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Authenticity in teaching and teachers' emotions: a hermeneutic phenomenological study of the classroom reality

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ABSTRACT

This study probed the conceptualization of authenticity in teaching and its link to teachers' emotional life through critical emotional praxis because emotions are integral to discovering who we really are (McCarthy, E. D. 2009. "Emotional Performances as Dramas of Authenticity." In *Authenticity in Culture, Self, and Society*, edited by P. Vannini, and J. P. Williams, 241–255. London: Ashgate). The participants were 20 Iranian university teachers. Data were collected using interviews, field notes, and observation and were analyzed through the lens of hermeneutic phenomenology. The results revealed that authenticity in teaching consisted of themes of being one's own self, horizon of significance, and contestation resulted from the sense of responsibility, authentic relations, and de-constructive thinking which confirmed the dialogical nature of authenticity. The emotions connected to authenticity in teaching were Transition-Anger, love, and caring indicating that authenticity in teaching was a practice toward socially just teaching.

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Authenticity in teaching; teachers' emotions; critical emotional praxis; hermeneutic phenomenology; socially just teaching

1. Introduction

In an effort to discover and uncover the meaning of education focusing on Heidegger's phenomenology, Brook (2009) used the notion of authenticity and argued that 'Heidegger formulates education in its proper sense as the formation of authenticity. In this respect authenticity signifies being truly human; which is the genuine or proper *telos* of human existence' (26–27). During the past years, there has been growing interest in authenticity in teaching regarding its important role in teaching and life. Kreber et al. (2007) associated authenticity in teaching with 'a sense of empowerment, self-actualization, and individuation, and as such, linked to larger questions of human existence and agency in the world' (25). Kreber (2013) also asserted on the role of authenticity in and through teaching in creating a better and fairer world. The researchers interested in probing authenticity in teaching sought to define authenticity in teaching (Chickering 2006; Chickering, Dalton, and Stamm 2006; Kreber 2013; Kreber et al. 2007; Splitter 2009; Thompson 2015; Tisdell 2003) and to investigate the conception of authenticity in teaching context from the students' and/or teachers' perspectives (Cranton and Carusetta 2004;

Vannini 2007). Some of these researchers also made comparisons between the students' or teachers' conceptions of authenticity and its features proposed in the formal or explicit theories (Kreber and Klampfleitner 2012, 2013; Kreber, McCune, and Klampfleitner 2010).

What is missing to some extent in the existing literature is discovering and uncovering how the authenticity in teaching is connected to teachers' emotions. In this study, the researchers tried to add to the existing literature by exploring Iranian adjunct teachers' perceptions and classroom praxis of the meaning of authenticity in teaching and its link to their emotions through critical emotional praxis as 'feelings and emotions are keys for unlocking who I am, my authenticity, how I perceive and how I discover my "real self"' (McCarthy 2009, 241).

2. Review of literature

The importance of authenticity in teaching has made many researchers strive to define the ill-defined notion of authenticity in teaching. Tisdell (2003) in her book *Exploring Spirituality and Culture in Adult and Higher Education* referred to authenticity as a movement toward a deeper awareness of oneself and others whose aim is operating based on one's own self rather than others' expectations. Authenticity in teaching was also defined as the consistency between our beliefs, words, and actions with both positive and negative representation (Chickering 2006; Chickering, Dalton, and Stamm 2006). Moreover, Splitter (2009) explored the meaning of authenticity in education guided by John Dewey's views on education and Jean Jacques Rousseau's search for an authentic self and concluded that the main requirement of authenticity in education was engaging learners in dialogues in the classroom as a community of inquiry whereby the learners found the opportunity to search for their meaning seeing their own self as constructed inter-subjectively or self as one among others.

It should be added that Kreber et al. (2007) conducted a comprehensive comparative review on the conceptions of authenticity focusing on educational and philosophical literature on authenticity especially the works of Taylor, Heidegger, and Noddings. The researchers defined authenticity as the process of becoming. The researchers also proposed the teacher's cares for student, the subject matters, and their own self, the consistency between values and actions, and the engagement of the students in subjects expressed around ideas that matter as authenticity in teaching. Furthermore, Kreber (2013) probed authenticity from three distinct philosophical perspectives including the existential, critical, and communitarian and defined it consisting of self-reflection as was proposed by Heidegger ([1927] 1962) in *Being and Time* and as critical reflection arguing that 'I want teaching to be an important aspect of what I do because it is part of who I am. It is part of my identity. It connects me more deeply with my own inner motives and humanity' (24). Kreber (2014) explained that authenticity from an existential perspective meant taking responsibility for our actions resulting from awareness of 'our own unique purposes and possibilities' (93). She also explained that taking a critical perspective 'we become conscious of how socially learned truths (ideas we pick up in our various communities and thus uncritically assimilated) influence how we make sense of the world' (95). From a communitarian perspective, authenticity is not only the attainment of our own interests, but it comes from social and ethical understanding and sensitivity which

necessitate ‘a willingness to take risks, be courageous and also able to be compassionate towards those in need’ (96). Thompson (2015) tried to provide a deeper understanding of the meaning of authenticity as being true to one’s self in teaching exploring its current interpretations and criticism and argued:

