

**ENGAGING WITH THE ‘GLOBAL’-‘LOCAL’
DEBATE IN ENGLISH LANGUAGE
TEACHING: PROFESSIONAL IDENTITY
AND TEACHING PRACTICE**

Le Thi Thu Huyen

BA (Hue University, Vietnam)
Master of Applied Linguistics (Danang University, Vietnam)
Master of TESOL (Queensland University, Australia)

Doctor of Philosophy

Submitted in fulfilment of the requirements for the degree of
Doctor of Philosophy
Faculty of Education, Monash University, Australia

August 2012

Declaration

This thesis contains no material which has been submitted for examination in any other course or accepted for the award of any other degree or diploma in any university and, to the best of my knowledge and belief, contains no material previously published or written by another person except where due reference is made in the text.

Signed:

Date:

The research for this project received the approval of the Monash University Standing Committee for Ethical Research in Humans (Project Number CF09/2726- 2009001561)

List of Publications and Conference Presentations

I. Book Chapter:

Le, T.T.H. & Phan, L.H. (2012). Researching cultures of learning: international perspectives on language learning and education. In Cortazzi, M. & Lixian, X. (Eds.), *Cultures of learning*. London: Palgrave Mcmillian.

II. Conference Presentations

1. Le, T.T.H. (2011). Problematizing the culture of learning and teaching English in the expanding circles: Revisiting English teacher identity. Paper presented at The Third Asian Conference on Education, October, 2011 Osaka, Japan.
2. Le, T.T.H. (2011). Problematizing the culture of learning and teaching English in the expanding circles: Revisiting English teacher identity. Paper presented at The Language, Education & Diversity Conference, November, 2011, Auckland, New Zealand.
3. Le, T.T.H. (2011). Problematizing the culture of learning and teaching English in the expanding circles: Revisiting English teacher identity. Paper presented at The 3rd Engaging with Vietnam: An Interdisciplinary Dialogue Conference, December, 2011, Hanoi, Vietnam.
4. Le, T.T.H. (2012). Authenticity from pedagogical and ideological orientation: A critical look at the conceptualization of its principle in EFL contexts. Paper accepted for The 4th Engaging with Vietnam: An Interdisciplinary Dialogue Conference, November, 2012, Honolulu, Hawaii, USA.

Acknowledgements

The completion of this thesis owes to the countless support and assistance of many individuals to whom I would like to express my sincere appreciation and thanks.

My sincere thanks go to my main supervisor, Dr Phan Le Ha and the associate supervisor, Dr Scott Bulfin who have guided me throughout the preparation and completion of the thesis. Their wisdom and depth of knowledge from various disciplines challenge my intellectual journey and it is such challenge that enables me to work to the best of my capacity.

My deep gratitude also goes to Rosemary Viete who not only helps me with the editing and proofreading, but also gives me thoughtful insights and comments on the thesis. Her wisdom and patience contribute considerably to the completion of my journey. My thanks also extend to Bronwyn Dethick for her support in formatting the thesis.

I thank Prof Ilana Snyder, Prof John Loughran, Dr Dat Bao for their generosity in sharing their knowledge with me and spending time listening to me and commenting on my work especially during the early phase of candidature that I felt I was struggling the most.

I thank my dear friends and officemates, Siti Rohani, Manaza Nausheen, Isti Gandana, who have endlessly supported me with advice and encouragement during the ups and downs of being a researcher.

My sincere thanks also go to my participants who were willing to take part in the research project unconditionally. Without them, the research cannot take shape.

I dedicate this thesis to my family for their nurturing my academic pursuit. I am forever indebted to my parents, Nguyen Thi Tai and Le Van Hanh for their silent prayers, unconditional love, and never-ending support.

I am grateful to my husband, Nguyen Duc Vinh who is always by my side with his love, sacrifice, patience and understanding. I thank my two sons, Nguyen Le Minh Tri and Nguyen Le Gia Bao for their sense of responsibility and their understanding without mummy during weekends.

Table of Contents

| | |
|---|------------|
| Declaration | ii |
| List of Publications and Conference Presentations | iii |
| Acknowledgements | iv |
| Table of Contents | v |
| List of Figures | xi |
| List of Tables | xi |
| List of Appendices | xi |
| Abstract | xii |
| Chapter 1: Setting the Research | 1 |
| 1.1 ELT in Vietnam and the slogan ‘communicative’ | 2 |
| 1.2 Teachers’ Professional Identity Shaped and Reshaped under Dominant TESOL Discourses | 9 |
| 1.3 Research Aims and Questions..... | 13 |
| 1.3.1 Research aims | 13 |
| 1.3.2 Research questions | 13 |
| 1.4 Organization of the thesis..... | 13 |
| Chapter 2: Language Teaching and Learning Theories | 16 |
| 2.1 Views on Language and Language Teaching and Learning | 16 |
| 2.1.1 Authenticity or artificiality | 19 |

| | | |
|--|--|-----------|
| 2.1.2 | Authenticity versus artificiality | 24 |
| 2.1.3 | Language teaching and learning theory | 28 |
| 2.2 | Eastern and Western Views on Constructing Identity | 31 |
| 2.3 | Global Status of English: Language Ideology | 36 |
| 2.3.1 | From the traditional standard – English as a Foreign Language (EFL) – to Teaching English as an International Language (EIL) and English as Lingua Franca (ELF)..... | 38 |
| 2.3.2 | English as an international language | 41 |
| 2.4 | Global and Local Perspectives on Language Teaching and Learning .. | 46 |
| 2.4.1 | Discourse on method, post method, approach and methodology..... | 51 |
| | 2.4.1.1 Method as a colonial construct | 53 |
| | 2.4.1.2 From method to post method: a leap forward?..... | 56 |
| 2.5 | Critical Pedagogies and Language Learning..... | 60 |
| 2.6 | Conceptualizing Teaching Approaches: Communicative Language Teaching or Traditional Teaching or ‘local fusion’? | 66 |
| 2.6.1 | Rhetoric of ‘communicative’ and ‘traditional’ teaching approaches | 70 |
| | 2.6.1.1 Ill-defined concept of ‘Communicative’. | 70 |
| | 2.6.1.2 The traditional/communicative dichotomy..... | 74 |
| 2.6.2 | Critical perspectives on teaching approaches and context | 78 |
| 2.7 | Summary of Chapter Two | 81 |
| Chapter 3: Professional Identity of English Language Teachers | | 84 |
| 3.1 | Introduction | 84 |

| | | |
|--|---|------------|
| 3.2 | Characteristics of Professional Identity | 87 |
| 3.2.1 | Professional identity from psychological perspectives: a dynamic being | 87 |
| 3.2.2 | Professional identity from a sociological perspective: identity changes through social interaction..... | 89 |
| 3.2.3 | Professional identity formation: factors influencing non-native speaker teachers' professional identity..... | 91 |
| 3.2.3.1 | Self-positioning in a professional community..... | 93 |
| 3.2.3.2 | Language proficiency and professional identity..... | 100 |
| 3.2.3.3 | Pedagogical competence and teachers' professional identity | 103 |
| 3.2.3.4 | English as an international language and teachers' professional identity | 106 |
| 3.3 | Teacher Cognition and Teacher Belief | 109 |
| 3.4 | Summary of Chapter Three..... | 113 |
| Chapter 4: Methodology and Procedures | | 115 |
| 4.1 | Methodological Approach, Design and Discovery | 115 |
| 4.2 | Qualitative Research – Case Study | 118 |
| 4.3 | Research Design – Case Study..... | 120 |
| 4.4 | Understanding Case Study and Context..... | 122 |
| 4.5 | Selection of the Participants..... | 124 |
| 4.5.1 | Selection process | 125 |
| 4.5.2 | Background of the participants..... | 128 |

| | | |
|--|---|------------|
| 4.6 | My Positioning as Researcher | 133 |
| 4.7 | Data Collection Instruments..... | 137 |
| 4.7.1 | In-depth interviews | 140 |
| 4.7.2 | Participant observations | 145 |
| 4.7.3 | Reflective guided writing | 147 |
| 4.7.4 | Document review | 150 |
| 4.8 | Data Collection Procedures and Analysis | 151 |
| 4.8.1 | Analytic tools | 157 |
| 4.9 | Some Limitations of the Research Project | 160 |
| CHAPTER 5- (Re)-conceptualization of Teachers’ Professional Identity..... | | 163 |
| 5.1 | Introduction | 163 |
| 5.2 | Pedagogical Competence and Teacher Professional Identity | 165 |
| 5.2.1 | Pedagogical philosophy: language as social practice..... | 166 |
| 5.2.2 | Professional identity and critical construction of knowledge in TESOL | 173 |
| 5.2.3 | Professional identity as classroom manager..... | 175 |
| 5.2.4 | Professional identity formation: previous education background and teaching experience | 179 |
| 5.2.5 | TESOL professional and linguistic competence | 193 |
| 5.2.6 | Teacher role identities negotiated in local teaching contexts..... | 196 |
| | 5.2.6. Being a teacher and ‘teaching is an art’ | 202 |

| | | |
|--|--|------------|
| 5.3 | How is the Learner Perceived by these Australian-trained Vietnamese Teachers of English? | 211 |
| 5.3.1 | Construction of Vietnamese students- teachers: animator of the discourse of cultural identity? | 214 |
| 5.3.2 | Intelligibility as perpetuating stereotypes | 216 |
| 5.3.3 | “Culture roots in themselves!”- fixed cultures of learning?..... | 220 |
| 5.4 | Conclusion | 223 |
| | | |
| CHAPTER 6 – Conceptualization of Teaching Methodology: ‘Traditional’/ ‘Communicative’, ‘Authenticity’: Pedagogical/ Ideological Orientation | | 226 |
| 6.1 | Introduction | 226 |
| 6.2 | Traditional/Communicative Approaches or ‘Local Fusion’ of Approaches | 227 |
| 6.2.1 | Ambitious CLT- psychological barrier. | 249 |
| 6.2.2 | CLT attitude – dominant discourse in language teaching. | 251 |
| 6.2.3 | ‘Traditional’/ ‘Communicative’ Continuum? | 257 |
| 6.3 | Sense of Authenticity: Pedagogical or Ideological Orientation? | 258 |
| 6.3.1 | Autonomy/authenticity: mediating relevantly..... | 270 |
| 6.3.2 | Sociolinguistic pedagogy. | 273 |
| 6.4 | Conclusion | 276 |
| | | |
| Chapter 7: Conclusion | | 279 |
| 7.1 | Some final words... .. | 279 |
| 7.2 | Putting Things Together..... | 285 |

| | | |
|-----|--|------------|
| 7.3 | Research Implications for the TESOL Field..... | 290 |
| 7.4 | Implications for TESOL Professionals | 294 |
| 7.5 | Directions for Future Research | 296 |
| | References | 298 |
| | Appendices | 322 |

List of Figures

| | |
|--|-----|
| Figure 1.1: Framing concepts as analytical tool | 12 |
| Figure 4.1: Summary of the data gathering process per each participant | 139 |
| Figure 4.2: Data analysis procedure..... | 156 |

List of Tables

| | |
|--|-----|
| Table 2.1 Five Category Framework (source: Littlewood, 2007, p. 247)..... | 76 |
| Table 4.1 Criteria for selecting participants | 127 |
| Table 4.2 Participants by gender, qualifications, subject matter, teaching experience and university..... | 133 |

List of Appendices

| | |
|---|-----|
| Appendix 1 (Excerpts from an in-depth interview with Lan) | 322 |
| Appendix 2 Ethics Approval | 334 |

Abstract

The continuing expansion of English as a means of international communication has led to negative effects on other languages and cultures. Among the concerns is the critique of the English language teaching industry regarding its hegemonic relationship with local languages especially in English language teaching and learning contexts and practices. As a consequence, a move from previous paradigms of English language teaching to creatively devise new practices that would address locally emerging communicative needs is advocated fostering the values of local cultural, linguistic and teaching and learning norms. Based on this understanding and aspiration, this study involved Vietnamese EFL teachers and investigated the contextual factors contributing to the development of a localized teaching methodology that uses compatible elements of communicative language teaching, the ‘traditional’ approach or a local fusion of both methods.

The debate on professional aspects of English language teachers under the binary, native speaker and non-native speaker in a broader, cultural and political context of English learning and teaching, has impacted on the way teachers see themselves and the way teachers conceptualize their teaching practice in English as a foreign language contexts. Research on identity issues considering the politics of English and the pervasiveness of the discourse of native speaker authority in TESOL programs is of great significance in understanding influential factors contributing to language teacher professional identity. This study also explores the impact of TESOL programs on teacher professional identity in local teaching contexts in Vietnam involving teachers’

sense of their pedagogical, linguistic competence and professional roles as language teachers.

Drawing on various theories of language teaching and learning, critical pedagogy, teachers' professional identity from native and non-native perspectives, and teacher cognition and beliefs, this study explores the process of negotiating appropriate teaching practice by a group of Vietnamese MA TESOL teachers after their education in Australia. To understand the teachers' professional identity and their teaching practice, a qualitative case study approach with the intensive use of in-depth interviews, reflective writing and observation was adopted to generate data.

