Extracts from pages 1-5 of 'Shaping a Professional Identity: Stories of educational practice' F. Michael Connelly and D. Jean Clandinin (Eds). Ontario; Althouse Press, 1999.

"Following the work of Dewey (1938), Schwab (1970), Polanyi (1958), Gauthier (1963), Johnson (1987), and others, we became fascinated with trying to understand teachers as knowers: knowers of themselves, of their situations, of children, of subject, of teaching, of learning. To reflect our epistemology interest in the personal and practical nature of education we coined the term "personal practical knowledge," which we defined as the following:

'A term designed to capture the idea of experience in a way that allows us to talk about teachers as knowledgeable and knowing persons. Personal practical knowledge is in the teacher's past experience, in the teacher's present mind and body, and in the future plans and actions. Personal practical knowledge is found in the teacher's practice. It is, for any teacher, a particular way of reconstructing the past and the intentions of the future to deal with the exigencies of a present situation. (Connelly & Clandinin, 1988, p.25).'

Increasingly, as our work progressed, we came to see teacher knowledge in terms of narrative life history, as storied life compositions, These stories, these narratives of experience, are both personal, reflecting a person's life history - and social - reflecting the milieu, the contexts in which teachers life. Keeping our eyes firmly on the question of teacher knowledge, we realized that knowledge was both formed and expressed in context. Within schools this context is immensely complex and we adopted a metaphor of a professional knowledge landscape to help us capture this complexity.

'A landscape metaphor is particularly well suited to our purpose. It allows us to talk about space, place, and time. Furthermore, it has a sense of expansiveness and the possibility of being filled with diverse people, things, and events in different relationships. Understanding professional knowledge as comprising a landscape calls for a notion of professional knowledge as composed of a wide variety of components and influenced by a wide variety of people, places and things. Because we see the professional knowledge landscape as composed of relationships among people, places and things, we see it as both an intellectual and moral landscape. (Clandinin & Connelly, 1995, pp. 4-5)'

We view the landscape as narratively constructed: as having a history with moral, emotional, and aesthetic dimensions. We see it as storied. To enter a professional knowledge landscape is to enter a place of story. The landscape is composed of two fundamentally different places, the in-classroom place and the out-of-classroom place. We described the out-of-classroom place as:

'a place filled with knowledge funnelled into the school system for the purpose of altering teachers' and children's classroom lives. Teachers talk about this knowledge all the time. We all make reference to "what's coming down the pipe"; "what's coming down now"; "what will they throw down on us next". In this metaphorical expressions we hear teachers express their knowledge of their out-of-classroom place as a place littered with imposed prescriptions. It is a place filled with other people's visions of what is right for children. Researchers, policy makers, senior administrators and others, using various implementation strategies, push research findings, policy statements, plans, improvement schemes and so on down what we call the conduit into this out-of-classroom place on the professional knowledge landscape. We characterize this theory-driven view of practice shared by practitioners, policy makers, and theoreticians as having the quality of what Crites (1971) called a sacred story.'

With respect to the in-classroom place we wrote:

'Classrooms are, for the most part, safe places, generally free from scrutiny, where teachers are free to live stories of practice. These lived stories are essentially secret ones. Furthermore, when these secret lived stories are told, they are, for the most part, told to other teachers in other secret places. When teachers move out of their classrooms onto the out-of-classroom place on the landscape, they often live and tell cover stories, stories in which they portray themselves as experts, certain characters whose teacher stories fit within the acceptable range of the story of school being lived in the school. Cover stories enable teachers whose teacher stories are marginalized by whatever the current story of school is to continue to practice and to sustain their teacher stories. (Clandinin & Connelly, 1996, p.25)'

Soltis (1995) summarized our language of the landscape as a "language of 'secret places,' 'sacred stories,' 'cover stories,' the 'conduit,' and its 'rhetoric of conclusions' - categories designed to penetrate our social construction of the reality of teaching and schooling" (p. vii). In addition to our recognizing the secret, sacred, and cover stories that make up the landscape, we realized that stories were also told about people and their institutions. We came to differentiate these as teacher stories and stories of teachers, school stories and stories of schools. This latter set of stories might, depending on the circumstances, be secret stories or cover stories. Sacred stories have a special quality." (Connelly & Clandinin, 1999, pp 1-3.)

"As we listened to practitioners and conducted the work on which this book is based, we realized that the theoretical puzzle was to link knowledge, context, and identity. We developed a further term to begin to make this link, namely, 'stories to live by'. This term is the intellectual thread that holds this book together. This thread helps us to understand how knowledge, context, and identity are linked and can be understood narratively.

