

***A Multiple Case Study of Points of Tension during TESOL  
Teaching Practica***

**by**

**Karen Densky**

M.A. (Education), Simon Fraser University, 2004  
B.A (English), Simon Fraser University, 1988

Dissertation Submitted in Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Philosophy

in the  
Curriculum Theory and Instruction Program  
Faculty of Education

**© Karen Densky 2017**

**SIMON FRASER UNIVERSITY**

**Spring 2017**

All rights reserved.

However, in accordance with the *Copyright Act of Canada*, this work may be reproduced, without authorization, under the conditions for "Fair Dealing." Therefore, limited reproduction of this work for the purposes of private study, research, criticism, review and news reporting is likely to be in accordance with the law, particularly if cited appropriately.

# Approval

**Name:** Karen Densky  
**Degree:** Doctor of Philosophy (Education)  
**Title of Thesis:** A Multiple Case Study of Points of Tensions during  
TESOL Teaching Practica

**Examining Committee:**

**Chair:** Saskia Stille, Assistant Professor

---

**Roumiana Ilieva**  
Senior Supervisor  
Associate Professor  
Faculty of Education

---

**Michael Ling**  
Supervisor  
Senior Lecturer  
Faculty of Education

---

**Shawn Bullock**  
Internal Examiner  
Associate Professor  
Faculty of Education

---

**Antoinette Gagné**  
External Examiner  
Associate Professor  
Department of Curriculum, Teaching and Learning  
OISE, University of Toronto

**Date Defended/Approved:** April 11, 2017

## Ethics Statement

The author, whose name appears on the title page of this work, has obtained, for the research described in this work, either:

- a. human research ethics approval from the Simon Fraser University Office of Research Ethics

or

- b. advance approval of the animal care protocol from the University Animal Care Committee of Simon Fraser University

or has conducted the research

- c. as a co-investigator, collaborator, or research assistant in a research project approved in advance.

A copy of the approval letter has been filed with the Theses Office of the University Library at the time of submission of this thesis or project.

The original application for approval and letter of approval are filed with the relevant offices. Inquiries may be directed to those authorities.

Simon Fraser University Library  
Burnaby, British Columbia, Canada

Update Spring 2016

## Abstract

Becoming a teacher involves more than the acquisition of a new set of skills and knowledge. It involves a change in one's identity, and this change seems affected by tensions experienced during the teaching practicum. This multiple case study explores the points of tension experienced by 18 student teachers during practicum in a TESOL Certificate program in order to better understand transformations in one's identity when one becomes a teacher. The study aims to address two questions: "What are the points of tension experienced by student teachers during their practicum and what are the discourses they engage in to talk about these tensions?" and "How can curricular and methodological changes in a TESOL program support the emergence of a transformational discourse when experiencing tensions?"

The study uses a theoretical framework that conceptualizes the location of becoming a teacher in Bhabha's (1998; 2008) Third Space, explores and extends Mezirow's (1990; 1991; 2000; 2012) system of Transformational Education, and makes use of Bakhtin's (1968; 1981) notions of dialogism and chronotopes of time, space, and threshold as constructs for creating, collecting, and interacting with the data. Freire's (1970; 1974; 1992) notion of power underlies all aspects of the study from exploring the implications of inhabiting the role of teacher-as-researcher (Zeni, 2001) to the avoidance of prescriptive outcomes in program design.

The study involved the collection of written and video data from three cohorts of student teachers throughout their four-month TESOL certificate program. A dialogical approach was applied to the analysis of the data that interweaves the experiences of the teacher-as-researcher with the experiences of the participants. The results indicate that student teachers experienced personal, interpersonal, knowledge, cultural, pedagogical, and methodological tensions, but more significantly, four discourses (blaming, explaining, questioning, problem-solving) were identified and explored for their transformational potential.

The outcomes of the study indicate that some of the above discourses are more transformational than others. Suggestions and examples for developing a TESOL teacher education practice that provides time and space for transformational discourse to emerge are presented.

**Keywords:** teacher education practicum; TESOL; identity; third space; dialogism; transformational education

## **Dedication**

To my past, present, and future students and teachers; often one in the same.

## Acknowledgements

Research and writing are slow and often tedious processes, and I would not have been able to complete this dissertation without the ongoing support of my team. I would like to acknowledge my Senior Supervisor, Roumi Ilieva, for her incredible response time, knowledge, and insightful feedback, and my supervisor, Michael Ling, for his perspective, dialogue, and encouragement throughout the process.

I would like to acknowledge the support of my partner, Jamie, who believed that I could do this and supported me along the journey, celebrating each stage of the process and recognizing the therapeutic nature of a good long motorcycle ride.

I would like to acknowledge my parents who continue to support and encourage me despite their physical absence. On the day of my convocation for my MA, my father gave me a card of congratulations with this message: “When you get your PhD, we’ll have a real party”. That message and his pride in my accomplishments have kept me going through times of doubt.

Thanks to my son, Jakob, who I have dragged around the world to complete international teaching assignments and uprooted for a year while I completed my coursework on the SFU campus. Being your mom is what keeps me balanced and grounded.

Many friends and colleagues supported me as well by checking on my progress, providing a sounding board, and showing interest in my topic. I would like to thank Joe, Catherine, Yazmin, Devon, Dian, Airini, Scott, Nathalie, Marg, Annie, Anne, and Alison. I couldn’t have done this without your help and belief in me.

Finally, special acknowledgement goes to the eighteen student teachers who trusted me with their stories. This work is as much theirs as mine, and I hope that I have done justice to the experiences that they so openly and honestly shared. Thank you!

# Table of Contents

Approval.....	ii
Ethics Statement.....	iii
Abstract.....	iv
Dedication.....	v
Acknowledgments .....	vi
Table of Contents.....	vii
List of Figures & Tables .....	xi
List of Acronyms .....	xii
Chapter 1: Introduction.....	1
1.1 Tyler and the Learning Outcomes Movement.....	5
1.2 Implications for Language Teacher Education.....	9
1.3 Why Identity? .....	14
1.4 Research Questions.....	19
1.5 The Study.....	23
Chapter 2: Theoretical Framework.....	25
2.1 Introduction .....	25
2.2 Power .....	27
2.3 Identity.....	32
2.4 Third Space .....	41
2.5 Dialogism & Chronotopes of Time, Space, and Threshold .....	46
2.6 Transformative Learning Theory .....	52
2.7 Points of Tension .....	54
2.8 Conclusion .....	57

Chapter 3: Literature Review.....	58
3.1 Introduction.....	58
3.2 Dialogism and EAL Teacher Education.....	59
3.3 Identity in EAL Teacher Education.....	62
3.4 A Modular Model of TESOL Teacher Education.....	67
3.5 Re/trans/formation in TESOL Practicum .....	69
3.5.1 Tensions during Re/trans/formation .....	69
3.6 EAL Teacher Education Texts .....	73
3.6.1 Text as a Tool for Transmission of Theoretical Knowledge .....	75
3.6.2 Text as a Tool for Developing Practice.....	76
3.6.3 Text as a Tool for Identity Re/trans/formation.....	77
3.6.4 Text as a Tool for Exploring Tensions .....	85
3.6.4.1 Exploring Tensions Through Narrative .....	85
3.6.4.2 Exploring Tensions Through Key Questions.....	87
3.6.4.3 Exploring Tensions Through Advice .....	88
3.7 Implications for EAL Teacher Education: A Post-Colonial Perspective.....	89
3.8 Conclusion .....	94
Chapter 4: Methodology.....	96
4.1 Introduction.....	96
4.2 Qualitative Methodology .....	97
4.2.1 Multiple Case Study.....	100
4.3 A Dialogical Approach to Data Analysis.....	107
4.4 Teacher as Researcher .....	111
4.5 Ethical Considerations.....	116
4.6 The Study.....	122
4.6.1 The Participants .....	123
4.6.2 Ethics & Consent .....	124
4.6.3 Data Sources .....	124
4.6.4 Data Collection.....	127
4.6.5 Data Analysis .....	128
4.6.6 Triangulating the Data.....	129
4.6.7 Member Checking.....	131

4.7 Conclusion.....	133
Chapter 5: Exploring Tensions in the TESOL Practicum .....	134
5.1 Introduction.....	134
5.2 Tensions.....	137
5.2.1 Personal Tensions .....	137
5.2.2 Interpersonal Tensions.....	146
5.2.2.1 Tensions with EAL Students.....	146
5.2.2.2 Tensions with Sponsor Teacher .....	153
5.2.2.3 Tensions with Practicum Advisor .....	158
5.2.2.4 Finishing the Practicum .....	161
5.2.3 Knowledge Tensions.....	163
5.2.4 Cultural Tensions .....	168
5.2.5 Pedagogical Tensions.....	172
5.2.6 Methodological Tensions.....	179
5.2.6.1 Time Management .....	180
5.2.6.2 Student Centred vs Teacher Centred Instruction .....	182
5.2.6.3 Content and Delivery of Lessons.....	186
5.2.6.4 Using Technology.....	188
5.3 Student Teacher Discourse.....	191
5.3.1 Blaming.....	191
5.3.1.1 Self.....	
5.3.1.2 Practicum Advisor & Sponsor Teacher .....	
5.3.1.3 EAL Students .....	195
5.3.2 Explaining .....	
5.3.3 Questioning.....	
5.3.4 Problem Solving.....	
5.4 Conclusion.....	204
Chapter 6: Curriculum Considerations for TESOL Programs.....	206
6.1 Introduction.....	206
6.2 Reframing Tensions.....	216
6.3 Examples of Practice .....	220

6.3.1 Autoethnography .....	221
6.3.2 Critical Role Playing.....	225
6.3.3 Feeding it Forward.....	229
6.3.4 Celebration .....	232
6.4 Conclusion .....	233
Chapter 7: Final Words and Future Directions.....	236
References .....	240
Appendix A: Description of the Study .....	254
Appendix B: Consent Form .....	255
Appendix C: Ethics Approval – SFU.....	258
Appendix D: Ethics Approval – TRU.....	259
Appendix E: Feed Forward Interview Protocol .....	261

## **List of Figures & Tables**

- 1 Qualities of Excellent Teachers
- 2.1 Power Dynamics during Practicum
- 2.2 A Hybrid Conception of Identity
- 4.1 Cohort Data
- 4.2 List of Participants and Locations
- 6 Summary of the Epistemic Break

## List of Acronyms

CLB	Canadian Language Benchmarks
CLT	Communicative Language Teaching
EAL	English as an Additional Language
EAP	English for Academic Purposes
EFL	English as a Foreign Language
EIL	English as an International Language
ELL	English Language Learner
ELT	English Language Teacher
ESL	English as a Second Language
IELTS	International English Language Testing System
L1	First Language
L2	Second Language
LINC	Language Instruction for New Canadians
NNEST	Non-native English Speaking Teacher
TEAL	Teaching English as an Additional Language
TESL	Teaching English as a Second Language
TESOL	Teaching English to Speakers of Other Languages
TOEFL	Test of English as a Foreign Language
TKT	Teachers Knowledge Test
TLT	Transformative Learning Theory



Farrell (2007) summarizes the work of Bailey, Bergthold, Braunstein, Fleischman, Holbrook, and Tuman (1996) and Johnson (1994) drawing the conclusion that using student teachers' prior experiences of teachers and classrooms "may have more influence on how information on teaching is translated into classroom practices during the practicum than what they have been exposed to in the language teacher education program" (p. 193). Despite the influence of prior educational experiences and the reality that student teachers enter the profession of teaching for different reasons, at different times of life, and from different backgrounds, there is a push towards implementing a learning outcomes movement in higher education which has led to essentializing both the experience of becoming a teacher and the required outcomes, and thus, provides the catalyst for this study.

My story begins about seven years ago during a committee meeting for the Teaching English as a Second Language (TESL) instructional team at Thompson Rivers University, a mid-size comprehensive university in the interior of British Columbia. I had been significantly involved in all aspects of this certificate program since its inception from conceptualizing the curriculum, to applying for national accreditation, to teaching two of the five courses, to mentoring student teachers, to coordinating the program. Needless to say, I am invested in the relevancy, delivery, and success of this language teacher preparation program.

At this particular meeting, one of the instructors suggested that we should make lists of outcomes or competencies that all TESOL graduates should possess. As colleagues picked up felt-tipped markers and began to make lists on large sheets of chart paper, I felt physical, mental, and emotional discomfort at the thought of engaging in this process. I can not explain my reaction other than rationalizing that after working with so many diverse student teachers over the years, to engage in a process that would reduce their success to one common set of outcomes and competencies seemed to devalue their diversity and lived experiences. People are not widgets and focusing on standardization of learning outcomes is antithetical to constructivist approaches (Dewey, 1916; Piaget, 1977; Vygotsky, 2004) to teacher education I

endorse which involve the construction of knowledge from the educational experiences of the learner.

I voiced my discomfort to the group. At the time, I used the argument of assessment to support my misgivings; how does one measure outcomes such as “intercultural competency”? For the time being I was able to subvert the “audit culture” (Parker, 2003, p. 259) or commodification of curriculum which reduces learning to a list of outcomes, but I was forced to reflect on the “why” behind my reaction. This move towards teacher-as-researcher is what led me back to graduate school. Through two years of course work and several years of research, I have come to understand the historical context for the learning outcomes movement; I have been able to explore my interest in identity and how it relates to both the language learner and the emerging language teacher; I have searched for a theoretical framework that would assist me to conceptualize the experiences of “becoming” a teacher; and I have been able to use this framework to better support the student teachers I work with.

This study is a chronicle of my journey from my discomfort in conceptualizing “learning (as) a goal-oriented, rather than a developmental and transformational activity” (Parker, 2003, p. 529) that reduces the university to “a roll-on-roll-off skilling factory and of anybody challenging that model as rather amateur, rather blinkered clingers to a past Golden Age” (p. 529). I refuse to apply an economic discourse to education (education = skills + knowledge) and to turn each student “into a customer on a track to acquire a certain knowledge-and-skill packet to enable them to progress to the world of work” (p. 534). This trend was reinforced at the beginning of the 2013 school year which found the British Columbia Ministry of Education in the midst of crafting a wide-ranging education overhaul that looks at how both teachers and students are evaluated, and what is taught in schools and how. Above all, the system is examining how to produce high school graduates ready to move into the job market or into the right postsecondary program to take advantage of the kinds of jobs B.C. will be producing in the coming years

(Hunter, 2013). 2013 is also the year that my institution, Thompson Rivers University (TRU), announced a campus-wide movement towards learning outcomes:

Learning outcomes are direct statements that describe what students should know and be able to do upon completion of a course or program of study. They focus on transferable knowledge, skills and behaviours that can be evaluated and assessed. In accordance with TRU's Academic Plan, TRU is committed to measuring and improving the student academic experience by ensuring that all course and program level learning outcomes are clearly defined, evaluated and measured.

(<http://www.tru.ca/learning/learning-outcomes.html>)

TRU administration established a Learning Outcomes and Assessment Advisory Committee (LOAAC) comprised of faculty and staff to “decide on an appropriate process for TRU” (TRU website). One of the first initiatives of the LOAAC was to invite Peter Wolf, Director of the Centre for Open Learning and Educational Support at the University of Guelph, who gave a presentation about his experiences in developing Learning Outcomes and Assessment programs in Ontario. One of Dr. Wolf's four reasons for implementing learning outcomes is “accountability and funding changes” (Wolf, 2013). Many faculty members, myself included, feel that the “feast of accountability celebrates the death of trust” (Hussey & Smith, 2002, p. 221) while others such as my colleague who embraced and initiated the learning outcomes activity for the TESL program are keen to quantify, measure, and standardize the knowledge and skills of students. The work of the Learning Outcomes committee continues as course after course goes through the process of identifying, quantifying, and essentializing the knowledge, skills, and behaviours that should result from each educational experience.

I am left with two uncomfortable conclusions from my departmental and institutional activities related to learning outcomes: teachers are seen as not always accountable, and funding of university programs is becoming increasingly dependent on the demands of industry

and other stakeholders. One of my student teachers echoed my discomfort in her journal by referring to the wisdom of her mother:

My quirky-in-an-absent-minded-professor-kind-of-way mother loves to declare that we are in fact human BEINGS and not human DOINGS. I think she means to say that in our busy fast-paced world the validity of philosophizing ... has been pushed aside in exchange for learning only skills and knowledge that are useful for the task at hand. We want useful applicable information and tools and so the importance of abstract ideas sometimes gets forgotten. And so reflective practice can be a problem for many people – they have forgotten what they are: human BEINGS and become human DOINGS. (Amber, 2013)

This study is a reaction to curricular initiatives at my institution and more specifically in my field of English language teacher education. I hope to present a way of doing things differently based on the lived experiences of my students. I optimistically believe the “Golden Age” in curriculum reform lies ahead and teacher education may be the canary in the coal mine. When teacher education is reduced to a prescription of knowledge, skill, and behaviour outcomes, it may be time for the canary to rise from the ashes of commodification into the phoenix of transformation.

This has led me to study the phenomenon of becoming a teacher, specifically an English language teacher. My goal is to explore the lived experiences of student teachers and how adding the moniker of “teacher” affects more than their corpus of knowledge and skills but impacts their identity in a significant and individualized manner.

### 1.1 Tyler and the Learning Outcomes Movement

Where did the notion that education should be reduced to measurable outcomes come from? A brief exploration of the historical context of learning outcomes helps to situate the

current trend in higher education and may give some rationale for the socio-political impetus of what is being experienced by many tertiary educators today.

During the 1930s, in the United States, “(t)he Progressive Education Association conducted a comprehensive study and field experiment with secondary school curriculum...This effort remains today as perhaps the major curriculum study in the history of the field” (Pinar, Reynolds, Slattery, & Taubman, 2008, p.133).

This study grew out of the problems of the depression, the great increase in the proportion of youth attending high school (many of whom would have preferred to go to work but were unable to find employment), and the comparative rigidity of the high school curriculum, particularly for those students who wished to keep open the option of college attendance. (Tyler, 1966, p. 25)

Therefore, more diverse youth with more diverse goals were remaining in school longer which challenged educators to meet their needs through a single system.

This was a pivotal time for curriculum reform with John Dewey’s mandate that “schools should function to change society,” (Pinar et al., 2008, p. 128) and “foster in students those attitudes and dispositions which would prepare and inspire them to participate in social change” (p. 131). This mandate led to curriculum reform and experimentation. As a result, the Eight Year Study (1932-1940) was initiated to document the activities of a number of “progressive” high schools across the United States.

Ralph Tyler, Director of Research for the Evaluation Staff, developed a system for quantifying the results of the Eight Year Study and provided a degree of scientific rationality to the social reconstructivism of John Dewey (1916). “Participating schools identified ten major objectives” (Pinar et al., 2008, p. 136); these “goals included social sensitivity, aesthetic appreciation, physical health, building a philosophy of life and general broadening of interests” (p. 136).

The idea that educational outcomes needed to be defined in terms of identifiable behaviours and in operational terms was the keystone of Tyler's Eight Year Study. Tyler's Rationale is depicted by a triangle, at the apex of which are the objectives that lead to the development of learning experiences, which in turn lead to evaluation of the extent to which objectives were realized. (Madaue & Kellaghan, 1992, in Pinar et al., 2008, p. 136)

How does one create an evaluative tool to "ascertain what progress students were making toward realization of these goals" (p. 136)? What would a standardized test that measures "building a philosophy of life" look like? "During the course of seven years, the evaluation committee 'devised about two hundred tests that were used experimentally, refined and tried out again and again'" (Pinar et al., 2008, p. 136). Tyler believed that

(a)ny device which provides valid evidence regarding the progress of students toward educational objectives is appropriate...The selection of evaluation techniques should be made in terms of the appropriateness of that technique for the kind of behavior to be appraised. (Pinar et al., 2008 p. 136)

The Eight Year Study found "that there is no one fixed pattern for a high school curriculum required for college success" (p. 137), but ironically that is not the conclusion that became significant. Instead, "(s)tating objectives in terms of behaviours as a first step in curriculum-making would imprint the future course of the field" (Kliebard, 1986, p. 220 in Pinar et al., 2008, p. 136). As a result, contemporary educators often assume that curriculum involves stating and measuring outcomes which ultimately, counterintuitive to the results of the Eight Year Study, may lead to standardization of content and instruction.

It is significant to note that in reflection, Tyler (1966) claims that his "greatest change in...thinking relates to the conceptions of the learner and of knowledge and to the problem of the level of generality appropriate for an objective" (p. 26). Tyler rethinks learning outcomes, not only in light of the difficulty he and his team experienced in measuring them, but also

criticizes a learning environment “in which the learner can exercise no control in terms of his purposes (which) teaches him to conform or to rebel, but not to master” (p. 26). He describes the importance of “curriculum development to examine the concept of the learner as an active, purposeful human being” (p. 26) and stresses that learning takes on “more meaning to curriculum workers when they treat knowledge as a growing product of man’s effort to understand” (p. 26). Unfortunately, Tyler’s later opinions on education are not what he will be remembered for; instead, he will be championed as the father of learning outcomes which are embraced today in the audit culture or business model of education where those involved in the creation and delivery of education are held accountable to “stakeholders”. Educators appear to be caught in the midst of a struggle between standardization and the 80 years of curriculum reform that demonstrate multiple ways of achieving learning goals.

Perhaps it is time to revisit Tyler’s first stage of curriculum inquiry: “What educational purposes should the school seek to attain?” (p. 25). This is a critical question for universities at this time; there are few attractive avenues for high school graduates to directly enter the workforce, and the need for a college or university education is one documented key to a successful future:

In May 2011, the employment rate for the population aged 25 to 64 was 75.3%.

In general, employment rate increases with education level. The employment rate for those with university credentials was 81.6% compared to 55.8% for those who had no certificate, diploma or degree. (Statistics Canada, 2016)

As a result, there has been a growing national and global demand for post-secondary education. Universities are faced with the task of increasing inclusivity and educating a more diverse population with more diverse needs than ever before; the same situation that high schools faced in the 1930s when more students were remaining in school longer due to a lack of employment opportunities. In later decades, the practice of streaming adolescents into trades or apprenticeships in high school became viewed as a “harshly discriminatory” practice

(Curtis, Livingstone, Smaller, 1992), so colleges and universities responded with a more comprehensive approach to education that could include a more diverse group of learners. TRU is an example of a “comprehensive” university which includes the traditional academic degrees, while also including certification in the trades, programs for students with disabilities, as well as academic access courses for high school upgrading and English as an additional language courses. The current educational purpose that (tertiary education) seeks to attain is to provide some kind of post-secondary credential for everyone which is anticipated to lead to a higher level of success in the workforce. A learning outcomes or competency-based system would be beneficial in some components in fields such as Nursing where mastery of specific procedures is paramount; however, in the field of teaching where there are multiple ways to achieve similar goals, having a prescribed set of outcomes does not address the complexity related to identity re/trans/formation when one becomes a teacher. In short, the academy has moved into the trades and the notion of the “skilling factory” has moved into the academy which can be seen by the vocational nature of the learning outcomes movement.

## 1.2 Implications for Language Teacher Education

English as an Additional Language (EAL) students are one of the primary groups worldwide whose educational futures and possibilities hang on the results of standardized testing. All North American colleges and universities require non-native English speaking applicants to produce results from one of the major tests in the industry (TOEFL, IELTS), and it is often only the results of these tests that determine acceptance. As a result, international students are reduced to a language proficiency score taken at one time using one assessment tool.

The de-evolutionary trend towards standardized outcomes for students has led to the rise of standardized performance-based expectations for teachers. Cambridge English has developed The Teacher Knowledge Test (TKT), which is a knowledge-based framework for

teachers of English to speakers of other languages (TESOL). Employers are recommended by Cambridge English to use this as a measure of teaching ability for hiring purposes, and according to their website, the TKT is “a globally recognized certificate accepted in over 60 countries” ([www.cambridgeenglish.org](http://www.cambridgeenglish.org)). The TKT “shows employers that you: are familiar with different teaching methodologies; know how to use teaching resources effectively; understand key aspects of lesson planning; and can use different classroom management methods for different needs” ([www.cambridgeenglish.org](http://www.cambridgeenglish.org)). All of this is assessed by a multiple-choice test. The state of New York requires TESOL student teachers to pass the edTPA which is a performance-based teacher-assessment system as a result of the “accountability climate”; the teacher educators in the state are required to divide their attention between test preparation and teacher preparation (Santos, Olsher & Aveywickrama, 2015, p. 91). These types of competency based assessments lead one to believe that there is one way to teach the English language effectively, one way to successfully interact with all students regardless of culture or context, and one path to becoming such a teacher, and that path involves a western education.

In the case of TESOL education, students are often also promised an accelerated entry into the field of teaching. TESL Canada is a national organization that controls the accreditation process for TESOL preparation programs in Canada. Currently, the requirements for a certificate (Instructor Level I) is a bachelor’s degree in any discipline followed by a minimum of 100 hours of coursework in EAL theory and a 20-hour practicum (TESL Canada, 2016); however, anyone interested in teaching English will find programs promising to make you a “well trained, marketable ESL teacher” in six days! (Oxford Seminars, 2013). These types of “alternate routes into teaching...are not blue highways, but ‘blue freeways’. They attempt to achieve their ends at the fastest pace possible. Designers of these routes would be well advised to navigate very carefully; speeding on such roads can be dangerous” (Pinar et al., 2008, p. 757). It appears that TESOL education could become reduced to teaching to the prescribed learning outcomes that are covered on standardized tests such as the TKT as this

can be accomplished in a relatively short period of time. Thus, English language teachers would be an international army of professionals with one way of approaching the complex task of teaching a language to students from diverse cultural backgrounds with diverse prior learning experiences and diverse goals. How will this type of education prepare teachers to deal with the complexity of teaching English to refugees or to students who are experiencing culture shock?

Standardized tests such as the TKT are increasing in popularity which is evidenced by the fact that “(i)n the first six months following the launch, thousands of teacher candidates have sat for the test at centres in 36 countries” (Ashton & Harrison, 2006, p. 2). One of the dangers of reducing the phenomenon of becoming an English language teacher to a set of multiple choice questions is that this “one-size-fits-all” experience of EAL teacher education is socially and globally reproductive in that EAL teachers become the new colonizers through the spreading of a specific variety of the English language, culture, and teaching methodology that is located closest to the inner circle (Kachru, 1985) which includes Australia, Canada, New Zealand, the UK and the US. In terms of teaching methodology, while being an oversimplification yet useful application of binary terms, the methodology would seem associated with individualism rather than collectivism, innovation rather than tradition, equality rather than hierarchy, active involvement rather than passive participation, and critical evaluation rather than uncritical acceptance “with the positive-sounding first word in each of the pairs normally associated with the West” (Kumaravadivelu, 2008, p. 193). Alternatives exist to accepting the colonial legacy of the English language and English language teaching; however, as Matsuda (2006) points out, “(c)hanging the curriculum alone would not be adequate...renovation must take place also in teacher education programs”. (p. 165) For example, Matsuda (2006) suggests teaching “English as an International Language” which would take into account varieties of the English language and the specific and localized contexts

of the teachers and learners. In order to accomplish this, TESOL programs would need to incorporate the teaching of EIL into every aspect of the curriculum (p.166).

Homogenization of TESOL teacher preparation in terms of the type of English language, teacher knowledge, and practice which is based on a colonial past is not an outcome I want to perpetuate through my teaching. In terms of social justice, I feel that I have a responsibility to recognize the historically oppressive nature of spreading the English language and work towards creating a different understanding of the place of multiple Englishes in the global milieu. Also, as a teacher educator, I need to acknowledge the reproductive nature of the teaching methodology perpetuated and experienced by those of the inner circle and challenge student teachers to critically examine and reflect on their attitudes and behaviours in order to create openings for multiple and possibly conflicting ways of knowing, learning, and teaching. I believe in my agency as an English language teacher and teacher educator, and

if it is the case that members of the English language teaching community can, by their own efforts, effectively influence the development of their profession and the style of its presence in the world, then we can expect to live henceforth in a more complicated environment than the one that we have been used to constructing. (Edge, 2006, p. xix)

The standardization of the TKT and adherence to learning outcomes could be seen as helpful to maintaining the status quo in English language teaching, but I view them as barriers to the type of teacher education program that I am envisioning. A post-colonial model of English language teaching may lead to a “more complicated environment”, but the world is a complicated place and may require complicated solutions; this is the work of the globally-minded curriculum developer and teacher educator that I am compelled to undertake.

From my experience in TESOL preparation programs, little if any attention seems to be paid to identity re/trans/formation<sup>2</sup> of the emerging language teacher; more time is directed to

---

<sup>2</sup> A definition of re/trans/formation is forthcoming later in this chapter.

building a specific kind of teacher (one who is student-centred, integrates skills, and adheres to a communicative approach model) than working with individuals in their specific contexts (Kumaravadivelu, 2008; Matsuda, 2006). I find this denial of identity ironic since these teachers will be on the front lines of intercultural work during their future teaching careers and will be working with students who are in the process of negotiating identity while integrating a new language and culture into their sense of self. How will these teachers be equipped to help students “become” English language speakers which involves a degree of identity transformation (Norton, 2013), if their experience “becoming” an English language teacher did not acknowledge or celebrate the context-rich and fluid identity the future teacher possesses?

Innovation in TESOL teacher education programs may be able to address this question; however, the current design of many programs I am familiar with does not reflect much if any attention to the individual identity re/trans/formation of the student teacher. The current design of the TESOL Practicum at TRU uses Ralph Tyler’s 1949 curriculum model in which curriculum becomes a means to achieve ends or objectives. As a result, the curriculum of the TESOL practicum involves identification of the target teaching strategies that are to be demonstrated during the practicum and evaluation by way of checklists which result in grades, despite the claim that by the early 1970s “(t)he Tyler Rationale had reached the end of its utility, partly for conceptual reasons, and partly for historical ones. Critics of the rationale pointed to its technicism...and its political naivete” (Pinar et al., 2008, p. 167).

Student teachers in the TESOL practicum are also given opportunities to engage in a “reflective” process involving the completion of reports related to classes observed and classes taught, all of which are evaluated with grades. This hardly represents “(a) sense of educational journey” (Pinar et al., 2008, p. 517) articulated by the Reconceptualists (Butt, 1991 in Pinar et al., 2008) in the 1970s which focused on the “understandings of the relation between life history and educational experience” (p. 517), through notions such as autobiographical praxis, which refers to the meanings and understandings of human action (Pinar et al., 2008, pp. 556-7), or

the notion of developing “personal practical knowledge” (Clandinin, 1985; Clandinin & Connelly, 1987): “knowledge which is imbued with the experiences that make up a person’s being [its meaning] derived from, and understood in terms of, a person’s experiential history, both professional and personal” (Clandinin, 1985, p. 362, in Pinar et al., 2008, p. 557). In other words, by considering approaches such as autobiographical praxis and personal practical knowledge, becoming a teacher involves the complexity of the personal; by “interpreting and reconstructing our past, present, and future, we move beyond what we thought before through action. In exploring these notions through acting them out, we are able to rehearse the possibility of transformation” (Pinar et al., 2008, p. 557).

Is it possible to create at TRU more than a “survival-based” teaching program based on knowledge and skills for students who sincerely wish to pursue a career locally or internationally as an EAL teacher? In such a brief period of time, (the TESOL Certificate program at TRU is four months long) is it possible to maximize the potential of what each student brings to the program in terms of their identity and not overlook the re/trans/forming of that identity as they journey along their specific individual road towards conceptualizing themselves as “teacher”. As Starr (2010) puts it, “[i]n order to traverse existing divisions of age, gender, culture and their associations, the identity of the (future) educator warrants, perhaps even demands, analytical exploration” (p. 1). This would require that teacher educators as well as student teachers accept the notion “that there are many roads the journey might take and that the journey is never over” (Carson, 1991, p. 142, quoted in Pinar et al., 2008, p. 760). One goal of this study is to explore ways to link some of the Reconceptualist notions of relating life stories of student teachers with educational experiences during practicum in order to create an educational space for diversity in both identity and practice where Parker Palmer’s (1998/2007) “We teach who we are” may be actualized.

### 1.3 Why Identity?

While the initial impetus for this study grew from dissatisfaction with a political agenda that stresses accountability to stakeholders over effective practice and individual student development, the focus on identity re\trans\formation stems from a very personal place. There are several narrative dimensions to this study to be discussed in Chapter 4 which will cover the methodology I employed; however, one of the narratives to be shared now is my own.

As a teacher educator, I feel that it is necessary to address the statement from Lewis Carroll's (1865/1998) *Alice in Wonderland*: "I think, you ought to tell me who *you* are, first" (p. 61).<sup>3</sup> If a teacher educator is going to expect self-reflection from student-teachers, then it is only fair to engage in reflection oneself. Also, as a researcher, it is paramount "to understand [my] own experience and knowledge as well as those of the participants in [my] studies" (Norton, 2013, p.13). Recently I am beginning to realize that my passion for focusing on identity in relation to teacher education is a direct result of my own experience of identity denial/confusion/misunderstanding as a result of extreme cultural assimilation.

I used autobiography to explore the resulting "fragmentation" of my own identity and move towards creating "counter-memory" of my experiences. Using the seeds of narrative inquiry (Clandinin, Pushor, & Orr. 2007) to explore "critical incidents" from my past as I experience those memories today has led to my greater empathy as a teacher in a global context. I am reminded by Starr (2010) that "[t]he potential for autoethnographic inquiry to be transformative or catalytic for the author, the reader *and* the social construct to which they belong is simply too powerful to be labeled self-indulgent" (p. 3). In the words of William Ayers: "It must begin with humility and more than a little awe" (1990, p. 275, quoted in Pinar et al.,

---

<sup>3</sup> In *Alice in Wonderland* (1865/1996) the caterpillar asks Alice a number of questions, to which she replies "'I think, you ought to tell me who *you* are, first" (p. 61).

2008, p. 227). Therefore, my story not only brought me to a place of inquiry into identity, but also serves as a connection to working in a culturally diverse field with individuals who are facing a potentially transformative experience. Presenting a summary of my autobiographical journey will help me situate myself and explain why identity is the critical piece for developing a transformative practice which I will argue later in this dissertation.

The critical incidents that have led me to view identity as such a critical dimension to teaching practice all relate to the discovery of my Jewish heritage. I feel now that I grew up as an imposter wearing the mask of the Anglo-Christian-middle class. It wasn't until my father retired and wrote his autobiography that I was given the key to unlock my cultural identity. My father's autobiography chronicles his family history, childhood in Slovakia, the tragedies of WWII and his subsequent emigration to Israel to join the army and secure a Jewish homeland. The story ends thus:

I liquidated all of my belongings in Israel, sold the apartment and booked myself on the M/S 'Zion' scheduled to sail from Haifa on November 1, 1957 with an estimated time of arrival in New York on November 15, 1957. We stopped in Naples for a day and after at Palma de Majorca, also for a day. After a stormy crossing of the North Atlantic, we arrived at the Port of New York, at Green Point Docks in Brooklyn, to be exact, at 8:00am on November 15, 1957. Here I stepped onto American soil for the first time and a new chapter of my life started from that moment, but that is another story. (Densky, 1995, p. 84)

Of course this was not the first occasion for a glimpse into my true heritage. I was born outside of Toronto in 1965. My parents were both immigrants, my father from Slovakia or Czechoslovakia as the country was known at that time. My mother had emigrated from Denmark. The story was that they had met in Montreal, both in their early thirties, married, and produced two children, my older brother and myself. How they got to Montreal or their lives prior to the one they had together were never divulged. I was christened in a Danish Lutheran

church in Toronto. In 1967, in response to my father's promotion within an international company, we moved to an upper middle class suburb in North Vancouver. Our Tudor-style home, two car garage, stay-at-home mom, white collar dad, two kids, and a dog did not seem any different from any of our neighbours, except my parents had "accents". The fact that my father was fluent in eight languages and my mother in three was never seen as an asset. Conversely their lack of "native-speakerness" was the focus. My parents never spoke any language other than English in our home, and both were avid readers, and only read in English. Regardless, some of my friends would imitate my father's accent, and my parents were not included in some of the social activities in the neighbourhood. For my parents, cultural assimilation was the goal, and my mother's Lutheran background was acceptable amongst the Anglicans, Agnostics, and Catholics in our neighbourhood, but never was the word "Jewish" mentioned.

I will not sentimentalize here, but acknowledge that my father made a conscious decision to fracture his identity psychologically, spiritually, culturally, linguistically and emotionally the day he "stepped onto American soil", as his new life, the one I am a product of, began. Rudolf Deutelbaum, Jewish, Holocaust survivor and Israeli soldier, became Rudy Densky, aspiring young capitalist ready to live out the North American dream.

My son is very interested and proud of his Jewish heritage which I am fully supporting although I still wrestle with my own identification with a Jewish identity. A few years ago, I was at my son's school and saw a display of "cultural portraits" the children had drawn and written about. My eleven-year-old's cultural portrait included depictions of his skis, skateboard and favourite food as well as several symbols of his Jewish heritage. He included the menorah as a symbol of Channukah, a yellow Star of David and the Israeli flag. I realized that had I been asked to complete the same project when I was eleven there would not have been any connections at all to Judaism or Jewish culture as a result of my ignorance. It was only after the completion of my father's autobiography that I would identify myself as culturally Jewish in any

way. After being invited to join the Jewish Community in my new town, I realized that I had no Jewish discourse; I did not know the holidays, the history, the language, or the prayers of “my people”; I did not feel like a “real” Jew, but once again as some kind of imposter. I am truly living in a hybrid space of cultural identity with no way back and no clear way forward.

Through this autobiographical work I realize that repairing the fractures of an incomplete identity is not easy or quick work, but requires a continuous process of “becoming” through restorying the past, present and future. The goal of adding my personal narrative is not to reduce my autobiographical experiences to data which leaves me “outside” of my remembered past. Instead, I look at the impact of the regressive experience as an “insider” and bring the emotional strength of the narrative to questions I pose regarding curriculum and my role in EAL teacher education in the past, present and the future. The result is that I can deal with my “bracketed” past from a position of agency which leads me to be more committed to an ethical practice that does not require my students to deny their cultural, historical, religious, linguistic, gendered, racial, or political identities. I do not want my students to struggle with the parts of their being that assumingly need to be denied to fit the role of “teacher” or the role of western university student. I am able to explore how I can use this commitment towards agency re/discovered from my autobiographical experiences in my interactions with EAL student teachers, teacher education curriculum, and in the international field of TESOL.

As a teacher educator I hope that by delving into my own autobiography related to identity repression/denial/omission I can hopefully guide my teacher candidates towards an understanding of themselves as the unique teachers each will become, and in turn they can appreciate the totality of the identities and re/structuring experiences that their students will bring to the classroom. This autobiographical work also helps me “articulate the politics and privileges of [my] own location” (Giroux, 1992, p. 21) as existing within and between cultural margins. This work has moved me closer to a “wakeful narrative inquirer...aware of [my] own positioning in the field and [my] privilege in society” (Elbaz-Luwisch, 2010, p. 274), and it is my

hope that I can support student-teachers while they engage in their own journey of identity re/trans/formation.

I have used the term “re/trans/formation” previously in this chapter. I use the term to refer to the changes that occur in the identity of the student teachers in this study. The term has been chosen to identify the spectrum of change that occurs from “reformation” referring to “shape again with the intention of improvement” to “transformation” referring to a more dramatic change. In my experience teaching in the TESOL program, student teachers are diverse in their age and life experience. Those who come into the program with more life experience are often former teachers who undergo more of a “reformation” as they apply their current skill set to the task of language teaching; they discover what works and what does not which leads to a reformation of their identity. For example, a recent student teacher who came into the program with years of experience in the non-profit sector facilitating workshops quickly realized that many of her skills were transferable, but that she needed to add more direct instruction to her English language classes and less facilitation. I would view this as a “reformation” of her identity as she moved toward feeling more like a teacher than a workshop leader. On the other hand, those who come into the program with less life experience, usually students who have recently completed their undergraduate degree, are moving from identifying themselves as “student” into the dramatically different role of “teacher”. In my experience, this has led to a more significant change of identity which I am referring to as “transformation”. The experience of reformation or transformation is not a binary, but is unique to each student teacher and operates on a continuum.

#### 1.4 Research Questions

My goal as a TESOL curriculum developer and teacher educator is to “navigate very carefully” (Pinar, et al., 2008, p. 757) and avoid blindly accepting an outcomes-based approach to teacher education which has led me to the study of *identity*, the understanding of which will

be thoroughly explored in Chapter 2. As Tremmel (1999) describes in *Zen and the Practice of Teaching English*:

Trying to make sense of questions about teaching without looking at them in the context of the teacher's whole life suddenly seemed as futile to me as trying to cure a pain in my foot by treating it as if it were separate from my whole body and mind.

(p. 11)

What happens to one's "identity" when one becomes a teacher? How can a teacher education program focus on the transformational nature of becoming a teacher rather than on merely the acquisition of knowledge and skills? These are questions that I am interested in pursuing and addressing in my role as a teacher educator. Returning to graduate school was one way that I hoped to discover other ways of doing things.

Through my 15 years of experience of working with teachers, the new and the experienced, I have witnessed the process of "becoming" that occurs when an individual takes up the moniker of "teacher" during the TESOL practicum course that I teach. I realized that this experience is more than a quantifiable list of learning outcomes. Something deep happens that affects "identity"; something that cannot be planned nor evaluated. That "something" is often not a pleasant experience, but one that requires the student-teacher to examine the self at a deeper, sometimes uncomfortable level. I have also realized that the common thread running through the teaching practicum experience is *tension*. All student teachers experience tension during their practicum, some greater than others, but none make it through without experiencing some point of tension. I find that these points of tension, however large or small, can act as catalysts for re/trans/formation of identity. It has also been my experience that the manner in which a student teacher engages in discourse around those points of tension had a lot to do with how deeply "becoming the teacher" was actualized. Of course, these are anecdotal observations from years of practice, but these observations coupled with the lack of research on

the role of tensions in identity re/trans/formation of student teachers provide the seeds for this research.

From my dissatisfaction with an outcomes-based approach to language teacher education and the realization that “(b)eing committed to a critical view of education with an eye towards building meaningful relations with students and valuing the knowledge and experience they bring often puts us at odds with the status quo” (Stewart & McClure, 2013, p. 103), as well as my curiosity about the role of tensions in identity re/trans/formation during teaching practicum, I have arrived at two questions. These are:

- What are the points of tension experienced by student teachers during their practicum and what are the discourses they engage in to talk about these tensions?” and
- How can curricular and methodological changes in a TESOL program support the emergence of a transformational discourse when experiencing tensions?”

The literature base on the practicum course, in particular, remains relatively small, not having advanced much in size and scope since Graham Crookes (2003) argued, 12 years ago, that the practicum context merited more scholarly attention” (Santos, Olsher, & Abeywickrama, 2015, p. 89). More specifically, the literature on identity and language teacher education, which will be covered in detail in the following chapter, identifies themes related to the challenges of becoming a teacher, but there does not appear to be any literature which delves specifically into the relationship between tensions and resulting discourse. “How” student teachers describe their tensions in addition to the causes of tensions may be an indicator of the nature of identity re/trans/formation experienced during practicum. The significance of analyzing the experience of tensions during practicum at the discourse level has not been previously explored in the literature. Therefore, there appears to be a gap in the literature related to understanding the phenomena of becoming a teacher that this study aims to fill.

I believe that the presence of tensions during practicum might be associated with failure and a lack of ability or knowledge on the part of both the student teacher and the teacher educator. However, a transformational approach to TESOL teacher education would acknowledge that there is more to becoming an English language teacher than merely acquiring a new standardized set of knowledge and skills. While Matsuda (2006) suggests that it is possible and necessary to disrupt the way TESOL teacher education is delivered, there has not been much research into how this could happen<sup>4</sup>. By better understanding the experience of points of tension for student teachers, it may be possible to reframe the negative perception of struggle that student teachers encounter to an experience of identity re/trans/formation. This paradigm shift would result in a teacher education practice that is sensitive to and capitalizes on the individual experience and nature of each student teacher rather than treating a class of student teachers as a group with common goals which require common outcomes. It is my intention to begin to imagine alternate, possibly more complicated, ways of delivering TESOL teacher education through this study which aims to provide a deeper understanding of the experience of becoming an English language teacher.

### 1.5 Theoretical Lens

The work of Paulo Freire (1970, 1974, 1992) has been instrumental in conceptualizing and understanding the role of power in education. His work has led me to approach this research from a post-colonial stance and utilize a triad of philosophical constructs to position myself. The complimentary yet not synonymous theories of Mikail Bakhtin's (1968, 1981, 2002) notion of dialogism and chronotropes of time, space, and threshold, Homi K. Bhabha's (1990, 1994, 2008) notion of the third-space, and transformative learning theory (Mezirow, 1990, 1991,

---

<sup>4</sup> TESOL International is holding a Global Summit in Athens, Greece, in February, 2017 which I will be attending as a Canadian delegate to discuss futurology of the profession. TESOL International recognizes the challenges in moving TESOL practices into a global arena and the Summit is an attempt to create an international stage for international voices.

2014; Taylor & Cranton, 2012) are brought together to form a theoretical lens for approaching this research and the possible implications to curriculum theory and teacher education practice that may arise from the results. Bhabha gives us a metaphorical space where Bakhtin's chronotropes can be located and Mezirow's transformative learning theory can be actualized. I will explore these theoretical concepts and their inter-relatedness to language teacher identity and education further in Chapters 2 and 3.

## 1.6 The Study

My goal at the starting point for this research is not to conduct a study that will be meaningful to only those in the academy, nor embark on action research to dissolve or decrease the frequency or intensity of the points of tension for student teachers during their practicum through the creation and implementation of innovative curriculum. In the philosophical spirit of Bhabha's Third Space, I embrace the notion of tension as being a necessary component to life, learning, and becoming, *despite* the innovativeness of the curriculum or the skills and dedication of the teacher educator. Through a rigorous research journey as teacher-researcher, I hope to gain a better understanding of the potential for re/trans/formation of student teachers as they interact with the tensions that they experience.

I address my research questions by way of a multiple case study which involves three groups of students enrolled in the TESOL Practicum (TESL3050) at Thompson Rivers University. Data was collected over a 3-semester, 12-month period as these students completed the practicum component for their TESOL certificates. The data included student written autoethnographic journals, my personal journal, and video recordings of whole class debriefing sessions. Through analysis and interpretation of the data, I am able to add to the understanding of the experiencing of tensions on identity re/trans/formation when one becomes an English language teacher. By identifying sources of tensions and how student teachers articulate their experiences of tensions, I can identify discourses that may be more

transformational than others, and as a result, develop an approach to teacher education curriculum that provides time and space for the emergence of such discourses through the unique experiences and identities of each student teacher. It is my hope that these lived experiences will resonate with those of us involved in teacher education in order to become better teacher educators, innovate our curricula, and re/trans/form with and from our students as human BEINGS.

The next chapter describes in more depth the theoretical lens that I am using to position my approach to the research questions. This is followed by a review of the literature related to teacher education with a specific focus on identity. A review of common TESOL course texts will also be undertaken. Chapter 4 outlines the methodology used for the study, and Chapter 5 includes results and analysis of the data collected from the 18 student teachers/participants. Chapter 6 attempts to connect the findings from the results and analysis chapter with curriculum considerations for the content and delivery of TESOL teacher education programs, and presents several suggestions for classroom practice. The final chapter proposes an opening of a dialogue around identity re/trans/formation and the role of tensions during teaching practicum.

## Chapter 2: Theoretical Framework

### 2.1 Introduction

The theoretical lens used for this study is a convergence of several philosophical constructs that are presented as a way to approach the very complex phenomenon of becoming a teacher. A conceptualization of “identity” (Bullough, 2008; Danielewicz, 2001; Norton, 1997, 2013; Olson, 2010; Phan Le Ha, 2008) is at the core. This is the “who” or the window into the transformable dimension of the student teacher. Next, the place or the “where” transformation may occur is theorized using Homi K. Bhabha’s metaphor of the Third Space (1994, 1990, 2008). Mikhail Bakhtin’s concept of dialogism (1981) conceptualizes the “what” which occurs in the third space that leads to student-teacher identity transformation. The work of Jack Mezirow (1990, 1991) and extended by Knud Illeris (2003, 2014) on Transformational Learning Theory will be explored as a possible “how to” for approaching transformation or “becoming” in an educational context. The specific “what” that is the focus of this study is “points of tension” experienced by student teachers during practicum which will be conceptualized using Bhabha’s notion of chaos (2008), Mezirow’s disorienting dilemma (2000), and Bakhtin’s chronotope of threshold (1968).

Underlying the entire process of “becoming” a teacher is the conceptualization of power to which Paulo Freire (1970, 1974, 1992) provides a post-colonial approach and a place to begin operationalizing the philosophical foundations of this study. Freire “offers new theoretical possibilities to address the authority and discourses of those practices wedded to the legacy of a colonialism...that keep privilege and oppression alive...within the centers and margins of power (Giroux, 1992, p. 22). Postcolonial discourses aim to deconstruct and rewrite the relationship between the margin and the center, recognizing that it is “more complex than a centre-periphery dichotomy” (Kumaravadivelu, 2006, p. 7). This leads to the death of the subject in terms of the subject who has occupied the central or powerful position within a colonial framework. Thus, the decentering of the colonial speaking subject gives rise to human

agency for all; this “extend(s) rather than erase(s) the possibility for creating the enabling conditions for human agency” (Giroux, 1992, p. 24) and provides legitimized space for more diverse voices from more diverse contexts.

A postcolonial approach emerges from a historical legacy of colonialism or imperialism that is beyond the scope of this study, but the significance to TESOL is the recognition that (a)t different time in history English users have been identified as Christians, as imperialists, as typically US citizens and therefore powerful, or as capitalists...In the contemporary world English users may also be seen as complicit in the dissipation of local and personal cultures, or as agents for international culture and modernization. (Brumfit, 2006, p. 35-36)

Thus, those of us involved in the global perpetuation of the English language need to examine the complexity of power beyond conceptualizing the binary of the powerful and the powerless, oppressor and oppressed, the centre and the margins, and seek to value the contribution of all to speak for themselves and make valid the position and context from which they speak (Brumfit, 2006; Giroux, 1992; Kumaravadivelu, 2006). We need to carefully consider Luke’s (2002) questions for compelling us to engage with the critical:

Is it because the traditional student bodies of such programs have historically been objects of colonial and imperial power or diasporic subjects living at the economic margins of Western and Northern cultures and economies? Is it because the work of second language education...itself once a mixture of missionary work and orientalism, is now a transnational service industry in the production of skilled human resources for economic globalization...? Is it because the identity politics and dynamics of power and patriarchy within the TESOL classroom in so many countries typically entail social relations between teachers and students that reproduce larger social and economic relations between economically mainstream and marginal, cosmopolitan and diasporic, and white and colored subjects? (p. 25)

Failing to consider these questions may lead student teachers to unwittingly imitate “the colonial model of erasing the complexity, complicity, diverse agents, and multiple situations that constitute the enclaves of colonial/hegemonic discourse and practice” (Giroux, 1992, p. 22), with TESOL professionals being perceived “as a second wave of imperial troopers” (Kumaravadivelu, 2006, p. 13).

