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교육학 석사 학위 논문

Exploring Transformation of
Adults' Identity in View of
Learning as Sustainable Development:
A Narrative Research on Becoming a Docent
in a Natural History Museum

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협동과정 환경교육 전공

김 태 연

Abstract

Exploring Transformation of Adults' Identity in View of Learning as Sustainable Development: A Narrative Research on Becoming a Docent in a Natural History Museum

Kim, Tae Yeon

Interdisciplinary Program in Environmental Education

The Graduate School

Seoul National University

Diverse risks in recent society, such as overwhelming economic or technological innovations or degradation of natural foundation of life, have caused breakdown of people's customary routines and threatened personal belief, lifestyles and identities. With the increased uncertainty and complexity over life trajectories, renegotiating personal identities through self-reflection becomes an essential endeavor to challenge the unsustainable and seek more desirable changes in life. Such reflective and transformative process has been highlighted, especially in adulthood easily in danger of ignoring their identities, and becoming a sort of resources for economic or political development through training pedagogy.

This tendency pervasive in adult training can posit another threat in educational communities to degenerate learning as a tool for achieving certain policy goals, with little attention to what adults really learn and how their life

changes. Thus, it is necessary to reframe learning which entails learners' self-reflection and reconstruction of identity by becoming a different person. The humanistic approach leads new understanding of learning as itself a developmental process to improve the way how to be, act, and live in his/her own sustainable future beyond personal crisis, in terms of learning as sustainable development. However, despite of the perceived value of learning in relation to sustainable (human) development, little has been done to make sense of how the development occur in learning situation.

This study is intended to explore adults' learning process involving transformation of their identity and seek its implication in the light of learning as sustainable development. To answer the question, a narrative inquiry was employed as a methodological frame to make a deeper understanding of the inner change and its meaning in biographical contexts. Based on the narrative approach, the research focused on adults who have taken their role as docents of a natural history museum in Korea and try to figure out how the adults have identified themselves around the life event of becoming a docent through their life stories. The answers of the question were found in collecting, analyzing and interpreting data from in-depth interviews with three docents who have participated in the study.

The study starts with stories of the three participants to grasp their biographical ways to reach the new world of docents. While each docent has unique life stories, it was found that there were some analogous grounds to encourage the adults to involve and sustain their work of docents. Participants encountered the practices of docent on the way of negotiating what makes their life more meaningful, beyond their past housewives or retiree's days. For them, the docent work seems to be one of the appropriate resolutions to fulfill their long-lasting desires for constant studying, as well as teaching others and seek their own interests in environment or ecology.

Such original interests have far-reaching influence on their current enthusiastic engagement of docents in a natural history museum, and become a basic driving force to overcome difficulties in regular training courses and predicaments in novice days. Whereas participants learn and implement basic practices of docents as well as content knowledge through the training program, they do shape their

own way of storytelling to utilize the knowledge and operate their tour flexibly, based on their daily studying over taking the formal lectures. The self-organized storytelling, entailing their ecological values towards other species in earth, makes the participants distinct from other docents or general guide volunteers, as docents in the natural history museum.

Throughout the depth engagement within more than five-year experiences, participants redefine themselves as “veteran” docent and at last, appreciate their involvement of docent, as their own “work”. The work refers not to the employment to earn money, rather, to a living field which make the adults open new values, retain their social engagement, and ultimately, recover their self-confidence, satisfaction and pleasure of life, even with little payment. This intrinsic value of the docent work was evident in all of the participants’ stories and has led their central mindset to sustain their work despite of tensions between their other duties in social roles, such as housewives or retirees.

These finding supports that deep involvement in certain practices with a sense of selfhood goes beyond the duty of roles, to a high level of engagement to influence self-identity. Thus, although this research can be appertained to local stories about adults’ experience of becoming a docents, it can be worth as an explanatory example of how adults transform their identity beyond their personal dilemma and pursue their own values, actions and pleasure of life through social involvement. The findings of this type of exploratory study have potentially important implications in critical understandings of learning in adulthood, beyond traditional training approaches for mastery of knowledge or skills, as a process of personal development within opportunities to challenge various social risks which can make their life unsustainable and reshape their own life in a more desirable way.

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**keywords: Identity, Adult learning, Sustainable Human Development,
Docent, Narrative research**

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I Introduction

1.1 Backgrounds

In contemporary society, economic modernization and scientific technology development have been subject to radical changes at personal as well as social levels. Most of the prominent shifts have been discussed in relation to economy, for example, increased labor competition and insecurity of lifetime job within rapid technology innovation and globalized market (Edwards, 1997). However, the changes also encompass desperate features such as massive unemployment, economic polarization, and degradation of natural foundation of life. These problematic changes have been condemned as "global risks (Beck, 1999)", which can threaten essential foundations of life (Scott & Gough, 2004).

In this respect, Beck connoted the contemporary society as "risk society" within unpredictable potentials of danger in human living conditions in the collapse of traditional and collective patterns of lifestyles. Based on increased social consciousness of the risks to humanity, a new notion *Sustainable Development (SD)* touches on core issues of recent societies, commonly accepted as: "a process where the exploitation, the orientation of technological development and institutional change, are made consistent with future as well as present needs (WCED, 1987)". The concept of sustainable development has been pervaded to greater or lesser degree in national or local policy in many parts of the world, as a latest developmental catchphrase (Lele, 1991).

Spontaneously, as an attempt to promote sustainable development and improving the capacity of people to address environment and development issues (UNCED, 1992, p.2)", the concept of *Education for Sustainable Development (ESD)* has come to the light in national as well as international discourses

regarding SD. Within continuing international affirmations on ESD, education communities, especially of environmental education, have been urged to put the imperative of sustainable development into practice and have led to a variety of alliances during recent years (Hartman et al., 1999). Hence, there have been increased educational trials in class as well as academic fields, based on guidelines mainly developed in policy levels under the goal of sustainable development.

Despite of increasing attention and practical efforts over the world, the existing understandings and educational activities related to ESD have faced some crucial critiques in danger of repeating drawbacks of educating "for" something associated with certain goals to achieve skills and knowledge, rarely involved with learners' understandings (Jicking, 1992). Indeed, the conventional tendency of ESD tends to repeat failures to resolve "the dichotomy between the world of the school and the real world of learner (Wals & Jong, 1997)", as paying too much attention to objectives to promote awareness and behavior 'for' curriculum goals under the policy of sustainable development.

Thus, the tradition of Education 'for' Sustainable development has been criticized in that; it tends to be degenerated as policy instruments to enhance economic or technical competitiveness (Scott & Gough, 2003; 2004). Thus, against the limitation of instrumental approach of ESD, many latest researchers have claimed for shifts to critical, open-ended, pluralistic and democratic forms of ESD on the other (Mogensen & Schnack, 2010). Beyond the existing tradition of ESD, called ESD1, Vare and Scott (2007) suggest an alternative way of ESD2 implicit in a different view of what sustainable development is. In the ESD2 approach, sustainable development can be understood as "indeterminate (Foster, 2001)" with "inconsistencies (Wals & Jickling, 2002)" of its meanings in different ways of values, idea and worldviews.

Within this recognition of unsettled, but potentially-multiple definitions of sustainable development, the alternative ESD2 emphasizes on learning how to "live

both sustainably and well (Scott & Gough, 2004)". At this point, learning is not merely an instrument or means to seek certain regulated educational goals; learning refers to a transformative process of reflecting on everyday assumptions habits of behavior, structures of feeling and expectation for more sustainable future (Blewitt, 2006). This critical view of learning suggests new possibilities of understanding the sustainable development which entails personal development to foster a more sustainable way of life by human-centered learning (Blewitt & Cullingford, 2004).

Regarding the humanistic approach, Sen's idea gives a significant insights in a wider picture of human development (Scott & Gough, 2004), as a process of expanding "capabilities to choose a life on has reason to value (Sen, 1999, p.74)". The human capability approaches strengthen the linkage between (lifelong) learning and sustainable development to put goals in sustainable "human" development (Landorf, Doscher & Tonette, 2008). In their term, sustainable human development refers to a development of learners' capability to assess their own personal goals and interconnections between their personal well-being and that of their environment, culture, community and nation in present and future generations.

Building the reflexively organized insights of life-planning becomes a central feature of the structuring of self-identity (Giddens, 1991). Regarding the recent social risks and loss of traditional ways, pressure from privileged positions and lifestyles becomes problematic within anxieties of "troubled identity (Edwards, 1997)" disturbing pleasure and development of life. At this point, learning has been argued as a key beacon to make people emancipate their past troubled life by lead the process of becoming a different person from one in past, and the transformation of identities (Lave & Wenger, 1990; Wenger, 1998; Burk & Jackson, 2007).

With the emancipatory view of learning, the alternative approaches towards learning in relation to sustainable (human) development can be complementary; it helps people to develop their identity to maintain the best of what we have, to challenge the unsustainable and to build the desirable (Hoepper, 1993, p.36). Thus,

the capability approaches may suggest a far-reaching implication regarding the learning process of identity transformation as for sustainable human development by changing and improving how they think, do and live. In this way of entwining both terms of learning and sustainable development, Vare & Scotts claims a redefinition of sustainable development as a learning process itself to improve the human condition, as designated *Learning as Sustainable development.* ,

The argument of learning as a key of sustainable development goes through beyond schooling, in living world where; people begin to understand the need for change, and be helped to engage in debate and critique of the issues, thus making meaning for themselves and developing personal and social action plans (Scott & Gough, 2003). Thus, it is argued that lifelong learning and sustainable development can be integrated within the fabric of everyday of life (Sterling, 2001; Blewitt & Cullingford, 2004; Blewitt, 2006). This complementary approach of lifelong learning and sustainable development encapsulate informal learning, not only formal learning, beyond measured outcomes or qualifications, diploma, degree (Smith & Williams, 1999).

In particular, informal learning, bound up with social and cultural changes of consuming fashions and social identities (Field, 2000), have much come to the light in the presence of complexity, uncertainty and risk. Thus, the informal learning is remarkable, especially in adulthood (Mezirow, 1990; Merriam, Rosemary & Lisa, 2006), in danger of overwhelming economic and other challenges that threaten their identities and active care of life. Hence the transformative learning has been highlighted in adult learning, to make adults alter their way of thinking and ecological relationships within a competitive market society (Smith & Williams, 1999).

Thus, such a lifelong learning should engender the potential for individuals and communities to encounter the trajectories of their lives and to enhance their "capabilities" (Edwards, Ranson & Strain, 2002). In this regard, the complementary

process of learning as sustainable development may act as a considerable way of learning, "related to social justice, local identity, fundamental requirements for well-being (Scott & Gough, 2004) ". That is, the lifelong learning process, as sustain (human) development, has to take its form to help learner be aware of what they want to be for better and more sustainable lifestyles and seek real opportunities to realize their own well-being.

1.2 Research Questions & Research Purpose

The difference in how people deal with risks is essential in the discourses of learning and sustainable development (Scott & Gough, 2003). However, although the importance of "seemingly minor" changes does induce basic long-term transformation, it is easily ignored to dealing with the very real and personal hazards (Beck, 1999). Moreover, still relatively little has been known about learning as an open-ended form in our everyday life and with how/what learners learn and shape themselves deeply. Despite of criticism against lack of deep consideration of learning process, recently there has been an "encouraging sign (Rickinson, 2006)"; a number of studies are increased, which take seriously the ways in which learners are making sense of their experiences, in terms of environmental/sustainability education (Brody & Tomkiewicz, 2002; Hwang, 2008; Jang, 2011; Joo, 2005; Kim, 2007; Kim, 2011; Lundholm, 2004).

As an attempt to foster the deep understandings of learning in terms of sustainable development, the study takes interests, especially in adults engaged in a natural history museum, called "docents". The docent used to be considered as a sort of museum teachers or educational staffs based on its origin French *docere* meaning teach. However, there have been small but significant increasing academic trials to study the nature of docent in a broad view of learning in life

incorporating teaching experiences of all practices including (Greiner, 2009; Min, 2009).

Moreover, it is significant to focus on individual docents and to discover why they become a docent, how they act and what it means in their life, in that docents or other interpreters can be easily trained as volunteering personnel only to transmit institutes' messages without considered upon their sincere commitment (Greiner, 2005). Thus, this study attempts to explore the becoming process of adults as docents, in terms of identity transformation, and seek implications of the transformation of identity as learning as sustainable (human) development¹. Within the basic approach, the study takes it backdrop in the following question:

How the trajectory of becoming a docent in a natural history museum can illustrate the transformation of identity in the light of learning as sustainable development.

To answer this question, a narrative biographical research was conducted, mainly by in-depth interview methods with three adult docents of the National Institute of Biological Recourses (NIBR) in Korea. As a means of understanding adult development, the narrative framework can demonstrate the adults' life course by unfolding their story, one constructed and interpreted by the individual

¹ **Operational terms**

1)Identity

As a complex and layered self-understanding derived from the process of becoming a certain person in each time/space frame through active participation of certain practices with meaning-making

2)Learning as sustainable development

As a process involving the transformation of the identity by developing capabilities with free opportunities to seek and realize how people want to live in a more sustainable way based on reflections of how they have lived

3)Narrative inquiry

As a methodology to understand the learning process of transforming identities by (re)structuring individual's life stories which have a power to tie together past present, and future in his or her life

(Merriam, Rosemary & Lisa, 2006). The narrative research with the case of docents in a Korean national natural history museum set out its purpose to explore:

1) How the process of becoming a docent started in participants' biographical contexts, 2) How participants identify them as a docent through their live experiences 3) What the experiences of becoming a docent have implications in participants' life in terms of learning as sustainable (human) development.

As an attempt to unfold adults' learning experiences reflecting on their life pathways to become a docent, the small in-depth study will shed light on constructing a certain range of social identities as learning. In addition, focus on the micro politics of local life can contribute to promoting understandings of the way of how people deal with their own risk (Burk & Jackson, 2007). As a shift in focus of learning from the research for greater skills to for "will (Sarason, 1983)", understanding how the discursive formation of adults' identity can provide frames for their practices in multiple levels of social interactions to recognize their self and actions, from the more-than-human world (Hart, 2008).

II Theoretical Framework

The study aims to explore adults' life stories of becoming a docent in a natural history museum and seek implications of the transformative process of identity in the view of learning as sustainable development. In this chapter, some critical concepts are overviewed as major theoretical frames to analyze or interpret the adults' narratives: Identity and Learning, Sustainable (human) Development. The three concepts are not far away each other, but closely interrelated; this study mapped a basic logic with the three key terms that identities can be transformed through learning as a process for sustainable human development.

Based on this assumption, first of all, identity is conceptualized in anthropological context as a social and flexible term. Next, the possibility of transforming identity is discussed in relation to learning. The last subchapter seeks significance and potential to understand the learning process as a key for sustainable (human) development, considering recent social contexts within many risks threatening personal identities. The subchapters are constructed as following:

2.1 Conceptualizing Identity

2.2 Identity transformation in (lifelong) learning

2.3 Learning as Sustainable development

2.1 Conceptualizing Identity

Life itself can be said to have become subject to where identity is formed and reformed by constantly unfolding desires expressed in lifestyles choices, including those surrounding what, where, and how we learn (Edwards, 1997).

Identity as a Social Term

The concept of identity has been central to analysis of human lives from psychology, social psychology, anthropology or various theoretical streams of social science. This study took the term to denote what/how people understand themselves and which meanings the self-understanding has in the anthropogenic approach. However, it does not mean this study counted on only his/her explanatory properties of themselves exclusively. Indeed, People are always dealing with specific situations and involved in becoming a certain person in particular ties, trajectories, histories or predicaments in each situation (Wenger, 1998; Brubaker & Cooper, 2000). Thus, people are producing their understandings of themselves from the cultural resources available to them and the self-understandings represent the dilemma in respective social situations (Holland et al., 1998).

That is, identity as a central component of the self-conceptualization (McMahon, 1995), takes on an incoherent form varied according to the situational context. The identity is not just a fixed definition of who he/she is, but can be understood as a process of “*becoming*” (Jenkins, 1996; Wenger, 1998). The process of becoming a person is a process which is fundamental to associate or classify the person with others in the world as experienced by him/her. In this social view, Jenkins argued that the experiential world can be ordered according to the relationship between concrete individuality and abstraction of collectivity of the

world and suggested the proper sociological place for the concept of identity in three distinct orders:

- 1) The individual order is the world as made up of embodied individuals and what-goes-on-in-their-heads
- 2) The interaction order is the world as constituted in relationships between individuals, in what-goes-on-between-people
- 3) The institutional order is the world of pattern and organization, of established-ways-of-doing-things.

In individual order, identity is not easily split with or sometimes closely intertwined with interests which he/she pursues (Goffman, 1969; Jenkins, 1996; Goldstein and Rayner, 1994). Goffman proposed that people consciously pursue goals and interest and they seek to be or to be seen as somebody according to what they want or what they are interested in. Hence, seeking and clarifying personal goal or interests is likely related to defining a sense of self and make the self distinctive or identical with others. Thus, Barth (1969) argued that individual or collective identities are generated as emergent by-products of the transactions and negotiations of people's interests. In similar context, Holland *et al.* indicated the identity as "a key means which through people care about and care for what is going on around them (p.5)".

In the wider view of the interrelationship with others, identifying interests is also not just limited as a personal matter in that it always involves interactions with others such as agreement or disagreement, convention or innovation, communication or negotiation with them. Thus, identity and interests are not only defined by intrapersonal way, but defined interpersonally by others who interact with them in the social fields. Moreover, the self-interest can be subordinated to the categorical imperatives rooted in socialization, peer pressure, or perceived shared interests when individuals are forced consciously or unconsciously to follow the imperatives. Some sociologist explained the tension between internal self-

definition and external definition by others as a process of internalization (Becker, 1963; Matza, 1969). They argued the internalization may occur if an individual is authoritatively labeled within an appropriate institutional settings, for example those who takes a role of interpreting contents in a museum have been called as “docent” of the institute.

This suggestion of external definition of individuals by others expands the discourse of identity from who they are to what they do. The connection of the self-identification and human action is surely not straightforward or predictable. However, it is supported that identity can contribute to forming certain actions; because how individuals identify something or someone could be enough to decide how to act toward or treat them (Jenkins, 1996; McMahon, 1995; Stone & Farberman, 1981). In that point, as Holland et al. (1998) argued that the identity must be conceptualized in practice; the practice refers to a way of talking about the shared historical and social resources, frameworks, and perspectives that can sustain mutual engagement in action (Wenger, 1998).

In other words, individuals’ interests do not exist in isolation from the organizational or other identifications like jobs, positions or roles. People can identify themselves or be identified by others by following the shared values, optimal actions, or certain practices of the social role. That is, people act toward one another depending on such understandings and positioning by others (McCarthy & Moje, 2002). Holland also emphasized that identities are improvised from the cultural resources at hand in the flow of activity within specific situations. In particular, certain individual identities are likely to be “embodied (Jenkins, 1996)” in selfhood usually through the earliest processes of socialization in infancy or early childhood like gender, nationality, ethnicity or kinship.

In this view, even seemingly intentional and active engagements in the conduct of daily life can hardly be free under more pervasive social suppositions which are analogous to what Bourdieu (1991) refers to as habitus. Although people usually

tend not to be conscious it, under the habitus, they are subjected to represent social norms and practices through their daily conducts consciously or unconsciously, deliberately or automatically. The embodied identities tend to be more robust and resilient to change in later life than other identities and functioned as criteria to frame others by classify or associate oneself with them, which are called “primary identities (Jenkins, 1996; Castells, 1997)”.

Some social development researches affirm the social settlement of identity grounded in general social consciousness, political socialization and morality, which usually emerges early in childhood (see Berman, 1997; Thomashow, 1995). Thus, the identities contribute to formation of maintenance of consistent collectivities characterized by similar experiences expected to or done by them like motherhood for women. However, not all the experiences of identity in practice is equivalent to the real self (McMahon, 1995, Wenger, 1998); for example, a woman called one’s mother after delivering her son might not raise her child.