The findings suggest that the TESOL teachers' self-positioning in Australia as learners and as English teachers in Vietnam contributed to their re-conceptualization of professional identity. Many teacher participants' growth was not totally shaped by Western ideology and theory in teaching and learning but through the critical construction of knowledge which is both culture-driven and locality-driven. Their previous education background and teaching experience became the platform for them to negotiate their professional identity back home in Vietnam. However, compared to senior teachers with longer years of teaching experience, junior teachers were more deeply influenced by dominant Western-based discourses, which appeared to orient and govern their perceptions, hence influencing their pedagogical approaches in their local teaching contact.

Indeed, the teachers' changed identities were found to contribute much to their choices of pedagogical practices. On the ideological level, while the junior teachers were likely to favour the 'communicative' approach, those with longer years of service

seemed to feel under less pressure to abandon locally adopted teaching practice or feel 'backward' in enacting their role as non-native English teachers. Despite this, some participants still succumbed to the dominant discourses in language teaching and learning.

Based on the findings, a number of implications for the ELT field have been suggested, in particular for TESOL education programs and TESOL professionals.

Copyright Notices

Notice 1

Under the Copyright Act 1968, this thesis must be used only under the normal conditions of scholarly fair dealing. In particular no results or conclusions should be extracted from it, nor should it be copied or closely paraphrased in whole or in part without the written consent of the author. Proper written acknowledgement should be made for any assistance obtained from this thesis.

Notice 2

I certify that I have made all reasonable efforts to secure copyright permissions for third-party content included in this thesis and have not knowingly added copyright content to my work without the owner's permission.

Chapter 1: Setting the Research

My passion in English as a student back in the 1990s and as a teacher since then has always a strong motivation for me to become involved in researching teaching practices and teacher identity, although the learning trajectories and the profession of English language teachers have undergone many turning points. It is those radical milestones which helped shape and reshape my teaching practice and my professional role identity. To a great extent, who I am affects how I teach and how I look at myself as a teacher. My deep interest in understanding the relationship between identity and instructional practice drove my research direction to seek answers to many unexplored issues in teaching and learning English and in TESOL discourses especially in EFL contexts.

My naive view of ELT fifteen years ago has gradually become ‘mature’ with my teaching experience, which has been built up through the guiding principle: ‘to learn is to teach and to teach is to learn’. I used to believe that theory in TESOL and teaching methodology was something with too much lip service. Therefore, I entered my teaching career greatly influenced by my past learning habit in which language learning was seen as purely learning chains of habit formation and lockstep ‘brick’ laying procedures. However, one question always occurred to me at that time: how was I encouraging my students to improve their communicative skills? I was confused at the question posed by myself: Who was to blame – teachers, students or teaching methodology – when ‘traditional teaching approach’ was seen as wanting? Then the MA course in TESOL in Australia came to me as an end in itself at that time. It was that course in which I enthusiastically embraced the idea of communicative language

teaching, with the help of which I hoped to make substantial progress in helping my students to learn communicatively. At that time, I had to admit that I was not in favour of the ‘traditional’ approach of teaching with much focus on grammar and building sentence structures. When I returned to the EFL teaching context in Vietnam, my professional identity was strongly manifested in my efforts to conduct communicative activities in the classroom. I was proud of myself as a teacher who was willing to adapt to changes in teaching methodology. My pride and effort in conducting ‘communicative’ teaching were challenged once there was an outcry against declining quality of English training in Vietnam. I myself came across the same question about teaching approaches in the English language teaching. I was confused about which direction as an English language teacher I should follow. ‘Problematic’ traditional teaching approaches still worked well with my language classes; however, those approaches had been strongly criticized for declining quality of English training in Vietnam. My overconfidence and optimism with CLT once again brought me down even though I loved CLT very much. The answer to that question always intrigued me. My research inquiry emerged from all of the aspirations and confusion about teaching English during my teaching profession in Vietnam and my learning experience in Australia. My readings about CLT, the cultural politics of ELT, critical pedagogies and non-native English language teachers’ professional identity enabled me to shape the topic of the thesis.

1.1 ELT in Vietnam and the slogan ‘communicative’

Much literature has pinpointed how ‘problematic’ ELT in Vietnam is and how it fails to adequately enhance the quality of learning and teaching English. One of the

perceived causes may be ascribed to inadequate teaching methodology which is grammar-based, textbook-focused, and examination-centred (Le Van Canh, 2004) . Others are, for example, the shortage of well-trained teachers (Dang, 2006), the inadequacy of teaching facilities and resources and the lack of English speaking environments. As Nguyen Xuan Vang (2004) points out, while the textbooks in use attempt to incorporate communicative language teaching (CLT), English is rarely used in speaking or writing outside the classroom, so there is not an English speaking environment to reinforce much of what is taught in the classroom. This is one of the perceived obstacles faced by teachers in ELT in Vietnam and in other EFL countries as well. For example, there is a large gap between the rhetoric and the reality (Nunan, 2003) in terms of developing communicative skills. The slogan ‘communicative’ with an integrated four-skill focus is the prevailing rhetoric in Vietnam; however, the focus is exclusively on reading and grammar (Nunan, 2003). More ‘problematically’, the picture of language learners in Vietnam can be often described as ‘passive learners’ whose roles are “to attend class, listen to the teacher’s explanation, finish the assignment and pass the final examinations” (Pham Hoa Hiep, 2000, p. 190). As evident in Dang Van Hung (2006, p.162), “such words and phrases as “passive”, “traditional”, “mechanical”, “reactive”, “reticent”, “reluctant” and “lack of confidence” frequently emerge in the data as descriptors of the students’ way of learning”. Moreover, ELT is described mostly as ‘traditional’ with more focus on accuracy, form and reading skills than on fluency, meaning and integrative skills (Le Van Canh, 2001; Nguyen Xuan Vang, 2004).

At present, one of the popular criticisms among the academic circle in Vietnamese education and the Ministry of Education and Training (MOET) is that it is

inappropriate teaching approaches that pose major obstacles hindering students' communication skills. This can be traced to the one-sided delivery of knowledge which requires rigid memorization and fails to foster critical thinking, creativity and independent learning among learners (MOET, 2009). As a result, the issue of changing teaching approaches has recently been a prime focus of many debates in Vietnam. It is maintained that it is the quality of instruction that counts, which in turn calls for a drastic reform in teaching methodology. Accordingly, sweeping changes in teaching approaches, methods and techniques are what Vietnamese educators must strive toward (Le Van Canh, 2004). In one of the strategies to enhance the quality of English training initiated by MOET, much priority is given to sending TESOL teachers overseas for further training to improve the future levels of English for Vietnamese people. However, while many Vietnamese teachers of English have had opportunities to learn about up-to-date teaching methods, English classrooms in Vietnam continue to be more traditional than communicative (Ellis, 1996; Le Van Canh, 1999). Le Van Canh (1999) observes that although much effort has been made to introduce the Communicative Approach to language teaching to Vietnamese teachers of English, not much improvement has been seen in Vietnamese English classrooms. Le Van Canh notes that Vietnamese teachers express their appreciation for communicative features of teaching English, but after returning from the training courses "they continue teaching in their own ways, using traditional methods" (p.1).

So far, some research has been done on the appropriateness of communicative language teaching and learning in Vietnam. The study by Ellis (1996) investigates the cultural conflicts arising from the transfer of a Western English language teaching approach to the Vietnamese context. He posits that class sizes, grammar-based

examinations, lack of exposure to authentic language, among other characteristics, are just surface manifestations of resistance to adopting the communicative approach in Vietnam. His research suggests that for success in adapting the communicative approach, it needs to be both culturally attuned and culturally accepted. He argues that in practice, this relies on the teacher's ability either to filter the method to make it culturally appropriate, or to redefine the teacher-student relationship.

Extending the study of Ellis, Pham Hoa Hiep's study (2004) focuses on the beliefs, knowledge and implementation of CLT of Vietnamese teachers of English who have studied in postgraduate TESOL courses in the West. His study aims to investigate why Vietnamese teachers do not use CLT, how they come to reject it and what influences them in their classroom decisions. Moreover, the study also tries to discover the dynamics which hold teachers to traditional practices even while they espouse a modern CLT approach. The investigation reveals the fact that the teachers in his research tended to make surface changes such as changes in activities, practices and materials rather than deeper changes in beliefs and values concerning the teaching and learning process. This practice, Pham Hoa Hiep argues, leads to unsatisfactory results from teachers' endeavour to implement CLT in their teaching context due to systemic, cultural and personal constraints. In these previous studies, the researchers engaged in a closer investigation of why CLT became a focus of resistance in the Vietnamese context and suggested a course of action to make CLT viable, including making sure it is culturally tuned and culturally accepted or making deeper changes in the teachers' beliefs and values. I would argue that the studies by (Ellis, 1996; Pham Hoa Hiep, 2004), to some extent, were conducted under the assumptions that it is the local conditions that have to be adjusted to the package set of concepts we bring with us from

Center expertise rather than attempt to look into the real issues, practical as well as ideological, of implementation within those contexts (Phillipson, 1992). One of the contributions to knowledge in this present study is to broaden the definition of TESOL professionalism in English language teaching (ELT) in terms of larger social, political and cultural conditions of teaching and learning communities in the EFL context. I adopted a balanced look at teaching practices drawing on the debates on the issue of identity in language teaching, the ownership of English and critical pedagogy.

In the context of ELT in Vietnam, it appears that the ‘deterioration’ in the quality of English teaching in Vietnam has been compounded by the traditional perception of a monolithic English language methodology and the usual parameters of fluency and accuracy. Cameron (2000) emphasises the threat to effective learning posed by the dominant discourse in language teaching: the communicative model. She argues that this model bears a simplistic and impoverished view of language learning. In her words, when it comes to language learning, the problems confronted by the learner are not just technical or mechanical (‘how do I say X in this language?’), but involve complex issues of identity (‘who am I when I speak this language?’), a non-linguistic aspect (p.91).

The continuing global expansion in the use of English as a means of international communication has also led to negative effects on other languages and cultures. Apart from these concerns, critiques of the ELT industry have emerged; for example, Phillipson (1992), Pennycook (1994) and Canagarajah (1999b) initiated an outcry against the hegemonic relationship of English with other local languages especially in English language teaching and learning. As a consequence, a multiplicity

of pedagogies fostering the values of local cultural, linguistic and teaching and learning norms have been advocated. As an antidote to perceptions of methodological imperialism, books such as that by Holliday (1994) argue that ELT should be based on the concept of ‘appropriate methodology’. Critical pedagogies have been seen as critical lenses to reflect on the teaching and researching practices in local contexts to explore the particularities of local situations, problems and issues; these perspectives are promoted by authors such as Kumaravadivelu (2006a), Pennycook (1994), Angel Lin (2004), and Norton and Toohey (2004).

I started to become more professionally ‘mature’ after all of these readings. They directed me towards a new perspective of looking at the ‘traditional’ approach. With my naive view of teaching methodology, I used to believe that this approach was to blame for the ‘problematic’ English language teaching in Vietnam and my appreciation of CLT has now become balanced with a more critical look at its nature and application in an EFL classroom. My curiosity has become more intensified when I had the opportunity to teach English in Australia to students with diverse cultural and linguistic backgrounds. My growing understandings about CLT and ‘traditional’ approaches have certainly shaped and influenced my professional identity as a teacher of English. I wondered what the experiences and perceptions of other Vietnamese teachers of English were in this respect. Therefore, I decided to focus on exploring how Vietnamese Australian-trained TESOL teachers conceptualize their teaching practice regarding a variety of pedagogical approaches including CLT and the ‘traditional’ approach after receiving training overseas. In this research, CLT is not considered as a lens through which Vietnamese educational values in regard to teaching and learning are judged or examined. Instead, I want to extend the previous studies by arguing that

CLT is adopted and promoted in Vietnam in its ‘fixed shape’. That means the ideological underpinnings for CLT are not at our disposal (in the Vietnamese context in particular). Thus, whatever the effort we make, fitting into its ‘fixed shape’ and discovering its incompatibilities in a specific context would become a difficult task to carry out for TESOL practitioners in Vietnam in particular and in Asian contexts in general, thus leading to resistance. This study focuses on the contextual factors as a lens to investigate the development of a localized methodology on the ground of compatible elements of CLT and the so assumed ‘traditional approach’ or ‘a local fusion of teaching approaches’. Local fusion is a concept that I coined inspired by Kumaravadivelu’s and Canagarajah’s ideas (Canagarajah, 2005, 2012; Kumaravadivelu, 1994, 2006b) about new orientations to norms regarding the ownership of the English language and changing pedagogical priorities. The concept of local fusion is a new orientation to empower researchers, educators and teachers to creatively devise new practices that would address their emerging needs, fostering the values of local cultural, linguistic and teaching and learning norms.

This prompts me to embark on the research inquiry of what is the way ahead for the TESOL professionals in Vietnam to develop their own teaching practice within their teaching context. Therefore, this study aims to explore how Vietnamese Australian-trained TESOL teachers negotiate between ‘local’ and ‘global’ perspectives on methodology to make their teaching appropriate in Vietnam.

