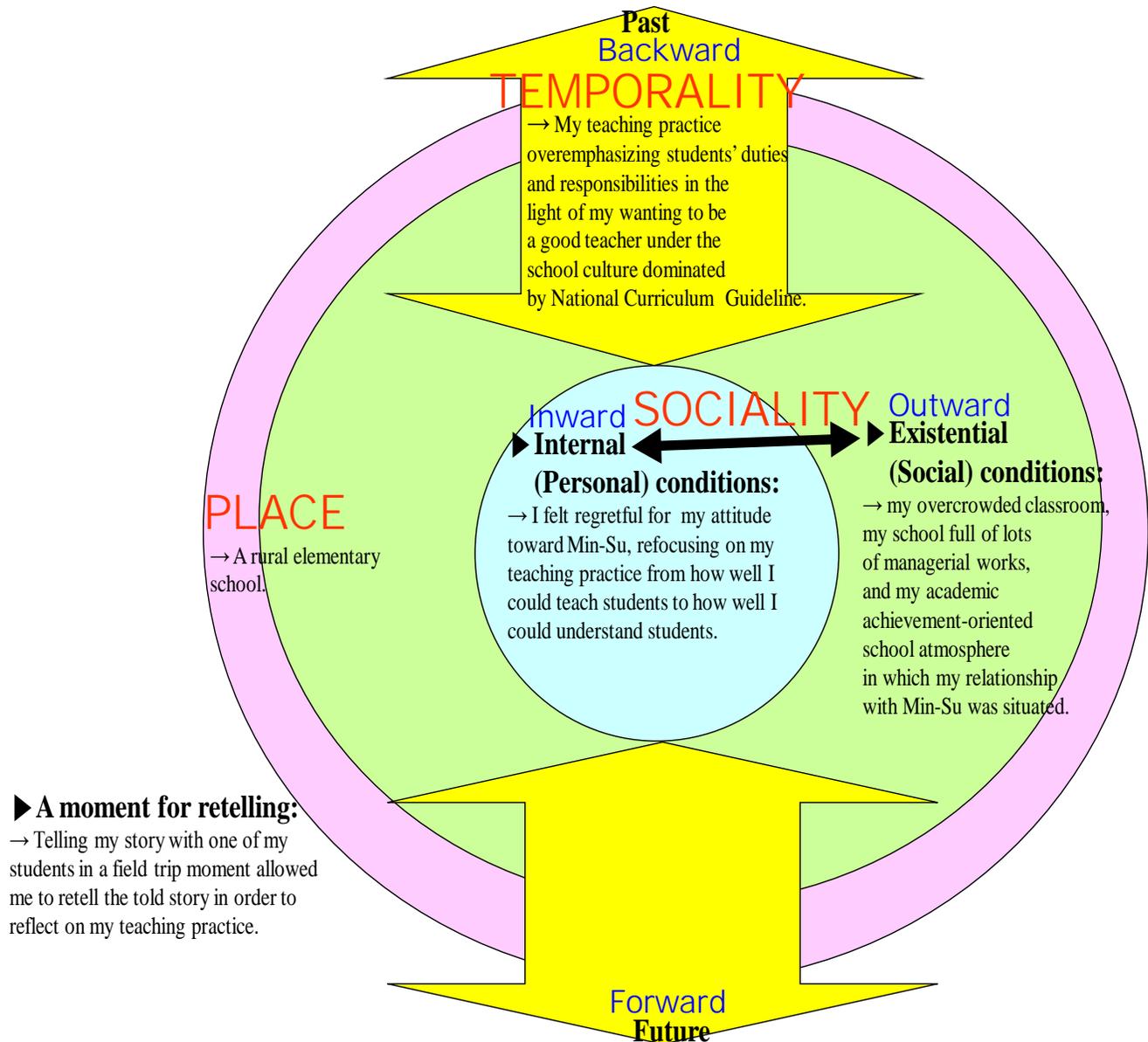
Appendix C

Figure 1. An Image Map of Retelling a Story (An Image Map of Inquiring into a Story within a Three-dimensional Narrative Inquiry Space and Four Directions)



