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Is Being a Researcher Some Kind of Role-playing

– A Reflective Paper on Researcher’s Professional Growth

1. INTRODUCTION: IS THE TRUTH SOMEWHERE OUT THERE?

The starting point for this article lies in the year 2002 when I was getting ready for my first seminar as a PhD-student. My colleague asked me to be prepared for questions about the philosophical basis of my research. I was very disappointed after the seminar: no questions about that. I only got questions of whether we had some problems in our polytechnic. My research was about the formation of collective identity in the polytechnic.

Once I started to think about the philosophical question, I had to go on. I found a good “home” for my research in the phenomenological way of thinking. I was to study the concept of collectivity using critical incidents in our work community (Patton 1990, 182-183). Phenomenology seemed to be the answer for my questions: in the phenomenological point of view the phenomenon can be seen in a pure way, the way it is. The individual experience is essential for understanding the core of the phenomenon. (Gorner 2001, 546; Priest 2002.)

But what is the core point of the phenomenon? What is the truth? In thinking about the truth and its existence I got to know the realistic theory of truth. I began to think that it is absurd to study a phenomenon if I already think that it does not exist at all. It is absurd to do research on

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something that one can maybe never find. In my early years I was so sure that the phenomenon of collective identity, "we-ness", must be out there and its existence does not depend on if we see it or not. (e.g. Kalli 2005, 10). **With phenomenology, I felt to be able to find the truth of the phenomenon "we"**.

In this article the methodology is understood in its wide way. The starting point is to understand the possibilities and restrictions of one study and its relation with the real world and other "real worlds". (Tuomi & Sarajärvi 2002, 11.) I am using here as an empiric setting my licentiate thesis and its results. I am revealing my roles in the research process. In the role-playing setting I am trying to see the other possible "real worlds". To understand that different roles may reveal different truths is an important step in thinking of the truth and the core of the phenomenon "we".

There lies also the critical interest for knowledge on the background. It means that the researcher sees knowledge in a critical way and that can work as an emancipation. (Kyrö 2004, 63.) Critical interest to study the data can open researcher's eyes to notice something new in the data, or see the results in a new way.

The purpose of this article is to take part in two discussions. First, taking part in the realism versus constructivism discussion: Is there really something stabile in "we-ness" or is the concept of we something that all the time constructs differently on people's minds?

Secondly, doing meta-research on the research process I have been through: what roles have I had during my process and what meanings have they had in the professional growth process?

Understanding the "we-ness" in the organisational context is important for many reasons. Kyrö (2005, 23) names organisational entrepreneurship as one form of entrepreneurship. Work is done mostly in teams nowadays and teams are responsible for their results (see e.g. Juuti 1998). To take responsibility of one's work has also to do with the concept of empowerment (see e.g. Ruohotie 2001). To feel to be part of the team is important because then everyone feels that their work is meaningful.

2. THE ROLES OF THE RESEARCHER

Before thinking about the roles in this special process some clarification about the concept of the role is needed. According to Castells (2000,7), the roles arrange the activities but the identities are stronger sources for meaning. Mead (1962, 254) uses the concept of role in the interaction process: through taking the role of the other a person is able to come back on himself and thus direct her own process of communication. Peräkylä (2005, 361) writes that, according to Goffman, it is important to make a difference between the real person and the role: acting in a special role does not mean that a person is really like the role. Goffman remarks that the real person taken off the role is as much a presentation like the original role was.

In this article I am dealing with roles but also with the identity growth process. The identity constructs in human minds and in everyday action. The construction is a different one depending on the situation and who you are dealing with. The forming of the collective identity requires that a person reflects his/her thoughts and experiences to the attitude of the **Generalized Other** and gets feedback and modifies his/her behaviour according to that. To be a whole Self needs relationships to other Selves (Kuusela 2001, 69). At the same time every person modifies the attitude of the group because his/her behaviour gives a stimulus to others who then again change their behaviour according to that. The Generalized Other is made by the action of "I" and "Me" when we take the others' attitudes in our behaviour, especially those who are the significant others. These significant others can be real persons or they can be mental reflections of other persons in one's mind. (Blumer 1969, 65,68; Mead 1962, 154.)

As the role-frame I use here Tranquist's (2005) and Eriksson's (1982) role describing terms spy, missionary, tourist and prisoner. Tranquist and Eriksson used them in the name of action research. I implement them here in the research process and try to find out how the terms work in that process and how they serve the professional growth of the researcher.