1.2 Teachers' Professional Identity Shaped and Reshaped under Dominant TESOL Discourses

The professional identity of language teachers has gained prominence in research on language instruction in the last decade (Duff & Uchida, 1997; Pavlenko, 2003; A. Tsui, 2007; Varghese, 2005). Language teacher identity is viewed as having a significant impact on how teachers carry out their teaching in classrooms. As Varghese (2005) argues, 'in order to understand language teaching and learning we need to understand teachers; and in order to understand teachers we need a clear sense of the professional, cultural, political, and individual identities which teachers claim or which are assigned to them' (p. 22).

The debate on professional aspects of English language teachers under the binary of NSs and NNSs in the broader social, cultural, and political context of English learning and teaching has impacted the way we see ourselves as teachers and the way we conceptualize our teaching practice in EFL contexts. Research on identity issues considering the politics of English and the pervasiveness of the discourse of native speaker authority in TESOL programs is of great significance to understand influential factors contributing to language teacher professional identity (Brutt-Griffler & Samimy, 1999; Ilieva, 2010; D. Liu, 1998; Llurda, 2004; Morita, 2000; Phan, 2008; Reis, 2011). Phan Le Ha (2008) posits that understanding what teachers want, how they perceive themselves and how they are often represented is crucial to the success of ELT teacher training courses and EIL pedagogy in global and local contexts.

With these considerations in mind, I attempt to contribute to the existing literature that critically explores the impact of TESOL programs on teacher professional identity involving their pedagogical competence, linguistic competence as an EFL teacher, their professional roles as language teachers and themselves in the local teaching context and their construction and reconstruction of the learner's identity. I am also interested in determining how teacher professional identity is associated with the ways in which teachers conceptualize their instructional practices on the basis of the continuum between 'communicative' and 'traditional' approaches upon being exposed to different teaching and learning practices in TESOL programs. The focus on professional identity in the study enables TESOL professionals to actively develop an independent professional identity and pedagogical discourses which involve appropriating dominant TESOL discourses in their teaching context.

Figure 1.1 summarizes the framing concepts used as analytic tools for the research and it shows how the present research adds to the literature. On the one hand, the resistance to CLT results from the ill-defined concept of 'communicative' in classroom practice (see for example: Eisenclas, 2010; Seedhouse, 1996; Thompson, 1996; Thornbury, 1999) in labelling in TESOL (Beaumont & Chang, 2011; Eisenclas, 2010; Griffiths 2011; Thornbury, 1996), and in cultural incompatibility and cultural conflicts (see, for example: Ellis, 1996; Pham Hoa Hiep, 2004). On the other hand, undesirable practice has been ascribed to the 'traditional teaching' as a consequence of Othering in TESOL (see, for example: Angel Lin, 2010; McKay, 2010; Pennycook, 1994; Spack, 1997; Thompson, 1996). The present study aims to examine contextual factors on which a localized methodology on the ground of CLT and the so assumed traditional approach or 'practical particularity'. The means to close the gap would be

based on critical pedagogy, teachers' professional identity from native and non-native perspectives and teacher cognition and beliefs.

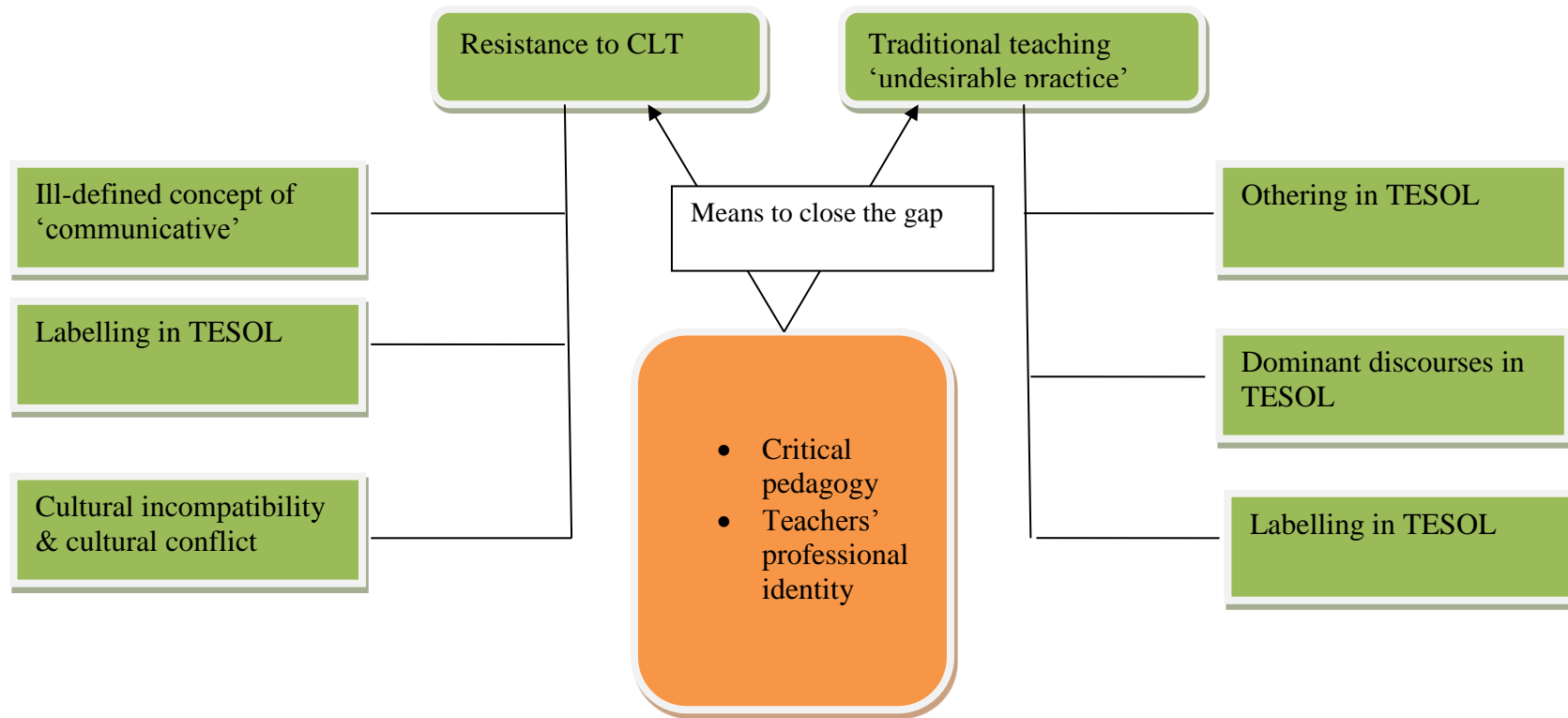


Figure 1.1: Framing concepts as analytical tool

1.3 Research Aims and Questions

1.3.1 Research aims

- To explore how English language teachers position themselves as a professional, their role as a language teacher and their perceptions about teaching English in the context of English as an international language.

- To investigate the process of how Vietnamese Australian-trained TESOL teachers negotiate between ‘global’ and ‘local’ perspectives on methodology to make their teaching appropriate in Vietnam.

1.3.2 Research questions

- How do the transnational education experiences influence the ways MA TESOL teachers (re)-construct their professional identity in the Vietnamese context?

- How do the MA TESOL teachers conceptualize their teaching practice in Vietnam after participating in a TESOL graduate program in Australia?

1.4 Organization of the thesis

Chapter One is the introduction to the thesis, setting the research topic within a larger social, cultural, and political context of English language teaching and learning. It introduces the focus on the interrelationship between teaching practice and teacher professional identity in the context of foreign language teaching.

Chapter Two looks at the concepts and debates related to language teaching and learning theories that drive teachers' pedagogical instruction. The debates and binaries in the concepts of authenticity and artificiality, communicative and traditional approaches help establish conceptual tools for understanding teachers' negotiation and appropriation of teaching practice in Vietnam.

Chapter Three examines teacher professional identity from non-native and native speaker perspectives and influential factors contributing to language teacher professional identity such as pedagogical competence, linguistic competence and professional identity roles to set the context for understanding the process of teacher professional identity formation and negotiation under the influence of dominant TESOL discourses in the binary construction of knowledge between East and West.

Chapter Four presents the research method employed to conduct the study which is based on a qualitative approach. Using a case study approach, the study draws on data collected from in-depth interviews, classroom observation, reflective writing, document reviews and email communication. The data were analysed based on identity theory and language teaching and learning theories.

Chapter Five and Six are chapters presenting the results of the findings and the analysis of data. Chapter Five examines MA TESOL professional identity manifested in the teachers' pedagogical competence and linguistic competence, their perceptions about their roles as language teachers and themselves in the local teaching context. These aspects of teacher professional identity were investigated with regard to the TESOL discourses involving NS and NNS constructs.

Chapter Six looks at the teachers' conceptualization of their teaching practice which was analysed in relation to traditional/communicative paradigms and the principle of authenticity from both pedagogical and ideological orientations. The process of negotiating teaching practice was explored through various aspects of teacher professional identity such as teaching philosophy, previous educational background, teaching experience, and linguistic competence as EFL teachers.

Chapter Seven closes the thesis with a discussion of the interrelationship between the teachers' conceptual sense of who they are and what they do. The teachers' changed professional identities were found to contribute significantly to their choices of pedagogical practice and their linguistic ideologies. This is followed with the implications for future research.

Chapter 2: Language Teaching and Learning Theories

2.1 Views on Language and Language Teaching and Learning

In this section, I discuss the theories of the nature of language and language teaching and learning as it explicitly and implicitly underlies language teaching approaches implemented by classroom teachers and their teaching philosophy, which dictates their pedagogical instruction. The constructs of language teaching and learning are viewed in tandem with the notion of authenticity and communication to explore language ideology in the EFL context. These constructs are revisited with respect to foreign language teaching and learning. Although language is an abstract concept and what constitutes language is the subject of ongoing debate, within the focus of this thesis, the nature of language underlying language teaching and learning is discussed in reference to learners' and teachers' identities. Language is more than just communication, giving and getting information; it constructs social relations, experience and identity as argued by Block and Cameron (2001) who adds that: "language is the primary medium of human social interaction, and interaction is the means through which social relations are constructed and maintained" (p. 1).

It can be seen that the view of language is rather complex and the way we understand how language constructs social relations, experience and identity may expand and limit our world view about language teaching. The sections that follow discuss various theoretical perspectives about language teaching by different researchers and how different positioning within such views of language contributes to expanded views of what is possible and appropriate in English language teaching.

From the structuralist approach, Richards and Rogers (1982) categorized language into three different kinds of focus and related such theories to the validity of each category of language teaching content. Firstly, from a structural view, language is a system of structurally related elements for the coding of meaning. This view of language was translated to the target of language learning with an emphasis on the acquisition of grammatical units such as clauses, phrases, sentences and joining elements. Secondly, language is viewed functionally as a vehicle for the expression of meaning. This approach placed emphasis on the semantic rather than the grammatical components of language – function rather than form. A third view of language is called the interactional view, seeing language as a vehicle for the realization of interpersonal relations and for the performance of social transactions between individuals. This third view of language led to the focus on exchanges in communication among learners as interactors. According to Richards and Rogers (1982), structural, functional and interactional models of language provided the theoretical framework of support underlying particular methods of language teaching; however, they are in themselves not complete and needed to be complemented by theories of language learning.

Kumaravadivelu (2006c) also looks at language under three broad concepts. Firstly, language as a system deals with the phonological, syntactic and semantic features of language. Language as discourse focuses on the nature of language communication with its emphasis on the rules of language use that are appropriate to a particular communicative context. Language as ideology, however, goes way beyond the confines of systemic and discursal features of language and locates it as a site for power and domination by treating it both as a transporter and a translator of ideology (Kumaravadivelu, 2006c).

Going beyond the traditional view of language as consisting of grammar, phonology and lexicon, post-structuralism views language as an array of discourses imbued with meaning (Foucault, 1972). In other words, the traditional view of language consists of signs without a subject, produced and seen from an objective position; in contrast, discourses are viewed as “practices which form the objects of which they speak” (Foucault, 1972, p. 49) and serve to reproduce, maintain or challenge existing power and knowledge structures. Discourses may develop around specific topics such as gender, class or linguistic competence and compete with each other, creating distinct and incompatible versions of reality (Foucault, 1972). Pavlenko (2002) stresses that the poststructuralist view of language allows for a more nuanced, complex and context-sensitive understanding of realities in which all language users have at their disposal multiple means of expressing themselves.