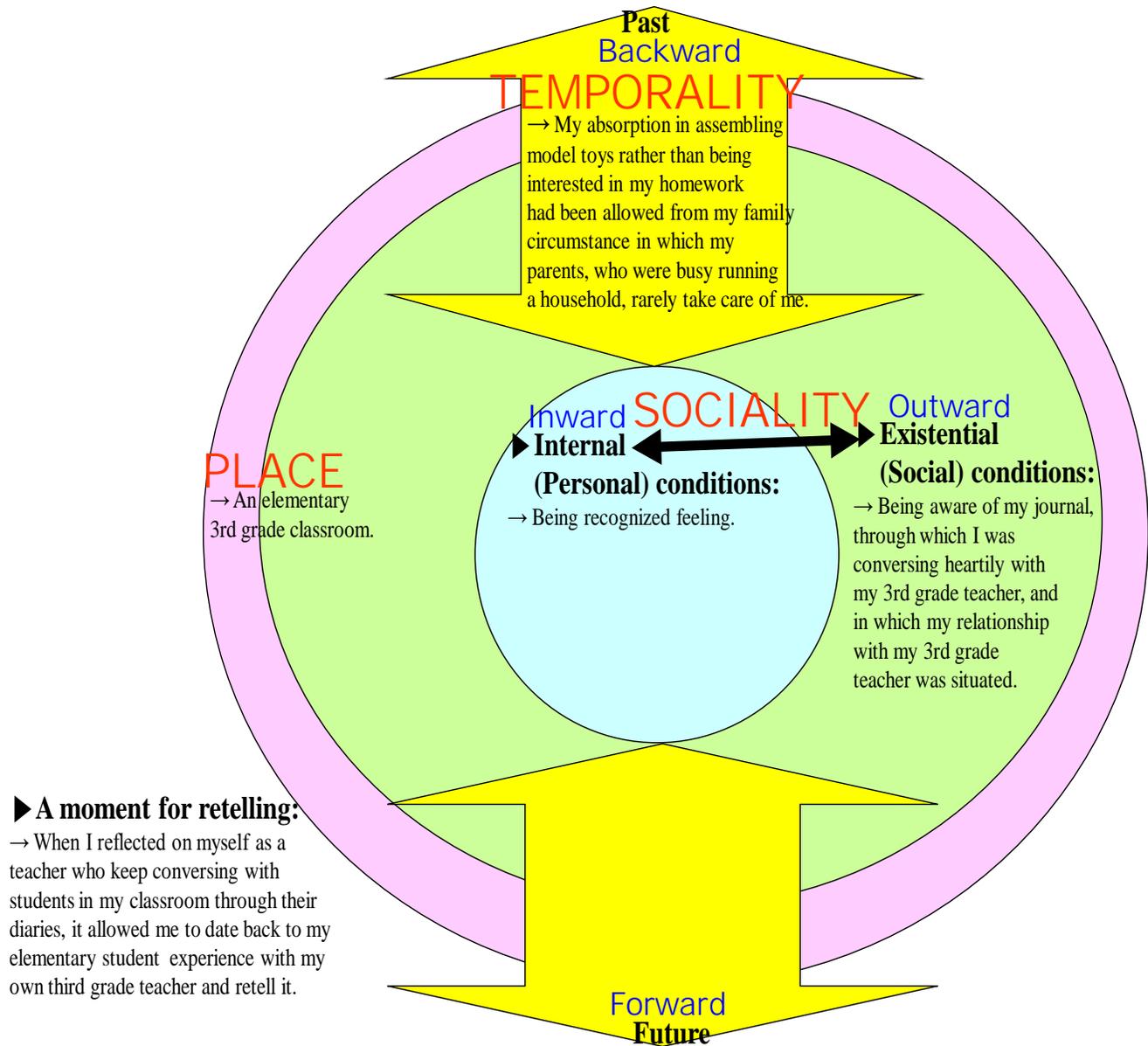
Appendix D

Figure 2. An Image Map of Retelling my Story with Min-Su