Stories to live by, the phrase used throughout this book to refer to identity, is given meaning by the narrative understandings of knowledge and context. Stories to live by are

shared by such matters as secret teacher stories, sacred stories of schooling, and teachers' cover stories." (Connelly & Clandinin, 1999, p.4)

References used by Clandinin and Connelly in the above passages:

Clandinin, J. & Connelly, F.M. (1996) Teachers' professional knowledge landscapes: Teacher stories - stories of teachers - school stories - stories of schools. Educational Researcher, 25 (3), 24 -30.
Clandinin, J. & Connelly, F.M. (1995) Teachers' professional knowledge landscapes. New York: Teachers College Press.
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Dewey, J. (1938) Experience and education. New York: Collier Books.
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Johnson, M. (1987) The body in the mind: The bodily basis of meaning, imagination, and reason. Chicago: University of Chicago Press.
Schwab, J. J. (1970) The practical: A language for curriculum. Washington, DC: National Education Association, Center for the Study of Instruction. (Reprinted in Westbury & Wilkoff, Science, curriculum, and liberal education: Selected essays. Chicago: University of Chicago Press. 1978.)
Soltis, J. F. (1995) Foreword. In D. J. Clandinin & F. M. Connelly, Teachers' Professional Knowledge Landscapes (pp. vii-viii). New York: Teachers College Press.

Clandinin, J. & Rosiek, J. (2007) Mapping a Landscape of Narrative Inquiry: Borderland Spaces and Tensions, pp. 35- 75 in Clandinin, J. (Ed.) Handbook of Narrative Inquiry: Mapping Methodology, Thousand Islands, London, New Dehli; Sage.

“Although it may seem extremely abstract, understanding the ontological as opposed to epistemological starting point of Marxist-influenced social theory is necessary for understanding the style and content of this scholarship as well as its relationship with narrative inquiry. A mode of inquiry founded in epistemological commitments – such as positivism – takes accurate description of the world as its primary objective. Epistemic principles, in this case, determine the way the accuracy of research conclusions will be assessed. A mode of inquiry founded in ontological commitments – such as Marxism or critical theory – takes transformation of those ontological conditions as its primary objective. For the Marxist influenced scholar, research and analysis is an intervention that seeks to change the material conditions that underlie oppressive social conditions.

As remarked on earlier, narrative inquiry shares with Marxism an explicit grounding in ontological commitments as well as the goal of generating scholarship that transforms the ontological conditions of living. The difference between the two traditions of inquiry are located in the specifics of those commitments and their conceptions of intervention. Scholarship grounded in Marxism privileges the macrosocial material conditions of life as the primary influence on human life and thinking. The relational texture of everyday life, including the personal, religious, historical and cultural narratives that provide meaning to that life, are treated as derivative of the macrosocial conditions of life. Furthermore, these narratives are frequently considered obstacles to be overcome on the way to a more realistic understanding of the causes of human experience.

The narrative inquirer, by way of contrast, privileges individual lived experience as a source of insights useful not only to the person himself or herself but also to the wider field of social science scholarship generally. As described in the comparison to post-positivism, this approach to analyzing human experience is grounded in a pragmatic relational ontology. It takes the immediacy of lived experiences, specially its narrative qualities, as a fundamental reality to be examined and acted on. According to this view, all representations of experience – including representations of the macrosocial influences on that experience – ultimately arise from first-person lived experience and need to find their warrant in their influence on that experience." (Clandindin and Rosiek, 2007, pp. 49-50)

"Concluding Thoughts
Not everyone who engages in narrative inquiry will be inclined to dwell on its underlying philosophy at length. However, given the explosion of research under the broad heading of narrative inquiry, we feel opening up the debate about the philosophical roots of narrative enquiry as a research methodology brings a helpful clarity to the field. More important, in our view, it helps us not to waste energy on conflicts born of confusion and serves as an important starting point for helping narrative inquirers to be good neighbors in the broader community of scholars. As we continue to develop the ideas of narrative inquiry, we hope it enables us to recognize the good neighbors in others, even if they speak different theoretical languages. (p.70)

As we reflect on our conceptual cartography of narrative inquiry, we are struck by the energy generated by those interested in studying people's lives. This rush to narrative inquiry and the willingness to move into the borderlands with narrative inquiry suggests an eagerness to understand in more complex and nuanced ways the storied experiences of individuals as they compose storied lives on storied landscapes.
We are also struck by the enthusiasm for narrative ways of thinking, for narrative ways of understanding knowledge and identity that cuts across disciplines and professions. As Rita Charon (2006) a leader in bringing narrative practices to medicine, writes,
We search the horizon – astronomers, oceanographers, artists, musicians, doctors, novelists, geneticists – seeking ways to recognise ourselves and those who surround us, yearning to place ourselves within space and time (and infinity), dramatizing our stubborn beliefs and life means something and that we ourselves matter. (p. 69).

What Charon draws our attention to is that stories matter and that, increasingly, we are interested in knowing the stories that all people live and tell. As we, and other narrative inquirers now know, inquiry, narrative inquiry, into those stories that people live and tell, also matters." (Clandinin & Rosiek, 2007, pp. 70-71)

The reference to Charon is:
Charon, R. (2006) Narrative medicine. Honoring the stories of illness. Oxford, UK: Oxford University Press.