Being authentic also comes with a side current of acceptable tension that on the one hand routinely reminds and compels us to remember who we are; while on the other hand, such interruptive tensions also pull each of us to consider what we have yet to imagine about ourselves, about each other, and about life. (15)

Although the effort made by the above-mentioned researchers drew the attention of educators, teachers, and other researchers to the importance of authenticity in education and teaching, it was very important to understand how authenticity was perceived by the teachers and the learners themselves. Such a need led to conducting empirical studies on authenticity in teaching. Cranton and Carusetta (2004) conducted a grounded theory study to probe the meaning of authentic teaching interviewing university teachers. The result of the data analysis led to five important categories including self, other, relationship, context, and critical reflection as defining characteristics of authenticity in teaching. Vannini (2007) empirically investigated authenticity within symbolic interactionism focusing on professors. Findings of this study showed that teachers’ conceptions of authenticity were affected by their career’s conventions and practices.

Complexity and locality of the notion of authenticity required the researchers to delve more and more in the existing literature in addition to the lived experience of agents involved in the process of teaching and learning. This made the researchers to compare the lecturers’ implicit or personal conceptions of authenticity with formal or explicit conceptions of authenticity proposed by philosophers and educationalists (Kreber and Klampfleitner 2012; Kreber, McCune, and Klampfleitner 2010). The results of such studies revealed that:

Authenticity in teaching is related to being sincere; demonstrating consistency between values and action; pursuing moral questions; having a sense of care for the subject and students; engaging students with the subject; and, to some extent, striving toward greater self-knowledge. (Kreber and Klampfleitner 2012, 58)

Kreber and Klampfleitner (2013) conducted a study to investigate the meaning of authenticity in teaching comparing philosophical conceptions with students’ and lecturers’ conceptions. The results of their study indicated differences between philosophers’, students’, and lecturers’ conceptions of authenticity although they reported the connection between authenticity in teaching and teachers’ actions. Whereas philosophers considered authenticity as being true to oneself in Heideggerian sense, being true to oneself in a critical social theory sense, and a process of becoming, the students and lecturers conceptualized authenticity in teaching as being sincere, engaging students with subjects around ideas that matter, and care for students and subjects that is, practicing constructive developmental pedagogy.

Discovering and uncovering the conceptualization of authenticity in teaching and its connection to teachers’ emotions was not sufficiently covered in the existing literature. The researchers of this research studied authenticity through critical emotional praxis. Critical emotional praxis was defined by Zembylas (2014) as:

A pedagogical tool that helps educators and students to identify patterns in their emotional, historical and material lives, to realize how these patterns are made and what their consequences are for maintaining the status quo, and to motivate action for change. (12)

Whereas various scholars investigated the emotional theories and emotional practices of teachers (Benesch 2012; Chubbuck and Zembylas 2008; Madrid, Baldwin, and Frye 2013; Maulucci 2013; Schutz and DeCuir 2002; Shapiro 2010; Sutton and Wheatley 2003; Winograd 2003; Zembylas 2002a, 2002b, 2003, 2004, 2007), this study focuses on Iranian adjunct teachers' emotional life including their emotion work in connection with their perceived experience of authenticity in teaching.

Although main philosophical studies on authenticity come from Europe and recent studies on authenticity in teaching are North American (Kreber et al. 2007) where individualistic cultures are dominant, this research addressed the participants teaching in an Asian context with its mainly collectivist culture where authenticity may be defined and understood in a different way. The following meta-questions guided the researchers:

1. How do Iranian adjunct teachers conceptualize authenticity in the context of teaching?
2. What are Iranian adjunct teachers' emotions in connection with authenticity in teaching?
3. How do Iranian adjunct teachers navigate the emotions connected to authenticity for authenticity?

3. Methodology

3.1. Context of the study

The present study was conducted in Iran where authenticity in teaching is a completely unexplored topic despite its important role in developing teachers and learners. As was argued by Bazargan (2000), the higher education in Iran consists of two subsystems which are government funded and non-government funded and enjoy the similar and highly centralized curriculum planning and decision-making by Ministry of Science, Research and Technology (MSRT). Although there has been a tendency toward decentralization in the recent years by empowering local universities (Hamdhaidari, Agahi, and Papzan 2008), the transition is slow.

3.2. Participants

To choose information-rich cases, a purposeful selection method was used. Participants were chosen from among the experienced adjunct university teachers who have no permanent position. Whereas adjunct university teachers constitute the large number of teachers working at Iranian universities, their voice is unheard in Iranian research studies. Most commonly, studies identify experienced teachers as those who have approximately five years or more of classroom experience (Tsui 2003, 2005). During a 1-year period, 20 Iranian adjunct teachers graduated from different academic fields (5 from psychology, 6 from English translation, 4 from graphic design, and 5 from computer engineering) with more than 5 years of experience of teaching aged from 30 to 49 participated in the study. Eight teachers were

women; 12 were men. Whereas 31 teachers were selected through nominations from colleagues, only 20 teachers agreed to take part in the study. All participants were recruited through direct email by which the following points were explained:

1. Who the writers are.
2. What the research is about and why it can be important.
3. Why and how the potential participants were selected.