Castells (1997) pointed out that within the contradiction between self-representation and social action, identity must be distinguished from social roles. It’s because it is possible for the roles not to have any inner cohesion, though people assumes or slides into a number of different social roles (Illeris, 2003). Castells suggested that the roles are defined by norms structured by institutions or organization in society and influencing his/her behavior according to which/how the roles are appointed and arranged. Thus, the woman just can indicate herself or be indicated as his mother in society.

Nevertheless, the indication of mother can become her identity only if she constructed her meaning through related experiences, that is, individualized the label of mother. Thus, although some identities can also be rooted in dominant practices of certain roles, they can be validated when the actor reflects on their experiences and make meanings of them by/for themselves. The appropriation of

meaning which is central to the concept of commitment of an identity (Foote, 1951) is a key process to make the identity “self-sustaining across time and space (Castells, 1997, p.7)”.

Then as Wenger argued, when the labels we use take on deeper meaning from the actor’s experiences of engagement in related practice, they bring our identity into the focus of a way of being in the world at heart. In this context, Jenkins’s trial to frame the human world in three orders can help to look through a complex but unified phenomenon of the human in different stuffs: individuals, interaction and institutions. Then Wenger clarified that:

An identity is a layering of events of participation and reification by which our experience and its social interpretation informs each other. As we encounter our effects on the world and development our relations with others, these layers build upon each other to produce our identity as a very complex interweaving of participative experience and reificative projections. Bringing the two together through the negotiation of meaning, we construct who we are (p.151).

In this context, participation means not just to engagement in local events or short-term activities, but a broader concept of an active process of taking part in or associating with the practices of social communities. That is, participating in the community of practice refers to becoming an active member of the community through social experience of living in the world to within mutual interactions with others. Reification which is less common than the former indicates the process of offering concrete or material forms to the experiences of practices by providing related artifacts, of the practice such as documents, instruments, or monuments. In other words, process of reification suggests a shortcut to project the experiences which are perceived by and communicate with others through the realistic way of

projecting the experiences like putting name tags or wearing uniforms.

In this interplay of participation and reification, our experience of life becomes one of identity with the negotiated meaning. Considering the meaning-making, identities can be appropriated differently according to actors' experiences or images shaped by their purposes, situations or contexts (see Ewing et al, 1996). Thus, it is possible for individuals to share the same nominal identity, but for them to grant very different meanings to the experience of identity. That is, although identity has an etymological root of Latin *idem* meaning the same, it does not imply that being identical as someone is different from just being or becoming the same as someone else.

Identity as a Projection of Life

Individuals, social groups or societies process the construction of their own identity by rearranging their meaning according to their time/space framework (Castells, 1997). Hence, Identity formation is rooted in complex layers and shifting patterns of contexts, micro-politics and wider struggles over meaning and knowledge (Burk & Jackson, 2007). In particular, people continue to have certain experiences throughout life (Jarvis, 2007) and the prior experiences established in a person's life history cannot be the same as others'. Thus, personal identity related to "our own experiences of ourselves (Jarvis, 2007)" can be eventuated person-dependent and negotiated individually through his/her lifetime of interactions with the social world (Billett & Somerville, 2004)

This flexible view of identity disputes Erikson (1959)'s formulation of identity which postulates the identity just as an individual achievement to reach a certain degree of psychological maturates. Rather, in continuous self-reflecting and redefinition, identities are hard-won standpoints but vulnerable to change (Holland et al., 1998) within the flow of cultural, historical activities. Indeed, so-called primary identities, embodied through earlier socialization such as gender or

nationality, are sustained throughout lifetime. However, in ongoing interactions where people participate, personal identities can be plural and multi-dimensional, which can (re)defined by themselves or others (Jenkins, 1996).

That is, personal identity is not just passively determined by external influences, but consists reflexively in biographical narratives, coherent or continuously revised in the context of multiple choices as a “self-identity (Giddens, 1991)”. The self-understanding of person is held together by his/her perception or narration of the life story or biography (Alheit, 1994; Dominice, 2000; Illeris, 2003). In this sense, McCall and Simmons (1978) suggest the notion of multiple identities by explaining that certain identities are not randomly collected but “organized” at any one time in an individual’s biography.

According to their idea, certain particular identity can be prominent or salient in a certain moment of life. The prominence of certain identity depends on the degree of how much people invest themselves to relevant practices of the identity and evaluate their experience as important. Social supports or rewards from others towards their commitment also become a central feature of legitimating self-conceptions as a real person in the identity. For example, in McMahan (1995)’s research about motherhood, partners and children acted as important validators for women’s maternal identity. Hence, people seek opportunities for their profitable enactment as well as require others who can significantly validate their identity.

Thus, formation or manifestation of certain identity can take place within “negotiation (Wenger, 1998)” of meanings with others as well as identification of oneself as a member of communities. Otherwise, the other identities can be lapse or disappear (Jarvis, 2007) in moving on the forms of participating in certain communities. Thus, as Wenger argued, while a certain identity becomes more salient at certain times than at others, identities can be more remarked or even shrunk according to constant renegotiation or transformation of them.

Rebuilding an identity is required to ensure that there be a special history that

explains any past and present actions that are inconsistent with the new identity (Kaufman, 2003). Indeed, people may feel compelled to transform current impute identity or establish a new identity when they enter into different social relationships (McMahon, 1995; Kaufman, 2003). That is, the transformation of identity is prompted in the situation within unstable initial relationships where people experience problems with the formation of the self, as called “identity crisis (Jarvis, 2007)”. According to Jarvis, the stronger their identification with their certain identity, the greater the sense of trauma people experienced when the identity threatened; for example, when people deeply identified themselves with their own job, they may be faced with an problem of losing their critical identity after retirement.

The changes of living environments may be painful, involving the questioning of long-held beliefs and personal values, or even challenges of a person's sense of self and personal identity (Blewitt, 2006). The challenge of identity stands out in modernity signified with the loss of traditional ways at a personal as well as social level. The predominant idea to assume of identity to be coherent to certain social positions under the capitalized modern society becomes problematic (Edwards, 2007). The assumption of socially-determined identity triggers personal dilemma between socially expected lifestyles to the position and the real self or practical needs in real life. If the personal discrepancy exceeds, it may possibly make people frustrated and strained in implementing the socially-given roles, which disturb pleasure, meanings or worth of “being” each person have in their life.

Hence, it is more emphasized that in contemporary disorganized capitalism in "Late-modern (Giddens, 1991)", it is necessary to encourage and require people to develop their own identity, no pre-defined singular self, but shifting and multiple identities (Edwards, 1997). The self is not a passive entity determined by external influences in allying with “self-identities (Giddens, 1991)”. In the sense, establishing the significance and nature of self-identity should become a critical

issue of life in prediction or action or future events (Foster, 2001). That is, the structuring of self-identity is an open-ended endeavor to organize life-planning reflexively throughout life.

2.2 Identity Transformation in Lifelong Learning

(Re) construction of Identity through Learning

Identity formation is rooted in complex layers and shifting patterns of context, micro-politics and wider struggles over meaning and knowledge (Burk & Jackson, 2007). This flexible and transformative aspect of identity propounds a way of new understanding of human *learning and* meaning making. Participating in certain communities of practices and becoming a member of the communities imply the construction of community-adequate identities (Coll & Falsafi, 2010). That is, new identity may be formed in different types when people enter different communities of practices.

To create the new identity, an individual person must not only change roles but also must transform the subjective reality in which she or he exists (Kaufman, 2003). In other words, rebuilding an identity takes place when people not just participate in new activities but also de/re/construct knowledge and create social meanings by making links with their own contexts (Burk & Jackson, 2007). Thus, through deployment and of existing knowledge and reconstruction of practices in a new way, people may (re)identity themselves and act properly in the new environment.

As Lave and Wenger notes, the flow of reflexive engagement of tacit practices is organized around their own life trajectories. Such reflexivity of life trajectories in individual or collective identities can be achieved by “learning” (Edwards, 1997). To learn, in this context, is not simply reserved for particular events of developing

knowledge or skills to do the practice. Lave and Wenger, as representative theorists of *situated learning*, elaborated learning in holistic view with relation to the construction of personal identity:

Learning involves the whole person; it implies not only a relation to specific activities, but a relation to social communities. Social communities are in part systems of relations among persons. Learning thus implies becoming a different person with respect to the possibilities enabled by these systems of relations. To ignore this aspect of learning is to overlook the fact that learning involves the construction of identities (Lave and Wenger, 1990, p.53).

This situated perspective on learning offers critical stands towards the cognitive learning theory pervasive in existing educational tradition. The traditional pedagogy based on cognitive learning tends to serve accumulation of knowledge or skills to achieve certain didactic goals in efficiency. Thus, it has been criticized in danger of reducing the contribution of learning to a limited range of production of indirect likelihood skills for economic objectives (Radja, Hoffman & Bakhshi, 2003). The conventional accounts of learning, especially remarkable in trainings or vocational education, often fail to acknowledge difference between learners' understandings, values, and identities (Colley *et al*, 2003).

On the other hand, the perspective of situated learning relocates the focus on the individual by emphasizing the communal and relational aspects of the individuals' participation in learning (Raid & Nikel, 2010). Such situated views of learning engender an individual person's potential to lead reflexive self-questioning about social practices and create personal histories of "becoming (Wenger, 1998)". The ongoing process project of becoming is a key part of learning (Hall, 1992). That is, learning can be understood as a process of becoming a certain

person, involving the construction of identities in entering or belong to new communities. (Hall, 1992; Colley *et al.*, 2003; Handley *et al.*, 2006; Burk & Jackson, 2007).

Considering the process of becoming a different person and transforming personal identity, learning is about change - dramatic, fundamental change in the way we see ourselves and the world in which we live (Merriam, Caffarella & Baumgartner, 2007). However, identity, as a social term, is not just, psychic entities predetermined from personal backgrounds, such as gender or nationality, and singularly named. Hence, learning as cultivating self-identities should be originated from the real situations in which a person participates, not in the head of that person as intellectual concepts (Fenwick, 2003).

Considering actual participation in certain situation, this situated view of learning posits that knowing is necessarily intertwined with “doing (Merriam, Caffarella & Baumgartner, 2007)”. It follows that the processes of thinking, acting, and learning are simultaneous and include the formations of identities or subjectivities (Lave & Wenger, 1991; Lave, 1993). Throughout the holistic process, people are able to learn, communicate with one another and change the way of interpreting social events and their experiences (Fien, 1993). Thus, learning is not just knowing something new, but changing what to know as well as how to act in reality, which reflects on personal identities.

Learning, in this broader view, culminates in the development of agency (Edwards, Ranson & Strain, 2002), often referring to a power of reshape the world where people live in possible and desirable courses of actions, different from others (Inden, 1990). The emphasis on agency helps accounts for “active” learner, who can lead their learning purposely and appropriately in their situation based on personal experiences (Usher, Bryant & Johnston, 1997). Hence, the experience has been underscored as a fundamental source of learning to provide an alternative or enriching knowledge derived from the “real” world in which the learner live (Kolb,

1984; Boyd, 1989; Edwards, 1997; Usher, Bryant & Johnston, 1997).

Thus, learning entails personal trajectories, not simply to adapt to the (dis)locations of contemporary conditions, but also to actively “engage with” the conditions (Edwards, Ranson & Strain, 2002). Wenger (1998) elaborated the trajectories to reach active engagement of new practices in a certain community, with his term a “paradigmatic” trajectory. According to Wenger, when newcomers make their engagement in the community, not only do they embody and follow the descended practices as expected ways of life in there. The new member of the community can also develop their own paradigmatic trajectories through mutual engagement of the historical practices.

On the way of active engagement in social practices, each member may form his/her own perspectives and experiences distinctive from others'. Hence, Wenger argued the paradigmatic trajectories provide such lived materials helpful for (re) negotiating identities by modified, or rejected, as well as adopted prior identities. The personal trajectories of identity formation demonstrate reflexive engagement with change processes by individuals in relation to their own lives and historical experiences (Alheit, 2002). If then, how can the personal trajectory of develop actively in encountering new practices and transforming identity?

The question can be answered through the affirmation of learning as a fundamental form of active participation (Lave & Wenger, 1990), which leads learner who posit themselves in social situation with personal resources in the form of experiences. As Castells argued, the positions people have in society can be transformed as their own identity only with meaning-making in relevant experiences. These communicative and situated views strengthen the suggestion of learning as a vehicle to lead the construction of identity, as Weedon (1987) stated that:

We learn to give meaning to our experience and to understand it according to particular ways of thinking which pre-date our entry into

language. These ways of thinking constitute our consciousness and the positions with which we identify and structure our sense of ourselves, our subjectivity (p.33).

Learning, in this sense, can occur within social interactions to shape meaning and dispositions through activities, events and relationships (Edwards, Ranson & Strain, 2002). Thus, learning can act as a reflexive process which encourages people to (re)identify themselves and transform their identities by developing their own knowledge, values and experiences in various social contexts. Identity, in this respect, can be understood as a product of development of self-understandings of who he/she is and how they act in social relationships, through learning process

Identity Learning as Lifelong Trajectory

Such reflexive changes of can happen in a various range of learning contexts, such as workplaces, families and community settings, apart from formal educational institutions. Indeed, learning involves everyday practices in which people may engage (Edwards, Ranson & Strain, 2002), beyond schooling. Thus, Learning should also be seen as lifelong and life-wide, which can occur in every area of our lives and occurring in informal or non-formal learning contexts as well as formal learning settings (Blewitt, 2006). Learning, in this view, is a continuous process activated in everyday consciousness when people make sense of what they experienced (Billett & Somerville, 2004).

In fact, it is not a new trial to frame learning as lifelong process in the discourses of learning. The concept of lifelong learning has been promoted, especially, as a key issue of policy development, in higher or vocational education. With increased concerns about rapid changes of labor markets and technology innovations, lifelong learning has been highlighted as a means to create a workforce “able to compete in the global economy (World Bank, 2003, p.18)”.

Thus, lots of policy has been designated typically for the end purpose of enhancing economic competitiveness at national as well as corporate levels; for example, OECD (1996) have placed lifelong learning at the center of competition policy.

The governmental or pro-business policies of lifelong learning tend to combine with promoting education or training opportunities for workers or the underclass to amass more income and material goods by helping them acquire skills and knowledge in efficiency (Merriam, Caffarella & Baumgartner, 2007). Despite of this perceived value of lifelong learning, lots of controversies and critiques have also been brought up surrounding such policy-driven lifelong learning approaches (Schuller & Field, 2002). The most vociferous critiques of lifelong learning are about the goal-oriented traditions only focusing on acquiring or qualifying certain degree of knowledge and skills (Merriam, Caffarella & Baumgartner, 2007).

Hence, the existing lifelong learning tends to be narrowed down as a form of training to achieve a didactic goal to support economic competitiveness and technological change. Such a narrow definition of lifelong learning has a critical problem to degenerate learning as a tool for the political or corporate systems directed toward economic efficiency. This instrumental tradition of lifelong learning brings to the fore exclusionary consequences of the decreased importance on individuals in the new market economy in observing human as “human capital (Dale, Glowacki-gudka & Hyslop-Margison, 2005)”.

The policy-driven lifelong learning repeated the limitation of cognitive learning traditions as results in exclusionary consequences of non-participation of learners, instead of mediating to alter the excluding determinants (Edwards, Ranson & Strain, 2002). Illeris (2004) also doubted if in reality the learning is happening “in a way relevant seen from the life situation and perspectives of participants”. Hence, the specificity of what learners really learn or their biographical differences attributable to learning are ignored or programmed out

(Usher, Bryant & Johnston, 1997).

Moreover, as Berstein criticized, most of the lifelong learning policies have made little concerns or cures about personal or social “ill” states. That is, the existing discourses of lifelong learning tend to marginalize questions about unemployment, exploitation or poverty, urged on personal responsible solution in neo-liberal society (Edwards, 1997). Thus, the institutionalized forms of continuing education or training fail to develop full potential of learners who are already marginalized and experiencing social difficulties (Boshier, 2005).

Regarding the drawbacks of instrumental lifelong learning, Finger (2005) and others believe that lifelong learning is in danger of losing its social action orientation; as it fails to help individuals cope with the overwhelming economic and other challenges that threaten their identities and survival. The existing lifelong learning can be empowering skills or knowledge, but it can also serve as a mechanism for exclusion and control. Thus, it is urgent to make a change in culture that lifelong learning engenders (NAGCELL, 1999), to more emancipatory views, against the drawbacks of pervasive instrumental version of life-long learning dominating in policies.

The alternative form of lifelong learning has to rearrange its focus of learning on learners, the individual self (Usher, Bryant & Johnston, 1997). Learning, in this view needs to be more reflexive, to be as a part of “life politics (Edwards, Ranson & Strain, 2002)” as a form of learning more close to learners’ real life. Merriam, Caffarella and Baumgartner also argued the necessity to promote a more inclusive lifelong learning model as a process to make young and old alike: connoisseurs of the past, implementers of the present and visionaries of the future” (Williamson, 1997, p. 14)

In this point, Edwards (1997) addressed that a key to the adoption of new practices, identities and agencies is the adoption of a learning mode toward life, or explicit notions of “learning through life”. That is, it is significant to take more

generic view of learning which takes places outside of as well as inside institutionalized accredited participation in formal education and training. Indeed, people can learn even without taking part in a course, or in informal settings (Beinhart and Smith, 1998). The knowledge or experiences through their hobbies and leisure activities or in voluntary work also contribute to their effective agency at work or in the community (Edwards, Ranson & Strain, 2002).

In particular, the informal characteristic of learning has been remarkable on discourses of adult learning (Taylor, 1998; Usher, Bryant & Johnston, 1997). Thus, many adult educators have noted the critical role of experiences which plays in learning in adulthood. Knowles (1989) underlined that adult come into an educational activity with both a greater volume and a different quality of experience from youths. Knowles also observed that adult tend to define themselves by their experiences describing themselves as parents, spouses, workers, volunteers, community activities, and so on. That is, adults develop their self-identity in terms of accumulation of their unique sets of experience (Merriam, Caffarella & Baumgartner, 2007).

However, not all experiences trigger learning; only if individuals are forced to ask why a certain experience has occurred to them or what it means, the learning can start (Jarvis, 1992). Edwards, Ranso and Strain also argued that the reflexive learning is not an inevitable part of life path of growing up; however, it is likely to engender reflexive self-questioning and potentially, change when people face disruptions in the routines of life such as ill health, unemployment, divorce, migration or retirement. In this sense, Jarvis states that “we learn as we go through lives and yet it is a paradoxical phenomenon (Jarvis, 2007, p.152)”.

Concerned that adulthood is a time to experience much readily the personal life crisis, it is argued that learning in adults should be transformative rather than an additive process (Merriam, Caffarella& Baumgartner, 2007). In this respect, Mezirow suggested an influential view of *transformative learning*, defining

learning as:

the process by which we transform our taken-for-granted frames of reference (meaning schemes, habits of mind, mindsets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (Mezirow, 2003, p.58)

That is, the transformative learning is regarded with “a comprehensive and complex description of how learners construe, validate and reformulate the meaning of their experience (Cranton, 1994, p.22)”. Through such self-reflections on past experiences, adults are able to reassess their formative assumptions that have often resulted in distorted views of reality (Mezirow, 1990). This process seeks to create a new subjective world in which adults learn to doubt existing identity and eventually replace it (Jarvis, 2007). That is, this transformative learning encourages adults to become a different person from the present one by renegotiating their perspectives, values, and actions to deal with their life issues.

Throughout this reflective process, the primary identities, even developed in early life and maintained consistently, are able to be transformed as secondary identities. It is evident in everyday or lifelong learning which help people to place or be situated within new identities in encountering certain social communities (Burk & Jackson, 2007). Thus, Rogers (1961) contended that learning results in a more mature self who is open to experience, to "new people, new situations, and new problems".