In terms of teacher education, a post-colonial perspective would view the teacher educator as ceasing to reside in the centre in possession of the dominant discourse while the student teachers exist in the margins striving to reach the centre through reproduction of the dominant discourse. This will be elaborated on shortly with a description of Freire’s concept of “banking” in education. Instead, a post-colonial approach would encourage context-sensitive and location-specific teaching strategies and instructional materials that would require student teachers to become “autonomous decision makers” (Kumaravadivelu, 2006, p. 21) rather than reproducers of a binary colonial system of power.

The theories and theorists chosen to ground this study provide a foundation for imagining a post-colonial system of education. Each of the key terms (power, identity, third space, dialogism, tension) will be elaborated on and operationally defined to support the notion of a pedagogy that provides for the complexity of location, context, and agency for learners and teachers.

## 2.2 Power

Freire (1970) views power through binaries such as power/powerless and oppressor/oppressed. Power is seen as relational, as something one group has by the negation of another group not having it which has resulted in critique of Freire as not being post-colonial (Giroux, 1992); however, Freire’s conception of power is useful for looking at the colonial legacy of education today. Power should be a central issue for teachers because of the inherent and historical imbalance of power in classrooms and schools. For example, the panoptic (Foucault,

1972) notion of control through permanent visibility of students by a teacher at the front of the class remains common in schools throughout the world today. In addition, teachers choose the content and method of delivery that is deemed best for students, and rarely do students have a voice in their own education beyond choosing an area of study at the tertiary level. When teachers are required to meet the demands of specific learning outcomes, the opportunities for student voices to be heard are further reduced.

Therefore, it is critical to consider how power is manipulated, consciously or unconsciously, when one integrates the role of teacher into one's identity. Freire (1970) outlines the power imbalance in the classroom in his description of the "banking" method of education: "(i)n the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (p. 72). The traditional role of "teacher" and "student" imply this type of power dynamic; however, according to Freire, a libertarian or problem-posing education can "recon[cile] the poles of the contradiction so that both are simultaneously teachers and students" (p. 72).

This simultaneity of being at once student and teacher is precisely the space that student-teachers find themselves in; they may be treated in the traditional manner of "student" by their teacher educators, while being expected to take the role of all-knowing during their practice teaching. The teaching practicum is an opportunistic place in which student teachers can explore the role of power in education; they can question their role in the classroom and the roles of students. By engaging in exploration and experimentation related to power, student teachers may discover points of disruption of the reproductive nature of teaching. This does not always happen, and in my experience, when student teachers become nervous or unsure of themselves, they will often revert to what they know and reproduce what would be considered a more traditional, teacher-centred environment.

Emancipatory buzzwords such as “critical thinking” and “student-centredness”<sup>5</sup> fill the promotional materials and websites of institutions of higher learning, yet the power imbalance between teacher and student remains the norm. Teacher educators could be the “revolutionary educator” whose “efforts must coincide with those of the students to engage in critical thinking and the quest for mutual humanization” (Freire, 1970, p. 75) if those educators are prepared to embrace a different way of delivering education. This does not mean that power is absent; in fact all human interaction involves some dimension of power; however, a postcolonial approach would view power as “additive rather than subtractive. Power is created with others rather than being imposed on or exercised over others” (Cummins, 1996, p. 15 in Norton, 1997, p. 412).

Throughout this study issues of power are paramount, and teaching and learning are viewed as “political acts that occur in situated sociopolitical and cultural contexts” (Stewart & McClure, 2013, p. 92). The teacher educator is responsible for evaluation which automatically puts her in a position of power; student teachers are responsible for completing a specified number of hours of teaching as well as assignments which puts them in the powerless position of meeting the demands of others; sponsor teachers/mentors play an evaluative role in the success of the student teacher; and the EAL students who are being taught in the practicum classes have an opportunity to give feedback to the student teacher, but may also be part of the reproduction of the power dynamic as student teachers are responsible for evaluating their students’ efforts (see Figure 2). Thus, the cycle of power continues. Adding to this web of power, the researcher in this study is also the teacher educator (the role of teacher as researcher will be fully discussed in Chapter 4).

---

<sup>5</sup> Thompson Rivers University Website (June, 2014) describes the university as: “Student-centred and responsive to our community’s needs since 1970” (<http://www.tru.ca/about.html>).

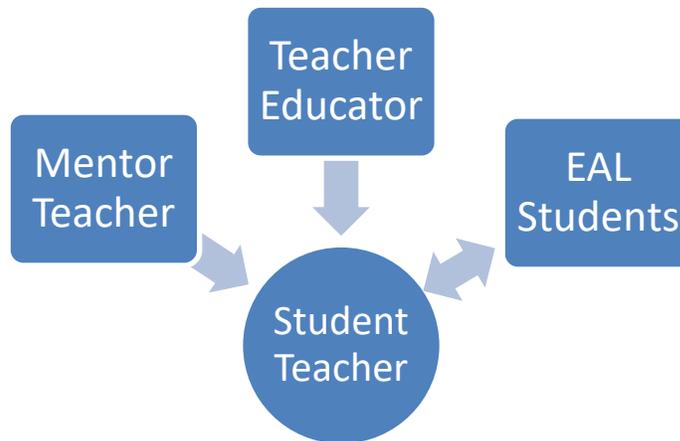


Figure 2.1: Power Dynamics during Practicum

The model of power in Figure 2 simplifies the complex nature of power; for example, student teachers are able to evaluate their teacher educators at the end of term or take any concerns they may have to a co-ordinator or dean. As TESOL coordinator at TRU for several years, I experienced this flow of power when student teachers would bring their concerns about a teacher educator or sponsor teacher to me. On a few occasions, I attempted to intervene on behalf of the student teacher by bringing the situation to the attention of the teacher educator involved and the chair or dean of the department. Rarely was the situation dealt with in a satisfactory manner according to the student teachers. In one case, a student teacher dropped out of the program due to issues with an instructor. In my experience, student teachers who disrupt the power balance may be in a vulnerable position, and even repeated negative feedback of a teacher educator does not produce results (either improved practice or removal from teaching in the TESOL program). I do not believe that this is unique to TRU, but may be a result of the tenure and seniority systems at most universities. The impact of the student teachers' power of influence on teacher educators may have more significance in other educational contexts such as private for-profit schools or university programs with sessional or contract faculty.

In addition, it is important to acknowledge the role of power in the *English* language classroom. The English teacher represents the history of a language of linguistic, political, and economic oppression (Kumaravadivelu, 2008, 2012a; Luke, 2002), and how she uses power in the classroom is significant on many levels. These are issues that need to be brought to the forefront in EAL teacher education, but are beyond the scope of the research at hand.

At this point, the hope is that the limitations of a colonial pedagogy in terms of power are recognized by the reader, and that a postcolonial model of education is seen as possible and desirable; the remaining question is “how”? This model is a new site for education that will require negotiation, possibly engagement with the political, and the development of new ways of referring to what is possible. In Bhabha’s (1998) words “new sites are always being opened up, and if you keep referring those new sites to old principles, then you are not actually able to participate in them fully and productively and creatively” (p. 216). This model of education would involve disrupting the power of teacher educator as possessing the authoritative discourse<sup>6</sup>. Knowledge would emerge from the lived experiences and dialogical spaces of the student teachers with the teacher educator being one voice among a community of learners. Without accepting this possibility, it is mute to read further as the focus on the individual student teacher’s experience will be irrelevant. To genuinely disrupt the power imbalance in the classroom, educators “must be revolutionary-that is to say, dialogical-from the outset” (Freire, 1970, p. 86), and it is through dialogue as conceived by Bakhtin that one can explore the transformative potential of the teaching practicum on the identity of the student teacher.

It is significant to acknowledge that Freire has been criticized as his earlier reliance on emancipation as one and the same with class struggle sometimes erased how women were subjected differently to patriarchal structures; similarly, his call

---

<sup>6</sup> Authoritative discourse is understood in Bakhtin’s terms as: ‘word[s] of a father, of adults and of teachers, etc.’ and ‘demands our unconditional allegiance’ (Bakhtin, 1981, p. 343).

for members of the dominating groups to commit class suicide downplayed the complex, multiple, and contradictory nature of human subjectivity (Giroux, 1992, p. 18).

I do not feel that these criticisms reduce the relevance of using Freire's theories for understanding power as it relates to becoming an English language teacher; however, gender continues to be a factor in terms of employment opportunities for those in the TESOL profession, and identifying as an educated, white, male, native English speaker continues to open the most doors in the global context. Freire's notion of power provides a theoretical foundation from which to begin the exploration of identity.

### 2.3 Identity

While Freire's concept of "power" may be easily understood within the colonial/post-colonial construct, conceptualizing "identity" is much more elusive and requires a lengthy exploration of various competing and complementary perspectives. As Kumaravadivelu (2012a) states, "there is very little consensus among scholars about what really constitutes identity, or how it is actually formed and reformed" (p. 56). At this point, literature from philosophy and teacher education on identity will be explored in order to arrive at a conception of the term that resonates with my experience of becoming a language teacher. This exploration involves looking at identity from several perspectives including the research on identity in the field of TESOL (Norton, 1997, 2013). The following chapter will explore in more detail the role identity plays in the TESOL literature related to teacher education.

Questions of identity have always concerned philosophers. The question of "Who am I?" is not a creation of a modern or post-modern world or of western culture. According to American philosopher Eric T. Olson (2010), who is most famous for his research in the field of personal identity, identity can be viewed synchronically, as who one is at one particular moment in time, and diachronically, as who one is over time. Synchronic identity echoes "humanist conceptions of the individual (which) presupposes that every person has an essential, unique,

fixed and coherent core” (Norton, 2013, p. 4). This essentialist view of identity focuses on the static nature of identity which is not necessarily a “snapshot” of identity at a particular time but more in the Lockean sense of an individual who is the same across time: “a thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing, in different times and places” (Locke, 1690, p.115). This view of identity focuses on the internal life of the individual as one negotiates one’s past and present; “[y]ou are that future being that in some sense inherits its mental features—beliefs, memories, preferences, the capacity for rational thought, that sort of thing—from you; and you are that past being whose mental features you have inherited in this way” (Olson, 2010, p. 77). Bullough (2008) echoes this essentialist view of identity:

There is the self of personal identity, which is experienced as the continuity of one’s point of view in the world of objects in space and time. This is usually coupled with one’s sense of personal agency, in that one takes oneself as acting from that very same point” (p. 53).

The notion of an essentialized identity reflects modernism in which

the individual was largely expected to possess an identity that was in tune with pre-existent and relatively unchanging societal norms. More than anything else, individual identity was tied almost inextricably to affiliation to family and community. Everybody was assigned a neatly designated, hierarchically-coded place under the sun.

Furthermore, they were expected to remain there. (Kumaravadivelu, 2012a, p. 57)

The synchronic, modernist, or essentialized conception of identity seems lacking in terms of conceptualizing the type of re/trans/formation that I have observed in student teachers as they experience the teaching practicum.

Bullough (2008) extends the notion of an essentialized identity as one’s “core” identity and describes a structuralist approach to identity where one develops additional “personas” situationally; therefore, “each human being is the seat of just one person, but of many personas”

(p. 53). While synchronic identity does not seem to be a particularly useful construct to approach the *process* of becoming a teacher, moving between the core identity and one's personas, or developing new personas as situations arise moves one towards considering a non-essentialist, socially constructed view of identity.

A post-structuralist, non-essentialist conception of identity is diachronic which involves a socially constructed self "changing across time and space and possibly co-existing in contradictory ways within a single individual" (Norton, 2013, p. 2). The non-essentialist view focuses on the ever-changing nature of identity in reaction to experience:

Those who say that after a certain sort of adventure *you* would be a different person, or that you would no longer be the person you once were, presumably mean that you would still exist, but would have changed in some important way. They are usually thinking of one's individual identity in the Who am I? sense: about the possibility of your losing some or all of the properties that make up your individual identity and acquiring new ones. (Olson, 2010)

The non-essentialist conception of "identity" is manifested in socio-cultural theories of teacher education in the current literature. Danielewicz (2001) states that "identities can never be unified or fixed; they are always in flux, always multiple and continually under construction" (p. 10). "(I)dentities are not merely given by social structures or ascribed by others, but are also negotiated by agents who wish to position themselves" (Norton, 2013, p. 4). Therefore, identity is a co-construction of "who we are and of who we think other people are" (p. 10). Thus, identity is socially constructed which is particularly significant when one enters the publicly recognized role of "teacher".

Similar to the socio-cultural conception of identity, Kumaravadivelu (2012a) describes a postmodernist approach that "treats identity as something that is actively constructed by the individual on an on-going basis. It sees identity as fragmented, not unified; multiple, not

singular; expansive, not bounded. It bestows a fair degree of agency on the individual in determining a sense of Self” (p. 57).

The socio-cultural concept of identity is attractive from the perspective of a language teacher. From a socio-cultural perspective, identity refers to the “individual’s knowledge and naming of themselves, as well as others’ recognition of them as a particular sort of person” (Clarke, 2009, p. 186). Britzman (1991, in Clarke, 2009) argues that “(l)earning to teach – like teaching itself- is always the process of becoming: a time of formation and transformation, of scrutiny into what one is doing, and who one can become” (p. 186). This being named by self and by others through a process of becoming entails much more than an intellectual exercise; it requires experiences of social interaction. Consequently, dialogism in the Bakhtinian sense<sup>7</sup> could be viewed as at the heart of transformative education.

Nonetheless, the non-essentialist, socio-cultural, postmodern perspective of identity is somewhat lacking in terms of acknowledging that one also relies on a relatively static core from which one operates. This is not necessarily the “true” self, but a less flexible self that has manifested from one’s culture. This “core” acts foundationally to ground one during periods of upheaval. Phan Le Ha (2008) describes this phenomenon in her research with Vietnamese teachers of English who were studying overseas. She identifies four mobile domains of the teachers’ identity: personal, local, global, and transnational (p. 3). The teachers felt a stronger affinity to their sense of national and cultural identity while abroad which helped them be both “here” and “there”. One of the most significant understandings of identity in Phan Le Ha’s (2008) work is the conclusion that there is a post-colonial way of providing TESOL programming by focusing on fastening, unfastening, accommodation, negotiation, and renegotiation (p. 180) of identity. This occurs through the understanding of a hybrid identity that develops in the organic border spaces or boundaries where the Vietnamese teachers used “essentialism” (their

---

<sup>7</sup> Bakhtin’s notion of dialogism will be elaborated on in a following section on “Dialogism and Chronotopes of Time and Space.

static notion of their Vietnameseness) as a means of affirming their agency and power to resist, reserve, and reconstitute, yet refused to be “essentialized” (p. 189). This is illustrated as well in the Spirit of the West song “The Old Sod” which refers to Scots in Canada:

We soon found our own kind  
Formed clubs and social nights  
And we practised on each other  
Just to keep our accents right.  
For there's more tartan here  
Than in all the motherland.  
We came 5000 miles  
To the gathering of the clans.  
There's none more Scots  
Than the Scots abroad.  
There's a place in our hearts  
For the old sod (Kelly & Mann, 1990)

Thus, the work of Phan Le Ha (2008) provides an example of a dualistic understanding of identity in non-binary terms as both an essentialist and non-essentialist concept. This can be illustrated further by the story of “The Questions of King Milinda” which describes conversations between the King and Nagasena, a Buddhist scholar. The King has asked Nagasena, for an illustration for his question “He who is born, Naagasena, does he remain the same or become another?”:

'It is like milk, which when once taken from the cow, turns, after a lapse of time, first to curds, and then from curds to butter, and then from butter to ghee. Now would it be right to say that the milk was the same thing as the curds, or the butter, or the ghee?'

'Certainly not; but they are produced out of it.' (Davids, 1890, p. 65)

This story illustrates the interdependence of one's identity in terms of temporality; it's a western concept to "reinvent oneself", but highly unlikely without fragmenting one's identity. Therefore, like the yin and yang, the Chinese metaphor of balance and continual change through mutually dependent opposites, the essentialist and non-essentialist concepts co-exist and are co-dependent in identity re/trans/formation. Kumaravadivelu (2012a) describes this type of push and pull in terms of *globalism*:

Globally our world is marked by a near-collapse of space, time, and borders...Nationally, people within national borders see unparalleled opportunities for cultural growth as well as unparalleled threats to their national and cultural identity. Globalization has only accentuated the tendency towards tribalization. These opposing processes seem to occur at the same time, the former bringing people together, and the latter pulling them apart. (p. 58)

As previously mentioned, Robert Bullough (2008) describes identity in a similar way in terms of a relatively static "person" with a variety of changing "personas". His conception of identity views the "personas" as acting separately from rather than integrated with the "person", and a person would develop a number of necessary personas to be used as needed in various situations. I find this compartmentalization of identity problematic due to the public role of "teacher" in society. The compartmentalization of separate personas might create binaries between one's core self and the role of "teacher" rather than the more fluid concept of a hybrid identity which Phan Le Ha (2008) describes. Bullough's conception of identity could be interpreted as one who is a teacher is only a teacher when teaching; however, teachers are often recognized by self and others as "teacher" in all contexts; for example, when I meet my students at the grocery store, I am not simply a person who is grocery shopping, but maintain my identity as "teacher" because "[a] teacher is a moral agent. It is a secret hidden in plain sight. Almost everything a teacher does, has the potential to carry a moral import" (Kumaravadivelu, 2012a, p. 66).

Bullough (2008) also briefly mentions the essentialist notion of “temperament” which seems like a risky biological position to take, although worth consideration in the sense of Parker Palmer’s (1998/2007) notion of “teaching who we are” rather than in the sense of some temperaments being more suitable to the career of teaching than others. For example, I recently had a self-identified “shy” student teacher ask me how she could develop a teaching practice that would feel comfortable. If one believed that the student teacher’s identity could be defined by some biologically determined temperament, she might be considered not suitable for teaching. On the contrary, this student teacher used her “shyness” to empathize with quieter students, and she came across as a caring and competent professional. Thus, she was able to work in the intersections or border spaces of what she perceived to be her core identity and her conception of “teacher” and use an existing somewhat static component of her identity to her advantage without inventing a separate “teacher identity”. Bullough (2008) proposes a set of guiding principles for teacher education based on his notion of identity, and I often hear teacher educators and others refer to the creation of a separate or new identity which I find somewhat problematic. I view core identity as one’s essentialized self-concept, or those parts of one’s identity that are foundational and relatively stable; these might include, but are not limited to, a sense of national or cultural identification, gender, and religious or moral beliefs with the core identity acting as a stabilizing element during periods of transformation as described previously in Phan Le Ha’s (2008) work.

In “Teaching Selves: Identity, Pedagogy and Teacher Education” Jane Danielewicz (2001) chronicles identity development through the experiences of six student teachers who are becoming high school teachers. She holds a staunch socio-cultural perspective regarding identity formation and falls into a discursive trap when she describes the students in her study; she describes one participant as someone “who lives comfortably with contradiction” (p. 25), another as “determined and deeply resolved” (p. 27). It is difficult to believe that Danielewicz is

proposing that the new teacher identities that are being formed require a reformation of these qualities rather than access to them through acknowledgment of a relatively stable core identity.

The student profile of “Donna” from Danielewicz’s study effectively illustrates the co-existence of a core and evolving identity: Donna is a devoted Christian, so much so, that Danieliwicz was required to speak to her about separation of church and state in public schools due to concerns about Donna taking her Christianity into the classroom during her practicum. While Donna learns the required discourse for public school classrooms, it’s hard to believe that her thoughts and actions are not still fueled by her deeply held Christian morality and values. Danielewicz argues against a stable core identity as “this foundational self does not (and cannot) really exist” (p. 33) when she presents an almost pathological notion of identity as the creation of multiple selves that must be managed: “different positions in the world result in our having conflicting identities, we tolerate, integrate, and balance these different selves because we could not live otherwise “ (p. 35).

Disregard for the notion of a core identity could lead one towards a pathological understanding of identity akin to schizophrenia or multiple personality disorder. Can one really display a different identity as situations arise as Bullough (2008) suggests or be in a state of continual flux as Danielewicz (2001) and to a lesser degree Norton (2013) propose? I will adopt Phan Le Ha’s (2008) conception of identity as non-binary and fluid, being formed and reformed in the border spaces of an essentialized core identity that gives a person a simultaneous sense of being “here” (the core identity) and “there” (the emergent identity of “teacher”) for the purposes of this study.

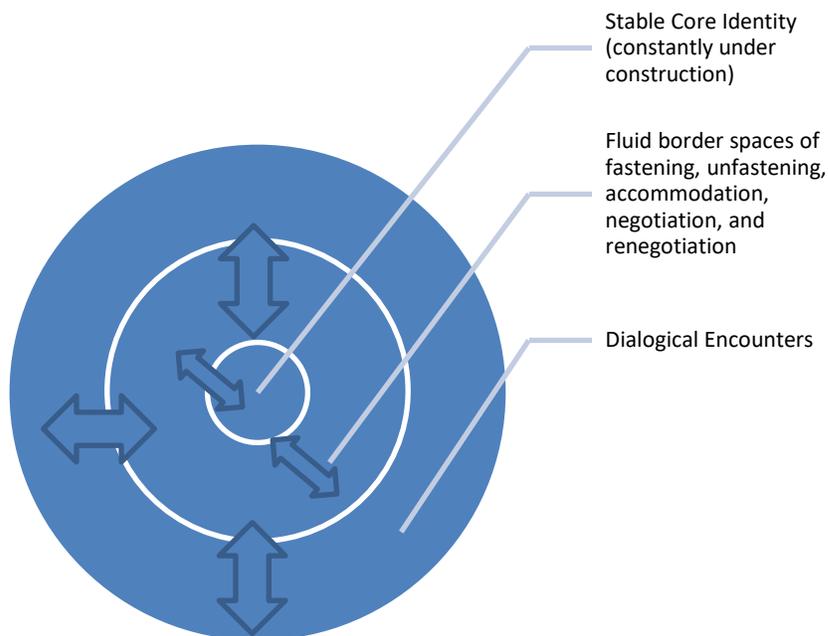


Figure 2.2 A Hybrid Conception of Identity

Identities are not formed or reformed in isolation. An extension of the coexistence of essentializing and non-essentializing notions of identity is to add a rhizomatic dimension to identity re/trans/formation. The interconnectedness of the rhizome<sup>8</sup> is a metaphor for the socio-cultural interconnectedness of one's identity with those of others. This connectivity occurs through dialogue and does not preclude dialogue with oneself as one's identity undergoes re/trans/formation (Bakhtin, 1981, 1984; Freire, 1993) through "selves authoring their signifying spaces and voices embedded in discourse" (Vitanova, 1997, p. 138). The nature of dialogism will be covered in more detail shortly.

In terms of identity formation, EAL teacher education programs are generally organized around the essentializing of a 'new' teacher identity based on a competencies model. Success

---

<sup>8</sup> "A rhizome as subterranean stem is absolutely different from roots and radicles. Bulbs and tubers are rhizomes" (Deleuze & Guattari, 1993p. 7). As is the potato, or any structure in which each point is necessarily connected to each other point, in which no location may become a beginning or an end, yet the whole is heterogeneous. Deleuze labels the rhizome as a "multiplicity," rather than a "multiple," wresting it from any relation to "the One" (8). The rhizome likewise resists structures of domination, such as the notion of "the mother tongue" in linguistics, though it does admit to ongoing cycles of what Deleuze refers to as "deterritorializing" and "reterritorializing" moments. (Clinton, 2003, para.2)

of the student teacher is measured by how well the teacher educator is able to fill the student teacher with knowledge and skills, and how hard that student teacher works to meet the expectations of the teacher educator and the prescribed outcomes of the teaching program. This is another reason that the “banking” model of education is troublesome; it simply does not work with the idea of identity being both fluid and static and dependent on dialogue for transformation.

One final assumption related to identity re/trans/formation is that it may, more often than not, be an uncomfortable process. Just like physical growing pains, changes to one’s identity may not be pleasant. As Kumaravadivelu (2012a) explains: “Teachers’ identity formation...resides largely in how they make sense of the contemporary realities, and how they negotiate contradictory expectations, and how they derive meaning out of a seemingly chaotic environment” (p. 58). Remaining static within one’s ideology, attitudes, and beliefs may not be an option when one is confronted with “becoming”; this is where the metaphor of the Third Space gives a spatial and temporal dimension to the “chaotic environment” experienced during identity re/trans/formation for student teachers.

## 2.4 Third Space

The notion of a Third Space has become an umbrella term for many somewhat recent concepts which imply going beyond binary or dualistic terms; “(i)n its broadest sense, it is a purposefully tentative and flexible term that attempts to capture what is actually a constantly shifting and changing milieu of ideas, events, appearances, and meanings” (Soja, 1996 in Ikas & Wenger, 2009, p. 50); however, the Third Space is not a modernist space of enlightenment where hybridized identities are forged and compromised solutions are found.

Bhabha (2008) conceptualizes the Third Space in non-binary terms as a cave, “a dark and desperate place” full of “insight and ignorance” (p. ix.). The Third Space is an “ambivalent” place full of competing discourses where one can only hope for a “momentary stillness” in order

to experience “(t)he precarious tension involved in holding the thought” (p. ix). The Third Space according to Bhabha is also a dynamic and dissonant place of possibility: “the ‘third space’...enables other positions to emerge. This third space displaces the histories that constitute it, and sets up new structures of authority, new political initiatives, which are inadequately understood through received wisdom” (Bhabha, 1990, p. 211). This notion of the Third Space connects effectively with Freire’s notion of challenging systems of power while co-creating knowledge through a learning community.

Thus, Third Spaces are dynamic, experiential zones of tension not merely grey zones of compromise and hybridity. This is an “in between” space which “...enables [those in the role of student] to disorder, deconstruct, and reconstitute the dominant definition of belonging and power relations” (Kalscheuer, 2009, p. 37). In fact, the Third Space “may be an environment in which we afford to difference a great deal of respect that we have previously afforded conformity” (Edge, 2006, p. xix). The Third Space provides a new perspective in terms of “how we see and from where we look” (p. xii) and challenges “the limits of the self in the act of reaching out to what is liminal in the historic experience, and in the cultural representation, of other peoples, times, languages, texts” (p. xiii).

Bhabha’s post-colonial, post-modern “Third Space” is a dynamic zone from which a different way of delivering teacher education may be conceptualized since this is not a place for common people but for people with a common cause (Edge, 2006, p. x). In such a space, student teachers would not be seen as a homogenized group of learners, but as distinct and diverse individuals who have undertaken the common experience of becoming a teacher. Therefore, those engaged in becoming teachers and those responsible for facilitating that becoming can find a common cause in the Third Space. Bhabha describes cultural hybridity in “a colonial context where cultures collide, and where the dominant as well as the dominated undergo subtle and sustained cultural transformation” (Kumaravadivelu, 2008, p. 123).

In this study, I would argue that “teachers” share a common culture, and when a student is becoming a teacher, she may find herself simultaneously a member of the dominant teaching culture during the teaching practicum and a member of the dominated student culture during the course work requirement. Setting up a binary of the dominant and the dominated during teaching practicum is possibly an over simplistic binary; however, this binary is one that has been reproduced over and over again in my experience as a teacher educator. For example, some student teachers resent deadlines, react negatively to some forms of evaluation, and demonstrate obvious boredom in class when they are in the role of student, yet, when at the head of the class, they display frustration towards EAL students for the same behaviours. Thus, as my study will demonstrate, within an individual and between individuals there are collisions or tensions related to power dynamics that may lead to identity transformation once the student teachers enter the Third Space during the practicum and begin to experience and examine some of the dissonance between their role as a student and their role as a teacher.

I contend that Kumaravadivelu (2008) represents the Third Space accurately as a place “to live in a state of ambivalence, a state of in-betweenness that is supposed to result when individuals, voluntarily or involuntarily, displace themselves from one context into another” (p. 5), but misrepresents it when he refers to his own sense of a multicultural self as not “dangling in a cultural limbo” (p. 5). He seems to refer to himself in a finalized way from the present point in time as living “in several cultural domains at the same time-jumping in and out of them, sometimes with ease and sometimes with unease” (p. 5), denying (or forgetting) the experiences that may have led to his ability to navigate in and between multiple cultures. I believe that when student teachers have Third Space experiences they are very likely dangling in limbo while they wrestle with identity transformation. I would like to show an example of this from a recent classroom interaction: a student teacher was in my EAL class for the first time. All went well, but during the break, the student teacher was talking with some of the EAL students about an international student group which he belongs to who get together for dinner

once a week. He invited a couple of EAL students to join this dinner. After listening to this interaction, I asked him if he would feel comfortable teaching these students after hanging out socially with them. He immediately realized that this would not be a good idea for a number of reasons and had to wrestle with the tension of his desire to be a student and his role as teacher.

Taking a Third Space perspective in teacher education is much more than promoting reflective practice which is generally about self-improvement; instead, the Third Space involves taking account of dynamic interplay between languages, individuals, texts, and institutions which highlights the authentic role of voice while precluding judgement without precluding understanding. This is the place where one strives to understand but refrains from passing judgement, an antithetical position from the scientific desire to “know”. Referring to the previous example, the student teacher struggles in a Third Space with how he “authors” himself as student or teacher, and how he wants others to author him which is much more of a quest for understanding and negotiation of identity than if I had told him the “right” way of handling teacher-student relationships or quoted an institutional code of conduct.

“As teacher educators (w)e are made witness to the drama, indeed the *agon*, of human beings constructing their identities as teachers in situations marked by tension between what seems given or inalterable and what may be perceived as possibility” (Greene, p. ix in Britzman, 2003). This quote from Maxine Greene could frame the Third Space in teacher education; the space is filled with tensions as student teachers navigate the perceived inalterable institutional, educational and global systems they are working in with the anticipation and enthusiasm for what is possible. This is the tension between “what is” and “what could be”. Britzman (2003) asks “How do we make our responses to not understanding ‘less chaotic?’” (p. 7). I would venture that Bhabha would respond that understanding involves a degree of the chaotic, and it is best to accept it and create a discourse for it; the Third Space provides an opportunity for such a discourse, but this approach is uncommon in many EAL teacher education programs.

Generally, students in EAL programs are exposed to a number of authoritative discourses: an essentialized notion of the English language introduced through grammar texts such as the Betty Azar (2002, 2006, 2009) series which have taken a biblical place on office shelves of many English language teachers, an essentialized notion of best methodological practices (see chapter 3), and an essentialized expectation of meeting specific competencies in order to receive certification such as the Cambridge Teacher's Knowledge Test (TKT). There is little space to develop what Bakhtin (1981) terms one's internally persuasive discourse<sup>9</sup> (to be discussed further in this chapter) as competing discourses are generally not presented<sup>10</sup> which may result in a multitude of tensions. One of the primary sources of tension in any teacher education program is that not only are student teachers authoring their own lifeworlds through consideration of multiple discourses, they are being 'authored' by them. As Clark and Holquist (1984 in Hall, Vitanova & Marchenkova, 1997) state in reference to Bakhtin's work, "(w)hat the self is answerable to is the social environment; what the self is answerable for is the authorship of its responses" (p. 154). The dynamic tension between being a student and a teacher simultaneously is often overlooked. This is precisely the type of tension that can be explored in the Third Space in teacher education. When a TESOL student teacher has space to be simultaneously competent and vulnerable, they may be motivated to replicate such a space in their future classrooms where language learners may be experiencing a similar tension as they find themselves simultaneously competent in various aspects of their lives while incompetent in their knowledge and use of English.

---

<sup>9</sup> Internally persuasive discourse – as opposed to one that is externally authoritative – is, as it is affirmed through assimilation, tightly interwoven with 'one's own word'. (Bakhtin, 1981, p. 346)

<sup>10</sup> I would argue that the absence of competing discourses in EAL teacher education programs at the certificate level is often due to the brief nature of the programs rather than the desires of teacher educators or the lack of research available.

In summary, the conceptual Third Space provides a rich metaphor for EAL teacher education. The following is a summary of my conceptualization of the Third Space from the literature with its significant features including:

- A space of activity and agency (Edge, 2006)
- A space to be and to become (Kumaravadivelu, 2008)
- A space to develop new perspectives (Edge, 2006)
- A space where binaries may co-exist and affect transformation on each other (Kumaravadivelu, 2008)
- A space that can be messy and tension-filled (Bhabha, 1994, 1998)
- A space that is creative and full of possibility (Greene, in Britzman, 2003)
- A pedagogical space for theory, knowledge, and practice to co-mingle (Bakhtin, 1981)
- A space to define one's internally persuasive discourse (Bakhtin, 1981)
- A space for negotiation, renegotiation, formation, reformation (Phan Le Ha, 2008)
- A space that is political (Bhabha, 1990; Edge, 2006)
- A space that is never finished or complete (Soja, in Ika & Wenger, 2009)

The metaphorical Third Space becomes a useful theoretical location for engaging in dialogue with self and others and for engaging in the identity re/trans/formation when one becomes a teacher.

## 2.5 Dialogism & Chronotopes of Time, Space, and Threshold

The notion of "dialogue" and the act of "dialogism" which are conceptualized by Bakhtin and Freire compliment one another. Bakhtin's (1984) approach to dialogism is akin to life itself: "(t)o be means to communicate. Absolute death (not being) is the state of being unheard, unrecognized, unremembered" (p. 287). It is significant to note that Mikhail Bakhtin's philosophical work on dialogism and chronotopes is in the area of literary criticism and has been

appropriated by the field of education. The term “dialogism” is commonly attributed to Bakhtin in the educational literature and begins with a definition of dialogism (Braxley, 1997; Hall, Vitanova, & Marchenkova., 1997; Iddings, Haught, & Devlin., 1997; Sullivan, 2012). Ironically, the term itself was never used by Bakhtin (Holquist, 1990 in Hall et al., 1997, p. 35). *Dialogism* describes “the interaction between a speaker’s words, or utterances, and the relationship they enter into with the utterances of other speakers (Braxley, 1997, p. 12). The essence of Bakhtin’s notion of dialogism is that without dialogue one cannot exist: “A single voice ends nothing and resolves nothing. Two voices is the minimum – for life, the minimum for existence” (Bakhtin, 1984, p. 252).

When applied to education, Dialogism reflects a socio-cultural approach. “Truth is not born nor is it to be found inside the head of an individual person, it is born *between people* collectively searching for truth, in the process of their dialogic interactions” (Bakhtin, 1984, p. 110). Thus, learning is located “in social interaction rather than in the head of the individual learner” (Hall et. al., 1997, p. 3). Freire (1970) echoes Bakhtin’s notion of dialogism and applies it to education:

Yet only through communication can human life hold meaning. The teacher’s thinking is authenticated only by the authenticity of the students’ thinking. The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication. (p. 77)

“Freire helps us recognize how a pedagogy which values students as equal participants, [through dialogue] facilitates the sharing of power and decision making in the classroom”. (Stewart & McClure, 2013, p. 92) Freire’s approach to dialogue in *Pedagogy of the Oppressed* (1970) has been summarized by the Freire Institute as follows:

To enter into dialogue presupposes equality amongst participants. Each must trust the other; there must be mutual respect and love (care and commitment). Each one must

question what he or she knows and realize that through dialogue existing thoughts will change and new knowledge will be created. (www.freire.org)

However, Freire contradicts this statement in “Pedagogy of the Oppressed” with his assertion that “(a)lthough trust is basic to dialogue, it is not an *a priori* condition of the latter” (p. 169).

Freire’s view of dialogue is relational and involves recognition of the necessity of difference as a dynamic force. For example, in Freire’s theory of dialogue, people struggle with both sides of a tension between the binary of oppressor and oppressed. Through dialogic encounters in which that tension is articulated, liberation takes place as the participants are freed from the positions of oppressor and oppressed (Freire 1970). Freire (1970) sets up a binary of the dialogical and the antidialogical in terms of a theory of action: “(i)n the dialogical theory of action, Subjects meet in cooperation in order to transform the world, [while in], (t)he antidialogical [theory of action, the] dominating transforms the dominated, conquered *thou* into a mere *it* (p. 167). Freire’s conceptualization of dialogue and dialogical theory of action politicizes all dialogical encounters, and only accepts liberating cooperative encounters as “dialogue” which I find problematic for the context of this study. I feel that a more generalized approach to “dialogue/dialogism” such as Bakhtin’s is required to accurately refer to the process involved in becoming a teacher.

Dialogism may be oversimplified as merely the interactions between individuals, but Bakhtin’s (1981) idea of authoring one’s internally persuasive discourse is a critical piece for understanding the significance of dialogism in teacher education. Externally authoritative discourses involve “the conventional notion of learning as a transmission of knowledge from the teacher (and/or the official text) to the student” (Matusov & von Duyke, 2010, p. 176) while authoring one’s internally persuasive discourse is defined in opposition as “tightly interwoven with ‘one’s own word’” (Bakhtin, 1981, p. 345). “In the everyday rounds of our consciousness, the internally persuasive word is half-ours and half-someone else’s...it enters into an intense interaction, a struggle with other internally persuasive discourses”. (Bakhtin, 1981, p. 346)

Bakhtin describes this struggle as creative and productive; “(t)he semantic structure of an internally persuasive discourse is *not finite*, it is *open*, in each of the new contexts that dialogize it, this discourse is able to reveal ever newer *ways to mean*” [emphasis in original] (p. 346). In addition,

dialogue is politically engaged and a ‘declared act of inquiry, not an act of persuasion with a view to achieving particular outcomes...as educators taking this perspective, we enter into teaching and learning without assuming the outcomes from the beginning; that is, while we have goals and objectives that guide us, we remain open to learning both *with and from* [emphasis in original] our students. (Stewart & McClure, 2013, p. 93)

Providing opportunities for student teachers to author their internally persuasive discourse would emphasize identity *re/trans/formation* for both student teachers *and* teacher educators as a foundational principle for a teacher education program.

The Third Space provides the stage for Bakhtin’s notion of authoring an internally persuasive discourse from consideration of multiple competing authoritative discourses to engaging in dialogue with the internally persuasive discourses of others and self. Britzman (2003) applies this notion to teacher education when she proposes a “dialogic restructuring of teacher education that begins with the recognition that multiple realities, voices, and discourses conjoin and clash in the process of coming to know” (p. 49). Luke (2002) quoting J.P. Gee extends the notion of considering and recognizing multiple discourses as a prerequisite to thinking critically, as we need access to “multiple discourses (which are) a cognitive prerequisite to being able to hold any particular discourse up to scrutiny” (p. 26) and this leads us to the notion of “critical framing.” Gee (2004) refers to “critical framing” which “involves juxtaposing the ways and values of different Discourses, and framing one Discourse within the ways and values of another” (p. 29). According to the New London Group (1996)

(t)he goal of Critical Framing is to help learners frame their growing mastery in practice ...and conscious control and understanding... in relation to the historical, social, cultural,

political, ideological, and value-centered relations of particular systems of knowledge and social practice. Here, crucially, the teacher must help learners to denaturalize and make strange again what they have learned and mastered. (p. 86)

Critical framing is achieved through questioning of what may have been taken for granted. This is exemplified in Clarke's (2008) research with Emirate student teachers of English who were unable to fully comprehend some deficiencies in their education system until they were presented with alternatives and a discourse for comparison/criticism. It is my contention that conceptualizing a space where EAL student teachers can be exposed to multiple and competing discourses related to Globalization, World Englishes, and the teaching of English and engage in critical framing could lead to the authoring of internally persuasive discourses that might question dominant or authoritarian discourses.

Bakhtin's notion of the chronotope, which literally means "time and space", is used to describe the temporal and spatial frames of a narrative. The idea of the chronotope is useful when exploring the experience of the student teacher during practicum. The time of the practicum is a fixed 13 weeks, yet the experience of the practicum may expand or contract depending on the experiences of the student teacher. For example, there is a point in every semester when many student teachers and teacher educators feel that the term may never end; time has expanded and the practicum feels like a long process, but towards the end of the semester, some of the same people feel as though the TESOL program has gone by quickly, thus contracting time. The acknowledgement of this phenomenon of the experience of time and space, emphasizes that "(t)he point of education – this time, this space – isn't just to relay a body of information but to lay bare the shape of critical thought" (Smith, 2010, para. 14. ). Due to the brief nature of the TESOL program and practicum, teacher educators may feel compelled to insert as much information about language and teaching into the curriculum; however, it is critical to provide time and space for "the shape of critical thought" which happens deliberately in the practicum class I teach by scheduling the class component of the course on a Friday

afternoon when student teachers are not preoccupied by upcoming assignments or preparing lessons to teach the following day.

Bakhtin's chronotope of the threshold is also a useful metaphor for considering what may happen in the time and space of the TESOL practicum. Threshold is defined as "the chronotope of crisis and break in life" and as "highly charged with emotion and value" (Bakhtin, 1981, p. 248). The "threshold is a liminal space that refers to a transitory, in between state or space, characterized by indeterminacy, ambiguity, hybridity, and the potential for subversion and change" (Johnston, 2012, p. 140). Bakhtin explains his use of "threshold" as "already (having) a metaphorical meaning in everyday usage...and [as] connected with the breaking point of a life, the moment of crisis, the decision that changes a life (or the indecisiveness that fails to change a life, the fear to step over the threshold)" (1981, p. 248). The metaphor of the threshold is easily accessible to all student teachers; they can see that choosing to move across or through a threshold/doorway inevitably leads to something new, and choosing not to move forward indicates a desire to remain in the comfort (or discomfort) of sameness. During the semester, I often ask student teachers to reflect on where they are in terms of the threshold with "student" on one side of the doorway and "teacher" on the other.

The chaos of the Third Space provides a metaphorical location where a polyphony of voices (self, EAL students, sponsor teacher, supervisor, literature) is present and the protagonist, in this case the student teacher, must attempt to make some kind of sense of the chaos by authoring their personally persuasive discourse in the face of possibly competing authoritative discourses and experiences. One of the roles of teacher educators should be to provide the time for student teachers to develop such discourse. It is my contention that this engagement with competing discourses can lead to re/trans/formation and determine whether the protagonist/student teacher becomes a static or dynamic character in their personal narrative of becoming a teacher.

## 2.6 Transformative Learning Theory

In my search for a pedagogy that focuses on transformation, Jack Mezirow's (1990, 1991, 2000, 2014) work on Transformative Learning Theory (TLT) provides a practical way to approach the transformative possibilities of adult education. TLT is in sharp contrast to the "banking" model of education that Freire describes. Mezirow describes a series of events or phases that the learner goes through in order to achieve a meaningful transformation. The phases are as follows:

- A Disorienting Dilemma – loss of job, divorce, marriage, back to school, or moving to a new culture
- Self-examination with feelings of fear, anger, guilt, or shame
- A critical assessment of assumptions
- Recognition that one's discontent and the process of transformation are shared
- Exploration of options for new roles, relationships and actions
- Planning a course of action
- Acquiring knowledge and skills for implementing one's plans
- Provisional trying of new roles
- Building competence and self-confidence in new roles and relationships
- A reintegration into one's life on the basis of conditions dictated by one's new perspective. (Mezirow, 2000, p. 22)

Elizabeth Lange, (2012) uses chaos theory to challenge the idea of the linear nature of TLT, and claims that "linear and reductionist analyses are unlikely to reveal the complexity of transformative learning" (p. 203). Lange uses the terms "epochal" and "incremental" to describe degree or intensity of transformation and states that "(i)t is also intriguing that at the point of greatest instability lies the greatest potential" (p. 203) which echoes the nature of Bakhtin's (1981) chronotope of the threshold. Lange raises the question: "How do chaos and order

coexist in the process of transformative learning?” (p. 203) to which Bhabha’s work can provide the stage of the Third Space.

The belief is that in adult education “important changes are possible and worthwhile” (Illeris, 2014, p. 10) and that the phases of TLT don’t necessarily occur or need to occur in the order described. Another critique of Mezirow’s theory is that it is based on an objective approach related to critical thinking and changes to the rational and nonrational cognitive structures (Willis, 2012) and, thus, has limitations. Peter Willis (in Taylor & Cranton, 2012) applies an existential perspective to Transformative Learning (TL); he “points out that learning, and particularly transformative learning, is a personal dynamic process” (p. 214) which goes beyond merely changing one’s perspective and can be seen as affecting changes to “actual processes of human existence – to processes of human being and becoming” (p. 212).

From the existential perspective the experience of learning is viewed not so much in its structure (a change in perspective) but more in its overall experience (a change in “being”, becoming different). This response to learning is not restricted to a change in intellectual perspective, which it often is, but to a deep sense of enrichment, of becoming somehow better and brighter, more potent and alive. (p. 213)

Adopting an existential understanding to TL and pedagogy provides agency to student teachers which both gives them power and points out that learning “is made up of a series of chosen acts of self-orientation in response to some life challenge (p. 214). This can be seen as similar to the spatial/temporal dimension of Bakhtin’s ideas and aligns TL more with Bakhtin’s notion of “becoming” but remains lacking in considering dialogue as essential for re/trans/formation.

Individual agency (what the student does or will do) leading to cognitive and behavioural change is the primary focus of TLT; however, Illeris’ (2014) work on “Transformative Learning and Identity” considers identity re/trans/formation as the outcome of TL with the connection between the individual and the surroundings as central (p. 69). Illeris offers a social

constructivist approach to identity re/trans/formation that claims “that mental phenomena and processes are developed in the interaction between people” (p. 53).

By adopting Lange’s critique of the linear dimension, Willis’ existential perspective, and Illeris’ recognition of the social constructionist dimension to learning, the limits of TLT can be addressed. Nonetheless, a pedagogical gap exists in terms of approaching transformational education from the perspective of dialogism and Third Space. A focus on identity re/trans/formation rather than knowledge banking is possible by extending TLT with Bhabha’s and Bakhtin’s notions as a lens for considering how to address curricular issues related to teaching a TESOL practicum course. A critical place to begin imagining such a curriculum can emerge from the exploration of the points of tension that student teachers experience during the TESOL practicum, as the data in this dissertation will reveal.

## 2.7 Points of Tension

Higher education may be seen as a point of enlightenment, engagement, and discovery, yet it is more often than not filled with tensions as “learners may enter higher education experiencing discrepancies in beliefs, attitudes, and understanding, and engaging in a new social environment with provocative values, ideas, and power dynamics” (Kasworm & Bowles, 2012, p. 389). The environment of higher education may “challenge individuals to move beyond their comfort zone of the known, of self and others” (p. 389). Freire (1970) asserts that education must provide room for “disagreement, questioning, and critique”; Bhabha (1994) describes the Third Space as a “location of disruption”; Bakhtin (1981) talks about the “harmony and dissonance” found in dialogism; and Mezirow (2000) begins his Theory of Transformative Learning with a “disorienting dilemma.” I will refer to “points of tension” as a notion in line with the above concepts, and it is precisely during these moments that life becomes interesting.

The notion of a “point of tension” as a catalyst that holds the potential for identity re/trans/formation is drawing on all of the theorists referred to above. As previously mentioned,

Bhabha's Third Space is not a place of harmony but one of possible disruption, flux, and intensity; this is a location of potential change, a place of "becoming." Instinct would dictate that one should retreat from a place of discomfort but "rather than attempting to get out of those painful spaces as quickly as possible, we instead recognize that these experiences are necessary for healthy human growth and development" (Lawrence, 2012, p. 478). Therefore, I encourage educators and students to conceptualize points of tension not as negative places but merely uncomfortable ones.

Mezirow identifies points of tensions as the first step in his description of the transformational learning process through the "disorienting dilemma." Mezirow's phases that follow the disorienting dilemma may or may not occur in the sequence described, but it is clear that he views a disorienting dilemma as a tension-filled necessity in order to engage in transformational learning:

Transformative learning is often initiated when learners come up against their limitations, go beyond the habitual, experience the unaccustomed, meet, split or break down, face dilemmas, feel insecure, or must make incalculable decisions.

(Illeris, 2003, p. 11)

According to Mezirow, adult students require tools to meet the challenges of the disorienting dilemma. To effectively engage in "discourse and in transformative learning requires emotional maturity – awareness, empathy, and control...knowing and managing one's emotions, motivating oneself, recognizing emotions in others, and handling relationships" (Mezirow, 2012, p. 79). This is an extensive list of required criteria if one is going to face a disorienting dilemma in a transformative manner and not often are all of these qualities found in all students at all times. What then, is the result if a student does not have the necessary qualities to face and process a disorienting dilemma in an emotionally mature and reflective manner?

It appears that one may choose or not to engage in the transformational process which results in a binary related to change; either one embraces the process or rejects it. This can

become problematic when, as in the case of student practica, assessment is somehow linked to the degree of transformation a student undergoes, and the criteria for success is connected to the degree and level of authenticity of the, in the words of one student teacher, “naval gazing” process. Failure to engage in a specific manner would preclude engagement with the disorienting dilemma, and thus, disengagement with the TL process. Bakhtin’s notion of the chronotope of the threshold moves beyond conceptualizing points of tension in this manner.

Bakhtin’s (1981) notion of the chronotope of the threshold is also a point of tension or departure into a spatial/temporal dimension where characters face conflict; this is what gives literature and life drama. Bakhtin opens the door to a less binary-based notion of points of tension. The choice to not step over the threshold is a choice nonetheless to engage with a different reality and does not preclude a lack of transformation. For example, in relation to my study, there have been prospective student teachers who drop out of the practicum course very quickly when they realize that teaching is not for them; this choice sets them on a different path. However, all of the student teachers who are involved in the practicum find themselves “(o)n the road” to use Bakhtin’s chronotope of the road, where “the most various fates may collide and interweave with one another” (Bakhtin, 1981 p. 243). As a result, there is not a choice to not cross the threshold or engage with Mezirow’s disorienting dilemma. Once student teachers enter the classroom, begin preparing and delivering lessons, they are at the tension-filled point of no return; the significant question is how, not whether, these tensions will be dealt with.

While Mezirow describes a way of “doing” transformational learning, Bakhtin leaves the process of transformation up to the character, motivation, and circumstance of the individual. A useful analogy to the student teacher experience is Bakhtin’s contrast of the characters in the works of Dostoevsky and Tolstoy in his explanation of the chronotope of the threshold. For Dostoevsky’s characters the “crisis events occur, the falls, resurrections, renewals, epiphanies, decisions that determine the whole life of a man. In this chronotope, time is essentially instantaneous” (p. 248), while for Tolstoy’s characters, time “flows smoothly in the spaces – the

interior spaces...there are, of course, also crises, falls, spiritual renewals and resurrections, but they are not instantaneous and are not cast out of the course of biographical time; in fact, they are welded firmly to it" (p. 249). Analogously, one is reminded that no two student teachers will follow or forge the same path toward becoming a teacher and their resulting engagement with and discourse around the points of tension they will encounter will be highly personalized. This only becomes problematic when there is an attempt to quantify, assess, or operationalize what transformation should look like which will be discussed in Chapter 6.

## 2.8 Conclusion

By exploring points of tension that are experienced by student teachers during an experiential process such as the teaching practicum, the notion of a disorienting dilemma and the chaos of the Third Space are realized along with the transformational potential of dialogism and the chronotopes of time, space, and threshold. Viewing EAL teacher education through this lens puts the focus on identity re/trans/formation of the student teacher as opposed to viewing the student teacher as a bank of retrievable knowledge, skills, and behaviours. The next step is to explore how the current literature and curricular resources for EAL teacher education address identity or the phenomenon of "becoming" a teacher.