3.3. Instruments

Data were collected through observation to probe the lived experience of teaching, in-depth interviews as opportunities for verbalization and articulation of the meanings of the experiences, and field notes. In-depth interviews were based on a recursive model. All interviews lasted approximately one to two hours and were recorded and transcribed. The researchers utilized three field notes on all aspects of the present research: the transcript file, personal file and analytical file. According to Ajjawi and Higgs (2007):

The transcript file contained raw data from the interviews. The personal file contained a detailed chronological account of the participants and their settings, other people present (e.g. staff, clients, and their family), and reflective notes on the research experience and methodological issuesThe analytical file contained a detailed (critical) examination of the ideas that emerged in relation to the research questions as the research progressed. It also contained reflections and insights related to the research that influenced its direction. (619)

Multiple methods of data collection were used to ‘move beyond the prevailing individual/social and mind/body dichotomies’ (Zembylas 2007, 67). The researchers focused on the participants’ beliefs, emotions, bodily sensations, and values using interviews, field notes, and observation.

3.4. Procedure

The present study was conducted in two different phases. The first phase was devoted to the study of authenticity in teaching and the second phase focused on teachers’ emotions in connection with authenticity in teaching. To answer the first research question and to see how Iranian adjunct teachers make meaning of authenticity in the context of teaching, an in-depth interview was conducted with each of the participants. In-depth interviews were guided by two main research questions: (1) What do you mean by being authentic or true to yourself in your teaching? (2) Can you give us an example from your work experience? Other more specific questions emerged from the interviews conducted with the teachers. In addition, the researchers followed the recursive model of interviewing proposed by Minichiello et al. (1995). Hall (2008) explained that the proposed model ‘follows a conversational process where the interview follows the natural flow of conversation’ (157).

In order to answer the second and the third research questions that is, to discover our participants’ emotional connections to authenticity in teaching and their struggles in navigating emotions for the purpose of authenticity in teaching, the second in-depth interviews were conducted with the participants. This time, the participants were interviewed based on a combined form of Zembylas’ list of teacher emotions adapted

from Benesch (2012, 111). They were asked to tell us what emotions they felt associated with authenticity they perceived in their teaching. We also sought to discover how the participants of the study navigated the emotions connected with their perceptions of authenticity. Reddy (2001) argued that navigation ‘includes the possibility of radically changing course, as well as that of making constant corrections in order to stay on a chosen course’(122). Chubbuck and Zembylas (2008) also explained that ‘navigation thus encompasses management while including the possibility of change’ (277). Table 1 shows questions asked in the second in-depth interviews.

In fact, there was no clear boundary between data collection and data analysis and these two stages were closely integrated. Moreover, all participants were observed in different sessions of their teaching during two academic semesters. The aim was observing the participants when they were interacting with their learners. Such observations are used to ‘prompt reflections by the participants on their current and past journeys and experiences, and to provide points of reference for interpretation of findings’ (Ajjawi and Higgs 2007, 618). Based on Tobin and Hayashi’s (2015) argument on the use of video to study embodied aspects of teaching, teachers were observed in typical days of their teaching. Observations could also lead to some emerging questions asked by the researchers in interviews and through emails sent to the participants after each observation. Furthermore, similar to the study conducted by Chubbuck and Zembylas (2008), we focused on the ways by which our participants were emotionally struggling in their relationships with their students and in their instructional practices. All three types of field notes were maintained in two phases of our research. Data collected through observations and field notes enriched data collected via in-depth interviews.

Four criteria of trustworthiness involving credibility, transferability, dependability, and confirmability as indicators of validity of qualitative research proposed by Lincoln and Guba (1985) were taken into account. Triangulation or the use of different methods to gather data that is, in-depth interviews, observation, and field notes was for the purpose of establishing credibility of the study. Transferability or external validity of research refers to ‘the extent to which the findings of one study can be applied to other situations’

Table 1. Questions asked in the second in-depth interviews (adapted from Benesch 2012, 111).

Meta-emotion interview questions for English language teachers	
1. Which of these emotions do you feel most commonly when teaching (with authenticity):	
Happiness/joy	Frustration
Sadness/grief	Disappointment
Anger/irritation	Disillusion
Fear/anxiety	Guilt
Disgust	Despair
Fascination	Caring
Pride	Love
Wonder	Intimacy
Enthusiasm	Loss
Boredom	Powerlessness
Awe	Compassion
Questions repeated for each emotion identified by the respondent in question 1:	
2. What are your reactions to being (name of emotion)? What do these reactions have to do with your teaching?	
3. Does the way you feel about (name of emotion) have a history in your teaching career?	
4. Are there things you do regularly during your teaching to make sure you feel (name of emotion)? Are there things you do regularly during your teaching to make sure you don't feel (name of emotion)?	