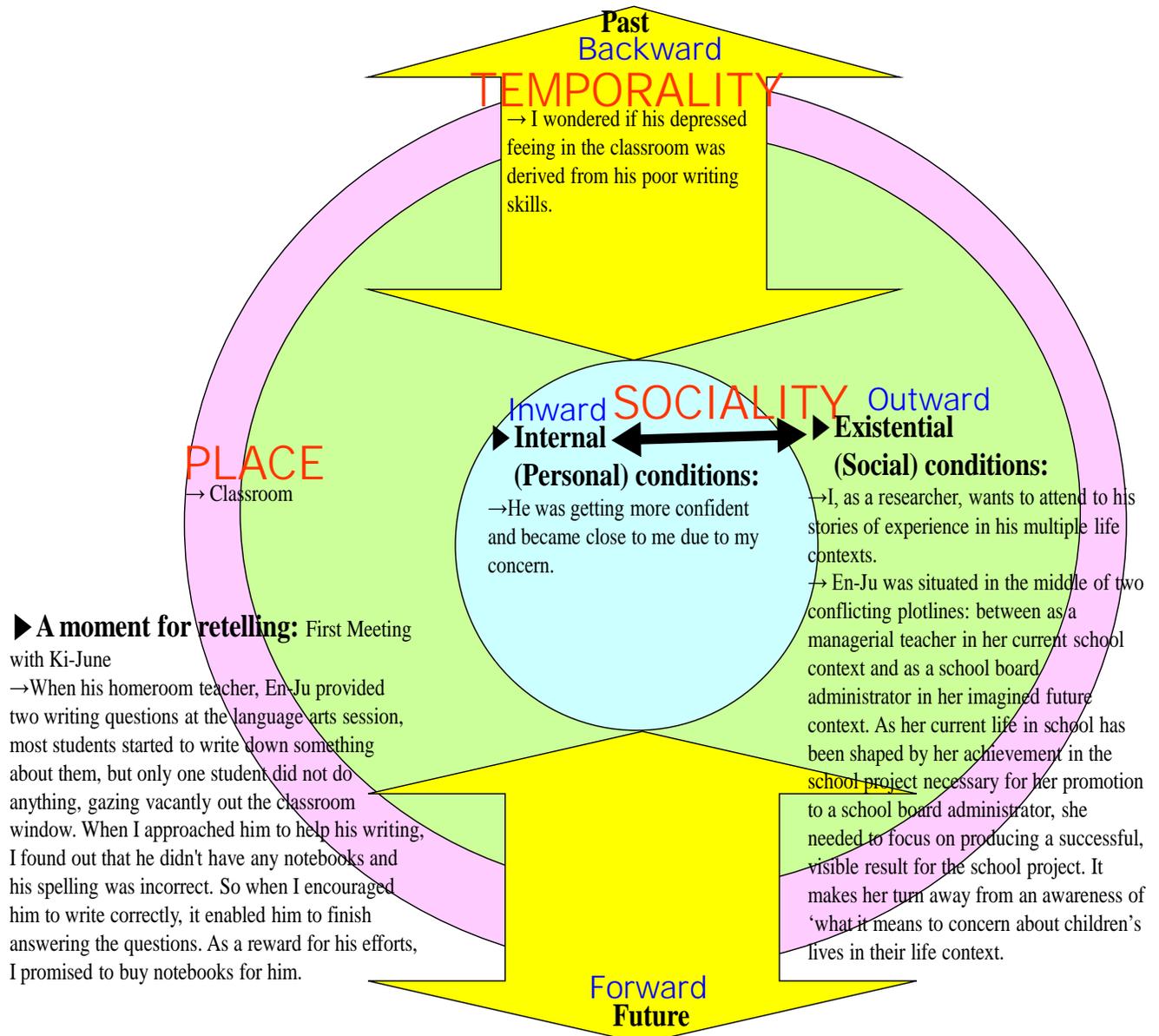
Appendix E

Figure 3. An Image Map of Retelling my Story with my Grade 3 Teacher