## Chapter 3: Literature Review

### 3.1 Introduction

The field of EAL teacher education is a young area as TESOL, as a specific area of study, separate from linguistics, education, and psychology, “is relatively new and, in the form we know it today, dates from the 1960s” (Burns & Richards, 2009, p. 2). As a result, often EAL professionals have drawn on research from other fields, but this is changing as more and more outlets for EAL-specific research become available. For the purposes of this literature review, the focus will be primarily on research and resources specific to the field of EAL. Through examination of the literature related to identity in EAL learning and teaching, there is a body of work related to the identity formation of ELLs (e.g. Norton, 2013) and some literature related to the identity formation of NNEST (e.g. Aneja, 2016), but very little literature specifically refers to the area of identity re/trans/formation of student teachers during practicum which is the focus of this study.

Historically, in the general field of EAL teaching and learning there has been somewhat of a split between the perspectives of linguists and applied linguists who have developed knowledge “about” language and the phenomenon of language learning, and the focus of methodologists who have designed and adapted practical ways to enhance and facilitate language learning. This division has led to debate ever since (Burns & Richards, 2009; Johnson, 2006; Maggioli, 2014) in the area of EAL teacher education with some programs generally offered through language schools focussing primarily on practice (eg. CELTA) and with university-level programs at the undergraduate or graduate level focussing more on theory. The two camps remain in the literature as well with research-based material abundant in academic journals and publications while practice-based materials emerge through learner textbooks and websites designed to give the EAL teacher all the practical material she can possibly handle.

Due to the binary of research and practice in the field of TESOL and the nature of my research questions which seek to explore both theoretical understanding and practical application (“What are the points of tension experienced by student teachers during their practicum and what are the discourses they engage in to talk about these tensions?” and “How can curricular and methodological changes in a TESOL program support the emergence of a transformational discourse when experiencing tensions?”), it is important to look at the research as well as the resources used in TESOL programs in order to appeal to my and other teacher educators’ dual roles of researcher/academic and language teacher/practitioner. From my experience teaching in TESOL programs for over 15 years, students expect both the theoretical and the practical without emphasizing one over the other; they are suspicious of academics who don’t have recent language teaching experience, and in turn expect that their teacher educators possess graduate degrees in their discipline. For the reasons mentioned above, current research in EAL teacher education that involves dialogism, identity, transformation, and tensions will be reviewed with an emphasis on studies that deal with practicum. This will be followed by a review of commonly used EAL teacher education textbooks in order to determine how/if consideration is given to the notion of identity re/trans/formation of the student teacher in these texts. The texts will be examined as tools for transmitting knowledge, developing practice, and exploring identity re/trans/formation.

### 3.2 Dialogism and EAL Teacher Education

In the 1990s, EAL teacher education took a “sociocultural turn” (Johnson, 2006) away from a focus on knowledge transmission and teaching behaviours. “Sociocultural theories...argue that the way in which human consciousness develops depends on the specific social activities in which people engage” (p.237) and as a result, “both participation and context are critical to human cognition”. (p. 238) This results in the notion that lived practice is essential for knowledge creation on the part of the student teacher knowledge that informs activity is not

just abstracted from theory, codified in textbooks, and constructed through principled ways of examining phenomena, but also emerges out of a dialogic and transformative process of reconsidering and reorganizing lived experiences. (p. 241)

The movement in the field of EAL teacher education towards a sociocultural perspective connects seamlessly with Bakhtin's notion of dialogism which has been embraced by numerous researchers (Hall, Vitanova, & Marchenkova, 1997; Illieva, 2010; Stewart & McClure, 2013) in the TESOL field. Bakhtin's notion of dialogism helps language educators see

language as a living tool – one that is simultaneously structured and emergent. By which we bring our cultural worlds into existence, maintain them, and shape them...it locates learning in social interaction rather than in the head of the individual learner. (Hall et al. p. 3)

As a result, dialogism is appearing in research related to language learning (Hall, Vitanova, & Marchenkova, 1997) and has been appropriated by some for the EAL teacher education classroom. A dialogical approach goes beyond the idea of reflective practice (Dewey, 1933); a study by Yunus, Hashim, Ishak, Mahamod (2010), found reflective practice inadequate for understanding TESL pre-service teachers' experiences and challenges, where "many practicum students lacked skills in professional reflection and evaluation, which further reduced the ultimate benefit they received from the practicum experience" (p. 724). A dialogical paradigm extends reflective practice by using the narratives and lived experiences of students for knowledge making with others.

The idea of a learning community (Lave & Wenger, 1991) provides a space for engaging in dialogical reflection where internally persuasive discourses can be shared, debated, and refined in light of both theory and practice. Johnson (2006) describes the result using Freire's (1970) notion of "praxis" which emerges out of a dialogic and transformative process of reconsidering and reorganizing lived experiences through the theoretical constructs and discourses that are publicly recognized and valued within the communities of practice that hold

power. (Johnson, p. 240-241) Johnson (2006) cautions that “simply legitimizing teachers’ ways of knowing will not automatically lead to praxis” (p. 247). Instead, she encourages “multiple opportunities to connect ways of knowing to theory through modes of engagement” that are “deeply embedded in communities of practice” (p. 242). The TESOL practicum would be an ideal location to begin fostering the praxis of student teachers, and some research on learning communities as spaces for developing and maintaining professional development and/or praxis<sup>11</sup> is focused specifically on this group (Lantolf & Johnson, 2007). However, from my experience of being involved in several professional learning communities (BC TEAL, action research groups), a learning community of experienced EAL teachers differs in terms of experience and purpose from the learning community of student teachers in a TESOL program. The main difference is that the student teacher learning community is led by an instructor. In addition, the participants (the student teachers) have limited knowledge of theory and limited experience with practice to draw on for knowledge making. This does not preclude engaging in dialogue during practicum, but makes the purpose less of a development of praxis at this developmental stage and more of a development of identity through the dialogical community as described by Stewart & McClure (2013).

Stewart and McClure (2013) bring Freire’s political agency together with Bakhtin’s dialogism in a self-study of their practice as teacher educators. The result is an imagined collaborative pedagogy that goes beyond reflection and includes all voices in “a dialogic pedagogy, which values students as equal participants [and] facilitates the sharing of power and decision making in the classroom” (p. 92). The result is a “pedagogy of possibility” as “pedagogy becomes polyphonic by engaging in dialogue with our current students and former

---

<sup>11</sup> “Professional development” is not viewed as synonymous with “praxis” as the first may include a variety of activities such as attending workshops and/or conferences which may or may not lead one to praxis defined by Johnson (2006) “...as a form of expertise, [which] has a great deal of experiential knowledge in it, but ... is organized around and transformed through theoretical knowledge”. (p.240)

students and mentors across space and time” (p. 104). This approach, the authors argue, helps teachers “transcend the isolation of teaching” (p. 10) and leads to greater awareness of the process and potential for collaborative knowledge making. To sum up, the notion of dialogism has emerged in the literature through the adoption of a sociocultural perspective to teacher education that involves communities of learning as polyphonic sites for dialogue and the development of praxis for both student teachers and teacher educators.

### 3.3 Identity in EAL Teacher Education

While research has been emerging in the field of EAL teacher identity, the study of student teacher identity in EAL teacher education, and specifically during practicum, is a relatively under-researched area. Donald Freeman concurs in his chapter “*Second Language Teacher Education*” (in Carter & Nunan, 2001) touching on the lack of attention to the identity of the learner/teacher in TESOL research. Freeman does not mention identity directly in his chapter, but begins by asserting that “the person of the teacher and the processes of learning have often been overshadowed” (p. 72). He notes that it is only since 1990 that much attention has been paid to “...how people learned to teach language” (p. 72). He quotes Richards and Nunan (1990, xi) to support the previously mentioned dualism that has existed in teacher education with the victor being pragmatics:

The field of teacher education is relatively underexplored one in both second and foreign language teaching. The literature on teacher education in language teaching is slight compared with the literature on issues such as methods and techniques for classroom teaching. (p. 72)

Freeman (in Carter & Nunan, 2001) explains this misalignment with the focus on parent disciplines in TESOL programs such as applied linguistics and cognitive psychology. He also suggests that a determination towards professionalization, or legitimizing the field, has also led to more traditional forms of scholarship that mirror those of the social sciences. In this paradigm

the study of identity does not comfortably fit, yet there is a “trend towards employing identity as a conceptual tool in teacher education” (Clarke, 2009, p. 185) and as Wenger (1998) suggests “issues of education should be addressed first and foremost in terms of identities and modes of belonging and only secondarily in terms of skills and information” (p. 186). Johnson (2006) also argues that knowledge transmission remains the norm in teacher education programs, yet suggests “that teachers’ prior experiences, their interpretations of the activities they engage in, and most important, the context within which they work are extremely influential in shaping how and why teachers do what they do” ( p. 236). A focus on student teacher identity would

mark a shift from a cognitive view of teacher learning – one which presumes that learning is a private thing taking place in the head of an individual teacher – to a sociocultural view – one which views learning as contingent upon social processes and in which identity plays a key role” (Burns & Richards, 2009, p.154).

Norton (2013) emphasizes that “identities are not merely given by social structures or ascribed by others, but are also negotiated by agents who wish to position themselves”. (p. 5). While Norton’s research deals mainly with the identity of the language learner, the language classroom is a space where identities of both students and teachers are being negotiated, and I would argue that the negotiation of identity for the student teacher is significant in the practicum classroom. The notion of who gets to speak, when and how often (Norton, 2013) becomes key to the positioning and development of the identity of the teacher as well as the identity of the EAL learner.

Freeman (in Carter & Nunan, 2001) proposes a model of teacher education that includes the content (content knowledge), the person (identity transformation), and the process (pedagogy). He includes “(t)he notion that prior knowledge plays a role in teacher education” (p. 77), but mentions that this is a “relatively recent” role. Freeman quotes sociologist Dan Lortie’s notion of “the apprenticeship of observation” which is a useful concept for recognizing that all students in a teacher education program come in with years of experience in terms of what a

teacher is. He also uses the construct of “personal practical knowledge” (Clandinin, 1985; Elbaz, 1983) as a source for exploring the process of learning to teach. It appears that Freeman would accept the co-existence of an essentialist identity based on one’s personal practical knowledge that is created from years of observing teachers, and a non-essentialist view of identity based on the re/trans/formation possibilities within a teacher education program, with one informing and being dependent on the other. Freeman (in Carter & Nunan, 2001) poses a pedagogical question for teacher educators to consider the re/trans/formational potential of drawing on the essential identity of the student teacher: “how can teacher education programs encompass and draw on what teacher-learners may already know about teaching while influencing and reshaping it?” (p. 77)

Jennifer Miller (as cited in Burns & Richards, 2009) summarizes a variety of definitions of identity and highlights “...the central role of discourse in identity processes, and of the role of the ‘Other’ in negotiating and legitimating one’s *identity work*” (emphasis in original) (p. 174). Miller briefly addresses some of the major issues and research related to the role of identity in EAL teacher education such as the nature of identity, the complexity and importance of context, the need for critical reflection, and identity as a nonnegotiable keystone of transformative pedagogy (p. 178). She challenges us to “look at the individual teacher or learner in more complex ways, and that we add context, contradiction, and often conflict to the mix” (p. 174). This connects to Britzman’s (2000) claim that the first obligation of the aspiring teacher is to “know thyself”, and that “(t)he work of knowing the self entails acknowledging not just what one would like to know about the self but also what is difficult to know about the self” (p. 202). As a result, narrative inquiry is a common approach to exploring identity in the literature which can be seen in the following studies by Clarke (2009), Danielewicz (2001), and Phan Le Ha (2008).

Clarke (2009) argues that identity work is more than a metaphysical proposition but crucial for everyone involved in education “if they wish to exercise professional agency...” (p. 187). Clarke’s (2008) research with student teachers in the United Arab Emirates demonstrates

through extensive use of students' voice the manner in which students author their own identity construction. The new teachers found themselves in the role of change agents in the early stages of a government supported movement towards progressive education. In this case, educational reform resulted in a shift in what constituted a "good" teacher, and the new teachers experienced a great deal of tension while working with their less progressive mentor teachers. One of the most noteworthy conclusions from Clarke's research is the significance of the creation of an "us" and "them" binary involving student teachers who identify themselves as different from the traditional teachers currently in the school system; this connects to Miller's (2009) role of the "Other". It is through negative association with this group that the students formed a cohesive community and zealously adopted the theory and methodology of a progressive, student-centred model of teaching. There are few examples from the student teachers in Clarke's study of discourse that suggest alternatives to the dominant beliefs which coalesced the students' community of practice. This lack of competing discourse (e.g. considering the effectiveness of the traditional teacher-centred methods observed in some of the practicum classes) indicates a lack of critical analysis of the material the students are being taught in their teacher education program and the pressure to conform within the discourse community. Failure to align oneself with the group would lead to dissonance, and perhaps lead to being identified with the "them" of the traditional, "unenlightened" teachers currently dominating the school system which was the case of one student teacher who aligned herself more with the traditional methods of the traditional teachers. Engagement in critical reflective practice often results in what Clarke (2009) calls the "differential paradox" which describes the phenomenon of naming by way of negation ("I am a student-centred teacher" implies the negation of "teacher-centred" teaching). Therefore, critical reflective practice is one way in which student teachers can conceptualize their attitudes and beliefs about their teaching practice and hopefully become successful teachers.

In *Teaching Selves: Identity, Pedagogy and Teacher Education* (2001) Danielewicz includes both her personal narratives and the narratives of six student teachers whom she profiles on their journey to “becoming” teachers. She describes the student participants in her study with descriptors related to personality or temperament and then qualifies these descriptors with “...we know the foundational self does not (and cannot) really exist” (p. 32). She presents an almost pathological notion of identity as the creation of multiple selves that must be managed: “different positions in the world result in our having conflicting identities, we tolerate, integrate, and balance these different selves because we could not live otherwise” (p. 35).

Phan Le Ha’s (2008) research with five western-trained Vietnamese teachers of English identified four mobile domains of the teachers’ identity through their narratives: personal, local, global, and transnational (p. 3). She strives to understand identity “...by expanding the notion of the postcolonial Self and Other” (p. 11) through a poststructuralist positioning which resists the labeling/defining/determining of the complex world of teacher identity. The result is a view of identity in favour of the co-existence and complimentary nature of both an essentialist and non-essentialist view. The Vietnamese teachers were found to share a common sense of connectedness to a national and cultural identity. The situation of being both “here” and “there” seemed to strengthen national identity (p. 42). The teachers exemplified the post-colonial notion of cultural hybridity as they experienced the Third Space (p. 45) where the cultures of the colonized and the colonizer intersect.

One of the dilemmas that is inherent when one looks at teachers through the lens of identity is that “(o)ur own definitions of professionalism preclude complications of selves and then ask for compliance and conformity” (Britzman, 2000, p. 200) in terms of the behaviours, attitudes and skills that are expected from student teachers and displayed through the “normative cloak of professionalism” (p. 202). The idea of developing a normative teaching identity will be examined later with a focus on how textbooks commonly used in TESOL programs approach professionalism.

### 3.4 A Modular Model of TESOL Teacher Education

Kumaravadivelu's (2012a) seminal work "Language Teacher Education for a Global Society: A Modular Model for Knowing, Analyzing, Recognizing, Doing, and Seeing" is a post-method pedagogy for TESOL teacher education that is significantly different from any of the authors previously mentioned. The modular model operates from three principles: particularity, possibility, and practicality as Kumaravadivelu (2001, p. 557 cited in Kumaravadivelu, 2012a) explains that these principles

have the potential to offer the necessary conceptualization and contextualization based on the educational, cultural, social, and political imperatives of language learning, teaching, and teacher education. In addition, they offer a pattern that connects the roles of learners, teachers, and teacher educators, promising a relationship that is symbiotic and a result that is synergistic. (p. 13)

Kumaravadivelu has designed the five modules of KARDS (Knowing, Analyzing, Recognizing, Doing, and Seeing) by considering what teachers have to do "in order to become self-determining and self-transforming individuals" (p. 17). The KARDS model "attempts to do away with the idea of a linear, discrete, additive, and compartmentalized character of teacher education [and] (i)instead aims at providing a cyclical, integrated, interactive, multidirectional and multidimensional focus for it" (p. 17).

The model takes into account the identity of the student teacher in terms of the postmodern notion of *fragmentation*. Kumaravadivelu explains that "(t)he fragmented identity takes on a life of its own through a process of becoming – a process that is continuous, non-linear and unstable" (p. 57). Kumaravadivelu talks about the "teaching Self" that involves "recognizing teacher identities, beliefs, and values" (p. 55). He states that the recognition of the "teaching Self" in the student teacher/teacher is what

...steers them towards either being passive technicians who merely play the role of conduits transmitting a body of knowledge from one source to another or becoming transformative intellectuals who play the role of change agents raising educational, social, cultural, and political consciousness in their learners. (p. 56)

In addition, Kumaravadivelu incorporates Bakhtin's notion of dialogism into the essence of the module model stating that "(t)eacher inquiry *is* dialogic inquiry" (emphasis in original) (p. 90). "When the language of authoritative discourse undergoes the process of dialogization, it becomes de-privileged" (p. 91) which connects with Freire's goals for dialogue and supports the notion that all of the players involved in teacher education (student teachers, teacher educators, mentor teachers, texts) are involved in the dialogical process that leads to meaning making as opposed to setting up a scenario where the teacher educator and the texts disperse the dominant discourse using a "banking" (Freire, 1970) method.

According to Kumaravadivelu, his book is designed for student teachers, practising language teachers, and language teacher educators in a variety of contexts because of the fluid nature of the modules; all can be adapted to any language teaching context. This model for language teaching and language teacher education responds to the diversity and complexity of the field and does not offer a one-size-fits-all approach to language teaching, (which assumes that students share common backgrounds and goals), is a refreshing and stimulating alternative to most of the approaches explored in this review and should be required reading for those involved in language teacher education. What will be of interest is observing how the model may be actualized in terms of classroom practice, and some of the principles of Kumaravadivelu's modular system will be explored in Chapter 6 in relation to curricular implications when one focuses on identity, dialogue, and tensions and the resulting student teacher discourses.

### 3.5 Re/trans/formation in TESOL Practicum

Britzman (1991) describes learning to teach as a time of formation and transformation, and Norton (quoted in Miller, 2009) argues that “transition is a recurring theme throughout much research on identity and language learning” (p. 175). As I will discuss below, some of the literature alludes to the space between being a student and becoming a teacher in a manner that is similar to Bhabha’s discussion of the metaphor of the Third Space (see Chapter 2); the act of “becoming” a teacher is not only a time of re/trans/formation, but is fraught with tensions.

#### 3.5.1 Tensions during Re/trans/formation

Thornbury (1991) addresses the student teacher and explains that “(A)t times during your practicum teaching you may experience a sense of unease because of the tension between your role as student and your role as teacher (cited in Richards & Farrell, 2011, p. 17); “(t)his transition is not always easy and creates stress and anxiety” (p 17). Bullough (2008) defines the process of “becoming” a teacher in harsh terms with high stakes:

We are tugged in multiple directions and are sites of clashing possibilities and conflicting impulses and social demands. As Thoreau argued, there is always the possibility of disobedience, of imagining things not as they are, not as given. This said, social networks and institutions both limit and enable identity formation, and in the limiting and enabling there is the possibility of severe and serious personal and social dislocation as well as self-discovery and even rebirth. (p. 54)

Another Third Space tension mentioned in the literature occurs between the student teacher’s transition from coursework to practice as

many believe, mostly the traditionalists in our field, that teaching English language can be compartmentalized into a ‘one size fits all’ approach, (and) (b)ecause of this false belief, many teacher education programs often perceive the transition from taking

courses to doing student teaching can be transitioned smoothly. (Richards & Farrell, 2011, p. 48)

“(M)ost second language teacher preparation programs simply assume that once pre-service teachers have completed their required course work, they will be able to transfer their knowledge into effective classroom practices” (Johnson, 1996, p. 30). In some cases, student teachers experience a high degree of success in the academic components of their program and face challenges during the practicum threatening their identity as potentially successful teachers. The Third Space tension between theory and practice is often bridged with “micro-teaching” or peer teaching experiences in which student teachers deliver a lesson to their peers who attempt to simulate the EAL classroom experience. Student teacher narratives are mixed about the success of the bridging experience as one student teacher claimed that micro-teaching “provided a kind of testing ground for me to try our new teaching techniques” (Richards & Farrell, 2011, p. 6) while another student teacher commented that “(b)ecause of the unrealistic environment of teaching my peers, I felt that even if my lesson was successful in a microteaching environment, it might not necessarily prove that the lesson would work in the real environment” (p. 7).

Third Space tensions related to culture are mentioned in the literature and are often related to the student teacher’s development of intercultural understanding. Crookes (2003) explains that professionals working in the EAL realm are “cultural boundary crossers” or people already comfortable (to some extent) with a social position that interrupts the line separating one culture from another. Some of them may be comfortable with straddling a similar conceptual line that separates one culture-determined aspect of an individual’s identity from another. (p. 7)

Crookes proposes that the teacher who has crossed these cultural boundaries is engaged in a “a hybrid process of both learning to belong and yet remaining apart – of having several social identities and affiliations to several languages” (p. 7). The presupposition is that EAL

professionals will be comfortable existing in the Third Space in terms of interacting with various cultures.

Conversely, Brown (2001) summarizes Hofstede's binaries of cultural expectations of roles and styles of teachers and students (p. 201), and recommends that the student teacher should be ready to compromise their ideal self to some extent "[as] (t)here is little to be gained by coming into a teaching post like gangbusters and alienating all those around you and finding yourself unemployed a couple of months later" (p. 201). This compromise of the self, however, is not an easy task, and in my own experience, even seasoned professionals can be thrown off by diverse cultural practices; for example, the first time I was confronted with teaching veiled Muslim women resulted in tensions that required some cultural adjustment on my part in terms of beliefs, values, and practice. By viewing EAL professionals as some kind of intercultural experts who effortlessly work towards globalization diminishes the very real tensions of working in cross-cultural environments on a daily basis.

Crookes (2003) mentions the "power differential" (p. 164) between student and teacher when establishing rapport in the classroom. This becomes another potential site of Third Space tension for student teachers who hold a degree of power with the students they are teaching while simultaneously being subordinate to the power of the mentor teacher or practicum advisor who is evaluating them. The student teacher is required to shift from a position of confidence and authority as teacher to one of humility and subordination as student which is demonstrated in the following narrative:

You were not allowed to do things differently – and that was very difficult for me. I kept wanting to take the language from the textbook and teach it in my own way. I mean, I wanted to do the same thing – but in a different way that might be more appealing or more captivating for the students. (Richards & Farrell, 2011, p. 47)

Identity re/trans/formation is an ongoing process for language teachers and may be influenced by cultural, theory/practice, and power tensions, yet there is very little research in this area.

There has been some work in the field of EAL teaching practicum related to reflection on the experience (Britzman, 2000; Le, 2014; Yunus et. al. 2010); however, there is very little in terms of exploring tensions. Most studies explore the positive and negative aspects of practicum with the goal of remedying the challenges that student teachers experience. For example, Le's (2014) study with Vietnamese student teachers highlighted a variety of tensions that the student teachers experienced: "tensions between the methods of teaching...learned in the teacher education program and what the cooperating teacher actually did in the real classroom" (p. 208); "[student teachers were] shocked by the students' unfriendly attitudes, low participation, and low proficiency in English" (p. 209); "frustrated about the students' lack of English proficiency and mixed abilities" (p. 209); "[they experienced] tension between their beliefs and expectations and the real classroom situation"; and "fear of negative assessment" (p. 215). Le's conclusion was that "no deep learning took place during the practicum" (p. 215). He primarily felt the responsibility for the lack of meaningful learning was a result of the lack of critical reflection on the part of the students and time constraints on the part of the cooperating teachers. He proposed a number of recommendations to alleviate the tensions and improve the learning (p. 217-219), but never suggested that tensions could serve as a necessary place for identity work.

I have not found a study that conceptualizes tensions as points of transformation, or found a study that explores the discourse used by student teachers to explore or reflect on tensions. This is the gap in the current literature that this study will attempt to fill. By reframing tensions as not only a reality of the teaching practicum but also as a necessity for re/trans/formation, this study will be able to add a new perspective to the conversation on the practicum experience for EAL student teachers.

### 3.6 EAL Teacher Education Texts

Many of the recent textbooks specific to EAL teacher education attempt to balance knowledge with practice. Prior to 1980 there were few available resources of this nature; for example, when I completed my TESOL training in 1988, few textbooks were included in the syllabus; instead, my instructors shared their materials and experiences which gave the program a stronger focus on practice than theory. Today the field-specific literature for EAL teacher education remains relatively small. A common question at North American professional development events such as the TESOL International Conference or the TESL Canada conference from EAL teacher educators is “What text do you use for your TESOL program?” with most teacher educators referring to the same few texts. Texts that deal specifically with the TESOL practicum experience are even fewer.

The following brief overview includes texts that are most current and commonly used in TESOL certificate programs in Canada and abroad specializing in the teaching of adults including:

- *Teaching by Principles: An Interactive Approach* (Brown, 2001);
- *Principles of Language Learning & Teaching, Fifth Edition* (Brown, 2007)
- *A Practicum in TESOL: Professional Development through Teaching Practice* (Crookes, 2003);
- *Teach English: A Training Course for Teachers* (Doff, 1988; 15th reprint in 2002);
- *How to Teach English* (Harmer, 2007);
- *Becoming a Language Teacher: A Practical Guide to Second Language Learning and Teaching, Second Edition* (Horwitz, 2013);
- *Reflective Teaching in Second Language Classrooms* (Richards & Lockhart, 1994);
- *Practice Teaching: A Reflective Approach* (Richards & Farrell, 2011);
- *A Course in English Language Teaching* (Ur, 2012).

Each text has been reviewed with two guiding questions: “How is the theory-practice dichotomy of TESOL approached?” and “How is the process of identity re/trans/formation or ‘becoming a teacher’ and the role of tensions approached?”

Many TESOL programs<sup>12</sup> have been designed based on the rigours of a knowledge-based framework which must

- a) include knowledge derived from all relevant scholarly traditions,
- b) present competing views of teaching and schooling,
- c) show relationships between technical and normative aspects of teaching,
- d) be useful and accessible to practitioners, and
- e) encourage reflective practice. (Valli & Tom, 1988 in Pinar et al. 2008, p. 756)

The main purpose of many TESOL textbooks seems to be teacher preparation through the transmission of knowledge from page to learner. Freeman (in Carter & Nunan, 2001) makes the distinction in teacher education between training and development; he suggests that teacher development should be self-assessed, open-ended, and use self-reported evidence while teacher training should be externally assessed, bounded and draw on publicly demonstrated evidence (p. 77). By applying Freeman’s distinctions between training and development one may observe that most texts take a teacher training perspective and include theoretical knowledge about language teaching and learning as well as knowledge related to practice (Brown, 2001; Harmer, 2007; Ur, 2012). Many teacher education textbooks also integrate a component of teacher development which is accomplished through an experiential or reflective component such as topics for reflective writing or questions for discussion (Richards & Farrell, 2011; Ur, 2012). Few texts (Richards & Farrell, 2011) include any specific reference to the identity of the student/teacher or the transformative nature of “becoming” a teacher aside from

---

<sup>12</sup> From my experience teaching in British Columbia, attending presentations on TESOL teacher education at conferences throughout North America, and my experiences as a TESOL teacher educator in Mexico and Chile, the focus has been on developing knowledge “about” teaching and knowledge of the English language system.

gaining theoretical and practical knowledge and reflecting on how this knowledge could be applied to the classroom. These claims will be supported by material from the texts shortly.

I view textbooks as tools for student teachers, and recognize that textbooks reflect the ideology of the instructor and/or the TESOL program in which they are used. The term “tool” is a popular referent to technologies or innovations that can be used to solve a problem or accomplish a task; this is the manner in which I would like to view textbooks because it acknowledges the interaction of the reader/student teacher/teacher educator with the text. Therefore, I have analyzed each of the textbooks in terms of how they may be used as “tools” for accomplishing the task of developing knowledge, practice, identity re/trans/formation, and for exploring tensions. By gaining an understanding of the approaches of the current EAL teacher education textbooks, I can identify the gaps that exist particularly in relation to the practicum.

### 3.6.1 Text as a Tool for Transmission of Theoretical Knowledge

Some TESOL teacher education texts are primarily composed of information *about* teaching and focus more on theory. For example, Brown’s (2007) *Principles of Language Learning and Teaching* is a theoretical knowledge-based text as “it is a textbook on the theoretical foundations of language teaching” (p. xii); however, this text also provides an element of reflection and integration of the material by including discussion questions at the end of each chapter, but there is no assumption that the student using the text has any current or prior teaching experience in which to apply the knowledge as the preface to the text states that the intended audience is “graduates or advanced undergraduates in language teacher education programs” (p. xii) who may or may not be involved in a practicum as a component of their program prior to or while engaging with this text.

A number of texts (Brown, 2001, Harmer, 2007, Horwitz, 2013; Ur, 2012) are divided between theoretical knowledge and practice and follow a similar pattern: they are front loaded with theory related to language acquisition, learner variables, a historical look at methodology

followed by specific chapters related to teaching grammar and each of the skills (listening, speaking, reading, writing) with additional chapters covering topics such as assessment, classroom management, teaching content, English for academic and special purposes, and professional development.

It is my contention that texts that are primarily focused on knowledge transmission would be an incomplete resource at best for the emerging teacher. They fulfill the goal of developing a foundation of domain-specific knowledge, yet fail in the area of “teacher development”; the voices and experiences of emerging teachers or of EAL students are overpowered by the knowledge frameworks and authoritative discourses provided by the experts.

### 3.6.2 Text as a Tool for Developing Practice

With the exception of Brown (2007), all of the texts consulted include a strong component of pedagogical knowledge. For some (Brown, 2001; Doff, 1988; Harmer, 2007; Horwitz, 2013; Ur, 2012) chapters are designed around teaching the skill areas, planning lessons, and introducing various types of language learning activities.

*Teach English: A Training Course for Teachers* (Doff, 1988) is the only text that is significantly focused on practice alone. Doff claims that “(t)eachers are not necessarily convinced by or interested in applied linguistic theory” (p. 9). As a result, there is very little theory and a significant number of practical ideas and advice for the new teacher. Doff states that this text is

especially designed to meet the needs of teachers who: teach in large, inflexible classes with few resources; follow a set syllabus and textbook, and have little control over course content or choice of material; are not native speakers of English; have little time available for lesson planning or preparation. (p. 1)

I question the reduction of teacher education to a recipe or formula without a deeper understanding of the theory involved in language teaching. Considering that this text is in its

15<sup>th</sup> printing since 1988, I wonder if the training of non-native English speaking teachers in EFL situations is adequate if this type of practice-only text is employed.

Harmer's (2007) *How to Teach English* is similarly focused on pedagogical knowledge but does include some foregrounding in theory in the first third of the text. In addition to pedagogical knowledge, Ur's (2012) *A Course in English Language Teaching* includes "tasks" that are displayed in boxes at key points in the text. These tasks are primarily designed to involve the learner in an active manner with the content. The tasks are also used to bridge theory with practice and engage the students in making choices, prioritizing, imagining activities, and problem solving for scenarios.

On the other hand, Graham Crookes' (2003) text *A Practicum in TESOL: Professional Development through Teaching Practice* focuses specifically on the practicum experience and highlights the complexity and multiple layers of teaching from the practical (Ch. 6: Lesson Planning, Improvising, and Reflective Teaching) to the socio-cultural (Ch. 10: Social Skills and the Classroom Community) to the political (Ch. 5: Doing the Right Thing: Moral, Ethical, and Political Issues). Similarly, Richards and Lockhart's (1994) *Reflective Teaching in Second Language Classrooms*, which is designed for both pre-service and in-service teachers, focuses on the actions, beliefs, and roles of the language teacher. Texts like these highlight the dimensionality involved in becoming a teacher beyond theoretical knowledge and methodology; practice becomes situated in practical choices as well as in the interpersonal, moral, ethical, institutional, and political.

### 3.6.3 Text as a Tool for Identity Re/trans/formation

There is very little attention paid to the "becoming" of the teacher in the EAL teacher education textbooks. Reflection is a significant component of many of the texts and may, but does not necessarily, provide a bridge from theory and practice to identity re/trans/formation. First, I will examine the texts in terms of if and how they approach reflection, and after explore if

and how the texts address the question of identity and ideas related to being/becoming a “good” teacher.

Most of the texts (Brown, 2001; Crookes, 2003; Horwitz, 2013; Richards & Farrell, 2011) include discussion questions at the end of each chapter. For example, Brown’s *Teaching by Principles: An Interactive Approach to Language Pedagogy* (2001) includes “Topics for Discussion, Action, and Research” at the end of each chapter while his *Principles of Language Teaching and Learning* (2007) includes “Topics and Questions for Study and Discussion.” Crookes (2003) bookends each chapter with a few context-building questions at the beginning and more involved questions at the end.

Discussion questions do not necessarily facilitate reflection as defined by Richards and Farrell (2011). They define a “reflective approach” as “one in which student teachers are shown how to explore and reflect on the nature of language teaching and their own approaches to teaching through their experience of practice teaching” (p. 1). Discussion questions may lead to reflection, but are most often used to integrate theory with practice, to set goals or to facilitate further research; for example: How can you best prepare for your teaching practicum? (Richards & Farrell, 2011, p. 12); Is it possible to devise an operational definition (in which measurable factors are specified) of fluency through such variables as rate, pronunciation accuracy, colloquial language, errors, clarity, and other factors? (Brown, 2001 p. 294).

Horwitz (2013) has an “In Your Journal” section at the end of each chapter that is designed to encourage reflection; however, there is no indication in the text about the specific role of the journal. Similarly, Brown’s (2007) text includes a “Language Learning Experience” section at the end of each chapter which is intended to facilitate a reflective journal entry in response to each topic. In these cases, the reflective journal becomes a series of entries that respond to specific content and possibly links teaching experiences of the student teacher to that content. Doff (1988) includes a brief section on self-evaluation that encourages the

emerging teacher to practice “self awareness” in order to “reflect on one’s own teaching and so gradually improve and develop one’s skill as a teacher”. (p. 278)

Richards and Farrell’s *Practice Teaching: A Reflective Approach* (2011) uses reflection as the underlying theoretical construct. Each chapter contains discussion questions and follow-up activities as well as narratives of student teachers that reflect on the topic of the particular chapter. The narratives offer models for reflective practice which are necessary as, in my experience as a teacher educator, often student teachers believe that they are reflecting when they are merely describing. This text assumes that student teachers are actively involved in practice teaching during their TESOL program; however, often student teachers engage in their teaching practicum after they have completed the theoretical component of their program, and some TESOL programs do not even contain a practicum.

Similarly, Richards and Lockhart’s *Reflective Teaching in Second Language Classrooms* (1994) states that one of the guiding assumptions for the text is that “(c)ritical reflection can trigger a deeper understanding of teaching” (p. 4). The text includes numerous guiding questions for reflective journal entries and presents tasks that would facilitate the process of reflective practice. The questions that the text

...explores are not linked to a particular method or view of teaching, since teachers work in very different kinds of situations...with different kinds of content...with different teaching methods and approaches, and have different amounts of experience and skill... (p. 3)

The main goal of this textbook is “...not to set out to tell teachers what effective teaching is, but rather [to try] to develop a critically reflective approach to teaching, which can be used with any teaching method or approach” (p. 3). The emphasis is on developing a strong foundation of reflective practice that leads student teachers through a process of better understanding themselves as teachers in order to transform teaching practice by way of developing personal practical knowledge; identity re/trans/formation is implied but not specifically mentioned. This is

one of the few texts that acknowledges the differences and uniqueness of both the prior knowledge and experience of student teachers and the varied and unique teaching contexts that they will find themselves in which demonstrates an approach to TESOL education from the point of view of identity.

Richards and Farrell's (2011) text provides one specific paragraph on "Developing the Identity of the Language Teacher" (p. 16). The authors describe the development of an additional teacher *persona* (Bullough, 2008) or a non-essentialist notion when they define identity as "how we see ourselves as individuals and how we enact our roles within different settings" (p. 16). They state that "through practice teaching, your identity will now be further reshaped as you gradually assume the role of teacher" (p. 17). Harmer (2007) takes a similar approach to identity by advising students that learning to teach "does not mean conforming to some kind of teacher stereotype, but rather finding each in our own way, a persona that we adopt when we cross the threshold" (p. 24). In both books, identity is viewed as not only malleable in reaction to experience, but that the creation of a separate identity/persona that enacts the role of "teacher" is the norm.

With the exception of Richards and Farrell (2011) who define one's sense of identity as inclusive of "your personal biography, culture, working conditions, age, gender, and the school and classroom culture" (p. 16), most of the texts surveyed do not recognize or acknowledge the core identity (see Chapter 2) of the student teacher when they enter a TESOL program/course. There appears to be an assumption in the texts that TESOL students are a homogenous group. Very few texts acknowledge that the students using the text may vary in their needs, backgrounds, or life experiences; Richard and Farrell (2011) acknowledge that the students using their text may be in a "diploma, undergraduate, or graduate level" course; Doff identifies potential students as primarily pre-service or in-service non-native speakers in an EFL context (Doff, 1988); Horwitz (2013) cautions student teachers to "always remember that our students are human beings with unique sets of life and language learning experiences and that language

learning contexts are not neutral” (p. 251), but later speaks directly to the student teacher and “sincerely believe(s) that you will be a wonderful beginning language teacher” (p. 251) and in her experience “language teachers are creative and flexible people who thrive on new challenges” (p. 256). Horowitz is not the only author who demonstrates this type of irony in terms of identifying the variables and differences in language learners that the student teacher should be aware of and sensitive to, yet identifying student teachers in a somewhat homogenized manner.

I’m curious about the manner in which reflection is processed in TESOL classes; I wonder if reflection that takes a student outside of the dominant discourse is encouraged, accepted or remedied? Most of the texts don’t provide a space for dissonant discourses but instead provide a discourse of the “good teacher”. The “good teacher” discourse is evident in the EAL teacher education texts that explain how to teach effectively. Harmer (2007) has a section in his text titled “Describing Good Teachers”, and Brown (2001) presents a “down-to-earth list of characteristics of good ESL teachers”:

1. Competent preparation leading to a degree in TESL
2. A love of the English language
3. Critical thinking
4. The persistent urge to upgrade oneself
5. Self-subordination
6. Readiness to go the extra mile
7. Cultural adaptability
8. Professional citizenship
9. A feeling of excitement about one’s work. (p. 429)

I can think of many “good” teachers who would fall short of this list of characteristics. Therefore, the inability to live up to the dominant teacher persona outlined in the texts could be a source of

tension for student teachers and perhaps a cause of tension with mentor teachers if either party does not meet expectations.

In addition to providing a comprehensive “what to know” and “what to do”, many of the teacher education texts outline how a new teacher can become indoctrinated into the dominant culture of the “good” teacher. Successful membership in this club will include being a reflective practitioner (Burton, 2009; Richards & Farrell, 2011; Ur, 2012, p. 289) regardless that the term “has become something of a slogan” (Burton, 2009, p. 298).

Harmer (2007) echoes a similar irony when he sets out the notion of not falling into a “kind of teacher stereotype” (p. 25) and then several pages later indicates a number of qualities that “effective”, “professional” or “good” teachers should possess; for example:

- Effective teachers are well prepared;
- Professional teachers are reliable;
- Effective teachers see classroom management as a separate aspect of their skill;
- Good teachers vary activities and topics over a period of time. (p. 28-29)

Clarke (2009) claims that a teacher education program that is primarily focused on acquiring skills, strategies and knowledge would lead to a more static essentialist construct of “being” the teacher due to the lack of opportunities for developing oneself as a teacher, thus resulting in a specific type of teacher persona that these texts propose. Student teachers are encouraged in texts like these to adopt the qualities that the expert or dominant discourse has determined are necessary to achieve success, since “(i)nstitutions favor some temperaments over others, and temperament has a dramatic influence on recognition and membership” (Bullough, 2008).

Culture also plays a large role in identity re/trans/formation, especially for student teachers who exist outside of the dominant discourse, and this phenomenon is not dealt with in any of the teacher education texts under review. This becomes particularly critical when a teacher educator is working with student teachers from various cultural backgrounds and prior learning experiences. Gee (2004) gives an example of this situation when he shares a story of a Korean graduate student who demonstrates a “‘wrong identity’ through the interplay of identity, activity, cultural model and situated meaning which are all reflexively related” (p. 23). He claims that identity, activity, and culture “ are a ‘package deal’ and that’s why one has to get the whole package right” (p. 23). In this case, the only way to successfully navigate western academia is to be “normalized” into the context to avoid being “othered” through taking on a “wrong identity.” This is problematic as many TESOL programs occur within a western academic setting; therefore, the non-western oriented student teachers may experience the compounded stress of navigating and adopting to both the culture of the western academy and the culture of the EAL teaching profession presented in their TESOL program and during their practicum.

Other areas for exemplifying one’s “good teacherness” is through active participation in teacher organizations (Richards & Farrell, 2011; Ur, 2012), joining a community of practice (Brown, 2001; Richards & Farrell, 2011; Ur, 2012 ), learning to work within institutional contexts (Brown, 2001; Crookes, 2003), becoming involved in research (Burns & Richards, 2009; Ur, 2012; Brown, 2001), becoming proficient and staying current with emerging technology (Brown, 2001; Carter & Nunan, 2001), and practicing effective intercultural communication (Carter & Nunan, 2001; Brown, 2007). According to the literature, these are the activities that those who identify as “good teachers” should naturally take part in. All in all, the “good teacher” phenomenon in the texts causes one to wonder how a student teacher or new teacher may develop a unique sense of personal practical knowledge while conforming to the “normative cloak of professionalism”?

On the other hand, Crookes' (2003) text highlights the diversity of learners that enter a TESOL program:

my regular student body includes both native and non-native speakers of English. Some of the former are young, shy, and lacking experience. Some of the latter are highly experienced and confident. Some in both groups come from cultures or subcultures where the student is expected to be quiet in class, while the teacher talks. Some come from cultures where there are marked differences in participation patterns by gender or age, others from cultures where this is not so obvious in academic settings. (p. 35-36)

This comprehensive description of TESOL students mirrors my experience as a TESOL teacher educator. My TESOL classes have included undergraduates in their early twenties from all disciplines including Business, Math, and Science, both native and non-native speakers of English, professionals with graduate degrees (MA & PhD), retired teachers, a retired medical doctor, a pastor, a special education teacher, a hair stylist, and a yoga instructor. The challenge is to find materials and an approach for delivering teacher education that support a diversity of learners as they transition towards becoming language teachers.

There are few references in the texts to the possibility of identity transformation that may occur during the process of becoming a teacher. Horwitz (2013) expresses her "...hope (that) you have discovered or rediscovered some unique talent that will make you a very special language teacher" (p. 249). Richards and Farrell (2011) refer to a "period of adjustment" (p. 162), while other texts (Brown, 2001; Ur, 2012) include chapters that encourage the student teacher to examine ways to engage in and maintain professional development as a way to continue their journey towards becoming a qualified and competent language teacher

### 3.6.4 Text as a Tool for Exploring Tensions

All of the texts indicate that there will most likely be some tension experienced during the course of learning to teach. A commonality in most of the literature is the highly negative discourse related to tension. Tensions are represented using a variety of synonyms:

- “stress and anxiety” (Richards & Farrell, 2011, p. 17);
- “conflict”, “contradiction” (Burns & Richards, 2009, p. 174);
- “adverse circumstances”, “imperfect institutions, imperfect people, and imperfect circumstances” (Brown 2001, p. 196);
- “professional problems” (Ur, 2012, p. 285);
- “difficulties”, “problems”, “challenges”, “issues of power and control” (Crookes, 2003, p. 142-143);
- “potential disaster.” (Harmer, 2007, p. 178)

Most often in the texts, tensions are seen as obstacles to overcome through some kind of remedial approach rather than as points for identity re/trans/formation of the student teacher. This may be illustrative of a problem-based approach to learning in knowledge and practice-based texts where the topic of tensions is most commonly broached in chapters related to solving problems related to classroom management (Brown, 2001; Crookes, 2003; Harmer, 2007; Ur, 2012) and is not specifically connected to the notion of identity. There are several common modes for addressing tensions in the literature: narratives that illustrate what the authors assume are common tensions; problem-solving opportunities through discussion and journal writing; and advice that is given from the experienced practitioner/author.

#### 3.6.4.1 Exploring Tensions Through Narrative

A few texts (Richards & Farrell, 2011; Ur, 2012) use narrative to illustrate tensions that are experienced by student teachers. Richards and Farrell (2011) use narratives extensively to

present authentic voices that express multiple points of tension, for example, insecurities related to the language ability of a non-native English speaker (p. 17), the stress of time management (p. 54), and cultural differences in expectations (p. 55). There is one narrative instance at the end of Ur's (2012) text where the author describes her own particularly challenging first teaching experience:

I also remember investing an enormous amount of time and effort in preparing lessons and materials, much of which was, I felt, wasted; feelings of disappointment and sometimes humiliation...I went to the class teacher of one of the classes I had been teaching and told him I thought I was unsuited to be a teacher and wished to leave.  
(p. 284)

This narrative provides the authentic voice of the author which may help new teachers accept that tensions are a common experience. Through an "Action task" Ur encourages student teachers to interview an experienced colleague about her first year of teaching (p. 284), thus extending the power of narratives and giving student teachers an opportunity to engage in dialogue with more experienced teachers.

In some cases, these narrative voices are merely descriptive of the experiences of the student teacher, and transformation of practice rather than transformation of identity is illustrated. In another case the narrative provides an example of the transformative nature of the practicum experience:

Later on that week I went to my instructor's office to talk to her about my lesson and sure enough, she enjoyed observing my lesson and thought I did a very good job and had what it takes to be an ESL teacher. The whole experience of being observed really made me reflect on how I teach and also gave me the confidence to know that I am good at what I do. (Richards & Farrell, 2011, p. 105)

In this example, the student teacher is beginning to identify with and be identified/authored by others in the role of teacher.

The use of narratives to represent tensions creates a dialogical or polyphonic approach to teacher education, and through exposure to the tension-filled experiences of others, student teachers can engage in reflection on a variety of situations and build on their personal practical knowledge.

#### 3.6.4.2 Exploring Tensions Through Key Questions

Approaching tensions through a series of scenarios and reflective questions is another mode employed in the teacher education texts. Tensions are commonly viewed as problems; for example, Harmer's (2007) "What if?" chapter proposes a number of problem situations that students may think about or discuss. Classroom problems such as "What if students don't do their homework?" (p. 179) or "What if students want to keep using their own language?" (p. 178) are presented.

Discussion questions that occur at the end of chapters are sometimes used for exploring tensions as can be seen in Richards and Farrell's (2011) text. In the following example, the discussion questions are connected to a narrative previously presented in the text:

Review the case report by Steven...and discuss how he solved his problem with getting his students to recognize him as a real teacher. What are other ways you could go about helping your students to see you as a real teacher? (p. 160)

This particular question addresses the identity formation of the teacher as well as provides space for competing discourses to emerge. Similarly, Brown (2001) includes discussion questions at the end of each chapter that provide opportunities for generating multiple solutions to tensions such as cheating, for example:

Discuss the following questions with your class: What is cheating? Has a classmate ever tried to cheat in a class you have been a student in? What did the teacher do, if anything? What would you have done had you been the teacher? (p. 204)

This series of questions encourages student teachers to draw on their personal narratives, compare the narratives of others, and then predict how they would deal with the situation.

#### 3.6.4.3 Exploring Tensions Through Advice

Various authors use their authority and expertise to give advice regarding how to handle tension-filled situations. Harmer (2007) gives authoritative solutions immediately following each of the “What if?” scenarios he presents. Brown’s (2001) chapter on *Classroom Management* gives advice for dealing with some potential classroom problems such as discipline (p. 199), teaching multiple proficiency levels in the same class (p. 197), and teaching large classes (p. 196). Horwitz (2013) advises the emerging teacher to “not worry too much about whether your students like you” (p. 249), while Ur (2012) reassures student teachers that “the first year is hard (but it always gets better later!)” (p. 285).

On the other hand, Richards and Farrell’s (2011) experientially-based text takes a “just do it” approach with the reassurance that “no amount of reading, study, or listening to experts can fully prepare you for dealing with the full range of issues that language teaching involves” (p. 161). Ur (2012) provides similar advice: “What you can learn from courses or books like this one is limited; there are some abilities and professional knowledge that you learn only from experience” (p. 285).

The authoritative discourse that arises from the EAL texts whether they are promoting a specific way to solve a classroom problem, reassuring student teachers that life will get easier, or urging them to get on with teaching and learning from experience assume that these types of platitudes are helpful for a beginning teacher. What if the student teacher does not have the skills, knowledge, confidence, or will to enact the solutions provided? I contend, and the data I will present later in this dissertation suggests, that there is much more at stake in terms of the identity of the student teacher than a pedagogical or methodological solution can address, yet the texts approach tensions from only these dimensions.

The three approaches used in the texts for dealing with tensions (narratives, key questions, and advice) offer the student teacher a somewhat artificial experience of becoming a teacher because the time and place of the issues or problems that are raised are most often not in sync with their experiences. As a result, dealing with tensions becomes a fictional activity with student teachers using their imaginations to take the perspective of the teacher who is dealing with a particularly tension-filled situation. This approach underutilizes the real time/space experiences of student teachers during practicum which could be mined for their transformational potential. In addition, many of the tensions that student teachers experience seem to be never covered in the textbooks.

### 3.7 Implications for EAL Teacher Education: A Post-Colonial Perspective

While research into identity and language teacher education is emerging in the literature, a transformational approach to EAL teacher education has yet to appear in any significant manner in the textbooks most commonly used for TESOL programs.

The curriculum design that would most likely emerge from most of the teacher education textbooks that have been surveyed would focus heavily on what “goes in” in terms of knowledge and skills and pay very little, if any, attention to the experience of identity transformation that the student teacher engages in during the educational journey, and especially during their practicum. The focus is on “being” the teacher rather than “becoming” the teacher. One of the recommendations that emerges from Johnson’s (1996) research on student teachers is to “(p)rovide opportunities for pre-service teachers to come to understand who they are – their conception of themselves as teachers, of their ‘limits’ and their ‘visions’ of teaching (p. 47); however, as Johnson (1996) puts forth, the kind of teacher education program she envisions does not exist as there is little if any time or space for the identity of each student teacher to be presented and explored. The life story of each teacher candidate prior to entering the program

is a rich resource that is underutilized and could/should be drawn on during the process of “becoming” the teacher.

In *Pedagogy of Hope*, Freire (1992) explains that intention without action leads to hopelessness while intention with action leads to hopefulness. When student teachers work through the tension-filled scenarios of others using narratives or key questions, they can only express their “intentions” for how they would deal with the situation. However, if student teachers are working within their own teaching context and with their own sense of who they are and who they are becoming in and outside of the classroom, they may be able to move towards action and experience the hopefulness that comes from grappling with tensions from an authentic Third Space.

Another result of working from the authentic lifeworld of the student teacher rather than from examples and scenarios could be the engagement with an internally persuasive dialogue and the development of Personal Practical Knowledge rather than a blind acceptance of the dominant discourse; this could pave the way for EAL teacher education towards a post-colonial approach where competing discourses and ways of being are possible and acceptable. Anything less is merely reproducing a pedagogy of language teaching that is neither critical nor open to the realities and possibilities of a global post-colonial environment. Johnson (2006) recognizes “that the professional development of L2 teachers takes place in an ever-changing sociopolitical and socioeconomic context around the world” and “calls into question the assumption that there can or should be uniformity in what L2 teachers should know or be able to do.” (p. 245)

Few of the texts mention the role of the EAL teacher beyond the walls of the classroom or position the teaching of English as a colonial practice; however, Brown (2001) urges the student of his text to be much more than “merely a language teacher”:

(y)ou are an agent for change in a world in desperate need of change; change from competition to cooperation, from powerlessness to empowerment, from conflict to

resolution, from prejudice to understanding...to help the inhabitants of this planet to communicate with each other, to negotiate the meaning of peace, of goodwill, and of survival on this tender, fragile globe (p. 445).