This process of transformation is the central process of adult development (Merriam, Caffarella & Baumgartner, 2007). Development, in this sense, is about “a fundamental change in one’s personality involving the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality

integration (Boyd, 1989, p.459, cited in Taylor, 1998, p. 13)". Thus, learning, especially in adulthood, should entail the developmental process to resolve the problems in each way of people's lives, as Knowles (1980) emphasized on "self-development (,p.25)" of adults.

2.3 Learning as Sustainable Development

Blending Lifelong Learning and Sustainable Development

Learning, in critical views, can be seen as a developmental process involved in adult life as well as schooling; it should help people transform their self-identity against their personal dilemma and situate themselves in better life condition. Following the critical perspectives, this study tried to understand learning as a lifelong process "through which we can, if we choose, learn to live more *sustainably* (Scott & Gough, 2003)". In this sense, the concept of *Learning as Sustainable Development* designated by Vare & Scott (2009), was took as a key frame of this study to make analysis and seek implications of adults' transformation of identity as a lifelong learning process.

The term sustainable development has gained international supports as a latest development catchphrase in recent years (Lele, 1991). However, despite of widespread uses of the term sustainable development (SD), its definitions and meanings are still on controversies. One of the most widely used definitions of SD is originated from the Brundtland report (World Commission on Environmental Development, 1987). With recognition that current economic development is in danger of exceeding the scope to sustain further economic, social and environmental conditions, the report suggested a critical clarification of development: "*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*".

Since then, the notion of sustainable development have been redefined and adopted in many different ways, especially at policy levels of governmental or nongovernmental organizations. Along with expanding endorsements towards SD, a series of major international reports have emphasized the critical role of education which can play in promoting sustainable development. Thus, some parallel concepts of education to respond the new global goal of sustainable development have emerged: *Education for Sustainable development* (ESD), education for sustainability (EfS), Sustainable education (SE).

Despite of diverse naming, the educational discourses are implicit in similar orientation that they calls for lifelong learning to integrate the principles, values, and practices of sustainable development into all aspects of education and learning (UNESCO-ACEID, 1997; CEC, 2002; UNESCO, 2005). However, many policies of government or corporate have accepted the notion of sustainable development as restricted in scientific and environmental concerns (Landorf, 2009). Hence, sustainable development has been spotlighted usually in the policy of technical and vocational education and training (Fien, 2008) to raise technical skills and knowledge.

The policy-driven traditions of lifelong learning designed for sustainable development tend to be employed as a form of sustainable development professional, for example, conducting environmental impact assessments (Scott & Gough, 2003). Thus, the existing practices of lifelong learning in relation with sustainable development have been targeted of similar critiques of dominant lifelong learning; the professional or vocational courses repeated critical drawbacks of "single-loop learning (Argyris & Schon, 1996)", without having any interest in learning beyond achieving information or skills.

That is, the existing lifelong learning "for" sustainable development, akin to training, not learning (Jicking, 1992) may fail to resolve "the dichotomy between the world of the school and the real world of learner" (Wals & Jong, 1997)". Most

of all, lots of criticisms towards the lifelong learning practices is on its tendency to accept the political or economic conceptualization of sustainable development recklessly. Hence, the policy-driven approaches tend to degenerate lifelong learning as a tool to achieve sustainable human capital development (Fien, 2008).

This instrumental tradition for sustainable human capital development may be not less than training for gaining a competitive edge as arresting economic decline in crisis of global labor market (Blewitt, 2006). For example, the UK Sustainable Development Education Panel (2001) has justified its efforts as necessary to long-term national competitiveness and companies. Thus, against the limitation of instrumental approach of ESD, many latest researchers have claimed for shifts to critical, open-ended, pluralistic and democratic forms of ESD on the other (Mogensen & Schnack, 2010).

Beyond the existing tradition of ESD as called ESD1, Vare & Scott (2007) suggest an alternative way of ESD2 implicit in a different view of what sustainable development is. In the ESD2 approach, sustainable development can be understood as "indeterminate (Foster, 2001)" with "inconsistencies (Wals & Jickling, 2002)" of its meanings in different ways of values, idea and worldviews. Indeed, though sustainable development is now actively pursued, there exist critical and skeptical views about what exactly is, how it might best be pursued, and the nature of the changes which will most appropriately support such developments (Wals & Jickling, 2003; Gough & Scott, 2004; Blewitt, 2006).

Thus, Sustainable development is not just a political goal settled at policy levels to deal with environmental problems. The diverse risks in the contemporary society place more obstacles causing breakdown of people's customary routines and increased anxiety over life trajectories. Hence, the increasing uncertainty and insecurity would threaten basic necessities and well-being of human life and lead unsustainable lifestyle or routines without appropriate changes of recent living state. Schwarz and Thomson (1990) framed the pervasive features of contemporary life

as four issues of complexity, uncertainty, risk and necessity.

Such characterizations of recent social issues strengthen the view that contemporary change processes require greater reflexivity by individuals, organization and societies and that can be achieved through learning (Edwards, 1997). At this point, learning is not merely a means to achieve certain regulated educational goals. With the agreement of unsettled and potentially-multiple definitions of sustainable development, the alternative view, as ESD 2, made more emphasis on learning (Foster, 2001; Wals & Jickling, 2002; Poeck & Vandenabeele, 2012); it is even hard to define, but to learn constantly how to live both sustainably and well (Scott & Gough, 2003, 2004).

Thus, learning, in the critical view, refers to a transformative process of reflecting on everyday assumptions habits of behavior, structures of feeling and expectation for more sustainable future (Blewitt, 2006). However, people experience and engage in the issues in different levels according to their life backgrounds, such as gender, classes or positions (Wals, 2007). On this account, learning, in the presence of complexity, uncertainty and risk, must be accepting of multiple perspectives supportive of meta-learning across perspectives and detached from the making of decisions in learners' own immediate contexts (Scott & Gough, 2003).

Moreover, given the ubiquity of risks surrounding peoples' living way, learning can be life-long, which is possible to draw in all the learning that a person does between birth and death (Scott & Gough, 2003). This lifelong learning can lead to an appreciation of issues and problems, especially for adults who are excluded or marginalized in recent consumerism, electoral fulfillment or other decision (Scott & Gough, 2004). Thus, there have been affirmations that lifelong learning and sustainable development is inevitably entwined within the fabric of everyday of life (Sterling, 2001; Blewitt & Cullingford, 2004; Blewitt, 2006).

However, existing discourses of lifelong learning tend to limit the alternatives

only to supports of economic competitiveness and technological change. Moreover, as Edwards (1997) criticized that they have marginalized questions about the costs and sustainability of such changes in terms of environmental degradation. Nevertheless, it is necessary to designate the notion and practice of learning as sustainable development in lifelong aspects, considering Smith & Williams (1999)'s argument:

It therefore seems imperative that people concerned with these issues consider ways that non-formal educational experiences directed toward adults might contribute to the shift in thinking required to engender the new values and understandings needed to live more in harmony with the earth (p.207).

That is, it is necessary to reframe learning as a lifelong learning process to help people reflect on their life and engage critically and creatively in their own community actions, at local levels (Clover *et al.* 2000). The learning can be understood as a less passive notion, but seeking civic participation and developments to generate changes of life

Learning as Sustainable Human Development

This critical view of ESD2 not only seeks to reframe learning, but also suggests new possibilities to redefine what sustainable development is. In more humanistic approach, ESD2 posits sustainable development which entails personal development as a critical process of human-centered learning (Blewitt & Cullingford, 2004). In this sense, the alternative concept of “*learning as sustainable development*” has come to the light; it is assumed that sustainable development is itself “a social learning process of improving the human condition (Foster, 2002)”.

Thus, learning as sustainable development involves a complex or holistic learning which does not require predictive or measurable outcomes; it is not just about leaning on discipline or one trade or knowing when to smile or be polite in public, but about leaning to learn how to make sense of the world where people live (Blewitt, 2006). Based on the holistic perspective of learning, learning as sustainable development seeks human development beyond narrow definitions of learning for sustainable human capital development.

To understand learning as sustainable human development, Amartya Sen's idea of "capability" gives a significant insight in a wider picture of human development (Scott & Gough, 2004). Sen (1985) and many subsequent literatures, defines capabilities as what people are able to do or able to be: "the ability to be well nourished, to avoid escapable morbidity or mortality, to read, write and communicate, to take part in the life of the community, to appear in public without shame (Sen, 1990, p.126)".

This human capability posits that people differ in their ability to utilize their resources in their living condition, as "functioning". Thus, the capability approach focuses on the multi-dimensional aspects of human well-being (Anand, Hunter & Smith, 2005). In this sense, Sen criticized the traditional ways of defining and measuring well-being only by economic criteria, such as per capita income, in utility approach. Indeed, raising incomes alone will not always increase well-being (Saito, 2003). Under this view, the well-being is an ongoing process of human development: "to improve human lives by expanding the range of thing that a person can be and do, such as to be healthy, to be knowledgeable and to participate in community life (Fukuda-Parr, 2003, p.303)".

Thus, Sen was concerned about the difficulties of capturing the full complexity of human well-being in a single index. Instead, he claims that a person's well-being must be evaluated in the light of a form of assessment of the functioning achieved by the person. On this account, capability, as a combination of

functionings (Sen, 1999), can be a central frame to represent personal well-being, focusing on what people are able to do or be, rather than how much they earn or consume. The capability approach emphasizes that it is the opportunity to live a good life that matters most for well-being, rather than the accumulation of economic resources (Anand, Hunter & Smith, 2005).

Whereas Sen's idea of capability has been developed as an analytic tool in economics, it seems to have a significant relationship to education (Radja, Hoffmann & Bakhshi, 2003; Anand, Hunter & Smith, 2005). In particular, his humanistic approach of well-being can be closely related to the critical view of lifelong learning towards human development to beyond human capital development.

The objective of education for all must be geared towards enhancing capabilities and enlarging choices and developing agency by building different dimensions of well-being, by building self-image and self-worth, which in turn help individuals to be less vulnerable to the variations within a given context (Radja, Hoffmann & Bakhshi, 2003, p.3)

Landorf, Doscher and Tonette (2008), in this respect, the learning should be an "agency-driven" form which can support promoting the individual's capability to make choices and changes to his or her own environment. The capability approach of learning is more highlighted in the contemporary society as Beck (1992) terms, "the risk society". The risk society refers to one in which economic globalization and domination of techno-scientific instrumental rationality result in threats to humanity – through, amongst other species, ecological degradation (Edwards, 1997).

Indeed, Sustainable development denotes quality of life for both present and future generations, based improvement of present-day living conditions. Learning

as sustainable development, therefore, refers to the development of a person's environment enfolded within which is the history of that person's activities. At this point, Sen's approach can be helpful to reset the purpose of learning as a process of human development: to remove the obstacles, such as gender inequality, environmental declines, abuse of human rights, by enhancing capabilities (Fukuda-Parr, 2003). This approach is significant in that Beck's position, based on his idea "risk", also urges the critical insights of learning to open up possibilities for people to reflect critically on and their social conditions of existence, and hence potentially change them in this late modern society.

This human development approach of learning can help people develop their sense of identity which is both shaped by and shape their agency and personality (Billett & Somerville, 2004). The personality, then, becomes socially guided and individually constructed in the course of human life (Harre, 1995). In this respect, Edwards et al. argued that learning, as a social change process, should engender the potential for individuals and communities to (re)encounter the trajectories of their lives themselves and to enhance their capabilities.

The notion of human development in capability approaches also strengthens the linkage between (lifelong) learning and sustainable development. Although Sen did not mention the concept of sustainable development, he used to address its underlying values: "the growing concern with sustainable development reflects a basic belief that the interests of future generations should receive the same kind of attention that those in the present generation get (Anand & Sen, 2000, p. 2030)". Based on the Sen's idea, Landorf, Doscher and Tonette made an emphasis on the necessity to put goals of learning in sustainable "human" development:

A development of learners' capability to assess their own personal goals and interconnections between their personal well-being and that of their environment, culture, community and nation in present and future generations (Landorf, Doscher

& Tonette, 2008)

This approach encourages learners to build their capability to enable them to grapple with issues, in terms of environmental integrity, economic viability, and a just society for present and future generations, and relate the issues to their own lives and work. Thus, the notion of learning in the capabilities approach is larger in scope of sustainable human development than sustainable human capital approach. In this respect, sustainable (human) development can be understood as a process as well as outcome of learning which will come about self-reflections on everyday assumptions habits of behavior, structures of feeling and expectation (Blewitt, 2006).

Thus, learning as sustainable development should be concerned with every day and lifelong process involved in adult life as well as schooling. Moreover, based on the capability approaches, learning as sustainable development can lead transformation of identity as a process to and situate themselves in better life condition and enable people to become an active participant in the new situation. The learning process, learning involving identity transformation, would contribute to improvement of life conditions and regain enjoyment of life, especially in adults against their personal dilemma or life crisis, as Field (2000) suggested:

By individualizing the characteristics which justify employees and others in treating people differently, the trend towards lifelong learning also helps fragment the excluded and encourages a research for individual solutions. And this pattern is reproduced through other areas of public life, as the self-fare state switches its focus from 'passive support' to 'active' strategies of insertion' - the most significant of which include training, so that individuals can acquire the skills and knowledge required for them to take active responsibility for their own well-being (p.14).

On this account, it is worth understanding learning as a sustainable development to deal with recent needs and issues and redesign life-planning in a more sustainable way of life. The developmental process may contribute to making a personal sense of identity objectified through performances or commitments to various social positions, by responding to and drawing upon past experiences as well as present demands of particular situations (Holland et al., 1998).

III Methodology

The research was initiated with the main research question about how identity transformation in adulthood can be entwined with learning as sustainable development. To answer this question, an experiential study was designed with a case of adults' life history of becoming docents in a natural history museum.

In the chapter 2, major theoretical frames were overviewed to make clear of basic lenses of the study, along with key terms of identity, (lifelong) learning, and sustainable (human) development. This chapter 3 elaborates methodological backgrounds and procedures of how field work was implemented

. First, the significance and appropriateness of narrative inquiry are discussed as a major methodology to make deeper understandings about the inner process of identity transformation in biographical contexts. Next, field work procedures of the actual are described, from how to access the field, to how to collect and analysis data. The subchapters are constructed as following:

3.1 Exploring “Narrative” Inquiry

3.2 Entering the Research Field

3.3 Data Gathering and Analysis

3.1 Exploring Narrative Inquiry

In doing your research, they enjoy to flow of ideas, but not merely the substantive ones, as they have learned that theoretical ideas have their own precious value (Strauss & Corbin, 1996, p.6).

Methodological Roots in Qualitative Research

To do research is to question the world we experience and to want to know the world in which we live as human beings (Mannan, 1990). In attempting of exploring the lived experiences of an adult who engaged in a docent of a natural history museum, qualitative research was premised as a basic methodology of this research. As a methodology of “a way of thinking about and studying social reality (Strauss & Corbin, 1996, p.3)”, qualitative approaches share a basic assumption that the social reality is a construction with regard to meaning-making through social interaction (Park, 2011). In social analysis, they are more interested in describing the meanings which is central to understanding of how individuals make sense of their social circumstances, rather than identifying social facts. Qualitative reports are usually complex, detailed and actual data from the natural occurrences of participants’ lives (Lincoln & Guba, 1985, Hatch, 2002).

Because the intra-interpersonal actions are not observable, qualitative researchers must rely on subjective judgments of their findings, grounded in empirical evidence captured in their data (Hatch, 2002). In this regard, qualitative research itself tend to be considered as an umbrella term, which embraces a variety of the studied use and collections of empirical materials which arrived at the qualified data, not statistical figures or other means of quantification. Nevertheless, not all the data of qualitative inquiry is produced in the qualified form, yet some of the data might be quantified as with the process of coding them which allows researchers to be statistically analyzed (Strauss & Corbin, 1996). Thus, it is

required to stipulate or understand the qualitative work with more sophisticated information beyond the properties of data.

Although the term qualitative research itself has been defined in many different ways, it can be outlined within some valid reasons for doing qualitative research (Strauss & Corbin, 1996; Cho, 1999), as summarized:

- 1) a research that tempts to understand the meaning or nature of experience of individuals with problems and lends itself to getting out into the field and finding out what people are doing and thinking
- 2) a research that explores substantive areas about little is known or about which much is known to gain novel understandings with regard to research sites, populations, region
- 3) a research that obtain the intricate details but in the holistic view about inner phenomena such as processes, contexts, structures of values, beliefs, thoughts, or practices in a small group or society that are difficult to extract or recognize through existing conventional research methods.

On this account, qualitative research has a valid as a methodological root of this study intended to explore the process of transforming identity of marginalized people who became a museum docent and trace the meaning of their experiences integrally in their life. In addition, regarding the participants of this study, there has been lack of academic knowledge about the museum docents, especially of a natural history museum. For the purpose of deep understanding of the life of museum docents in their own words, it is required for this research to procure more vivid and various details of their lives from in-field study through the qualitative approach. In this point, I follow Creswell (1998)'s definition of qualitative research:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture analyzes words, reports detailed views of informants, and conducts the

study in a natural setting (p.15).

Exploration through “Narrative”

Qualitative research has various kinds of method according to procedure or techniques of data gathering and analysis. In this research to discover an adults’ lived experience of becoming a docent following their life path, narrative inquiry was conducted with biographical approach. Narrative studies include different types of life histories, life story research, biography, oral history and so on, but all are based on the notion that people make sense of their lives through story (Hatch, 2002). That is, what narrative researches have in common is the study of narratives, or stories or descriptions of a series of life events.

The narrative researches assume “narrativity (Frank, 2002)” which means that events and lives are affirmed as being worth telling and thus worth living. The narrativity can be understood in easy way as ability of storytelling which is not demanded but, indeed, “ubiquitous in human culture (Rossiter& Clark, 2007. p.13)”. Thus Rossiter and Clark argued that it is one of our natural tendencies to create stories about what we see and experience throughout life. In this point, Barthes (1997) addressed the narrative as: *is present in every age, in every place, in every society; it begins with the very history of mankind... All classes, all human groups, have their narratives... narrative is international, transhistorical, transcultural (p.79).*

In this context, narratives are stories of "the oldest and most natural form (Jonassen & Hernandez-Serrano, 2002, P,66)" of how the individuals or communities make sense of and describe themselves within the time-space framework. However, it is not enough to make the experiences storied only with the narrativity of sources; in that as Frank argued, stories cannot present the experiential world before they are told, as dialogue. Frank also emphasize the

importance of “legibility” which allows the narrator to know what they are doing and their narratives to be revised and retold in different contexts by others. The legibility seems to be not the same with visuality, which does not refer to make something visualized externally. Rather, it might be related to some representation works to let the narratives recalled, studied or shared beyond a certain moment in one’s experiential world.

The statement that narrative is a basic structure through which we make meaning of our lives can be understood in this aspect of human interaction between the narrator and others or themselves. Rossiter & Clark amplified that to make meaning narratively means that we understand the raw material of our existence in a story-like form. In this context, narrative inquiry as a way of knowing the human world, seeks the storied mode of knowing which Bruner (1986) called “narrative knowledge”. He distanced narrative knowledge from Paradigmatic knowledge visible in the positivist inquiry underlying the scientific method. The paradigmatic knowledge characterized by the logical-scientific mode of knowing pays attention to explanation of logical consistency or causality.

On the other hand, the narrative knowledge used in the humanities focuses on interpretation and the understanding of contextual meanings. Bruner describes the narrative knowledge in this way:

The imaginative application of the narrative node leads instead to good stories, gripping drama, believable historical accounts. It deals with human or human-like intention and action and the vicissitudes and consequences that mark their course. It serves to put its miracles into the particulars of experiences and to locate the experience in time and place (p.13)

In this context, the roles of the narrative-makers or storytellers are taken on informants as the story’s protagonists as well as researchers; Researchers’ role s might be to punctuate the experiences with certain context and (re)search the

stories as data for their certain purpose of study.