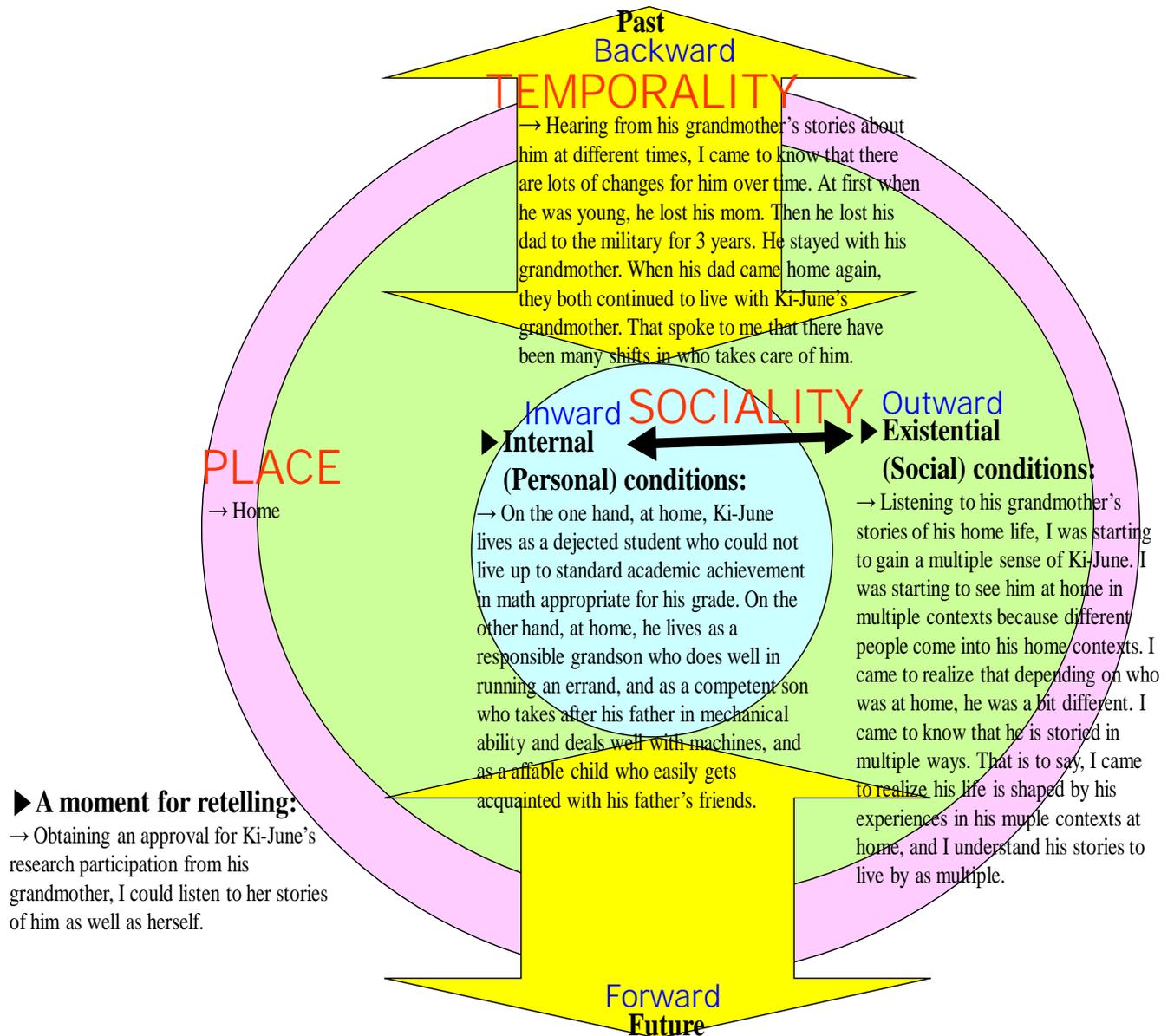
Appendix F

Figure 4. An Image Map of Retelling Ki-June's Story-1 (continued)