Gee (2005) views language as leading to social activities, identities and politics far beyond “giving and getting information” (p.2). Language has reciprocal relationships with contexts or situations in which it is created. That is, what we speak and write is carefully designed to fit the situation in which we are communicating. Simultaneously, how we speak and write creates the kind of situation that helped to create the language used in the first place. In Gee’s study (2005), a theory about the nature of “language-in-use” is viewed with the distinction between “Discourse” with a big “D” and “discourse” with a “little d”. According to him, discourse with a “little d” refers to the actual language that is used “on site” to enact activities and identities. However, activities and identities are rarely enacted through language alone. In this case, Discourse with “big D” is involved with “little d” discourses (language-in-use) melded integrally with non-language “stuff”- ways of acting, interacting, feeling,

believing and valuing to enact specific identities and activities. Accordingly, we actively and continuously build and rebuild our world not only through language but through language used in cooperation with actions, interactions, ways of thinking, believing and valuing. Gee's emphasis in the theory of language in his study is that language has meaning only in and through social practices. This way of looking at language opens up the investigation of the constructs of the nature of language teaching and learning in which the distinction between language use and language usage is crucial. This distinction is important for the framework of this thesis. On the one hand, language usage refers to the linguistic norms including forms and its uses. On the other hand, language use involves perspectives beneath the surface of the linguistic norms, which are socially constructed and politically laden. The way we think of language, language use and language usage may affect how we teach in the classroom and the way we view learners, instructional choices, pedagogical approaches and teaching philosophies. Given these perspectives, in this thesis, investigating how the teacher participants view language, language use and language usage is one of the important means to understand the teachers' conceptualization of teaching practice. The following sections discuss how authenticity has been viewed on various pedagogical grounds.

2.1.1 Authenticity or artificiality

With the advent of communicative language teaching (CLT) in the early 1970s, foreign language instruction shifted orientation from linguistic form to meaning and from a focus on language to a focus on learners. Such a tendency in language teaching and learning promoted a preference for real or authentic language which has been produced by and/or for expert users of the language for use outside of the classroom.

The principle of authenticity is that we should use texts which are not designed for the purposes of language teaching; language samples which come from non-language learning contexts are regarded as a better representation of language use outside the classroom. Indeed, the debate about authenticity with respect to language teaching materials and teaching approaches is a longstanding and contradictory one. There are two directions regarding this notion.

From the 1970s onwards, the view gained ground in Applied Linguistics for Language Teaching that learners should be exposed to not only artificially constructed texts, but also naturally-occurring ones. It was argued that authenticity would increase their motivation because they would see the relevance of what they have studied in the classroom; they would be more confident in coping with real-life language use if they developed strategies for dealing with its complexity, learning language as it is actually spoken and written (Wilkins, 1976). Pedagogical reasons can be seen to be plausible as in Widdowson (1979), who argues that supplementing rather than abandoning ‘artificial’ texts helps extend the range of learning opportunities available to learners.

However, from the 1980s onwards, the status of authenticity was elevated to a “moral imperative” (Clarke, 1989, p. 73) in the language classroom with the claim that authentic materials would bridge the gap between classroom knowledge and an effective capacity to participate in real language events. The same attitude is the view that spoken English should be of necessity incorporated in EFL teaching materials. As Carter and McCarthy (1996) put it:

We know from our knowledge of our first language that in most textbook discourse we are getting something which is concocted for us, and may therefore

rightly resent being disempowered by teachers or materials writers who, on apparently laudable ideological grounds, appear to know better. Information or knowledge about language should never be held back; the task is to make it available without artificial restrictions in ways which answer most learners' needs. (p. 369)

Supporting this view, Simpson (2009) contends that simplifying language may point to the denial of the tight relationship between language taught in class and language knowledge required for daily life. In Simpson's viewpoint, a pedagogy based on controlled language use cannot work as language teaching is viewed from an uncritical stance as a neutral and value-free activity which is incompatible with students' language learning and broader life concerns. That is, authenticity should be maximized for the use of forms of classroom interaction that mirror as far as possible those which students are likely to encounter outside the classroom. Furthermore, drawing on large-scale research with 40 ESOL classrooms in the ESL context in the UK, Roberts and Cooke (2009) argue that invented and oversimplified functional materials which flatten out interactional complexity do not meet the needs of adult migrant students who must develop authentic voices in their new language both for social and interpersonal encounters.

Countering the viewpoint that supports maximizing authenticity in the classroom, many scholars argue that authentic language use can conflict with other pedagogical priorities, taking into consideration the typical psychology of classroom relations or contexts. Widdowson (1998) argues against using authentic language in the classroom on the ground that it is impossible to do so, as the language cannot be

authentic because the classroom cannot provide the contextual conditions for it to be authenticated by the learners. Waters (2009a) criticize Carter and McCarthy's viewpoint as ideological, arguing that the use of real language in the classroom is seen in politicised terms as a struggle between ideologically driven language teaching practitioners and 'disempowered' learners. However, this notion of 'disempowered' learners as a result of holding back real language knowledge is viewed by Waters as empowering the learners, given that this author contends that there might be very good pedagogical grounds why language knowledge should be 'held back'; for example, when it is too confusing or daunting for the learner to cope with.

Another pedagogical ground for non-authentic language in the classroom is related to the view that takes into consideration the nature of classroom language. Seedhouse (1996) argues that one of the goals promoted by communicative approaches to replicate 'genuine' or 'natural' rather than 'typical' or 'traditional' classroom communication is both paradoxical and unattainable and calls for a variety of discourse approaches. Ellis (2003) characterizes the reality of classroom discourses in the context of comparing "traditional form-focused" and "task-based" pedagogies. Such discourses are associated with "non-authentic" use of language involving "rigid discourse structure consisting of IRF... exchanges", "teacher control of topic development", "turn-taking... regulated by the teacher"(pp. 252-3). Hence, the more "artificial" use of language that typifies classroom discourses can be seen as motivated by the need to take into account the everyday expectations of teachers and learners about the kinds of interaction that they regard as most conducive in language learning and teaching (p. 253). However, viewing classroom discourses in this way is seen as dispiriting in the sense that the language classroom is a second rate version of what happens outside the classroom

(Badger & Macdonald, 2010). This view seems to be at odds with Seedhouse's analysis (1996) about classroom interaction. He argues that there is no basis or mechanism in sociolinguistics for evaluating one variety of discourse as better, more genuine or more natural than another: the concept is purely pedagogical and his analysis does not suggest that classroom interaction is inferior or deficient in comparison to authentic communication.

The above-discussed notion of authenticity and artificiality suggests that the discourse related to authenticity is problematic and it should be reconceptualised for the sake of learners in EFL contexts. Responding to the principle of authenticity discussed earlier, whereby language samples which come from non-language learning contexts are a better representation of language use outside the classroom, Badger and Macdonald (2010) acknowledge the limits of this principle as it does not mention whether the producers of the language are native or non-native speakers though authentic language is produced by both groups of language users. In addition, with respect to the level of difficulty and motivation, the authentic texts proponents say nothing about the motivational properties or the level of difficulty of a language sample. Authentic texts which are motivating for some users will be boring for others; authentic texts which are easy for some users will be difficult for others. Therefore, the effectiveness of using such texts also depends on the particular texts and the particular language learners, a consideration not addressed by the principle of authenticity.

The section that follows, taking into account the issues with the principle of authenticity and considering various attitudes toward language teaching and learning,

discusses an appropriate approach to its incorporation in teaching in current language learning contexts.

2.1.2 Authenticity versus artificiality

Where is the balance between authenticity and artificiality and how does this enhance teaching and learning in a specific context such as EFL contexts?

According to Gee (2005), language has meaning only in and through social practices. Language teaching does not exist in vacuum. If we think of language teaching as responding to all the linguistic needs of the learner, we are more likely to fall into the trap of being confined to “the closed four walls of the classroom” (Spolsky, 1989, p. 171 cited in Norton, 2000, pp. 2-3). I would like to argue that if language has meaning only in and through social practices, second language teaching should involve creating a learner community in which social practices are ‘fostered’ or ‘developed’ by teachers and learners themselves within the classroom. Widdowson (1998) argues that the level of authenticity with an EFL classroom does not count as it would be unrealistic for the classroom to replicate contextual conditions that made the language authentic in the first place. He emphasizes:

Language teachers should be concerned with pragmatic meaning in context rather semantic meaning in the code. However, this can only be achieved if they [the teacher] localize the language, create contextual conditions that make the language a reality for particular communities of learners so that they can authenticate it (Widdowson, 1998, p.715).

As a TESOL practitioner, we cannot make the language a reality by “bland reference” to “real English”; this can be done by artifice, with careful crafting of appropriate language activities. The assumptions made about language learning and language use are considered impractical for language learners. Richards (2006) argues that the superiority of native speaker usage and authenticity is a myth, positing that:

It needs to be recognized that for many learners native-speaker usage is not necessarily the target for learning and is not necessarily relevant as the source for learning items ... localized norms for language use are becoming increasingly recognized as legitimate targets for language learning. (p.21)

He goes on to argue that:

What is important in writing materials for EFL learners is not necessarily native speaker usage, but rather what will provide the means of successful communication both within and outside the classroom. This means providing learners with a repertoire of well-selected vocabulary, sentence patterns and grammar, as well as a stock of communication strategies... how native-speakers ask for and give directions is largely irrelevant ... my goal is to give them resources to have successful experiences using English for simple classroom activities. Whether or not they employ native speaker like language to do so is irrelevant. (p. 22)

Richards dispels the myths regarding language use and language usage, which empowers teachers and learners in their own context with more confidence by giving pride to language use and the language user. This is what Widdowson (1998) calls

localized language. That is people communicate by using language so that it makes an appropriate connection with the context of shared perception and knowledge. Viewing language learning as empowering learners and teachers, Breen and Candlin (1980: 95 cited in Kumuravadivelu, 2006c) suggest that:

Language learning is most appropriately seen as communicative interaction involving all the participants in the learning and including the various material resources on which the learning is exercised. Therefore, language learning may be seen as a process which grows out of the interaction between learners, teachers, texts and activities.

Implicitly, from their point of view, how teachers and learners interact with texts and activities is more important than what kinds of teachers and learners should be involved in the process. Hence, the process of interaction between teachers, learners, texts and activities play a vital part in language learning. Supporting this view about the language learning process, Badger and Macdonald (2010) argue that authenticity should be viewed as a process rather a product and the belief that authentic texts are the content of the development of knowledge of language may make it harder to see authenticity as a process. Widdowson (1979) argues that it is not important for classroom materials to be derived from authentic texts and sources as long as the learning processes they activate are authentic. In other words, authenticity of process is more important than authenticity of product. He saw the central aspect of this learning process as what the writer or speaker intends, arguing that “authenticity, then, is achieved when the reader realizes the intentions of the writer by reference to a set of shared conventions” (1979, p.166).

Another approach to conceptualizing the notion of authenticity, which Waters (2009b) suggests, is to abandon the trend to view authenticity as the top down, wholesale imposition of academic ideas. He argues that a rigid adherence to the ‘authenticity’ principle tends to weaken a number of other important pedagogical priorities. Understanding contexts and the nature of a language classroom where language learning is conducted informs how we view authenticity for the sake of learners. Badger and Macdonald (2010) conceptualize authenticity as seeing language users as a necessary part of language. They suggest that this conceptualization of language helps us see the language classroom not as a kind of second rate version of the outside world but as a place with its own legitimacy.

In brief, the way authenticity is conceptualized and how it is mediated in a specific context with particular learners is salient in helping the study understand how the TESOL professionals in the study enact their teaching role. As the focus of the study is to investigate how the TESOL professionals conceptualize their teaching practice, the concept of authenticity predominantly viewed as a conveyor of native speaker norms is worth exploring to understand teaching practices and I argue that the way the participants view authenticity also reflects who they are and how they position themselves as TESOL professionals with regard to the debate on authenticity and artificiality.

The section that follows discusses language teaching and learning theories which facilitate the analysis of how the teacher participants conceptualize their teaching practices in their context.

2.1.3 Language teaching and learning theory

The theory of language teaching and learning varies in accordance with language teaching methods. From the perspective of language-centered methods, the theory of language learning can be summarized in the following key assumptions (Kumaravadivelu, 2006c). Firstly, learning a language is no more than a system of accumulation of discrete items of knowledge gained through exposure, practice and application of the language. Secondly, learning a language is a process of habit formation through repetition which can only be formed through repeated practice. Third, habit formation can take place by means of analogy rather than analysis. Analogy involves the perception of similarities and differences whereas analysis involves problem solving. Fourth, learning a language is linear, involving the mastering of one discrete item at a time. That is, the building blocks are added one after another and spoken language is presented before written forms.

From the perspective of a learner-centred method, the theory of language learning is derived from cognitive psychologists who downplayed the importance of habit formation held by behaviourists. In this theory, the active involvement of learners is highlighted; language as communication is viewed as a synthesis of textual, interpersonal and ideational functions.

What follows from the discussion above regarding the theory of language associated with different methods, is that the language-centred method places emphasis on building language knowledge through exposure and pattern practice while the learner-centred method gives more credit to language as communication and interaction. However, it seems that the two teaching approaches underlying the language-centred

and learner-centred method perspectives are mutually exclusive and pure. Nevertheless, it can be argued that teaching is never pure. In practice, the situation is more complex and these approaches tend to be mixed together. Still, the way teachers conceptualize language learning and teaching theory greatly influences their teaching practices. These contrasting tenets of language theory of learning and teaching should be blended in the same manner as views on language use and language usage. Widdowson (1978) makes a useful distinction between language usage and language use:

[Language usage] is the citation of words and sentences as manifestations of the language system, and [language use] is the way the system is realized for normal communicative purposes. Knowing a language is often taken to mean having a knowledge of correct usage but this knowledge is of little utility on its own: it has to be complemented by a knowledge of appropriate use. A knowledge of use must of necessity include a knowledge of usage but the reverse is not the case: it is possible for someone to have learned a large number of sentence patterns and a large number of words which can fit into them without knowing how they are actually put to communicative use (pp. 18-19).