As mentioned, Crookes (2003) includes a chapter titled “Doing the Right Thing: Moral, Ethical, and Political Issues” that covers the role of the teacher within a wider context than the classroom and addresses issues related to the complex socio-political nature of identifying oneself and being identified by others as “teacher.” Bullough (2008) defines identity from a socio-political perspective and shares that “(f)or me, teaching came to be a form of social action, which was central to my identity formation, of finding my own place and way of being with others” (p. 57). Bullough points towards “the heroic nature of the quest for identity” (p. 67) as it involves moral decision making as one is called “to act on the world” (p. 67) while staying in touch with the world. This, Bullough claims, is the foundation for “staying deeply invested in those we teach and with those with whom we live and work” (p. 68). The ideas put forward by Crookes and Bullough emphasize the potential agency of the English language teacher beyond the classroom and stress the local and global awareness that student teachers should be developing as part of their identity re/trans/formation.

An article by Britzman (2000) has a powerful message for the teacher educator in terms of agency and the role of education for better world making. She challenges teacher educators to look beyond the creation of “merely specialized technicians” (p. 202) who are caught up in the “furor to teach” (Gardner, 1997, quoted in Britzman, 2000). She warns teachers against their habituated thinking, automatic associations, and unconscious wishes (p. 203). Instead she encourages teachers to allow for questions, possibilities, and distinct histories through “questioning one’s own narratives” (p. 203). “Self-knowledge is not a feature of the experience but a residue of the self’s desire to keep the experience as her or his own, to feel again one’s affective ties, to remind the self that ideas one knew before can matter” (Britzman, 2000, p. 204). This integration of experience with prior knowledge or ways of knowing that validate who

one “is” while one is “becoming” would be, in my view, an effective “grounding” methodology for a teacher education program. This could be the point of genesis for a model of teacher education that could develop a “movement from self-knowledge to world making” (p. 204) and enable teacher educators to answer Britzman’s final question: “How does teacher education come to notice that the world matters?” (p. 204).

Phan Le Ha’s (2008) research with foreign educated Vietnamese teachers concludes that there is a post-colonial way of providing TESOL programming by focusing on fastening, unfastening, refastening, accommodation, negotiation, and renegotiation (p. 180) of identity. This occurs through the understanding of a hybrid identity that develops in the organic border spaces or boundaries where the Vietnamese teachers used “essentialism” (their static notion of their Vietnameseness) as a means of affirming their agency and power to resist, reserve and reconstitute, yet refused to be “essentialized” (p. 189). This research emphasizes the continuation of colonialism by way of the normalized hierarchy of English language teachers with native speakers remaining closer to the “centre” and thus having higher status (p. 75). The closer one can get to the centre in terms of proficiency and “native-speakerness” the better, which moves the teaching of English towards “colonization by consent” (p. 75). She implores the English language community to have “respect for the right to be different” (p. 86), comments on the English language education programming as “(offering) only what it has got, not what the world needs” (p. 86), and imagines that “EIL [English as an International Language] should involve valuing and nurturing the expression of other cultural voices in English” (p. 102) as a primary goal.

Clarke (2009) presents an ethico-political perspective using Foucault’s four axes of ethics as possible strategies for “thinking about and acting upon issues of identity in teacher education” (p. 186). He believes that identity work is ethical and political work since identity is “formed at the nexus of the individual and the social” (p. 189). An ethical life is seen as one involving self reflection and the “conscious practice of freedom” (p. 189). The conscientization

of the possibility of freedom implies that teachers have the choice to do things differently, thus making every choice an ethical one. Clarke transposes identity constructs onto Foucault's four axes (the substance of teacher identity, the authority sources of teacher identity, the self-practices of teacher identity, and the telos of teacher identity) which coalesce into "ongoing teacher identity". This deconstruction of identity work in teacher education programs via the four axes provides an ethico-political lens to analyze student narratives.

Drawing on Foucault, Clarke (2009) develops an ontology of the teacher self which acknowledges the "possibility of being something else" (p. 194) and refocuses pedagogical practices as not necessarily predetermined but spaces of continual renegotiation. This work is significant as Clarke emphasizes that the teacher educator is not beyond being "remade" through engagement with others' worldviews and through turning the critical gaze upon him/herself (p. 195). This would be a significant practice to model to student teachers who will be working in multicultural contexts.

Clarke (2009) sees "creative possibilities for political practices of ethical self formation" (p. 196). He sees this type of identity work as a way of resisting the "narrowing of focus on the meaning of teaching" (p. 196) in terms of agency rather than defining teacher identity as a mere theoretical concept (p. 197). Clarke's work is unique in that it moves identity work in teacher education into the global sphere and involves both the role of the "becoming" teacher educator and the "becoming" student teacher. The role of ethical consideration is one that is often overlooked in education as teachers often find themselves within institutional contexts where freedom and choice are limited. Using a construct of identity such as the one Clarke proposes could lead to transformation not only within the individual emerging teacher but within institutions and society as well; this is truly a post-colonial pedagogy of democracy.

Kumaravadevelu's (2012a) KARDS model offers a postcolonial perspective on EAL teacher education that "...alerts us to the scholastic, linguistic, cultural, and economic dimensions of colonial representations that are ever present in educational enterprises" (p. 11)

by “strongly advocating a shift in power from theorists to practitioners” (Murray, 2009, p. 23, cited in Kumaravadivelu, 2012a, p. 11). The “Recognizing” module includes the examination of teachers’ values, beliefs, and morality. In the “Doing” module, Kumaravadivelu focuses primarily on issues of the classroom and does not include specific ways of extending the agency of the teacher, but instead advocates for context-specific teaching that would consider the possible colonial history of the place and people who are teaching and being taught. The KARDS model does not isolate the political because “(t)his model combines the personal, the professional, the political, and the pedagogical because they are all interconnected” (p. 131). Teachers and teacher educators are prompted “to recognize that they are constantly playing the role of change agents, whether they know it or not, whether they acknowledge it or not.” (p. 130) This notion highlights the notion that English language teaching can not be politically neutral, and the English language teacher is consciously or not involved in an activity rooted in a colonial past.

### 3.8 Conclusion

In conclusion, through a comprehensive review of the TESOL teacher education literature, I concur with Crookes’ (2003) assertion that “scholars continue to comment... how S/FL teachers develop is still a topic little understood (Cumming, 1989; Freeman, 1996), and the practicum remains an under-theorized and under-researched area” (p. 2).

Primarily tensions are dealt with in the literature in terms of a deficiency model; if one experiences and expresses tensions, then s/he should fix the problem because there is something wrong. Johnson (1996) raises some excellent questions related to tensions and the practicum:

How much tension, or dissonance...is helpful (or harmful) to pre-service teachers as they learn to teach?

How might a teacher preparation program make the practicum experience less like 'hazing' and more like professional development? (p. 48)

Unfortunately, Johnson (1996) does not provide any answers to these questions. I would like to propose that a capacity model of teacher education built around transformation and identity work is possible. This model would build on the strengths, skills, knowledge, and identities that each student teacher brings to the table, and acknowledge and accept the tensions that arise as key points of learning rather than uncomfortable situations that one must quickly remedy. The key is for the student teacher to remain in or interact with the tensions for as long as necessary and be provided with time, space, and support to do so.

This leads to a qualitative exploration of 18 TESOL students and their experiences with tensions during practicum. No two are alike; their willingness to enter the Third Space, cross the threshold and engage in identity re/trans/formation and the resulting discourse they engage in throughout their experiences is the impetus for imagining a teacher education pedagogy that fills the gap identified in the EAL teacher education literature.

## Chapter 4: Methodology

### 4.1 Introduction

Choosing a methodology has not been a “clean” or simple process. This study is an eclectic hybrid of several qualitative methodologies; fundamentally it is a multiple case study with clear elements of phenomenology and narrative inquiry. The choice between quantitative and qualitative research methodology is not a choice at all. It is imperative to avoid the dichotomization of the research camps and view the lines between the two as blurry realizing “that ‘research methods’ are not now, and never were, pristine, ahistorical social practices that were handed down from on high” (Luker, 2008, p. 3). The only choice involved is the one to choose the best methodology for the question (Stake, 2006 p. 36), and my “How” question tends towards an “explanatory nature” (Yin, 2009, p. 9). As a result, the answers to my research questions do not fit the postpositive nature of canonical science, but lean more towards the work of qualitative researchers who are interested in “diversity of perception, even the multiple realities within which people live” (Stake, 2005, p. 454). There is not a hypothesis to prove, unless of course I was to study a group of student teachers who felt absolutely no tensions during their practicum which would definitely disrupt my basic underlying assumption for the study. The answers to my research questions

- **What are the points of tension experienced by student teachers during their practicum and what are the discourses they engage in to talk about these tensions?**
- **How can curricular and methodological changes in a TESOL program support the emergence of a transformational discourse when experiencing tensions?**

can only be understood ontologically through studying the multiple perceptions and realities of the experiences of those involved. This is “an enterprise of discovery rather than verification” (Luker, 2008, p. 37), and therefore, qualitative methodology is the best choice.

## 4.2 Qualitative Methodology

Using the experiences/narratives of student teachers assumes a post-modern constructivist notion of authoring knowledge; the values, beliefs, and personal practical knowledge of each student teacher as well as social relationships and social context influence identity and will construct the reporting. My intent as researcher is to rely as much as possible on the student teachers' views of their situations as I try to make sense of (or interpret) the meanings they have about their experiences of becoming a teacher (Creswell, 2007, p. 20-21) through the use of a dialogical approach which will be discussed later in this chapter. Therefore, understanding the experiences of the student teachers is the goal of this study and will be based on chronologies. There is no cause-effect (Stake, 1995, p. 39) dimension to this study which is another distinction of qualitative research.

In addition to the ontological post-modern constructivist nature of my research questions, I have an advocacy or action agenda for using qualitative research. I want to make my research accessible to teacher educators and not only academics schooled in the technical language of research. Zeni (2001) "would argue that those of us who work in the intellectual spaces between schools and universities have an ethical obligation to write in a style that communicates to both audiences" (p. xviii). The descriptive, narrative rhetorical structure of much qualitative research reporting is an excellent mode of transmission for bridging the theory-practice gap, thus encouraging teacher engagement with the research. While I do not have a specific pragmatic intent in my research to solve problems, I do have an advocacy agenda to promote a better way for conducting EAL teacher education through the understanding of the experiences of student teachers. Currently there is a "discourse of survivability" (Cherubini, 2009; Tremmel, 1999) which permeates the practicum experience, and I contend that it is through a deeper understanding of the experiences of student teachers that other discourses may be possible.

One caution related to conducting qualitative research is the nature of the rigour involved. I strongly believe that the tide has turned towards viewing qualitative research as “a legitimate mode of social and human science exploration, without apology or comparisons to quantitative research” (Creswell, 2007, p. 11); although, this view of qualitative research is dependent on the methodological credibility which the researcher brings to the task. Of course, there is poorly conducted research in both the canonical and qualitative camps. Regardless, the goal of the researcher must be to conduct qualitative research that is rigorous and credible. Lincoln and Guba (1985) articulated specific criteria for establishing credibility for qualitative research related to the concept of “trustworthiness.” If one employs appropriate techniques for collecting, triangulating, coding and analyzing data, member checking, and writing in an engaging rhetorical manner, the research should be accessible, ethical, and credible.

Therefore, the ontological nature of my “how” question, my post-modern constructivist stance on knowledge construction, and my commitment to advocacy provide a clear route to qualitative research as defined by Luker (2008): “I would say that it’s holistic and attentive to context, conceptually innovative, methodologically agnostic research that sees itself as socially embedded, is strongly committed to building theory in a cumulative way, and is deeply attentive to questions of power.” (p. 30) The next fork in the road relates to the choice of which qualitative methodology is best suited for the research questions. While the research methodology for this study involves elements of Narrative Inquiry and Phenomenology, both of these qualitative methodologies have limitations in terms of being exclusively implemented.

Narrative research is a close contender for a methodology for this study. “Narrative can be both a method and phenomenon of study” (Creswell, 2007, p. 54), and I have used narrative data<sup>13</sup> for my case study research without using a process of narrative inquiry because I’m not

---

<sup>13</sup> I kept an autobiographical journal of my experiences of teaching each class and working with each student teacher as well as requested permission to use the students’ autoethnographies/journals that they are required to keep during the course. An additional data source was video recorded whole class debriefing sessions.

focusing on the “detailed stories or life experiences of a single life or the lives of a small number of individuals” (p. 55) which might lead towards using a strictly narrative approach. Clandinin, Pushor, and, Orr (2007) have outlined a distinct method of narrative procedures that explain what narrative researchers do, but these procedures of gathering and interpreting life stories will not yield the type of information I am seeking related to experiencing the specific phenomenon of negotiating tensions during a teaching practicum. The entire lifeworld of the individual will play a role, but it is not my intention to make temporal connections between past events in a student teacher’s life with present behaviour, although I am not denying that there will be some connection. Instead, I am using the “narratives” of the participants in the study (journal entries, videos of debriefing sessions, my personal journal) as data, but I will analyze the data as case studies looking for common themes of tension and common modes of discourse rather than as separate narratives of each participant.

In addition, all of the students in the study experience the same “phenomenon”: taking part in a one-semester teaching practicum with EAL adult learners; therefore, a phenomenological study that “describes the meaning for several individuals of their lived experiences of a concept or a phenomenon” (Creswell, 2007, p. 57) might be a relevant methodology for my research. Although I’m interested in the phenomenon of experiencing tensions and the “essences” of those experiences, phenomenology focuses on “what all participants have in common as they experience a phenomenon” (p. 58) which is not the goal for my research. In addition, the student teacher-participants in my study have worked in different practicum contexts (different classes with different mentor teachers) which may not lead to experiencing a specific common phenomenon. Thus, while there is a definite phenomenological quality to the experiences of the participants in the study, a phenomenological approach is not the best fit.

Overall, I acknowledge the narrative and phenomenological elements that are involved in this study, yet find both methodologies somewhat incomplete to address my research

questions, the experiences of the participants, and the type of data analysis that I have employed. Instead, the study fits more comfortably into the methodology of a multiple case study.

#### 4.2.1 Multiple Case Study

Case study methodology seems the most suitable qualitative methodology for the exploration of my research question. Case studies are used when one wants to understand a real-life phenomenon where contextual conditions are highly pertinent to the phenomenon of the study (Yin, 2009, p. 18). Case study methodology focuses on understanding rather than explaining and provides opportunities for multiple realities for what is happening during the case. A case is specific and bounded by time and space; case studies are not meant to be representational but aim to give the reader an experiential understanding of the case (Stake, 1995, p. 40). In this study my interest is in the specific context of the TESOL teaching practicum that I teach and in gaining an in-depth understanding of the phenomenon of tensions experienced by student teachers in my classes. Due to the diversity of the student teachers I work with, I feel that undertaking a single in-depth case study would not provide an accurate representation of the tensions that student teachers experience. Therefore, it is necessary to document a variety of cases in order to avoid generalizing from a single source about the themes of tension involved in becoming a teacher.

In general, multi-case designs are preferred as “criticisms about single-case studies usually reflect fears about the uniqueness or artefactual conditions surrounding? the case...[and] the criticisms may turn into skepticism” (Yin, 2009, p. 6) In the case of this study, a multiple case study approach is beneficial because “understanding multiple cases will lead to better understanding and perhaps better theorizing about a still larger collection of cases” (Stake, 2005, p. 446). I would like to be able to get an understanding of the phenomenon of tensions that is not connected to a specific semester and a specific group of student teachers.

A multiple case study approach addresses rival explanations for tensions such as the time of year of the experience or the dynamics of the group. Through replication of experience (Yin, 2009, p. 61), my hypothesis that all student teachers experience tensions during practicum can be explored. As a result, three TESOL practicum classes from three consecutive semesters have been chosen which also ensures that these cases are typical and not extraordinary.

Three guiding principles for valid and reliable case study research have been followed in this study:

1. Using multiple sources of evidence
2. Creating a case study database
3. Maintaining a chain of evidence (Yin, 2009, p.114-124)

According to Yin (2009) “case study inherently deals with a wide variety of evidence” (p.115), which leads to the development of converging lines of inquiry, a process of triangulation and corroboration” (p. 115-116). By collecting both written and oral data from multiple participants, cataloging and coding the data using a database, and keeping my own field notes and record of correspondence, I believe the study provides a rich and reliable source of data from which to understand the phenomenon of tensions experienced during practicum.

There are several additional considerations for ensuring the quality of the study: ease of access, typicality or uniqueness of the case, and how to maximize what we can learn (Stake, 1995, p. 4). Ease of access is a significant consideration when planning a case study. I’m in the fortunate position to be teaching an EAL teaching practicum course<sup>14</sup> on a regular basis, and there is increasing support to develop a climate of research within the department and institution in which I work. Therefore, access to students involved in an EAL teaching practicum is not an issue while gaining the trust and consent of the student teachers needs to be considered in addition to obtaining ethics approval from the university. Ethical consideration

---

<sup>14</sup> TESL3050: TESL Practicum at Thompson Rivers University, Kamloops, British Columbia

related to the inherent power differential between students and teachers/researchers must be given and will be dealt with more fully later in this chapter.

In terms of typicality or uniqueness of the case, the teacher education program I am involved in has been in operation for 10 years and is certified by TESL Canada which ensures that it fulfills the national requirements for a “typical” EAL teaching certificate in Canada. In terms of uniqueness, the program I teach in is small (maximum 30 students per year) and operates as a post-baccalaureate certificate. The majority of the students are recent Arts or Sciences graduates looking for a viable means for traveling and living overseas, middle age teachers looking to enhance their retirement options with overseas teaching, and those who work with linguistically diverse people in some capacity and see their work being enhanced with a TESOL teaching certificate. There are also a few international students in the program each year; past students have come from Chile, China, Japan, Korea, India, Norway, and Russia. The inclusion of international student teachers who, in most cases, do not have English as their L1, adds to the representative nature of the group, as 80% of teachers of English throughout the world are non-native English speaking teachers (NNEST) (Canagarajah, 2005).

All of the practicum placements for this TESOL program are completed either “in house”, in the English for Academic Purposes (EAP) classrooms on campus or at the regional Immigrant Services centre which offers English language classes to new Canadians and follows the Canadian Language Benchmark (CLB) levels. The EAP classes are currently comprised primarily of Chinese international students with lesser numbers of Japanese, Korean, Mexican, Saudi Arabian, and South American international students, which is a typical demographic when compared to other large-scale EAL programs in Canada at this time. The EAP program is large and provides the support for intense internationalizing activities that have led to a 10% international student population on this campus. The classes at Immigrant Services are generally small (fewer than twelve students), and students are diverse in terms of age, prior learning experiences, and cultural backgrounds. The established nature of the TESOL program

and the demographics of this campus and community provide a rich environment for case study research in the area of EAL teacher development.

While identifying typical and/or unique cases and having access to the case(s) is critical, it is not enough for moving ahead with a case study. The most significant consideration when planning a case study is to determine how to maximize what can be learned. Therefore, I need to carefully consider how undertaking a study of my TESOL practicum students will lead to significant learning in the field of teacher education. I wonder if I would learn more if I was not the teacher and the researcher of the classes being studied? Would it be beneficial to include a case taught at another institution? What kind of conclusions will I be able to draw about the practicum experience from data collected from these cases? These are important considerations if the goal of the case study is to produce generalizations, but

(w)e do not choose case study designs to optimize production of generalizations. More traditional comparative and correlational studies do this better...(t)he real business of case study is particularization, not generalization. We take a particular case and come to know it well, not primarily as to how it is different from others but what it is, what it does. (Stake, 1995, p. 8)

Working, then, towards the goal of particularization, it is my contention that the cases I have chosen have the potential to yield rich results.

There are a multitude of considerations and potential challenges related to case study research. Walker (1983) cautions about undertaking case study research, and while the field of case study research has developed since his 1983 article was published, he raises some key points for consideration. I will consider four possible reasons to not undertake Case Study research and how I have countered each reason in this study. The first reason is that case study research is an intervention, and often an uncontrolled intervention, in the lives of others (p. 156). In terms of collecting observational data, Walker explains, "(t)he fact of being

observed alone is enough to heighten some self-perceptions and sensitivities at the cost of others” (p. 157). Stake (1995) concurs with Walker that

...for much case study work, researchers had to put themselves somewhat aggressively into a position to make observations, meaning that there was no chance of avoiding at least a little intrusion, but also that they had to aggressively review their behaviour for indication that they were interfering with the lives of others – a difficult balance. (p. 59)

Striking the “difficult balance” is the responsibility of the case study researcher in order to minimize the degree of intervention and intrusion into the lives of the research participants. By being in the role of both teacher and researcher, I can mitigate the interventionist and intrusive nature of the observer. When I am observing, I am not an outsider, but a member of the classroom community.

The second reason for not doing case study research is that, according to Walker (1983) it provides a biased view, a distorted picture of the way things are (p. 156). Walker shares his personal experiences as a case study researcher: “I was free to commit all kinds of methodological violence on the data which was difficult for the subjects to control” (p. 158). Triangulation of data would be one way to ensure less bias in the research, although Walker cautions that “it is not always as easy to balance interview data against observations ...especially when the subjects of the study have some control over the process of assembling the study” (p. 160). Giving the subjects some control over the study through member checking is seen as a strategy for achieving a level of “trustworthiness”, but what happens when the participants want to misrepresent themselves or refuse to participate in the validation process? This dilemma was exemplified by Duneier (1999) in his research with sidewalk magazine merchants in New York City:

I did not believe that anyone could make an informed judgement about whether they would like their name and image to be in a book without knowing how they have been

depicted...It was not always easy to get people to sit and listen to the larger argument of the book and to pay attention to all the places where they were discussed. (p. 348)

I experienced a similar situation when I sent all of the participants in this study an electronic copy of the data analysis and requested feedback. Only one of the 18 participants responded. I was given informal feedback from several others in person who claimed they had read the document and felt that they had been represented accurately.

One more consideration related to the potential bias in case study research is the power of those who are most prolific.

What often happens...is that those who figure most fully in case studies are those who have, or who are given, most power in the negotiation process that lies behind the writing and release of the study. Those who have little power...tend not to figure centre stage. Those who have a lot...tend to occupy a lot of space and often use their position to influence the way they are presented. (Walker, 1983, p. 161)

In the case of my research, I have considered if the students who were the more prolific writers and/or speakers are the voices that dominate the results. This is where the charismatic role (Sullivan, 2012) of the researcher (to be discussed later in this chapter) comes into play by choosing examples based on significance in some cases and frequency in others. The final, and I feel most significant, consideration related to bias is the positioning of the researcher. "(W)e are fish studying water, and our very fishiness shapes how we think about it" (Luker, 2008, p. 31). The researcher must make her position transparent in the study and not try to diminish the unique perspective she brings to interpreting the data. Using a dialogical approach to data analysis (Sullivan, 2012) leads to transparency because of the raised consciousness toward the subjectivity of the researcher. Clearly, there are significant issues related to bias that could be used against all qualitative research, but a dialogical approach reframes the researcher's bias as merely one voice in the polyphony; one voice that is proposing one set of conclusions from a

multitude of possibilities rather than the authoritative voice of truth. A further discussion on using a dialogical approach for data analysis is forthcoming

Time is the third reason for not doing case study research. Case studies simply “take too long” and result in massive unreadable documents (Yin, 2009, p. 15). This could be a criticism of other methods as well such as ethnography. The researcher must know when to stop; this is most often indicated when the data becomes saturated, but drowning in a sea of data is a possibility for the case study researcher. I share this concern as I have collected mountains of data from multiple sources. Working with data has been made easier by various software programs, but the task of coding and analyzing the data, and writing the final report has been a time consuming task. One time-management strategy is to predetermine natural or artificial temporal boundaries of the case. In my situation, each of the three cases is bounded by the schedule of the thirteen-week academic semester. Otherwise, I don't know of any short cuts that would not compromise the quality and integrity of the results other than a well-organized system for data collection, storage, and retrieval. Time is a criticism that the case study researcher has to accept, but by defining the limits of the case, time management can be somewhat controlled.

The final reason for not doing case study research is that case studies provide little basis for scientific generalization (Yin, 2009, p. 15) as was mentioned previously. Case studies tend towards particularization and are often not directly connected to theory building. There is an element of the post-modern in case study research, in that the case(s) are presented for the reader to make connections and conclusions in a mode of discovery rather than through authoritative discourse. The multiple case study researcher is presenting a thick description of a particular experience as narrated by multiple voices in order to better understand the nature of the experience. There is no causal effect, although there may be a direction for further research or a call to action from the conclusions, but ultimately the responsibility for theory-building is on the reader.

### 4.3 A Dialogical Approach to Data Analysis

I have used a dialogical approach for data analysis as outlined by Paul Sullivan (2012). A dialogical approach to data analysis is based on Bakhtin's ideas on dialogism which have been discussed previously (see Chapter 2). Sullivan describes a dialogical approach to data analysis as paying particular attention to "people's experiences of time and their negotiations of changed identities [which] resonate deeply with the dialogical emphasis on transformational experiences and the impact that these have on perception of the social world" (p. 177). With a dialogical approach to data analysis, the conscious subjectivity of the researcher becomes one voice interacting with the voices represented in the data; "Instead of discovering meaning, meaning is more explicitly seen as emerging from the interaction between the data and the researcher" (p.11).

Some of Sullivan's (2012) ideas about how to undertake dialogical data analysis that will be applied to this study include:

1. "The aim of interpretation is not to recover a singular meaning, but to make sense of the different and ambiguous ways in which a meaning may be experienced" (p.14);
2. The participants are positioned as valid knowers, capable of interpreting their own experiences;
3. The researcher can uncover not the truth but the possibilities of truth from the data;
4. The researcher, participants and possibly the reader have a vested interest in the outcomes of the data, and the belief in the interpretation of the data becomes so strong that it becomes truth to some;
5. Otherness and mystery can be a component of the dialogue (p. 16). This perspective emphasizes Bakhtin's discussion about anticipated responses delineating boundaries between the self and others. "In other words, there is an emphasis not only on the actual address and response to a real other (whether

personal or material) but a focus on the anticipated response of the other's judgements and attitudes that reflexively interrupt and change the speech" (p. 16). The last point is significant in terms of the dialogical nature of the student teacher's autoethnographies; they were aware that I would be reading them, and may have been influenced by anticipating my (the other) response or judgement. In turn, as I worked my way through the data, I also engaged dialogically with the students' narratives and may have chosen or discarded data in anticipation of the response of the participants; for example, I may consider some aspect of the data too personal or identifying to maintain anonymity.

Sullivan (2012) also addresses the notion of power involved in data analysis with the researcher having the authority over the data in terms of what data is included, what data is left out, and how the data is interpreted and represented. He divides the authority involved in the data analysis process into two dimensions: the bureaucratic and the charismatic (p.64). The bureaucratic demands of the research parallel what others (Creswell, 2007; Lincoln & Guba, 1985; Stake, 1995; Yin, 2009) refer to as validity and involve the following features:

1. authority of results lies in the rules and procedures followed by the researcher;
2. these rules can be verified, for example, by leaving an audit-trail;
3. the approach is systematic/exhaustive; and
4. value resides in the impersonal. (Sullivan, 2012, p. 64)

According to Weber (1947 cited in Sullivan, 2012) the four bureaucratic features "are the values that underpin a bureaucracy, but they may not always be realised" (p. 65); for example, in terms of value residing in the impersonal, by "...mixing the analysis with personal musings and reminiscence the ideal sense of bureaucracy may be corrupted" (p. 65).

I have met the bureaucratic demands of the research by gaining consent of participants and ensuring anonymity, following a protocol for collecting and storing data, accessing multiple

sources of data<sup>15</sup> for triangulation, and involving the participants in member checking. By using more than one case, I have been able to reach “saturation” points with various emerging themes. Creswell (2007) uses the term “saturation” in his discussion of Grounded Theory, but the notion of collecting and analyzing data until “you realize that you are hearing the same things over and over and over again” (Luker, 2008, p. 200) is useful for multiple case study analysis as well. As a result of moving away from the in-depth narrative of one case, a more “impersonal” approach to the emerging themes can be achieved; however, saturation in terms of frequency of emerging themes will not override significance of an experience. On the other hand, since I am in the roles of teacher, researcher, and participant in the study, the notion of remaining impersonal to the data seems impossible. What to include and what to disregard becomes part of the charismatic dimension of using a dialogical approach to data analysis.

The charismatic dimension may be seen as a disruption or corruption of the bureaucratic approach to data analysis because a charismatic approach may provide ungrounded but provocative interpretations, mix the data with theory in an unpredictable way, mix the analysis with personal musings and reminiscence, and use esthetically pleasing language to give weight to an interpretation (Sullivan, 2012, p. 65). A charismatic element coming into analysis disrupts the bureaucratic approach and “arises from the writing style of the analyst” (p. 65); “the personal style and charisma of the researcher makes a significant difference” (p. 66) in terms of:

- Quotation selection
- Choosing labels for codes, categories, and themes
- Writing up the analysis
- Organizing the write up
- Relating the stories to theories (p. 67)

---

<sup>15</sup> I digitally recorded classes, kept my own narrative journal, and had access to students’ autoethnographies from their practicum experience. There was also the opportunity to use comments and feedback from mentor teachers.

A dialogical approach acknowledges the charismatic and highly subjective role of the researcher and does not attempt to diminish it through development of de-personalizing, bureaucratic procedures.

In addition, the researcher becomes involved in “double-voiced discourse” (Sullivan, 2012, p. 111) which enacts Bakhtin’s notion of the carnival. “Carnival is best thought of as a tool that opens up the possibility for engagement with the different sides of a concept, idea or person; sides that are normally shut away from us” (p. 111). By interacting with the data, much of which is not openly shared with others, the researcher has the privilege and responsibility of observing the different sides and ideas of each participant and may attempt to bring order to the carnivalesque collection of experiences or instead, find a way to represent the chaos or mystery of the carnival. The latter is my goal; becoming a teacher does not happen in a prescribed and orderly fashion that can be essentialized. Using a dialogical approach to data analysis of multiple cases will provide a way to demonstrate the chaos, disorder, and uniqueness of the experience for those undertaking the re/trans/formation of becoming a teacher.

The notion of a “double-voiced discourse” acknowledges the role of the researcher in representing the data with a certain literary style. In my case, the goal is to make the data accessible to those interested or invested in TESOL teacher research and education. I will use the literary style of writing that is necessary for the “thick descriptions” that Stake (1995) refers to as “not complexities objectively described” but “the particular perceptions of the actors” (Stake, 1995, p. 42). Ultimately, my literary style, voice, or “charisma” comes through in the analysis; I am a teacher educator, writing about emerging teachers, to inform other teacher educators. It will be the responsibility of the reader to join the polyphony of voices (participants and researcher) to draw connections to other contexts from what is presented in my research. The goal is not to provide an authoritative discourse related to how to do EAL teacher education, but to provide experiences from which one can add to one’s internally persuasive discourses.

All in all, if one is to become a successful post-modern case study researcher it would be wise to follow Stake's (2005) advice to "(p)lace your best intellect into the thick of what is going on" (p. 449) and embrace a dialogical approach as an epistemology.

#### 4.4 Teacher as Researcher

The role of the teacher-researcher is significant in this study and differs considerably from the concept of "self-study teacher research" (Samaras, 2011) which involves a teacher investigating her own practice. One of the misconceptions and limitations of teacher-as-researcher is related to the type of research that can be undertaken; teacher-as-researcher is not limited to undertaking research which is "a part of daily lives (where) [teachers] intervene, collect data, and make needed changes (p. 145). Cochran-Smith & Lytle (1993 quoted in Zeni, 2001) define teacher research as "systematic and intentional inquiry by teachers about their own school and classroom work" (p. xiv). "This is generally qualitative research conducted by insiders in educational settings to improve their own practice" (p. xiv). Borg (2010) recommends that teacher research

- is relevant to teachers' context, concerns, interests and priorities;
- provides detailed descriptions of classroom activities which teachers can relate to their own work;
- builds on what teachers already know;
- is congruent with teachers' beliefs and values
- makes clear and feasible recommended changes to practice. (p. 415)

While I agree with the inclusivity and accessibility nature of teacher research as defined by Samaras, Cochran-Smith, Lytle, and Borg, I envision wider possibilities for qualitative research conducted by teachers-as-researchers. Knowledge generated by teachers-as-researchers has the power to extend outside the classroom, to challenge rather than confirm teachers' current

beliefs, values, and knowledge, and to push teachers and others involved in education towards engagement with dialogue that can be, at times, uncomfortable. Zeni (2001) reconceptualises the teacher researcher as an “artist-in-residence” rather than a methodologist attempting to facilitate small-scale change through action research projects within her own classroom.

Teacher research is more than thoughtful reflection and action research; teacher research can “solve professional problems”, help teachers “to understand themselves and their students” and go beyond the classroom walls to “change society” through the development of “democratic classrooms, justice, and social change” (p. xv).

I have a macro and micro level agenda for pursuing teacher-as-researcher methodology. On the micro/personal level, Stake (2005) explains that “(w)hen the researcher can see and inquire about the case personally...that researcher can come to understand the case in the most expected and respected ways” (p. 455). In my experience, teachers, myself included, tend towards a protective stance when it comes to their students and classrooms. I wouldn’t want researchers intruding into my professional space to study what I do, so the best way to get around the perception of intrusion is to study myself. The alternative to not undertake research from the “insider’s” perspective “is methodological humility in terms of searching for ways to represent the experiences of others from the ‘outsiders’ perspective” (Britzman, 2003, p. 35) which I find less satisfying than having the open-access afforded to studying my own practice and students. By being “inside” the case as teacher (teacher educator), I have a perspective that would be impossible to gain otherwise which provides a starting point for developing trust with the students/participants, as I am putting myself under the qualitative microscope during the research process as well.

My roles as teacher and researcher are both separate and connected. The separation occurs in terms of my identity as the teacher of the TESOL practicum class and my perception of myself and my role as a researcher. Some conscious decisions are made to embrace one role or the other at specific times; for example, during class discussions, it is imperative to not

wear the researcher hat and attempt to move a discussion in a direction that would yield more interesting or significant data. Similarly, when analyzing data, it is important to not wear the EAL teacher hat and edit (grammatically or otherwise) what the students have written. However, by taking a dialogical approach to the research process, I am consciously aware of my subjectivity and influence on the creation and representation of the data.

The confluence of these roles occurs by being present in the class as the teacher; I am one of the voices in the data. As a result, my role becomes triangulated as teacher, research participant, and researcher. I am part of the polyphony through being audience for the data, actively participating in the creation of the data, and being the interpreter of the data. The students' story is also my story, and as a result, I can triangulate the data to come up with one possible interpretation of the lived experiences of everyone involved. By embracing the triple roles of teacher, participant, and researcher, it is possible to get into the "thick of what is going on" in classroom-based research beyond what would be possible by taking on only one role.

On the macro/political level, I support "The National Teacher Research Panel (NTRP) which aims "to ensure that all research in education takes account of the teacher perspective" (Borg, 2010, p. 417). Britzman (2003) supports the role of teacher-as-researcher because "the use of qualitative research methods, research grounded in the voices and in the contradictory realities of teachers (and students) implicitly opposes technocratic research directions that seek to 'improve' education without the teachers' knowledge" (p. 68). Therefore, teachers-as-researchers are able to contribute meaningfully to the dialogue on education and narrow the theory-practice gap; pose questions about theory that include the voices and experiences of practitioners; transform the dualism dialogically; and theorize about ones' own experiences to author the experience (Britzman, 2003, p. 64). The notion that research and teaching are not compatible must be challenged; "research and teaching are not two different roles, but a relationship" (Mohr, 2001, p.6).

More specifically, in the TESOL field there is a need for teacher-as-researchers as currently there is a high dependence on research conducted in other disciplines such as psychology, sociology, and K-12 education (Borg, 2010), and I feel that in general it is imperative that “second language professionals become contributors rather than borrowers in the formation of identity theories across the social sciences” (Morgan, 2004, p. 175). By conducting research in my own classroom, I will be able to create field-internal conceptualizations of learning to teach and becoming a teacher which “recognizes the need to expand the knowledge base and interdisciplinary scope of our profession, but in an intra-disciplinary way, grounded in familiar contexts of language research and practice” (p. 174).

While teacher-as-researcher appears to be a professionally and personally advantageous research plan, there are challenges to consider such as the embrace-ability of the case, positioning, and transgression (Bakhtin, 1981; Holquist, 2002; Lin & Luk, 1997) to be discussed shortly. Of course, ethical considerations are paramount when the teacher acts as the researcher as issues of power are unavoidable; these issues will be covered in a separate section.

First, as in any case study, the case should be “embraceable.” As Stake (2005) explains, “(u)nderstanding the case as personal experience depends on whether or not it can be embraced intellectually by a single researcher” (p. 455). The degree to which the researcher can become experientially acquainted with the cases, which prevents the cases from becoming overly abstract and depersonalized, is extremely significant (p. 455). Therefore, due to taking a dialogical approach to the data, the bounded nature of the cases, my role as teacher-as-researcher, and my years of experience in teacher education, I did not experience many surprises during the research process that influenced the embrace-ability of the case. In addition to my role as teacher, who is embracing the journey of a new group of student teachers, I am bringing the perspective of a social scientist to “not just *report* on how people make sense of the world around them, but *investigate* it as well” (Luker, 2008, p. 34).

Positioning or bracketing oneself as the researcher is another challenge in any qualitative research, but it is perhaps more significant when the researcher is also the teacher. I must consider “(t)he effects of personal characteristics such as age, sex, social class, and professional status...on the data collected and on the distance between the researcher and those researched” (Mays & Pope, 2000, p. 50). I have made my dual role transparent and demonstrated reflexivity in terms of “...the ways in which the researcher and the research process have shaped the collected data” (p. 50). One way that I accomplished the task of positioning, demonstrating reflexivity and sensitivity to my students/participants as well as future readers is through a reflective journal/field notes that I kept during the research process. This is one way that the consciousness of my subjectivity can be raised rather than reduced during the data analysis process. In terms of representing the data, I have attempted to diminish the distance between the experiences reported by the participants and my own by integrating my experience as witness and participant in the creation of the data, particularly the video data in which my voice is included and where I am able to view myself as “other” and move between researcher and participant.

The third challenge is related to transgression which according to Bakhtin “...is reached when the *whole* existence of others is seen from outside” (Holquist, 2002, p. 32); it is the ability to step outside some existing practice and analyze from a vantage point (Lin & Luk, 1997, p. 94). “In order to analyze and interpret data the researcher needs to have a sense of “outsideness” and “remain unique in a dialogue, separate from the other” (Marchenkova, 1997, p. 175). Therefore, in order to achieve a degree of transgression during the research process the researcher must develop what DuBois refers to as a “double-consciousness” or the sense of always looking at one’s self through the eyes of others (Zeni, Prophete, Cason, & Phillips., 2001, p. 118) by being both *inside*, intimately acquainted with the data as the teacher, and *outside*, looking at the data from the perspective of the researcher. This is similar to the Bakhtinian notion of the ‘self’ and ‘other’ in which “(w)e anticipate and react to how others may

author us or do author us. We try to author our own identities...perhaps in anticipation of how someone else should 'author' us, or wants to see us" (Sullivan, 2012, p. 3). As a result, the teacher-researcher must be keenly aware of the relationship between the 'author' (self) who gives a value to an other like a "hero" (p. 3) in a novel in Bakhtinian parlance, whether that hero/other be the self or the participants in the study. This is not an easy task and requires the use of "critical friends" who can give feedback regarding the level of interference in interpretation due to the dual role of teacher-as-researcher. By referring to Sullivan's (2012) premise that a dialogical approach to data analysis views the participants as valid knowers, I have used the participants as critical friends (Foulger, 2010), a concept I am appropriating from action research to refer to using insiders or outsiders to the research for providing feedback and alternative perspectives on any perceived interference related to my dual role. I feel that using the participants in the role of critical friend adds a democratic element to the research process by giving the participants power to influence the interpretation and representation of the data. I recognize that the participants may maintain a feeling of the imbalance of power by continuing to view me as "teacher" in the process which may lead to a lack of critical feedback. I also feel that my Senior Supervisor has played the role of a critical friend in terms of highlighting alternative perspectives and providing support for my interpretation and representation of the data.

#### 4.5 Ethical Considerations

There are multiple dimensions to the question of ethics for any researcher, but perhaps also an additional dimension for the teacher-researcher. There are "deeper issues about how to do good and act right...[which] are not satisfied by the application of better techniques" (Zeni, 2001, p. xv). Teacher-researchers are responsible for doing good and acting right for their students, to ensure their success and wellbeing which goes beyond the adoption of the best research techniques. Teacher-researchers may have a greater investment in their "student-

subjects” than researchers who enter and exit the lives of their subjects; teacher-researchers may have to make judgement calls about which identity (researcher or teacher) will dominate when interacting with students.

I feel that the notion of ethical conduct in research is an issue of morality rather than ethics in Appiah’s (2008) Aristotelian terms: “ethics refer to questions about human flourishing, about what it means for a life to be well lived [while] ‘morality’... designate(s) something narrower, the constraints that govern how we should and should not treat other people” (p. 37). Therefore, in my research context I am bound in moral terms by the rules, norms, and codes of institutions and/or agencies and by my personal values. For my research, I have been required to gain “ethics” approval from two universities, and have considered the *Qualitative Research: Case Study Guidelines* developed by TESOL as well as the American Educational Research Association (AERA) Ethical Standards (2004). Therefore, “in applying norms, [I needed] to know what, as an empirical matter, the effects of what (I) do will be on others” (p. 22).

Ultimately, the ethical question is a personal one. Can an unethical person conduct ethical research? It may be possible to conduct ethical research by following codes and rules set out by various ethics committees and boards, but I have been compelled to dig deep into my ethical core to explore my motivation for conducting research; is it to fulfill the requirements for a degree, thus serving only personal gains? Do I hope to publish some form of the research, again, serving the furthering of my professional reputation? If I am honest, the answer to these questions is a definite “yes,” so how do I reconcile using the lifeworlds of others for personal gain? According to AERA

(s)tandards intended to protect the rights of human subjects should not be interpreted to prohibit teacher research, action research, and/or other forms of practitioner inquiry so long as: the data are those that could be derived from normal teaching/learning processes; confidentiality is maintained; the safety and welfare of participants are protected; informed

consent is obtained when appropriate and the use of the information obtained is primarily intended for the benefit of those receiving instruction in that setting. (Samarsa, 2011, p. 148)

Of course, I believe that my research will add to the conversation on teacher education in the TESOL field, and hope that my research may lead to a “better” way of conducting teacher education which would benefit future student teachers. However, I must consider more than “not doing harm” to my subjects as enough of a fulfillment of my moral duty. I am more than *accountable* to the moral standards of conducting research; I am *responsible* to my students.<sup>16</sup>

Zeni (2001) concludes that “ethical dilemmas facing practitioner-researchers tend to be ambiguous, context-sensitive...resistant to generic regulation” (p. xi). And because issues often arise in process, it is difficult to predict what kind of dilemmas may arise during research, making it impossible to make all ethical decisions beforehand (p.xvi). However, in terms of teacher-as-researcher conducting a multiple case study, there are issues of loyalty, confidentiality, alienation, and benefits to consider.

One important question to consider related to loyalty is “Whose case is it?” “Is the purpose to convey the storyteller’s perception or to develop the researcher’s perception of the case?” (Stake, 2005, p. 456). Therefore, as the teacher-researcher, am I obliged to advocate for the student perspective or the teacher’s? This could lead to an interesting dialogue or negotiation of meaning between the teacher-researcher and the participants. By using dialogue as an epistemology that acknowledges that

(c)ontrary to a common-sense view of dialogue where it automatically involves a zone of special equality between self and other, the form-shaping view of dialogue (where one

---

<sup>16</sup> I’m referring to Janice Stein’s distinction between “accountability” which she refers to as “rendering accounts” and “responsibility” which she defines as “obligation with ethical standards” in her lecture on “The Ethics of Responsibility and Accountability” (2002). Stein makes the claim that due to a loss of authority in religious, government and educational institutions to solve problems, responsibility is being replaced with a culture of accountability that holds “systems” responsible for mistakes rather than an individual’s lack of responsibility.

has the power to complete the other) is born out of inequality between self and other (Sullivan, 2012, p. 4), a “prescriptive and ethical dimension’ to dialogue” (p. 4) must be considered. “We must linger over otherness attentively so that the personality we ‘bestow’ upon the other emerges out of a deep understanding of their particularity” (p. 4). In the case of teacher-researchers, the power imbalance that occurs in the dialogical encounters throughout the research must be acknowledged, and “(w)e ought to linger over otherness attentively so that the personality we ‘bestow’ upon the other emerges out of a deep understanding of their particularity” (p. 4). In this way, true knowledge only comes from personal participation in the dialogue which is in opposition to the scientific method which theorizes that true knowledge can only be created by removing our personal interests out of the picture (p. 4). Sullivan (2012) explains that in ethical terms

(t)he participants may well expect that their own voice, perspective and thoughts will be favourably represented by the analyst. Yet, no matter how favourable the analyst is, the task of qualitative research is to create a new text, albeit an intertextual one, and in a sense, what the participants say will become re-accentuated in many different ways as part of the impulse to answer a particular research question. (p. 176)

Sullivan also encourages dialogical researchers to consider taking the analysis back to the participants with the understanding that they “have a right to know” regardless of the potential of hurt feelings, anonymise the data, and explain at the outset that there is a possibility that the participants may or may not like the resulting interpretation (p. 176).

On a more legalistic note, issues of “intellectual property rights” of students in research groups could be a point of consideration if students’ spoken or written words are used verbatim (Zeni, 2001, p. xvii) which is common practice when writing the report of a case study.

Therefore, the consent forms must contain the scope and limitations of the dissemination of the research.

Issues of confidentiality are significant in case study research because the sample size is generally small. The number of student teachers I have used for my research is 18. In general, it would not be difficult to identify the participants or their mentor teachers, but by using three cohorts, over three consecutive semesters, I hope to achieve a greater degree of confidentiality for the participants and their mentor teachers. Duneier (1999) points out that “(s)ome observers may feel a greater license to tell the truth as they see it, even when it might be hurtful, if they never have to face the people they write about” (p. 351). Zeni (2001), on the other hand, believes “(t)hat it might be wiser for school-based researchers to start with the assumption that any student, colleague, or administrator they describe may be recognized and that anything they write may become public (p. 57). I believe that I will be facing the people I am writing about and have an ethical responsibility towards them; therefore, member checking for not only accuracy in the reporting of the data, but for identifying any points of discomfort for the participants has been necessary in order to not alienate the participants from the research. This approach to data analysis and reporting should develop trust rather than suspicion (Sullivan, 2012, p. 9). The ethical question is how to balance participants’ comfort with truthfulness when reporting the case.

“Whatever the context, teacher-researchers’ primary responsibility is to their students, and they and their students are the primary beneficiaries of their work” (Mohr, 2001, p. 9). Therefore, in terms of benefits, I must consider the participants and “what is in it for them?”. This question opens up possibilities. For example, in *Sidewalk*, Duneier (1999) “gave each man a written release which described the arrangement whereby royalties of the book are shared with the persons who are in it” (p. 348); Stake (2006) dedicated his book on *Multiple Case Study Analysis* to all of his students *and* listed all of their names in seven pages of text. I have not

required the research participants to engage in any “extra” work as I used the work completed during the course, regular class sessions, and regular individual debriefing interviews as data, yet I wonder if there are ways I can “give back” to the participants. I have considered the possibility of using participants as research assistants after the class is completed, sharing my research process if students are interested in conducting their own research, co-presenting with participants when the study is complete, and providing some sort of compensation for participating in the “member checking” process.

In terms of the values and beliefs that I bring to the dual role of teacher as researcher, I feel that I am heavily influenced by an authoritative discourse on research and ethics. I have attempted to follow the recommendations for ethical research outlined by TESOL, AERA, and the ethics standards of both TRU and SFU. While standards of conduct are significant to me, ultimately the well-being of my students overrides any right I may have to use their life stories in a way that would cause discomfort. If a participant requested to withdraw from the study or have specific content removed from my results, I would respect their wishes. In addition, I purposely refrained from knowing which students had given me consent to use their experiences for my research until the semester was over. This is elaborated on more in a following section.

All in all, “(q)ualitative researchers are guests in the private spaces of the world” (Stake, 2005, p. 459); in this case, the world of the student teacher during practicum, and must act with the highest degree of ethical sensibility. Yin (2009) states “good case studies are still difficult to do, (and) (t)he problem is that we have little way of screening for an investigator’s ability to do good case studies” (p. 16). My hope is that through this journey of justification for a research tradition (qualitative), and consideration of the challenges and ethical implications of a research method (case study) and methodology (a dialogical approach and teacher as researcher), I

have moved a little closer to developing the potential to be a “good” case study researcher in the field of EAL teacher education.

#### 4.6 The Study

The multiple case study took place during a twelve-month period from January 2012 to December 2012 at Thompson Rivers University in Kamloops, British Columbia. The study involved 18 student teachers in the Teaching English as a Second Language post-baccalaureate certificate program. The student teachers were all enrolled in TESL3050: TESL Practicum. The breakdown of participants in the three cases is as follows:

Table 4.1 Cohort Data

<b>Cohort</b>	<b>Number of Participants in Study</b>
Winter 2012 January - April	5
Summer 2012 May - August	4
Fall 2012 September - December	9

I was the principal investigator, the TESL3050 teacher, and the practicum advisor for all student teachers. This meant that the I held weekly classes, led and participated in discussions, observed each student teacher in a language classroom on two occasions, met for several one-on-one sessions with each student, evaluated both teaching performance and written material, and allocated grades for the course.

The course under investigation (TESL3050) was one of five courses taken concurrently by most of the student teachers for a post-baccalaureate certificate in TESOL. The other courses included TESL3010: Curriculum & Instruction; TESL3020: Pedagogical Grammar; TESL3030: Intercultural Communication; TESL3040: Techniques (including SLA, Pronunciation, & Assessment). TESL3010 and 3050 shared a text: Jeremy Harmer's (2007) *How to Teach English*. The TESL3050 class covered Harmer's chapters on: classroom management, lesson planning, and learner variables. I gave the TESL3050 class additional articles throughout the term in response to specific incidents (for example, Elsa Auerbach's (1993) article on "Reexamining English Only in the ESL Classroom").

Student teachers attended classes from 3:30-6:30 on Fridays for practicum (TESL3050) and from 4:30-7:30 from Monday to Thursday for their other TESL courses . Their days were filled with group projects, readings, and assignments. In addition, the student teachers engaged in at least 10 hours of EAL classroom observations in a variety of settings during the first few weeks of the term. By the fifth week of the term, each student teacher was paired with a sponsor teacher and began to spend four hours per week in that class observing, team teaching, and completing 10 hours of solo teaching.