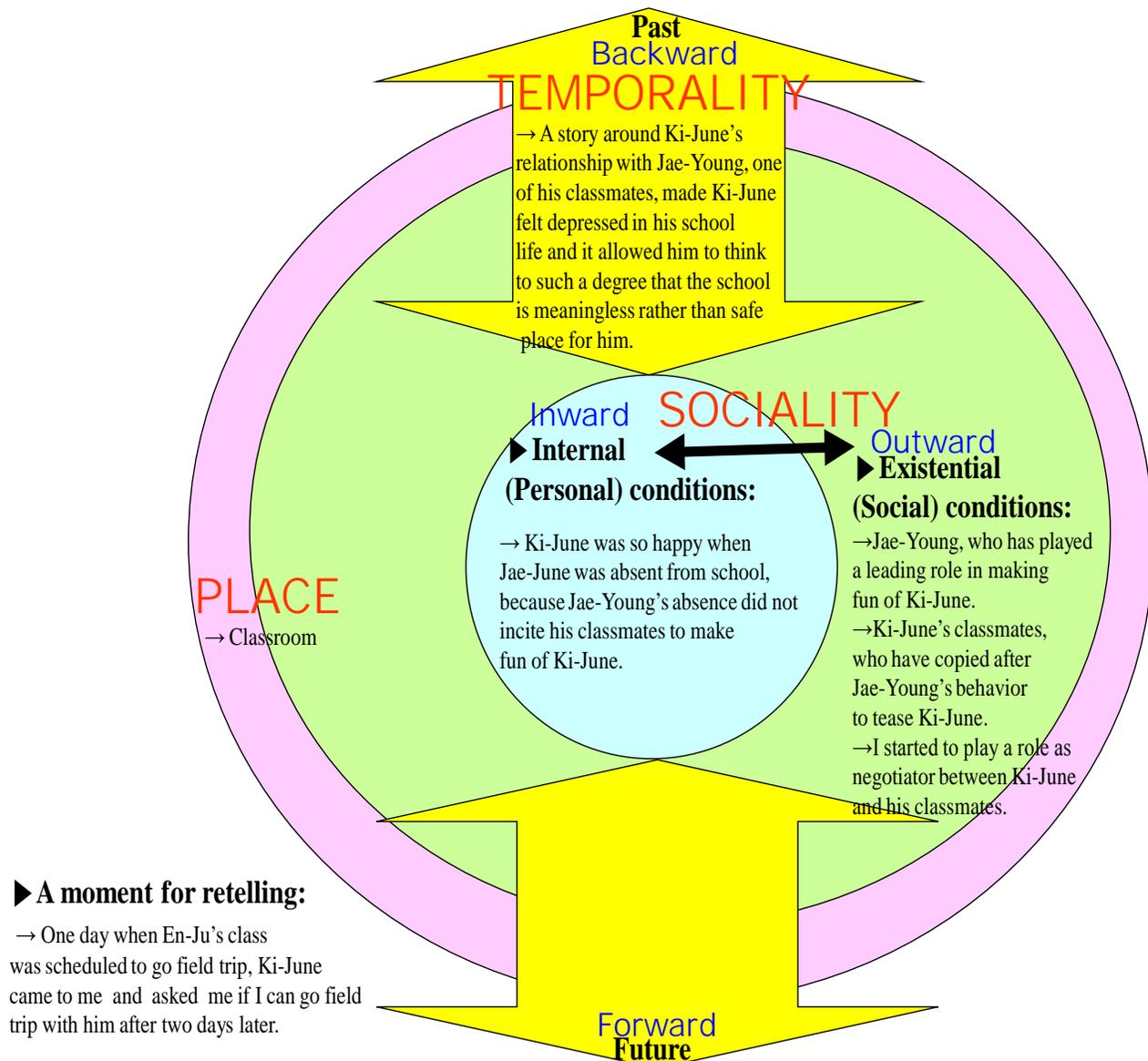
Appendix G

Figure 5. An Image Map of Retelling Ki-June's Story-2 (continued)