Widdowson argues that the teaching of isolated items of grammar and vocabulary is not enough for successful communication. Therefore, for the success of communication, how to put language knowledge into appropriate and meaningful use is more important and necessary for communication. As language use in EFL contexts is not 'authentic', it may affect the purpose of teaching communication and interaction in the classroom to some extent. Spolsky's (1989) distinction between the natural or

informal environment of the target language community and the formal environment of the classroom is as follows:

The distinction between the two is usually stated as a set of contrasting conditions. In natural second language learning, the language is being used for communication, but in the formal situation it is used only to teach. In natural language teaching, the learner is surrounded by fluent speakers of the target language, but in the formal classroom only the teacher (if anyone) is fluent. In natural learning, the context is the outside world, open and stimulating; in formal learning, it is the closed four walls of the classroom. In natural language learning, the language used is free and normal; in the formal classroom it is carefully controlled and simplified. Finally, in the natural learning situation, attention is on the meaning of the communication; in the formal situation, it is on meaningless drills. (1989, p. 171 cited in Norton, 2000, pp. 2-3).

This distinction seems to be viewed purely on the basis of the mutually exclusive language teaching theories mentioned above. From a poststructuralist perspective, Pavlenko (2002) argues that language learning should be seen as a process of socialization rather than construction of language development. This view provides new ways of framing the interaction between social contexts and learning processes. Should we as teachers view language teaching and learning theory, language use and language usage and informal language environments (target language communities) and formal language environments (classrooms) as separate concepts or mutually exclusive with each other? This issue is one of the goals which the present research aims to

investigate to understand how the teacher participants view their teaching practice as being associated with the language teaching and learning theories discussed above.

2.2 Eastern and Western Views on Constructing Identity

The previous section discusses language under poststructuralist perspectives. It emphasises the need for views of language going beyond the traditional view of language as internalizing structural features of language such as grammar, phonology, lexicon, to also incorporate discourses as practices to reproduce, maintain and challenge existing power and knowledge structures. The poststructuralist approach to SLA not only reframes views of language but also provides a revised view of language learners. Pavlenko (2002) explains that in traditional SLA, language learners were viewed as recipients of language input and producers of output. This view is further illustrated by Atkinson (2002) who uses a metaphor to portray traditional learners in traditional SLA research:

Like the solitary cactus, the learner in mainstream SLA research seems to sit in the middle of a lonely scene, and, like the cactus, the learner seems to wait there for life-giving sustenance (or at least its triggering mechanism) – input – to come pouring in. At that point the real action begins and we watch the learner miraculously grow and change (p. 524).

Through a poststructuralist view, language learners are regarded as agents in charge of their own learning. They are seen as having multiple identities that are diverse, contradictory, continuous and dynamic (Jenkins, 2007; Norton-Peirce, 1995).

Also, such identities are shaped by particular socio-cultural environments and they are co-constructed with those around the individuals (Pavlenko, 2002).

From the perspective of a critical approach to second language teaching, which is centred on the relationships between language learning and social change, Norton and Toohey (2004) argue that language is not simply a means of expression or communication; rather, it is a practice that constructs and is constructed by the ways language learners understand themselves, their social surroundings, their histories and their possibilities for the future. Such a definition shows a close correlation between language and identity. Identity, as Phan Le Ha (2008) argues, “is constructed through language as language is used about us, by us and for us. Each of us has embedded within us cultural values and through language we communicate our culture. Language acts as a means through which identity is communicated, extended, confirmed, constructed, negotiated and reconstituted” (p.25).

Norton (2000) views language in relation to the learner’s identity, where second language (L2) learners may perceive their new positioning as unacceptable or incompatible with the identities they want to enact. In her study, she posits that language is not a neutral medium of communication, but is understood with reference to its social meaning. Norton’s study demonstrates that language learning is not simply a skill that is acquired with hard work and dedication, but it is a complex social practice that engages the identities of language learners. To put it differently, the role of language is constitutive of and constituted by a language learner’s identity. Through language, learners negotiate their sense of self. This often takes place in immigrant contexts (Blackledge & Pavlenko, 2004; Norton, 2000) where immigrants’ desire to

acquire the symbolic capital afforded by the new language may be in conflict with their resistance to the range of identities offered to them by that language. Pavlenko (2002) asserts that such conditions may negatively influence any attempts to learn the target language. Learners may limit their L2 learning to the basic proficiency level and refuse to attend language classes, regardless of the importance and value of the new language. Therefore, essentializing the characteristics of identities ascribed to learners as being motivated or unmotivated, extroverted or introverted, inhibited or uninhibited seems to be problematically defined, without taking affective factors into consideration, such as the fact that that they are socially constructed in inequitable relations of power, changing over time and space and possibly coexisting in contradictory ways in a single individual.

Cortazzi and Jin (2002) discuss identity and language learning in relation to the notion of cultures of learning as mediated and mediating concepts. They explain that some aspects of L1 or L2 constitute a proficiency target for students to achieve but at the same time this learning is mediated by classroom discourses through which that target may be reached. Classroom discourses through which learning is constructed will involve educational identities. In their arguments, through cultures of learning, the learning of others may be understood to varying degrees and evaluated. Cultures of learning, like other aspects of culture, are not uniform, fixed, or equally applicable to all members. They are always developing and changing. Here, I argue that learner identity embedded in cultures of learning is constructed in limited and unwanted ways, which may affect classroom interaction and participation among learners.

The culture of learning has been defined as a static term by both Western and Eastern scholars. McKay (2010) warns against the danger of adopting the view of the culture of learning documented in the discussions regarding approaches to knowledge and learning styles. She views this process as Othering or the Us and Them view that constructs an identity for the Other (see also Section 3.2.3.4 for detailed definition of the term). Such *Othering* discourses tend to idealize the so-called native speaker and negate the value of English speakers outside Inner Circle countries. Ballard and Clanchy (1991) argue that different cultures have different attitudes regarding the nature of knowledge and its function in society. They contend that there exists a continuum of attitudes toward knowledge ranging from a conserving attitude toward knowledge to an extending attitude toward knowledge. Implicit in their arguments, is that there is a conserving attitude prevalent in many Asian societies, which is inferior to an extending attitude which involves analytic and speculative approach and critical thinking, the values which some Asian countries should strive to acquire.

It remains true that the reproductive approach to learning, favouring strategies of memorization and rote learning and positively discouraging critical questioning of either the teacher or the text, is the dominant tendency in formal education in much of Southeast Asia and other Asian countries. And it is the case that in the Australian system, even at the primary level, the dominant tendency is to urge students towards an ultimately speculative approach to learning, to encourage them to question, to search for new ways of looking at the world around them. (Ballard & Clanchy, 1991, p. 23).

Othering discourses are also evident in the discussion of critical thinking which is considered to be a Western concept, a key component of an extending view of knowledge promoted in CLT. Atkinson (1997) argues that critical thinking is a social practice and that some cultures promote such learning while others do not. He argues that there are “three areas of potential discontinuity between cultural assumptions that may underlie critical thinking and modes of thought and expression prevalent among non-Western cultural groups” (Atkinson, 1997: 79). Implicit in the discussion is a clear Othering between Westerners whose learning styles involve critical thinking and ‘non-native thinkers’ whose social practice may not encourage critical thinking.

Othering is not limited to Western scholars researching on Eastern values and cultures of learning. Le Van Canh (2004) characterizes a culture of learning with broad generalizations. He discusses how to mediate Asian and Western values in ELT practice, making the following generalization about differences in learning styles between the West and the East:

The most outstanding differences between Western classical humanism and Asian educational philosophy is that the former places greater emphasis on the cultivation of intellectual skills to foster the next generations’ leaders while the latter is primarily concerned with the development of moral virtue to promote static social order. (Le Van Canh, 2004: 28-29).

In his argument, the West is associated with ‘the cultivation of intellectual skills’ while the East is linked with a ‘static order’. An Othering discourse is also evident in the way he views teachers’ roles from Western and Eastern perspectives.

The confrontation between Asian and Western educational ideologies lies in this view of the teachers' role. If Asian teachers are expected to be transmitters of culture who are to maintain the status quo in schools and transmit prevailing culture, Western teachers are considered to be the transformers of culture. (Le Van Canh, 2004: 29).

The West is portrayed in more positive terms as “transformers of culture” while the East “maintains the status quo” and transmits the “prevailing culture”.

In conclusion, the view of language as social practice evolving out of interaction between teachers and learners in a specific context enables us to conceptualize theories of language teaching and learning, language use and language usage. These perspectives are not seen from an objective position but from discourses as practices which serve to challenge existing power and knowledge structures. Besides, the view of language in close relationship with identity allows the study to understand how learning is constructed at the interface between language, learning and identity.

2.3 Global Status of English: Language Ideology

In this section, I argue that the position of English has great significance in theorizing English teaching methodology and ideologies in English learning and teaching. The debate on non-native and native speaker teachers from monolingual perspectives considerably influences teacher professional identity, which is translated in their teaching practice, choice of instructional materials, and learner identity construction.

The position of English is discussed in terms of the problems posed by the global symbolic capital of English (Alastair Pennycook, 2001) under the constructs of native speaker and non-native speaker. These issues relate to how English and ELT have contributed to shaping the identities of language teachers. Some scholars (Brumfit, 2009; Edge, 2006; Kumaravadivelu, 2006a) foresee the globalized future of English in recent literature in methodology and critical pedagogy and have characterized such a position as a dominant force from different perspectives. However, they approach the divisive issues of native and non-native speaker embedded in such a role from different angles. Kumaravedivelu (2006a:16) sees in this the self-indulgence of power, where “native speakers of English will have the luxury of remaining monolingual while all others will have to learn their language”. Brumfit (2009:46) views this trend as his most pessimistic scenario, in which native speakers of English assume their right to use that language for all local, regional and international purposes, thus becoming “the only educated monolinguals in the world”. From a critical viewpoint, Edge (2010, p. 93) argues against the entrenched hegemony of the monolingual perspective apparent in the discourse of ‘native’ and ‘non-native’ speakers, positing that as TESOL professionals, “we must not be trapped into accepting ...monolingualism”, which she sees as “a deficit model”. In such a context, this research investigates how the TESOL professionals’ positioning within these discourses regarding the global status of English and language ideology influences their attitudes toward the language teaching pedagogy, which is one of the goals of the present study. This also leads to the need for restructuring frameworks for English teaching as an international language and English as Lingua Franca.

The following sections look at the repositioning of English language standard norms viewed from the perspectives of English as a foreign language and English as an international language and how these views help to understand revised teaching assumptions in EFL contexts.

2.3.1 From the traditional standard – English as a Foreign Language (EFL) – to Teaching English as an International Language (EIL) and English as Lingua Franca (ELF)

EFL is a 19th century invention, but was a product of centuries of experience in teaching classical languages. Its teaching focused on the importance of transmitting the cultural and social knowledge of native speakers which was prominent throughout most English lessons and textbooks. The values popularized among learners of English were embraced by native speakers, and were embedded in most English curricula in many countries in the world, including the analysis of literature from English speaking countries. Furthermore, the strong goal in learning EFL is to acquire the ability to communicate with native speakers and feel “at home” in native speaker communities. Therefore, the learners’ target has always been someone else’s mother tongue and the learners and teachers of English have struggled to achieve native speaker perfection to attain acceptance by the target community. When EFL is measured against the standard of a native speaker, few EFL learners will ever be perfect. Within traditional EFL methodology, there is an inherent ideological positioning of the learner as an outsider and a failure, which Graddol (2006) criticizes as “designed to produce failure” (p.83). Such an ideology and positioning within EFL frameworks would entail some consequences in the teaching of English as a foreign language. Learner identity tends to be largely ignored in traditional EFL methodology. EFL learners are more likely to be

assigned the label of ‘deficient’ in their language ability. Accordingly, motivation to learn English among learners is not high, even causing resentment when they have to struggle to learn English as part of the requirement to get access to higher education (Hempel, 2009). Because of these shortcomings of the EFL approach, new teaching standards and teaching attitudes need to be re-evaluated (Hempel, 2009) and the teaching of English should be based on an entirely different set of assumptions than has typically informed EFL pedagogy (S. McKay, 2003).