#### 4.6.1 The Participants

The 18 participants in the study included 17 females and one male. There were four non-native English speakers from Japan, Russia, and India. The participants ranged in age from early 20s to late 50s. Eight participants were recent graduates from undergraduate degrees. All but one participant held a bachelor's degree prior to entering the program. One participant held a Master's degree. Many participants had careers prior to the program including a flight attendant, nurse, hair stylist, and several teachers. One student of my TESL3050 course in that year did not return the consent form and was therefore not included in the study.

#### 4.6.2 Ethics and Consent

Ethics approval for this study was obtained from Thompson Rivers University on April 13, 2012 (see Appendix D) and from Simon Fraser University on March 9, 2012 (see Appendix C). In order to obtain consent from students, as Principal Investigator/Practicum Instructor, I explained the details of the study to the students during the first class of each semester (see Appendix A). Students were given an opportunity to ask questions about the study. Each student was given a consent form and asked to complete it and put it in a sealed envelope that would be kept with Marg Hanna, the ESL Department secretary at Thompson Rivers University. If students were interested in being involved in the study, they provided a pseudonym on the consent form that would be used to represent their voice in the analysis and representation of the data. The Principal Investigator left the room while students completed (or not) the consent forms and placed them in an envelope that was sealed by one of the students. The students were informed that the envelope would not be opened by the Principal Investigator until the course was complete and grades were submitted. Therefore, the Principal Investigator and other class members were unaware of who was participating in the study during the semester. Nonetheless, a student's agreement to participate in the study could influence the manner in which she chooses to represent her experiences in writing and orally throughout the term. It was my experience that the students quickly forgot about my research study as they became involved in the demands of their practicum. One reminder of the ongoing research would have been the presence of a video camera in the classroom during some of the debriefing sessions. It would be interesting to follow-up with the participants to ask them about the degree to which they self-censored during the semester due to the interventionist impact of the stud

#### 4.6.3 Data Sources

All of the data for this study was generated during the TESOL practicum which involves a weekly three-hour seminar, ten hours of classroom observations of a variety of EAL classes

which are completed during the first few weeks of the semester, and ten hours of solo teaching in an EAL class completed during the second half of the semester. The student teachers are paired with Sponsor Teachers who are expected to mentor and support them through the process.

Data sources include student journals and digital video recordings. The student journals were a required component of the TESL3050 course, but how, what, and how much was expressed was completely left up to the individual. Students were required to write reflections about the EAL classes which they observed, reflections on each of their teaching hours, and reflections on various assigned or suggested topics throughout the course. The students were also encouraged to use the journal as an ethnographic tool for processing their experiences during the semester and could write at any time about any topic. As Principal Investigator/Teacher, I collected the journals half-way through each semester and at the end of the semester to read and respond to. My responses were dialogical in nature and involved commenting on their experiences, asking questions, and relating my own experiences as a teacher to their context. The journals were not evaluated for a specific grade but were an expected outcome of the course as a concrete example of reflective practice. They were included in the professional portfolio that the students submitted at the end of the semester. The required components to the portfolio included a resume, philosophy of teaching statement, evaluations from sponsor teacher, practicum advisor, and EAL students, lesson plans, copies of credentials, and the journal. The journal was the only component of the portfolio that was analyzed as data. The portfolio was holistically evaluated based on the inclusion of the required components and worth 30% of the final grade. The journals made up 331 pages of data. An example of how I introduced the journal from the video recordings may be helpful:

P.A.: In your portfolio will be...your reflective journal which will have questions that I give you to journal about. There will be reflections after each observation. You'll go watch a class, take a bunch of notes, and then write a reflection. And after you teach. Every

time you have been in the classroom, you're going to go and journal about that. Don't think of this in terms of assignments, but of one continuous journal of your experience over the semester. If you want to use a little journal book, I'm fine with that. It does not have to be a typed assignment. It's really for you. You can write...there's certain things I want you to write about, I require you to write about, but you can write any time. If something strikes you in the middle of the night, "I think I understand why my students didn't get it" and you want to write about it, that's great. It's really for you. Some people like to keep that journal online. That's ok too.

The video recordings were made during debriefing sessions with the whole class during the weekly seminar. The first part of each 3-hour practicum class was used to share and debrief the experiences related to the practicum during the previous week. Usually students were given a prompt (for example, quotations about teaching from educators/philosophers such as Aristotle, Montessori and Dewey to reflect on; a "stop-change-keep" activity for later in the semester which encourages student teachers to think about their teaching practice in terms of which elements they would like to stop, change, or keep) and a few minutes to write/respond on their own prior to the class discussion. I, as the Practicum Advisor, would facilitate the debriefing session, and the only rule was that everyone would have a turn and be expected to take a turn to speak. Attendance at debriefing sessions was also a mandatory component to the course, but again, how, what and how much was shared during these sessions was completely up to the discretion of each student. There was never a strict time constraint on the debriefing sessions or on how long a student teacher could speak. Students were encouraged to share their experiences during their practicum in order to create a dialogical environment that could help develop the practice of each student teacher, so some kind of participation was expected from each student teacher. The practicum is not designed as a "pedagogy of discomfort" (Ettling, 2012, p. 542); the situations that the student teachers encounter were never orchestrated or staged, but represented the authentic life of an EAL teacher. During debriefing

sessions the Practicum Advisor may have provoked student teachers to “move participants from resistance to new or expanded perspectives” (p. 541) through reflective activities that address various perspectives related to classroom management, socio-political issues, or policy. However, confidentiality of what was shared in class was established and maintained through agreed-upon principles of the learning community that recognized the practicum class as a safe and confidential space to share experiences. As Principal Investigator/Practicum Instructor, I participated in these dialogues. My voice occurs throughout the recorded data and is referred to as PA (Practicum Advisor). The digital recordings totaled 5.5 hours, and the 13 recorded disks are kept in a locked filing cabinet in my office and will be destroyed seven years after the collection date in 2019.

#### 4.6.4 Data Collection

At the end of each semester, after TESL3050 grades were submitted, as the Principal Investigator, I determined which students had consented to being participants in the study by reviewing the consent forms that were kept with the TRU ESL Department secretary. The journals of the consenting students were photocopied and the originals returned. The format of the journals varied. Seven of the journals were submitted as typed manuscripts, nine were handwritten, one was submitted electronically, and one was in a scrapbook/collage format. I typed the content of the journals that were handwritten as well as the text component of the scrapbook/collage.

The data of the nine handwritten journals, the text component of the scrapbook/collage, and the electronically submitted journal were downloaded into NVivo 10 for coding. The remaining seven journals that were submitted as typed manuscripts were scanned and uploaded to NVivo as PDF documents. Unfortunately, coding PDF documents in NVivo is extremely challenging without converting the documents which requires additional software. As a result, these seven journals were coded by hand.

Similarly, the digital recordings were downloaded into NVivo 10 for coding, but the format of the digital recordings required conversion. Therefore, significant portions of the digital recordings were transcribed and coded by hand using the same themes and subthemes as the journal data. Basic transcription was used with the use of minor discursive markers which does not affect validity “(a)s Gee (2005) points out, even the most detailed transcription systems also miss data” (in Sullivan, 2012, p. 71). The goal with transcribing only significant portions of the videos was to “direct the reader towards the most significant details of what is being said for the argument that I am making (which) is a judgement call that the researcher needs to make” (p. 71). Only comments from students who consented to participate in the study were transcribed from the digital recordings.

#### 4.6.5 Data Analysis

The data was analyzed using emergent coding (Creswell, 2007). “Instead of discovering meaning, meaning is more explicitly seen as emerging from the interaction between the data and the researcher” (Sullivan, 2012, p. 11). A dialogical approach, as previously described, was used to analyze the data recognizing that the researcher does “...not simply enter into the participants’ world but they are at least partly responsible for its creation in the first place by virtue of asking particular questions, having particular interests and having different styles of analysis.” (p. 11) In addition, some of the data from debriefing sessions included my own voice, and thus, I am the creator of some and witness to much of the data collected.

As Principal Investigator, I initially coded the data and a large number of themes/sub-themes emerged. These were classified into six major themes of tensions that arise during a TESOL practicum (personal, interpersonal, knowledge, cultural, pedagogical, methodological). The data was re-coded according to the six main themes. Data was double-coded when it fell into more than one thematic category. Then, the six themes were analyzed and coded according to emergent subthemes. The notion of interproblematicity as “...the mutual interest of

two or more participants in the same problems, inquiries, puzzlements, and concerns...”

(Matusov & von Duyke, 2010, p. 180) became the unit of analysis. While methodological and interpersonal tensions were significantly more numerous than other tensions, frequency is not of significance to the transformational journey of each student teacher; therefore, each theme/subtheme will be illustrated with personal narratives from one or more of the participants that “...will raise particularly interesting issues, nuances and additions to the emerging picture of what the data is like” (Sullivan, 2012, p. 87).

The data was re-coded again using emergent coding to determine not only what the themes of tension were, but to categorize the type of discourse the student teachers used to describe the tensions. By looking at not only “what” student teachers were saying about tensions, but also looking at “how” they were expressing their experiences adds an additional depth of understanding to the analysis.

Of course, the data could be analyzed again in a non-dialogical manner with a different focus to examine frequency of various tensions or look for some kind of developmental nature to the types of tensions experienced over the time of the data collection and the resulting discourse, but this is not the purpose of this research at this time.

#### 4.6.6 Triangulating the Data

Triangulation of data is one way that the qualitative researcher can add a degree of “trustworthiness” (Lincoln & Guba, 1985) by addition of a quasi-scientific dimension to her analysis that may resonate with the quantitative research camp. “Not surprisingly, one analysis of case study methods found that those case studies using multiple sources of evidence were rated more highly, in terms of overall quality, than those that relied on only single sources of information” (Yin, 2009, p. 117). Therefore, data was triangulated by using both written and oral sources from 18 different student teachers in three cohorts over three semesters. In addition, my field notes/journal that were kept as Principal Investigator/Teacher were considered in the

data analysis. Therefore, in terms of traditional qualitative data analysis, convergence of evidence through multiple data sources should lead to a higher degree of construct validity. However, a dialogical approach to data analysis takes a different view of the role of triangulation and appears to dismiss the notion of validity based on multiple sources of data because

(t)he material relationship between the interpretation and the original quotation/data is difficult to evaluate in a scientific realist way...because the nature of the material makes this very problematic...(as) the analysis...is vulnerable to the same effects of rhetoric, power and conflict as the material it analyses. Any successful triangulation would only confirm the same vulnerability to discursive effects,” (Sullivan, 2012, p. 148).

The data is comprised of student teachers' interpretations of their experiences which in turn I am interpreting as researcher, and by adding the interpretations of further individuals through triangulation there is the increased possibility of compounding the issues of rhetoric, power and conflict. By taking a dialogical approach to the task of data analysis, the compounding effects of rhetoric, power, and conflict can be addressed. Sullivan (2012) outlines how Bakhtin's terms of "anacrisis" (getting others to express their point of view on a subject in terms of how it connects to their lived experience) and "syncrisis (the process of juxtaposing different points of view together) can be used "by means of reflecting on the data...and juxtaposing different quotations against each other" (p. 159). Triangulation is then seen as a means for thoughtful juxtaposing of dialogical data in order to demonstrate "some evidence that what the analyst claims for one quotation can be credibly seen in other quotations as an identified coherent pattern" (p. 148). The resulting coherence may be construed as a type of validity in terms of applying a process of syncrisis to the different experiences that the participants recount in order to draw meaning through the identification of themes and sub-themes. However a greater awareness of the subjectivity of the researcher comes into play when using a dialogical approach to triangulation through an attempt by the researcher to create an internally persuasive dialogue from and with the data for herself. This sense-making from the dialogical experiences of the participants

results in one set of interpretations but leaves open the possibility of other interpretations. This approach contrasts traditional qualitative analysis where validity is achieved through the process of having a second voice code the data with the goal of achieving inter-rater reliability. A dialogical approach would accept that different voices might reach different conclusions from the data. This does not make the research less valid, but opens up further possibility for dialogue.

#### 4.6.7 Member Checking

Despite Sullivan's (2012) warnings that member checking could be "uncomfortable and challenging from the point of identity, sense of self and the quality of the analysis" (p. 176), I felt that the participants in the study had the right to give feedback and engage in dialogue related to how they were presented in the analysis. Participants were contacted via email in June, 2014, and the "Analysis" chapter was sent to each of them. Due to the nature of employment opportunities in the EAL field, many of the participants were/are teaching overseas. Participants were asked to return any feedback or comments related to the accuracy of interpretation of their narrative within two weeks. Most students replied immediately to confirm that they had received my email, yet only one student responded with a brief note letting me know that she did not have any issues. Another three students responded orally after receiving the chapter when I happened to run into them. All three did not have any issues with how they were presented and seemed to be genuinely pleased that they were included in the chapter. Students were asked for permission to include their current and former locations since they completed the certificate. Only the information that was volunteered is included in the following table. The first identifying number for each participant refers to the cohort.

Table 4.2: List of Participants and Locations

Participant	Locations since finishing the TESL Certificate	Current Location (as of January, 2017)
1.1 L	Kamloops, B.C.	Kamloops, B.C.
1.2 Rose	China	Lillooet, B.C.
1.3 Gwen	Korea	Kamloops, B.C.
1.4 Elizabeth	Korea	Kamloops, B.C.
1.5 Kerry	Denmark, China	Prince George, B.C.
2.1 Sara	Lillooet, B.C. Kamloops, B.C.	Kamloops, B.C.
2.2 Tanya	Kamloops, B.C.	Kamloops, B.C.
2.3 Betty	Kamloops, B.C.	Kamloops, B.C.
2.4 Mia	Kamloops, B.C.	Kamloops, B.C.
3.1 Kyle	Kamloops, B.C.	Kamloops, B.C.
3.2 Alice	Hong Kong	Russia

3.3 Emily	Korea	Kamloops, B.C.
3.4 Daisy	Kamloops, B.C.	Vancouver, B.C.
3.5 Abby	Korea, China	Kamloops, B.C.
3.6 Deepto	India	Vancouver, B.C.
3.7 Chiko	Japan	Japan
3.8 Constance	Poland	Vancouver, B.C.
3.9 Caissene	Poland	Vancouver, B.C.

4.7 Conclusion

After careful consideration of research methodology including my role as teacher-researcher, I feel that I have undertaken the following study from a moral and ethical standpoint. The participation and support of my students is ultimately the key to a successful study. Through openly sharing my research goals and anticipated outcomes, I have been able to create trust between myself and the participants which has resulted in a rich mountain of data with which I have attempted to engage dialogically in order to establish meaning that can be used to better understand the tensions involved in becoming a teacher.

## Chapter 5: Exploring Tensions in the TESOL Practicum

### 5.1 Introduction

Eighteen student teachers, in three cohorts, over three terms, in the period of one year entered their TESOL Practicum class and the Third Space (Bhabha, 1994) that entails being a student and becoming a teacher. Through various dialogical activities the students recorded their experiences in a number of ways. The data that was collected is comprehensive and allows establishing an understanding about the practicum experience of student teachers at TRU. All of the student teachers experienced some kind of tension or in the language of Transformational Learning Theory (Mezirow, 2012), a “disorienting dilemma” or what Bakhtin refers to as (1981) “threshold moments”.

I believe that the experience of tensions is a significant and necessary component to growth. The nature of tension involves an element of discomfort, so instinctually most people will attempt to avoid tensions or reduce the affect of tensions; this is counterintuitive to using tensions as points of re/transformation (Bakhtin, 1981; Bhabha, 1994, 1998; Mezirow, 2012). I attempted to share my philosophy about the tension-filled nature of the Third Space with each cohort which is demonstrated through the following transcription from the first class of the first cohort:

P.A.: I'm not here to tell you how to teach because honestly, how many hours and years of your life have you spent observing teachers? At least probably 8, 16, everyone's been in public school at least 12 years. Everyone's got a bachelor's degree or more, another four years. So we're looking at at least 16 years of your life that you've been sitting there watching teachers teach, and you're going to have a good sense of what you think is a good teacher, and the qualities that you think a good teacher has. So I'm not here to teach you “the way.” I don't believe there is one way, and I'm just here to help you discover what's already in there, the things you already know about becoming a motivating, engaging, supportive, wonderful, strong, confident teacher. So, a little bit of

my philosophy of doing practicum. It is a little bit of a different role, I usually sit down and bring my tea on Fridays. It's a casual sort of environment. It does not mean that we're not working hard; we're doing a different kind of work here on Fridays. This is really a place to process through the experiences of becoming a teacher because this is the path you've started, some of you have just started on Monday, some of you started last semester, but you're on this path to becoming, some of you started in former lives, and my idea is that what we've got here is something called the Third Space, and that comes philosophically from the work of philosopher... Homi Bhabha, who is a post-colonial theorist, and the idea is that, it's called the Third Space because we're beyond dichotomies, we're beyond binaries, we're beyond this is good and this is bad, this is right and this is wrong. OK? This isn't what this course is about. You have your problem because this is the right way to do it, and you did it the wrong way. You taught something wrong instead of something right. So, instead we're creating a space where we can throw up all of these ideas, and just imagine this sort of philosophical Third Space, and it's not about one or the other, you know, it's about all of these competing discourses, and some things are going to resonate with you, and you'll think "that's ok", and some things are not going to resonate with you, but it's not about judgement. So, we're going to have all of these things flying about, experiences, attitudes, opinions related to your experiences, your students' experiences, my experiences watching you, your sponsor teachers' experiences working with you. Everything is going to be flying around, and your job in all of this muck is to define your internally persuasive dialogue.

Each student teacher had a unique experience during their practicum and each dealt with tensions in their own unique way with the resources and life experiences that they brought with them. The student teachers' experiences with tensions occur with varying degrees of intensity, much like the way Bakhtin (1981) describes the difference between Dostoevsky's and Tolstoy's

characters in his explanation of the chronotope of the threshold<sup>17</sup> . Similarly, some student teachers express their tensions in emotional language which suggests a greater intensity or significance of the immediate experience, while others use more tempered, even somewhat objective, language to describe what they are experiencing over time; both discourses may be transformational and may reflect their personality, familiarity with the genre of journal writing, maturity, culture, L1, and prior learning experiences of each participant more than reflecting the intensity of the experience. As a result, there is no judgement or attempt to legitimize one experience of a tension as more significant to one participant than another based on the discourse used by the participant.

The data presented here is a result of “the weaving of historical and socio-political events together with the personal and even deeply private side of life” (Bakhtin, 1981, p. 247). The private nature of the data is never to be taken for granted as the words of one student teacher make clear: “This transformation has been painful for me, but it goes far beyond the frustration of the classroom. The worst part was the renovation that had to go on in the spheres that I don’t present to everyone else” (Constance).

Most importantly every effort has been made to treat the data with the ethical consideration that shared lifestories deserve. I have approached the data from a “double-voiced” (Bakhtin, 1981) perspective to balance my own voice with the voices of others; I have “anticipate[d] what these other voices say, internally wrestle[d] with their judgements and values, and t[ried] to give [my] own shape” to the experiences of the participants (Sullivan, 2012, p. 53). I have used many direct quotations from data sources in order to allow for the “other” (student teachers) “the potential to ‘penetrate’ self-consciousness, at various levels, structuring both what is said and how it is said” (p. 53).

---

<sup>17</sup> Bakhtin’s (1981) chronotope of the threshold was described in Chapter 2 as “the chronotope of crisis and break in life” and as “highly charged with emotion and value” (p.248). “Threshold” was explained to be a useful and commonly understood metaphor to describe the crossing over (or not) towards change.

This chapter outlines the various types of tensions experienced by the student teachers that have emerged from the data through the application of a dialogical approach to data analysis (Sullivan, 2012) as well as offer an analysis of the types of discourse that the student teachers engaged in to describe their experience of tensions. In keeping with a dialogical approach to qualitative data analysis, I have provided my interpretation of the data and attempted to weave the narratives of the participants with the theory presented earlier in a way that provides “more equal presence [of the student teachers] – rather than being dominated by the author’s intentions” (p. 53); however, in the spirit of dialogical data analysis, I remind the reader that my voice provides only one interpretation amongst many. The researcher is not only a privileged observer but a participant in the ongoing dialogue, as is the reader, you, who will engage with some experiences and interpretations more than others as they resonate (or not) with what you bring to the encounter with the data by joining the polyphony.

## 5.2 Tensions

As previously mentioned, all of the student teachers experienced some kind of tension during their practicum experience. Some of these experiences could be considered more significant than others, yet all of the experiences are part of the journey towards re/trans/forming identity while becoming a teacher. The tensions fall into six main themes: personal, interpersonal, knowledge, cultural, pedagogical, and methodological, which will be illustrated through the narratives of the student teachers.

Exploration of tensions beyond detailed description will take place during the discussion about student teacher discourses, which provides further opportunities to link the previously covered theory to the experiences of the student teachers during practicum.

### 5.2.1 Personal Tensions

Bakhtin's notion of the chronotope is definitely at work here as each protagonist/student teacher authors their experience across time and space during their practicum. The personal tensions highlight the mental journeys "on the road" (Bakhtin, 1981, p.243) from past experiences to present-day struggles as well as anxieties about the future that student teachers were experiencing during their practicum. The student teachers' journals were the primary source for articulating personal tensions. Perhaps student teachers felt more comfortable using the space of the written journal to express personal tensions than addressing these tensions during class debriefings.

Tensions around career choice were significant for several students. Some viewed the career choice of EAL teacher to be a consolation career because they were unable to achieve their desired goals:

My academic courses for grades 11 & 12 were all science based as my dream for a few years was that I wanted to attend U.P.E.I. and become a large animal vet...However, about halfway through grade 12 I began to realize that I didn't have the head, or the grades, to continue with a science based education...So because I cannot do the schooling, I have decided to teach.  
(Gwen)

If life had gone according to plan, I would be finishing my residency at one of Canada's many medical schools instead of preparing to become a teacher. I would not be sitting on my friend's couch, writing a journal...Teaching was my "plan b", and ESL was an abrupt modification of that plan. (Constance)

The idea that some students might unenthusiastically begin to author themselves and be authored by others as "teacher" is not necessarily acknowledged by teacher educators. As a teacher educator, I have been under the false impression that the students I teach come to the

profession with the same commitment that I have, yet for some, teaching and the identity of the teacher falls short of their goals to identify as other possibly higher status professionals such as a veterinarian or doctor.

Several students experienced tensions related to their future careers as English teachers. As they engaged in the teaching aspect of the practicum, some felt that they may not be prepared, others were dealing with the tensions of moving on and into the next phase of life. For these students, crossing the threshold in relation to moving from student to beginning teacher is a scary and uncertain prospect:

I can't believe that was my last practicum class! Am I supposed to know what I'm doing now? Uh oh... I mean, lots of good things happened, and I think overall practicum went pretty positively. But the idea of doing it all on my own is still scary. (Caissene)

Still not entirely sure what I wanted to do with my life. (Gwen)

In less than 2 months I am done school and moving out of the same house I have lived for 5 years with the same 3 girls and have to make what seems like impossible decisions about where to go next. If the following entry is long winded and emotional, that is because this topic is what haunts my every minute these days and as I write I am realizing that I haven't really released any of the tension yet...I guess I should feel at ease about the fact that I am facing decisions between things rather than the grasping at straws but I don't feel ready enough to make that choice. (Kerry)

The practicum may be experienced as "epochal" re/trans/formation as Lange (2012) describes in *The Handbook of Transformative Learning* (p. 203), and when it is over and student teachers face the challenge of finding jobs, moving, and developing a teaching practice, they find

themselves without support for the ongoing “incremental” re/trans/formation (p. 195) that lies ahead. As a result, I believe that beginning teachers enter the field of TESOL with an identity in progress and this phenomenon is not often supported by TESOL programs or academic institutions in general.

One mature student experienced personal tensions related to integrating past educational experiences with her current TESOL studies. This descriptive and poetic journal entry highlights the tensions of identity re/trans/formation as Rose felt pressured to conform, to be “tamed,” by the demands of western academia:

I also remember the difficulty I had during undergrad when I struggled with the sense of being harnessed, tamed by being “educated” as if the wild horse of my spirit would be forever transformed beyond what it could ever undo. Never to be itself, its pure whole self again. Perhaps an existential crisis of sorts. I can easily remember the raw emotion & hot resentment of that time, seemed to last a long time, maybe a full year even. Most of this struggle was post partum, some developmental, some spiritual. I was meeting my feral self. O, the balm of time. Now I can see my undoing, I feel it, I recognize it. Now, past the pause, the precipice reached & the panorama seen, what? In what ways will I move through this transmutation – Slowly, slowly I can sense the collescence [sic] of some form. Cell by cell – maybe even molecule by molecule – nevertheless I am beginning to reform. Words are coming together & there is the whisper of the wind over the river that I can feel & hear. (Rose)

The chronotope of the threshold is present in the experience of Rose as she describes reaching a “precipice” where she is able to see the “panorama” of her future as she begins to “reform.”

Most students expressed moments where they lacked confidence during their practicum; the term nervous/nervousness/nerves was a frequent descriptor of the practicum experience in

both anticipation of and during teaching. This nervousness could be linked to adopting a new role or identity without the confidence or competence of perceiving the self as “teacher”; the notion of the “imposter syndrome” may also be involved where the student teachers feel that others may discover that they are unqualified for the role they are taking and not author them as “teacher”. Quotes from a number of students can exemplify the significance of the interproblematicity of this tension, not to put significance on the frequency of the experience but to highlight one of the common threads of tension that exemplifies the struggle of wearing the mask of a new and unfamiliar identity:

I thought I was going to be really nervous. (Abby)

I was not so confident when teaching and students might feel that. (Alice)

I felt more relaxed than the first time, although I’m still nervous before I get into class.

(Elizabeth)

It was quite a short period of time to be teaching so it was a little strange to be so nervous for a half hour of my life. (Kerry)

Holy moly, I have never been more nervous in my whole life. Teaching was such a different experience for me. It was so much different than giving a presentation to your class...I’m still nervous as heck and every time I teach, I still get the most nervous. I hope that this will eventually go away and that I won’t feel like such a nervous wreck every time I teach. (Emily)

I had a bit of a breakdown directly after the first class, because it was also the first time I realized how vulnerable being a teacher in front of a group of students can be (especially when most of them are roughly your age). (Kerry)

I'm sure I'll continue to be nervous at the beginning of all of my new classes (Gwen)

Becoming a teacher does involve a degree of discomfort as one takes on a new role, and in my experience none of the student teachers that I have worked with has avoided the experience of nervous tensions during practicum. The nervous tensions that the student teachers are encountering supports the phenomenon that becoming a teacher involves more than the mastery of pedagogical and theoretical knowledge; it involves identity re/trans/formation, and the practicum provides the time and space for that phenomenon to be experienced.

Another source of personal tension related to the effects of fatigue. When students choose to take the TESOL program in one semester, they are cautioned that it will be a very intense experience and that they won't have time for much outside of the program. By the middle of the semester the intensity of the program was a source of struggle in terms of health for a number of the full-time students:

I have not been sleeping well and, at this time in the term, I do not seem to be alone in my exhaustion. (Daisy)

I have been so swamped with homework of my own (and my job) that I have hardly had any room to breathe...everything still feels really rushed and my mind and body are having a difficult time coping... This nasty bug I've come down with isn't helping matters either. I really am not sure I should have been teaching this morning, but it had to be done...Unfortunately I didn't have the strength or energy to plan the entirety of their lesson before needing to sleep, so most of their time was completely off the worksheet and off the cuff...I definitely needed to take a break from teaching in order to actually begin to get in the game a little. In hindsight I probably should have

realized that my body needed to recover from the road so far before my mind could begin to create. (Constance)

These students are illustrating the intensity of the identity reconstruction that is involved in becoming a teacher. Unlike other courses in their TESOL program, the student teachers are responsible to others (their EAL students) during practicum which results in tensions that go beyond the emotional and may affect the physical. Many students experienced exhaustion from teaching, particularly when they were responsible for planning and delivering longer lessons:

Today was my first day teaching 2 hours and it felt like a marathon. When the first 2 hours ended I had such an adrenaline rush and was on cloud 9. But soon as I let myself relax, I felt like I crashed into a brick wall; I was so exhausted. I never thought teaching for 2 hours could be so exhausting and makes me think how can teachers do this all day long. (Emily)

So this lesson was my first 2 hour lesson I have ever taught, and I taught it twice in one day, so needless to say it was exhausting. (Kerry)

I just taught for two hours and I'm surprised how tired I am after – it sure takes a lot out of you! (Abby)

It can be seen that maintaining the identity of “teacher” for a longer period of time is exhausting for student teachers. It is during these longer teaching sessions that they must commit more completely to crossing the threshold and embody the responsibilities that come with taking the role of teacher; the success of the EAL students lies on their shoulders in terms of preparation and delivery of the lesson. The high stakes of the longer lesson may result in the fatigue that the student teachers experience, and while this is challenging to the

student teachers, it is difficult to imagine how they would experience the “becoming” of an EAL teacher without it.

Another source of personal tensions relates to idiosyncrasies that the students noticed when they watched themselves teach on video after being observed. “The fact of being observed alone is enough to heighten some self-perception and sensitivities at the cost of others” (Walker, 1983, p. 157). This was evident when the student teachers observed themselves and provided an experience of “othering” the self. The resulting tensions are interesting as some student teachers become very focussed on their idiosyncratic behaviours while others focus on their effectiveness of instruction:

In terms of idiosyncrasies I noticed that I had my arms crossed a little more than I realized which is easy to mend but hopefully was not perceived as negative body language...Usually when I hear a recording of myself talking I really don't like what I hear. (Kerry)

Another thing I was not too confident about this time was the strength of my voice. In retrospect, I should have probably waited another class or two before having my evaluation...I would say that my voice did trickle off a few times, so I know for sure now that I may have been recovered enough for normal conversation, but not for teaching. (Sara)

I think with practice, I can talk more clearly with the stress on important words...we hardly talk about “shy teachers” like me who can have a tough time showing useful gestures. It is important to me (as a student), it enables me to understand the context and clarifies the instruction...I don't think “practice” alone can provide me with such ability. I need to start doing it from the first class I take. There will be laughter, talking and jokes

about me among the students but I need to overlook them and continue doing different gestures so that I am an expert at this. (Deepto)

The only thing that was constant is that I speak too quickly for them. I really need to work on this. (Abby)

I wring my hands a lot. (Daisy)

When I'm reading out new words for the students to repeat, I need to remember not to say "and" before I say the last word. No one told me not to, but when I said it today it irked me and I didn't feel right. I will try to keep it in my brain for next time. (Caissene)

I'll have to ask (my Sponsor Teacher) about my inflection (am I monotone). (Kyle)

I was watching my video with my son and asked him to evaluate my lesson too. When we finished watching, he said to me that I had talked to my students (as) if they were "mentally challenged" (which means that I talked to them slowly). (Tanya)

Despite the tensions that are experienced from watching themselves teach (student teachers report that this is one of the most unpleasant activities during the practicum), the value of providing an additional time and space for negotiating identity re/trans/formation makes the practice of self-observation a significant component to the practicum experience as will be discussed below.

The scope and depth of the personal tensions experienced by the student teachers extend beyond the boundaries of most of the TESOL textbooks that were reviewed for this

study. Some teacher education texts (Ur, 2012; Richards and Farrell, 2011) provide guidance for moving into the profession with suggestions related to joining professional organizations and engaging in action research. None provide direction related to the personal well-being of the teacher in terms of self-care or dealing with nerves.<sup>18</sup> This lack of attention in the texts to personal tensions may relate to Richard & Farrell's (2011) conclusion that "you will have found that no amount of reading, study, or listening to experts can fully prepare you for dealing with the full range of issues that language teaching involves" (p. 161).

### 5.2.2 Interpersonal Tensions

While Bakhtin professes that all of life is dialogical in nature, there is no escaping intense dialogism when one enters a teacher education program. Teaching is interactional and when one is involved in the teaching practicum the dialogue works in a multiplicity of directions simultaneously. The number and intensity of relationships that the student teacher must navigate during the practicum lead to a variety of interpersonal tensions with EAL students, sponsor teachers, and practicum advisors. As will become evident below, the issue of power is significant throughout the narratives of the student teachers when they recount their interpersonal tensions; they are negotiating the Third Space and flowing from the perspective of feeling somewhat powerless related to the actions of their sponsor teachers, practicum advisors, and on occasion their students, to establishing the power over their students as they embrace the identity of "teacher."

#### 5.2.2.1 Tensions with EAL Students

Interpersonal tensions between the student teacher and the EAL students they were teaching or observing were common. Some student teachers were concerned about their

---

<sup>18</sup> BC TEAL has recently (2016) been presenting workshops on self-care for EAL professionals.

communicative competence when working with learners from diverse linguistic backgrounds.

Elizabeth describes the struggle she had with not being able to understand one of her students while Alice describes the struggle she had with students not being able to understand her:

I had a classic example of a new TESL teacher's worst nightmare – one of my first questions to students, the first (and basically only) one to respond, I couldn't understand him! I had to ask him to repeat a couple of times, and then because I was asking about vocab in the picture, I guessed he was saying "fireman" and jumped on that and wrote it on the board. I was stumped for a minute though. Do I ignore him? Ask him to speak more clearly? His English wasn't terrible, it was just an unfamiliar word. At that point I was like "Oh god...will the rest of the class be this torturous?" (Elizabeth).

First challenge I faced was that I did not see any reaction from students for my task explanation, so I had a feeling nobody understood what I wanted them to do. I felt so embarrassed when there were little pauses after my questions. (Alice)

During a debriefing session, student teachers expressed their anxiety about not being able to accurately pronounce the names of their students:

Mia:...knowing all the students' names. I'm going to find that pretty daunting.

Kerry: What's a good technique for that?

Mia: Yeah, I don't know...

PA: We have name cards...

Kerry: but even pronunciation, how do you know how to pronounce, like to remember how to pronounce those names, right. For me, personally, that

would be, like, if I have the jitters, and on top of it, and then I have to say these names...I wouldn't want to insult someone by not saying their name correctly either, right.

By the way the student teachers express these tensions related to communication in the classroom, they demonstrate a post-colonial perspective to the shared role of engaging in dialogue in terms of not treating their EAL students as residing in the peripheral realm of the "other" away from the centre due to their lack of acceptable English production (Brumfit, 2006; Giroux, 1992; Kumaravadivelu, 2006). Instead, the student teachers assume responsibility for their lack of receptive and productive skills rather than putting the onus on the EAL students to be more clear or to encourage EAL students to take on a western name that is easier to pronounce.

On the other hand, the student teachers' narratives demonstrate that they hope and/or expect that they would be authored by the EAL students based on an authoritative notion of "teacher" and would be shown respect. Power is a central theme to these narratives and demonstrates how, for the most part, the student teachers are ready to embrace the socially constructed notion of "teacher" wielding the power with EAL students playing a subordinate role.

The EAL students in the practicum classes are considered "adults" and often were of similar age to the student teachers which was a source of tension as some student teachers worried about being taken seriously:

Sara: I guess I'm wondering how will they respond when I'm the total teacher and not the fun new person.

PA: Sure

Sara: Yeah...

PA: Will they still see you as the teacher?

Sara: cause some of them who are clearly younger than me, they're ok with it, but some who are roughly the same age, possibly older, they didn't

like the first activity. I could tell that. They didn't like the ice breaker.

They were sort of like, why, why are you teaching us, why do we have to listen to you. But then the second activity was more structured, so they liked that, so maybe, maybe that's why. Maybe they wanted to get more out of it. It was too, too elementary...

Sara is discovering that she may not command the power in the classroom simply by virtue of being the teacher. She needs to do more than simply show up and entertain as her students are mature learners and expect the teacher to be competent in terms of knowledge and methodology. Gwen expressed her feeling of alienation from the EAL students she was teaching even though she was similar in age:

I felt kind of alienated from the students. Like there was a wall between me and them, and it was hard for me to interact with them. I also felt that it took a lot of effort/prodding to get them to actually work together and do what they were supposed to do. (Gwen)

Gwen's tension is common for some young student teachers who teach adult learners. I was twenty-six when I began teaching EAP at the college level, and I remember the tensions I experienced when some of my students were the same age or older than me. During practicum, some of the tension lies in terms of identity re/trans/formation as the student teacher feels like a peer to the EAL students, but she is expected to behave professionally which may preclude interacting with her EAL students outside of class even though they are all students at the same university.

Some student teachers seemed surprised while others responded with frustration when EAL students failed to concede the power to the teacher:

Students don't listen to me...Students don't understand me (Chiko)

It appears that passiveness is the preferred state of being a student...Teacher is frustrated that people aren't getting it and the apathy...Maybe it's been a long time since I was the students' age, but I was surprised at how slow they move/comply/communicate/volunteer answers in an 8:30 class. (Kyle)

Kerry: In my observations of three classes, I felt in all three that the class was truly divided. There was half the class was engaged and the other half was totally unengaged, they were not prepared, had no textbooks still three weeks in, had no paper, had no pen. I was totally, I was appalled in all my three classes, I couldn't believe that students of this age, um, whether language is a barrier or not, no one at this age should be coming to these classes without a pen or paper, and I just thought, I couldn't believe it personally.

The class was hostile-seeming this morning, as usual. I can't tell if it's me or just the fact that it's 8:30 a.m. on Monday morning (Constance).

I tried very hard to get them excited about the activities and the material and they barely responded. I left feeling stupid and vulnerable, and resentful that they didn't respond. (Kerry)

I find it irritating that about 10 or more students come in around 10:45ish for the 10:30 class...It seems somewhat pointless to plan the first 10 minutes of the class. Since this was something that bothered me, I made

a point to mention it to the class. I think they understood I was serious this time. (Sara)

Many of the student teachers responded with extremely emotional language (“appalled,” “irritating,” “hostile,” “stupid,” “vulnerable,” “resentful”) when the taken-for-granted power dynamic did not occur. This leads me to believe that they are being challenged in their process of identity re/trans/formation because rather than exploring competing discourses for understanding EAL student behaviours, the student teachers jump to the authoritative discourse of classroom management which implies that the teacher is required to re-establish the power in the classroom:

The only thing negative that stands out today from the 2 hours, is a few students talking when I am. It makes me flustered and it always seems to be the same students who are talking. I finally asked one of the students to move. (Emily)

Again, there were the same students who were talking, one in particular. I find that I have to be very firm when asking them to be quiet. When I say “please be quiet” they don’t listen, but when I say “be quiet” they listen. I find it awkward for myself not using please and hope that I am not coming off as being rude. (Emily)

There are three trouble-making students in the class that I noticed during observation and talked about with (my Sponsor Teacher) and so class-management is more of an issue in some ways; generally, I think I handled this well as I kept an eye on them and they knew I was. (Daisy)

They didn't take me seriously maybe because they thought that they could look into the texts after they got the questions, but when they saw me taking them away, they got serious and wanted more time. (Abby)

How the student teachers manipulated the power dynamic via choice of classroom management techniques was critical in their identity formation as a teacher. Most used authoritative techniques (telling students to "be quiet," taking away books, asking students to move), and Emily discovered that through enacting her power in the classroom she began to "feel like a real teacher":

In this class there were a few students who were talking while I was talking and I had to use a class management skill. For me this actually made me feel like a real teacher as I realized the power difference between student and teachers. (Emily)

It is clear that encounters with EAL student behaviour that were considered disrespectful or insubordinate were uncomfortable for the student teachers. As a result, the student teachers adopted classroom management techniques that were regressive in nature to the ways in which they observed other teachers deal with similar issues in their prior educational experiences. This is not surprising because "(i)n spite of the importance, and the challenging nature, of classroom management, there are very few teacher education programs that offer well-organized, hands-on experience in management strategies" (Kumaravadivelu, 2012a, p. 31).

Another source of disruption of power and source of tension for the student teachers relates to receiving feedback from their EAL students which adds to the polyphonic nature of the practicum and works as one way to democratize the classroom setting. Student teachers are expected to ask for feedback from their students during their practicum; however, receiving the feedback and considering the voices/opinions of their students challenged their identity as Tanya explains:

At the end of my practicum, when I asked students to give me their feedback, I got two negatives, 5 positives and 2 combinations with “yes” and “sometimes” answers. As soon as I saw these 2 negatives, my blood was starting boiling in my head and temples. I was surprised...angry...disappointed and just ready to...cry. I did all my best for these people, and they evaluated me this way. (Tanya)

It seems that Tanya believed that she was doing everything she could for her students, and in return, they should honor her as not only a teacher but as a good teacher. She feels betrayed by the EAL students who exercised their power through the evaluative process.

The desire to establish and re-establish power in the classroom prohibited student teachers from sitting in the interpersonal tensions with students long enough to engage in competing discourses which illustrates the reproductive nature of education; we often teach how we were taught.

#### 5.2.2.2. Tensions with Sponsor Teacher

Student teachers experienced interpersonal tensions with their sponsor teachers in several ways that are similar to the findings of Le's (2014) study with Vietnamese student teachers of English; Le (2014) found that “the methods of teaching...learned in the teacher education program and what the cooperating teacher actually did in the real classroom” (p. 208) was a source of tension. Similarly, the student teachers in this study adopted the authoritative discourse of their TESOL program which focused on a student-centred pedagogy, and, in some cases, conflicted with what they were experiencing with their sponsor teachers. Tanya is frustrated that she is being required to teach from a textbook, while L is critical of the high level of structure in the class:

If this class were mine, I would deliver a lesson in a different manner, but in this case I had to cover all the activities from our book. (Tanya)

I also felt (the students) could be nurtured a little more, the class almost seemed a bit too structured – there is a job to do – get it done. There was no humor in the class (L).

Kyle finds fault with his sponsor teacher as a result of identifying the teacher's lack of working in Vygotsky's Zone of Proximal Development:

Professor talked at least 1 level above students' abilities. (Kyle)

During a debriefing session, the student teachers demonstrated their knowledge of the authoritative discourse on methodology presented in their TESOL program by the questions they ask L regarding a classroom situation where the methods of the sponsor teacher are being criticized. It is clear that the student teachers felt that the activity would have been more effective if it was delivered in a more communicative way (in partners), was level-appropriate, and didn't compromise the self-esteem of the EAL students.

L: I ran into a situation where that was a little lopsided. The students were giving presentations about someone like their best friend or someone...and they had a list of questions they were to follow. And I felt like she was at them, talking. "What do you have in common? What is special about him? Where do you go shopping? Where do you..." Like that all the time.

Rose: What level is this?

L: That was level 1. I found it was a little aggressive

Elizabeth: Were they in partners?

L: ((shakes head)) one at a time. One student at a time was giving a presentation about their best friend or about their father, someone they admired. The first one was the kind of Arabia.

Elizabeth: ...put them on the spot. Like, did she ask them the exact same questions?

Another interpersonal tension between student teachers and sponsor teachers relates to the professional conduct of the sponsor teacher which sometimes was found to be lacking. In some cases, the sponsor teachers left the classroom and left the student teacher suddenly in charge of the class:

When (the teacher) left to “return a stapler” she ended up abandoning (my classmate) and I in the classroom for about half an hour or forty-five minutes! We both circulated the groups and (tried to) answered questions. It was quite a shock at first being thrown into that. (Caissene)

Professor left for 10 minutes to make photocopies: I could see students would have goofed off if I hadn't jumped up and walked around looking at how they were progressing. (Kyle)

In other cases, student teachers were critical of the way the sponsor teacher interacted with students as in the example below where Kyle criticizes his sponsor teacher's attempt at humour:

Late students were acknowledged but encouraged to move “quick like a bunny” – particularly funny when the student was a 200+ lbs male Asian (humor not seen by student) – I don't see humor as part of the (sponsor teacher's) classroom, but I don't think I'd use it much myself either. (Kyle)

Emily criticizes her sponsor teacher's professional conduct as well as the manner in which she interacts with students:

(The teacher) showed up late for class, and was very flustered, and did not apologize to the class for being late...I think that if I were late for class I would apologize to my students for being late...Additionally, (the teacher) seemed to get frustrated easily when students would not do what she expected of them. I felt that the class was not a

comfortable environment and this was associated with the teacher's mood. (Emily)

Student teachers look towards their sponsor teachers as authorities on teaching. When the behavior of the sponsor teacher is less than professional it creates tension for the student teachers as they examine their own values, attitudes, and beliefs about teaching.

Other interpersonal tensions between student teachers and sponsor teachers exemplify the chaos of the Third Space as the student teachers experience the extreme simultaneity of being expected to perform as a competent teacher yet follow instructions and respond to feedback from their sponsor teachers like a student. Gwen and Mia comment on the feedback they receive from their sponsor teachers:

I need to work on getting the instructions on the board. I even had them written down on that extra sheet behind my lesson plan. I just get so caught up in listening to just the students who speak up that I assume everyone understands. And (my sponsor teacher) repeatedly [sic] tells me not to do this. Oh dear. (Gwen)

(My sponsor teacher) has been concerned about some of my activities, in that they are to (sic) advanced (Mia).

Another interpersonal tension related to the student teacher not fulfilling the expectations of her sponsor teacher in terms of professional conduct:

That was a horrendously unmitigated disaster! Not only was I unprepared, I was late. (My Sponsor Teacher) was not impressed. (Constance)

In this case, Constance was approaching her "unmitigated disaster" from the perspective of a student who was accountable to her teacher/sponsor teacher rather than as a teaching professional who was responsible for the learning of her students. She may have retreated to

the familiar territory of being a student when faced with tensions rather than work through the identity re/trans/formation of viewing herself as an incompetent or unprofessional teacher.

It is ironic that the student teachers are highly critical of the methodology and conduct of some of their sponsor teachers and enact the authoritative discourse of their TESOL program which promotes a student-centred, integrated skills, communicative classroom environment; clearly their empathy lies with the EAL learners rather than attempting to understand the perspective of the teachers they are working with. They appear to essentialize good teaching based on the models they have been presented with during their TESOL program. The irony comes into play in terms of how the student teachers often reproduce the very behaviours they are critical of when they are in front of the class such as being late and unprepared in the case of Constance or presenting material that was too advanced in the case of Mia. Both of these behaviors were criticised by Emily and Kyle when they saw them in the experienced teachers they were observing.

The sponsor teacher-student teacher relationship is a significant source of Third Space tension which has been demonstrated by the preceding student observations. Sponsor teachers are viewed as mentors and models; thus, student teachers seem to be highly critical of their performance when they are perceived to fall short of the ideal. In turn, sponsor teachers are responsible for effective delivery of their classes, and sometimes put pressure on student teachers to meet the standards of an experienced teacher rather than accept the abilities of a beginning teacher.

One of the challenges of any TESOL program is to find committed, knowledgeable, and professional mentors for student teachers to work with. In the case of the TESOL program in this study, no compensation was provided to sponsor teachers, and each term it is a challenge for the Practicum Advisor to recruit enough sponsor teachers for the program. Overall, the sponsor teachers are viewed as supportive and encouraging in the TESOL program as they take on the sometimes challenging task of working with student teachers.

### 5.2.2.3. Tensions with Practicum Advisor

Tensions between student teachers and the practicum advisor are similar to those with the sponsor teacher; however, my role as the practicum advisor is more significantly evaluative than the sponsor teacher's role. Sponsor teachers are expected to give formative feedback throughout the practicum and only provide formal evaluation at the end of the entire practicum. This provides opportunities for student teachers to have a bad day and not worry about the effect it will have on their grade. I, as the practicum advisor, on the other hand, observed the student teachers twice during the term and gave formal summative feedback and a letter grade on each observed session which becomes a source of anxiety for the student teachers and exemplifies the ultimate power imbalance between me as the practicum advisor and the student teachers. Some practicum advisors have chosen to use a Pass/Fail option for evaluating the students, but this does not solve or address the evaluative component and issue of power. The sessions are also recorded, and the student teachers are expected to watch the videos prior to debriefing with me.

Being the subject of tension and reading about how student teachers view me as their practicum advisor was an interesting reflective process. Rarely have I experienced such raw truth about how I make students feel. The kind of feedback that I am able to receive through reading student teacher journals goes beyond the type of feedback that is common on institutional course evaluation where student opinion is reduced to numerical values and usually generalized comments such as "good course" or "should give less homework". As the researcher, it has been an interesting process to see myself within the data as a source of tension and try to deal with the data as "inside-out and outside-in" (Sullivan, 2012, p. 50-51) struggle or "active double-voiced discourse" (Bakhtin, 1984).

Such a struggle occurs when we feel uncertain as to what our own 'voice' is amidst the authoritative voices of others. We anticipate what these other voices say, internally wrestle with their judgements and values, and try to give our own shape to an issue as

authors. As this struggle goes on, our intoned response to the other may be divided, contradictory and complex. (p. 51)

Approaching the data in which I am the subject as inside-out discourse, I can recognize the equating of power as the student teacher is able to say anything she wishes about me, and I am relatively powerless to respond. From an outside-in perspective, I could defend my actions or position and denounce the student teacher's perspective or rationalize my behaviour, thus "hav[ing] a surplus of vision over the self and seek to authoritatively give shape to [myself] as 'hero' or subject of their discourse" (p. 51). The outside-in discourse can be approached through parody, ridicule in order to diminish or alter the experience related by the student teacher. I have chosen to present the tensions experienced between student teachers and myself as inside-out discourse and relinquish power (regardless of how the data may expose me as a teacher educator) because I want to honour the experiences and the voices of the student teachers in this study.

Simply having me as the practicum advisor in the classroom was a source of tension for some student teachers:

I'm still a little nervous about this final observation with [my practicum advisor]. (Constance)

Teaching the vocabulary lesson today was my monitored lesson for [my Practicum Advisor], and also one of my more frustrating lessons I have taught. I think it may be because I knew I was being watched. (Kerry)

[My practicum advisor] came in to class today and it was very nerve racking. Even though I got used to the camera, having someone judging and marking you in the corner can be very distracting. (Abby)

Some student teachers develop dependent relationships with their sponsor teacher and rely on the sponsor teacher to help them during their teaching sessions. Sponsor teachers are generally not present when I observe, and Chiko found teaching solo a source of tension:

This was not the first time – I have had lesson observation several times before, but I still feel uncomfortable to have one. Why? Maybe because of the video? Because of (my practicum advisor) visiting? Because (my sponsor teacher) wasn't there? (Chiko)

Some student teachers reflect in their journals on points of weakness in their practice in preparation for their debriefing session which adds another opportunity for reflective practice as Gwen demonstrates:

I didn't actually do much circulating this class so I have a feeling that you'll probably mention this when we meet. (Gwen)

The debriefing session with the student teacher and practicum advisor is another point of tension for the student teachers due to the power imbalance related to evaluation. Despite the usefulness of the observation experience to the student teacher, Sara still feels "slammed" by me, her practicum advisor:

[My practicum advisor] gave me some very useful (though slightly painful) feedback about my lesson. Where she 'slammed' me, she also gave me some very good ideas about how to fix my discussion activity, as well as some more discussions style ideas. I am sure I will use them in my execution of this lesson, and it was helpful to have someone point out exactly where I lost the students, and how I could avoid such a problem in the future. (Sara)

Despite the evaluative nature of my observations as the practicum advisor, the observations and the resulting one-to-one debriefing sessions provide intimate spaces for dialogue and sometimes lead to an epochal moment (Lange, 2012) of re/trans/formation. One of the

questions that I routinely ask student teachers during our one-on-one debriefing sessions after they watch the video of their lesson is “Did you see a teacher when you watched yourself teach?” Student teachers can literally witness their own journey of “becoming” through observing themselves teach on two different occasions. The authoring of the self as “teacher” becomes a significant move towards identity re/trans/formation as student teachers are provided with an opportunity to wrestle with the tensions of their new identity through interaction with the practicum advisor.