Thus, it is required to redefine the relationship between knowledge and researcher who deal with the knowledge in narrative research. In scientific mode of knowing, knowledge as an observable or measurable fact is considered to be not related to, independent upon researchers who have objective standards to observe or measure it. That is, the known is separate from the knower (Rossiter & Clark, 2007). In contrast, the narrative mode of acknowledges that what is observed or known cannot be separated from perspective, belief, or predisposition of the researcher. Then as similar with other qualitative research, the researchers' subjective sources are considered as one of the key instrument to (re)construct data, rather than excluded as an intervention.

On this account, it is said that the narrative data is co-created by informants as well as researchers, but inevitably constrained according to "the eyes through which we see, but which we cannot see (Rossiter & Clark, 2007, p.17)." Thus, reflexivity, as in "the process of personally and academically reflecting on lived experiences in ways that reveal deep connections between the writer and his or her subject (Goodall, 2000, p.137)" is especially crucial to narrative inquiry. In addition, the recognition of multiple realities, that is, complexity of the human world leads researchers' humble acknowledgement that there are a variety of approaches to know and understand human experiences of the world. Then, as Clandinin addressed, narrative inquirers seek more authentic and resonant, but tentative and variable findings in a particular experience in a particular setting involving particular people.

To seek such a local, particular narrative knowledge open possibilities to make people's small stories focused and investigate and respond to their problems within a linkage of the narratives. This approach can be suggestive of an alternative against the current modernized knowledge of natural as well as social science. As Sennett (1998) argued, the contemporary works tend to be too "illegible", behind

“the big stories (Plummer, 2001, p.4)” like recent policy-making, to capture which things matter in reality and cope with the realistic problems. On this account, Frank insisted that narrative analysis goes far beyond the production of knowledge from and about people’s stories. Rather, he emphasis the linkage of “personal troubles” to “public issues” begins in the cultivation of personal stories following Mills (1959).

In this respect, Frank also suggested that the stories, as a way people confront their social dilemma, are attempts of a self to find identity in terms outside itself. Then, following his view, narrative analysis can be a significant model which contributes to work out the social moral dilemma in narratable and legible form and seek the answer to the question of how we should live and what we ought to desire. Reissman (2008) also suggest that encouraging and allowing people to tell their narratives to others allows participants to negotiate their identities and to make meaning of their experience. McAdams (1985) has advanced a narrative understanding of identity in that it is an individual’s story which has the power to tie together past present, and future in his or her life. In this respect, Clandinin & Connelly (2000) overview:

Narrative inquiry is a way of understanding experience. It is collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus. An inquirer enters this matrix in the midst and progresses in the same spirit, concluding the inquiry still in the midst of living and telling, relieving, the stories of the experiences that make up people’s lives both individual and social.

Biographical Approach in Narrative Inquiry

Considering the sequential aspects of narrative identity, it is required to comprehend people’s narratives in their biographical context towards “the moral ideal that offers a picture of what a better or higher mode of life would be (Frank,

2002)”, based on their desire and need. Indeed, narrative and life history research are strongly associated with moves to restore individual agency that is to focus on the ways in which individuals may choose to shape their own lives and a shift away from the grand narratives (Bathmaker & Harnett, 2001). As Kelchtermans (1999) argued biographical research does not only have a dynamic starting point, taking into account past, present and future; it also is mainly narrative, exploring people’s life stories.

Moreover, according to Labov (1972, p.359), narrative is defined as “one method of recapitulating past experience by matching a verbal sequence of clauses to the sequence of events which actually occurred”. Carr (1986) also addressed the life historical perspective of narratives in that narrative pertains to longer-term of larger-scale sequences of actions, experiences and human events. A significance of narrative and life history research is that they provide a means of getting closer to the experience of those whose lives and histories go unheard, unseen, undocumented – ordinary, marginalized and silenced lives (Reissman, 2008)

Additionally, Grumet (1981) make it reinforced to undertake narrative inquiries, especially in the research requiring sensitivity to human actions, thoughts and events. On this account, narrative biographical research has a matched point with the basic understanding of human in this research, as Stroobants (2005) stated:

Narrative biographical research presupposes that individuals are competent agents who actively give meaning to their life and to their social environment and who have the abilities to act accordingly.

Considering the attention of active participation and meaning making in social actions, the narrative research approach with collaboration of (auto) biography can have significant usage to understand human learning as a more situated or critical process including values, feelings and actions. In this sense, it is increasingly argued that narrative approach increase “researchability of educational phenomena

(Hart, 2008)”, especially to suggest narrative evidences in identity work.

Based on this theoretical discourse, the narrative (biographical) approach was taken as a major methodology of this study with the anticipation that: this narrative biographical research allows an illustration of why/how an adult individual’s identity can be traced back in their biographical context. Moreover, in terms of the feasibility of narrative inquiry in educational research, it was expected that through narrative inquiry, it is possible to explore meanings of identity reconstruction in the broad view of learning as sustainable human development.

3.2 Entering the Research Field

This study starts with the question of how adults engage in new practices of life and pursue their own meaning and changes of living conditions beyond the unsustainable constituents of life. To answer this question, the research focused on a population of adults who work in the National Institute of Biological Resources (NIBR) in Korea, under the title of docents. The NIBR, established in 2007 is one of the national natural history museums of Korea, specialized with specimen of Korean domestic indigenous or extinct species as the central figure.

I visited the NIBR for the first time in December, 2011, as having listened by ear about the Christmas special exhibition held in the museum. It was also my first encounter with a docent in the exhibition hall who captured my attention strongly. They seemed to be just ordinary adult volunteers, but well-acquainted with biological knowledge or ecological stories related to each displays and eager to interpret the exhibits to their visitors. It was one of the most memorable impressions from the first visit to realize the existence of docents of the NIBR and take new interest in their distinctive role among those who work in the museum.

In the following year, outlining the thesis work, I came up with the docents of

the NIBR again as a case searching for my personal interest in studying (adult) people engaged in environmental-oriented activities. Then, narrowing my tentative research question of how adults become engaged in the environmental-oriented activities, I decided to take a pilot study with the case of docents in the NIBR. With the necessity of tracing their experiences of becoming docents in their life context through their voice, the study was designed based on narrative biographical method with enquiry-centered method: interview.

Before embarking field works to further confirm the suitability and possibility to research in the academic context, advanced related researches were reviewed and what was found made my decision more assured. It was found that among domestic researches about natural history museums, the literature done in/about the NIBR was very rare in educational research societies as well as other fields, contrary other museums. Moreover, most of existing bodies tend to focus on examining the connection between the school curriculum and contents of the NIBR. On the other hand, there has been no qualitative approach for deeper understandings of experiences or meanings of any stakeholder in the NIBR.

Based on the preparatory works, to consent my research and cast participants of interviews, I searched the way to contact to whom it may concern; A call was made directly to an administrator (Mr. Jang/Assumed) who managed the docent system of the NIBR by searching his number on the internet because there is no other his contact like e-mail. Over the phone, I introduced myself and my research purpose shortly and asked for his concurrence for my research carefully with my excuse to interpose their working field. Mr. Jang willingly approved my proposal and allowed me to make procedures of interview with encouragement that he expected my research to contribute to improvement of the NIBR.

On the same day, a few hours later of the calling, a mobile text was sent me from him with the personal contact of 5 docents who show their intention to participate in the interview. Among the five potential informants, the key

participants were determined considering primarily possibility to borrow their time to participate in the research process and the cultural acquaintances of docents' practices through long-term experiences for some consistency. As a demographic criterion, personal backgrounds like age, gender, or relevant careers were also considered to ensure diversity of dispositions of participants. The basic information of participants of this study follows (Table 1):

Table 1. Study participants

	Name (Assumed)	Age	Gender	Academic Career	Job Career	Years of docents	Others
A	Hee	44	Female	Secondary	Housewife	4	Focal Informants (8times)
B	Jun	63	Male	Bachelor	High schoolTeacher (Retired)	5	(4times)
C	Soo	63	Male	Bachelor	Office worker (Retired)	5	(3times)

3.3 Data Gathering and Analysis

In this research, the primary source to collect narratives from participants was in-depth interview with open-ended or spontaneous questions based on some of initial protocols. Each informant participated in interviews five times 90 to 180 minutes, usually in the room for volunteer in the museum. Additionally, supplement observation of docent' tour and relevant documents (e.g., training material, institutional policy for volunteers, or self-reports) were gathered to support data in multiple frames (Appendix 3).

As an inductive reasoning, narrative analysis was conducted with in-depth interviews to construct a collective story, which coherently characterizes the

experiences of similarly situated individuals (Richardson, 1988). Analysis was conducted concurrently with interviewing to grasp meanings of concepts the participants had brought into phenomena. Based on the review of data, major themes and findings are discovered, based on coding analysis from the tradition of Strauss and Corbin's grounded theory following the operational stages: noticing relevant grounds through open coding, collecting explanatory examples of the grounds, and finding commonalities, differences or flows within axial coding. . To increase the reliability and accuracy, final data passed through member-checking from participants and peer-discussion with an adviser and academic colleagues from my graduate school.

In documenting the findings, simplified dialogues were suggested as experiential data extracted from coding, for "superseding diversity of opinions by a clear line of thought (Blomberg, 2003)". Using the exact words of interviewee can help be conscious of the connection between an analytical method and interpretation of meanings (Kilbourn, 1999). These vignettes can act as small, but strong evidence to illustrate the life path of transforming identity in adults' life. With regard to reading this analysis, I hope to ask one excuse that this thesis in English was written by a researcher whose mother tongue is not English. Hence, it is very difficult to find appropriate explanations to articulate the deeper meaning in words, as well as to discover the meaning itself, as a "Non-native". Nevertheless, I tried to overcome the language wall and lack of expressiveness through communication with my adviser and relevant domestic references written in English.

IV Life stories of docents

The study attempts to understand the process of becoming as a docent in a natural history museum as transformation of an adult's identity involved in learning as their sustainable human development. To get experiential evidences beneath the theoretical frameworks, a narrative inquiry has been undertaken, based on the belief: How docents view themselves and their work would be construed in their stories where they reflect and talk about thoughts, values, feeling and experiences in their stories. Indeed, stories is an essential form of narrative evidence to access identities (Hart, 2008), as Goffman (1959) notes it "presentations of self in everyday life".

This narrative approach to see through the stories, in a kind of situated naturalistic theory, can be committed to understanding how people perceive and think about what they do and what they see as necessary and desirable how they construe their work of docent in their life (Hart, 2003). Thus, this study is intended to explore how adults transform their identity as a docent and develop their desirable or sustainable life ways, focusing on stories of three adults who have engaged in a natural history museum under the working title of docent. In this chapter, the docents' stories are presented to suggest a sort of biographic portraits of their life from which each adult reach the present 'docent'.

4.1 Hee's Story: "It's my pleasure"

Hee is a 44-year-old housewife who introduced herself as one of the "youngest" docents in the National Institute of Biological Resources (NIBR). Her challenge to become a docent dated back to 4 years ago when Hee had been engaged in some volunteering works within her regional communities, such as a co-teacher of Mother-Child School. In fact, Hee took her first step of volunteering about 10 years ago after she faced some critical problems on the way of raising her own family after marriage and childbirth. Before then, she confessed that she had lived a very "ordinary" life, growing in the urban city, Seoul within "not too wealthy but well-provided" parental backgrounds. Thus, there had been "no curve" of her life, but her days seemed just little bit "tedious" until her undergraduate days.

However, issues come to the fore after she dropped out school in the downstream of unstable social situation due to protests for democracy in the late of 1980 of Korea. Although she was employed in a small job tied to her undergraduate major of computer science, she was forced to quit her job due to the burden of infant caring after married and conceived. Then, she could not but managing to her life as a full-time housewife with two daughters. It was a relief that economic difficulties were not too regarded seriously because of relatively sustainable households from her husband's book store. Nevertheless, as her family moved to Incheon from Seoul due to relocation of her husband's business, a more concerned matter occurred that she faced an unexpected struggling to adapt to the new living environment as a novice of the region, especially regarding to education for her children. She recalled:

Hee: When I come here first, it was even difficult to take a cap to go to theater. And..it seems I felt a resident bird reluctantly,... just watching the scene of neighbors' talking each other. Most of all, the matter was larger..

related to my children. At that time, my first daughter was 7, and the younger was 15-month. Then..I got to have a mind in offering them more impressed experiences rather than just taking her to kindergarten services in her childhood. In those days, my thoughts did not go to get employed. It seems...I only focused on seeking so far safe environments for my children...

This concern about education was originated from her deeper empathy of critical view of recent education systems of Korea which seemed to be not safe for children in her view:

Hee: At a TV show, an elder entertainer who raise a 6-year-old daughter in his late age said that..in Korea child tend to be taught to just drill that the sky is blue, not guided to think about creatively why the sky is blue. His talk touched my heart pretty much as I said, "That's right, That's right.", though that is a common problem not to solve within a day or two.

In this uneasy situation, Hee was not frustrated, rather spurred to cast off home and move towards something helpful to deal with her living issues. Then, she knocked the door of some communities in her region to "get acquainted with neighbor" and "obtain information for children" and got involved a communal sharing for child education, called the MC school. The MC school refers to Mather-Child school with cooperation of mothers who share the similar values to educate their children in their own way not depending on conventional ways or private service of "Hak-won".

Hee: The MC school is that... we do by ourselves freely..and it becomes my pleasure that though I began it for teaching my child, my teaching also

can help other children. Then it is sometimes very fruitful when the children enjoy my time.

Moreover, this participation in this MC offered her opportunities not only to teach children by herself but also to be taught for herself; an additional educational program was operated for participant mothers of the community with various themes like environment, literature or history with invited professional lecturers from each field. It was in that program when Hee met "environment" first as her group took the theme for their "studying" program which made her impressive on nature and aware of environmental values.

Hee: We enjoyed that time in lectures or often outside like hiking. Although I realized again the environment itself is very broad, the most impressive point among what I learnt during that time is that even a tiny stone or plant has its own value and all the things are in harmony in the Earth.

The mothers including Hee, tried to share what they learnt with their child through their teaching class, for example by holding outdoor activities in forest. Throughout 5 years of active engagement of the MC as teacher as well as student, Hee gained more than expected from various experiences of teaching, studying and most of all, communicating with many neighbors. Furthermore, those experiences from the MC let Hee realize the possibility and pleasure of social activities beyond her isolated past life and became a significant base for continuing social participations afterward.

Since then, Hee continued to search and involve in various social activities, from an environmental lecturer in near elementary school to a forest interpreter of a local park. As she seeks so far meaningful participations regardless of economical

profits of them, most of her activities were contributed with no or little payment as "volunteering".

Hee: you know it is not easy to learn new skills or technique in this belated age of "Azumma". Then in our age, there is no other long-lasting job than this, because most of available jobs for us are irregular which have maximum limitations of period for employment. Then many have to be out in 30 or 40. Rather, this work like forest interpretation is easy once one can find the "connecting linkage". Then may be up to 60's, it would be possible to keep.

Then as a tension of her experiential "linkage" mainly regarding teaching something ecological to others, now Hee deeply take a part in museum docents in the exhibition center of National Institute of Biological Resource (NIBR) located in her region, Incheon. Hee visited the NIBR first through an outdoor environmental program of the MC school in 2007, and her first impression was:

Hee: It was impressed that exhibited animal specimen looks great and the hall itself have a lot of attractions insider as well as exterior of building. It was surprising that Korea has what a nice facility like this and I shouted at myself "amazing!" many times. Then I just think those who work here might know well about biology and had a mind to visit here frequently in advance if possible.

Before long, coincidentally the volunteering of the NIBR was suggested to her by an acquaintance from the MC school who already had worked as a volunteer at there. Hee willingly agreed to the suggestions with good impressions from the past visit and entered upon the volunteering work of the institute from the spring of

2008. That is, Hee engaged in the institute as a "general volunteer", not a docent because at that time, the initiatory NIBR has no docent service for interpreting exhibitions to visitors. The latter was replaced by short explanations from researchers of the institute, and the volunteers took a role of mainly supporting visitors in basic level like guiding directions or controlling prohibited behaviors. In those days Hee just enjoyed the volunteering work because:

Hee: When I heard about it first, it was interesting for me, saying "Oh what is it" and I had a mind to try it just because it's near my door and I enjoy something like studying as well as caring others. ... At the very beginning, I just liked picking up some biological knowledge from researchers in here.

However, with the official system of docent for "professional interpretation" established at in the same year, Hee made one more step to become the docent to seek more meaningful works such as "telling a sort of life stories of living things to children and make them feel importance of living together". It was not easy for her to follow academic lectures in the training and pass the formal tests of biological knowledge as one of the pre-docents who are "not majored" in biology or environment-related major. Nevertheless, by overcoming the difficulties with her pleased mind to be taught and through intensive efforts to take all the required steps successfully she was "proudly" appointed as a docent in the NIBR in the same fall of 2008.

From the very beginning of docents, the concern about households continued to bother Hee due to inner tension between her individual desire for social activities and responsibility as a mother or wife. Hence, she sometimes inevitably read unsatisfied countenance on her husband or children and felt sorry when she got too exhausted to pay more attention or supports to them after coming back

home from the museum. However, the realistic matter was relieved naturally as time goes by; while her children has grown up to the extent that needs for "Hands" from their mother decreased, her burden of child caring has also been reduced gradually. At the same time, as Hee have adapted to the social works including docent, she could find "relax" on wise management of her social life and households.

Then she and other family members realized that what she leant from experiences also contributes to their vital living as a source to make her and family's atmosphere more vigorous. In particular, Information and advice from her acquaintances who underwent similar problems with her as woman activists is so far helpful for her to deal with those realistic issues. Now her children as well as husband, rather, appreciate her working and studying with warm encouragements, "Now, My daughters help my application to this activities and then I sometimes felt praised from them when they said to me, you great!"

Based on her family's sincere understanding, Hee is able to act as a docent more freely and actively and make more efforts to do best as a docent of the NIBR with "the mind of learner" by expanding relevant knowledge and experiences. She is so enthusiastic of the docent that she kept this work even when her first daughter was preparing the exam for college entrance in 2012, which is one of the significant life event required to warm parenting supports in Korea with other social activities reduced. About the reason why she insists on participating in the docent, she described:

Hee: Nevertheless...rather than staying "in the corner of the room" at all times, I got to mind that I should "possess" this work consistently. Because it just seems to better than others considering "something or other" aspects..this is my work... making my stress relieved and it is fit well on me.

The docent leaded by herself is another her, beyond a mother and has a value as her own work which offers her self-esteem and honor from others in life in spite of existing realistic limitation or prejudice to "Azumma" who usually refers to elder married women in Korea.

4.2 Jun's Story: "It makes my life glossed"

Jun is one of the most erudite docents who are well versed in biological or environmental issues with strong experiential backgrounds. He was a teacher of agriculture in secondary school and after retirement from school teaching, keeps his social contribution to mainly environment-oriented social activities. Jun's deep insights and interests in environment have been succeeded from his high-school student days when he was engaged in a school club of gardening. Before then, he grew up with a gleamed dream to become an engineer up to his parents' beliefs which laid emphasis on education of scientific techniques as one of the most prospective fields at that time of economic development in Korea. However, as he happened into the greenhouse in his high school campus following his friends, his peculiar attention was focused on certain activities which some students conducted inside of it, the gardening.

Jun: My high school has a big green house in campus. Accompanied with my intimate classmates I came across here first and then frequently. Looking around inside, it is so attractive for me... the scene that flowers like roses or mums, blossomed up there. And then one day..I just came up with that... the mechanical work like arranging tiny transistors..it seems too petty. Hence...I was indulged in the garden more and more.

Then he decided to join the gardening club where he could find his own interests towards ecology of nature. Those experiences in the school garden was so impressed and influential to him that Jun eventually selected his major of horticulture, a study for gardening, in entrance of university. In spite of the temporal crisis of late puberty due to some boredom of hid major, he was leaded to bring himself to the botanical world again and more deeply from critical advices of an elder student who had overcome similar matters with his. He and the upper student of his mentor consequently become partners to make a challenge together for establishing a sales company of flowering in a short time right after their graduation.