Another factor that fuels the implementation of a more appropriate pedagogical model is the global status of English as an international language. Graddol (1999) in a paper on the decline of the native speaker argues that the balance between native and non-native speakers of English will shift significantly in the next 50 years. He concludes that:

Based solely on expected population changes, the number of people using English as their second language will grow from 235 million to around 462 million during the next 50 years. This indicates that the balance between L1 and L2 speakers will critically change, with L2 speakers eventually overtaking L1 speakers. (Graddol, 1999, p.62)

Moreover, social and economic globalization has necessitated the use of an international means of communication in the world. English has become the language of international communication. English is the primary vehicle for the storing and transmitting of information in the world today. Seventy five per cent of the world’s mail is in English and 80 % of computer data is in English. Eighty five per cent of all information stored or abstracted worldwide is in English (Thomas, 1996). Given the

lingua franca status of English, it is believed that more and more people in the world use English for a variety of purposes, not just confined to the notion of communication with or among native speakers. In this context, much communication in English involves non-native speaker - non-native speaker interactions. Such a global spread of English as a consequence of an increasing number of individuals in the world learning and using the language necessitates the departure from the EFL model, requiring change in understandings of the nature of English (S. McKay, 2003) in terms of how English is used and how it is related to culture. With this current spread of English, EFL learners should not be viewed as deficit or error-prone non-native learners. As an alternative, McKay (2003) uses the term “bilingual users of English” referring to those who have specific purposes for using English and who employ their other languages to serve their many additional language needs. Also, Alptekin (2002) questions the basic tenet of the communicative orthodoxy – a pedagogical model with its emphasis on native speaker model competence. Given the local and international contexts as settings of language use, English learners who have been inclined to be ascribed a fixed identity have been repositioned as “successful bilinguals with intercultural insights and knowledge” (Alptekin, 2002: 57). This perception towards EFL learners suggests a productive theory of EIL teaching and learning in which English is used within multilingual communities (McKay, 2003) and the notion of communicative competence based on standardized native speaker norms in ELT would be reconsidered. As in Widdowson’s study (1998), the fallacy of the EFL model is criticized for overdependence on a native speaker norm with reference to the notion of authenticity in language teaching: “Exclusive native speaker use should be kept to a minimum, as it is chiefly irrelevant

for many learners in terms of potential use in authentic settings” (H. G. Widdowson, 1998, p. 62).

According to Alptekin (2002), the EFL model with its failure to reflect the lingua franca status of English constrains both teachers’ and learners’ autonomy by seeing the concept of authenticity as underlying(exclusively) native speaker norms. Accordingly, the relevance of cultural norms embraced by native speakers and their authority needs a radical rethinking in terms of a modified and expanded definition of the traditional notion of communicative competence (Alptekin, 2002).

From the above discussion, it can be concluded that the traditional view of EFL, which internalized the cultural norms of Inner Circle countries as necessary in order to use the language effectively as a medium of wider communication (S. McKay, 2002), does not or should no longer apply to the EIL framework. This new shift of language focus has led to a new orientation towards ideology in ELT around the world.

2.3.2 English as an international language

A brief overview of the history of EIL should not be mentioned without the work of Kachru (1985) in which he categorized three circles to represent the spread and functions of English in diverse cultural contexts. The Inner Circle refers to native-speaker (NS) varieties of English such as American, British and Australian English and those who are in this circle are traditionally deemed as the norm-providing speakers of English. Secondly, the Outer Circle refers to the countries where English was introduced as a colonial language such as Singapore. People in such countries learn English as a second language and they are considered norm-developing speakers of

English. Last, the Expanding Circle includes such countries as China, Japan, Korea, Taiwan and Vietnam where English is learnt as EFL. Those who come from such countries are norm-dependent speakers of English.

Unlike the traditional view of English as a language belonging to a certain group of its NSs, EIL is referred to as the preferred option for communication among people from different first language backgrounds. The term International English is sometimes used as a shorthand for EIL, but is misleading in that it suggests that there is one clearly distinguishable, codified and unitary variety called International English, which is certainly not at all what EIL intends to capture (Seidlhofer, 2004; Sharifian, 2009). In this study, I use the term English as an International Language (Jenkins, 2007; S. McKay, 2003) with reference to English as a globalized means for international communication, transcending all national boundaries. This term can be used interchangeably with English as a Lingua Franca (ELF) (Gnutzmann, 1999; Seidlhofer, 2004) and English as a Global Language (Crystal, 1997; Gnutzmann, 1999). However, with these researchers' different focuses on the features of English function, EIL is becoming established as the appropriate term to refer to most of the current uses of English worldwide (Llurda, 2004). It can be seen from the above discussion that the concepts of norm-providing and norm-dependent English speakers or the question of who owns English have been widely debated in the literature. This leads to the discussion of the ownership of English.

Some scholars (Alptekin, 2002; Hempel, 2009; Jenkins, 2007; S. McKay, 2003; Seidlhofer, 2004) have proposed a new pedagogic model deviant from a monolithic perception of English language and culture. Given the fallacy of the EFL model

informed by standardized native speaker norms (McKay, 2003) or constraining views of communicative competence (Alptekin, 2002), salient features of EIL or ELF take into account a theory of language learning and teaching that caters to the divergent demands of English users with reference to the lingua franca status of English. Approaches to teaching English consistent with EIL also require the re-conceptualization of the ownership of English and a vision beyond the stable norms and goals entrenched in a traditional foreign language teaching framework, as well as the development of appropriate pedagogies, instructional materials. Pedagogic models in EIL open up avenues for both learners and teachers of English to perceive and define themselves. Instead of being judged as “deficit” or error-prone learners, they are positioned as successful bilinguals with intercultural insights and knowledge beyond that of monolingual native speakers (Alptekin, 2002) and competent and authoritative users of ELF (Seidlhofer, 2004). In Pavlenko’s work (2003), the concept of multi-competence developed from Cook (1999) legitimizes L2 learners, boosting the positive image of L2 users: “people who know more than one language have a distinct compound state of mind, not equivalent to two monolingual states, and can be considered legitimate L2 users” (p.262). She continues (Cook, 1999, p. 266):

Reimagining themselves as multi-competent and bilingual allowed some students not only to view themselves positively but also to transmit these views to others and to engage in active attempts to reshape the surrounding contexts.

Also, according to Seidlhofer (2004, p. 229), “the work on ELF... offers the prospect of abolishing this counterproductive and divisive terminology which hinges on a negative particle, and which has had correspondingly negative effects on English

language pedagogy.” Such a prospect is salient in the sense that it creates a new space for the TESOL profession, which for too long has been obsessed with the native speaker teacher/non-native speaker dichotomy. Hence, the prominence of the native speaker model has obscured the distinctive nature of the successful L2 user and created an unattainable goal for L2 learners (Cook, 1999). The implications of ELF open up a truly postmodern phase in which old forms and assumptions are being rejected and challenged.

Rather than just being trained in a restricted set of pre-formulated techniques for specific teaching contexts, teachers will need a more comprehensive education which enables them to judge the implications of ELF phenomenon for their own teaching contexts and to adapt their teaching to the particular requirements of their learners (Cook, 1999, p. 228).

Pavlenko’s work (2003) on imagined communities plays a role in problematizing this long-held tradition of native speakerism with set norms and assumptions, generating a new sense of professional agency and legitimacy. In this sense, teachers of English who had learnt the language worked consciously to stop categorising themselves as inadequate users of English when compared to native speakers of the major dialects of the language and to begin imaginatively to construct the community of multi-competent teachers of English to which they already belonged. She argues that:

Marginalization within the profession will continue unless those who use the target language as their first join the process of critical reflection on language

ideologies and linguistic theories that inform our practices (Pavlenko, 2003, p. 266).

Similarly, Kramersch and Sullivan's study (1996) on appropriate pedagogies conceptualizes the reorientation towards English teaching and learning: the EIL pedagogy should be one of global appropriacy and local appropriation in that it should prepare learners "to be both global and local speakers of English and to feel at home in both international and national cultures" (Kramersch & Sullivan, 1996, p. 211).

The discussions on teaching English in EFL contexts based on the global status of English and teaching English as an international language (Alptekin, 2002; Cook, 1999; Graddol, 2006; Hampel, 2009; Jenkins, 2007; Llurda, 2004; McKay, 2002, 2003; Pavlenko, 2003; Seidlhofer, 2004; Widdowson, 1998) contribute to the re-conceptualization of how to teach English as an international language and our positioning as TESOL professionals in the EFL context. Such re-conceptualization of stable norms and goals measured against the foreign language teaching framework opens more legitimate pedagogic models with revised images of both learners and teachers in the EFL context. The central issues of this study include how the new criteria redefine learners' position, teachers' professional competence, teachers' sense of professionalism and their self-image and how the new criteria influence the way the TESOL professionals conceptualize their teaching practices on the basis of revised standards, norms and goals.

2.4 Global and Local Perspectives on Language Teaching and Learning

The issue emerging from recent literature on globalization is its profound impact on culture and also on language teaching in the context of globalization. Together with local networks, large numbers of people all over the world now also participate in networks which go beyond the local. From this situation and the scholarship of movements like post-colonialism or post-modernism, the terms “cultural globalization” have emerged (Kumaravadivelu, 2006a). In the following section, I will unpack the terms ‘global’ and ‘local’ and discuss the relationship between the terms in tandem with contemporary language teaching pedagogy, and the discourses of method and post-method. First, the construct of cultural globalization is theorized for general understanding and then the terms will be put into the perspective of language teaching pedagogy.

A school of thought for cultural globalization discussed in Kumaravadivelu (2006a) is represented by cultural critics Appadurai, Roland Robertson and others, which needs to be elaborated in my study framework. Appadurai (1996) states that “the central problem of today’s global interaction is the tension between cultural homogenization and cultural heterogenization” (p.5). Such interaction puts the world into a creative as well as chaotic tension that results in what Robertson (1992) has called “glocalization” (p.173) where the global is localized and the local is globalized. This school of thought, Kumaravadivelu (2006a) notes, sees “cultural transmission as a two-way process in which cultures in contact shape and reshape each other directly or indirectly. They [other theorists] assert that the forces cannot be understood from the

narrow perspective of a centre-periphery dichotomy. The global is brought in conjunction with the local, and the local is modified to accommodate the global” (p.7).

Angel Lin (2005) appropriated the term ‘glocalization’ which refers in her work to

the interaction of both global and local forces in specific sociocultural contexts where local social actors are confronted with the task of learning and using English, and where local social actors engage in different creative practices, exercising their creative discursive agency and strategies of appropriation (p. 217).

Also, according to Robbie Robertson (2003), such a two- fold process in search for global and local identities will display “dynamic signs of life in the great concert of this globalized planet” (p. 251). In terms of pedagogy for TESOL practitioners, Robertson encourages them to pursue “all possible alternative pedagogies in an attempt to prepare for learners to get ready to face the globalized world” (p. 251).

From such a perspective, globalization should not be seen as a negative process but one that accommodates the shift toward acknowledging localization and empowerment; as Appadurai (1996) claims:

Locality itself is a historical product and ... the histories through which localities emerge are eventually subject to the dynamics of the global.... There is nothing mere about the local. (p.18)

Turning to the specific context of language teaching, Canagarajah (2005) defines that the terms ‘local’ and ‘global’ are relative to the different contexts. In some cases,

the local may refer to a classroom; in others, to a minority group within a country or a whole community in the geopolitical periphery. Similarly, the global can refer to something large as the dominant discourses of the Western hemisphere. The term 'local' in 'local knowledge' is reviewed critically by Canagarajah (2005) who notes that it has represented the illegitimized knowledge generated in our daily contexts of work about effective strategies of language learning and teaching. He points out that such knowledge may not enjoy professional or scholarly recognition. Canagarajah (2005) argues that

Local is a relational and fluid construct... paralleling the appropriation of the global by the local, the global has absorbed local knowledge and resources for its own purposes. (p.10)

He emphasizes the importance of considering how knowledge from diverse localities can inform new epistemological practices. Contending that there is a desperate need for the negotiating between the global and the local knowledge, he suggests that local knowledge must not be downplayed and regarded as "transparent" or "grounded" (p.11), which can be unproblematically recovered without interpretive effort from a foundational source. Dominant discourses such as communicative language approaches predispose the so-called traditional approaches to the danger of falling into the trap of oversimplification such the dichotomy between 'traditional teaching' vs. 'communicative teaching', leading to low estimation of local knowledge and impediments to alternative developments. This may happen because "we are interpreting the local through global theoretical lenses" (Canagarajah, 2005, p. 11) . He goes on to claim that to ensure ELT professional discourse in local communities represents the

fascinating mix of the centre and periphery, the new and the old, and to work against the dominant paradigms that cast local knowledge in a negative light, we have to break the available interpretive molds to empower local knowledge. Local knowledge, he argues, should not be viewed as a *product*, constituted by the beliefs and practices of the past, but a *process*:

a process of negotiating dominant discourses and engaging in an ongoing construction of relevant knowledge in the context of our history and social practice... this epistemological practice envisions not just changing the content of knowledge but the terms of knowledge construction.(Canagarajah, 2005, p.13)

McKay and Bokhorst-Heng (2008) share a similar view and argue that globalization should be viewed as a reformulation of social space in which the global and local are constantly interacting with one another and neither one should be afforded a dominant position. In the same argumentation for the need to balance local and global concerns, Canagarajah (2005) puts it thus:

The local shouldn't be of secondary relation or subsidiary status to the dominant discourses and institutions from powerful communities, whereby the global is simply applied, translated or contextualized to the local. Making a space for the local doesn't mean merely "adding" another component or subfield to the paradigms that already dominated many fields. It means radically re-examining our disciplines to orientate to language, identity, knowledge and social relations from a totally different perspective. A local grounding should become the

primary and critical force in the construction of contextually relevant knowledge if we are to develop more plural discourses. (p. xiv)

The practice of localizing knowledge is also theorized by other scholars in the field of language teaching and learning. Allwright (2003) has been exploring alternatives to method – Exploratory Practice (EP). For the concept of EP, he touches upon the exact connection between the principles and the practices of EP. In essence, he emphasizes “the need for global principles for general guidance, but their implications need to be worked out for local everyday practice” (p. 198).