Tranquist (2005) and Eriksson (1982) have studied scenarios that the interactive researcher may face. Tranquist has also studied some of the judgements, tensions and dilemmas that may occur in the immediacy of practice. Tranquist's starting point is a tale told by Eriksson and he elaborates Eriksson's metaphorical characters in terms of interactive research. (Tranquist 2005). In the main roles in Eriksson's tale are the tourist, the spy, the missionary and the prisoner. The tourist signifies the production of knowledge and the spy illustrates the conflicts of loyalty. The missionary deals with the issues of what the researcher can and cannot affect, while the prisoner on social training addresses the fact that the researcher still remains a captive, only now under someone else's constraint. (Eriksson 1982; Tranquist 2005.) I will next carry out a short overview of these different types and their roles as researcher.

Tourism is what we call people's activities when they travel and reside in places out their of ordinary setting. Some tourists travel to sunny locations, others travel out of interest for unknown cultures. One group of tourists travel simply to be able to say that they were there. Tranquist points out that within interactive research one can probably find representatives from all these categories. (Tranquist 2005.)

The tourist is somehow seen to be either curious to new places and things, or just wanting to rest and have fun. In the role of a researcher, these points offer us different kinds of views: does the researcher want to set herself in an unknown situation and maybe even take personal risks or does she want to use the methods that she is used to and familiar with. In an unknown place and situation the tourist, as well as the researcher, may face communicative problems (see Tranquist 2005): confusion of language, discursive patterns, but also cultural differences: the tourist as well

as the researcher has to adjust to unfamiliar locations.

While setting herself in new settings and unknown situations, the researcher learns also about herself and, as we can later notice, also becomes more like herself. It is typical of the tourist that it is nice to be abroad, but it is also nice to come back home. No matter how well integrated the tourist gets in the new setting, there will always be the feeling of not being completely at home. It might be compared to the feeling of a researcher who uses a method that is not completely suitable for her research style. The study goes on well, but somewhere there is a feeling of not "being at home" with it. (Tranquist 2005.)

The suspicious spy can be seen as a threat to the present order. The researcher has to do a lot to convince the members of the organization of her personal and professional credibility. Reciprocal trust must be established and it is important that the spy has the allegiance of the staff or that of the administration. (Tranquist 2005). To be a spy creates an imaginary picture of a person who tries to find out things without herself being recognized. The role of the spy demands a lot of trust-building and also trust-keeping. If the trust is broken the results can be very hurtful and even disastrous or chaotic.

The missionary is often perceived as a character spreading justified beliefs to others less enlightened (Tranquist 2005). As a researcher's role, the missionary could be at first very impressive: the researcher comes and tells how things should work. It has to do with authority: one person is easy to listen and believe while the others are not so powerful. In a long term, the missionary role can be a burden: the researcher has to know the right answers to the questions and solutions for the problems that have arisen. It can also irritate some members of the staff: if the researcher is the only one whose opinions count some may feel that their knowledge and skills are nonsense, although they may have years of experience of doing their work.

The word prisoner includes the meaning that one is deprived of freedom of expression or action or that someone is serving a prison sentence. Tranquist (2005) compares the role of the researcher to a prisoner if the researcher is strictly held inside of academia. Tiller (2004) points out that as soon as the researcher meets the empirical settings and the people who work there, she may realize that what she thought to be core issues are nothing but peripheral ponderings.

3. THE EMPIRIC SETTING: DIFFERENT ROLES – DIFFERENT RESULTS

3.1 Description of the Research Process

In my licentiate thesis (Tapani 2005) I studied the collective identity in Satakunta Polytechnic. The polytechnics are new actors in the educational area. I became interested in the concept of collective identity while working in the central administration for over three years. So I was a member of the organization I studied.

The research process itself started in the first seminar I described in the beginning. It was the first sign for me to be a member of the scientific community. The advisor told me that I should read more and more; in Tranquist's (2005) terms I felt to be a tourist in a foreign country where all other persons seemed to be familiar with each other and with the language used but they seemed to be curious about me and they were also friendly and helpful.

After reading and taking part in other seminars I started to feel more like home in the scientific country but because of the difference of the studied themes it was hard to find a real dialogue and the feeling of the tourist was still present. My advisor asked me to get some test answers to get to know my subject better. Because of the advisor's main role in this step the feeling of the prisoner was there too: I felt I had to do as the advisor told me. It was because of the lack of my knowledge, as I see it now later. I had no possibility to scientifically argue against her.