(Merriam 1998, 207). The transferability of the study was guaranteed by detailed information about the following aspects:

1. Factors based on which participants of the study were chosen.
2. The number of the participants of the study.
3. The data collection methods used.
4. The number and length of data collection methods.

To address the dependability of the study, all the processes within the study were reported in detail in method and discussion. Another goal of triangulation or gathering data using different methods was establishing confirmability or objectivity of the study.

3.5. Data analysis

3.5.1. *The hermeneutic experience of understanding (the fusion of horizon, the act of dialogue, and the hermeneutic circle)*

Data were analyzed through the lens of Gadamer's three metaphors of understanding and interpretation: the fusion of horizons, the act of dialogue, and the hermeneutic circle (Wilcke 2002). As Wilcke argued the fusion of horizon 'refers to the encounter between the researcher and the topic of inquiry in which two standpoints come together' (4). In addition, Gadamer explained that 'to acquire a horizon means that one learns to look beyond what is close at hand-not in order to look away from it but to see it better' (as cited in Fairfield 2010, 14). We were three researchers interested in understanding the experience of adjunct teachers. I am an adjunct English teacher and eagerly wanted to hear the voice of other adjunct university teachers. My co-authors were two faculty members who had an important role in selecting adjunct teachers to work at university. According to Wilcke (2002), 'the fusion of horizons occurs through the act of dialogue' (5). We tried to have different dialogues with each other. Individual in-depth interviews were conducted with all participants whereby they had the opportunity to speak freely and honestly about their own experiences, emotions, and perceptions. Whereas the in-depth interviews were guided by some guiding questions selected based on the aim of the study and the main research questions, more detailed questions emerged through the constant dialogue with the participants in two different phases of the study.

Although the main goal of the present research was understanding the experiences of adjunct university teachers regarding authenticity in teaching, the constant dialogues with the participants made us look at the collected data from a novel perspective. In fact, most of the participants insisted on being teachers avoiding the label of adjunct. Being an adjunct teacher itself was a part of being a teacher and this fact changed and broadened our perspective.

The third metaphor was the hermeneutic circle. Wilcke (2002) argued that the hermeneutic circle involved 'paying attention to what has been omitted, to the silences and the assumptions, to that which has been so taken for granted that it has not been questioned' (5). The hermeneutic circle involved 'a self-correcting process of learning that spirals into the meaning of the whole by using each new part to fill out and qualify and correct the understanding reached in reading the earlier parts' (Lonergan 1990, 159). Based on the spiral nature of what was previously called the hermeneutic circle as was explained by

Motahari (2008), we moved from part to the whole and then return to the part in one respect or another to achieve an understanding of words with one meaning. The meaning of a single word could be discovered in light of the sentence whose meaning could be uncovered in the light of the whole text.

3.5.2. *The cycle of interpretation*

Our cycle of interpretation was based on six stages of data analysis in hermeneutics developed by Ajjawi and Higgs (2007) as shown in Table 2.

4. Results and discussion

4.1. *Authenticity in teaching*

Analysis of data collected through in-depth interviews, field notes, and observation drew the attention of the researchers to three themes as presented in Table 3 which are further explained.

4.1.1. *Theme 1: Being one’s own self*

The first theme extracted from analyzing data was being one’s own self including three sub-themes of acts in accordance with beliefs, awareness of one’s goals and possibilities, and taking responsibility of one’s actions. Following is a quote from the interviews conducted with the participants:

I should try to recognize my own abilities. As a teacher, what can I do in my class? I have my own ideals but it is very important to understand myself with all my limitations. In this way, I will be able to take charge of my actions.

Additionally, the researchers of the present study defined possibility as a potentiality. Vetter (2015) explained that ‘a possibility is a potentiality of something or other’ (18). She also considered abilities and powers as indicators of potentialities. The first theme was in consistent with the existential authenticity which involved becoming aware of our own goals and possibilities and taking responsibilities of our actions (Sherman 2003). This theme was in line with Heidegger’s authenticity (1962) by which Dasien

Table 2. The cycle of interpretation based on six stages of data analysis in hermeneutics developed by Ajjawi and Higgs (2007, 621–622).

Six stages of data analysis	
Immersion	Organizing the data-set into texts Iterative reading of texts
Understanding	Preliminary interpretation of texts to facilitate coding Identifying first order (participant) constructs
Abstraction	Coding of data Identifying second order (researcher) constructs
Synthesis and theme development	Grouping second order constructs into sub-themes Grouping sub-themes into themes Further elaboration of themes
Illumination and illustration of phenomena	Comparing themes across sub-discipline groups Linking the literature to the themes identified
Integration and critique	Reconstructing interpretations into stories Critique of the themes by the researchers and externally Reporting final interpretation of the research findings

Table 3. Three key themes constructing authenticity in teaching.