Globalization shifts the terms in which we conceptualize the role of language in defining it (Block & Cameron, 2001). When it comes to the effect of globalization on language teaching and learning, Block and Cameron wonder if ‘glocalization’ is an opportunity for the local empowerment of teachers and students. They assert that what we are dealing with is not an achieved state but an on-going process of change whose effects are complex and locally variable. To a greater extent, it seems that the process of globalization implies a shift towards a ‘postmodern condition’ or ‘post-method’ condition in which the adoption of a particular method is no longer sensible for a specific context or the local. In this sense, the global and the local come hand in hand, informing each other in a reciprocal relationship.

What follows from the above discussion is that the ‘global’ and the ‘local’ are understood from a post-method pedagogy perspective, which is context-sensitive and in which the particularities are grounded in the localized principles. At the same time, such localized principles will form the basis for globalized principles. Such a process, which we call ‘glocalization’, will create more opportunities for TESOL practitioners to move

away from the prevailing mode of unquestioning application of a so-called ‘elite’ method toward a transformational model which helps them to develop skills, knowledge, attitude, autonomy to construct their own theory of practice (Kumaravadivelu, 2006a). Reflecting such a model, Allwright (2000 cited in Kumaravadivelu, 2006b) encourages TESOL practitioners to develop greater awareness of the complex issue of the deeply dialectical relationship between the principle and the practice, between the global and the local, between generalities and particularities.

The sections that follow present critical debates on the concept of method and post method, approach and methodology in language teaching and learning. The discussions on the evolution of method: from method to post method entails many issues that should be taken into account in classroom practices and teaching practices. This helps gain ground for the conceptualization of the concepts from theoretical and practical perspectives.

2.4.1 Discourse on method, post method, approach and methodology

Kumaravadivelu (2006c) argues that the concept of method has created much confusion and the boundaries between method and approach have become blurred though method is essential in the field of foreign and second language teaching. The framework that Anthony (1963) conceptualized involved the three-way distinction among approach, method and technique. Approach in his definition is “a set of correlative assumptions dealing with the nature of language and the nature of language teaching and learning. It describes the nature of the subject matter to be taught” (p.65). Thus an approach embodies the theoretical principles governing language learning. A method is “an overall plan for the orderly presentation of language material, no part of

which contradicts and all of which is based upon the selected approach. An approach is axiomatic, a method is procedural” (p.65). From such a perspective, within one approach there can be many methods. Methods are implemented in the classroom through what are called techniques. This framework is hierarchical in the sense that approach informs methods, and methods inform techniques. Like Anthony, Richards and Rogers (1982) proposed a three-tier framework consisting of approach, design and procedure. However, they used ‘theory’ as an overarching term for the justification of a model that can accommodate the systematic description and comparison of language teaching methods. A method is defined in terms of three levels:

The first level, approach, defines those assumptions, beliefs and theories about the nature of language and the nature of language learning which operate as axiomatic constructs or reference of points and provide a theoretical foundation or what language teachers ultimately do with learners in classrooms. The second level in the system, design, specifies the relationship of theories of language learning to both the form and function of instructional materials and activities in instructional settings. The third level, procedure, comprises the classroom techniques and practices which are consequences of particular approaches and designs. (Jack C. Richards & Rodgers, 1982, p. 153)

The two frameworks mentioned above have been criticized for their blurred boundaries between approach and method, redundant and overlapping systems. Anthony’s framework is considered as inadequate by Clarke (1983 cited in Kumaravadivelu, 2006c):

Approach, by limiting our perspective of language learning and teaching, serves as a blinder which hampers rather than encourages professional growth. Method is so vague that it means just about anything that anyone wants it to mean... And techniques, by giving the impression that teaching activities can be understood as abstractions separate from the context in which they occur, obscures the fact that classroom practice is a dynamic interaction of diverse systems. (p.111)

With reference to Richards and Rogers' framework, it is considered broader and more detailed than the Anthony's framework. However, the Richards and Rogers' framework is criticized for an element of artificiality in its conception and an element of subjectivity in its operation.

In the section that follows, the concept of method is viewed from different perspectives: method as a colonial construct and socio-cultural artefact. Is method really dead? Is the conceptual shift from method to post method just academic discourse or has it helped in renovating language teaching practice, liberating teachers from purely theoretical frameworks?

2.4.1.1 Method as a colonial construct

Many scholars (Akbari, 2008; Canagarajah, 2006; Kumaravadivelu, 1994, 2001, 2003a, 2006b; Alastair Pennycook, 1989; Prabhu, 1990; Rodgers, 2001) have examined the concept of method thoroughly and this concept is considered problematic on the ground of various perspectives. Rodgers (2001) notes that methods refer to fixed teaching systems with prescribed techniques and practices whereas approaches represent language teaching philosophies that can be interpreted and applied in a variety

of ways in the classroom. This distinction is, he argues, useful in the sense that it defines a continuum of entities ranging from highly prescribed methods to loosely described approaches. For Kumaravadivelu (2006c), method refers to established methods conceptualized and constructed by experts in the field while methodology refers to what practising teachers actually do in the classroom in order to achieve their stated or un-stated teaching objectives. To characterize method as a prescriptive concept, Pennycook (1989) argued that the concept of method reflects the hierarchical nature of the relationship between academic theorizing and teaching practice. Further arguing that method represents what he calls *interested knowledge*, Pennycook (1989) posits that the dominance of the notion of method in the conceptualization of language teaching has impeded rather than enhanced our understanding of language teaching. This is the case because such methods have been considered as what Canagarajah (2001) calls etic models with underlying principles deriving from the central applied linguistic circles or as the marketisation of TESOL in which new methods are offered under different brand labels in order to create the needs for these products (Canagarajah, 2001). Prabhu (1990), following another line of argument, rejected the concept of method on the basis of teachers' empowerment because it is the teacher who should make the relevant decision about what works in his or her classroom based on his or her sense of plausibility. From a multi-dimensional perspective, Kumaravadivelu (2003a) strongly asserts that method as a prototype is conceptualized by theorists, and does not represent the actions that are actualized by teachers in the classrooms. He argues that the concept of method is a construct of marginality; methods are used to establish the native Self as superior and the non-native Other as inferior. Furthermore, the concept of method as marginality is meant for global consumption guided by a one-size-fits-all

approach and ignores local interest and local knowledge. His stance is based on relevant professional literature to demonstrate that a construct of marginality consists of four aspects: scholastic, linguistic, cultural and economic. From a linguistic perspective, a sense of marginality is perceived through the process of the marginalization of local knowledge, which was made irrelevant for scholastic pursuits. Such a process resulted in what Phillipson (1992) calls “the monolingual tenet” (p.185) which holds that “ the teaching of English as a foreign language or second language should be entirely in the medium of English.” Such a monolingual tenet reiterates the linguistic dimension of method as a construct of marginality. In the cultural dimension, the central focus involves native speaker status and it is claimed that one of the most important aims of culture teaching is to help the learner gain an understanding of the native speaker’s perspective. Therefore, Cook (1999) in response to the overall objective of culture teaching, comments that “language teaching would benefit by paying attention to the L2 user rather than concentrating primarily on the native speaker” (p. 185). Problematizing the notion of monoculturalism, Phillipson (1992) argues that in a way similar to the monolingual tenet, the native speaker tenet reinforces the linguistic norms of the Self, creating an ideological dependence.

The concept of method has been critiqued for its limitations although many scholars have been trying to explore ways of evolving methods to remedy such limitations. Canagarajah (2001) argues that the concept of method is a top to bottom approach since it imposes a preconceived method on local teaching contexts, calling for a pedagogy in which members of the periphery communities will have the agency to think critically and work out ideological alternatives that favour their own environment. Also, the widespread and deep discontent with the concept of method discussed above

in language teaching and learning has finally resulted in the emergence of the post-method condition. The post-method condition opens up possibilities for restructuring our view of language teaching and teacher education. Moreover, it liberates us to think of pedagogical relations and practices in new ways, empowering periphery teachers and students to conduct language learning in a more creative and critical manner (Canagarajah, 2001; Kumaravadivelu, 2003). The adaptation of a particular method has ceased to be regarded as the solution to all problems and there is no longer a one-way flow of expertise from the centre to periphery (Block & Cameron, 2001). As a result, local conditions can be freed from being critiqued as not conforming to the centre methods or from being seen as didactic. Local professionals may not be under pressure of having to adjust to the packaged set of concepts imposed by the centre methods, which seem to be incompatible in many contexts (Raqibuddin Chowdhury, 2003; D. Liu, 1998; Phillipson, 1992). According to Phillipson (1992), a tendency towards looking into the real issues, practical as well as ideological, of implementation and innovation within local contexts is more desirable than trying to twist teaching to fit into a predetermined model, which will result in a danger of oversimplification and incompatibility.

2.4.1.2 From method to post method: a leap forward?

Kumaravadivelu, (1994) proposes an alternative to method; it is what he calls a 'post-method condition' departing from the conventional concept of method that can potentially refigure the relationship between theorizers and teachers. His concepts are based on pedagogical insights that reshape the character and content of L2 learning and teacher education and enable teachers to theorize from practice and practise what they

theorize. Such a framework, he maintains, empowers teachers to use the approaches which they deem best in their particular settings. From this perspective, the “best method” is neither “language-centred,” “learner-centred,” nor “learning-centred,” but consists of a framework of strategies such as ones aimed to “maximize learning opportunities’ or “foster language awareness”, which teachers can draw on in ways that are appropriate to their settings.

According to Kumaravadivelu (2006a), the concept of post-method enables the periphery ELT community to exercise its agency governed by the parameters of particularity, practicality and possibility. The parameter of particularity seeks to facilitate the advancement of a context-sensitive, location-specific pedagogy that is based on a true understanding of local linguistic, socio-cultural and political particularities. The parameter of practicality seeks to shorten the gap between theorists and practitioners, empowering teachers to theorize from the practice and practise what they theorize. This parameter is also reflected in Allwright’s view in an EP framework, in which teachers should derive global principles in tandem with additional distinctive features of principles drawn from practices. He warns against the risk of losing a great deal when adopting the ‘global’ principles without being aware of the factor of context (Allwright, 2003). The parameter of possibility puts the focus on socio-political consciousness that students bring with them to the classroom so that it can function as a catalyst for a continual quest for identity formation and social transformation. In a nutshell, post-method pedagogy, to some extent, deals with the interplay between the global and the local and provides one possible way to be responsive to the lived experience of teachers and learners to the local exigencies of learning and teaching:

Post-method opens up new opportunities for the expertise of language teachers in periphery contexts to be recognized and valued and makes it more feasible for teachers to acknowledge and work with the diversity of the learners in their classrooms, guided by local assessments of students' strategies for learning rather than by global directives from remote authorities (Block & Cameron, 2001: 10).

With a central focus on teachers and local contexts in generating theory and practice, post method pedagogy has been described as “ a compelling idea that emphasizes greater judgment from teachers in each context and a better match between the means and the ends” (Crabbe, 2003, p. 16).

However, the conceptual shift from method to post method has not been without debate and problems. Akbari (2008) argues that post method is qualitatively not much different from method as both of them ignore or misrepresent the realities of the classroom and impose their own version of hypothetical reality. In other words, post method is more concerned with the philosophy and philosophical discussions of teaching rather than the actual practice of teaching itself. Also, it has been criticized for ignoring the social and professional limitations teachers confront in their negotiation of their identities and their practice. Although the pedagogy of practicality seeks to empower teachers by encouraging them to theorize from their practice and practise what they theorize, it is taking language teaching beyond the realms of possibility and practicality as it ignores the constraining realities of classroom in terms of teachers' responsibilities, abilities and differences. To further engage in the debate, Adamson (2004) criticizes Kumaravadivelu's framework (1994) as a theoretical construct as it is

underpinned by specific views of language and language education. Seeing method as a socio-cultural artefact reflecting social and educational values, Adamson argues method might not be applicable in all contexts, particularly those in which a teacher's scope for autonomous decision making is constrained by systemic and other factors.

He goes on to assert that “methods are still useful props for teachers in constructing their own pedagogy” (p. 617). Liu (1995) has argued that post method is not an alternative to method but only an addition to method. This argument is also extended by Bell (2007) who carried out a study about teachers' beliefs about methods and post methods. He argues that methods are not dead. Post method need not imply the end of methods but rather an understanding of the limitations of the notion of methods when it is narrowly defined and a desire to transcend those limitations. His data in this study mostly support what Diane Larsen-Freeman contends:

People who say we are beyond methods are making more of a political statement than anything else. I think they misconstrue what a method can be. They're saying there is no room in language teaching for formulas, for prescriptive practices to be imposed on teachers worldwide. Certainly I have no quarrel with that. But I think it's a big mistake to mix up method and its implementation or how a method is used. I wouldn't want to impose a method on anybody, but it seems to me the more methods we have, the more we see the variety of human experience, the more we have a bigger palette from which to paint our picture. We have more choices... it is a question of expanding, revising one's thoughts in action repertoire (2001, p. 5).