I emailed the test questions to chosen persons in our polytechnic. At the same time I worked as a project manager in the central administration. Although I tried to send a happy and very positive email to my colleagues I could not help feeling like a spy while getting to know their secret feelings and thoughts. I could not act like a tourist because I had worked there for three years and it was impossible for me to take the role of the outsider. I knew that the answers were written in an honest way; that thought I could not have had if I were in a tourist role. Somehow my role was also a prisoner and a missionary; as an officer in the central administration my letter could be read in "we ought to do this" -way. Missionary is the one who preaches for the thing he/she thinks is the right one. Some of the respondents may have read my letter in the "prisoner" style: they may have thought that I am a prisoner of the power of the central administration.

The analysis process was done according to five steps: The research data was collected by a qualitative email interview sent to a sample of 60 members of the personnel, a sample chosen by using the critical incident strategy (Patton 1990). I received 39 answers. The chosen members represent all of the personnel. The data analysis had five steps:

1. In the first step the argument analysis was used. The data was studied by searching for the arguments, what lies behind them and what the bases for the arguments are.
2. The second step was the rhetoric analysis: the psychological and linguistic approaches were taken along. The arguments were completed as narrative stories.
3. Then, the researcher herself wrote down her thoughts on the stories: how convincing the stories were; to whom they were written; what kinds of means were used in trying to be convincing; how successful these means were in reaching the intended audience; what was the writers's own position; and what else did the stories make the reader think.
4. After that, eight other persons were asked to member-check the analysis – the stories by using the terms of rhetoric analysis.

5. The researcher coded the data at the same time by using the NVivo coding program. In the NVivo coding the logos, ethos and pathos were searched in the data.

All the time during the analysis process I tried to act as an outsider and study it as it is, not mixing my feelings with it. I tried to be very phenomenologist. The roles according to Tranquist (2005) were like the tourist and the spy. The tourist role carries with it the respect of the foreign country which here is the data that the researcher tries to understand and get to know. While writing the stories the role of the spy was present: the researcher-spy had tried to find what the answers have in common and take the clues and combine them with one another.

In writing the report the role of missionary was present. I as a researcher wanted to write in a way that could convince the readers. I got a lot of feedback about that: I was told that I am trying to be very convincing although my arguments are not scientifically valid. I tried to convince my readers and also my listeners in seminars. That was a surprise for me. I was very surprised of these comments by my advisor. I was said to be a proclaimer in writing and in speaking. It was one point in my way of professional growth to notice that the missionary role is not an easy role to take.

Comments on the report from an outside evaluator really gave me a "kick-off" to grow from the researcher to me, I had tried to read the answers as they were and tried to find their core meanings. I thought that I could find the truth as it appears to these respondents. When using the phenomenological way of thinking it is important that the researcher clears his/her pre-thoughts. It is important to get right in to the subject, have no pre-thoughts and be open to findings. (see e.g. Järvinen and Järvinen 2000, 206–207; Varto 1996, 85–89).

In trying to be convincing in researching my own colleagues I decided to use the word "researcher" in my report when describing what I had done. I tried to be objective to my data also in this rhetoric way. I was very much a prisoner for what I have studied about objectivity and tried to act as is suitable for that role. It was very important for me that my own feelings or thoughts cannot be read in my report, remembering the feedback of my advisor. Using the word "researcher" for all what I had done made me feel to be on a safer ground and made me feel that the result is done not by me but by the respondents.

This all has to do with my search for the truth. But it also includes some theoretical thoughts. To write using the word "researcher" while writing about myself has also to do with my theoretical frame, George Herbert Mead's symbolic interactionism. In this theory the Self develops through the interaction between "I" and "Me". "I" is the active part of the Self, and it acts in the present time. "Me" is the part of the Self that we can evaluate and criticize. (Mead 1962, 173–174; Kuu-sela 2001, 69). If I had written my report by using the word "I" it would need a lot of explaining if I meant to be "I", "Me" or maybe the "Self".

Anyway, this was the main point where I had to start to think about who I really was in doing the research. I got feedback from my report and had a long discussion on the "researcher" – "I" – theme. Afterwards I noticed that it also has to do with self-consciousness. Earlier when I was unsure about my research it was easier to write in a way that seemed to be objective. The objectiveness seemed to increase the credibility. After the process went on I became more ready to take responsibility for what I had done and why. Then it became possible for me to be I. The process with its roles of my licentiate thesis is summed up in the next Table 1.

TABLE 1. The steps in the research process, their content and the researcher's role.