Key themes	Corresponding sub-themes
Being one's own self	Acts in accordance with beliefs Awareness of one's goals and possibilities Taking responsibility of one's actions
Horizon of significance	The needs and interests of students The subject matters of important interest to students and teachers
Contestation	Challenging oneself as a teacher Challenging the expectations of educational systems

extricates itself from the tyranny of das Man or everydayness by assuming responsibility for its actions and acting in accordance with its beliefs and its true self.

4.1.2. Theme 2: Horizon of significance

The second theme was horizon of significance. Taylor (1991) referred to a background beyond and larger than arbitrary human choice and desire such as the needs of our fellow human beings, the duties of citizenship, or the call of God against which the things become significant and argued that there are issues independent of our own will which may become important and significant for us because of our attitude toward them. Also, Bonnett and Cuypers (2003) explained that a horizon of significance was 'a value system of a historically grown community. It consists of the authoritative principles, rules, values, and norms that are expressive of the normative and socially prevalent conception of the good life' (334). Focusing on higher education teaching, Kreber (2013) defined horizon of significance in teaching contexts as shared and agreed upon ideals regarding the goals and purposes of teaching that substantially matter to the teachers. For Kreber, serving the needs of students and subject matters were two important issues which mattered crucially in higher education teaching. In the present study, the theme of horizon of significance consisted of the needs and interests of students and the subject matters which teachers and students care about. Following is another quote from the interviews conducted with the participants:

To be true to myself in my teaching, I concentrate on my students. I consider them as different individuals coming to my class with their own stories. You know, this will affect what I choose to teach in my class. I myself am also very important, so I seek to find topics interesting for my students and for my own self. In this way, we can genuinely interact and communicate with each other to discover our reality.

The participants of the study talked about the importance of their students and the topics which they taught in their class as issues that were very important and worthwhile for them in their teaching. They also referred to their students as different individuals with different stories who affected what they taught in the class. In fact, they cared the uniqueness of their student and put their students' interests ahead of their own interest.

As Noddings (1992) explained, to care is a human fundamental need. In addition, Nussbaum (1992) considered affiliation with other human beings as indispensable in our life and continued that 'all human beings recognize and feel some sense of affiliation and concern for other human beings' (219). Furthermore, Kreber (2007) explained that 'authenticity in teaching involves our caring about the subject balanced and enriched by our caring about what is in the important interest of students' (3). As was explained by

Taylor, 'authenticity is not the enemy of demands that emanate from beyond the self; it supposes such demands' (41). Whereas the authenticity emerged from the first theme involved a personal aspect, the authenticity identified with the second theme not only focused on the self but also connected the self of our participants as teachers to others and to larger contexts of meaning in which the participants were for others not against others. The definition of horizons provided by Taylor (1991) may be challenged by subjectivists who believe that our attitudes give significance to particular events in history or in social interactions, but the horizon of significance in the present study consisted of the needs and interest of students and the subject matters which teachers and learners care about as backgrounds grounded in essentialism regarding human nature:

An essentialist account of human nature proposes, as already mentioned, that there are some elements in human life common to all human beings, independently of their cultural, historical or individual situations, that are, when pursued and realised, ways towards a good human life and towards human flourishing. (Holma 2007, 50)

4.1.3. Theme 3: Contestation

The third theme was contestation which involved two sub-themes of challenging oneself as a teacher to remain fair and just, to learn more, and to adopt to new technologies and challenging the expectations of the educational system concerning the low pay and the theoretical nature of teaching at university through which practical aspects of teaching and learning are ignored. To follow their authenticity in teaching, the participants of the present study constantly pushed themselves to be fair, learn more, and use technologies in their teaching. They also questioned and reflected on the policies of the educational system where they worked and did their best to change those policies which they considered wrong or unfair as can be understood from the following quote:

It is true that I am an adjunct teacher, but I am a teacher. I will prove it by doing my best. My learning continues. I read more and more and will try to become familiar with new technologies and to apply them in my class to create a different atmosphere for teaching and learning. I am struggling. I try to discuss with them about my teaching. I make them listen to my ideas because I need more facilities for my class and my ideals are usually against their standards.

In fact, the participants were in constant arguments with their own selves and their educational systems to change themselves and their systems. Kreber (2010) also referred to contestation as challenging oneself, others, norms, and expectations as well. According to Taylor:

by engaging in contestation and debate, one becomes part of a larger process that is aimed at preserving and allowing for a life that makes possible authenticity as a moral ideal, one that a society can choose to guide itself by. (as cited in Kreber 2010, 165)

4.1.4. Additional themes

Although the participants referred to learning more and adopting to new technologies in explaining how they challenged themselves, these two sub-themes were different from Heidegger's curiosity due to the sense of responsibility, authentic relations, and de-constructive thinking extracted as themes in response to the questions emerged in the

process of collecting data: *What makes authenticity in teaching possible for Iranian adjunct teachers?* According to Kellner (1973), curiosity is ‘a restless state of agitation that is always “on the move”. In this state of being on the move one never stops and interrogates, or mediates on anything, but constantly seeks the new’ (40), but the participants of the study tried to emancipate themselves from the normative expectations by challenging themselves and challenging others which made it possible for them to ‘take a critical stance towards one’s own views and might occasionally even change them’ (Kreber 2010, 165). Table 4 shows the key themes and their corresponding sub-themes.