However, the youth challenge ended in failure due to their lack of business skills. It was after the bitter experiences of the business failure that Jun was driven to new life as a "teacher" which he had never thought of himself to be until then, in the early of 30. At that time, when he managed to his living with a part-time job in a flower store, a schoolmate of his college tempted Jun to apply to the national certification examination for secondary school teacher together with him. Then Jun could not but following his friend in his harsh situation and took the exam "without any expectation". Truly unexpectedly, as he caught the opportunity of the appointment by passing the test narrowly, his life entered upon a new life as a teacher. Since appointed in his age of 35, he had held his post of his teaching in the subject of agriculture unusually in the high school near his living area, Bucheon. During the last half of his term, he had taken on the position of "the head of the department of environment" in school, who was responsible for "cleaning the outdoor area of school" and "taking care of the school garden"

Jun: I had undertaken the task of the department of the environment. It was the work of clarification near school and caring gardens in school

like this. Sometimes in spring I took a project to cover one side of walls of the school building with the rambling of roses. It was successful... responses also good. ...Actually it is very difficult without well-understandings of living characteristics of them. It is required to trim them constantly. So I got to pay a lot of attention to the environmental things.

Jun mentioned the experiences from the task of caring for the school environment as one of the backgrounds he took "interests in the environment" consistently. Then he made trial to improve his understanding of "the environment things" which seems to be related not only to knowledge about the natural plants but also to the way of living together with them in his daily life. These interests and intention working in environment-related persisted even after his retirement. Leaving behind the enthusiastic working days in school with the school environment project, Jun was resigned voluntarily due to relapse of his chronic cardiac disease in his age of 55. Despite of degeneration of his health, he tried not to be settled in the retiree life and to return the social fields as activist and volunteers in local communities with constant willing to devote his rest energy on "meaningful" social activities:

Jun: As long as my health state is allowed, I do want to continue to make something helpful to society...with my belief that my contribution cannon make a big difference in the society but be a small hand.

Just in time, Jun witnessed that an environmental issue was controversial in his region with regard to cancellation of green belt due to an urban redevelopment project. Then environmental problems are also his matter of grave concern and he decided to get engaged in the environmental movement launched by the Incheon

Federation for Environmental Movement near his residence, especially educational activities within the movement:

Jun: The environmental movements actually have a lot of "concept" each other. Some strive to empower education so much. It is because to child or others if we make trial of environmental education, 20-30 years later environmental-related things would be done naturally.

As an attempt to realize his belief and insights of environment and education, he took a part in various fields related to environmental education based on his past experiences of teaching; for example, he took a part as a lecture for the environmental education program for local people in the federation and after then, acted as one of the co-principles of the local eco school for children and their parents. Then, one day, when he was working at another community, Incheon Grand park as a environmental interpreter, Jun coincided a notice on a newspaper piece advertising the recruitment of "docent" in the National Institute for Biological Researces (NIBR) which is also located near his region, Incheon. Then he made up his mind to set a new foot in the institute:

Jun: Right after then I called my acquaintance working here. Dr.Lee (Assumed). At that time she was a research here majored in Marine biology. Anyway, I asked her if I could do that. Then she said "Of course. People like you might well do the work."

R: Ah..What do you think what was about you that she said that?

Jun: In my case... I'm interested in educating, teaching someone itself because I was a teacher. And... As I said you before, even after leaving the job I read a lot of books about botany and also ecology. So interests in biology or something like that are also held in my mind. Dr.Lee knew a

little about those of me as we've met before several times in the federation.

His deep understandings of nature ecology and lots of related experiences from gardening to teaching or forest interpretation give rise to expansion of his field of environmental activities towards the work of docent in the NIBR. Then Jun easily completed the required steps for the selection for docent including the tests for biological knowledge, with top-ranked among other fellows, because he has "basic knowledge about something like plants due to my major of horticulture". Since appointed as one of the first docents of the institute in 2008, Jun has been engaged in consistently until now, and described the reason in two aspects:

Jun: At the very beginning, here docents were very few. At most 10? But most of those who started this together remain up to now.

R: for 4 years... May I ask why you keep this work during the period?

Jun: Um... it seems..there are two things. Here are many researchers, more than 60 peoples. Then here I can listen in something about environmental issues from them. For example in the last lecture, I heard a short talk about the 4 river project these days from a researcher and then read their views, as biological views. Also, they welcome me very kindly whenever I find them to ask something. It's because my questions are related to the interpretation in here. That is, for me, here is one of the well-equipped environment where I can study. Likewise, the two things, I can hear environmental issues easily and so to speak in a big way, satisfy my desire to learn.

Thus, both of the environmental interests and appetite for learning acted as essential grounds which make him tied with the work of docent. In particular the latter, desire to be taught is one of the inner motive which lead and encourage him

to try to improve himself through constant “studying” beyond teaching others.

Recently, concerned about his worsening health state, Jun quitted other social works to seek more “relaxation” of his life, except the engagement of docent. Although the extent of participation was adjusted by himself with attendant days reduced to once a week, Jun tried to retain the docent because:

Jun: it makes my life glossed. My life is made shined. By way of excuse of it, I try to study, meet someone to study and then feel great joy from that. That I have my own work like this is a gloss of the life, isn't it?

Then Jun has a eccentric but significant life plans to donate parts of his assets to where he was engaged and let his life “glossed” near his age of 70’s based on his belief:

Jun: How can I say... I don't know but...it might be because I have lived my life with no other difficulties. I'm the person who have a mind to return my earning little by little to good deeds for society. So in 70, If I am alive then, I'd like to do that. The docent is not a paid career. We receive a small payment from that. But it's not enough to discharge the car oil price. Although I got little rewarded in the NIBR, you know it's a volunteering work... I plan to contribute what I earned to there, as one of the places which make my life glossed.

4.3 Soo’s Story: “Fascinated in this work”

Soo is a 69-year-old male docent who is one of the eldest among docents of the National Institute of Biographical Resources (NIBR). Although he started his

engagement as a docent of the NIBR at the late age of middle 60's, his diligence and enthusiasm to the work are as considerable as other docents'. Soo has been engaged constantly in the NIBR for five years, from the establishment of the docent system of the institute. During the periods, he has taken his role responsibly without more than a week absence. Even in a schedule conflict with an introduction meeting with parents of his son in-law, Soo willingly moved the meeting date to the day when he was off duty from the docent work.

It has not been that long that Soo become participated in the work of docent in a natural history museum eagerly, as well as interested in other environmental-related works. Until his retirement, Soo spent most of his life time in the metropolitan city of Seoul, where he was born, grew up and worked. Thus, he confessed that

Soo: Actually, before then I had little interest in this kind of work, and most of all, I didn't know well about natural things something like this..a goosefoot because I had grown in Seoul.I had rarely gone out of the city..

That is, for Soo who had lived as an "ordinary office-man", the "natural things" was none of his interests and he had little time to get acquainted with natural environments out of his urbanized life.

It was after his demission in his age of 61, in 2004, when he finally withdrew his intention to some environment-oriented works. As he left his work, he also moved from Seoul to Bucheon to seek a prop home for his old age "out of downtown". However, some new challenges stared at Soo in his late age; one of the most pressed problems for him was to manage his silver time in the new circumstance. Not only the matter of how adapted to the new house places, but also of how indulged in his late life did bother himself in the very beginning of his retiree days. Moreover, despite of his willing to continue working in society, he

often felt frustrated as he realized the limitation of his old age to social participations:

Soo: Some managers of social programs, even it is related to volunteering works, tend to keep the elders from participation with concerns about unexpected incidents like injuries. But those who are willing to do would like to do something consistently in spite of small works.

One day when Soo just spent his time with some leisure activities like fitness or hiking, he finally found opportunities to participate in new social works. An acquaintance who met at gym introduced him a volunteering work at near "K" mountain as a forest interpreter, designed by one of the regional policy-project for "occupation for the aged". Soo revealed that he just attended training workshops for the forest interpreter following the acquaintance in searching "something to work". Nevertheless, participation in the workshop became a turning-point for Soo to find and ignite his new interest, especially in nature:

Soo: At any rate...I had taken the training for forest interpreters for three months... but gradually... I think I had become fascinated in something like plants and so on. Of course it was difficult for someone like me, city-bred people to know the enormous species of plants one by one. On the other hand, in the case of those who grown up in countries, they seemed to be very familiar with this kind of things, for example, they easily recognize the difference between species of wild flowers. However...a novice.. of course..I could not do figure them out no amount of browsing illustrated plant books many times ha ha.

It was not easy for him to promote a detailed understandings of plants required to act as a forest interpreter at first. He stated that it was because he lived most of his life in the urban city "with few chances to encounter the natural things daily". By the way, with time, Soo became pleased and immersed in studying various species in nature through outdoor explorations with related professionals:

Soo: Since acting as a forest interpreter in the K Mountain, I had spent most of the days for two or three more years going to near mountains following some acquainted researchers in order to observe pine trees and so on in reality. At that time, I felt indulged in forests.

The outdoor experiences in mountains, or nature gave Soo new opportunities to learn what, he had thought, had little do with his life before.

Soo: While wandering around the outdoors, I've learned a lot. For example, in the past..for me.. it had seemed that a willow is a tree of willow. However contrary to then, I've got to consider flowers blossomed at the tree and its parasitic insects together when encountering willow trees in forests. Most of all, human also can get some benefits from those creatures living in the forest.

Through such environmental-related activities, Soo was able to perceive not only classifications or names of certain species of plants, but also their ecological values in the co-living relationships of other species. In particular, Soo expressed a view of deep ecology in that he emphasized that human is also one of the stakeholders of the earth ecological system.

Soo: At that time I rejected this work with no reason. However, when I

looked around the exhibition room 1, the plant kingdom captures my heart suddenly. it can be graft on the things leaned from forest interpreter. Then I said at that time "Ah, it's good, I'll do but please allow me to do it only in the room1".

Thus, pre-experiences in environmental-oriented works, such as a forest interpreters and concerns of ecology lead his step-in as a docent, even though he had little expectation about the work which become his significant work in his life.

V Findings

This study is initiated with the question of how adults transform their identity as docent and seek changes of thinking, acting and living in the broader view of learning as sustainable human development. To answer the question, a narrative inquiry was done conducted for systematic studying of personal experiences and meaning of events (Riessman, 1993). Based on the narrative approach, this research focuses on three docents of a natural history museum in Korea. Through open-ended interviews with the participants, it is possible to approach docents' life stories which could act as narrative evidences (Hart, 2008) to respond the question.

This chapter presents what is found through the narrative works, divided into three parts as a answering to the sub-divided points of the main research questions: 1) How the process of becoming a docent started in participants' biographical contexts, 2) How participants identify them as a docent through their live experiences 3) What the experiences of becoming a docent have implications in participants' life in terms of learning as sustainable (human) development. Then, the sub-chapters were designed as following:

5.1. “Drives” to Enter a New World

5.2. Practical Experiences of Docents

5.3. Docent as “My Work”

Similar with the way of representing participants' stories in the chapter4, simplified dialogues were suggested as empirical data in each part. for “superseding diversity of opinions by a clear line of thought (Blomberg, 2003)”. As Kilbourn (1999) proposed, using the exact words of interviewee can help be conscious of the connection between an analytical method and interpretation of

meanings. Thus, some vignettes or dialogues depicted through stories of subjects (Webster & Mertova, 2007) would help understand the findings in more evident way.

5.1 “Grounds” to Enter a New World

What drive adults to take a step in the new living world of docent? What makes him/her keep engaged as docents more than 4-5 years even voluntarily? With these curiosities, the study approached the first sub-research question of how the process of becoming a docent started in participants’ biographical contexts. Fortunately, from the life stories of docents, it was possible to answer the question as I discover some similar biographical aspects which lead the adults to take a step into the docent work. Thus, based on the discoveries, it is construed that some essential impetus, buried deeply in their desires, interests or beliefs, encourage the adults to make a deeper engagement in the docent work. As fundamental poses of docents, three major themes were discovered, which can help deep-understanding of why an adult come to become a docent: 1) desires of “studying”, 2) interests in “Nature”, 3) the value of “Teaching”

From the Desire of “Studying”

Hee: Most of us seem to care for “studying” itself and try to engage in this work diligently in the stance of learner. (1-4-7)

Jun: I have studied consistently little by little by reading books or meeting professionals in this field. (1-5-30)

Studying something is not just a limited task to childhood, but it's likely a continued intellectual process to keep or change our thoughts, mind, or further our lifestyle. Then, as Han (2001) stated that learning and seeking the knowledge passionately give a purpose and meanings to living, humans tend to be willing to engage in learning innately to make their life more fruitful and meaningful. As interviewees stated in the vignettes, the intrinsic desire to learn has formed the basis of engagement in the work of docents which seemed to be considered as an expanded field for their studying.

In particular, interviewees revealed that one of the most attractive merits to work in the museum is to meet professionals in their interesting field such as biology, ecosystem or environment and pick up academic knowledge from them through formal lectures in docent training programs or daily encounters around the institute. Then, they appreciated the opportunities to access professional knowledge, which would be hard to experience by free in their ordinary life as retiree or housewives unless they are docents. This kind of listening in lectures or learning by ear from academics seems to help to make their needs to be taught satisfied within a more intellectual level.

Hee: At the very beginning, I liked just learning by ear some biological things from researchers in here. (1-1-4)

Hee: As in regular trainings for docents, PhD researchers take a lecture about each major in this field. For me, it is very good opportunity to listen lectures from competent professionals. How nice, considering lots of other ordinary people want to take this kind of qualified lectures even with payment, isn't it? (1-3-63)

While they tended to be eager to study as much as other ages, their desire to do was likely originated from transcendental mindset, rather from certain secular

intention:

Jun: However, now..you know.. I have no mind to use the knowledge to find a job or earn money anymore. Studying gives me nothing but pleasure in life to know something new. (1-7-14)

The pure mind to enjoy studying might be so far essential impetus to lead the adults to the world of museum docents and makes them seek delight and self-satisfaction in life, rather than economic benefits as an outcome for their performance. Then, interviewees said in chorus that they were attracted to this docent work which gives them opportunities or stimulus to pursue their study consistently and have tried to engage in the work with attitudes of a “learner”. In that context, the learner might refer to not those who are forced to acquire certain knowledge or skills, but those who are willing to explore what they want to know themselves and find meanings in their life through learning.

At this point, the craving for learning of docents would be a key to suggest an answer to another question of why they have worked as a docent voluntarily without expectation for payment. As found in the responses from interviewees, the pleasure of learning seems to be more valuable for them than any other economically profitable compensation. That is, the desire of learning beyond material as one of the prior nature of docents has functioned significantly to embark and sustain their engagement.

With Interests in “Nature”

Hee: Although environment itself is very broad, the most impressive point among what I learnt during that time (a group study of mothers about environmental) is that even a tiny stone or plant has its own value and all

the things are in harmony in the Earth. (1-2-10)

Hee: As I got interests in forests or environment steadily, I naturally come to search and make attempts to engage in a related work like...an environmental interpreter, a forest interpreter or docents here. (1-4-56)

In the vignettes, interviewees demonstrated similar interests in other species which live humans together in earth and the environment surrounding. In fact, it is in relatively recent time that they had such an environment-oriented concern in their life. Both of them confessed that as they had grown in the metropolitan city, Seoul, they had been not acquainted with ecological matters, like growth of rice plants, and have little interest in them. Nevertheless, how they got interested in those matters can be conjectured by tracing their past experiences.

Soo: When I looked around the exhibition room 1, the plant kingdom capture my heart with an idea lighting that it can be grafted onto what I did a forest interpreter.."(1-1-30)

While they come to reflecting on their life and their living environment after critical events in life like childbirth or retirement, interviewees became concerned about recent environmental problems gradually and developed empathy of the importance of keeping harmony between humans and other species in nature. Then, they pursued active participation in environmental programs for adults like working as a forest interpreter to make something meaningful in their life as well as in the environment.

As Payne (1998) argued, the narrative extract grounded in the everyday experiences in which individuals routinely conduct their lives can be powerful indicators of the complex ways in which individuals see themselves in relation to various social and environmental issues. The work of docent in natural history

museum can be understood as an extension of interviewees' pre-experiences based on their interests in human and nature. That they shared some ecological concerns might give a cue to notice why they are engaged in docents in natural history museum, of all other kinds of museums such as anthropological history museum or art museum.

It seems that it's not just because interviewees have certain intellectual knowledge about the name or characteristics of each species. Rather it's probably because they have developed empathy of necessity to understand that all the other species in earth as well as human beings have their own life history adapted to their environment, and shared distinct values to seek harmonious relationships between human and other bio species in earth system.

That is, the difference between docents of a natural history museum and those of other sorts of museums seem to not merely the matter of which academic subjects they studied, but it might be the matter of individual's views or orientations "constantly leaned from everyday experiences (Payne, 1999)". This point can be identified in Hee's statement below that she tried to deliver some ecological messages to visitors, which might be one of the ultimate purposes of their interpretations in a natural history museum. These unique interests in the history of nature embedded in their talking, is one of the major constitutes, which should not be ignored, to complete puzzles of the identity of docents in the natural history museum.

Hee: I always highlighted how harmonious we are in ecosystem. Then, I tried to arouse gratitude and respect toward valuable bio-species, especially Korea indigenous species like wormwood, forsythia, elk... and so on. (1-5-14)

Soo: There is a system of plants, so once we know the system it is possible to make life histories of a forest about which species live there, how they

live, which function they have and so on. I try to do tell these stories. (1-1-47)

For the Value of “Teaching”

When interviewees identify themselves as a docent most intensively is the moment that they are in front of visitors in exhibition halls. In there, following their own flow of walking circulation, interviewees are guiding visitors to understand both of specimens in there and of the reason why we study it with rich stories about natural history. This feature of a docent seems to resemble teachers who help their students to understand something meaningful for their life in class. In the following vignettes, interviewees showed that they had more or less self-recognition as a teacher, which seems to be originated from pre-experience or long-lasting dream about teaching.

R: As I follow your talking, you seem to participate in usually education-related volunteer jobs like Mother-Child school or Environmental interpreter for elementary students.

Hee: Um..I suppose so...As I said to you before I started with volunteering related to education, so I think my attention naturally have leaned towards that direction, and..um the linkages have been connected in that way. (1-3-37)

R: How do you think, is the teaching work fit on you?

Hee: Um actually I had a dream to be a teacher when I was young. Now I just think... I'd like to tell a sort of stories about something meaningful like life of living things rather than instruct certain knowledge. (1-5-5)

Interviewees have been engaged in various teaching works, not only as a

vocational teacher but also as a volunteer or local activist in their communities. Their teaching activities were rooted on their deep educational interest developed throughout their life.

Jun: In my case, I had work as a teacher of the vocational high school for agriculture for 25years. So education, studying, itself...I like them a lot. Then, after retirement, as well as before I was indulged in reading books especially related to biology, plants and also, ecology. (1-7-12)

In this context, the teaching for them referred not just delivering ecological knowledge they heard by rote, but it would be close to storytelling with reconstruction of the knowledge in their own word:

Soo: Actually, it does not mean doing (teaching) something theoretical. (1-4-20)

Hee: The life story is necessary. Not excluding the life story...I try not to go too deep into the conceptual thing, so sometimes my talking seemed to go up and down mountains. Anyway the matter is...how well constructed stories are. (1-4-24)

As Burnham & Kai-kee (2005) stated that teaching in museums a complicated art, the story-making as a sort of teaching enabled interviewees to reorganize their knowledge to more interesting and meaningful form and make communication with visitors. This autonomy to construct the content or style of teaching gives docents a distinct property from those of school teachers who tend to be more pressed from institutional framework like textbooks or curriculum.

That is, in the exhibition hall of their major work field, docents act as a teacher in interactions with visitors based on the desire to teach as well as adult

students who have a higher desire to be taught in their daily life. However, both of their deep aspiration to be taught and teach seems to be not separated, rather mixed up in the practice of docents. The work of teaching for docents can be understood as a way of realization of their belief or values to share what they learned with others. Then, the quest for studying lasts constantly even after becoming docents and sometimes increase to challenge lacks of understanding towards the broad world of ecology and improve sources or repertoire of their talking.