The steps in the research process	Including	The researcher's role
First seminar	First presentation	Tourist
Getting started and taking part in seminars	Reading, getting advice, reading more, presentations, listening to other's presenting, communicating with others	Tourist
Data gathering	Data gathering in the polytechnic	Spy
Data analysing	Argument and rhetoric analysis, member-check analysis, NVivo-coding	Tourist and spy
Writing a report	Trying to make all parts to fit together in a congruent way	Missionary
Feedback	Comments from my report from evaluators	Prisoner
Post Scriptum: writing this article	Evaluating the study	Spy, tourist

The roles and their content changed through that process: e.g. the meaning of the missionary was on one stage a proclaimer, afterwards not only proclaiming but having more reliable arguments. To be a spy does not sound so negative in the end as it was in the beginning of the process: in the beginning to be a spy meant for me that I am spying and trying to get information as much I can and that information benefits me. In the final stage to be a spy means that I spy very curiously my research and I am curious about what it tells me and the readers.

In the next chapter I will show the results of the research. I got these results by using the roles described in the Table 1. In the chapter 3.3 I will discuss the possible roles and their effect on the results.

3.2 The results of the licentiate study

In my licentiate thesis (Tapani 2005) I had three research questions:

1. What does the word "we" mean to members of this polytechnic?

2. In what occasions do they use the word "we"?
3. What are the things that prevent the collective identity from broadening?

The results I got are here discussed briefly. First, the meaning of the word "we" differs according to the following things:

- it depends on the situation
- it means the unit or part of that
- it means everything
- it means that we have something in common
- the word "we" does not have any meaning anymore

As far as the meaning of the word is considered, our own role was missing: the word I was used only when it was considered that I know how the things should have been done, or I know how they should have acted in order to broaden the collective identity or how to handle the process of the identity change. I as an actor was positioned very often outside "us." To belong to us was anyway seen as positive and it was stressed by saying: "I am accepted to be one of us."

How convincing did I find the meanings? It is spoken in an authentic Satakunta Polytechnic way and in a way that it is easy to identify. The answers about meanings are written for different actors in Satakunta Polytechnic: to all staff members of the City of Pori, to the researcher, to the leaders and to the actors in their own unit.

Secondly, I found four different ways in using the word "us/we" in the employees' own speech:

- I am always "us/we".
- For outside partners the word "we" means the whole Polytechnic, but when I use the word inside the Polytechnic it has a meaning of their own unit.
- My colleagues are "we."
- I hardly use the word "we" at all.

How to use the word "we" depended on the situation and the company. As mentioned in the analysis of the meaning of the word "we" about their own role, the same goes here: The using of the word we and their own role in this "we" is not very clear. The word is used very sectorally: for example it is easy to use the word "we" in speaking of "we teachers" or "we in our unit".

When I studied the data by rhetoric analysis I found that in using the word "we" the situation plays an important role. To be more convincing in the arguments additional words were used in the answers. These words, like "always", "often", "only" were meant to stress own point of views, make them more powerful and to show that their own point is the right one. Metaphors were also used in describing the situations were to use the word "we".

Third, the things that prevent collective identity to be or become broader were seen as the following:

- leadership
- structural things
- the willingness of the staff
- in some cases it was noticed that this is a process of growing towards collectivity

In rhetoric analysis I noticed that the preventing things were seen mostly somewhere outside oneself and in one's activities. Someone else was responsible for the control of the situation, but also in some cases demands towards collectivity were seen as a forced action that did not interest them at all.

The means how to be convincing in arguments were stressing the meaning of one's own work and own unit. Also the long distances between the units were seen as preventing things: "if the distance from one unit to another one is over 100 kilometres, how can we have a feeling of belonging together?"

When writing about the preventing things the accounts were addressed to the leaders, to the communication persons, to their own colleagues and to the whole staff. The means of being convincing were seen well enough, at least if we share the opinion that in order to feel collectivity personal contacts and knowing each other for real, not only virtually, is needed. There was a lot of writing about the distances and about the lack of personal meetings.

The preventing things were seen to be something outside oneself, outside one's own activities. They were considered as something that one can do nothing to get over. Most of the respondents shared the opinion that the preventative things were not depending on them. Only in two answers the things were seen otherwise: the first one was about the process of growing together and the other one was about finding someone to blame. Mainly the structures of leadership were seen as weak. The critical point for several answers was the distances between the units. The willingness of the staff members was something that prevented the feeling of belonging together. The main point in writing about the preventing things was that someone else should do something to construct our collective identity.

The conclusion of the results for the research questions is in the Table 2.

TABLE 2. Conclusion of the results of the licentiate research.