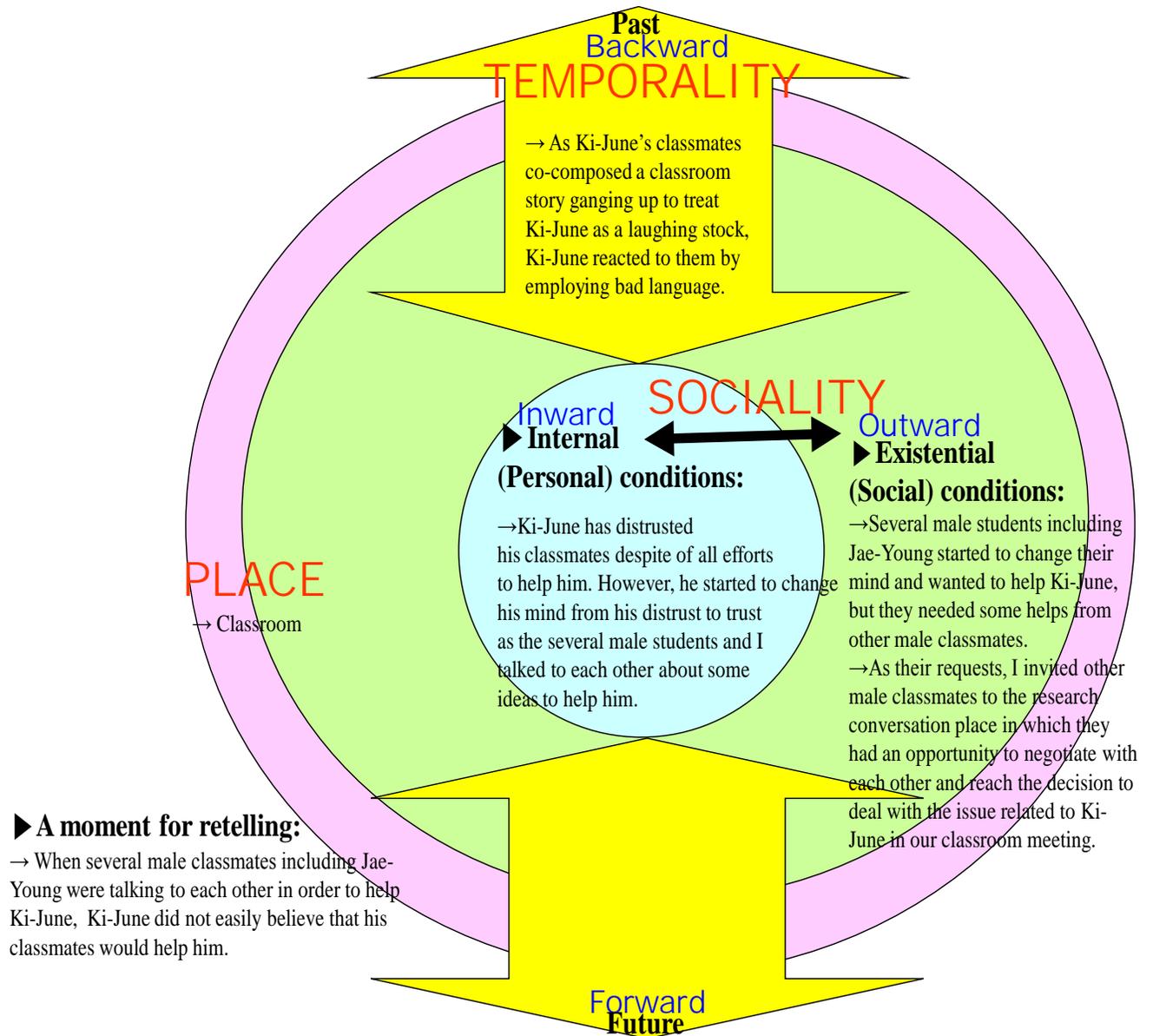
Appendix H

Figure 6. An Image Map of Retelling Ki-June's Story-3 (continued)



Appendix I

Figure 7. An Image Map of Retelling Ki-June's Story-4 (continued)



Appendix J

Figure 8. An Image Map of Retelling Ki-June's Story-5