Their efforts of ongoing learning seems to be no longer only for satisfaction of their individual desire, but urged from self-recognition that they are responsible for discharging their certain duty as a docent.

Soo: However, to talk something to others, it is inevitable to know as much as and to keep interests in the field. In front of visitors who might come here to look for us, we should not be sloppy, isn't it? I mean...it's another matter of...um...responsibility. (1-4-20)

For him, this self-recognizing generated through lived experiences through participation in docents' practice became a kind of experiential sources of learning and encouraged continuous learning contributing to fulfill their practice more contentedly and responsibly. That is, what he learnt through practical experiences in field raised a form of self-reflection like recognizing his responsibility, and the inner experiences reinforced another learning, including knowing something new. This dynamic cycling of learning seems to be the basic process of the formation of docents for him.

In sum, three participants have made a decision to participate in the docent for complex biographical reasons. Most of all, it seemed that the desires of constant studying, as well as dreams for teaching, leded such a eager engagement of the docents, even as volunteers with no proper economic rewards to compensate their

commitment. In addition, it was impressed that participants have shared similar interests in “nature” or natural environment. These attentions to other species in earth made participants identified differently from other docents in art museum or folk history museum.

5.2 Practical Experiences of Docents

The inner beliefs and interest acted as drives to ignite the formation of new identity as a docent in participants' life. Indeed, people can identify themselves with interests which he/she pursues. However, they can also be identified by others as well as by themselves in doing certain actions in a situation as following practices of the social role. Considering the identification through action, as well as self-consciousness, the next question emerged, about how participants identify them as a docent through their live experiences. To find appropriate clues of the question, this chapter illustrates what participants have experienced in and out of the museum hall under the working title of docent. In consecutive orders of time, their experiences are represented from 1) “appointment” and 2) “trial and errors” in novice days to 3) “storytelling” in recent “veteran” days.

“Appointed” as a Docent

R: It seems that these days there have been increased training programs or institutes for so-called “interpreters” like forest interpreters or other docents in historical or cultural sites.

Jun: Yes, you right. But others... For example of "Palaceguide", they have organized and operated their work all by themselves, just under the approval of Cultural Heritage Administration.

R: if then..what is different more specifically between them and docents in here like you, sir.

Jun: It would be better to call...Um..rather than qualification..How can I say....How can we call that clearly?...Anyway... a certificate was received upon completing the course.

Hee: Appointment?

Jun: It's good. Appointment.

Hee: It's an appointment. It can be said that..to be appointed, we took those steps. (1-7-23)

Like the "Palace guides" of major historical heritages in Seoul, some interpreters have been do their work in their self-organized groups under approvals from jurisdictions of their sites. However, the docent system of the National Institute of Biological Resources (NIBR), settled out since the institute's foundation in 2007 is institutionalized under the bylaw of "Volunteering personnel management". Thus, docents of the NIBR are categorized by one of the volunteering workers in the NIBR, under the authority of the bureaucratic department of "exhibition/education". Based on this organized situation, the selection of docents is systemized according to stepwise procedures of applications, training and evaluation in charge of the department.

Thus, for those who want to act as a docent in the NIBR, it is necessary to take the all steps as official gateways to enter the world of docent. The first regular training and selection for docents was held in the following year of the institute's opening, 2008, for five months from May to October. Three participants of the study took their first step for the new challenge to become a docent as attended the first training program. The training program mainly consisted of lectures to offer biological knowledge regarding the contents and specimen displayed in the exhibition hall. Most of the lectures were undertaken by researchers involved in the

department of researching in the NIBR or invited professionals from different detailed majors according to taxonomy of biology.

The opportunity to take lectures from the academic professionals itself was one of the attractive and satisfied conditions to encourage participation in the training program as Hee mentioned:

Hee: In the regular trainings for docents, PhD researchers took lectures related to their own major... most of them were biologists and some others are in environmental-related things, like climate changes. For me, it is very good opportunity to listen lectures from competent professionals, additionally for free. How nice, considering that lots of other ordinary people want to take this kind of high quality lectures even with payment, isn't it?(1-3-63)

Jun also expressed that he had an expectation to learn from professionals “in here” for the first time, which was one of the reason for him to decided to apply to the selection of docents of the NIBR. That is, it seems that for those who have had a deep desire of learning until their late ages like participants of this study, the training courses was one of the educational fields for the participants as adult learner to meet their desire to be taught and improve their knowing more academically, especially about biological or environmental issues.

However, different from general liberal lessons for adults, the training courses of the NIBR has a clear goal to “raise and secure professionals to support operation of the exhibition hall”, designated by the institute. Thus, participants of the courses were expected to develop their understanding of given knowledge required to get entitled as a “professional interpreter” which is a official title of the role in the NIBR. However, it was not easy for participants to digest broad academic knowledge and approach the professional level required to get entitled as a docent,

in spite of their higher enthusiasm of studying. Hence, although participants willingly attended the training course, they were urged to develop their biological understandings up to a certain knowledge level required.

Jun: It was very hard to study at that time, 5 years ago. It's because we have to know almost of all the details one by one. In my case, I studied something related to biology a bit gradually after retirement, but..it has been many years since then. Anyway I sighed out how "dumbfounded" others who had little understandings were, because even those who studied little by little like me felt difficult to understand that.

Hee: Ay, nevertheless, sir, you were top-ranked.

R: How about you, sir, (towards hee)?

*Hee: It's my case. You know, I was done in the field of computer science..So at first I just thought to myself "what are they saying?" Moreover it is hard to keep those things in mind... Memories slipped away easily ha ha. Thus I cannot but studying five or six times more than others.
(1-7-13)*

In particular, it was far more difficult to catch up with seemingly higher requirement of academic knowledge, for those who has recognized self-weakness as a non-majored and less acquainted with such intellectual talking, as seen Hee's story. Nevertheless, as Jun revealed, whether majored, working in the related field before or not, the situation was not too different for all the novices to study something new or broader, in their late ages. To make matter worse, that they have to pass formal evaluation tests to get entitled as a docent made participants more stressed:

Hee: At that time, there were examinations, one in the middle of the

courses and another at last as a final exam. Some had been dropped if failed to get over 80 points in the tests. (Laughing bitterly) And then we also had to do the real trial of interpretation, moving around in the exhibition with ph.D researchers in the institute. (1-7-3)

To get through the somewhat strained situation, participants said in harmony that they could not but devoting themselves to making more efforts to getting familiar with the new academic world and overcome their difficulties. As rewards to the intensive endeavor in trainee' days, participants were finally "appointed" as a docent of the NIBR through passing all the procedures "fairly and squarely". At this point, it was impressed that participants assumed those procedures as prerequisites for their "appointment", rather than "qualification". The expression of "appointed" seems to imply that informants willingly participated in the training course and grasped, not just were given or authorized for, the opportunity to become a docent through appreciation of their efforts or ability.

That is, the experiences of appointment through intensive training and laborious examination grant them "self-esteem on my own" as a professional interpreter in the NIBR. In the dialogue below, Soomade his self-definition towards the official title professional interpreter as those who "interpret the displayed biological specimen professionally" against other interpreters engaged in similar fields. According to Soo's following statement, certain relevant knowledge backgrounds might be one of the fundamental sources to make the interpreters "professional":

Soo: In my view..they are clearly different. In here, as you know, we are called officially "professional interpreter" here. The professional interpreter itself infers that... Uh..here, something like specimen of natural species are put on the display, and it can be said that the professional

interpreter indicates those who interpret the displayed biological specimen professionally. Thus, a certain degree of knowledge is required to interpret them, though not necessary too much. (1-8-3)

That is, that participants make their interpretation based on certain understandings, focusing on environmental-oriented things signified that they are belonging to the natural history museum, not other institutions. Thus, such basic understandings can let the participants specialized in the certain field related to their exhibition and distinct from other museum docents in different contexts.

However, what made the docents different from others can also be determined according to what they do in the museum as well as what they know. After appointment, participants have taken their role as a docent who seems to speak what they know in moving around with group of visitors, with wearing their uniform, nametag and microphone. Before and after interpretation in the hall, participants prepare the next interpreting time and relax with reading books or having a talk with other docents, in the private room allotted for the docents and volunteers. This kind of habitual conducts make the participants observed, or reified (Wenger, 1998), similarly with other docents, but differently from other museum staff or "general volunteers" who also usher visitors but in certain display areas without saying.

That is, participants, appointed as a docent, have made themselves distinctive from other volunteers in the museum even in the same institutional categorization and seemingly analogous with other docents by following certain practices of docent in the NIBR. Thus, the appointment does not mean just getting ostensibly-qualified with the role of docents through achievement of necessary knowledge. Being appointed to be a docent seems to refer to becoming a member of a community of docent by learning how to act in everyday situations as a docent.

“Trial & Error”

As novice workers master their work through lots of vicissitudes, informants attained to the present by passing through lots of trial and errors in their initial docents' days. Despite of intensive efforts during trainee's period, it was uneasy for informants to get accustomed to the practice of docents at once. Although they were well-equipped with necessary ecological knowledge through training courses, it was a different matter of performing their interpretation in the real field. Hee reminisced the first day of her interpretation:

Hee: I cannot remember what I was saying at that time...only that my hand gripping microphone was trembled. The thing occurred at my second interpretation when I struggle to utter something important as biological resources neatly. A visitor asked how much specimen is here. At that instant, I felt like my head turn white. Clearly I had heard that, but... it wasn't conjured up. I just gave a vague answer, saying “it would be over 2000, and more than that are preserved in the storage”. The interpretation was called off after much twist and turns in the fear of another question. Right after then, I became nervous in advance of the next interpretation, third..forth... Actually I spent my days with such frights during half of the first year. (3-2-8)

Hee: At that time, I was busy just saying about which one is in here and what it is. I thought of nothing but my repertoire and how I speak out that ... (1-5-12)

For the first time, standing in front of visitors itself made her trembled out of nervousness. As many novice workers did, Hee tended to be stuck in what she was

taught or preparing for her interpretation and lose her pace with visitors. Hence it was so far difficult for her to cope with sudden questions from visitors immediately or contently. Such embarrassing experiences in novice days made her so flustered that they discouraged her to be present at forward trials with fear in a while.

Soo also revealed the similar initial predicament in the very beginning days as a docent with an anecdote:

Soo: In particular there are a lot of trial and errors in the very first and second year of the beginning although we tried to learn as much as possible. It was difficult...we are confused. For example, one day, a women brought a picture and asked me where the anus of quid in here. Ha Ha.

R: Ha Ha. How did you cope with that?

Soo: I just told them what I read in a book, "it might be just about here, in its stomach. Besides some people question what they did not know sincerely, but it can be seen that half of the questions was just thrown to sound us out to prick us to look over whether we know or not. The situation is not too different these days. (1-1-24)

Soo's illustration infers that the sense of nervousness docents experienced was not only originated from their self-anxiety or less self-confidence for their inexperience as a novice. Sometimes the tensions also occurred within intrapersonal, but hidden, conflicts sensed from disrespectful attitudes of visitors towards them like throwing unkind questions to figure them out. Hence, the unexpected difficulties lurking in the in-field interpretation made informants made the informant put in the challenge to overcome the inner or intrapersonal tensions in their novice days as well as still these days.

Docents also have in trouble when visitors tend to be not interested in or less

concentrated on their interpretation. That is, the disinterest or distraction of visitors bothers docents as much as the undue questioning from the visitors. As Hee revealed, “When listeners cared little for what the interpreter said, the interpreter also felt exhausted.” In recent days, with the form of group visiting increased and the group size bigger gradually, docents are on the challenge to lead more visitors at once than before; naturally, the struggle of docents extended to keep the group of visitors interested and attended in interpretation at the exhibition hall.

In particular, informants said in chorus that the difficulty of drawing visitor’s attention is magnified when they have to confront “young students”:

Hee: These days group visits flared up, usually many of them from school field trips. One day, I leaded two classes of students at once, over 70 students. In the case of students who come here compulsorily due to certain school programs, not willingly, it is very hard to attract their attention. Some of them show no interests. In particular, younger students tend to have relatively lower ability to concentrate. When listeners cared little for what the interpreter said, the interpreter also felt exhausted. (3-2-10).

When it is crowded with visitors, especially students in group, it is tough for a docent to guide such a large group of students itself. Moreover, The inattention from students who are unwilling to attend the interpretation sometimes makes docent’s morale depressed.

The hardship of facing young students was more concerned in the beginning of the docent system of the NIBR, when preschool students were allowed to receive docents’ interpretation service if in group. Thus, at that time, the docents had to treat various aged visitors including the preschoolers. In that point, it was uneasy to deal with such young visitors and communicate with them, especially for

the male adult docents:

Jun: I just cannot communicate with children. It's very stuffy. In my view, for such young children, this kind of interpretation tour is invalid.

R: What means invalid?

Jun: It is first of all, Kids are not interest in such things they watch in here. They have little understandings about what those things are itself yet. So... It's very stuffy. In my view, it would be proper to offer those children some experiential activities like in forest or parks to make them touch, hear, or feel the natural thing. About over the 4th grade of elementary school, students might be able to understand our interpretation. (1-5-47)

In the case of Jun, he had his life as a secondary teacher, especially in the department of agriculture over 20 years and has been far from child-caring since his only son already reached manhood as in the middle of 30s. Hence, he felt “stuffy” by himself, facing children visitors; In his view, the children was supposed as under 4th grade’s elementary school students. However, he mentioned in a interview with me that the contents of interpretation probably cover the knowledge level for over 8th grade (Junior of middle school in Korea) curriculum and it is the role of docents that make the level arranged properly according to visitors’ characteristics. Thus, the sense of “stuffy” might be originated from his concern about gaps between the competences of children to understand what he said and the level he designed and expected within his interpretation.

“Storytelling”

Even after the training and appointment, participants continued to pull their efforts to develop their competence as a docent through “constant studying”. In

particular, the hardship from unexpected asking from visitors was a bitter, but great stimulus to alert the participants not to neglect their studies as Hee mentioned:

Hee: It makes me always close to books, open an illustration book more time, not to be embarrassed to visitors' questioning on the way of interpretation. And ... we should study constantly because the 5 kingdom itself is very wide. (1-1-4)

Only if we study constantly, we can respond to someone's asking. That is... we can interpret something when we know that. So, we are studying consistently, for example even about a plant, we tried to find out from transition of the species to parasites of the plant... something like that..(1-2-17)

In particular, considering the enormous vessel of biology or natural ecology from microorganism to related environmental issues, participants struggled to expand their knowing about the nature world. This continuous studying sometimes brought some burden for participants to cover the world, also made the participants pleased to knowing something new which they are interested in.

As Jun mentioned below, participants described a variety of learning experiences led by themselves, even after formal training course.

Jun: After then (Training) I have studied further independently.

R: How

Jun: Not too much, but little by little by reading books or going around outdoors along with professionals. Among my acquaintance..there is a doctor of botany, ph.D Kim. We got around many places together..We have been to Jeju.(1-7-14)

Participants said in harmony that various sources they met daily such as media or even their acquaintances help their learning improved and continued. Greiner (2009) describes his kind of participants' daily studying directed by themselves, as "self-directed learning" which is one of the crucial form of learning experiences of expert docents, resulting in improvement of their own knowledge base. Participants' self-learning process reflects on a sense of responsibility to deliver stories with as accurate information as possible, as Soo mentioned:

Soo: we try to use what we know accurately...as soon as possible accurate. This is our responsibility for the visitors who came to listen our interpretation in order not to indicate red pine trees as nut pine trees. If we do not know something precisely, we should not use that vague knowledge in the interpretation. So we have to be taught and prepared as much as possible. (1-4-19)

Thus, to seek more precise and valuable information utilized in their interpretation, participants not just accepted offered or found information from various media or even lectures from professionals. Through their self-leaning process, the participants rethink and reflect what they already knew or access newly more critically by contrasting their pre-knowledge or experiences.

Hee: We asked repeatedly "is it right?" and came up with what we learned before. Thus, there were sometimes small disputes between docents, but through this talking; I think I studied a lot. It makes us open the pictorial book of plants one more time and finally create more usable knowing proper for our interpretation (1-2-21).

Through the reflective process towards accepted knowledge, participants reconstructed what they know and learn and generated their own knowledge appropriate for their needs. The reconstruction of knowledge essentially helped their interpretation more flexibly and interestingly. Hee described the remaking of interpretation with their own knowledge as "Storytelling", and argued that docents have to become a "storyteller" in the museum.

Hee: The displays or specimen are constantly changing according to transition of themes of the exhibits. And most of all, the level and wants of visitors are also increased more and more. Thus, there are limits of repetition of the same repertoire. We have to become a storyteller with our own story. Despite of our role to deliver what we already learnt, we have to make some differences according to real situation in storytelling. Surely, we feel more confident when we tell what we experienced in reality. For example, if we study beetles with real bodies, even specimen and experiences their real sounds or touch, we can deliver the stories about them lively. Maybe the visitors prefer those vivid stories, rather than boring explanations (1-4-34).

Indeed, participants said in harmony that the storytelling is most important in their practice of interpretation because their practice itself is upon communications with visitors.

Soo: We struggle to be different, not the same with what we learnt. I think the purpose of interpretation is to tell a story in short, precise, funny. (1-1-38)

R: What do you put emphasis on at your interpretation?

Hee: Before, I used to be busy just mentioning each insect's name, characteristics...so in retrospect, at that time visitors might be just being swept without knowing where they are standing. However, now I begin my talking with short explanations about what the purpose of this building is, how structured the building is, and where most of specimen come from. Moreover, the points have also been turned, focusing on the "big forest", rather than the number of wings or legs of each species. Visitors also do not pay much attention to such things. Most of them might already know them. Instead, in my view, it is more important.. I think it is right way..to help them to have an eye to view the big picture and understand that only if the forest exists "with green" around us, people can also be "protected". (1-3-66)

Such reflexive process on reconstructing and reforming what they know and how they think, speak and act enable the adults to lead their own practices and develop their identity as a docent, not just a role from the museum. In particular, by developing and representing knowledge through storytelling, participants seem to be forming "personal knowledge (Polanyi, 1958)". The personal knowledge calls forth a wider range of human perceptions, feelings, and intellectual powers than those presumed to be narrowly as objectives (Hart, 2003) which can be gathered and reconstruct in various daily sources, such as media, other colleagues, or self-studying.

This finding supports that docents call for learning opportunities that go beyond traditional training programs, through more informal learning where docents shape their own expertise (Daley, 1998; Greiner 2009). With regard to developing expertise, Greiner also argued that such professionalism is associated with a high level of involvement which influences self-identity. Thus, storytelling within communications with visitors seems to let participants reinforce their

identity as a docent, throughout communal interactions through which they continually reconstruct what they know (Burk & Jackson, 2007).

5.3 Docent, as “My Work”

This study tried to understand such reflexive process on lived experiences of docents as every day or lifelong learning which help them to place or be situated as a docent within certain identities in their life. This chapter gives experiential bases for the understanding of what the experiences of becoming a docent have implications in participants’ life, in terms of learning as sustainable (human) development. To illustrate meaningful changes from participants lived experiences as a docent, this chapter is structured with two parts: 1) **Self-redefinition** as a “Veteran” docent, 2) Not settled, but seek “My work” as a ultimate meaning of the docent work, 3) Acknowledged by others.

Self-redefinition as “Veteran”

Daley (2002) describes a high level of involvement in certain professions, such as law or nursing, where a sense of responsibility is felt by individuals. This similar sense of deep engagement and responsibility was evident in the docents of this study. Participants demonstrated their commitment to their role as docents through various actual experiences accrued during their more than five-year engagement. Soo revealed that such accumulated in-field experiences let him “read” the overall flow and able to arrange his contents and process flexibly considering eye-levels of visitors:

Soo: By now almost four or five years have passed, so I got to read overall flows. For example, the exhibits, here, were basically structured according to five kingdoms of biology. In the case of tour with university students or professionals, I try to make more specific explanations

considering the taxonomy with some added stories based on what I have read in books. (1-1-36)

The property to “read” each situation was also addressed in Hee’s statement. Hee also described that she experienced some changes of her to be more “relaxed” and flexible than before in her tours as developing “know-how” on her own.