The meaning of the word we	<p>It depends on the situation It means the unit or part of that It means everything It means that we have something in common The word we does not have any meaning anymore</p>
The using of the word we	<p>I am always "us/we". For outside partners the word "we" means the whole Polytechnic, but when I use the word inside the Polytechnic it means my own unit. My colleagues are "we." I hardly use the word "we" at all.</p>
The preventing things	<p>Leadership Structural things The willingness of the staff In some cases it was noticed that this is a process of growing towards collectivity</p>

3.3 How Would New Roles Effect the Process and the Results?

Because the purpose of this study was to open eyes to see the results in a new way and also use the methodology as it is understood in a wide way and, through that, try to understand the possibilities and restrictions of one study and its relation with the real world and other "real worlds", it is interesting to study how the different roles taken by the researcher would affect the results. Let us first have a look at the first research question and see what kinds of findings would the different role of the researcher produce about the meaning of the word we.

3.3.1 Tourist, Spy, Missionary and Prisoner Studying the Meaning of the Word We

The tourist as a researcher role is very good for phenomenological study. The tourist is curious about new places and hopefully does not have too many pre-thoughts. The tourist role can be restrictive, too, if she is only interested in finding the way to the beach and back. To feel like home is sometimes important for tourists: it is important to have something in common with the original inhabitants. It helps to understand the feelings, the culture, and also give an impression that we are on the same side and are speaking the same language.

About the meaning of the word "we" the tourist emphasises having something in common; it helps to feel like home. Of course, the situation plays a role for the tourist too; she cannot help sometimes feeling an outsider or foreigner. If the tourist is very fond of the country it might be difficult for her to understand that the "we-ness" does not mean anything anymore for some

persons. Maybe the different parts of the country, "units", are not so visible for a tourist so these kinds of answers may be ignored by her.

To act as a spy would have been very difficult in all steps, excluding data gathering. In conducting the research I needed the trust of both the administration and the staff members. As a member in the organisation it is impossible to spy on anyone, at least if the factual aspect (Alasuutari 1994) is taken into account. A spy would be interested in the answers in the meaning of the word "we" being bound to the unit or its part. To be a spy in the units and try to find out what they really think about the collective identity would be interesting and informative. As a spy it would be possible to get deeper in their thoughts and try to find the reasons and causes for thinking this way. It would be interesting to study the complex understanding of organizational identity change by trying to find the different, concurrent forces that either stimulate or inhibit engagement in an identity change effort (Elstak and van Riel 2005). For a spy it would be interesting to study all the meanings that lie behind the answers. I think that for studying the meanings the spy role would be ideal.

In a missionary role the researcher may think that she has already found "the truth" and the role as a researcher would have been more like spreading this knowledge. In everyday experience the central administration is sometimes said to be the storage of all knowledge from where every now and then a missionary comes to tell the pieces of news to the personnel in the units. Thinking that way the missionary role, it is not easy to understand the different meanings of the "we-ness" but only spread the one she has.

For the missionary the meanings "we means everything" and "to have something in common" are the best ones. These meanings are the ones she fights for. That the "we-ness" does not mean anything anymore is a sign for her. Persons sharing that opinion can be seen as a challenge. She can either start to fight for changing their opinions or it is possible that a missionary becomes depressed and gives up.

The prisoner role might be a good way to study the core points stressing some special views. As a prisoner of a way of thinking it is easy to concentrate on the essential as far as the essential is found. The most important for the prisoner would be to do as she is told to do, which is not a very good platform for learning individual thinking and arguing. The role of the prisoner could easily bring along views that are of the same side: if the prisoner holds tight to her theoretical framework it is easy for her to agree with those who agree with her. Other views are not maybe seen at all. Going to the real world (see Tiller 2004) can be surprising for a researcher. So it is easiest to share the meanings that are of the same kind as one's own.

For the prisoner the important meanings are "we means everything" and "we have something in common". To understand that someone is not interested in the "we-ness" anymore may be hard for the prisoner. The situation- and unit -dependents may be seen as challenges.

TABLE 3. Conclusion of the meaning of the word “we” in different perspectives.

Meaning	The tourist	The spy	The missionary	The prisoner
The process	Good points: Curious No pre-thoughts Easy to see from outside Challenges: To see deep enough To see in a realistic way To understand the language and the culture; also the history	Good points: To see the deep meaning of what is said No pre-thoughts Challenges: Spying is difficult	Good points: Is sure of what is the right point Challenges: Strong pre-thinking of what are the right things Can irritate if preaching goes too far	Good points: Knows how things should be done (core points on her mind) Challenges: Too much pre-knowledge and – thinking Something may stay in shadows
The result	We have something in common We means everything It depends on the situation	All the meanings are interesting: what lies behind them?	We means everything We have something in common	We means everything We have something in common

3.3.2 Tourist, Spy, Missionary and Prisoner Studying the Using of the Word We
 Next I will have an overview on the second research question and see what kind of findings the different roles of the researcher would produce about the using of the word we.