#### 5.2.2.4 Finishing the Practicum

Most teachers will remember their first students and the significant role that they played in becoming a teacher. The EAL students give validation and reinforcement to the student teachers which influences their re/trans/formed identity, yet in the literature and textbooks, the significance of the student teacher-learner relationship is generally one of pedagogy, methodology, and assessment with the emotional dimension being overlooked.

One of my mantras as the practicum instructor is “Remember, we are teaching *people*, not lessons!” The responses that many of the student teachers experienced as their practicums came to an end demonstrate that the relationships and interactions that they had with the EAL students in their classes was significant. Student teachers found the end of their practicum to be a very emotional interpersonal event with several student teachers commenting on how much they would “miss” their students regardless of whether they felt their practicum was “awesome” or a “long and bumpy ride”:

Overall, this was an awesome experience and I’m going to miss my class! (Abby)

It’s been a very long and bumpy ride, but I’m gonna miss these guys at the end of the day. (Constance)

Some student teachers wrestled with their identity in terms of expressing their emotions during their final class. It is clear that Kerry is concerned about how attached she may get to her students:

I had a moment where I sort of stepped outside of myself and realized how much I am going to miss my students. Even scarier than that is knowing that I am quite an emotional person sometimes and I can see myself likely to get this attached if not more with every class I teach for the rest of my life. (Kerry)

The notion of what is appropriate behaviour for a teacher in an emotional situation became a source of tension. Gwen reflected on her anticipation of shedding “a few tears” after acknowledging the role that her EAL students played in “helping [her] develop who [she is] going to be as a teacher”:

Today is my last day of my practicum and I have (been) laying (sic) in bed crying about it for the last 45 minutes. Not because I’m nervous like when I first cried though. It’s important to mention that first. I’m crying because I’m so sad that this is all over. I’ve spent the last month and a bit teaching, learning and interacting with an amazing group of students whom I’ve come to love deeply (on a professional level). And I’ve really appreciated that they let me be a part of their learning experience at TRU and I feel so thankful/happy that I got to work (with) the group of students that I did. They have all played a major role and have had a huge impact on helping me develop who I’m going to be as a teacher. As I’m writing this, I can see each student clearly in my mind and I can remember, at least one happy positive memory/event that I have shared with that student. Needless to say, I don’t think I’ll be forgetting them anytime soon. Why don’t glasses come with windshield wiper blades? That (would) be so convenient. I’d better stick a box of Kleenex in my teacher’s bag, I don’t think I’m going to be

able to avoid a few tears. Although I solemnly swear to try my hardest not to cry.

(Gwen)

The weekly dialogical encounter in the classroom provided an ongoing opportunity to be authored as a teacher by the EAL students; one student teacher expressed feeling “a little lost” at the end of the practicum.

Now that I have finished my practicum teaching I feel a little lost when I

thought it would be a feeling of relief. (L)

For many this was the first class that they had ever taught, and the strength of the emotions that some student teachers felt demonstrate that they were indeed teaching *people*.

Conversely, Le (2014) found that the primary concern of the Vietnamese student teachers he studied “was using the students and the classrooms as instruments in implementing and completing their lesson plan” (p, 214) and no close connections with EAL students were recorded. As a result, the effect on identity re/trans/formation of the polyphonic nature of the practicum classroom is not a given; it needs to be fostered through approaching teacher learning as “socially negotiated” (Johnson, 2006, p. 239). Some examples of the type of activities that could encourage a dialogical or sociocultural approach to TESOL practicum will be described in the following chapter.

All in all, the variety and intensity of the interpersonal tensions experienced during practicum highlight the polyphonic nature of the practicum; student teachers are simultaneously negotiating a multiplicity of high stakes relationships (sponsor teacher, EAL students, practicum advisor) throughout the experience. During my fifteen years as a teacher educator, I have also witnessed interpersonal tensions between student teachers/classmates, but this was not documented in the cases in this study.

### 5.2.3 Knowledge Tensions

There is a tension in the field of TESOL teacher preparation in terms of the theory/practice dichotomy (Burns & Richards, 2009; Johnson, 2006; Maggioli, 2014). Johnson (2006) explains that "...a public debate has continued over what should stand at the core of the knowledge base of L2 teacher education...[and] the knowledge base should remain grounded in 'core disciplinary knowledge about the nature of language and language acquisition'..." (Yates & Muchisky, 2003, p. 136 in Johnson, 2006, p. 239). Because few students enter the TESOL program with a prior background in linguistics, they often struggle with the "science" of the field (grammar, SLA, phonetics) and experience tensions related to their lack of knowledge or inability to effectively utilize knowledge during practicum.

Student teachers are often put on the spot during practicum to have linguistic and cultural knowledge at their fingertips. Most of the student teachers in this study were simultaneously taking other TESOL courses while doing their practicum. As a result, they were still in the process of "banking" knowledge that they would receive in courses such as TESL3020: Pedagogical Grammar, TESL3010: Curriculum and Instruction, or TESL3030: Intercultural Communication. These tensions began to surface early in the practicum during the required ten hours of observations when one student discovered that the teacher she was observing "...was teaching things that I didn't even know the answers to..." (Abby).

The lack of knowledge related to grammar or "language as system" (Kumaravadivelu, 2012a, p. 25) created tension as student teachers realized the complexity behind the knowledge base that an effective EAL teacher is required to possess. Rose referred to grammar questions as "scary", and Elizabeth described her frustration with knowing grammar but not being able to effectively explain it to her students:

When we were doing an activity as a class, I made a couple mistakes with the word order for sentences such as "They probably will not have ice", saying "they will probably not" instead. I didn't have my text book, so

that's one thing I'll never forget again! ...I didn't go into breakdown mode, although it definitely affected my confidence, at least temporarily...I found that it's one thing to explain rules; it's another to correct students' sentences while providing a correct explanation. (Elizabeth)

The student teachers are realizing that being proficient "users" of the English language is not enough. This contrasts the colonial belief that being proficient in English usage is enough to take on the role of English language teacher which is evidenced in the descriptions for some international jobs in which being a "native English speaker" is given priority over qualifications and experience. The student teachers are realizing that there is specific knowledge of the subject that makes EAL teachers unique. Mia recognizes that she will have to be more prepared in terms of her content knowledge in order to appear competent:

The most difficult part was trying to answer grammar questions on the spot. I feel next time I would be more prepared with things that might come up by taking the time the night before writing some questions that could possibly come up. (Mia)

Another area where student teachers felt that they didn't have enough knowledge was related to assessment. Gwen expresses her concern about being responsible for generating student grades:

Sometimes I also wish that this program wasn't over so fast just because I feel so unprepared to actually go out and teach a class and actually be responsible for students' grades...I still don't really know how to take all of their assignment, quiz, tests, etc. grades and turn them into an overall grade. Or how to divide them all into their percentages and then create their grades out of that. (Gwen)

Most student teachers are not expected to mark/assess student work during practicum, yet this is a significant component of the life of a teacher, so it is not surprising that some students feel unprepared to effectively carry out this part of the teacher role.

Most EAL teaching involves the integration of content with language and some students struggled with knowledge related to the content they may be required to teach. Deepto, an international student teacher, did not have the cultural knowledge or experience to teach about a common western celebration:

“Halloween” was a new topic for me to teach to the students. Although I saw many Halloweens before when I was in Toronto, I didn’t know the history behind it or why it was celebrated or that it was actually a very old event. (Deepto)

Kerry struggled during a classroom observation with her lack of knowledge or ignorance related to Canadian history. This demonstrates her limited ability to use “language as ideology” which “...goes beyond formal and discursal features and takes into consideration the higher order operations of language at the intersection of social, cultural, political, and ideological meanings” (Kumaravadivelu, 2012a, p. 25):

[The teacher] then wrote the word genocide on the board, a word that people avoid consciously, a word English speakers are afraid to say, he told the class. It was pretty clear by the class’ reaction to it that this word does not face language barriers. The students could not believe that Canada, let alone British Columbia had caused such a vicious crime against humanity. He explained to the students that these are events that Canadians are dealing with now and trying to repair the damages done...This pointed out some of the big gaps in education, and what people know about Canadian history. I only remember learning about residential schools instated across Canada once in my entire public education, and that was when the Native support worker came to a class of mine and I remember being in the complete disbelief that this didn’t

happen in Germany (like the other genocides we learned about in school)

but on the ground which I was standing. (Kerry)

Student teachers who came into the TESL program with prior teaching experience felt tensions related to their new teaching context and how much of their previous experiences would be relevant and useful. Daisy had prior teaching experience at the post-secondary level with native English speakers, and she struggled with using “language as discourse” (Kumaravadivelu, 2012a, p. 25) in terms of choosing communicatively appropriate language for working with her EAL students:

I assume too much shared prior knowledge – this actually is something that I thought about before hand – and I need to think more about how to change this. So, what I think is a rather innocuous quotation, that I used to demonstrate good framing technique probably really threw the students off because they did not understand the language being used. I get this, but I am unsure then, of the leveling of the lesson. (Daisy)

Tensions related to knowledge play a significant role in how student teachers define themselves. Images of the teacher as the competent “all knowing expert” were challenged because the student teachers were in situations where they did not have all of the answers, and they were unsure of how to deal with the situation while maintaining their authority. This came up several times in debriefing sessions as Elizabeth attempts to find a way to deal effectively with her lack of discipline-specific knowledge:

Elizabeth: Is it ok to admit, like, ok, I don't know this rule right now but let's just look it up, so I can give you the correct explanation? Can you do that, or would that put your authority in question? Cuz I would rather, that's what I would do. Let me go find out the right answer and I'll come and explain it to you so you'll understand. But what if they don't respect you if you don't know it off the top of your head?

Due to the brief nature of most TESOL certificate programs, student teachers are often required to build their “banked” knowledge independently over time and often on the job. As a result, tensions related to knowledge are probably not limited to the practicum but to the ongoing process of being/becoming a teacher. Interestingly, the NNES student teachers in the TESOL programs I have worked in usually have a much stronger knowledge base of grammar or “language as system” which gives them status in the TESOL class as the native English speakers acknowledge and respect their expertise.

#### 5.2.4 Cultural Tensions

Tensions related to culture posed some problems for the student teachers as they navigated international multi-cultural classrooms during their practicum. All of the student teachers had either previously taken or were simultaneously taking a course on intercultural communication (TESL3030) as a required component of their TESOL Certificate. This course requires the students to define and explore culture as well as examine their beliefs related to culture. Despite this academic cross/inter cultural experience, student teachers made cultural generalizations related to EAL student behavior:

It always is a challenge because the Saudi students tend to call out the answers and the quieter students don't participate. (Mia)

The students from Saudi speak and understand English, but they don't know grammar. On the other hand, Chinese students know grammar, but they can't speak English. (Chiko)

These cultural generalizations may seemingly serve to increase the student teachers' personal practical knowledge related to working interculturally, yet they demonstrate that the student teachers are responding to normative behaviours that they are attributing to culture which precludes the dialogical role of developing interpersonal connections with their EAL students.

Some tensions were related to gaps in cultural knowledge on the part of the student teacher. This affected the success of Betty's lesson as she had not considered diverse cultural values related to gambling:

One difficulty is when I asked them to discuss what they would do if they won the lottery. The Saudi students didn't want to discuss the topic because gambling is not allowed. We had a short discussion about their rules about gambling, lottery tickets, and raffle tickets. They are allowed raffle tickets as long as they don't pay for them. (Betty)

Betty's approach to the tension was to demonstrate genuine curiosity about the values and practices of the Saudi culture; she demonstrates her willingness to learn from and with her students. She uses English for creating a dialogical space for communicating diverse ways of understanding and interacting with the world. Other student teachers struggled with issues related to gender roles and culture. The notion that a woman would defer to her husband in English class or anywhere was a point of tension for Caissene and Constance:

Every time we got around the room...to the older Korean couple [he] would start reading. [She] didn't seem at all interested in reading, if I tried to prompt her she would just look at [her husband] and he would read for her. (Caissene)

[He] seems to dominate his wife in group and paired activities; perhaps it would be helpful to separate them in future classes. (Constance)

These student teachers are expressing an aspect of the "hidden curriculum" in L2 teaching that Kumaradivadelu (2012a) describes as the cultural dimension of language teaching that "aligns the teaching of English language with the teaching of western culture in order to develop cultural assimilative tendencies among L2 learners." (p. 7) This tension can also be seen when some student teachers felt that the EAL students did not participate in a predictably western academic fashion. Chiko experienced tensions related to culture when

she discovered that all students were not comfortable working in groups or willing to work inter-culturally in the classroom:

The international students might not be used to group activities. I know this is Western style study. (Chiko)

One Japanese guy was the typical person of that. He seemed not to concentrate on the study. He didn't want to be a pair with Chinese students. When the teacher asked him to work with a Chinese student, he mumbled a bad word! So the teacher asked him to come to see her during the break. (Chiko)

The NNES student teachers experienced some specific tensions related to their "otherness" and felt tension related to how they would be perceived or authored by the international students they would be teaching:

I didn't want to see them disappointed either in having a Russian as an English teacher. (Tanya)

One international student teacher was affected by tensions related to intercultural conflict in China. During the fall of 2012 when this study took place, there was political tension between China and Japan. The *TIMES World* (Ramzy, 2012) reported that anti-Japanese protests erupted in several Chinese cities. In Beijing, a man ripped the Japanese flag from a car carrying the Japanese ambassador. Japan warned its citizens in China to pay attention to their personal safety, and listed six cases of Japanese being harassed or assaulted because of their nationality. As a result of the situation in China, Chiko, a student teacher of Japanese origin, experienced a level of discomfort in her EAL classroom which contained a number of Chinese students:

Some of the Chinese students looked unfriendly...Maybe because of the current political issue between China and Japan? (Chiko)

Chiko's experience highlights how the EAL classroom can be a global microcosm where historical, political, and social tensions may be at play. In these situations, often the teacher exercises power related to proposing a western discourse of inclusivity and diversity which excludes competing discourses based on the experiences, values, and beliefs of students. But is this the role of the EAL teacher? I have wrestled with this tension many times; one example from my EAL classroom involved a Muslim student who wrote a very grammatically accurate persuasive paper about the perils of homosexuality. The paper met the criteria for the writing class I was teaching, yet I struggled with how to respond to the content and whether the content which outlined an extremely conservative point of view based on religious doctrine should affect his grade. I resolved the situation by giving the student the grade he earned according to the criteria related to technically accurate academic writing, and I wrote extensive comments on his paper about the controversial nature of his position within a western academic context. However, I never felt satisfied with my response and continue to use this personal point of tension as an example for discussion in my TESOL practicum classes around the moral or political role of EAL teachers.

Overall the student teachers wrestled with cultural tensions, but kept open minds (for the most part). Gwen explores her own beliefs and values about culture and working/studying in an intercultural environment while Kerry takes a critical stance on the superficiality of the notion of interculturalizing the campus:

I also try to be open to other people's opinions and beliefs, even though sometimes this is hard to do. I think that everyone is entitled to their own opinion and beliefs, and that they will vary depending on the person and the culture that they were raised in. But I only believe in this so long as they're not hurting anyone by having these opinions and beliefs and are possibly acting on them. I think that if you act on these opinions and beliefs and someone gets hurt then you are no longer entitled to have

them or act on them. Although I guess you can never really take away someone's thoughts, opinions or beliefs, you can only smother them and maybe that person will just try to hide them out of fear. (Gwen)

So I guess when it comes to a celebration like International Days I would like to think that this is a time when the entire school of TRU can celebrate our diversity and appreciate that beauty of coexistence of 88 countries in our campus microcosm. However, I worry that it is just a superficial experience and the saying that it is a "sari and samosa" process can be disappointingly accurate at times. (Kerry)

The student teachers drew conclusions about cultures from their observations and experiences in the classroom and one student teacher felt that she learned enough from her inter/cross cultural exposure to what she called "bored" "(not) very engaged" Chinese students to state: "I don't know if I want to teach in China" (Betty). For the most part, the student teachers were engaged in a respectful dialogue that reflected their values, attitudes, and beliefs about culture during practicum. I believe that this is due in part to the strong intercultural communication focus of this TESOL program. Some TESOL programs, for example, the one I graduated from in 1990, do not include specific coursework for developing intercultural competence.

#### 5.2.5 Pedagogical Tensions

Using the Greek origin of the term "pedagogue" to lead or guide someone, pedagogical tensions relate to those tensions that arise from decisions related to what is to be taught and how the teaching and assessment will be carried out. Student teachers struggled as they realized that as a teacher there are many decisions to make related to how and what to teach. The tension of the Third Space is evoked here as it is clear that the student teachers are

wrestling with pedagogical choices made by their Sponsor Teachers and Practicum Advisor which positions them somewhere between being the “real” teacher and a student teacher.

Several tensions arose related to choices about what to teach in terms of the content and level of materials. There was significant tension around the use of textbooks since some students were required by their Sponsor Teacher to cover material in a specific text during their practicum. Some students felt constrained by the text in terms of the relevancy or engagement of the activities and content as Betty and Constance describe:

Well, I thought today's lesson was very boring! I really don't like working out of the textbook, but I looked for writing activities, but couldn't find any, so I decided to work from the textbook. (Betty)

I feel like the recycling lesson could have gone better, but I still found that the textbook is very awkward to work with – and it's not helpful that recycling is a seriously under-whelming topic to begin with. (Constance)

Mia struggled with the level-appropriateness of the materials and tasks that her sponsor teacher delivered during the practicum:

In this class they were to pick a newspaper article and answer the questions. I felt the articles were a little too difficult for the level. Students did not understand a lot of the vocab or meaning in regards to the articles, so they did not engage until the teacher was near to them. (Mia)

Deepto experienced tension around both the content and level of the text that she was required to use. She felt that the content was not “appropriate” for young adults which highlights the power that teachers can wield depending on their personal values and beliefs:

I think the text book is not really interesting and level appropriate. I had to prepare a glossary for them as they were reading the paragraphs. The topics included in the text book are also not appropriate for students who are 19/20 years old. (Deepto)

The tensions related to what to teach highlight the power that teachers may or may not have related to materials. In some schools, class materials are prescribed and may have a specific methodological approach (i.e. developmental grammar or a functional/situational approach), or the materials may represent a diversity of Englishes in terms of accent, vocabulary, and culture or provide one dominant perspective (i.e. American English or British English). By critically exploring a variety of EAL resources and materials which is done in the TESL3010: Curriculum and Instruction course, and by experiencing this tension during practicum, student teachers may become more critical consumers of commercially produced materials for language learning.

Another significant pedagogical tension relates to how to teach English. Most of the EAL teachers at TRU use a student-centred, communicative approach to language learning with the exception of some of the grammar teachers who use a more traditional “banking” model. Kerry experienced pedagogical tension around the disconnect between her prior learning experiences and the expectations for an interactive EAL classroom:

One of the most difficult things for me to think about when I sit down to plan a lesson is changing the way my mind had to work as a student for so long now. I am used to thinking about a class in a lecture based way, as that is basically the only way I have learned in classes for the last 5 years of University, and a great deal of high school was taught the same way for me. I have thought about this a few times now and still am not sure how I feel about uniting the two ways I see education. This was part of the revelation that came with my TESL classroom observations. Comparing the two provided the recognition that as we progress through education (in age and maturity) our learning environment (in my cases) becomes considerably less “fun” oriented replaced by hard facts rather than imagination. (Kerry)

Kerry makes a clear distinction between the nature of higher education and the EAL classroom. Some may feel that the EAL classroom is not a “serious” site of learning because of a high degree of interaction and activities, and in her case, she may not author herself as a “real” teacher unless she enacts the “lecture based way” of instructing. Daisy uses her power to choose how she will teach despite caution from her sponsor teacher and practicum advisor that ELL students often do not actively engage in peer review for writing activities or see its value:

I went into the workshop a little apprehensive as both (my Sponsor Teacher) and (Practicum Advisor) mentioned to me that ESL students don't really like to do peer review; and (my Sponsor Teacher) further told me that it would have to be very structured and would have to be explained very clearly. So, although this caused me a bit of stress – both (my Sponsor Teacher) and I like the idea of peer review so I went ahead with the lesson. (Daisy)

Daisy had previous teaching experience to draw on, so her confidence in willing to try a challenging approach may have been based on already having a strong sense of a teacher identity.

Another significant pedagogical tension that is common to the EAL context relates to the English language policy that may be mandated by the institution and the role, if any, of the native language (L1) in the EAL classroom. The EAL department at TRU has adopted an “English Only” policy which is evidenced by posters in each classroom imperatively directing students to speak “English Only”, yet teachers implement the policy in their own ways. Student teachers struggled with the varied ways that teachers implemented the policy and the pedagogical, and perhaps, the colonial nature of the policy as evidenced by this conversation during a debriefing session:

Elizabeth: or even people talking in their first language, like, how do you deal with the situation like that appropriately?

L: ...in \_\_\_\_\_ class... she said "Do you know what it means when I say 'three strikes you're out'? because they were talking. Do you remember that? (asks student teacher who observed the same class). She was pretty adamant about that, and then they did start once, and she said 'well, we'll just leave it right now' because they were in the middle of an exercise. So, yeah, that was kind of interesting.

Kerry: There must be a pretty wide variety of (...) because those signs are in every classroom ((points to "English Only" sign)), but I found that most of the teachers, that is wasn't really a problem... I asked, two different teachers because it was really quiet "Is it hard to get people to interact?" and, I think it was \_\_\_\_\_, said, um, they'd rather not talk because they know that they have to speak English sometimes and that's a problem because they were paired off into groups and they were supposed to be working on an exercise and they weren't really interacting with their partners...the teacher said that they know they're not allowed to speak their home language, and so because they have so much trouble speaking English, they would kind of rather just do their own thing, and they have an unspoken agreement that everyone, they all kind of get by on not having to use their language.

Rose: I went to five different observations, and I saw five different ways of interacting with that policy from 'you will not use your cell phone in my class' to, it was almost like it was a non issue, even though the classroom environments were very very different in how the content was presented, so in one classroom it was like it wasn't an issue. It didn't become a point

of contention, right?...but then there was one class where the instructor didn't come until half an hour into the class, and these were like level 5 students and they were talking in English when I came into the classroom. They're from all over the place, right? and they were, they were engaged and they were using English. and then a whole series of things happened, and then there were some handouts that came out and one of it was that they were supposed to do a paraphrasing, right? so it was a writing class, level 5 writing class, and the article they were given for homework was out of the *Economist* (laughter). I'm going 'I can't read that, what are you talking about, paraphrase that?' ...It was pretty interesting, but what I observed was that what I really liked was these couple of Asian fellas, they took that article, and for them it worked, I couldn't understand what they were saying, but they were talking to each other. It looked to me like they were analyzing what was in the content of that in their own language and I thought as I was kinda listening to it "great" because they were engaged and they were trying to figure it out, so I could see a place where using their first language is really important. So how do we find that fine line between learning and saying 'this is the rule, you must not'? Anyway...

A student teacher from a different class also mentioned the tension she experienced related to the language policy:

Throughout the class, the instructor was very vocal about policing the 'speak English only' rule, even threatening at points to rearrange the class so that no one is sitting next to someone that shares their L1. This threat was never realized, however, and most of this policing seemed to produce students whispering in their L1s rather than speaking at a normal volume.

While I understand the need for this policy, I'm not sure it is realistic in a basic language skills class as most of the students seemed to still be quite uncomfortable with English speaking and the language safety net of those around them really seemed to help on the more difficult aspects of English, such as pronunciation. (Daisy)

I usually present student teachers with the seminal debate on “English Only” in the TESOL literature that started in 1993 with Elsa Auerbach’s article on “Reexamining English Only in the Classroom” which proposes that there can be appropriate time and place for using the L1 in EAL classrooms which is a view that I support and practice. However, student teachers were exposed to a variety of interpretations and implementations of the “English Only” policy at TRU from militancy to leniency as Rose highlights in the previous dialogue. Through the literature and the experience of observing multiple ways of dealing with the English Only policy, the student teachers were required to develop their own beliefs and practices around the role of the L1 in the classroom. In this particular situation, they were not merely enacting a “ventriloquation [imitation] of authoritative discourses” (Ilieva, 2010, p. 335).

Experiencing pedagogical tensions demonstrates that the student teachers were struggling with some deeper issues related to teaching and becoming critically aware of the role and power of the teacher in choosing materials, implementing methodology, and promoting language policy.

Many of the student teachers were uncomfortable with the pedagogical choice I made as practicum advisor in terms of requiring the students to watch video recordings of their teaching:

Watching myself on tape was probably one of the hardest things I have to do. It was so uncomfortable watching myself teach, and found myself cringing a few times. (Emily)

I'm very nervous to watch the video – I hate watching myself on camera.

This is not going to be fun...(The practicum advisor) came in to class today and it was very nerve racking. Even though I got used to the camera, having someone judging and marking you in the corner can be very distracting. (Abby)

First observation! Eek! I dread watching what came out of the vile camera...I need to try to be less conscious of the camera next time (my practicum advisor) comes in and hopefully it will feel less awkward.

(Caissene)

By making the video reflection mandatory, I consciously chose to use a pedagogy that would result in a degree of discomfort for the student teachers. This became an example of the teacher educator using a position of power and of knowing “what is best” for students while disregarding their voices. The discomfort of the student teachers also became a place for discussion of the role of tension/discomfort during practicum which will be discussed more in the final chapter.

#### 5.2.6 Methodological Tensions

The pedagogical tensions that the student teachers were experiencing primarily demonstrated the dissonance between what they believed they should be teaching compared to their perceived ability to do so as well as decisions about the best way to learn for both ELL students and themselves. As they began to put theory into practice, methodological tensions related to the process of teaching were numerous and highlight the challenge of transferring banked knowledge from learning *about* teaching in the Curriculum and Instruction course (TESL3010) to practical application in the classroom. There seemed to be a disconnect

between how the student teachers imagined and planned the lesson and the actual delivery as Rose states:

In my thinking this lesson through it seemed so clear & specific. However in the actual living of it – presentation – I lost my ground...Good Grief.

(Rose)

Methodological tensions seem to be closely related to identity re/trans/formation for the student teachers. Rose describes the causality she feels between the “stress and anxiety” of preparing for a lesson and her “investment” as a teacher: “(p)erhaps it is true that the stress or anxiety of practicum is proportional to the investment of the student teacher” (Rose). When lessons went well methodologically, study participants began to identify themselves as teachers, and when lessons did not go as planned, the student teachers would doubt themselves and their abilities. Student teachers struggled with time management, student centred vs. teacher centred teaching, and use of technology.

#### 5.2.6.1 Time Management

One of the most significant tensions was related to anticipating the length of activities within a lesson. Student teachers most often underestimated the length of time it would take EAL students to complete a task as L, Alice, Mia, Elizabeth, and Kyle explain:

I didn't feel comfortable because I didn't complete everything I wanted to in the lesson. I also felt like the pace wasn't fast enough. (L)

Last teaching in grammar class was really unusual because I even didn't notice that the lesson was over. I was so into the class that I forgot to manage the time which was always very important to me. (Alice)

I have to start by beginning the class on time and settling the class. You think 2 hours is a long time but once you introduce the topic and have students working on an exercise, one hour is eaten up pretty fast...I still need to get the class going right away. It is important to take attendance and then get students working on a task. Time goes by before you know it! (Mia)

Unfortunately, it took much longer to go over last day's homework than I had anticipated and we ended up not going on a break until 9:45 (about 25 minutes over). I hadn't planned on going over the entire test in class, so I will always need to remember to allot time not just for taking the practice test, but reviewing it directly afterwards. (Elizabeth)

I thought it would take too long...Review of idioms took longer than I wanted...I felt rushed...Too long for the level...Timing of the lesson is an issue...warm-up was too long. (Kyle)

These student teachers are demonstrating one of the dynamics of the polyphonic classroom space. Regardless of the intentions of the student teacher, the EAL students provide a certain "wild card" element. The student teachers are also beginning to realize the significance of time in the learning process and how much time is required to be effective.

While the tension of not having enough time to complete all of the planned activities was common, occasionally a student teacher had the opposite struggle with time as Caissene and Kerry explain:

The class moves from activity to activity so much faster. I have to make sure to always have extra ideas in my brain for when things finish too quickly – Make sure to have good ones for next week. (Caissene)

I had anticipated more time being needed and more times listening to the song in order to complete the activities, so as the class moved through the activities I had to find things to do instead of repeating the song. This was my first (of I am sure many) experience with the timing of lessons. (Kerry)

Student teachers are required to prepare and submit detailed lesson plans to their sponsor teacher prior to teaching each class, and often the result is that the lesson plans under or over estimate the timing of each activity. Some student teachers become so invested in their lesson plans, they forget they are teaching *students* rather than lessons. Issues with time management is one area where student teachers question their identity re/trans/formation because “real” teachers are perceived as not having these problems. Despite my goal to view the practicum as a space without the binaries of “right” and “wrong” as mentioned previously, many student teachers did not have the improvisational skills and experience to manage classroom time effectively and interpreted this as a failure.

#### 5.2.6.2 Student Centred vs Teacher Centred Instruction

In their Curriculum and Instruction course, the student teachers are indoctrinated into the dominant discourse in language teaching pedagogy and practice: the student centred, integrated skills, communicative language classroom. Many of the student teachers were critical of the teacher-centred classrooms they observed, yet struggled to create a student-centred environment during their teaching practice despite claiming “I don’t want to follow the traditional style of teaching” (Abby). Daisy criticizes the effectiveness of a teacher-centred classroom:

Some of the grammar/meaning issues are addressed but some are not; the teacher does the correction rather than asking for class participation and generally the going-over seems quite rushed. Not all the questions are gone

over during this period. The teacher talks far more than the students do. I think that this class is focused quite a bit more on covering quantity over covering quality – that is over the two hours they went through quite a few book exercises, which could probably help the students develop their writing skills through practice, but less time ensuring correctness in the writing itself. (Daisy)

Caissene describes her frustration at the lack of an integrated skills approach and Abby expresses her displeasure with the lack of student interaction in a class she observes:

The class was very lecture heavy – a lot of teacher talk. By the second hour I noticed many students yawning and looking bored, shifting and fidgeting in their seats (which they never moved from for the whole lesson). When the teacher wasn't lecturing, aside from the very first few minutes of groupwork, the students were expected to work alone, silently, on exercises in their workbooks. They were told if they had problems or questions they were to call on the teacher. Why not give the option of asking (or working with) a neighbour? Studying Grammar does not need to exclude studying anything else (speaking, interacting, etc.). The only time the students talked was when the class briefly went over the answers to the work they did. (Caissene)

The observation was probably my least favourite so far. The students were very unengaged and quiet. When they had to do work the teacher should have put them into groups to discuss the questions, instead of doing them all alone. This would have allowed for more communication and they could have helped each other...This class showed me what not to do when a class is very quiet and unresponsive. For students to get the most out of their class they should be working together and communicating, and that was not happening. (Abby)

Overall, student teachers accepted the premise of the student-centred, communicative classroom, yet found it a challenge to deliver as Mia explains:

It is still difficult to let the students speak more than you. I have to keep reminding myself it is about them, not just me standing in front of them dictating. (Mia)

Ironically, despite the frustration of the teacher-centred classroom that many student teachers described, Chiko and Elizabeth use the tension of time management previously discussed as a rationalization to deliver their lessons in a more teacher-centred format:

Time management is always a question. I know today's lesson was a teacher centred, but I always thought about time. (Chiko)

[My sponsor teacher] suggested that I only go over one or two questions as examples in the workbook, and allow students to finish the rest in pairs.

I think she is right, as the students should be talking more than I.

However, with the time constraints today it was appropriate that I led them through all questions. (Elizabeth)

Determining the degree of structure of a lesson was a methodological tension that some student teachers struggled with. Increasing the structure was equated with taking less time, yet also meant less student participation as Daisy explains:

I'm torn on how I think this assignment went. On one hand, each student asked a question, which is good, but on the other, the activity was quite structured in that the questions alternated between recipients and ended soon after each student had asked a question, rather than allowing for follow-up or allowing the questions to continue spontaneously; I mention this because as students were asking questions they were developing more questions in response that they did not get to ask. One student for

example developed a number of questions about my dog after I answered an initial broad question (do you have a pet?) that he didn't get to ask because the class was moving on to another activity. I think that I feel in a basic language skills class, this kind of spontaneity should be allowed, even if it means the activity will go slightly over time. (Daisy)

While Daisy begins her journal entry being "torn" about the issue of structure in her lesson, she concludes with a clear belief that "spontaneity" should trump time management. This is a wonderful example of the dialogical nature of the journal space for student teachers to author their internally persuasive dialogue.

Kerry felt tension when her carefully planned student-centred environment involving a stations approach did not result in cooperative learning between students but relied heavily on the teacher for support:

I am frustrated because I think it was the first time I realized how reliant my class has become on myself and (my Sponsor Teacher) to give them answers. Due to the amount of time I spend during the stations walking around checking on students, I have never before realized how much I help each group as I go back around to them. It is frustrating because I think that I have taught them (by accident) how to be a little lazy about learning in the station format. Watching myself teach the stations alone was hard because I would be asked the same questions multiple times by each group, responding that they needed to figure it out from the reading the first few times, rather than from me. Then I would eventually give in and just say it. I feel a little used and taken advantage of today. (Kerry)

Kerry is realizing that she is at least partly responsible for the dependence that her EAL students have on her. She hopes that the students will see her as the type of teacher who facilitates learning rather than as an expert who provides all of the answers, but this is not the

case. As a result, she feels manipulated by the students to take on a specific teacher identity that she does not want.

International student teachers felt tensions related to the expectation of student-centred methodology. It contrasted to their previous language teaching/learning experiences which can be seen in Chiko as she questions how she can adopt the methodology of a Canadian teacher, but resolves to consider the best approach for her context (working with Japanese students):

I usually have the students memorize vocabularies (sic), but here in Canada, teachers highly focus on vocabulary building. Their approach is different, though. How can I/should I approach it? Give them a quiz? Review? Make sentences? Anyways, I'll try to find my approach for Japanese students. (Chiko)

Chiko's confidence to ultimately put the specific needs of her Japanese students first after considering the dominant student-centred discourse that she was presented with in her TESOL program, demonstrates the significance of context for the language teacher. Language teaching methodology is not "a one-size-fits-all-cookie-cutter approach that assumes a common clientele with common goals" (Kumaravadivelu, 2012a, p. 10).

#### 5.2.6.3 Delivery of Lessons

Other tensions for student teachers related to methodology involved how the lesson was delivered. Some student teachers were dissatisfied with their 'performance' or organizational abilities. Constance and Kyle were unhappy with their use of the physical environment of the classroom:

Too much physical presence at the front of the classroom. Need to use that centre space more...The demonstration of in/out...should have happened here so that everyone could see. (Constance)

Mobility: I felt I was camped out at the projector & the mousepad. This may negatively impact student motivation if it is felt they aren't being engaged by the teacher. (Kyle)

Similarly, Abby admonishes herself for "(t)alking too quickly and explaining the activity when I was standing at the front of the class instead of when I was walking around, so the students could watch my face and facial expression, and so I wasn't to (sic) jumbled." Sara was frustrated with her inability to efficiently group students, stating that "(j)ust getting the students into groups was frustrating. I will have to find a better way to organize that next time".

Being seen as entertaining or "fun" as a dimension of teacher identity was significant for some teachers, particularly when they fell short of this goal. Both Constance and L state their desires to make lessons/classes "more fun" while Emily reflects that if she "were to teach this lesson again, I would maybe find a funnier way of doing so". Sara struggled with how her "fun" lesson was received by her students:

I had a tongue-twister poem ready and I wanted the students to work with a partner and try to make a rap and dance for each verse...I guess it was too early in the morning or just too embarrassing, so the students did not want to rap and dance to it. (Sara)

Student teachers are trying on various identities during the practicum: the fun teacher, the facilitator, or the lecturer. The practicum provides space for student teachers to experiment with various dimensions of their identity which will be authored by their experiences in terms of what works for them and their students. By acknowledging the tension of the Third Space, the teacher educator and the student teachers can see the tensions that they experience as transformational possibilities and demonstrate that they are willing to engage in dynamic re/trans/formation during their time in practicum.

Issues related to delivery of lessons are most often covered in methodology-focused textbooks, yet student teachers found the transference of knowledge *about* teaching to the

enactment of effective teaching to be a challenge. This raises questions related to the effectiveness of TESOL programs that do not require a teaching component such as the Oxford Seminars Certificates ([www.oxfordseminars.ca](http://www.oxfordseminars.ca)) and competency tests like Cambridge's TKT that only assess knowledge *about* teaching.

#### 5.2.6.4 Using Technology

Most of the classrooms where the student teachers carried out their practicums were equipped with white boards, computers with projectors, and in some cases Smart boards. There is an increasing expectation in the TESOL program, and in the field of EAL teaching, that student teachers/teachers will integrate technology into their lessons to increase engagement for “digital natives” and provide content support or visual reinforcement. Some student teachers were very tech-savvy and others found that writing on the white board was a technological challenge.

The use of technology itself was viewed as a positive, yet student teachers realized that technology alone does not make an effective lesson. Betty discovered that although the “videos were okay. (She) should really have something that will engage the students while they watch the videos”. Kyle felt that he “didn’t say enough to prepare students for the short video.” Chiko felt that “(m)aybe providing them a transcript is also a good idea” when using audio material.

Some student teachers used few if any visual aids during their lessons; this was usually commented on by their sponsor teacher and/or practicum advisor as a deficiency which resulted in a methodological tension; in Emily’s case, she decided to change her use of technology in response to suggestions, while Mia decided to bring in more technology in order to benefit her students’ learning:

(My Sponsor Teacher) suggested that I should have had a better visual explaining this topic such as using the projector as it may have made it

clear. I agree, and this is something that I am looking forward to adapting into my class is using the projector and computer. (Emily)

I have to remember to use more visual aids and the board whenever possible and I'm sure that would help the students to see things more clearly. (Mia)

The emphasis on using technology in the classroom can backfire for some student teachers when they find themselves in teaching situations where the technology is unavailable or does not work. I have observed many student teachers who do not have a back-up plan when the technology fails to cooperate. Much class time is lost, and many student teachers feel incompetent when this happens. Personally, I have felt the pressure to keep up with educational technology in order to be a 21st century teacher despite my lack of time or interest to develop more skills in this area. On the other hand, the professional emphasis on technology does not address the reality that many places in the world may not have the technology that the student teachers become dependent on during their practicum.

Another commonly expressed tension related to technology is the use of cell phones by EAL students in the classroom. Some instructors are integrating cell phones into their teaching and recognize that many students use their phones as electronic dictionaries, but most student teachers found the use of cell phones an unwanted distraction:

Kerry: ...and the use of cell phones and electronics. I think it's, uh, how many times that had to be addressed within one class, wow. I guess that's just today's world, is it? I don't know.

Practicum Advisor: Did the teacher say anything at the beginning?

Kerry: Yah, I mean, but people, like you know "turn your cell phones off, or electronics" but then as the class went on you could see people, and again probably when you're observing you're more...I could see them slowly slipping their phones back on, or, uh, the texting, as the class went

on they were being more turned on and becoming more engaged in their electronics again, right. And then they would shut them down again, type thing. Like, I would have probably stood at the door and taken them all. I don't know.

Policing the use of cell phones in the EAL classrooms is another example of the power differential that the student teachers were engaging in. Some felt that it was within their rights and responsibility as the teacher to monitor and mitigate the use of the technology in the classroom.

Tensions related to methodology were the most numerous in the journals and the debriefing sessions possibly because as student teachers were beginning to identify themselves as teachers they were becoming sensitive to and aware of their abilities to act the part. Rose describes her struggle as she strives to integrate everything she has been learning into her practice and her resulting identity re/trans/formation:

It was almost like I wasn't sure which mind to use: my professional (let's get 'er done) my wisdom (follow the lead) or my personal (what are you doing?) or a very new mind that isn't strong yet, barely loud enough to be heard. (Rose)

Rose was a mature student who had a previous career in nursing. Her "new mind" is in the early stages of formation and in a place of competition with her previous ways of knowing and being.

To sum up, there should be no doubt that student teachers experience tensions/threshold moments/disorienting dilemmas during the course of their practicum. It is hoped that the previous illustration of the types of tensions they experienced will help give a more complete picture of the complexity of the student teacher experience and how it relates to the re/trans/formation of identity while student teachers are in the process of becoming teachers. In order to further explore the significance of the tensions experienced by the student

teachers it is crucial to examine “how” the student teachers expressed their experiences in the chaos. Thus, we move to an exploration of the discourses student teachers employ when expressing tensions during the practicum.

### 5.3 Student Teacher Discourses

Experiencing tensions generally involves a degree of discomfort, and the discourse the student teachers use to author their discomfort falls into four themes: blaming, explaining, questioning, and problem solving. The significance of this discourse analysis is to explore how each theme relates to transformational learning or *becoming*. All discourse is dialogical and involves communication with an “other”; the other may be classmates, sponsor teacher, practicum advisor, friends, or the self. However, despite the power of the dialogical meeting of consciousness, some discourses can be seen as more transformational in nature, relating more to reflective practice, or evidence of experiencing the chronotope of the threshold or working through the disorienting dilemma. It is an unfair assumption to view a student teacher who uses a specific discourse as more or less transformed by her practicum experience or more or less reflective. Historically transformative learning has been seen as leading to a positive outcome, a better person, but as Illeris (2003) points out, the disorienting dilemma may be encountered with defence or regression which does not preclude transformation. Therefore, one discourse should not necessarily be preferential over another, yet the use of one discourse rather than another may indicate how a student teacher is interacting with tensions during the practicum. The data demonstrates student teachers used a variety of discourses to address their tensions throughout their practicum.

#### 5.3.1 Blaming

Blaming may be seen as defence or regressive discourse. Blaming can be viewed as a defence mechanism, or what Illeris (2003) calls an “identity defence” which he describes as “a

mental defence that we are all inclined to mobilize if we get into a situation in which we feel our identity threatened". (p. 239) "(I)f learners are pushed too far, they will most likely react with defensiveness and resistance – or possibly complete withdrawal from the learning process" (Ettling, 2012, p. 542).

In general, the blaming discourse was more frequent during the early stages of the practicum which connects to the notion that transforming through experience "is a very demanding process for the learner, and there must be strong subjective reasons for involving oneself in this type of learning" (Illeris, 2003, p. 239). At the beginning of the practicum, the student teachers have not built relationships with their classmates, sponsor teacher, or students. Also, the practicum begins with student teachers observing a number of EAL classes which focuses the learning on what is being observed and reacted to as a *student* rather than later in the practicum when the student teacher tackles the role of teacher.

When a student teacher stands at the threshold of transformation, a decision to cross into the unknown and explore is made. Not all student teachers are prepared to deal with what that crossing entails, and thus, produce a discourse that rationalizes their retreat.

#### 5.3.1.1 Self

Some student teachers blamed themselves for the tensions that they were experiencing during their practicum:

Like always the warm up activity never seems to go as planned. I had worked it out in my head that half of the students were to be on one side of the room and the other half would line up on the other side of the room, but my nerves got the better of me & so I never lined the students up and the result being a mass confusion of students going all over the place and not really knowing what they should be doing. (Mia)

Noticed my voice/stumbling/unsure – not yet a tool to use – need practice...Difficult in middle – seemed too much talking. Not competent.  
(Rose)

I said that I felt nervous because English is my second language and I'm still learning it. I always used Japanese in my English lessons and this is my first time teach (sic) international students...I'm timid, easy to get nervous and not very smart...I have so many things to improve. (Chiko)

It is interesting to note that Mia, Rose and Chiko are quite diverse in terms of L1, nationality, age, and prior teaching experience. Therefore, engaging in a discourse of blame can happen to a teacher at any stage of a career and is not confined to NNESTs or novice teachers.

Blaming the self may be seen as a student teacher taking responsibility for the deficiencies of a lesson, but this discourse can become self-deprecating and paralyzing if the student teacher can not move beyond it.

#### 5.3.1.2 Practicum Advisor & Sponsor Teacher

The practicum advisor and sponsor teachers are key figures in the practicum process, and it is not surprising that student teachers use them as targets for rationalizing their tensions.

Kerry blamed the practicum advisor for her discomfort, particularly when she was recording their lessons:

I'm not sure if it just because I am upset that one of the few lessons I have taught in front of (my Practicum Advisor) went much poorly than all of my others. (Kerry)

Gwen attributed her lack of confidence to the involvement of her sponsor teacher:

Gwen: I did not have a smooth week. I taught two classes, it was supposed to be just a half hour warm-up...I had the level 2 and level 3

reading class... I got into the level 2 class, and did my lesson, it took longer, we weren't really sure how long it was going to take...I was nervous, but it went ok, apparently. According to (my sponsor teacher) it went ok, she thought it went really well...(my sponsor teacher) gave me some quick feedback and said 'go have the next hour as a break before you teach the other class'...I looked over the stuff, went in, paired the students up, and then I got completely overwhelmed, panicked, and luckily (my sponsor teacher) saw it and got out into the hallway before I actually started to cry, and I completely, well not completely, it was just a few tears, but I had my little break down, and then I went to the washroom to kind of straighten myself out...

Elizabeth: Did your nerves just catch up with you, do you think?

Gwen: Normally, when I taught \_\_\_\_\_ class, I wasn't nervous at all, like it was just all of sudden it just hit me, but then I went back in and calmed down and was completely changed, way more confident, way more . I just needed to let a little bit out, destress myself, and I felt great after...I think part of it was because I didn't feel very familiar with my lesson plan because (my sponsor teacher) more organized it than I did...

Blaming supervisors for problems during the practicum gave the student teacher an "out" in terms of responsibility because the power of the supervisors was seen as unquestionable; sponsor teachers have the power to dictate what and how material will be taught, and the practicum supervisor has the power to evaluate; thus, the student teacher seems to see herself as the victim of an oppressive educational system. The displacement of responsibility from self to sponsor teacher/practicum advisor and subsequent feeling of powerlessness on the part of the student teacher illustrates Freire's (1970) notion of "banking" in terms of the student teacher feeling that there is an expectation to fulfill through correct

content and delivery of a lesson. Student teachers who are blaming their practicum advisor or sponsor teacher for their nervousness or inability to competently deliver a lesson are focused on the perceived power of those individuals rather than viewing the practicum advisor and sponsor teacher as resources and members of their learning community. As long as student teachers are receiving grades for their practicum rather than only formative feedback, I believe that some will use a blaming discourse when faced with tensions despite the support they receive from the practicum advisor and sponsor teacher. The result of this type of power/powerless dynamic between student teachers and teachers during practicum will continue to reproduce the traditional student-teacher power dynamic that Freire works against.

#### 5.3.1.3 EAL Students

A common source of blame was directed towards the students in the EAL classes. Some student teachers viewed their students as a hurdle to their success as Mia explains how her expectations of her students was far from the reality:

The thing that caught my attention was the lack of energy in the room. I guess I was expecting students to arrive excited and ready to learn.

There were a couple of students that I could see were quite eager, but the rest showed no signs of enthusiasm. (Mia)

Kerry blames the expectation of her students to be “spoon fed” when an activity didn’t go as planned:

It may also be because they are used to having much of the information that they are responsible to learn spoon fed to them at times, and don’t respond well when it isn’t. (Kerry)

In the first part of this chapter, there are numerous examples of how student teachers blamed the teachers they observed for the success or lack of success of creating an engaging and purposeful classroom environment, and yet, they blamed the EAL students for their own lack of

success when they were teaching. As students progressed in their practicum, they became more involved with both the classes they were teaching and more significantly the students they were teaching which resulted in less blaming of self, supervisors, and students for their discomfort.

### 5.3.2 Explaining

Another common discourse was explaining; student teachers explained why things didn't go well and often came up with conclusions about students, learning, teaching, and classroom dynamics. This discourse involves intellectualizing the experience of the tension by creating a "knowing" rationalization of the experience. This would be a comfortable and familiar discourse for students who have spent many years of their lives in higher education. Like the blaming discourse, explaining seems to be a mental defence to the discomfort of the tension; through explaining, the student teacher can maintain her sense of identity related to competence as Tanya illustrates:

I also saw one student in this class who was always (almost) sleepy, not interested in learning and behind the others. Now and again, I made my conclusion: it doesn't depend on a teacher, how good he/she is in his/her teaching, he/she will always have somebody in his/her group who is completely indifferent (sic) to studying and isn't shy to demonstrate it! It's not acceptable! (Tanya)

Sara explains that her tongue-twister poem and rap dance did not go over well because "...it was too early in the morning or just too embarrassing" while Chiko explains that the lack of participation from some of her students is a result of age and trying to appear "cool":

Some students seemed to be tired and reluctant to join maybe because of the morning class. The students are young! Some seemed to be looked cool. They might think joining activities is not cool. (Chiko)

The rationalization of why tensions were experienced utilizes the intellect of the student teacher which deflects the emotional experiencing of the tension. As a result, the student teacher creates a discourse around what happened in the classroom without considering alternate perspectives.

### 5.3.3 Questioning

The discourse of questioning involves the student teacher entering the chaos, crossing the threshold, and engaging with the disorienting dilemma. Johnson (2006) explains how inquiry can enable students to

confront the taken-for-granted assumptions about what is and what is not possible within the context in which they teach, to systematically problematize their own everyday practices, and to regularly ask the broader questions of not just whether their practices work, but for whom, in what ways, and why (p. 248-249).

Through questioning, the student teacher enters into dialogue with others or the other "I". By questioning assumptions, behaviors, and actions the student teachers actively engage with the tensions in a vulnerable manner. They actualize that they don't have all of the answers and are willing to live in the "unknowing" while they develop their practice further. Taking time to sit in the tensions and wonder can be an uncomfortable yet productive stop on the transformational journey as can be seen from the journals of many of the student teachers:

I have a hunch that the more negative remarks probably came from my quiet group. I wonder if I maybe called on them or tried to work with them more than other groups and maybe alienated them a little? (Constance)

There was one girl in my group (I was put into one of the groups [by the sponsor teacher]) who was very quiet. I tried to draw her into the conversations, but there were a couple of young men who were very eager to talk so it was difficult. I got her to say a few things, but she was

still very quiet and seemed fairly uncomfortable. I wonder what else I could have tried to get her to interact more? Or what I should do when I get students like that in my own class (because I'm sure at some point I will)? (Caissene)

The next exercise was pretty flat. I had a very difficult time getting class participation, I'm not sure if my directions were clear enough or students were just tired. (Mia)

But why did everyone have to take so long doing the Words in Discussion exercise. I felt like I spent so much time standing there being useless. I wonder if it was actually my class if I would have had more to do (prepping for after the break, etc.)? Or was I doing everything I should have been? Did I miss something? (Caissene)

Asking questions creates a discourse that utilizes the power of dialogism because one assumes that there will be an answer to a question; questions may be answered by fellow student teachers, sponsor teacher, practicum advisor, or the self. Questions may not be answered but may lead to a "higher level" of inquiry as Rose illustrates the cyclical nature of questioning:

The answers we have found only serve to raise a whole set of new questions. In some ways, we feel we are as confused as ever. But we believe we are confused on a higher level about more important things. (Rose)

Regardless of who enters the dialogue, the student teachers who engage in questioning present themselves in the willing position to consider multiple competing perspectives while authoring an internally persuasive discourse. This demonstrates the possibility of a collaborative pedagogy (Stewart & McClure, 2013) which involves student teachers as equal participants, sharing the power in the classroom while they engage in the process of

collaborative knowledge making through dialogue. The polyphonic spaces that open up as a result of questioning have the potential to re/trans/form identity as student teachers realize that there are multiple possibly competing answers to a question and that all voices in the learning community are valid.