The first extracted theme was the sense of responsibility including commitment to oneself and commitment to others which were reminiscence of respect and friendship as were explained by Nussbaum (1997) in her list of human capability that ‘identifies only the set of human capabilities that are necessary for a dignified human existence’ (Alkire 2002, 187). Friendship implied ‘being able to live for and to others, to recognize and show concern for other human beings’ (287). In addition, respect was defined as ‘having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others’ (287). For example, one of the participants reflected:

One important aspect of my teaching is understanding and accomplishing my duties towards students and towards myself. Nobody forced me to choose teaching as my job. Therefore, I honestly and eagerly do my duties. I love my students, myself, and our class.

Authentic relations was the second theme and consisted of two sub-themes of care for students and concern for the construction of students. Following is also a quote extracted from interviews with the participants:

My students are very important to me. I try to analyze all their needs and recognize their needs and interest to decrease their anxiety, depression, or all other bad feelings and make them familiar with the positive aspect of life. It is only one side of the coin. There is another side too. I teach my students how to be a human through my words, actions, reactions. Before anything else, my students should learn how to be a human and how to live as a human.

In his study on *The Potentiality of Authenticity in Becoming a Teacher*, Brook (2009) proposed the formation of authentic relations as one of the factors which could provide authenticity in students and argued that ‘teaching becomes the formation of authentic relations insofar as the teachers demonstrate, explain, and genuinely live out their care for students and their concern for the formation of students’ (55). Rodgers and Raider-Roth (2006) focused on the importance of authentic relations in teaching and considered such relations as conditions whereby ‘teachers know and respond with intelligence and compassion to students and their learning’ (265–266). In this study, the participants referred to authentic relations as factors by which they could practice authenticity in their teaching.

Table 4. Three key themes as conditions leading to authenticity in teaching.

Key themes	Corresponding sub-themes
Sense of responsibility	Commitment to oneself Commitment to others
Authentic relations	Care for students Concern for the construction of students
De-constructive thinking	Questioning/thinking Dialogism

Care is both an interpretive horizon (how we interpret our relations with others) and a goal of being-with in an interpretive horizon of care within students' awareness of life that will cultivate in students the goal of caring relations. This double practice of care in teaching can be called the formation of authentic relations. (Brook 2009, 55)

The third theme was de-constructive thinking. Brook (2009) defined de-constructive thinking as 'leading the student from their everyday preconceptions about existence back to the question of their being' (56). The first sub-theme constituting de-constructive thinking was questioning/thinking:

It is, in part, the task of the teacher to cultivate and build this ability to think, and in thinking, ask the right questions. It is the role of the teacher to show students how to think and therein lead the students to ask genuine/authentic questions about their existence. (Brook 2009, 56)

The second sub-theme was dialogism or the exchange of ideas among those involved in the process of learning and teaching chosen based on Bakhtin's theory of dialogue which takes into account the multiplicity of voices.

It is through dialogic interactions that language is used and developed; and it is through dialogic interactions that the world is created and experienced with each person engaging in the ever flowing current of life imbued with and propelled by other voices, other texts, other ways of being and doing. (Bakhtin 1981, 346)

The participants of the study could speak through other voices when practicing authenticity in teaching. Authenticity made it possible for them to experience being teachers, beings learners, and being equal to their colleagues working as faculty members and their administrators. According to Bakhtin (1981), there are two different ways to assimilate discourse when multiple voices interact: authoritative discourse which 'enters our verbal consciousness as a compact and invisible mass; one must either totally affirm it, or totally reject it' (343) and internally persuasive discourse which is 'half ours and half-someone else's' (345). But it was through the internally persuasive discourse which the participants of the study practiced being authentic in teaching.

4.2. Teachers' emotions

The analysis of data collected through the second phase of the study drew the attention of the researchers to three dominant emotions of anger, caring, and love. These three emotions were considered as dominant due to the frequency and extensiveness by which they were used (they were used more often and by most of the participants). The participants used lower speed and more emphasis talking about these emotions indicating a higher level of intensity or the depth of emotions. Teachers' attempt to be authentic in teaching might put them against administrators or colleagues when they tried to challenge the expectations of the educational system. This attempt was accompanied by the emotion of anger especially in cases where the participants referred to the low salary and inappropriate quality of teaching due to the existing policies and called themselves adjunct teachers rather than teachers. Nussbaum (2015) argued that 'anger has a cognitive/intentional content, including appraisals or evaluations of several distinct types. Often, it involves not simply value-laden appraisals, but also beliefs' (42). In fact, anger was an emotion felt in response to what the participants appraised as the wrongdoing of discrimination and 'what is wrong with discrimination is its denial of equality' (Nussbaum 2015, 51).

Horberg, Oveis, and Keltner (2011) also explained that ‘appraisals of others’ unjust actions evoke anger’ (238).