The tourist is all the time interested in the theme of using the word “we” about everyone because it may increase her feeling like home: it feels like home when we all belong together, herself included. If the tourist is fixed with the theoretical framework, here symbolic interactionism, she is interested in the different situations where the word is used. She thinks through the social interactionism framework and realizes the different significant others that construct the “Generalized Other” in different situations (see e.g. Mead 1962).

The spy is interested in the reasons why the word is not used anymore, or hardly ever. It would be interesting to use typical spy equipment and have a tape-recorder hidden in the units and offices and try to find out if the word really is not used anymore. If the spy uses theoretical glasses, she would take into a specific account the responses that consider own colleagues and them being “us”. It would be most interesting to her to find out how this process really goes on and why some people are included, some excluded, from being “us”.

The missionary has two possible ways to act: she may stay with those who are already using all the time the word we. Or she may take those who have lost their hope as a challenge and try

to get them along. Anyway the missionary feels at home with those who say that they use the word "we" all the time: they are excellent disciples.

The prisoner may be so keen on proceeding the process of collective identity that if someone says that he is not using the word "we" at all she may be irritated. For her it is important to use the word we all the time, so these answers would be the most important for her. Those who are not using the word anymore may be in a marginal for her.

TABLE 4. Conclusion of the using of the word "we" in different perspectives.

Using	The tourist	The spy	The missionary	The prisoner
The process	Good points: Interested in increasing the use Not too many pre-thoughts Challenges: Lack of cultural knowledge Superficial knowledge of habits	Good points: Interested in what lies behind the answers Challenges: How to get to the real reasons	Good points: Keen on proceeding the collectivism Challenges: Too much pre-thoughts How to react to those who are not on your side	Good points: Keen on proceeding the collectivism Challenges: Ignoring the ones who are on the opposite side
The result	I am always we (wants to proceed this)	All the ways are interesting; what lies behind them	Wants to process the "we-ness" in every way	Wants to process the "we-ness" in every way

3.3.3 Tourist, Spy, Missionary and Prisoner Studying the Preventing Things

The third research question was about the things that are preventing the increase of the collectivism. Let us now see how the different roles would suit for this result.

Acting in the tourist role all along the process, it would have been possible to conduct the study much differently. The tourist would have just visited the collectivity, asked the staff members about their experiences and tried afterwards to find the core of them. She would like to know what the main point in the preventing things is. The tourist may know, even as a visitor, that structural things like distances do not play such a role nowadays. We can be almost everywhere with everyone at the same time. The leadership is often criticised and the same goes for internal communication. They are easy to blame, but what should be done better or differently? The staff and its attitudes play a big role, but again, who is the staff? The tourist may have also been interested in the process of growing. If she enjoys staying at this foreign country she might visit it again and that is why it is important to know if there are some changes going on.

The spy would get closer to given answers and spy on what really lies behind all these reasons. Spy-equipment should be needed as well as role-playing skills. The spy has to take her place and spy either for the leaders or for the staff. If the spy takes the role of the leadership she sees all the things through the eyes of the leaders, because the leaders form her "Generalized Other." If her role is sponsored by staff then her "Generalized Other" is also formed by the staff. It might be interesting to spy on the leaders and get more information for staff about what the leaders do, and what they do not. But there would not be so much use of the knowledge if the staff had no plan how to use it. It might remain as knowledge spread around the coffee tables, but if the staff cannot accept the attitude and role of the leaders then there would be no use in doing spy research about leaders.

The missionary would notice the results telling about the willingness of the staff. She knows that the structures and distances are hard to change, and so are the leaders, maybe. So the easiest way would be to study more the answers that tell about the process of growing. The good point to preach more is the willingness of the staff.

There is something in common in the roles of the tourist and the missionary as far as preventing things are concerned: they both are interested in the process of growth. The missionary wants to preach that this is the right way to act. The process of growing is the point that the missionary researcher wants to spread, but the missionary way to do it is declarative. The tourist is interested in the process of growth because she may come back as a visitor again and she is interested how the things are going on.

To study the preventing things in a prisoner way can be a stressful choice for the researcher: how deep should the researcher go in studying the essential points of the preventing things. There may be all the time deeper and deeper knowledge; when can the researcher say that the core is found?