#### 5.3.4 Problem Solving

The problem solving discourse demonstrates that student teachers were developing a “sense of agency” (Mezirow, 2012, p. 78); through this discourse, student teachers display a confidence in approaching the tensions with awareness, creativity, empathy for the learners, and a plan of action. By attempting to solve problems, student teachers are taking responsibility for the success (or failure) of their teaching practice, acting dynamically, and actualizing their emerging identity as a teacher.

Sometimes we just assume everyone will understand the activity, and things will go the way we imagined, definitely the wrong way to think. I feel it is so important to state things about 3 times so that the students with less comprehension will have time to process it. (Mia)

I think a good teaching moment would be to turn an incorrect answer into a chalkboard exercise providing other student participation to solve the errors. (I didn't do this). (Kyle)

(M)aybe I should explain the main ideas stopping the CD. It should be more clear. Maybe providing them a transcript is also a good idea. Ok, I'll do it at the next lesson(Chiko)

Abby used a problem solving discourse by first identifying a tension, explaining the need for dealing with the tension, and then rehearsing what to say to the EAL students in class:

Handling the late students – I am sure there are different ways to deal with the late students. For every student, receiving a positive tone from the

teachers serves as a motivator. But I think, I also need to come up with other manners of handling a late student, if he/she makes it a habit. As a teacher, I need to ensure all of the students convenience and avoid disruption. For example, a student who was late for the third time – “Are you ok A?”, “Are you sure about when the class starts?”, “Could you please make it on time for the next class, you know you are missing a lot.”

(Abby)

Student teachers were aided in their problem-solving discourse through dialogue with their Sponsor Teacher as Gwen describes after she had an issue related to time management of an activity:

The scanning game dragged out horribly. That took forever. I probably should have ended it earlier really instead of just prodding them along to play...So when I met with (my Sponsor Teacher) we talked about how I could have made the warmup shorter. We came up with: use fewer prefixes and suffixes; have students speak from their seats; and actually watch the clock. (Gwen)

Categorizing the various discourses used by student teachers is useful for gaining insight and understanding into how they author their internally persuasive discourse throughout their practicum. One temptation of this type of discourse analysis is to create a hierarchy to the discourses, placing one type of discourse above or below another in terms of transformation, engagement, or reflection. I would caution against this, as the following dialogue between a group of student teachers demonstrates that it is possible to utilize all of the discourse types within minutes while processing a practicum experience:

Rose: I was very, very impressed with how much phonetic information I don't have. That was such a focus for everybody who asked a question. It was about the sound of the letters, how do I spell that, how, what does that mean in the sentence, but it, and how much I don't hear what they're actually saying, like, how

much I don't hear, you know "f" "v." Simple things like that. And to calm down and be quiet enough to actually hear the question that they're asking.

Kerry: We can learn to look for stuff like that though. We talked about that in our last class. Unless I took Linguistics I wouldn't know voiced and unvoiced, that's the kind of stuff you become aware of now that, you become aware of...you start to see it, once you become aware, you see it everywhere. You become aware of underlying structure of any class or speech. I think, my biggest flaw is that I don't know any of the rules of grammar, I just know how to obey them. Like, I follow them, I'm really strict on grammar, I can't stand, I'm not a person who corrects speech, but I don't know why, and then, that's my flaw and I'm going to be in a class and a student will ask 'Why can't I say this?'...and all I can say is that it's not right.

PA: So what would you say? It's going to happen to all of you, if it hasn't happened already. Students are going to ask you a question and you don't know the answer and what are you going to do and what are you going to say?

Elizabeth: I'm lucky because I have a copy of the textbook the students are using so I have the explanation of the grammatical rules and plus, before I do my lesson plan, (my sponsor teacher) and I talk about what the topic is going to be, and so if I say I don't know the difference between 'be going to' and 'will' which is what we're doing next class, then she gives me a way to explain it. And then it's up to me to memorize it and put it in a, you know, a catchy way people will remember. She makes sure that I kinda know what I'll need to be discussing before I move on before I leave, hopefully, I think...

Kerry: I think we will pick up on...

Rose: The thing that is happening to me in the moment is 'oh you didn't put a comma in there'. I'm doing, I'm deconstructing my own self, in the same moment I'm trying to teach a class to somebody else, and I just learned that voiced/voiceless, you know what I mean, some simple little thing, but I'm also deconstructing while I'm teaching. It's like insanity (laughter).

Kerry: I think that is the difference between my two lessons. I had to think about everything I said in the first class, and I had to think about nothing, I didn't think about transition, I didn't think about how to make them interested, because they made me comfortable enough. You know, I didn't have to think on eight different levels, I just had to, which is what I think you're thinking ...by then you're not listening to what they're still saying,

Rose: Exactly.

Kerry: But, I think, a part of getting used to it is to tune out the stuff you don't need to hear.

PA: But it's going to happen, no matter how well prepared you are. It usually happens with grammar when you end up going down the grammar black hole. We've all been there, and it happens often in writing classes, and you decide 'let's just do some editing together' and you start doing editing with students, and you can correct the error, but they're going to ask you 'why isn't that right?' And it won't be like in a grammar class where you're very structured and sequential. It's going to come at you from any which way, and unless you know your grammar inside and out you're going to get times when somebody says 'why can't I use this word, why do I have to use that word?' or 'why can't I put this here and that there?' What are you going to do?

Elizabeth: Is it ok to admit, like, ok, I don't know this rule right now but let's just look it up, so I can give you the correct explanation? Can you do that, or would that put your authority in question? Cuz I would rather, that's what I would do. Let me go find out the right answer and I'll come and explain it to you so you'll understand. But what if they don't respect you if you don't know it off the top of your head?

PA: Well, it's better than teaching something wrong...

L: Don't let ego get in the way.

Rose and Kerry begin with a self-blaming discourse due to their lack of linguistic and grammatical knowledge, move into an explaining discourse of how difficult it is to operate on multiple levels, from there a questioning discourse arose with input from the practicum advisor about the appropriate response to challenging questions, and finished up with a problem-solving discourse that was drawn from the expertise of the practicum advisor and each other. All of these discourses occurred within less than ten minutes.

Therefore, all of the discourse types can be viewed as dialogical and transformative because the student teachers are engaging with their experiences in the manner that is accessible to them due to personality, life history, maturity, and emotional state at the time of each incident/experience. In addition, the polyphony that occurred during debriefing sessions in the form of questions and comments from both fellow student teachers and the practicum advisor acted as catalyst for a change in discourse in many situations. Thus, there is a highly temporal element to the dialogue/discourse that occurs; student teachers are operating in several temporal dimensions: their historical past, the moment of interaction during practicum, and the reflecting on the moment (in journals and debriefing sessions). Student teachers are also operating in terms of authoring a future self through the development of an internally

persuasive discourse related to personal practical knowledge about teaching that may begin to define their attitudes, beliefs and values as well as future teaching style.

#### 5.4. Conclusion

Knowing that student teachers experience tensions during their practicum is not a novel idea and has been examined by others in the field (Britzman, 1991; Le, 2014), but the exploration of the types of tensions that are experienced is useful for better understanding of the struggles that the practicum experience poses and for supporting student teachers in their journey towards becoming teachers. While most of the tensions are predictable to those who have been involved in the field of EAL teacher education, some tensions may be a surprise. For example, I hadn't realized the emotional significance of the end of the practicum experience for so many of the student teachers. There is no mention of how an EAL teacher could create effective closure at the end of a course in any of the texts surveyed in the literature review, and therefore, the reality and significance of this tension is often overlooked by teacher educators.

In summary, the metaphor of the Third Space encapsulates the kinds of activity and agency (Edge, 2006) described by the student teachers that may be messy and tension-filled (Bhabha, 1994, 1998). The space is also one for student teachers to develop new perspectives related to the co-mingling of theory, knowledge, and practice (Bakhtin, 1981) with their experiences. Exploring the various types of discourses that student teachers use to chronicle their experiences dealing with the tensions of the Third Space provides a language for identifying not only "what" a student teacher is experiencing, but "how" they are experiencing it. This knowledge opens the door for the teacher educator to more effectively interpret and interact with the experiences of the student teachers; for example, if a student teacher is locked into a discourse of blame for the duration of her practicum, her ability to engage in reflective practice may be questioned. I would argue that student teachers who are producing blaming

and/or explaining discourses are working hard to *not* transform because they seem unable to imagine themselves in a re/trans/formed manner or they are unfamiliar with more transformative discourses. While the Third Space may be a space to negotiate, renegotiate, form, and reform (Phan Le Ha, 2008) identity, some student teachers will expend energy to remain in a familiar place. As a result, the teacher educator could intervene, realize that the student teacher may be out of her comfort zone, and attempt to support the student teacher in order for her to engage in different types of discourse.

The following chapter will bridge the findings drawn from the data analysis to pedagogy and methodology and make suggestions for developing and delivering a dialogical and transformational TESOL curriculum; a curriculum that puts identity re/trans/formation at the centre.

## Chapter 6: Curricular Considerations for TESOL Programs

### 6.1 Introduction

Studying points of tension that student teachers experience during practicum has been a personally fulfilling endeavour that has left me with a deeper understanding of what my students experience in terms of their identity re/trans/formation. To summarize the data and address my first research question:

- What are the points of tension experienced by student teachers during their practicum and what are the discourses they engage in to talk about these tensions?

all the TESOL student teachers in the study experienced some kinds of tension during practicum. Student teachers experienced a variety of tensions related to personal, interpersonal, knowledge, cultural, pedagogical, and methodological situations. Of greater interest and significance to me was the manner in which the student teachers spoke or wrote about their tensions. Four student-teacher discourses have been identified: blaming, explaining, questioning, and problem solving. These student teacher discourses may provide insight into the identity re/trans/formational possibilities during practicum which brings me to my second research question as I turn my attention to the practice of teacher education:

- How can curricular and methodological changes in a TESOL program support the emergence of a transformational discourse when experiencing tensions?

Never think that I believe I should set out a 'system of teaching' to help people understand the way. Never cherish such a thought. What I proclaim is the truth as I have discovered it and a 'system of teaching' has no meaning because the truth can't be cut up into pieces and arranged in a system. (The Buddha from the journal of Rose)

I believe that several implications for teacher education can be drawn from this study, but I hesitate to write a new pedagogical manifesto for “doing” teacher education. Being the next authoritative voice in the EAL teacher education literature is not my goal as “the concept of method ‘reflects a particular view of the world and is articulated in the interests of unequal power relationships between the expert and the teacher’.” (Pennycook 1989, p. 589-90, quoted in Kumaravadivelu, 2012a, p. 10)

Other theorists have come to a similar point in considering a “post perspective” for EAL teacher education: postmodern, postcolonial, post-transmission, postmethod (Kumaravadivelu, 2012a). A “post transmission perspective” is derived from research on teacher cognition and teacher beliefs that “takes a substantially different view of what teachers do in their classrooms, and how they learn to do it” (p. 8). Traditionally, EAL teacher education programs involve a number of courses taught by different instructors that end with a practicum experience. Students “do their best to acquire content knowledge, get good grades, and after completing the required number of classes, graduate. And then they are expected to teach happily ever after” (Kumaravadivelu, 2012a, p. 16). There is more to this story as I and other scholars have come to realize.

Johnson (2006) proposes a socio-cultural perspective that involves the development of “praxis” which combines theory with practical experience gained in the classroom and shared through learning communities as a post transmission possibility. She states that “to function as transformative intellectuals, the intellectual tools of inquiry must permeate all dimensions” (p. 249) of the professional development experience of the teacher, and this should begin with teacher education.

Kumaravadivelu (2012a) proposes a “modular model” (KARDS: Knowing, Analyzing, Recognizing, Doing, Seeing) rather than a system for EAL teacher education which is

comprehensive, yet “offers no more than a skeletal framework for the development of a context-sensitive language teacher education program.” (p. 125). He explains that

(i)t is up to local practitioners, taking into account the particularity of the local historical, political, social, education, and institutional exigencies, to add the right type of flesh and blood to the skeletal framework so as to activate it in a way that best serves local needs.  
(p. 125)

The development of praxis and the implementation of the KARDS model are significant ways forward for EAL teacher education; however, my scope is smaller and focused specifically on the teaching practicum. I believe that there are a number of ways to use the knowledge gained in this study from the identification of tensions and resulting discourses that student teachers expressed during practicum. From the results discussed in the previous chapter, four conclusions can be drawn:

**1. Becoming a teacher involves some degree of identity transformation**

This was evident in most of the student teachers in the study. Most student teachers began the practicum with some degree of insecurity and doubt, and all student teachers completed the program with a greater sense of competence and confidence despite the frequency or intensity of tensions they experienced. This can be seen by contrasting several of the early comments from student teachers with later comments:

Student Teacher	Early in Practicum	Later in Practicum
Rose	O, My! So many things happened all @ once. I can feel my body moving through as many feelings as my mind is thinking thoughts. Intuitively I know that the details	I felt calmer than ever before. I noticed some things that were important details to support student learning...I was able to speak slower, more calmly & directly to

	are what is needed to facilitate the learning that is required from me in becoming a teacher. A real teacher.	the goals of the class lesson...The tears are still here but they are quiet tears, grateful tears.
Elizabeth	My first class today! I was glad I had printed out an extra copy of my lesson plan to refer to. Even though I didn't need it, it was nice knowing it was there, made me feel more confident. Just in case I panicked and "blanked out," I still would have been ok because it was so detailed.	I am feeling more comfortable every time I teach. Today, it was different because it wasn't my normal class...but then I warmed up and just went with it and it seemed to go well.
Mia	Like always the warm up activity never seems to go as planned...my nerves got the better of me & so I never lined the students up and the result being a mass confusion of students going all over the place and not really knowing what they should be doing.	Overall I feel quite relaxed in front of the class...I think the more I work with this unique group of individuals, the more I want to be involved...Who knows where this will lead me but I'm glad I began the journey...

## 2. Transformation requires dialogue, and dialogue requires time and space

This conclusion has been drawn from the literature on dialogism and chronotopes of time and space (Bakhtin, 1981) and socio-cultural identity theory (Johnson, 2006, 2009). In addition, from my 15 years of experience as an EAL teacher educator, I have repeatedly experienced the contraction of time of the TESOL program at TRU in terms of trying to condense the program into shorter and shorter delivery periods which I find problematic in terms of identity re/trans/formation. For example, in January, 2016, the TESOL program was delivered in a six-week model with limited success.

The amount of time and space that is required for student teachers to re/trans/form their identities when becoming teachers varies from student to student. Each student teacher authors her own experience, and that experience is expressed dialogically in the spaces of their journals, debriefing sessions, and elsewhere. Therefore, it is impossible to define an ideal length of time for the practicum, the number of entries required for the journal, or the number of debriefing sessions held in a semester. What I believe is imperative to the identity re/trans/formation work for student teachers is the existence of a significant time and space for dialogue that involves the voices of the experienced (practicum advisor and sponsor teachers). This was acknowledged by Daisy during the semester and Kerry and Chiko at the end of the semester:

[My sponsor teacher] gave me notes after the class with some good feedback and things to work on. One thing I didn't really think about, but understand from the notes is that I speak too quickly. (Daisy)

[My sponsor teacher] had the most direct and measurable impact over my teaching, as she was my mentor over the past few months. Of all the times I spent in her office I am sure only 25% of what we said was about my lessons the rest was about life, and all that she has learned and all that I could learn in the years that remain in my teaching life. (Kerry)

My sponsor teacher...changed my mind. Her comments were always positive, which made me relax and concentrate in the class...[my sponsor teacher] also noticed that I've changed in the class. She said that I'm getting to have confidence. That's true. (Chiko)

Other student teachers engaged in dialogue with their EAL students both inside and outside the classroom which led to greater enthusiasm in terms of adopting the role of "teacher":

We had great discussions. I loved hearing what everyone had to say about their own holidays and especially the superstitions – so interesting! (Caissene)

I think the more I work with this unique group of individuals, the more I want to be involved. It's really fun to learn from them and I enjoy the rapport we have developed before class just sitting in the lounge. (Mia)

The dialogical environment can be extended beyond those involved in the TESOL program which is evident by Tanya's experience when she shared her teaching video with her son:

I was watching my video with my son and asked him to evaluate my lesson too. When we finished watching, he said to me that I had talked to my students if they were "mentally challenged" (which means that I talked to them slowly). At the same time I know that this is a way of teaching at this level to stay precise and clear, to make our sentences short, not so complicated, easily understandable for students. (Tanya)

While some dialogical spaces are evident outside of the teacher education classroom, I believe that providing time and space in a TESOL practicum is imperative for the re/trans/formation of student teacher identity.

### **3. Transformation is a non-linear process that is not necessarily precipitated by a significant critical incident**

This was evident in the nature, scope, and intensity of the tensions expressed by the student teachers in the study. Many of the student teachers did not experience a specific "disorienting dilemma" (Mezirow, 2000), but instead experienced several less intense tensions that nonetheless led to re/trans/formation. Often the tensions were repetitive in nature which reinforced the need to undergo some change which is demonstrated by Alice as she navigated

through the differences she experienced in her previous teaching career in an EFL setting and her experiences in an EAL setting during practicum:

October 3 Teaching international students turned to be very challenging for me because it was absolutely different from how I taught in my native country; different dynamics, different approach and audience...In fact, I was not so confident when teaching and students might feel that.

October 18 Grammar is what I used to teach in my country and mostly in Russian. It was one more challenge for me to teach grammar in English using proper simple language to explain the rules.

Even though nothing significant occurred during the first half of Alice's practicum in terms of her practice or the feedback she was receiving from her sponsor teacher and practicum advisor, she began to experiment with the different techniques and approaches that she was learning about in her Curriculum and Instruction course:

October 23 Most of all I liked the group activities which involved creative thinking and grammar...creative tasks can help teachers to see what student feel and worry about.

October 24 I should say I improved a lot in modeling and giving examples and I clearly see how well it works for students.

November 20 The idea of warm-up activity with chocolates worked very well and after that students looked more cheerful and energetic.

While Alice's re/trans/formation appears to be linear, other student teachers had more non-linear experiences. Abby felt that her struggle to make her speech more comprehensible was an ongoing challenge, but, similar to Alice, this challenge would not be seen as a "disorienting

dilemma". Abby had good days and bad days in the classroom in terms of her speaking speed rather than a linear re/trans/formation of this behavior:

October 10 ...talking too quickly

October 15 I still need to work on a few things, like speaking slower...

October 17 Today's class went very well...When I asked questions they are talking more...

October 22 [My sponsor teacher] told me that I did really well today and she can really see a difference in my teaching...

November 5 I still really need to work on talking slower and explaining things more clearly...

This study has shown that all student teachers experience tensions, but not all experience a disorienting dilemma followed by "fear, anger, guilt, or shame" (Mezirow, 2000, p. 22) as outlined in the stages of transformational learning. Conversely, I found that often student teachers did not enter into a discourse of self blame when things did not go as planned but pursued a discourse of questioning or problem solving which can be seen in Chapter 5.

#### **4. Some discourses are more transformative than others**

This was evident in what happened to the student teachers after they completed the TESOL program. For example, Constance engaged in a lot of blaming discourse during the practicum; however, her final journal entry indicated that she recognized that she was involved in a re/trans/formation of her identity in general but not specifically as a language teacher:

You were certainly right about one thing: this program requires a great deal of self-sacrifice and transformation in order to successfully maximize one's potential to succeed. Those who are unwilling either struggle or fail. This transformation has been painful for me, but it goes beyond the frustration of the classroom. (Constance)

Constance experienced challenges during her early employment experiences in terms of getting and keeping teaching positions. Eventually Constance did find success as a language teacher, but it took her time to continue the re/trans/formation of her identity that was started during the TESOL program. Kerry, on the other hand, was keen to engage in questioning discourse during the practicum. She left the TESOL program feeling that “I want to teach every day for the rest of my life” (Kerry), and immediately began a successful teaching career that has taken her to several countries and led to further studies in education at the graduate level. These conclusions are somewhat based on my anecdotal post-practicum knowledge of the student teachers. It would be interesting to conduct a formal follow-up study that compared student teacher discourse during practicum to their experiences in the early years of their teaching careers.

My goal is to use the four conclusions as guiding principles to design and deliver effective TESOL teacher education in my specific context. As a result, a teacher education program that is based on these principles might

1. Recognize the transformational nature of engaging in a teaching practicum;
2. Provide time and space for dialogue;
3. Recognize the non-linear and individual nature of identity re/trans/formation;
4. Provide opportunities for engaging in transformational discourses (questioning & problem-solving).

Having said that my goal is not to propose the next system for delivering TESOL education, I feel compelled to do more than enjoy my newfound personal practical knowledge that will lead to a more effective personal teaching practice. Instead, I embrace the possibility of Kumaravadivelu’s (2012b) “epistemic break” as I propose a new way of knowing or of becoming

an EAL teacher. Below is a summary of the epistemic break that would occur if EAL teacher educators adopt a transformative, dialogical, Third Space approach.

Table 6.1: Summary of the Epistemic Break

Before	After
Becoming a teacher is a matter of learning theory & methodology	Becoming a teacher is a matter of identity re/trans/formation
Students are viewed as having deficits in knowledge, skills, and competencies	Students are viewed as having significant prior learning and experience
Tensions are viewed as problems that require remediation	Tensions are viewed as points of transformational possibility
Knowledge is transmitted via authoritative discourse	Personal practical knowledge and an internally persuasive dialogue is co-created through dialogism
Reflection is presented as an assignment that may be evaluated	Reflection occurs through ongoing autoethnography
Evaluation is based on authoritative rubrics	Evaluation is based on the imaginings of the individual student
Teacher educator is expert	Teacher educator adds one voice to the polyphony in the classroom
Teacher educator judges the readiness of the student teacher	Teacher educator is witness and supporter of the student teacher as identity re/trans/forms.

I will take on Kumaravadivelu's (2012b) challenge that

(i)f the teaching of EIL as a profession is serious about helping its professionals generate sustainable knowledge systems that are sensitive to local historical, political, cultural, and educational exigencies, then it must get away from the episteme operation that continues to institutionalize the coloniality of English language education. (p. 24)

Using a Foucauldian understanding of discourse as “essentially political in character and ideological in content” (Kumaravadivelu, 1999, p. 460), it is clear that “(a) discursive change, whether social, political, or cultural, can therefore, be effected only when an entire community, not just an individual, changes its ways of thinking and knowing, speaking and doing” (Kumaravadivelu, 2008, p. 460).

Therefore, in order to encourage some degree of discursive change in how language teacher education is designed and delivered, my goal is to not only inform my own teaching practice, but to open a dialogue with other teacher educators through dissemination of this study. To this end, I turn now to the on-the-ground teacher educator engaged in the daily practice of working with EAL student teachers. I am speaking as one of them, and my goal is to share elements of my practice that reflect the conclusions and principles that have resulted from this study. This is not meant to be prescriptive but merely illustrative to put some “flesh and blood” on the skeleton of theory.

## 6.2 Reframing Tensions

One of the significant conclusions that can be drawn from the data shared in Chapter 5 is the reality, and I would argue necessity, of tensions during practicum. “Tension is not new to the learning process. There is conflict between challenging learners and offering them a

comfortable learning space in which to express questions and new ideas.” (Ettling, 2012, p. 542)

I am not the first educator/researcher to point this out, but, as I have already mentioned, the only way I have observed tensions in the literature is through a discourse of “problem needing to be remediated”. Britzman (1991) refers to this problematizing discourse as a “tragedy”: “The little tragedy in learning to teach is that mistakes are rarely tolerated; one learns to sink or swim and mistakes this harshness as a necessary test” (p. 12) This is the discourse of “survivability” for the emerging teacher and “the language of teacher education opens itself to the conflicts and crisis that make education ordinary” (p. 14)

Is it possible to alter the dominant discourse that arises when dealing with tensions during a teacher education program? I would like to propose a reframing of the discourse around tensions. By embracing a post-transmission perspective that “anticipates teachers to play the role of transformative intellectuals who strive not only for academic advancement but also for personal transformation, both for themselves and for their learners” (Kumaravadivelu, 2012, p. 9), teacher educators can view tensions as a welcome part of the transformative process for their students and for themselves. As Parker Palmer (1998) states: “If I am willing to look in the mirror and not run from what I see, I have a chance to gain self knowledge – and knowing myself is as crucial to good teaching as knowing my students and my subject.” (p. 2) If tensions are presented to student teachers not as problems but as possibilities of the Third Space, and they learn to sit in the tensions and experience them through dialogue and competing discourses, I believe that the results will yield EAL teachers who are more responsive and democratic in their future classrooms.

Here, undoubtedly, is one place where the educator needs keen self-awareness of both intention and skill in leading the learners through this rocky terrain. Experience may be the only teacher, and willingness to risk and humility to learn are likely two of the best companions. (Ettling, 2012, p. 542)

If the intention of the teacher educator is to create learning environments that provide time and space to guide student teachers towards more empowering and transformative discourse when faced with tensions, the power dynamic of the classroom will not only shift, but break, and the result will be a new way of knowing for both student teacher and teacher educator – a move towards “insight and ignorance.” (Bhabha, 2008, p. ix)

Good intentions are a great starting point for a teacher educator, but what about skill? “If learners are pushed too far they will most likely react with defensiveness and resistance – or possibly complete withdrawal from the learning process” (Ettling, 2012, p. 542). Tensions may “turn classrooms into sites of contention, for they lead to complex, confrontational, and emotional responses from students and, subsequently, from us as teachers” (Langan et. al., 2009, p. 52, in Ettling, 2012, p. 541). I will argue that teacher educators may not be prepared to deal with the tensions that arise during practicum. We may criticize student teachers and expect them to take more responsibility for their actions when they are using a blaming or explaining discourse; we may try to help students by trying to solve their problems for them instead of providing time and space for dialogue. These types of behaviours reproduce the power dynamic of teacher as powerful and student as powerless. Teacher educators need to practice humility and engage in ongoing transformational dialogue in a learning community in order to examine their intentions, their insights and their ignorance when interacting with student teachers, but how that may happen is the topic of another study.

Personally, I have found that practicing yoga and reading various Buddhist authors have been helpful. Yoga reminds me to set intentions and to practice being present with my students. The American Tibetan Buddhist nun Pema Chodron (2009) describes three basic qualities of being human which have been helpful to consider when interacting with students. The three conditions are: natural intelligence which is the intuition of knowing the right thing to do “(i)f we’re not obscuring our intelligence with anger, self-pity, or craving” (p. 5); natural

warmth which is “our capacity to feel gratitude and appreciation and tenderness” (p. 5); and natural openness which reflects the “spaciousness of our skylike minds” and views the mind as “expansive, flexible, and curious” (p. 6). By accepting that all of my student teachers possess natural intelligence, natural warmth, and natural openness, I can focus my teacher education practice on a capacity model of what student teachers bring with them to the task of teaching rather than a deficit model that focuses on what they do not know or what they can not do. I can view tensions as normal and trust that the three qualities of being human (intelligence, warmth, and openness) will surface if and when the conditions allow it.

One student teacher stands out in my mind as I consider how my teacher education practice has resulted in identity re/trans/formation. Constance began the term with a journal entry that challenged the notion of reflection as “narcissism” and explained that she liked “learning about others far better than trying to explore (herself).” She begrudgingly wrote in her journal but claimed “that still doesn’t mean that I like it”. She talked about how “Karen wants us to sit here and probe our navels to understand our reactions to certain aspects of the classrooms we observed, but the problem lies in that I had no reactions to specific things that the teachers did.” Then Constance began interacting with EAL students in her practicum, she engaged in debriefing sessions with other student teachers, she continued to write in her journal, and had more than one emotional meeting with me in my office. At the end of the practicum, Constance ended her journal with a letter to me. She explained that

This transformation has been painful for me...I built so many walls around myself that nobody could come through...The walls that I had built around myself required doors to allow my students in so I could give them the piece of my soul that they crave...I am finally making my peace with the past because opening a few doors has helped me to see that the love of those people who had the courage to enter my fortress is as strong

and powerful as the walls that surround me. I thank you for pushing me to open my eyes.

It is not often that I have observed such a dramatic transformation in a student teacher, but by reframing tensions as points of transformation and trying to create a dialogical space where tensions can be wrestled with and competing discourses presented, it is possible to provide time and space for a challenging student to move through and over the threshold to becoming a teacher, and a highly reflective one at that!

In *Alice in Wonderland* (Carroll, 1865/1998), the Caterpillar asks Alice: “What size do you want to be?” and she responds “Oh, I’m not particular as to size, only one doesn’t like changing so often, you know.” (p. 67) Alice’s frustration at repeated uncontrollable and unforeseeable change is much like the experience that the EAL student teacher goes through. The Caterpillar directs Alice to eat from a mushroom that will help her grow, but when she eats from the wrong side of the mushroom “She was a good deal frightened by this very sudden change...as she was shrinking rapidly”. (p. 69) Perhaps the job of EAL teacher educators is to find ways to guide student teachers to the right side of the mushroom in order to help them integrate their new experiences with their past and current identity, and to give the process and re/trans/formed identities voice rather than be complicit while they are “shrinking rapidly” within their new context. This leads me to practice and hopefully to bridge the “epistemological gap” (Johnson, 2006) that is currently found between the literature/research and the practice of teacher education.

### 6.3 Examples of Practice

“More often than not, student teachers perceive an unmistakable disjunction between what is emphasized and what is enacted during their teacher education programs”

(Kumaravadivelu, 2012a, p. 50). This disjuncture of “teach what I say, not what I do” will not lead to discursive change, but will result in a reproduction of the dominant discourses that has historically driven the colonial nature of EAL teaching. Instead, alternate possibilities need to be explored. “A teacher education program wedded to the principle of possibility has to help teachers face the challenge of moving beyond well-entrenched discourses and practices that they have come to heavily rely upon” (Kumaravadivelu, 2012a, p. 15).

I feel that it is crucial to integrate the knowledge I have gained with practice. To not move into the domain of practice would lead to intention without action and to Freire’s (1992) conclusion of hopelessness. As a result, the examples from my practice that I will describe explore possibilities and “identify unique ways to value the presence of others in our pedagogy” (Stewart & McClure, 2013, p. 92) The choice of activities I will share is the result of reflection on which parts of my teaching practice provide time, space, and support for the expression of tensions and the emergence of transformational speech genres. The following activities are anything but a recipe or method for “doing” EAL teacher education; these are the components of my practice that work for me in my context.

### 6.3.1 Autoethnography

One area that is highlighted in the literature is the inability for student teachers to engage in effective reflective writing (Le, 2014). Le (2014) claims that the student teachers in his study “had very little training in diary-writing prior to their field experiences” (p. 216). Nonetheless, due to the perceived value of the criticality of reflection in teacher education, the journal or diary has become a staple. Journals are used in a variety of ways; some of the variations in the TESOL program that I teach in include using the journal as a moniker for any assignment that involves reflection. All of the TESOL classes may include a “journal” component, and these journal entries/assignments may be assessed for grades. When assessment is involved in the

reflection process, the stakes rise and this increases the pressure to reflect “correctly.” I have experienced this when there has been a grade attached to the journal component of the practicum. Students requested examples for how to reflect; they asked for requirements related to length and format; and they wanted feedback about the quality of their reflections.

In order to move the focus of form and quality of reflection to the actual experiences of the student teachers, I reconceptualised the journal which usually includes a number of isolated entries on specific topics to the notion of an autoethnography using Ellis’ (2004) definition of autoethnography as “research, writing, story, and method that connect the autobiographical and personal to the cultural, social, and political. Autoethnographic forms feature concrete actions, emotion, embodiment, self-consciousness, and introspection portrayed in dialogue, scenes, characterization, and plot” (p. xix). I explained the form, meaning, and use of an autoethnography to the students in terms of being any form that they felt comfortable using to chronicle their journey through the practicum. The autoethnography was for them, about them; I would read and respond at two points during the semester but not evaluate. Other than the first topic which relates to student teachers writing about their strengths, there would be no other requirement related to content except to use the autoethnography in a personally meaningful way during their teaching practice.

I don’t want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. (Gandhi, 1921, p. 170, quoted in Kumaravadivelu, 2008, p. 167)

My hope is that the student teachers I work with will embody Gandhi’s words and be open to the multiple discourses, ideas, theories, methodologies, and experiences that they face during their practicum, but they begin the journey from a place of strength and self-knowledge; a place they can return to when necessary. This is the goal of the first journal entry.

The first and only assigned topic for the autoethnography is: "Write about your strengths as a human being." The topic immediately establishes the power equilibrium in class as it encourages student teachers to explore their strengths, articulate them, and share them with their instructor. This is an opportunity to say "I may not know how to teach, but I know a lot about other things". As a result, the point of departure for the practicum is from a position of "what I know" rather than "what I don't/need to/must know."

This can be a challenging and uncomfortable first task. It seems to be an uncommon educational practice to ask students to articulate their strengths and accomplishments. Perhaps this is symptomatic of the stereotype of the humble Canadian or the numerous negative associations of idioms such as "blowing your own horn" or "being full of yourself" which is demonstrated in several journals:

This is going to be hard for me to write because (like every person I am sure) I have a much harder time seeing any of my traits as being strengths rather than weaknesses.

So perhaps denial is my greatest weakness, or modesty my biggest strength? (Kerry)

Alice wrote "At the moment I believe that all people are full of strength and power, although we can often see it only in others but not ourselves" which may explain why Emily and Caissene felt the need to have their strengths authored by others:

Well, I have pondered this journal entry topic for a week now and I am still struggling to write something down. I have opened my computer several times and would type a few words and (a) few short minutes later I would delete it. I find it hard to write about myself...So I finally called my Mom and told her about my struggle to write something about myself, and of course she did the motherly thing of telling me my strengths. (Emily)

It's

a hard question to answer and one I wasn't entirely sure how to approach on my own.

So I spoke with a few of my friends to see what they had to say about me. I wasn't sure about all of it, but it at least provided a jumping off point. (Caissene)

The first journal entry became significant for me as a teacher educator because I could use the content to refocus students on their strengths throughout the practicum as a way to ground them. For example, when a student was having concerns about managing the classroom, I could direct her to draw on her proficient skills as a basketball coach for inspiration; thus, moving temporally in our dialogue between the student teacher's past and present helped the student teacher use her core identity to ground her during moments of chaos when her identity was re/trans/forming.

After the first journal entry, the student teachers were on their own in terms of how, when, and what they recorded in their autoethnography. As previously mentioned, these autoethnographies became the main data source for this study, and they were a rich and varied source of student voices. Some were totally text focused while others used visual elements. One student teacher with insomnia wrote lengthy entries in the middle of the night, some wrote only in reaction to the practicum experiences, while others chronicled elements of their lives outside of the TESOL program. The autoethnography became a dialogical space for the student teacher to interact with experience rather than a place to record and respond to what their teacher required.

I have been asked about whether or not student teachers will maintain a journal/autoethnography if there is no evaluation attached to it. The nature of this question implies the inherent power structure of the classroom. I found that when I used an autoethnographic approach for reflective practice instead of a more prescribed journal format, the student teachers wrote more and interacted more deeply with their experiences in more unique ways. Therefore, the disruption of power related to evaluation has yielded a more meaningful experience for student teachers and a more authentic enactment of the type of

unmonitored reflective practice that I hope they will continue to practice during their teaching careers.

### 6.3.2 Critical Role Playing

The EAL research into role playing and simulating connects directly to the emergence of Communicative methodology in the 1980s and is currently re-emerging as researchers integrate principles of critical thinking pedagogy with these techniques in the language classroom (Shapiro & Leopold, 2012); however, there is little evidence in the research of the significance that using role playing and simulating can have in TESOL teacher education. Regardless of a lack of research, teacher educators frequently use simulations and role plays in TESOL programs. For example, student teachers may create lesson plans for imaginary students and deliver them to mock classes of peers who are instructed to play the role of language learners. In the practicum course, I use role playing to explore issues such as classroom management and situations that arise in the scope of teaching that are never covered in textbooks; for example, one role play that I have students engage in deals with students who have cheated, and another involves dealing with a student who wants to see the teacher socially. When I cover classroom management, I assign various students disruptive behaviors such as interrupting, using profanity, or using a cell phone while I'm teaching.

Role playing embraces Bakhtin's notion of the mask. Bakhtin (1968) describes the mask as being "connected with the joy of change and reincarnation, with gay relativity and with the merry negation of uniformity and similarity; it rejects conformity to oneself. The mask is related to transition, metamorphoses, the violation of natural boundaries" (Bakhtin, 1968, p. 39-40). Adopting the identity of teacher could be approached with a carnivalesque pedagogy that allows for time and space to try on various masks or versions of "teacher". The result would lead to the development of internally persuasive dialogue for student teachers as they discover which masks fit more comfortably than others.

Simulations and role plays embody Bakhtin's notion of carnival and can result in a disruption of power in the classroom. "Bakhtin (1984/1929) makes the point that the fear of violating social convention makes it difficult to engage frankly with the rules and practices of a hierarchy, but in a carnival situation, where authority and power are reconfigured in a different way, then we can sense and feel the unofficial side of the hierarchy of power" (Sullivan, 2012, p. 111). Therefore, when students are involved in a role play they are able to experiment with power in an unofficial way, or when a student is given permission to act in a disruptive manner during a classroom management simulation the result can be a break from the standard power hierarchy of the classroom. Engaging in these types of activities can create meaningful learning opportunities if they are conducted in a critical manner with careful preparation, delivery, and debriefing.

The understanding of what constitutes a role play or simulation is broad; it can be as simple as language students "pretending" to be customers in a restaurant and engaging in open-ended interaction or as complex as nursing students engaging in a mock cardiac arrest. These activities involve a degree of authentic communication, spontaneity, and lack of predictability; they "...reside in the middle ground between creative thought and real-world interaction" (Shapiro & Leopold, 2012, p. 123). Role playing can be a powerful pedagogical tool if it is viewed as more than merely putting on a show.

This leads to the notion of a "critical role play"<sup>19</sup> which Shapiro and Leopold (2012) define as requiring "...students to embody voices and perspectives that may be quite different from their own" (p. 123) which can lead to cognitive challenge and identity re/trans/formation. In a critical role play, students may be asked to adopt a character and engage in a situation in order to demonstrate problem-solving, critical thinking, collaboration, and communication skills.

---

<sup>19</sup> Much of the text on critical role playing comes from the co-authored paper: "How dramatic! Role playing and simulating in teacher education" by Karen Densky and Yazmin Ramirez. The paper was published in the conference proceedings, and the workshop was presented at the MEX-TESOL conference in Cancun, Mexico in November, 2015.

Critical role playing can be used “as practice for socializing culturally embedded identities, attitudes, and behavioural competencies” (Schick, 2008, p. 189). Critical role plays are particularly powerful because they can “become projective events that allow participants to create and explore their own social realities” (Crookall, Oxford, & Saunders, 1987, p. 159) without causing harm or endangering others or self.

Using a critical role playing approach moves the experience beyond an intellectual one because the experience involves situational learning that utilizes not only an intellectual response but an emotional response as well. The outcomes of using critical role plays include empathy building towards future students, deeper self-reflection, and student teachers who are “empowered to express their creative thoughts and gain control over the teaching-learning process” (Presnilla-Espada, 2014, p. 60).

Shapiro and Leopold (2012) outline a heuristic of questions for planning critical role plays for the language classroom which has been adapted by Densky and Ramirez (2015) for the teacher education classroom:

1. Is the topic of the role-play/simulation intellectually rigorous and relevant to student teachers?
2. Does the role play/simulation require student teachers to employ any higher-order thinking skills such as analysis, synthesis, evaluation, and metacognition?
3. Are student teachers required to consider their teacher identity rather than merely inventing a character?
4. Does the role play/simulation bring forth divergent perspectives related to teaching?
5. Does the role play/simulation complement the goals of the curriculum?
6. Is there a situationally authentic purpose for interacting during the role plays/simulations?

In addition to careful planning, there are two other phases of critical role playing: the role play itself and debriefing. From my experience, role plays should be bounded by time (give students

a time limit) and not used as sites for performance. In order to move away from role playing as performance and to enact the carnivalesque nature of the activity, I have small groups of student teachers simultaneously enacting role plays about the same situation. This approach ensures that the student teachers are engaged more authentically with the situation because they are less concerned with how they will appear to others. I find that it is also important that each student teacher is given a role with a perspective rather than giving a group of student teachers a scenario. An example from my teaching practice relates to dealing with a situation of cheating. Student teachers are given one of three roles:

1. The Teacher who has discovered that two EAL students have handed in very similar papers
2. EAL Student A who shared his/her paper with a friend who was struggling.
3. EAL Student B who had been under a lot of stress and asked for help from his/her friend.

The student teachers do not know the perspective of each other. The “Teacher” is directed to decide how to deal with the situation. Will s/he talk to the students together or separately? Will s/he consider consequences? These questions are embodied through the role play rather than through a discussion. During the role play, there are several groups of “teachers and students” in action at the same time, so there is no audience except for the teacher educator.

After a predetermined amount of time, the class is brought together to debrief in order to provide some avenue for deconstructing the experience. The “teachers” describe how they handled the situation, the “students” describe how they felt as a result of the interactions with the teacher. The result is a variety of outcomes; some “teachers” treated both students as plagiarizers and failed them on the assignment while others used the situation as a teachable moment related to academic honesty. The teacher educator can engage in the discussions but should refrain from providing the “right” answer that may be conceived as the authoritative

discourse for dealing with the situation. As a result, debriefing after a carnival experience can be a significant time and space for considering multiple competing discourses that may affect identity re/trans/formation.

Not all student teachers will see role playing as valuable and not all will participate fully for a variety of reasons; for example, a student may be extremely uncomfortable with the disruption of power in the classroom if asked to display behaviour that would challenge the authority of the teacher. Some student teachers may see role playing as silly or a waste of time. The critical approach that the teacher educator takes through careful preparation and debriefing can make the difference to whether or not role playing is used in a pedagogically meaningful way with impactful results.

### 6.3.3 Feeding it Forward

One of the significant roles of the TESOL practicum instructor is to observe and give feedback to student teachers about their practice teaching. Several years ago I was invited to give a workshop to LINC (Language Instruction for New Canadians) supervisors about teacher evaluation. LINC supervisors are responsible for regularly evaluating the army of EAL teachers who provide English language instruction for new Canadians across the province of British Columbia. In preparation for this workshop, I examined my own practice related to evaluating student teachers as well as investigated the literature which, to my chagrin, did not provide any innovative ways for debriefing after an observation aside from the “hamburger technique”: begin with something positive, criticize and critique, and end with something positive. Bailey (2006) suggests that the observer use a task-oriented approach, establish an interpersonal foundation, and share your own competence as an educator (p. 284-285). I can appreciate the value of using a rubric or some other task during an observation, establishing a connection with those I will observe, but sharing my own competence as an educator seems to indicate that I may be

perceived as possessing the dominant authoritative discourse. I realized that I had unconsciously been using all of these techniques when debriefing with student teachers, and I questioned the effectiveness after doing some research in the area of human resource management.

Through my research into the teacher observation process, I realized that the stakes are high whether one is dealing with in-service or pre-service teachers. One of the complicating factors is that most teacher observations contain an element of summative and formative evaluation. The complicating factor relates to the misalignment when the formative nature of the observation, which uses the process for professional development, is undermined by the summative nature of the observation, which may be connected to grades or job security.

Another point of exploration was the role of negative feedback on the teacher being observed. Bratton and Gold (2011) claim that the response to feedback can result in two possibilities: validation if there is agreement with the judgement made, or a defensive posture when there is disagreement, and the acceptance of feedback will be based on the extent of how confirming the feedback is of how people see themselves. Basically, most student teachers did not want to hear anything that would question their identity during the post-observation debriefing sessions. How then, could the observation process be reconceptualised to lead to greater openness and dialogue?

I began by rejecting the notion of “feedback” which uses a finalized past as material for future change. Instead I adopted the term “feed forward” which comes from the work of Kluger and Nir (2010) and stems from Appreciative Inquiry. Kluger and Nir (2010) developed the “Feedforward Interview” to work with employees of high-tech companies, branch managers, and others. I adapted the tool to make it more applicable for my context with student teachers (see Appendix E for an example of the interview protocol). The premise is for the observer to put her “values, opinions and attitudes aside while trying to fully understand the message of the other, and probing for rich information from the other party while creating rapport” (Kluger & Nir, 2010).

The feedforward post-observation interview changes the power dynamic of the process to one that is guided by the student teacher rather than the practicum advisor. Student teachers are asked to focus on significant moments of the observed class when they felt their best. Then, they are asked to deconstruct the moment in order to discover the variety of factors that led to that positive moment. The practicum advisor repeats the story back to the student teacher, asks for more details or clarification, but never offers judgement or advice. The biggest change for me was that I did not say much; my role was to listen actively rather than provide an authoritative discourse about the strengths and deficiencies of the student teacher's practice.

By having student teachers focus on what went well in their lessons, they are more likely to reproduce more positive moments in their practice which subversively reduces the occurrence of less effective behaviours. The result of using a feedforward approach has been a more positive attitude from student teachers about attending the debriefing sessions and higher motivation to improve their practice. When I presented the feed forward interview to the group of LINC supervisors, the most pressing question was "When do I tell them what they did wrong?" To which I answered: "You don't."

I do address certain behaviours as "non-negotiable" and explain to student teachers at the beginning of each term that if they are exhibiting any of the behaviours on the list that we will be having a very serious conversation. The list of non-negotiable behaviors is co-created by student teachers during the first class of the term during an activity I call: "How to fail your practicum." The student teachers work in groups to identify behaviors that would be unacceptable as a teacher such as being late, unprepared, racist, or impaired. Usually the student teachers create higher standards for themselves than I would prescribe which adds to the effectiveness of the activity. I have not had to deal with a significant behavioral situation with a student teacher since implementing this practice.

Despite my desire to make the observation process a highly formative one, assessment remains a reality of my job. I am required to assess the teaching sessions which I observe, and

I use a standardized rubric for this task. On several occasions, I asked student teachers to make their own evaluation tools that I would use to assess their performance. I directed them to imagine what they would look like “at the top of their game”. The student teachers engaged in a deconstruction of their practice and created diverse assessment tools. When I applied the individual assessment tool to each student teacher’s performance in the classroom, it was evident that they had imagined/authored themselves as performing in a specific manner, and they lived up to that image. Imagination seems to be one of the underutilized elements in teacher education, and in the case of role playing and student-generated assessment tools, imagination can yield positive results.

I do not always use the formal Feed Forward Interview during debriefing with student teachers, but I do begin each session with a question: “What was the best part of your lesson?” I find that focussing on the positive during debriefing sessions leads to engagement which leads to less defensiveness through blaming and explaining discourses. One may wonder how an approach that avoids negativity fits with a study on tensions. There are many dialogical spaces to struggle with tensions during the teaching practicum, and the feed forward interview provides another opening for dialogue. Student teachers can engage in discourse about how to create an effective teaching practice through questioning and problem solving without moving into defensiveness, and it is through these discourses that they can move closer to the threshold of authoring themselves as teachers.

#### 6.3.4 Celebration

The teaching practicum is a kind of initiation into the secret organization of “teachers” and successful entry into the club deserves a celebration beyond a formal graduation ceremony. There is no literature to draw on related to the role or necessity of celebration in education, so I will draw on my own experiences. I was fortunate to have had mentors who modeled the notion

of celebration. Dr. Ian Andrews provided an excellent model as someone who could bring colleagues together with music and dance to a place where we could share our accomplishments and transcend the often isolating profession of teaching. Margaret Froese is another mentor who regularly opened her home to teachers to celebrate the end of programs with food and games. I had other mentors specific to TESOL, Jennifer Pearson Terrell, Christina Stechison, Ann Talbot, and Virginia Christopher, who taught me that attending conferences was more than gaining new insights into theory and practice but had an important celebratory component. All of these people apprenticed me to the teaching profession in many ways, but what stands out most is the fun!

For years I have hosted the TESOL graduation party at my house each semester. The party usually includes the graduates, their teachers, sponsor teachers, and sometimes friends and family. The format of the party is different for each group and reflects the type of dynamics that have developed during the semester. Some groups eat and run while others linger, sing, discuss their futures, and recount experiences

It is important to mention that I will not spend time with student teachers socially during the TESOL program. I am very clear about this because I feel that I have a responsibility to model the type of teacher-student interaction that is generally expected in codes of conduct for teachers. The graduation party serves as an abrupt shift in the relationship I have with the student teachers; during these parties, I am the host and possibly the mentor, but my formal role as teacher has ended.

Again, I have provided a dialogical space where everyone can engage as a community of colleagues, where all are authored as teachers, and the line between teacher and student has suddenly lost its' significance and power. I also hope that by emphasizing the importance of celebration, the new teachers will bring a celebratory element to their future teaching and to the accomplishments of their future students.

## 6.4 Conclusion

The previously described activities (autoethnography, critical role playing, feeding it forward, and celebration) are regular components of my TESOL practicum class. I feel that these activities engage students dialogically and provide time and space for identity re/trans/formation in my specific context. I believe that these activities also alter the power structure of the education process because they democratize the classroom by giving student teachers opportunities to dialogue and consider competing discourses, “play” with new identities, build on strengths, and be authored by self and others as teacher.

There are activities that I use in my classes that I continue to struggle with in terms of the relevancy or effectiveness for identity work. In-class debriefing sessions are one example. The content of these sessions ranges from perfunctory descriptions to emotional outpourings. My challenge as an educator is to find a way to lead some students towards a more meaningful reflective process while acknowledging my own limitations and the ethical implications of turning my classroom into a therapy session. There are times when I do not feel that I have the skill or experience to deal with what is being shared or how it is being shared. Students have cried, raged, criticized each other, and criticized the process of the group process. I believe in the power of dialogue in learning to teach and would like to further examine possibilities of practice for group dialogizing.

Reframing a teacher education curriculum to focus on identity re/trans/formation and provide time and space for Third Space dialogical encounters has challenges. The most significant limitation is time. Often teacher educators are under pressure to cover the prescribed topics and meet learning outcomes of a curriculum. Often student teachers are also under pressure to complete assignments for multiple classes and spending time working on an autoethnography or attending three-hour classes where they may perceive that there is no concrete learning occurring, can be a challenge. The other challenge lies with assessment. Ultimately most teacher educators including myself, are required to give grades, and this raises

questions about what and how does a teacher evaluate in a course that is focussed on identity re/trans/formation.

As a result of my experience as teacher-as-researcher during this study, which gave me a privileged insider perspective into the lives of the student teachers I work with, I am able to use the analysis of the data to inform my teaching practice. As previously stated, I am not proposing that the activities that work for me will work for all teacher educators, but hopefully my research-based experiences can be used as inspiration and support for finding ways to provide time and space for Third Space dialogue and identity work into the teacher education practices of others.