The second and the third dominant emotions were caring and love. According to Held (2006), ‘caring is an interactive relation in which each party recognizes the other as a particular person; it involves personal engagement’ (89). Personal engagement makes caring different from Heideggerian curiosity that lacks the sense of responsibility. Caring was the emotion mainly emerged when teachers were interacting with their own learners and love was the fruit of teachers’ beliefs toward teaching emerging not only in teachers’ interactions with their learners but also in the relationship of each individual teacher with her own self as a teacher and as a human. Nussbaum (2001) explained that ‘love, while an emotion, is also a relationship’ (473). Konstan (2008) explained that this relationship could be considered as love from an Aristotelian perspective if it involved obligations and altruistic desires in the sense of reciprocal friendship. We referred to our participants’ self-love as well. As Fromm (1956) argued, ‘love for and understanding of one’s own self cannot be separated from respect and love and understanding for another individual. The love for my own self is inseparably connected with love for any other being’ (58–59). In fact, Fromm considered such a conjuncture of love for others and self-love as a true concern for care, respect, and responsibility. While anger was a reaction against injustice, love and caring were emotions for justice.

Based on the analysis of data collected through the second phase of the study, two categories of emotion work including emotion management and teachers’ embodied work were uncovered as two different ways by which the participants navigated their ambivalent emotions like anger and love. Hochschild (1979) defined emotion work as ‘the act of trying to change in degree or quality an emotion or feeling. To “work on” an emotion or feeling is, for our purposes, the same as “to manage” an emotion or to do “deep acting”’ (561). Zapf (2002) also defined emotion work as the quality of the interaction between employees and others who are communicating with them when they are working. The emotion management involved an effort to display the emotions appropriate in the classroom or appropriate for interaction with other colleagues and administrators. The appropriate emotion was defined by Benesch (2012) as ‘a struggle between what teachers are feeling and what they believe they ought to be feeling while they’re teaching’ (118). In the present study, teaching was considered as consisting of the interaction between teachers and learners, teachers and colleagues, and teachers and administrators. Reading and rereading the transcriptions of our participants’ interviews and field notes also revealed the important themes of dialogism and internally persuasive discourse.

The second type of emotion work was embodiment by which the participants’ emotions of anger, caring, and love (friendship) could be reflected through their body. The result of observations of the participants’ classes, their reflections on specific scenes of videos, and their answers to the researchers’ questions emerged from observation revealed that three emotions of anger, caring, and love were frequently reflected through the participants’ eye contacts, tone of voice, and facial expression. The participant also tried to focus on the body of their interlocutors (eye contact, tone of voice, and facial expression) as indicator of their emotions toward the authenticity of their teaching. They considered lack of eye contact, intensity of voice, and particular facial expressions (bug out eyes and down eyebrows) as indicators of this point that they became inauthentic in their teaching.

I stop for a moment and look at their face. It is the mirror of their soul. Everything becomes clear to me. Was I true in my teaching? What happened between us in our class? Could I be my own self?

I look at my colleague's eyes. When he or she avoids looking at me, I realize that there is a problem. It should be solved. We should speak with each other while attentively listening to each other. When we can look at each other's eyes, we are able to understand our meanings.

In the second phase of the study, the researchers focused on Iranian adjunct teachers' emotional life in connection with their perceived experience of authenticity in teaching through critical emotional praxis including three stages of identification (the experience of emotions of anger, caring, and love and perception of unjust practices in the educational system regarding low salary and the quality of teaching prescribed by the system), reflection (the ambivalence of emotions like anger and love, the evaluation of emotions and embodiment of emotions reflected in their own selves and their interlocutors, and the evaluation of the agency or passivity of their positions in their teaching context where they worked as adjunct teachers in interaction with their learners, colleagues, and administrators), and response (the enactment of the new pedagogical practices in terms of dialogism, internally persuasive discourse, and the change of bodily movement in the classroom).

The result of the analysis of data revealed that authenticity perceived by the participants consisted of three themes of being one's own self, horizon of significance, and contestation in line with three interrelated perspectives of authenticity: existential, critical, and communitarian. These findings were in agreement with the definition of authenticity provided by the philosophical literature. The theme of contestation made it possible to consider authenticity a moral idea as was argued by Kreber (2010). The authenticity in teaching conceptualized by the adjunct teachers chosen as the participants of the study was the fruit of sense of responsibility as commitment to oneself and others, authentic relations, and de-constructive thinking which could confirm the intersubjective and dialogical nature of authenticity in line with the findings of the study conducted by Splitter (2009). As Thompson (2005) argued intersubjectivity is 'an essential component of self's relation to others and the manner in which self's experience is to a significant degree determined by the people with whom self is in relation' (36). The second phase of the study focused on the emotional life of teachers in terms of the emotions connected to their authenticity in teaching. The extracted emotions were anger, love, and caring indicating the emotions which the adjunct teachers experienced in practicing authenticity. Love and caring were emotions toward authenticity and anger was an emotion against injustice. The adjunct teachers navigated their emotions by managing their emotions and bodily movement. The navigation of anger as a negative emotion was a step toward Transition-Anger proposed by Nussbaum (2015) as following:

Transition-Anger does not focus on status; nor does it want, even briefly, the suffering of the offender as a type of payback for the injury. It never gets involved in that type of magical thinking. It focuses on future welfare from the start. Saying 'Something should be done about this', Transition-Anger commits itself to a search for strategies. (54)

Transition-Anger, love, and caring as manifestations of authenticity were for the purpose of transforming teaching to create socially just teaching. Authenticity in teaching with three interrelated aspects was a practice for socially just teaching through critical emotional praxis as it can be seen from Figure 1.