Hee: These days I found myself becoming more relaxed and not always but enjoying my tour. It might be because our “know-hows” have developed gradually. Situations are always different, so we cannot help but trying to read the atmosphere and changing how to speak or move around according to the situations. (1-5-13)

Improvement of the self-“know-how” as an entity formulated from what she have experienced as well as studied enables Hee to become adept at anticipating each situation she would face and making changes of contents to speak and flow to move.

Soo: By now almost four or five years have passed, so I got to know overall flows. For example, the exhibits, here, were basically structured according to five kingdoms of biology. In the case of tour with university students or professionals, I try to make more specific explanations considering the taxonomy with some added stories based on what I have read in books. (1-1-36)

The sense of relax and flexibility in their tour reflects, in Hee’s word, their “years of experiences”. The experiences with told how deeply docents have engaged in their work as well as how long they have. The depth engagement with

long-term experiences led participants to redefine themselves as what Hee humbly call “veteran” docents:

Hee: Kang (one of her closest colleague) and I often say that...now it is better than before ha ha. Now we get to afford to deal with some troubles more composedly and sometimes feel satisfied after my tour with good responses from visitors. Within such experiences, now we become a veteran, different from before. (1-3-67)

Hee made that statement unassumingly with modest tones but put emphasis on the term veteran which demonstrates significant changes of self-definition as one of the experienced in her field, beyond the novice.

R: how was today? You seem to have no time to breathe!

Hee: As you saw, today, there was a tour with principles of elementary school

R: Is there any difference from the last tour with middle school boy?

Hee: Actually, there is not too big difference. At novice days, when I found my tour schedule with a group of so-called “professionals”, I often feel hesitated with saying “oh, how am I going to do?” However, I got to think that they did not know well about this kind of prokaryote plants or how the plants give a help in our life, even if professionals in their field. It is possible that some of them were engaged as a teacher of biology, but such are rare cases. Thus, I tend to do as I do usually even with professors or executives. Then, many of them showed interesting responses saying “Ah~” with nodding their heads because it is new for them. By doing so, I realized that, saying bluntly, I have nothing to be afraid of. All have different “talents”. (1-7-11)

The re-identification of herself as the experienced, beyond the novice, manifested self-recognition that she is also one of the professional in interpretation in the natural history museum. The change of self-recognition led to changes in how to treat her by herself and by others. The self-recognition as a “veteran” enabled her to get more self-esteem and no longer shrink herself as “non-majored” even in front of so-called professionals in other fields. The professional mindsets based on cumulated experiences result in her confident attitudes and “satisfactory” fulfillment in her tours.

Throughout this self-understanding of them, at last, docents appreciated their role as a real “professional” interpreter even attached in novice days after appointment as the way the institute designates. The development of expertise also makes docents recognize their responsibility to do best in their performance and pull more efforts to fulfill their shortage constantly:

Hee: most of all, we never become perfect. There are still a lot of predicaments which bother us, such as unexpected questions. And we easily faced our shortages in field. Hence we try to open the book once more. We should not do the interpretation recklessly. (1-4-38)

Hee: Anyway the matter is...how well constructed stories are. Hence, we also try not to go too deep into such conceptual things. So my talking sometimes seemed to go up and down mountains ha ha. (1-4-24)

This manner of deep and responsible commitment values the knowledge of “amateur” and places importance on the experience of individuals in appreciating themselves as a “veteran”. Such experiences support self-directed learning and improvement of self-recognition through continued commitment as a learner, professional and volunteer, while encouraging docent to move beyond their past

zones - taking them beyond a context they had been placed.

Though such deep involvements as docents, participants have experiences change of the way to view or treat them, not only by themselves but also by others. In particular, appreciation by others brought synergistic influences to make participants' involvement as docents more meaningful and respectful in their social interactions. Most of all, the admirations from their families seems to encourage the adults to engage in their work of docent with more confidence and concentration.

Not settled, but Seek “My Work”

Whereas docents still recognized that their performance did not always make for “perfect” tour, their ongoing engagement with efforts to become a “better” docent did give them opportunities for reflection and making certain meanings in their life. Indeed, it took many years for participants to appreciate themselves as a real “professional” interpreter even as a taken-for-granted title given after the appointment. The re-definition as a veteran or professional is implicit in participants' continuous experiences and sincere efforts which make their engagement deeper and responsible. Through such a depth engagement of docents, participants have found a value of their own “work”, more than participation in certain social events to spare their leisure time.

Hee: I hang out her many hours in weekdays, not obliged to do. Most of us might do passionately with mindsets that it is our work. (1-4-44)

For Hee, the engagement of docent refers to an opportunity to get her own real “work” to seek her personal interests and pull her energy continuously, beyond limitations or difficulties to enter the regular working fields as "Azumma", who

usually refers to married women in Korea.

Hee: I thought it is better rather than just stay in the corner of the room. Even five or more years later, I can learn something continuously, meet other people and relive my stress if I have my work like this. Thus, I got to mind that I would sustain this work unless fired from here ha ha. (1-3-74)

Hee: you know it is not easy to learn new skills or technique in my age of "Azumma". In my age, there are few jobs where I can engaged consistently, because most of available jobs for us are irregular which have maximum limitations of period for employment. Many have to be out in 30 or 40. Rather, this work, similar with a forest interpreter is easy once one can find the "connecting linkage". Then may be up to 60's, it would be possible to keep. (1-3-54)

However, in her words, the work does not merely refer to the employment for economic rewards. Rather, the work has more significance in Hee's life, which encourages her to seek and realize her own interests and make passionate commitment in social fields, as volunteering even with little payments.

Hee: A few days ago, I was asked to participate in an interview from middle school students who investigated various jobs in their region, as their school assignment. So I told shortly how to get into the work of docent...: I came into here by chance despite of non-majored. Because this work of docent is different from general curators' necessary of certain diploma or authority, you can come true your dream only if you have a passion and interest in interpreting exhibits as well as volunteering in museum. (1-4-29)

That is, it is affective rewards, such as the sense of self-satisfaction and pleasure of learning or communication with others, that make Hee pull deeply and insist on the work of docent, rather than material compensations. Thus, for Hee, working as a docent has acted as a breakthrough to bring back pleasure of life and recover herself beyond pressure or small conflicts in her daily life as a mother or housewife.

Jun and Soo have developed similar meaning of engagement of docent as their new working field to make their constant commitment in social life, even after retirement from their jobs. Contrary to increased attention to elder or retiree people, there were still some realistic constraints to discourage their willing to keep on their commitment in social fields, as Soo revealed:

Soo: Some managers of this kind of social programs or volunteering works, tend to keep the elders from participating in their program, concerning about unexpected incidents like injuries. But those who are willing to do would like to do something consistently even within small works. (1-4-10)

For Soo, who is one of the eldest docents, the work of docent see refers to opportunities to overcome subtle tensions to depress their social participation and realize his willing to retain social works. Indeed, Soo has a great deal of enthusiasm of the docent work, while he paid little attention in “this kind of work” before retirement.

Through the involvement of docent in the natural history museum, he have also released his new his new interests in environment or natural ecology, which he found just a few years ago from becoming a forest interpreter. Such environmental-oriented interests was one of the major drives to make Soo attracted and sustained to engage in the natural history museum as a docent and open his eyes to worth of

life in harmony of other species in Earth. Within this value of work, Soo enjoyed this work beyond “impossibility” in his late age.

Soo: It is true that it is a somewhat arduous work because of tight schedules concentrated within 4 hours a day. Nevertheless, there is no such thing as impossible. Ha ha. As long as I've come to this, I try to enjoy it. It would be difficult to do this from now in this age with minds to earn money. And I could not come to now unless the work did not touch my mind. (1-8-9)

The deep appreciation and pleasure of the docent work was also addressed in Jun's stories. Jun has continued this “work” while he quitted other social involvement due to concerns about his worsening health state. Despite of reducing the number of attendant days to once a week, Jun tried to retain the docent because:

As long as my health state allows me, I do want to continue to make a small contribution to society. We got paid her a small amount of money but it is too small to do in car-oil recharge. But I just do. ...it seems to be ... there is no particular reason. I just like it to share my environmental interests....and what I know. I don't know but it's because I was teacher. Then most of all it does meets my needs to learning. Most of researchers here welcome me when I ask something to them. I'm just pleased I'm in this situation where I can learn consistently. (1-6-21)

Jun: it makes my life glossed and shined. On the pretext of engaged in this work and making preparation, I can study, meet someone who gives me a hand in studying and then feel great joy from those. That is, that I have my own work like this is itself a gloss of the life, isn't it? (1-8-25)

Then Jun has an eccentric but significant life plans to donate parts of his assets to where he was engaged and let his life “glossed” near his age of 70’s, based on his belief:

Jun: I don't know but...it might be because I have lived my life with no other difficulties. I'm the person who have a mind to return my earning little by little to good deeds for society. So in 70, If I am alive then, I'd like to do that. I plan to contribute what I earned to there, as one of the places which make my life glossed. (1-8-26)

In sum, for participants, marginalized from regular social works as a housewife or retiree, ensuring their own “work” can be concerned as the most challenge to sustain the sense of self against social ignorance towards them. Hence the engagement of docent have far-reaching influence on their life, which let the adults develop their own “work” and re-identify their own value as a “professional” to work actively in social fields. Such professionals go beyond the call of duty to a level of involvement that influences self-identity. (Greiner, 2011)

Acknowledged by Others

Throughout life time, people develop various identities in participating new communities and making certain meanings within social relationships, as McCall and Simmons (1978) notes “multiple identities”. Thus, diverse identities can be overlapped in personal biography; however, certain identities can be more prominent or shrunk, even at any one time, according to the degree of how their engagements are appreciated, not only by the self, but also by others in social interactions. The synergistic influences of others’ acknowledgement on prominence

of one' identities were evident in participants' experiences; they revealed that they were able to engage in their work of docents with more of a sense of attachment and confidence by achieving affirmative recognitions from visitors as well as their families or others they meet in daily life.

In particular, countenances from their other family members were one of the most uplifting encouragements for participants to make sense of their "work" more significantly.

R: How about your family? What do they say about your docent work?

Jun: at home? Ay.. they rate my work Who like that if the elderly like me just be home? If then my wife would be irritated ha ha. So she said favorably when I go out and do activity like this. How good this is!

R: Then...now...are you feeling okay in your health?

Jun: it is not too much hard to come and go here, yet. Instead, lately I reduced the number of attendance, once a weak. (1-7-32)

Thus, for Jun, to retain his own "work" as docents seems to mean opportunities to enjoy his rest of days in his own way rather than settled in home or burdened for other families. That is, his commitments as docent reflect on his willing not to lose his own life spirits, even his chronic health problems, within positive supports from his family.

Attaining such favorable appraisals from family has far-reaching implications on Hee, as one of the middle-aged and married female docent. Different from the elder docents who seems to feel relatively less responsibility in house works, as most of working moms do, Hee struggles to run parallel with another her crucial role she takes in home. In particular, because both of her daughters are secondary school students who still need their mothers' hands, Hee often faced inner conflicts between both of crucial roles for her, in child-caring and social engagements like

the docent work:

Hee: Even though I do what I like to do... But when coming back home as tired from here, I often feel very sorry to my children. It is even stressed to prepare meals for them. Then, it makes me sometimes doubted what I do and concerned if it has adversely effects on growing of my children. Thus at the beginning, I did not participate in weekend open tour because these days they do not go to school on Saturday. (1-4-28)

However, the matter has been solved gradually as her daughters have grown up and got to understand their mother's willing to do social works:

Hee: At that time, my youngest had been just nine years old, but this year she entered the middle school and her upper will go to university school next year. Thus I think the situation gets better. It's time to do that. ha ha. They understand well my work and support me. Moreover, these days my husband do not open his bookstore on the weekend so, he takes care of them, instead of me. I go here to do my work with mind to be taught, not to do something wrong. Thus, all of them seem to show such a grateful understanding. (1-2-14.

Hee: Sometimes they ask me names of plants which they found in road. Then we find that together, that is, study together. Not long ago, I was surprised when a visitor recognized me with saying "Uh, you are K's mom, right?" It was that my daughter told her friends that her mother worked here. So, I was little bit elated ha ha. (1-8-12)

Such understandings and supports from her husband as well as their children

let Hee invest herself to the docent work more freely and earnestly. This is supported by McMahon (1995)'s description that family members are most important validators to make certain identities more prominent in a woman's life. Based on the recognitions for her family, Hee tried to try to seek balance of her life between what she wants to do and what she has to do. In order to "cope with a big challenge" to support her first daughter who have been preparing the examination for college entrance, She reduced her other works in other volunteering institutions, excepting the docent work. Despite of the physiological burden, what makes her engagement of docent sustained seems to be originated from higher appreciations on the work by herself as well as her families.

Acknowledgements from others who meet in daily social life also enhance the value of participants' commitments as a docent. In particular, that they act as a docent in the NIBR gives them reputation and pride:

Hee: Last month I attended a lecture course for animal interpreter, provided by Seoul Amusement Park. In the begging, there was a self-introduction time of all attendants as well as lecturers. Most of them were forest interpreters, or retired teachers. In my turn, I introduced myself, "I am from the NIBR, work as a docent." Then I was a little surprised that many looked back me with saying "Oh~". Many of them knew that the NIBR is the only national museum, which deal with indigenous species of Korea. And it is commonly anticipated that the quality of interpretation is as high as complicated procedures of appointment of docent, by comparison to other private institute. In particular, these days in Incheon or Bucheon, there have been a lot of training courses for environmental interpreters, climate change professionals and so on. However, most of the programs just ended up gaining the name. There is no further step . (1-3-41)

Such related recognitions from outsiders encourage participants to build themselves up as a member of docents of the NIBR with more of a sense of confidence and responsibility. Most of all, that the docents do their practices in the museum reinforce the value of their commitment validated by others as well as by themselves. The actual practices allow participants to be identified and recognized as a real actor who provide a good quality of interpretation under their given title of “professional interpreter”.

Despite of supportive evaluations from outsiders, participants deprecate themselves humbly through relationships with colleague docents or volunteers in the museum:

Soo: Most of all, personal relationship is one of the more important thing in any job, even volunteering. I can cover what I do not know by studying that, but, the thing is different in the matter of personal relationships. It is a great deal of challenge (1-1-26).

Hee: Although highly appraised in outsider, this work is not too easy as it looks. There are unconscious glances between ourselves to read each other's practices. Guide staffs or volunteers also have eyes on our tour. They are those who know best who are good at or not. Sometimes, a volunteer asked me if what they heard in other docents' tour is right. It was very embarrassed to me, how can I answer that? At novice days, such others' eyes make me subtly undermined and nervous. However, perhaps it might become a sort of whips. We therefore try not to lose a mindset of studying something. We also learn something between ourselves, because all have different capabilities (1-3-42).

This finding is supported by Grenier (2009)'s description that learning from

others at their museums was clearly perceived as one of the valuable learning experiences which lead the development of docents' expertise. Thus, social supports or recognitions from others towards their commitment are the central features of legitimating self-conceptions as a real person in the identity within the tension between internal self-definition and external definition by others (Becker, 1963; Matza, 1969).

Indeed, what the docents heard, feel or experienced in relationships with others seems to contribute to the consolidation of self-understandings and external recognitions towards their present involvement. Encountering the gap sometimes causes some skepticism of what they are doing. However, it also can encourage efforts to develop their practices in the light of their image or anticipations towards them. This developmental process with might be a key to build a new identity as a docent and make the identity more salient in participants' life, among other collected identities, such as someone's' mother, husband, or colleague.

VI Summary & Discussion

6.1 Summary

The study begins with the main question: **How adults' trajectories of becoming a docent can reveal the process of transforming their identity in relation to learning as sustainable development?** To answer this question, a narrative research has commenced with graceful participations of three adults, who have acted as a docent in a natural history museum in Korea. Based on the narrative approach, participants' life stories of becoming a docent were analyzed, with three pinpoints specified from the major research question: 1) how the process of becoming a docent started, 2) how participants identify them as a docent through their live experiences, 3) what the engagement of docent has mean in the adults' life in terms of learning as sustainable (human) development.

In other words, the study was intended to make a deeper understanding of how adults can transform their identity and pursue their sustainable development throughout lifelong learning process. With recognition that it is inevitably difficult to envisage the process of identity formation in statistical measures, a narrative research approach was taken to explore the changes through personal stories depicting what people experienced in biological context. This research tried to reconstruct and represent the stories of three docent participants as “narrative evidences (Hart, 2008)”, as intact and carefully as possible. What is found in this research, based on the reconstructed narratives of docents, was presented within three parts to reach appropriate answers of the research question. The major findings are summarized as following:

1. Participants' involvement of a docent in a natural history museum is

intertwined with their far-reaching biographical grounds: For participants, easily marginalized in social regular works as housewives or retirees, the new community of docent refers to a field to fulfill their long lasting cravings for studying and willing to retain their social commitment in teaching or environmental-oriented works. These personal desires or values, which draw participants' enthusiastic engagement in the practice of docent, lead their mindsets of a learner as well as a museum teacher or interpreter. In particular, the environmental-focused attentions let the participants distinctive as docents in a natural history museum who want to share the values of harmonious living with other species on earth.

2. Participants have identified themselves in their actual experiences, from appointment as a docent, to trial & error, constant studying which leads storytelling for visitors. The experiences in predicaments of novice days urged participants to refine themselves to become a "better" docent through constant studying, even after appointment. Most of all, by making their own plots and trying to use them flexibly in communication with visitors, participants developed their own personal knowledge beyond what to be taught and prepared in regular trainings. The "storytelling" let participants engaged in their work more actively, rather than implementing their given role.

3. Such a reflexive engagement of docent leded seemingly taken-for-granted, but meaningful changes in participants' life. Through constant experiences across five years, the adults have recognized their engagement of docent as "my work" beyond short-term participation in social activities. The work seems to have meanings beyond the employment to earn money; rather, for the adults, who had often felt frustrated and powerless as "non-majored" or "late aged" people, the work seems to refer to a sort of wellsprings which gives opportunity to act as a real person who they want to be, beyond the given "being" as someone's mother or

useless resources as retirees. Indeed, on their "working", participants recover self-confidence, self-worthiness and, ultimately, pleasure of life. Still, they sometimes faced difficulties or some conflicts with visitors, colleagues or other family members to do practices of docents. However, the recognition of "my work" made the participants act more responsible and flexibly in attunement with others as "veteran" docents.

6.2 Discussions

The findings of this study are specialized in small stories of those who have made meaningful changes of life as becoming a docent in a natural history museum. Thus, it is not recommendable to generalize and represent these findings in other cases or contexts. Moreover, within a narrative inquiry, due to the researcher's puzzling and restructuring of the "in vivo" stories from the informants, it is possible to reduce and misunderstand the origin or in-site meaning. On this account I want to make a cautious approach in reading the stories, considering the difficulties of qualitative methods and researcher's low-experience to represent the subjective life in more intact forms.

Despite of the limitations, this study may have implications to unfold pathways of how adults identity themselves through lived experiences in the work of docents. As Knowles (1986) notes, adults tend to define themselves by their experiences describing themselves as parents, spouses, workers, volunteers, community activities, and so on. Indeed, participants developed their self-understandings as docents through related actual experiences in and out the museum hall. The self-understanding as a docent can be understood as a product of transforming their self-identification beyond past "me".

What made participants urged to renegotiate who "I" am, not settled in what defined "me" was fundamentally on reflections of life in experiencing unexpected

life transitions, such as marriage or retirement. The changes of life situation made the adults just "tied in home", although they felt themselves still "healthy" and "willing" to do in society. However, it was significant that the participants try to break and change their undesirable situations for themselves by searching and realizing what they want to know, do and be, not stayed in existing personal dilemma. The engagement of docent resulted from this self-researching of participants to place themselves in a better and satisfactory situation.