My goal is to open the dialogue about tensions and identity re/trans/formation through dissemination of my research which has been a dynamic process of sharing my findings, considering the perspectives and experiences of others, and experimenting with new strategies for supporting the identity work of student teachers and others in the TESOL field. I have presented my practice of “Feeding it Forward” to LINC supervisors in Vancouver and at the 2014 TESOL Convention in Portland, Oregon. The TESOL presentation resulted in a correspondence and collaboration with a college instructor in Colorado who implemented and evaluated the effectiveness of the technique. The practice of “Critical Role Playing” was co-presented with one of my former TESOL students at the 2015 MEX-TESOL Conference in Cancun, Mexico. These opportunities for dissemination and collaboration have opened new dialogical spaces for exploring the possibilities of identity re/trans/formation in TESOL teacher education.

## Chapter 7: Final Words and Future Directions

“Let the words be yours, I’m done with mine”

(Barlow & Weir, 1981)

The dialogical space is open. I have set out to explore identity re/trans/formation of EAL student teachers during practicum based on my personal discomfort with the essentializing dimension of the learning outcomes movement, and my personal experience with identity denial based on the cultural and linguistic assimilation of my parents. I have drawn on the theory of Freire (power), Bakhtin (dialogue, chronotopes), Bhabha (Third Space), and Mezirow (transformational learning theory) to provide a theoretical framework from which to explore identity and the process of becoming a teacher. I explored the research on identity related to the TESOL field as well as reviewed popular TESOL textbooks in order to establish how/if identity re/trans/formation of the student teacher is included. The qualitative multiple case study design of my study involved data from eighteen participating student teachers as they completed the practicum of their TESOL certificate program. The data was analyzed using a dialogical approach which resulted in the recognition of not only the types of tensions that the student teachers were experiencing during their practicum, but also included the types of discourse that were used to talk about the tensions: blaming, explaining, questioning, and problem-solving. Finally, the knowledge gained from analyzing the data has led to conclusions about identity re/trans/formation and the role of tensions during practicum which have resulted in changes and innovations in my teaching practice.

I hope that through dissemination of the findings in this study and through interactions with professionals in TESOL the dialogue will continue. This study and my resulting identity transformation has been bound by time, space, and threshold. This study has a temporal significance and could not have happened earlier in my career; I needed to have the curiosity to

explore the lifeworlds of the student teachers that I work with that could only develop after years of experience. As researchers know, curiosity is not enough; time and space for research is a luxury not afforded to many in the field of education. I have been fortunate to have received a great deal of support, yet even with support, it has been a challenge to reach this point.

I feel that this study contributes to the field of EAL teaching practicum by providing some understanding about the role of tensions during practicum; tensions are part of the process, so by reframing tensions as a necessary component of becoming a teacher, perhaps the experiencing of tensions can be seen less as points of failure and instead as points of potential re/trans/formation. The significance of the kind of discourse the student teacher engages in (blaming, explaining, questioning, problem solving) could become the focus for teacher educators to provide the right kind of support at the right time. Teacher educators could focus on developing strategies for supporting student teachers as they weave between discourses by providing time and space for dialogue that could move them towards more questioning and problem solving discourses.

I teach differently now. I have attempted to incorporate Bhabha's Third Space, Bakhtin's dialogism and chronotopes of time, space, and threshold, Mezirow's disorienting dilemma, and Freire's power into what I describe as a transformative curriculum. I encourage the student teachers I work with to sit in the tensions. Changes in my philosophical approach to teacher education have led to pedagogical and methodological changes that attempt to honour the unique identity of each student. I believe that I have been successful which can be evidenced by Kerry's final journal entry:

My greatest thanks to you and your overwhelming wisdom which is shared so gracefully with all of your students and all that we may become. You have been incredibly influential in every aspect of our education in becoming educators, as

you oversee the whole process acting as more of a guide on how to find your own style, than an instructor of what to be. Your thoughts and words are organic, finding roots in our enthusiasm and individuality. How you manage to mentor such a wide variety of student teachers without ever changing who we are astounds me. You are the guiding hand behind one of the most rewarding experiences of our lives, for which we can never thank you enough. In years I may fully understand all that you have brought me, and until then I will just be thankful that you were here. (Kerry)

I never take for granted the privilege, honour, and responsibility of bearing witness and joining the student teachers I work with on their transformational journeys. My former students are keen to keep in touch and let me know about their accomplishments or challenges. I meet former students for coffee, respond to emails, and read blogs and Facebook posts about their teaching adventures. Every month I hear from at least one former student about a job in some corner of the world or an acceptance to graduate school to pursue their TESOL education. My involvement in their dialogical third space does not dissolve upon graduation. More than three hundred student teachers have successfully graduated from the TESOL programs that I have been involved in; this is the rhizome that I am part of.

It is now time to look towards the future. I feel that I have spent the last four years negotiating the Third Space chaos between being a teacher and being a researcher. With the completion of this study, I feel that I have crossed the threshold and can author myself as a teacher-researcher or scholarly practitioner. Next, I would like to examine the experiences of teacher educators and the resources for teacher educators in the field of TESOL. In my experience, becoming a teacher educator has been an experience of learning on the job. I believe that as a profession, we can do more to establish support and resources for those in the

role of EAL teacher educator or for those interested in moving into this field. Research in this area could begin to provide some of that support.

As I move away from this study and the lived experiences of the 18 student teachers, I pause for a moment of reflection about why, after 26 years, do I continue to head back into the classroom, and this quote from Parker Palmer 's *The Courage to Teach* (1998/2007) comes to mind:

Mentors and apprentices are partners in an ancient human dance, and one of teaching's great rewards is the daily chance it gives us to get back on the dance floor. It is the dance of the spiraling generations, in which the old empower the young with their experience and the young empower the old with new life, reweaving the fabric of the human community as they touch and turn. (p. 26)

To all of my past, present, and future students – let's dance!

## References

- Alsagoff, L., McKay, S., Hu, G. & Renandya, W. (2012). *Principles and Practices for Teaching English as an International Language*. New York, NY: Routledge.
- Aneha, G. (2016). (Non)native speakered: Rethinking (non)nativeness and teacher identities in TESOL teacher Education. *TESOL Quarterly*, 50(3), 572-596.
- Appiah, K. (2008). *Experiments in Ethics*. Cambridge, MA: Harvard University Press.
- Ashton, M., & Harrison, C. (2006). The development of the Teacher Knowledge Test. *Developing Teacher.com* December Issue, 12/06. Retrieved from [www.developingteacher.com/newsletters/news\\_dec2006.htm](http://www.developingteacher.com/newsletters/news_dec2006.htm)
- Auerbach, E. (1993). Reexamining English only in the ESL classroom. *TESOL Quarterly*, 27 (1), 9-32.
- Bailey, K., Bergthold, B., Braunstein, B., Fleischman, N., Holbrook, M., Tuman, J., Waissbluth, X., & Zambo, J. (1996). The language learner's autobiography: Examining the "apprenticeship of observation." In D. Freeman & J. C. Richards (Eds.), *Teacher Learning in Language Teaching* (pp.11-29). Cambridge, MA: Cambridge University Press.
- Bailey, K. (2006). *Language Teacher Supervision: A Case-Based Approach*. Cambridge, MA: Cambridge University Press.
- Bakhtin, M. (1968). *Rabelais and His World*. Cambridge, MA: MIT Press.
- Bakhtin, M. (1981). *The Dialogic Imagination: Four Essays*. Austin: University of Texas Press.
- Bakhtin, M. (1984). *Problems of Dostoevsky's Poetics*. C. Emerson (Ed.). Minneapolis: University of Minnesota Press.
- Bakhtin, M. (2002). Forms of time and of the chronotope in the novel: Notes towards a historical poetics. In B. Richardson (Ed.), *Narrative Dynamics: Essays on Time, Plot, Closure, and Frames* (pp. 15-24). Columbus: The Ohio State University Press.
- Barlow, J., & Weir, B (1981). *Cassidy. Reckoning*. United States: Arista.
- Beilin, H., & Pufall, P. (Eds). (1992). *Piaget's Theory: Prospects and Possibilities*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Bhabha, H. (1994). *The Location of Culture*. London, England: Routledge.
- Bhabha, H. (1990). The Third Space. Interview with Homi Bhabha. In J. Rutherford (Ed.), *Identity: Community, Culture, Difference* (pp. 207-221). London, England: Lawrence and Wishart.

- Bhabha, H. (2008). In the cave of making: Thoughts on third space. In Ika, K & Wagner, G. (Eds.), *Communicating in the Third Space* (pp. ix-xiv). New York, NY: Routledge.
- Borg, S. (2010). Language teacher research engagement. *Language Teacher*, 43(4). 391-429.
- Bratton, J., & Gold, J. (2011). *Human Resource Management: Theory and Practice*. London: United Kingdom: Palgrave MacMillan.
- Braxley, K. (1997). Mastering academic English: International graduate students' use of dialogue speech genres to meet the writing demands of graduate school. In J. Hall, G. Vitanova, & L. Marchenkova (Eds), *Dialogue with Bakhtin on Second and Foreign Language Learning* (pp. 11-32). New York, NY: Routledge.
- Britzman, D. (2000). Teacher education in the confusion of our times. *Journal of Teacher Education*. 51(3) May/June. 200-205.
- Britzman, D. (2003). *Practice Makes Practice A Critical Study of Learning to Teach*. New York, NY: State University of New York Press.
- Brown, H. (2001). *Teaching by Principles: An Interactive Approach to Language Pedagogy*. New York, NY: Addison Wesley Longman.
- Brown, H. (2007). *Principles of Language Learning and Teaching*. New York, NY: Pearson Longman.
- Brumfit, C. (2006). What, then, must we do? Or who gets hurt when we speak, write and teach? In J. Edge (Ed), *(Re)locating TESOL in an Age of Empire* (pp.27-48). London, England: Palgrave Macmillan.
- Bullough, R. V. (2008). *Counternarratives: Studies of Teacher Education and Becoming and Being a Teacher*. Albany: State University of New York Press.
- Burns A. & Richards, J. (2009). *The Cambridge Guide to Second Language Teacher Education*. Cambridge, England: Cambridge University Press.
- Burton, J. (2009). Reflective Practice in A. Burns & J. Richards (Eds.) *The Cambridge Guide to Second Language Teacher Education* (pp. 298-308). Cambridge, England: Cambridge University Press.
- Cambridge English (2017). *Teaching Knowledge Test*. Retrieved from <http://www.cambridgeenglish.org/teaching-english/teaching-qualifications/tkt/>
- Canagarajah, S. (2005). *Reclaiming the Local in Language Policy and Practice*. Mahwah, NJ: Lawrence Erlbaum.
- Canagarajah, S. (2012). Teacher development in a global profession: An autoethnography. *TESOL Quarterly*. 46(2), June, 258-279.
- Carroll, L. (1865/1998). *Alice's Adventures in Wonderland*. Chicago, IL: VolumeOne Publishing.

- Carter, R., & Nunan, D. (Eds) (2001). *The Cambridge Guide to Teaching English to Speakers of Other Languages*. Cambridge, England: Cambridge University Press.
- Cherubini, L. (2009). Reconciling the tensions of new teachers' socialisation into school culture: A review of the research. *Issues in Educational Research*. 19(2), 83-99.
- Chodron, P. (2009). *Taking the Leap: Freeing Ourselves from Old Habits and Fears*. Boston, MA: Shambala.
- Clandinin, J. (1985). Personal practical knowledge: A study of teacher's classroom images. *Curriculum Inquiry*, 14 (4), 361-385.
- Clandinin, J., & Connelly, M. (1987). Teachers' personal practical knowledge: What counts as "personal" is studies of the personal. *Journal of Curriculum Studies*. 19(6), 487-500.
- Clandinin, J., Pushor, D. & Orr, A. (2007). Navigating sites for narrative inquiry. *Journal of Teacher Education*. 58(1), 21-35.
- Clarke, M. (2008). *Language Teacher Identities: Co-constructing Discourse and Community*. Toronto, ON: Multilingual Matters.
- Clarke, M. (2009). The ethico-politics of teacher identity. *Educational Philosophy and Theory*. 41(2), 185-200.
- Clinton, D. (2003). Deleuze, Gilles and Felix Guattari. "Rhizome" in *A Thousand Plateaus*. Theories of Media, University of Chicago. Winter. Retrieved from <http://csmt.uchicago.edu/annotations/deleuzerhizome.htm>
- Cochran-Smith, M., & Lytle, S. (1993). *Inside/Outside: Teacher-research and Knowledge*. New York, NY: Teacher College Press.
- Coelho, E. (2004). *Adding English: A Guide to Teaching in a Multilingual Classroom*. Toronto, ON: Pippin.
- Colon-Muniz, A., SooHoo, S., & Brignoni, E. (2010). Language, culture and dissonance: A study course for globally minded teachers with possibilities for catalytic transformation. *Teaching Education*. 21(1), March, 61-74.
- Coombes, C. (2014). 10 Characteristics of highly effective EF/SL Teachers. *TESOL Connections*. January. Retrieved from <http://newsmanager.commpartners.com/tesolc/issues/2014-01-01/3.html>
- Creswell, J. (2007). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. Thousand Oaks, CA: SAGE Publications.
- Crookall, D., Oxford, R., & Saunders, D. (1987). Towards a reconceptualization of simulation: From representation to reality. *Simulation/Games for Learning*. 17(2), 147-170.
- Crookes, G. (2003). *A Practicum in TESOL: Professional Development through Teaching Practice*. Cambridge, England: Cambridge University Press.

- Cumming, A. (1989). Student teachers' conceptions of curriculum: Towards an understanding of language teacher development. *TESL Canada Journal*. 7 (1), 33–51.
- Curtis, B., Livingston D., & Smaller, H. (1992). *Stacking the Deck: The Practice of Streaming Working-Class Kids in Ontario Schools*. Toronto, ON: Our Schools/Our Selves Education Foundation.
- Danielewicz, J. (2001). *Teaching Selves: Identity, Pedagogy and Teacher Education*. Albany: State University of New York Press.
- Davids, T. (Trans.). (1890). The Questions of King Milinda. *The Sacred Books of the East*. Retrieved from: <http://www.sacred-texts.com/bud/sbe35/index.htm>
- Davis, K. (1995). Qualitative theory and methods in applied linguistics research. *TESOL Quarterly*. 29(3) Autumn. 427-455.
- Deleuze, G., & Guattari, F. (1993). *A Thousand Plateaus*. Minneapolis: University of Minnesota Press.
- Densky, K., & Ramirez, Y. (2015). How dramatic! Role playing and simulating in teacher education. *Proceedings of the 42nd MEXTESOL International Convention*. Cancun, Mexico.
- Densky, R. (1995). *Journey in the Tapestry: The Autobiography of Rudolf Densky*. Unpublished manuscript.
- Denzin, N. & Lincoln, Y. (Eds.) (2005). *The Sage Handbook of Qualitative Research*, (3rd Edition). Thousand Oaks, CA: SAGE Publications.
- Denzin, N., & Lincoln, Y. (2005). The Discipline and Practice of Qualitative Research. In N. Denzin, & Y. Lincoln (Eds) *The Sage Handbook of Qualitative Research*, (3rd Edition). Thousand Oaks, CA: SAGE Publications.
- DePalma, R. (2010). Toward a practice of polyphonic dialogue in multicultural teacher education. *Curriculum Inquiry*. 40(3), 436-453.
- Dewey, J. (1916). *Democracy and Education: An Introduction to the Philosophy of Education*. New York, NY: The Free Press.
- Dewey, J. (1933). *How We Think: A Restatement of the Relation of Reflective Thinking to the Educative Process*. Lexington, MA: D.C. Heath and Company.
- Doff, A. (1988). *Teach English: A Training Course for Teachers*. Cambridge, United Kingdom: Cambridge University Press.
- Duff, P. (2008). *Case Study Research in Applied Linguistics*. New York, NY: Lawrence Erlbaum Associates.
- Duneier, M. (1999). *Sidewalk*. New York, NY: Farrar, Straus and Giroux.

- Edge, J. (Ed). (2006). *(Re)locating TESOL in an Age of Empire*. London, England: Palgrave Macmillan.
- Elbaz, F. (1983). *Teacher Thinking: A Study of Practical Knowledge*. London, England: Crow Helm.
- Elbaz-Luwisch, F. (2010). Narrative inquiry: Wakeful engagement with educational experience. *Curriculum Inquiry*. 44, 263-280.
- Ellis, C. (2004). *The Ethnographic It: A Methodological Novel about Autoethnography*. Walnut Creek, CA: AltaMira.
- Enzel, M (2001). *Thompson Rivers University: Research ethics committee: Human subjects*. Retrieved from: [http://www.tru.ca/\\_\\_shared/assets/hep12876.pdf](http://www.tru.ca/__shared/assets/hep12876.pdf)
- Ettling, D. (2012). Educator as change agent. In E. Taylor & P. Cranton (Eds.). *The Handbook of Transformative Learning & Theory, Research, and Practice* (pp. 536-551). San Francisco, CA: Jossey-Bass.
- Farrell, T. (2007). Failing the practicum: Narrowing the gap between expectations and reality with reflective practice. *TESOL Quarterly*, Vol. 41(1), 193-201.
- Foucault, M. (1977). *Discipline and Punish, Panopticism*. In A. Sheridan (Ed.) *Discipline & Punish: The Birth of the Prison* (pp. 195-228). New York, NY: Vintage Books.
- Foulger, T. (2010). External conversations: An unexpected discovery about the critical friend in action research inquiries. *Action Research*. 8(2), June, 135-152.
- Freeman, D. (1996). The “unstudied problem”: research on teacher learning in language teaching. In D. Freeman & J. Richards (Eds.), *Teacher Learning in Language Teaching* (pp. 351–78). Cambridge, United Kingdom: Cambridge University Press.
- Freeman, D. (2001). Second language teacher education. In R. Carter & D. Nunan (Eds.), *The Cambridge Guide to Teaching English to Speakers of Other Languages*. Cambridge, United Kingdom: Cambridge University Press.
- Freire, P. (1970). *Pedagogy of the Oppressed*. New York, NY: Continuum International.
- Freire, P. (1974). *Education for Critical Consciousness*. New York, NY: Continuum International.
- Freire, P. (1992). *Pedagogy of Hope*. New York, NY: Continuum International.
- Gandhi. M. (1921). *The Collected Works of Mahatma Gandhi*. 6, June 1, 170. Retrieved from <http://www.gandhiashramsevagram.org/gandhi-literature/collected-works-of-mahatma-gandhi-volume-1-to-98.php>
- Gannon, S. (2010). Service learning as a third space in pre-service teacher education. *Issues in Educational Research*. 20(1), 21-28. Special Edition on service learning.

- Gee, J. (2004). Learning language as a matter of learning social languages within discourses. In M. Hawkins (Ed.), *Language Learning and Teacher Education: A socio-cultural approach* (pp. 13-32). Briston, United Kingdom: Multilingual Matters.
- Giroux, H. (1992). Paulo Freire and the politics of postcolonialism. *Journal of Advanced Composition*. 12(1), Winter, 15-26.
- Goodwin, A. (2010). Globalization and the preparation of quality teachers: Rethinking knowledge domains for teaching. *Teaching Education*. 21(1), March, 19-32.
- Hall, J., Vitanova, G., & Marchenkova, L. (Eds). (1997). *Dialogue with Bakhtin on Second and Foreign Language Learning*. New York, NY: Routledge.
- Hall, J., Vitanova, G., & Marchenkova, L. (1997). Introduction: Dialogue with Bakhtin on second and foreign language learning. In J. Hall, G. Vitanova, & L. Marchenkova (Eds). *Dialogue with Bakhtin on Second and Foreign Language Learning* (pp. 1-8). New York, NY: Routledge.
- Harmer, J. (2007). *How to Teach English*. Hoboken, NJ: Pearson Longman.
- Hawkins, M. R. (Ed.) (2004). *Language Learning and Teacher Education: A socio-cultural approach*. Bristol, United Kingdom: Multilingual Matters.
- Heron, J., & Reason, P. (1997). A participatory inquiry paradigm. *Qualitative Inquiry*. 3(3), 274-294. Retrieved from [http://www.cnr.uidaho.edu/CSS506/506%20Readings/Participatory%20inquiry%20paradigm\\_Heron%20%20Reason\\_1997.pdf](http://www.cnr.uidaho.edu/CSS506/506%20Readings/Participatory%20inquiry%20paradigm_Heron%20%20Reason_1997.pdf)
- Holstein, J. & Gubrium, J. (Eds.). (2012). *Varieties of Narrative Analysis*. Thousand Oaks, CA: SAGE Publications.
- Holquist, M. (2002). *Dialogism: Bakhtin and his work*. London, England: Routledge.
- Horwitz, E. (2013). *Becoming a Language Teacher: A Practical Guide to Second Language Learning and Teaching*, 2nd Ed. New York, NY: Pearson Education.
- Hunter, J. (2013). "Overhaul on first days docket" *Globe & Mail*, Tuesday, June 11, 2013 S1/2.
- Hussey, T. & Smith, P. (2008). Learning outcomes: a conceptual analysis. *Teaching in Higher Education*. 13(1), February, 107-115.
- Iddings, A., Haught, J., & Devlin, R. (1997). Multimodal rerepresentations of self and meaning for second language learners in English-dominant classrooms. In J. Hall, G. Vitanova, & L. Marchenkova (Eds.). *Dialogue with Bakhtin on Second and Foreign Language Learning* (pp. 33-53). New York, NY: Routledge.
- Ikas, K., & Wenger, G. (2009). *Communicating in the Third Space*. New York, NY: Routledge.

- Ilieva, R. (2010). Non-native English-speaking teachers' negotiations of program discourses in their construction of professional identities within a TESOL program. *Canadian Modern Language Review*. 66(3), 343-69.
- Ilieva, R. (2012). Language teacher education for a global society: A modular model for knowing, analyzing, recognizing, doing, and seeing (review). *The Canadian Modern Language Review*. 68(3), August, 352-354.
- Illeris, K. (2003). *Defence and resistance towards transformative learning*. Proceedings of the Fifth International Transformative Learning Conference. October 23-25, 2003. pp. 237-240.
- Illeris, K. (2014). *Transformative Learning and Identity*. New York, NY: Routledge.
- Johnson, I. (2012). The chronotope of the threshold in contemporary Canadian literature for young adults. *Jeunesse: Young People, Text, Culture*. 4(2). Winter, 139-149.
- Johnson, K. (1994). The emerging beliefs and instructional practices of preservice English as a second language teachers. *Teaching and Teacher Education*, 10, 439-452.
- Johnson, K. (1996). The vision versus the reality: The tensions of the TESOL practicum. In D. Freeman & J. Richards (Eds.), *Teacher Learning in Language Teaching* (pp. 30-49). Cambridge, United Kingdom: Cambridge University Press.
- Johnson, K. (2006). The sociocultural turn and its challenges for second language teacher education. *TESOL Quarterly*, 40(1), March, 235-357.
- Johnson, K. (2009). *Second Language Teacher Education: A sociocultural perspective*. New York, NY: Routledge.
- Kachru, B. (1985) Standards, codification and sociolinguistic realism: the English language in the outer circle. In R. Quirk and H.G. Widdowson (Eds.), *English in the World: Teaching and Learning the Language and Literatures* (pp. 11-30). Cambridge, United Kingdom: Cambridge University Press.
- Kalscheuer, B. (2009). Encounters in the third space: Links between intercultural communication theories and postcolonial approaches. In K. Ika and G. Wagner (Eds.) *Communicating in the Third Space* (pp. 26-46). New York, NY: Routledge.
- Kasworm, C. & Bowles, T. (2012). Fostering transformational learning in higher education settings. In E. Taylor & P. Cranton (Eds). *The Handbook of Transformative Learning: Theory, Research, and Practice* (pp. 388-407). San Francisco, CA: Jossey-Bass.
- Kelly, G., & Mann, J. (1990). *The Old Sod. Save this House*. Warner Music Canada.
- Kitchenham, A. (2008). The Evolution of John Mezirow's Transformative Learning Theory. *Journal of Transformative Education*. 6(2). April, 104-123.
- Kluger, A. & Nir, D. (2010). The feed forward interview. *Human Resource Management Review*. 20, 235-246.

- Kumaravadivelu, B. (1994). The postmethod condition: (E)merging strategies for second/foreign language teaching. *TESOL Quarterly*. 28(1), Spring, 27-48.
- Kumaravadivelu, B. (2006) Dangerous liaison: Globalization, empire and TESOL. In J. Edge (Ed.), *(Re)locating TESOL in an Age of Empire*. London, England: Palgrave Macmillan.
- Kumaravadivelu, B. (2008). *Cultural Globalization and Language Education*. New Haven, CT: Yale University Press.
- Kumaravadivelu, B. (2012a). *Language Teacher Education for a Global Society: A Modular Model for Knowing, Analyzing, Recognizing, Doing, and Seeing*. New York, NY: Routledge.
- Kumaravadivelu, B. (2012b). Individual identity, cultural globalization, and teaching English as an international language; The case for an epistemic break. In L. Alsagoff, S. McKay, G. Hu, W. Renandya (Eds.), *Principles and Practices of Teaching English as an International Language* (pp. 9-27). New York, NY: Routledge.
- Lange, E. (2012). Transforming transformative learning through sustainability and the new science. In E. Taylor & P. Cranton (Eds.) *The Handbook of Transformative Learning: Theory, Research, and Practice* (pp.195-211). San Francisco, CA: Jossey-Bass.
- Lantolf, J., & Johnson, K. (2007). Extending Firth and Wagner's (1997) ontological perspective to L2 classroom praxis and teacher education. *The Modern Language Review*. 91, 877-892.
- Lather, P. (2006). Foucauldian scientificity: rethinking the nexus of qualitative research and educational policy analysis. *International Journal of Qualitative Studies in Education*. 19(6), 783-791.
- Lave, J., & Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*. New York, NY: Cambridge University Press.
- Lawrence, R. (2012). Transformative learning through artistic expression: Getting out of our heads In E. Taylor & P. Cranton (Eds.) *The Handbook of Transformative Learning: Theory, Research, and Practice* (pp. 471-485). San Francisco, CA: Jossey-Bass.
- Le, V. (2014). Great expectations: The TESOL practicum as a professional learning experience. *TESOL Journal*. June, 199-224.
- Learning Outcomes and Assessment (2015). Thompson Rivers University. Retrieved from ([http://www.tru.ca/vpacademic/curriculum\\_development\\_approval/learning-outcomes.html](http://www.tru.ca/vpacademic/curriculum_development_approval/learning-outcomes.html))
- Lee, S. (2001). "A root out of dry ground": Resolving the researcher/researched dilemma. In J. Zeni. (Ed.). *Ethical Issues in Practitioner Research* (pp.61-71). New York, NY: Teachers College Press. 61-71.

- Lin, A. & Luk, J. (1997). Local creativity in the face of global domination: Insights of Bakhtin for teaching English for dialogic communication. In J. Hall, G. Vitanova, & L. Marchenkova (Eds.). *Dialogue with Bakhtin on Second and Foreign Language Learning* (pp. 77-98). New York, NY: Routledge.
- Lincoln, Y., & Guba, E. (1985). *Naturalistic Inquiry*. Thousand Oaks, CA: SAGE Publications.
- Locke, J. (1690). *An Essay Concerning Human Understanding*. Retrieved from: <http://www.earlymoderntexts.com/assets/pdfs/locke1690book1.pdf>
- Luker, K. (2008). *Salsa Dancing into the Social Sciences: Research in an Age of Info-Glut*. Cambridge, MA: Harvard University Press.
- Maggioli, G. (2014). Tradition and habitus in TESOL teacher education. *Language and Linguistics Compass*. 8(5), 188-196.
- Makoni, S. & Pennycook, A. (Eds.). (2007). *Disinventing and Reconstituting Languages*. Bristol, United Kingdom: Multilingual Matters.
- Marchenkova, L. (1997). Language, culture, and self: The Bakhtin-Vygotsky encounter. In J. Hall, G. Vitanova, & L. Marchenkova (Eds.). *Dialogue with Bakhtin on Second and Foreign Language Learning* (pp. 171-188). New York, NY: Routledge.
- Matsuda, A. (2006). Negotiating ELT assumptions in EIL classrooms. In J. Edge (Ed.), *(Re)locating TESOL in an Age of Empire*. London, England: Palgrave Macmillan.
- Matusov, E. (2011). Irreconcilable differences in Vygotsky's and Bakhtin's approaches to the social and the individual: An educational perspective. *Culture & Psychology*. 17(1) 99-119.
- Matusov, E., & von Duyke, K. (2010). *Bakhtin's notion of the internally persuasive discourse in education: Internal to what?* Proceedings from the Second International Interdisciplinary Conference on perspectives and limits of dialogism in Mikhail Bakhtin. Stockholm University, Sweden, June 3-5, 2009, pp. 174-199.
- Mayo, P. (1999). *Gramsci, Freire, and Adult Education: Possibilities for Transformative Action*. London, England: Zed Books.
- Mays, N., & Pope, C. (2000). Assessing quality in qualitative research. *British Medical Journal*. 320(7226), 50-52.
- Mezirow, J. (1990). *Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning*. San Francisco, CA: Jossey-Bass.
- Mezirow, J. (1991). *Transformative Dimensions of Adult Learning*. San Francisco, CA: Jossey-Bass.
- Mezirow, J. (2000). *Learning as Transformation: Critical Perspectives on a Theory in Progress*. San Francisco, CA: Jossey-Bass higher and adult education series.

- Mezirow, J. (2012). Learning to think like an adult. In E. Taylor, & P. Cranton (Eds.), *The Handbook of Transformative Learning: Theory, Research, and Practice*. San Francisco, CA: Jossey-Bass.
- Mezirow, J. (2014). *Transformative Learning Theory*. Retrieved from <http://transformativelearningtheory.com/corePrinciples.html>
- Miller, J. (2009). Teacher identity. In A. Burns A. & J. Richards (Eds.), *The Cambridge Guide to Second Language Teacher Education* (pp.172-181). Cambridge, MA: Cambridge University Press.
- Mohr, M. (2001). Drafting ethical guidelines for teacher research in schools. In J. Zeni, J. (Ed.), *Ethical Issues in Practitioner Research* (pp. 3-12). New York, NY: Teachers College Press.
- Morgan, B. (2004). Teacher identity as pedagogy. *Bilingual Education and Bilingualism*. 7(2 & 3), 172-188.
- Norton, B. (1997). Language, identity, and the ownership of English. *TESOL Quarterly*. 31(3), Autumn, 409-429.
- Norton, B., & Toohey, K. (2004). *Critical Pedagogies and Language Learning*. New York, NY: Cambridge University Press.
- Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Lang. Teach.* 44(4), 412–446. Cambridge University Press. doi:10.1017/S0261444811000309
- Norton, B. (2013). *Identity and Language Learning: Extending the Conversation* 2nd Edition. Toronto, ON: Multilingual Matters.
- Olson, E. (2010). Identity. *Stanford Encyclopedia of Philosophy*. Retrieved from: <http://plato.standord.edu/entries/identity-personal/>
- Oxford Seminars. (2013). *TESOL/TESL Certification Course Outline*. Retrieved from: <http://www.oxfordseminars.ca/tesol-tesl-certification/course-outline.php>
- Palmer, P. (1998/2007) *The Courage to Teach: Exploring the Inner Landscapes of a Teacher's Life* 10th Edition. San Francisco, CA: John Wiley & Sons.
- Parker, J. (2003). Reconceptualising the curriculum: from commodification to transformation. *Teaching in Higher Education*. 8(4), 529-543.
- Pennycook, A. (2004). Critical moments in a TESOL praxicum. In B. Norton, & K. Toohey (Eds.), *Critical Pedagogies and Language Learning* (pp. 327-346). Cambridge, United Kingdom: Cambridge University Press.
- Pennycook, A. (2012). *Language and Mobility: Unexpected Places*. Bristol, United Kingdom: Multilingual Matters.
- Phan Le Ha (2008). *Teaching English as an International Language: Identity, Resistance and Negotiation*. London, England: Cromwell Press.

- Piaget, J. (1977). *The Essential Piaget*. H. E. Gruber & J.J. Voneche (Eds.) New York, NY: Basic Books.
- Pinar, W., Reynolds, W., Slattery, P., & Taubman, P. (2008). *Understanding Curriculum: An Introduction to the Study of Historical and Contemporary Curriculum Discourses*. New York, NY: Peter Lang.
- Presnilla-Espada, J. (2014). An exploratory study on simulated teaching as experienced by education students. *Universal Journal of Educational Research*. 2(1), 51-63.
- Quezada, R. (2010). Internationalization of teacher education: Creating global competent teachers and teacher educators for the twenty-first century. *Teaching Education*. 21(1), 1-5.
- Ramzy, A. (2012). Tensions with Japan as China sends patrol boats to disputed islands. *TIMES World*. Sept. 14. Retrieved from: <http://world.time.com/2012/09/14/tensions-with-japan-increase-as-china-sends-patrol-boats-to-disputed-islands/#ixzz2hLJPMTX7>
- Richards, J. (Ed). (2005). *Language Teaching Awareness: A Guide to Exploring Beliefs and Practices*. Cambridge, England: Cambridge University Press.
- Richards, J., & Farrell, T. (2011). *Practice Teaching: A Reflective Approach*. Cambridge, England: Cambridge University Press.
- Richards, J., & Lockhart, C. (1994). *Reflective Teaching in Second Language Classrooms*. New York, NY: Cambridge University Press.
- Richards, J., & Nunan, D. (1990). *Second Language Teacher Education*. New York, NY: Cambridge University Press.
- Ritchie, C. (1971). The eight-year study: Can we afford to ignore it? *Educational Leadership*. February, 484-486.
- Roberts, N. (2006). Disorienting dilemmas: Their effects on learners, impact on performance, and implications for adult educators. In M. S. Plakhotnik & S. M. Nielsen (Eds.), *Proceedings of the Fifth Annual College of Education Research Conference: Urban and International Education Section* (pp. 100-105). Miami: Florida International University. Retrieved from: [http://coeweb.fiu.edu/research\\_conference/](http://coeweb.fiu.edu/research_conference/).
- Rutherford, J. (Ed.) (1990). *Identity: Community, Culture, Difference*. London, England: Lawrence and Wishart..
- Samaras, A. (2011). *Self-Study Teacher Research: Improving Your Practice Through Collaborative Inquiry*. Thousand Oaks, CA: SAGE Publications.
- Santos, M., Olsher, D. & Abeywickrama, P. (2015). Charting our course: Why the practicum continues to matter to us in TESOL. *The CATESOL Journal*. 27(2), 89-100.

- Schick, L. (2008). Breaking frame in a role-play simulation: A language socialization perspective. *Simulation and Gaming*, 39(2), 184-197.
- Shapiro, S., & Leopold, L. (2012). A critical role for role playing pedagogy. *TESL Canada Journal*, 29(2), 120-130.
- Simon Fraser University (2006). *Ethics review of research involving human subjects*. Retrieved from: <http://www.sfu.ca/policies/gazette/research/r20-01.html>
- Smith, M. (2010). Time, space & education. *The Queen's University Journal*. April 8. Retrieved from: <http://www.queensjournal.ca/story/2010-04-08/time-space-and-education/>
- Stake, R. (1995). *The Art of Case Study Research*. Thousand Oaks, CA: SAGE Publications.
- Stake, R. (2005). Qualitative case studies. In N. Denzin, & Y. Lincoln (Eds.), *The Sage Handbook of Qualitative Research*, (3rd Edition) (pp.443-466). Thousand Oaks, CA: SAGE Publications.
- Stake, R. (2006). *Multiple Case Study Analysis*. New York, NY: The Guildford Press.
- Starr, L. (2010). The use of autoethnography in educational research: Locating who we are in what we do. *Canadian Journal for New Scholars in Education*. Vol. 3, No. 1, pp. 1-9.
- Statistics Canada (2016). Portrait of Canada's Labour Force. Retrieved from: <https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-012-x/99-012-x2011002-eng.cfm>
- Stein, J. (2002). The ethics of responsibility and accountability. *Big Ideas*. Retrieved from: <http://castroller.com/Podcasts/BigIdeasAudio/y>
- Stewart, T., & McClure, G. (2013). Freire, Bakhtin, and collaborative pedagogy: A dialogue with students and mentors. *International Journal for Dialogical Science*. Spring, 7(1), 91-108.
- Sullivan, P. (2012). *Qualitative Data Analysis: Using a Dialogical Approach*. Thousand Oaks, CA: SAGE Publications.
- Taylor, E., & Cranton, P. (Eds.). (2012). *The Handbook of Transformative Learning: Theory, Research, and Practice*. San Francisco, CA: Jossey-Bass.
- TESL Canada. (2016). *TESL Canada National Federation Professional Certification Standards*. Retrieved from: <https://www.tesl.ca/index.php/certification/tesl-canada-professional-certification/2015-08-09-23-46-45>
- TESOL. (2011). *Informed consent policy statement and release*. Retrieved from: [http://www.tesol.org/s\\_tesol/sec\\_document.asp?CID=198&DID=1014](http://www.tesol.org/s_tesol/sec_document.asp?CID=198&DID=1014)
- TESOL. (2011). *Qualitative research: Case study guidelines*. Retrieved from: [http://www.tesol.org/s\\_tesol/sec\\_document.asp?CID=476&DID=2153](http://www.tesol.org/s_tesol/sec_document.asp?CID=476&DID=2153)
- The New London Group. (1996). A pedagogy of multiliteracies: Designing social future. *Harvard Educational Review*. 66 (1). Spring, 60-93. Retrieved from: <http://dx.doi.org/10.17763/haer.66.1.17370n67v22j160u>

- Tremmel, R. (1999). *Zen and the Practice of Teaching English*. Portsmouth, NH: Boynton/Cook.
- Trent, J. (2010). "My two masters": Conflict, contestation, and identity construction within a teaching practicum. *Australian Journal of Teacher Education*. 35(7), November, Retrieved from: <http://dx.doi.org/10.14221/ajte.2010v35n7.1>
- Tyler, R. (1949). *Basic Principles of Curriculum and Instruction*. Chicago, IL: University of Chicago Press.
- Tyler, R. (1966). New dimensions in curriculum development. *The Phi Delta Kappan*. 48(1), Sept., 25-28.
- Ur, P. (2012). *A Course in English Language Teaching*. Cambridge, England: Cambridge University Press.
- Van den Berg, O. (2001). The ethics of accountability in action research. In J. Zeni (Ed.), *Ethical Issues in Practitioner Research* (pp.83-91). New York, NY: Teachers College Press.
- Vitanova, G. (1997). Authoring the self in a non-native language; A dialogic approach to agency and subjectivity. In J. Hall, G. Vitanova, & L. Marchenkova (Eds.). *Dialogue with Bakhtin on Second and Foreign Language Learning* (pp. 138-158). New York, NY: Routledge.
- Vygotsky, L. (2004). *The Essential Vygotsky*. R. W. Rieber & D. K. Robinson (Eds.). New York, NY: Kluwer Academic/Plenum.
- Walker, R. (1983). Three good reasons not to do case studies in curriculum research. *Journal of Curriculum Studies*. 15(2), 155-165.
- Wenger, E. (1998). *Communities of Practice, Learning, Meaning, and Identity*. New York, NY: Cambridge University Press.
- White, J. (2014). Postgraduate boundary crossings? *Knowledge Cultures*. 2(1), 15-22.
- Wolf, P. (2013). Learning Outcomes and Assessment Advisory Committee Plan. *Thompson Rivers University*. Retrieved from: [https://www.tru.ca/\\_\\_shared/assets/Learning\\_Outcomes\\_Plan31629](https://www.tru.ca/__shared/assets/Learning_Outcomes_Plan31629).
- Yin, R. (2009). *Case Study Research: Design and Methods, (4th Edition)*. Thousand Oaks, CA: SAGE Publications.
- Yunus, M. M., Hashim, H., Ishak, N. M., & Mahamod, Z. (2010). Understanding TESL pre-service teacher's teaching experiences and challenges via post-practicum reflection forms. In *Procedia - Social and Behavioral Sciences*. 9, 722-728). DOI: 10.1016/j.sbspro.2010.12.224
- Zeni, J. (Ed). (2001). *Ethical Issues in Practitioner Research*. New York, NY: Teachers College Press.

Zeni, J., Prophete, M., Cason, N., & Phillips, M. (2001). The ethics of cultural invisibility. in Zeni, J. (Ed.) *Ethical Issues in Practitioner Research*. New York, NY: Teachers College Press.

## Appendix A: Description of Study

Study: *A Multiple Case Study of Points of Tensions during TESL Practicum*

Principal Investigator: *Karen Densky, ESL/TESL Department*

### **Verbal Explanation Given to Subjects:**

I am currently completing research for my PhD in the area of TESL teacher education at Simon Fraser University. My main area of interest is in the points of tension that arise during the TESL practicum. To explore this phenomenon and how it may relate to better curriculum development in the field, I am looking for subjects for a research study. There will be no extra work beyond the scope of the course required. The data I would like to collect will be contained in the content of our class discussions and debriefs which will be digitally recorded and your journals that you will keep for the duration of the course. In addition, I will keep my own field notes and reflections related to the activities of the course this semester. I will be digitally recording most of our class discussions and debriefing sessions, but only the voices of those who consent to participating in the study will be transcribed.

I would request that each student complete the consent form I am distributing and return it to Marg Hanna, ESL Department Secretary. She will place the forms in a sealed envelope until the semester is over and I have submitted your grades. This will ensure complete confidentiality on your part in terms of your consent to participate in this study.

If you consent to participate in the study, you will be asked to provide a pseudonym which will be used whenever your personal data is referred to in order to ensure your anonymity.

If you agree to participate in the study, I will be in contact with you after the semester is over to explain in detail how the data will be analyzed and how you will be able to have access to the final report prior to publication.

Please feel free to ask any questions related to the research or the consent form either during class or during my office hours.

## Appendix B: Consent Form



Thompson Rivers  
University 900 McGill  
Road  
Box 3010 Kamloops, BC  
V2C 0C8  
Telephone (250) 828-  
5000



Simon Fraser University  
Faculty of Education  
8888 University Drive  
Burnaby, BC  
V5A 1S6  
Telephone: (778)782-3395

### Informed Consent by Subjects to Participate in a Research Project or Experiment

#### SFU Application # 2012s0016

**Note:** The University and those conducting this project subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, and safety of subjects. This form and the information it contains is given to you for your own protection and full understanding of the procedures, risks and benefits involved in this research project or experiment.

This consent form, a copy of which has been given to you, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more details, feel free to ask at anytime. Please take the time to read this carefully and to understand any accompanying information.

I have been asked by Karen Densky, doctoral student at Simon Fraser University in the Faculty of Education and Senior Lecturer in the ESL/TESL Department of Thompson Rivers University, telephone number [REDACTED], to participate in a research project entitled: *A Multiple Case Study of Points of Tensions during TESL Teaching Practica* which encompasses the following:

- ***Description of the purpose of the research.***

The purpose of this research project is to begin to explore and identify the points of tension that arise during a TESL practicum and the accompanying discourse in order to determine a direction for curriculum development that supports and encourages a process of transformation

and growth. This research will add to the conversation on teacher education in the EAL field, and hope that it may lead to a transformation of the discourse related to becoming a teacher. This may have curriculum implications on the way of conducting teacher education which could benefit future student teachers and the EAL profession.

- ***Description of all experimental agents and procedures***

All of the data will be collected and analyzed by Karen Densky. Limited access to data will be given to Karen Densky's doctoral committee at Simon Fraser University. The data will be comprised of student journals, digitally recorded class discussions and debriefing sessions, and field notes of the Instructor/Principal Investigator.

- ***Detailed description of participation procedures and time commitment for subject.***

There will be no additional time commitment for subjects outside of the usual requirements for completion of TESL3050 which include attendance and participation during classes (Fridays, 3:30-6:20), the completion of student teaching hours, and the completion of a reflective journal.

- ***Description of how the research will be used.***

The main purpose of the research is to fulfill the dissertation requirement for Karen Densky's PhD. It is likely that some of the research will be disseminated in the form of conference presentations, article publication, or text publication.

- ***Description of Risk***

There is no likelihood of any discomfort and/or inconvenience, both short and long-term, associated with the participation in this research study.

- ***Confidentiality***

Confidentiality will be protected in several ways. All data (text and digital) will be stored in a locked filing cabinet in the office of Karen Densky who will have sole access. All data (text and digital) will be destroyed after the completion of the dissertation (approximately January 2015).

Anonymity will be maintained in the research report by using a self-selected pseudonym for each subject. In addition, subjects will have the opportunity to read the final research report prior to dissemination and give feedback regarding accuracy and any issues of confidentiality. The researcher agrees to delete any material that violates a subject's sense of a breach in confidentiality.

- ***Communication during the Research Process***

Subjects will receive updated information related to the progress of the research approximately every six months. The subjects will receive electronic copies of completed chapters which relate to their data when completed. Subjects will receive an electronic copy of the entire research project prior to dissemination. The dissemination date will be considered the date of the doctoral defence. Subjects will be invited to the doctoral defence and receive a copy of the final dissertation if desired. During and after the study, information related to progress and results may be obtained by contacting Karen Densky at [REDACTED]@tru.ca

- ***Financial Costs and Benefits***

There are no financial costs required by the subject for participation in the research project. There may be opportunities for subjects to participate as co-presenters during dissemination of the research and some funding may be available for travel and conference expenses.

My signature on this form indicates that I understand the information regarding this research project, including all procedures and the personal risks involved, and that I voluntarily agree to participate in this project as a subject.

I understand that my identity and any identifying information obtained will be kept confidential. The pseudonym that I would like to be identified by in the course of the study is

\_\_\_\_\_.

I understand that I may refuse to participate or withdraw my participation in this project at any time without consequence. My involvement or non-involvement in this project is in no way related to my status as a student.

I understand that I may ask any questions or register any complaint I might have about the project, or if I have any questions or issues concerning this project that are not related to the specifics of the research, but may relate in more general terms to the conducting of the research with Dr. Roumiana Ilieva, Senior Supervisor, Department of Education, 8888 University Drive, Burnaby, V5A 1S6, BC, [REDACTED]@sfu.ca or [REDACTED] or Dr. Hal Weinberg, Director, Office of Research Ethics, Simon Fraser University, 8888 University Drive, Burnaby, BC, V5A 4W9 at [REDACTED]@sfu.ca or [REDACTED]

I have received a copy of this consent form and a Subject Feedback form.

Name: (Please Print)

\_\_\_\_\_

Address:

\_\_\_\_\_

\_\_\_\_\_

Participant's signature \_\_\_\_\_ Date

\_\_\_\_\_

Investigator and/or Delegate's signature \_\_\_\_\_ Date

\_\_\_\_\_

.....  
I agree to have audio/visual data collected which entails digitally recording TESL3050 class discussions and debriefing sessions and will be used for research purposes for the above mentioned study, and will be destroyed by Karen Densky on the completion of her doctoral dissertation (approximately January 2015) by being electronically erased and the video disks being physically destroyed and disposed of.

Signature \_\_\_\_\_ Date \_\_\_\_\_

## Appendix C: Ethics Approval – SFU

### Contingent Minimal Risk Expedited Approval



8888 University Drive  
Multi-Tenant Facility  
Burnaby, BC Canada, V4A 1S6  
1 778 782 3447 Manager  
1 778 782 6593 Director  
Email: [dore@sfu.ca](mailto:dore@sfu.ca)  
<http://www.sfu.ca/pressarch/ethics>

<b>Date</b> 9 March 2012	<b>File</b> [2012s0016]	<b>Approval</b> Approved	<b>Principal Investigator</b> Densky, Karen	
<b>Title</b> A Multiple Case Study Analysis of Points of Tension during TESL Teaching Practica			<b>Start Date</b> 9 March 2012	<b>End Date</b> 9 March 2015
<b>SFU Position</b> Graduate Student	<b>Department / School</b> Education		<b>Supervisor</b> Ilieva, Roumi	

Hello Karen,

Your application has been categorized as 'Minimal Risk' and approved by the Director, Office of Research Ethics on behalf of the Research Ethics Board, in accordance with University Policy r20.01 (<http://www.sfu.ca/policies/research/r20.01.htm>).

Note: This approval is contingent of approval of Thompson Rivers University.

The Research Ethics Board reviews and may amend decisions made independently by the Director, Chair or Deputy Chair at the regular monthly meeting of the Board.

Please acknowledge receipt of this Notification of Status by email to [dore@sfu.ca](mailto:dore@sfu.ca) and include the file number as shown above as the first item in the Subject Line.

You should get a letter shortly. Note: All letters are sent to the PI addressed to the Department, School or Faculty for Faculty and Graduate Students. Letters to Undergraduate Students are sent to their Faculty Supervisor.

Good luck with the project,

Hal Weinberg, Director



## Appendix D: Ethics Approval – TRU



THOMPSON RIVERS  
UNIVERSITY

Thompson Rivers University Ethics Committee For Research and Other Studies Involving  
Human Subjects

# *Certificate of Approval*

PRINCIPAL INVESTIGATOR Karen Densky	DEPARTMENT ESL	NUMBER 11-12- 37
INSTITUTION(S) WHERE RESEARCH WILL BE CARRIED OUT  <i>TRU</i>		
CO RESEARCHER(S)		
SPONSORING AGENCIES		

TITLE

A Multiple Case Study of Points of Tensions During TESL Practicum

APPROVAL DATE TERM (YEARS)

AMENDED

April 13, 2012 1

SUBSEQUENT CERTIFICATE(S) ISSUED

CERTIFICATION

The protocol describing the above-named project has been reviewed by the Committee and the experimental procedures were found to be acceptable on ethical grounds for research involving human subjects.

— 

Chair, Research Ethics Committee – Human Subjects

This Certificate of Approval is valid for the above term provided there is no change in the experimental procedures.

## Appendix E: The Feedforward Interview Protocol

(Adapted from Kluger & Nir, 2010)

### Step 1: Eliciting a Story

<p>1. "Could you tell me during what part of your lesson did you feel your best, full of life and inflow?"</p>	<p><i>Encourage specific details.</i></p> <p><i>Reflect the story back to the teacher with your own words.</i></p> <p><i>You could use your notes to confirm details from the teacher's story.</i></p> <p><i>Ask: "Did I miss anything? Do you want to add anything?"</i></p>
<p>2. "Would you be happy to experience a similar process again?"</p>	<p><i>If the answer is "no" ask the teacher to describe another moment from the lesson.</i></p>
<p>3. "What was the peak moment of this story?"</p>	<p><i>This question helps some prepare for the next question.</i></p>
<p>4. "What did you feel at that moment?"</p>	<p><i>Reflect back positive emotions to the teacher. If the teacher answers with thoughts rather than emotions, acknowledge the thought and ask again about the emotions s/he experienced.</i></p>

## Step 2: Discovering the Personal Success Code

<p>1. “What were the conditions in you, such as the things you did, your capabilities, and your strengths that made this story possible?”</p>	<p><i>Encourage the teacher to reveal as many diverse conditions as possible.</i></p>
<p>2. “What did others do that enabled this story?”</p>	<p><i>Make sure the teacher recognizes and describes facilitating conditions in others and in the organization.</i></p>
<p>3. “What were the conditions facilitated by the school/organization that enabled this story?”</p>	<p><i>Reflect the conditions back to the teacher. Encourage by asking “...and what else?”</i></p>

## Step 3: The Feedforward Question

<p>State the following to the teacher:</p> <p>“The conditions you have just described seem to be your personal code for optimal learning.</p> <p>If this is so, think of your current actions, priorities and plans for the near future and consider to what extent they incorporate these conditions.”</p>	<p><i>Depending on the situation, the answer to this question may either be elaborated and discussed in detail or left as a question for the teacher to ponder privately, possibly through reflective writing.</i></p>
---	--