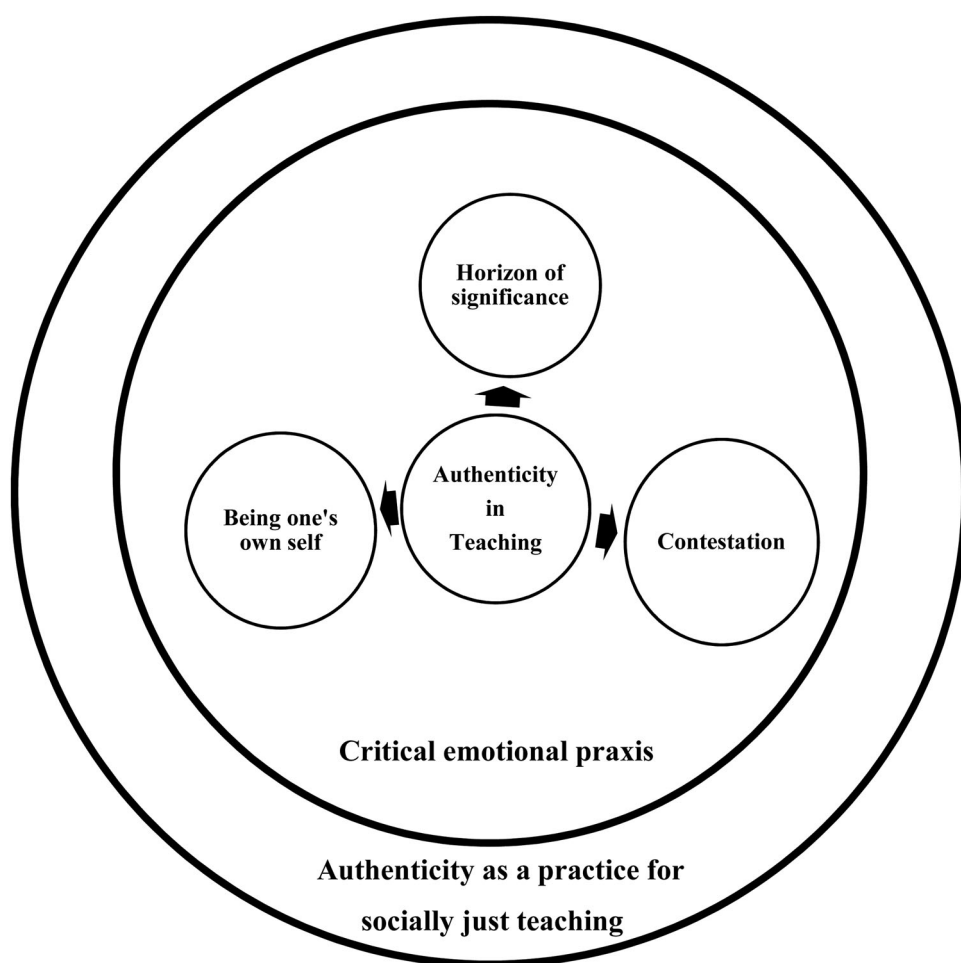


Figure 1. Authenticity in teaching as a practice for socially just teaching through critical emotional praxis.

Embodiment of emotions which reflected authenticity in teaching was also the novel finding of this study because it gave a bodily aspect to authenticity in teaching and called for considering other horizons in teaching.

5. Conclusion

The researchers of the present study sought to add to the existing literature on authenticity in teaching by exploring Iranian adjunct teachers' perceptions and classroom praxis of the meaning of authenticity in teaching and its link to their emotions through critical emotional praxis. The participants tried to navigate their emotional ambivalence in order to make their teaching more authentic that means to transform the existing policies and enact pedagogical practices to improve the opportunity of teaching and learning for those who are oppressed including adjunct teachers. For the participants of this research, authenticity in teaching was a movement toward socially just teaching and critical hope that is 'grounded in reflexivity and action for transformation' (Zembylas 2014, 13).

Participants of the study consisted of 20 Iranian adjunct teachers and this could curtail inferences from the study. Quantitative and multi-method studies with a larger number of participants can be used to more clearly discover and uncover authenticity in teaching. Since participants of the study were adjunct teachers, deeper understanding of authenticity in teaching requires studies comparing full-time faculty members and adjunct teachers. In addition, there is a strong need to researchers empirically investigating authenticity in and through teaching as proposed by Kreber (2013).

Disclosure statement

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