TABLE 5. Conclusion of the preventing things in different perspectives

Preventing things	The tourist	The spy	The missionary	The prisoner
The process	<p>Good points: Would have been easy to just drop in and ask the question Easy to see something as an outsider Challenges: Are the given reasons real (lack of cultural knowledge)</p>	<p>Good points: Might be easy to get to the reasons and their background by using different methods Challenges: Is the spy spying for the leaders or for the staff? How is the information used?</p>	<p>Good points: Important to proceed to process of the common growth Challenges: How to do it in a way that is not irritating?</p>	<p>Good points: One sight to the point could be studied in a deep way Challenges: What is the core point?</p>
The result	<p>Process of growing; individual and collective levels</p>	<p>All the answers are interesting but how is the knowledge used and for who?</p>	<p>The willingness of the staff</p>	<p>Willingness of the staff but how far should we go to reach the core point?</p>

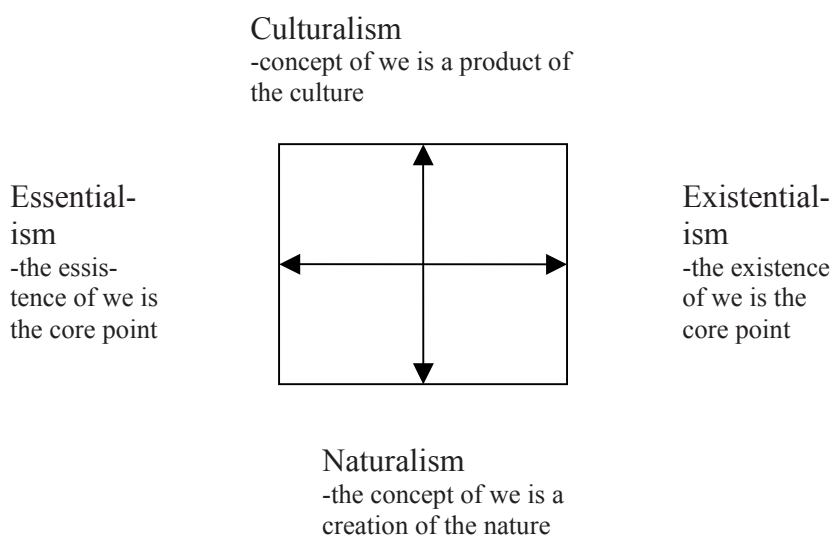
4. THE PROCESS IN FORMING THE RESEARCHER'S IDENTITY AND THE TRUTH & REALITY DISCUSSION

In the beginning of the process I thought that I am a realist. I thought that I am hooked on phenomenology. I had a feeling that I am too close to my research interest and I tried to do all I could to outsource me. By studying the roles I took during the research process my eyes opened to metaconceptual awareness (Tynjälä, Heikkinen and Huttunen 2005, 25). Although it is said that the researcher's work is a lonely work it also needs other persons, in Mead's terms significant others.

One question in social sciences has been the relation between the individual and the social. According to Burr (2004, 13, 18), a human being is morally oriented free-thinker who has his unique thoughts, beliefs and values. An individual is defined through his internal psychological state and is apart from the material reality and from the other individuals. In psychology a human being is described as an individual whose nature is not dependent on the social environment around. Lukes (1973) writes that there exists an abstract human being and every human being has her own special characteristics that are there in spite of the society she lives in.

To argue for or against this basic nature of human being somehow resembles the question of understanding the truth. This article shows that, by using different roles, different sides of the

"we-ness" are revealed. The study shows that the phenomenon "we" exists because all the respondents could recognize it, although it did not have any meaning or use nowadays. The phenomenon exists but it has different meanings to the respondents. It exists in the human beings' minds. So it needs human beings (or other living beings) to be constructed. What it means to human beings is another question. The meanings are created socially and they are dependent mostly on the situation. There constructivism plays a big role. Constructivism is also the key for the future process of collective growth: to realize the possibilities of collectivism learning is needed. This point can be summed up in the Picture 1.



PICTURE 1. *The concept of we in the different dimensions of the idea of man (modified after Heikkinen and Huttunen 2002).*