The negotiation and identification of who "I" am in a certain situation and how I act in the situation are fundamental dual process to construct personal identity (Wenger, 1998). In this sense, the pathways of participants' self-recovery can illustrate the process of 're' construing , or 'trans' forming a past identity into new own by renegotiating and re-identifying themselves in different, more desirable situation. Furthermore, through the portraits of transformation of identity, it would be possible to overview human learning involving the essential process of "becoming" a different as a change of the whole person. This implication can get a valid with the Jarvis's statement that "identity is learned during life time (Jarvis, 2007, p.153)".

In this sense, participants' lived experiences in becoming a docent, beyond the past "given" me, such as someone's mother or retirees, can be construed as a form of learning, which is "change that is developmental" (Merriam, Caffarella & Baumgartner, 2007). This transformative aspect of learning brings about issues of development in humanity as self-oriented changes beyond instrumental learning. Rather the critical perspective views learning itself as a development of human potential through continuously supportive process which stimulates and empowers individuals to acquire all the understandings required throughout their lifetimes with confidence, creativity and enjoyment in their roles, circumstances and environments (Blewitt & Cullingford, 2004).

This developmental form of learning which seek improve intrinsic values of

life was evident in participant's reflections on their engagement of docent; they put emphasis on their "work" of docent in seeking inner values, such as self-fulfillment or pleasure in life, rather than economic rewards compensating their commitment. In addition, participants have tried to reflect on and improve how they act as well as what they know to become a "better" docent. Despite of the struggled efforts not to be settled in given or present states, participant's reflective and "pleased" engagement of docent may be committed to ensuring their opportunities to seek and realize how they want to be, act and live in more valuable ways for their life.

As an extension of this humanistic approach of development, this findings of identity transformation may also take an experiential pieces on illustrate the concept of human-wellbeing in Sen's capability idea; which emphasizes that the human well-being should be understood through intrinsic values and opportunities to seek what they want do or be freely, rather than measured through external standards, such as how much they earn or consume. In addition, it is impressive that participants had had particular interests in environmental or biological issues among other various disciplinary issues and developed and shared their empathy of harmonious living with other species in the Earth as a "key message" of their interpretation in natural history museum.

That is, the findings of this study reveals complex identities depicting the nature of docent in a natural history museum, as students, as well as teacher who want to develop and share their ecological values. Indeed, the docents possess their unique grounds related to environmental-oriented interests, reflected on their willing to engage and sustain in the natural history museum. Though participants' responses, it is also possible to reconsider the natural history museum as Blewitt (2006)'s description that it can be re-focused as a part of regional communities as one of most representative informal learning fields, concerned with more about human beings' relationship with the world in the present and our needs for the future (Blewitt, 2006).

Through their engagement in the natural history museum as a docent participant experienced the extension of their values to seek harmonious life with other species and of their attention to social problems, including environmental problems. The improvement of reflections on social issues may let participants' development understood as sustainable "human" development; as a new visioning of human development integrated Sen's capability approach, which seek improvement of capability to assess their own personal goals and interconnections between their personal well-being and that of environment, culture, community and nation in present and future generations (Landorf, Doscher and Tonette, 2008).

In particular, In relation to learning sustainable development, Blewitt and Cullingford (2004) elaborate major orientations of lifelong learning in relation to sustainable development based on the four pillar based on Delors (1996)'s frame to fashion the capability and opportunities into learning: Learning to know, Learning to do, Learning to be and Learning to live together. In the context of this research, the findings can be a small example of *learning to be* which related building an identity to trace why adults become a docent, especially in a natural history museum and be an illustration of learning as sustainable human development for seeking and realize their own well-being of life.

Thus, the trajectories of becoming a docent contends Fien (2000)'s description of learning where its focus is switched from training 'passive support' for delivering certain messages to improving 'active' citizen who seek self-fare state of their life as well as their communities, . As one of the empirical documenting this research has a implication to understand learning as sustainable development: to save their life from their personal risks and open their eyes to social issues, which result in pursuing more meaningful action through sharing their ecological values in communicating with others

Concerned with the increased pressure of modernization which can make human life as well as other species' unsustainable, or risky (Beck, 1992), such a

emancipatory view of learning may become more valid approach to seek agency:
as *"becoming a person who "acts and brings about change and whose achievements can be judged in terms of her/his own values and objectives, whether or not we assess them in terms of some external criteria as well (Sen, 1999, p.16)".*

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Appendix

1. Example of Transcription (a piece of 2nd fieldwork reporting)

2 차	
면담일자	2012/04/03 화 (10:40 am~)
면담장소	국립생물자원관 전시교육동 자원봉사자 대기실
제보자	주참여자 ; H(가명)/44 세 주부
면담상황	<ul style="list-style-type: none"> - 면담 당일 갑작스레 제보자에게 해설 일정이 생겨 해설 전후 휴식 시간에 자연스럽게 대화를 나누며 면담 진행 - 제보자 및 인솔 교사 허락 하에 해설 참관 (2.1) - 면담의 포인트) 주참여자 H 와 단독 면담을 통해 지난 120327 면담에서 그녀가 잠깐 언급했던 “여기까지 오게 된” 배경에 대해 조금 더 구체적으로 알아보고자 함.
자료형태	녹음자료(track4)→면담기록지

● 면담기록지

시간	면담 전사 내용	I.C
00:07:18	<p>H : (커피 한 모금) H : 이 분은 여기가 처음이라 하더라구 R : 선생님께서는 언제부터 H : 저는 계속 꾸준히 해왔던게...2005년부터 환경, 그 MC 스쿨 이라고 그때 말씀드렸던 거요. MC 스쿨. R : 네, 그게 정확하게.. H : M, C (한 자씩)스쿨 그게 약자가 m이 mather c 가 child 해가지고 R : 아..(고개를 끄덕이며) H : 엄마가 아이들을 가르치는 학교 뭐 이렇게 해가지고 그냥 타이틀을 붙인 거라. 그게 이제 거의 저희 복지관이라는 데가 있어요. 저희 동네에 서구청 지원을 받아가지고. 이제 제가 MC 1기 인데, 1기는 환경, 2기는 역사, 3기는 독서 이런 식으로 해가지고. 그분들도 이제는 1~3기를 계속 뽑으려고 했던 게 아니라, 저희가 환경을 하다가 5년 정도 계속 트레이닝을 받았어요. 강사님들 모셔서 산에도 다니고. 말 그대로 환경이다 보니까 그때도 말씀드렸지만 너무 넓잖아요. 근데 그때 강사님한테 들었던 거는 식물이라든가, 산 돌아다니면서, 환경이라든가 돌멩이도 가치가 있고 어우러져야 한다는 그런 식의 강의를 듣고 유치원에 봉사하고 초등학교 봉사하고 그러면서 그렇게 한 게 2005년부터 구요. R : 굉장히 오래되셨네요. H : 예 어떻게 하다보니 (웃음). 그렇게 했는데 봉사료</p>	<p>(이전 상황) 면담 당일은 올해 새로 뽑힌 신규 자원봉사자들이 처음 출근한 날이다. 참여자는 나에게 그들(신규)의 선발 절차와 경력에 대해 이야기 해주고 있었다. - 첫 면담에서도 자신이 “여기까지 오게 된” 배경으로써 “MC 스쿨”이라는 지역 공동체 참여 경험을 몇 차례 언급 - ‘트레이닝’에서 어떤 것들을 배웠으며 현재의 도슨트 활동에 어떤 의미가 있을까? - MC 스쿨; 가정을 조금 벗어나 모종의 사회활동을 이어나가게 된 첫 걸음 / MC 콜은 “엄마가 아이들을 가르치는 학교”로써,</p>

<p>시작했는데 한두 군데는 봉사로 가서 했었구요. ... 학교에 연결되거나 하는 거는 지금은 아는데 그래도 나름대로 저희끼리 도모를 하다 보니 언젠가 계속 공부를 하게 되는 거죠.</p> <p>R : 인연이 계속 계시네요.</p> <p>H : 그렇죠. 그분들 통해서 다문화도 하게 되고 또 같이 또 여기 생물자원관도 같이 오게 되고 그 중에 네 분 중에 한 분은 같이 저랑 또 이걸 하고 계신 분이 있어요. 그분은 한 세 네 개를 같이 한 거지.</p> <p style="text-align: center;">...</p>	<p>H가 “가르치는” 경험을 접하게 된 (최초의) 공간적인 무대라 할 수 있다.</p> <p>MC 스킵 그 이전의 그녀는? 왜 직접 아이들을 가르치게 되었을까?</p>
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● 관찰 기록지

시간	관찰 기록 내용	O.C
<p>00:00:30</p> <p>#이번 해설은 서울 Q 초등학교 4 학년 2 개 반으로 H 와 김소진(가명) 두명의 도슨트가 해설을 담당한다.</p> <p>#자원관 현관 부근에서 지도교사와 잠깐 인사를 나눈 H 와 김소진은 학생들 무리 앞으로 나가 학생들에게도 함께 인사를 한다. 이때 비교적 규모가 큰 단체이기에 분위기가 어수선하여 바로 각자 한 반씩 분담을 하고 해설에 들어갔다.</p> <p>H: 자 선생님 따라 올게요.</p> <p>#교사에게 학생들을 두 그룹으로 나누어 달라고 부탁한 후 한 그룹을 인도 받아 로비 중앙의 표본 앞으로 몇 걸음 이동한다. (1 층 로비 중앙, 국립생물자원관을 알리는 대형 판넬과 함께 호랑이, 고랑이, 여우 등의 표본이 놓여 있다.) (H 는 주황색 유니폼을 입고 있으며 한 팔에는 허리춤의 메가폰과 연결된 소형 마이크를 들고 있다)</p> <p>H : 자 아직 들어가지 마시구요. 지금 부터는 #학생들이 원편의 전시실로 바로 들어가려 하자 H 가 이들을 잠깐 막아선다.</p> <p>H : 조금 기다리세요. (목소리를 가다듬고), 네 여기 처음 오셨나요? 오셨던분 계세요 와보셨던 분들은 알거예요 선생님이 30~40 분 정도 걸릴거예요</p> <p>S : 에~</p> <p>H: 20 분만 할까요?</p> <p>S : 네~</p> <p># 갑자기 걸음으로 몰려들자 H 는 한발 짝 뒤로 물러난다.</p> <p>H : 아무리 급해도 여기오신 이유를 좀 알고 갔으면 해요 멧돼지 어떻게 생기고 이렇게 중요한게 아니라 생물자원관이 하는 일이 중요해요 생물자원관에서 어떤일 할 거 같아요.</p> <p>#아이들이 여기 저기서 손을 들며 소리를 친다.</p> <p>...</p> <p>S : 동물, 동물, 그거</p> <p>S: 동물 모형 만드느라</p> <p>S : 으하하</p> <p>H : 하하. 네 동물 만드느 거요. 네 좋아요. 선생님이 한 가지 알려주고 싶은 거는 여기 전시되어 있는 것들이 97%이상이 박 제 표본이에요.</p> <p>#아이들과 눈을 마주치며 조금 큰 목소리로 박/제를 한자 한자 운을 띠운다.</p> <p style="text-align: center;">...</p>	<p>- 이번 해설 참관은 그녀와 잠시 거리를 두고 그녀가 ‘도슨트’라는 이름으로 하고 있는 행위의 정체를 살펴볼 수 있었다. 무엇보다도 그간 다소 참여자 개인에 초점이 맞춰져 있던 나의 시야를 조금 넓혀 해설과 관련된 관람객, 교사 혹은 직원들과 그녀간의 상호작용을 살펴볼 수 있는 매우 중요한 시간이 되었다.</p> <p>- 학생들이 빨리 끝날 것이라는 기대에 갑작스레 관심을 표하게 된 것 같다.</p> <p>- 곧바로 전시물 해설을 시작하는 것이 아닌 H 는 해설을 시작하기 앞서 학생들과 ‘박제’에 대한 개념을 ‘정확히’ 짚고 넘어가고자 로비에서만 상당히 긴 시간을 할애하였다. H 가 이토록 ‘박제’ 개념에 대한 이해를 돕는 데 주력하는 이유는 무엇일까?</p> <p>- 조금 목소리 톤을 높여 다른 학생들의 대답을 유도함으로써 ‘박제’에 대한 다양한 학생들의 답변을 유도한 것 같다.</p> <p>/의도적으로 한다가보다 즉각적으로 대처하는 것으로 보임</p>	

2. Example of Categorization of Data for Coding

Code No.			Transcript	micro	mid	macro
3	2	8	I cannot remember what I was saying at that time. I just had sewed the first button of my interpretation with a microphone from my hand shaking. The thing occurred at my second interpretation when I struggle to utter something important as biological resources neatly. A visitor asked how much specimen are here? At the moment, I felt like my head turn white. Clearly I had heard that, but... it wasn't conjured up. I gave a evasive answer, saying it would be over 2000, and more than that are preserved in the storage. The interpretation was called off after much twist and turns with concerns of another unexpected question. Then, I became nervous in advance of the next interpretation, third..forth... Actually I spent my days with such frights during half of the first year.	nerves in first tour	predicament in novice days	Trials & Error
1	1	24	So: In particular there are a lot of trial and error in the very first and second year of the beginning although we tried to learn as much as possible. It was difficult...we are confused. For example, one day, a women brought a picture and asked me where the anus of quid in here. Ha Ha. So: I just told them what I read in a book, "it might be just about here, in its stomach. Besides..some people question what they did not know sincerely, but it can be seen that..half of the questions was just thrown to sound us out.. to prick us to look over whether we know or not. The situation is not too different these days	unexpected questions from naughty visitors		
3	2	10	These days group visits flared up, usually many of them from school field trips. One day, I leaded two classes of students at once, over..70 students. in the case of students who come here compulsorily due to certain school programs, not willingly, it is very hard to attract their attention. Some of them show no interests. In particular, younger students tend to have relatively lower ability to concentrate. When listeners cared little for what the interpreter said, the interpreter also felt exhausted	Tiredness in low concentration in group tours	difficulties to deal with young visitors	
1	7	30	J: I just cannot communication with children. It's very stuffy. In my view, for such young children, this kind of interpretation tour is invalid. R: What means invalid? Jun: It is.. first of all, Kids are not interest in such things they watch in here. They have little understandings about what those things are itself yet. So... It's very stuffy. In my view, it would be proper to offer those children some experiential activities like in forest or parks to make them touch, hear, or feel the natural thing. About over the 4th grade of elementary school, students might be able to understand our interpretation	stuffy in communication with the younger		
1	4	6	Some elder docents, especially are in more difficult situations. At the begging, they were often complaining their backache or sore through after long standing.	Hearth symptoms	hardship in late ages	

3. Information of Collected Data

	Types	Content			
1	Interview Transcript	1.1(120327),	1.2(120403),	1.3(120417),	1.4(120425)
		1.5(120515)	1.6 (120704)	1.7 (120808)	1.8 (121030)
2	Observation Transcript	2.1(120403) 2.2 (120425) 2.3 (121030)			
3.	Documents	3.1 Operational regulation of volunteers of the NIBR 3.2 Self-report from Participant 1 (Hee) 3.3 Material books for professional interpreter of the NIBR etc) 3.4 Notification on the online Homepage (www.NIBR.com) 3.5 Pictures of (uniform) 3,6 Picture of Building			

국문 초록

최근 급속한 경제 발전과 기술 혁신 및 그에 따른 환경 저하에 대처하기 위한 현대사회의 새로운 지향점으로 평생학습과 지속가능발전은 주요한 합일점을 지닌다. 그러나 기존의 지속가능발전을 위한 교육 안에서 평생학습은 주로 환경 분야에 대한 지식 전달 혹은 기술 인력 양성에 치중하는 경향을 보였다. 성인학습에서 두드러지는 훈련식의 교육은 학습의 과정을 간과하고 교육을 도구화 한다는 점에서 많은 비판을 받아 왔으며, 학습자들의 삶의 가치를 하락시키는 또 다른 위협요소가 될 수 있다.

따라서 보다 비판적인 관점에서, 학습을 무엇을 위한 수단이 아닌, 일상에서 경험하는 좌절과 위기, 위협을 넘어 삶을 보다 지속가능한 방향으로 재구성해 가는 개인의 발달 과정으로 이해할 필요가 있다. 본 연구는 성인 개인이 자신의 정체성을 재구성 해나가는 과정을 실제 사례를 통해 살펴 보고 그 의미를 학습과 지속가능한 삶의 발전의 관점에서 탐색하고자 하였다. 그 사례로 자연사 박물관에서 도슨트로 재직 중인 성인들의 삶에 주목하였으며, 내러티브 연구 방법을 바탕으로 제보자와의 심층 면담을 통해 도슨트 ‘되기’ 라는 생애사적 사건이 삶에 가져온 변화와 의미를 파악하고자 했다. 연구 결과는 다음과 같다.

도슨트는 본래 교사를 의미하는 어원에 따라, 주로 박물관에서 방문객들에게 전시물에 대한 해설을 제공하는 교수자와 동일시 되었다. 그러나 전시실에 나서기 앞서, 참여자들은 보다 만족스럽고 책임감 있게 자신의 해설을 이끌어 가기 위하여 언제나 ‘공부’ 하는 마음으로 도슨트 활동에 임한다. 도슨트들의 공부는 초창기 임명을 위한 정규 연수에서 그치지 않는다. 그들은 전시실에서 마주하는 예상치 못한 시행착오들에 보다 자신감 있게 대처하고 해설을 위한 자신의 자원들을 보다 풍부하게 키워가기 위해 일상에서 다양한 경로를 통해 자신의 공부를 이어간다. 삶과 경험이 쌓여감에 따라 도슨트들은 박물관이라는 공간 안에서 자신 만의 스토리텔링 전략을 만들어가고 방문객들의

눈높이에 맞추어 일방적인 가르침을 넘어 소통을 위해 힘쓴다.

즉 도슨트들은 전시실의 교사일 뿐만 아니라 부단한 공부를 통해 자기를 계발해 나가는 학습자이다. 과거 누군가의 엄마 혹은 퇴직자의 삶을 살아가던 참여자들에게 도슨트 참여는 통해 지속적으로 사회활동을 이어가려는 의지와 공부에 대한 오랜 열망을 해소할 수 있는 학습의 의미를 지닌다. 특히 환경 혹은 생태계에 대한 깊은 관심과 숲 해설가 등으로 일했던 과거의 경험들은 참여자들을 자연사 박물관 도슨트로 이끈 주요한 배경이었다. 참여자들은 해설을 통해 단순히 자연과학적 지식을 전달하는 것이 아닌 다른 생물과 더불어 사는 삶의 중요성에 대한 메시지를 공유하면서 자신의 삶과 가치를 실현하고자 한다.

관련 분야의 전공자도 아니며 비교적 늦은 나이에 도슨트 일을 시작하면서 참여자들은 보이지 않는 고충과 어려움을 경험하기도 한다. 그러나 참여자들은 지속적인 공부와 현장 경험을 통해 자신의 고충을 극복하고 여유로움과 진정한 보람을 느끼게 되면서 어느덧 ‘베테랑’ 도슨트로 거듭난 자신을 발견한다. 즉 도슨트 활동은 참여자에게 전문성을 가지고 깊이 관여하는 자신만의 ‘일’을 의미하며 봉사를 통해 경제적 가치를 뛰어 넘어 자신의 신념과 가치, 삶의 기쁨을 실현하는 주요한 생활 공간으로 자리잡았다.

참여자들의 도슨트 되기를 통해 경험하는 삶의 변화는 성인기 새로운 자아 실현을 통해 삶의 의미와 가치를 재발견하는 발달의 과정을 보여준다. 본 연구에서 주목한 도슨트 되기는 자신의 한계에 안주하지 않고 이를 스스로 극복함으로써 자신의 삶을 지속가능한 방향으로 이끌어 나가는 학습의 과정이자 지속가능한 삶의 발달을 조망할 수 있는 경험적 사례로서 의의를 지닌다.

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주요어: 정체성, 성인학습, 지속가능발달, 도슨트, 내러티브 연구

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