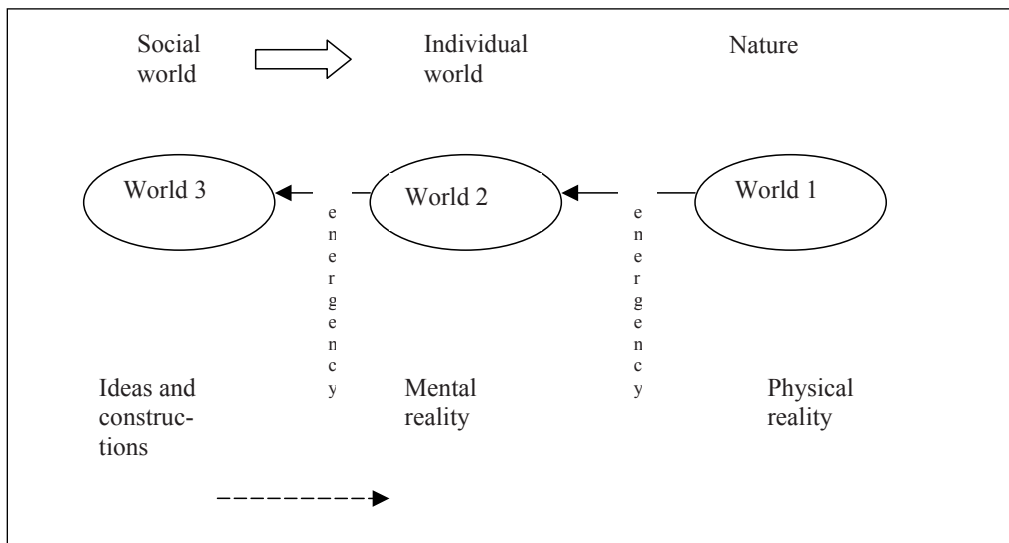
The picture shows that constructivism and realism are not the opposite of each other but their point of view is different. In naturalism we is a wholeness of physical and biological creations. It is like flesh and blood. In naturalistic thinking the concept could exist if only there are human beings available. In culturalism we is created in cultural ways and habits and also essentialism pays attention to the consciousness: human beings have to be aware of each other in order to find out the concept of we. Because the concept of we needs people's existence, co-operation, their common understanding and shared thoughts of "we-ness" there are good points to think that the essence of the concept of we is constructivistic.

This research about the roles and their influence has served the critical interest of knowledge. At this point I confess to be a neorealist: according to it we can believe that there can be a real-

ity somewhere outside the human consciousness but reality can also be something else than that. It can be constructed in human minds or it can be social. Constructivism is not the opposite of realism when thinking this way. Constructivism and realism can be combined in different ways in individual thinking. In some cases, a constructivist can be a realist, and vice versa. This can be called realistic constructivism or neorealism. (Tynjälä, Heikkinen and Huttunen 2005, 21, 23.)

I also agree with the Popperian idea of knowledge and reality (Tynjälä, Huttunen and Heikkinen 2004). When considering the world according to symbolic interactionism it can be noticed that the social world also affects on the individual world: an individual human being interprets the messages he/she gets from the social world and changes his/her behaviour according to them. It was shown in my data that the members of the working society interpret the messages in their individual ways and reflect them also back individually. After that interaction with the environment it causes changes in an individual's behaviour but also the social environment changes.

I have modified the picture of Tynjälä, Huttunen and Heikkinen (2004) with two additional arrows from the world 3 to world 2. A person does not only react to the stimulus. The message does not come back as it goes but it changes in the social world, in meeting other individuals and their reactions. After that it can come back to individual experience. Also the ideas and constructions affect on the mental reality. One example about that is the Generalized Other in symbolic interactionism. The Generalized Other can be a group that really exists but it can also be a mentally created group that a human being would like to be a member of.



PICTURE 2. Karl Popper's idea of the knowledge and the reality (modified after Tynjälä, Huttunen and Heikkinen 2004)

5. CONCLUSION: THE PROCESS OF PROFESSIONAL GROWTH

To become the owner of the research process has to do with the criticism of Mead's theory. The criticism of Mead's theory is related with its behaviorism: does a person change his/her behaviour according to outside stimulus and react against it. In my professional growth story it went like that as long as I tried to make my research according to only my advisor's information and advice. Anyway, that part of the learning process was like reacting against stimuli but I was not in charge of my process then. The learning happened according to social behaviorism. It is important to listen to others in the group but also every single member has an impact on the others in the group. The members are not only reflecting the stimuli they get from others but also changing their behaviour according to the stimuli. The behaviour they reflect back is always individually changed. It is not enough to just react but in order to learn and change it is also important to recognize the situation, the significant others and modify one's behaviour to be suitable for that.

In my learning process the outside stimuli have played a big role but they have needed internal interpretation: it has been important to see oneself through others' eyes, using the significant other as the Generalized Other. It has not been an easy way and the process is still going on. It has been an empowering experience to get feedback and advice but still have the feeling that the final decisions are made by me.

According to Mead (1962, 162), the Self can be a whole self only if one is part of some group, reflecting his/her thoughts and acting in a context, getting feedback. A human being is said to be totally social and to grow as a whole "Self" is only possible through social processes (Kuusela 2001, 68). First the human beings have to manifest themselves and be aware of each others (Ahlman 1967, 159). To be a whole Self one's Self has to manifest itself and the others and after that one has to be a part of some group. Through manifesting, confessing what has been done and reflecting the process also the researcher can become I, the owner of the process and her life. ■

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