The discussions in the sections above reflect various perspectives on language teaching methods and the advent of post method seemingly as an alternative to the ‘demise’ of method. The central arguments concern the premise of teacher empowerment, the realities of the classrooms and ideology about language teaching and learning. Kumaradivelu (2006b) argues that his framework (see Section 2.4.1.2) is no more than a basic framework; there can be others and more exploration is needed in the TESOL methods. The following section looks at how critical pedagogy mediates between the concept of method and post method and offers a more critical look at classroom practices and appropriate teaching practices.

2.5 Critical Pedagogies and Language Learning

Another important area that the study focuses on is how TESOL educators reconceptualize their teaching methodology or pedagogical practices to ensure they are applicable in their teaching context. What the appropriate teaching practices are and how we interpret appropriate pedagogical practices is influenced by many factors such as language ideology, identity and experience. As discussed in Section 2.1, language learning is a site of identity construction involving social relations, experience and identity. The teaching practices in a context may be considered as ideal or irrelevant in other contexts. This study aims to look at how the TESOL professionals view their teaching practices under the influence of being exposed to different teaching and learning pedagogy.

Critical pedagogy deals with the questions of social justice and social transformation through education (Giroux, 1983) and from a pedagogical point of view,

it has been prompting new ways of looking at classroom practices, recognizing language as ideology not just system and extending the educational space to the social, cultural and political dynamics of language use (Kumaravadivelu, 2006b). From those perspectives, therefore, in seeking appropriate pedagogical practices, the need to look closely at what critical pedagogy means and how to develop critical pedagogy is crucial for understanding the term and how it operates in the research.

Critical pedagogy is identified with the writing of Freire (1970), Giroux (1983,1988), Luke and Gore (1992), Kanpol (1994) and many others. They have developed 'social visions' arising from inequalities in contemporary societies. These scholars aim to develop a particular way of understanding the world, not just confined to timeless truths and knowledge represented in dominant discourses. Kanpol (1994) describes critical pedagogy as a pedagogy of inclusion. In the same vein, Giroux (1983) argues, by viewing education as an intrinsically political, power-related activity, supporters of critical pedagogy seek to expose its discriminatory foundations and take steps toward reforming it to include those who are left out because of gender, race or social class.

Relating critical pedagogy to TESOL, Luke (2004) discusses some reasons for TESOL professionals to engage in the critical. Firstly, traditional language learners have historically been the objects of colonial and imperial power influenced by Western cultures and economies. Secondly, TESOL teachers' profession involves a transnational service industry providing skilled human resources for economic globalization, as Pennycook (1994) argues. Thirdly, TESOL classrooms are sites experiencing power relations between teachers and students that reproduce larger social

and economic relations between economically mainstream and marginal subjects. All of the above mentioned forces may foreground the need to define and develop critical pedagogy.

So what is the characteristic of critical pedagogy? One characteristic of the critical pedagogy defined by Luke (2004) is to engage in disruptive, sceptical and “other” social and discourse relations than those that are dominant and conventionalized in particular social fields and linguistic markets. This view is also shared by Norton and Toohey (2004), who argue that critical pedagogies should be developed to “resist totalizing discourses about critical teaching, subjects and strategies for progressive action” (p.2) and remind us that critical pedagogy cannot be a unitary set of texts, beliefs, convictions or assumptions. Instead, practices should be modified, changed, developed or abandoned to support learners and social change.

In the field of TESOL, many scholars have seen critical pedagogy as critical lenses to reflect on the teaching and research practices in their contexts. Auerbach (1995) shows how participatory pedagogy can bring together learners, teachers and community activists in mutually beneficial, collaborative projects. Kubota (2004) has explored a critical multicultural approach that “can potentially provide learners with opportunities to understand and explore a multiplicity of expressions and interpretations” (p. 48). Angel Lin (2004) provides a comprehensive and candid account of her struggle to introduce a critical pedagogical curriculum in the Master of Arts in TESL program at the City University of Hong Kong. Although her effort had met with limited success, Lin sought to address the challenges partly by integrating the course assignments with a publication project to provide an avenue for the teachers’

voices to be heard in the local school community in Hong Kong. For herself as a teacher-educator and a scholar, Lin gives her 'agonizing' account of her struggle to resolve the conflicts between her students' perspectives and her own ones, which she imposed on her students. Through such agonizing accounts, she began to realize that she had actually been uncritical of her teaching style and she had herself long internalized these technologies of the self. What she deemed as good for her students may have been good only from her own perspective.

In investigating language learners' resistance to unfavourable identities imposed on them, Canagarajah (2004) draws on his research on Tamil students from Sri Lanka to argue that these learners can depend on what he calls pedagogical safe houses as sites of identity construction. Such places, in his words, are free from 'surveillance' by authority figures as these are considered "unofficial", "off-task", or "extra-pedagogical" (Canagarajah, 2004, p.121). It is such safe places where the students can negotiate the often contradictory tensions they encounter as members of diverse communities. For example, Tamil students who learnt Academic English perceived that their process of learning academic standards and codes involved taking on identities that were undesirable for them and this would cause them to belittle their valued identities (Canagarajah, 2004). In other cases, students perceived that the academy imposed unitary selves that did not take account of the cultural complexity they brought with them. Still, they were pressured to adopt the roles and identities required for academic success because they were motivated by social mobility and economic well-being. From such irresistible forces, Canagarajah (2004) shows that pedagogical safe houses provide a site for reflecting on the differences between divergent discourses and subjectivities.

Despite some developments in critical approaches to TESOL as discussed above, critical pedagogy has been criticized for its ‘grand’ or ‘totalizing’ theorizations and its failure to attend to pedagogical practice. Pennycook (2001) posits that most of what has been discussed as critical pedagogy is critical theory. As Gore (1993) suggests, critical pedagogy’s grand theorizing is ultimately prescriptive and he warns that “a major danger of this strand of critical pedagogy lies in the juxtaposition of its abstract meta-theoretical analysis of schooling with its abstract dictates and declarations for what teachers should do” (p. 110-111). This resonates with what Pennycook (2001) argues when he states that critical pedagogy seems more concerned with just letting everyone ‘have a voice’ and it is unclear how this enunciation of marginality can actually bring about social change.

Although Angel Lin (2004) expresses that it may be anti-intellectual not to encourage school teachers to read original critical texts, she found that critical pedagogical theory was difficult for her local teacher students as it embodies some forms of rationality or ways of knowing that are difficult to understand. Her efforts to introduce critical pedagogical curriculum to school teachers were met with limited success including student teacher frustration with the academic language of critical pedagogical texts and feelings of pessimism and powerlessness. Angel Lin also reminds us that the discourses of critical pedagogy are themselves likely to run the risk of becoming authoritative discourses themselves in relation to school teachers.

Through a personal reflection on critical pedagogy with regard to his professional development, Johnston (1999) expresses his sceptical adoption of critical pedagogy which is criticized for its ambitions rather than its substantive contribution to

educational thinking and practice. Although he admits that critical pedagogy has been central in his development as a teacher and teacher educator, he has been doubted for this approach, which prevented him from labelling what he does as critical pedagogy. In his view, critical pedagogy in itself fails to capture the heart of what teaching is all about. This concurs with Auerbach (1998 cited in Johnston, 1999), who points out critical pedagogy does not in itself constitute a method; the micro-level pedagogical implications of a critical stance often have to be worked through by the individual teacher.

So where is the place for critical pedagogy? Pennycook (2001) argues that it is a misconception to believe that critical work is some easy road to empowerment and emancipation; however, he posits that it does not mean that language teachers and applied linguists should not get involved in critical work. A similar point is made in Luke's (2004) remarks that there must be a critical approach to language education to resist prevalent technologies for domesticating the Other into nation. The process should be ongoing, as in Pennycook's argument (2001), critical work should always remain critical and sceptical and as soon as we accept unquestioningly the work of critical pedagogy, we are no longer engaged in a critical work. In the same vein, although Angel Lin (2004) shared in her reflective account that doing critical work involves risks, frustration and pessimism, through her explorations in critical pedagogy, she encourages teacher-educators and teachers to join in the journey of reimagining and working out at their respective local sites, critical pedagogies that are specific to and suitable for each of their respective contexts. It seems that the debates around critical pedagogy are still going on in our professional path as language teachers and language teacher educators.

Critical pedagogy offers a variety of strategies for language teachers or TESOL professionals to critically view their teaching practices in regard to their learners and contextual conditions for teaching and learning. It encourages teachers to consider pedagogies while eschewing the totalizing discourses in language teaching. Along with its limitations as discussed, critical pedagogy is still central to language teachers' professional development as claimed in Johnston's words (1999, pp. 563-564):

Critical pedagogy has been and will continue to be a major influence on my teaching practice and my teaching philosophy... critical pedagogy has given me insights into and understandings of the educational process that I would not otherwise have had..., but it is not enough to capture the complex essence of teaching, especially for ESL/EFL teaching in the postmodern world.

In the next section, I discuss what teaching approaches are considered appropriate in different contexts of teaching. I look at the ways in which the choice of communicative or traditional approaches in the continuum can be affected by the teacher's orientation to critical pedagogy which legitimizes the voices of practitioners and learners and gives them educational space to exercise power in their local context.

2.6 Conceptualizing Teaching Approaches: Communicative

Language Teaching or Traditional Teaching or 'local fusion'?

On the onset of the discussion surrounding the concept of communicative language teaching or 'traditional teaching' and/or local fusion, I argue, based on my teaching experience for over 12 years that I do not embrace CLT so enthusiastically that other teaching methods need to be relegated to a lower position. Otherwise, "diversity in

language teaching is accordingly not acknowledged and appreciated” (Phan Le Ha, 2008, p. 93). I do not suggest that CLT is the most optimal teaching approach, however, as a TESOL practitioner, my experience gives me a particular useful insider perspective about different teaching approaches in light of teaching experience, teaching beliefs and values and teaching context.

The term ‘local fusion’ hereafter, which I use interchangeably throughout this thesis, is the justification for the aspiration for a localized methodology (a combination of different approaches accommodating different needs in a particular context). This idea has been inspired by the new orientation to norms and proficiency that should inform assessment and a move from previous paradigms of English language teaching to creatively devise new practices that would address locally emerging communicative needs (Canagarajah, 1999b, 2005, 2012). The local fusion of teaching approach should take into account local norms as a point of reference. Such a term has also been grounded on the three components of Kumavadivelu’s concept of post-method (Kumaravadivelu, 1994, 2006b, 2006c) including: particularity, practicality and possibility (see Section 2.4.1 and 2.4.1.1 for detail).

Moreover, it is also important to make clear my position in relation to the term “appropriate” and “appropriation” I used somewhere in the study. In fact, the term “appropriate” embeds in itself an ambiguous meaning as what is appropriate in a global context may not be appropriate in a local context. The concept of “appropriate” as an adjective in teaching approaches which I refer to in this study is congruent with what Kramsch and Sullivan (1996, p. 200) suggests – an “appropriate” pedagogy that “takes into account both the global and local needs of learners of English”. In the other meaning, “appropriate” as a verb involves a process of negotiating dominant discourses

and engaging in an ongoing construction of relevant knowledge (Canagarajah, 2005). Canagarajah (2005) refers to the notion of ‘appropriation’ on the ground that the local is still being constructed and we are more likely to “interpret the local through global perspectives” (p. 11). Therefore, ‘appropriating’ the global by the local is to empower the local towards a practice of localizing knowledge. Implicitly in this process, a sense of resistance exists as Phan Le Ha (2008) argues appropriation does not only refer to the process of ‘making suitable’ (p. 67), but it also carries sites of resistance and reconstitution. “Appropriation does not take place as a one-way process, rather it operates in a more complicated way, embracing the other two process” (Phan Le Ha, 2008: p. 67).

Holliday (1994) argues that achieving an appropriate methodology depends on learning what happens between people in the classroom. This argument emphasises the paramount aspect of teaching approaches and the context in which learning occurs. While many misconceptions about CLT have been emerging (see for example Tomlinson, 1990, p. 27, cited in Holliday, 1994), he insists that CLT possesses the potentials for culture-sensitivity which can be enhanced and developed to suit any social situation surrounding any EFL classroom.

On a critical perspective, Larsen-Freeman (1999) recommends that teachers and educators should not be blinded by the criticisms of methods and thus fail to see their invaluable contribution to teacher education and continuing development. The essential point of considering all methods, she argues, is to attempt not to be unduly influenced by ideology and to encourage open inquiry. This process enables us to avoid the inappropriate uses of methods on one hand and to benefit from them on the other hand.

Larsen-Freeman goes on to assert that methods are not just formulaic packages for practice, but are shaped by a teacher's own understanding, beliefs, style and level of experience when implemented.

Developing his views in relation to the concept of appropriateness in teaching approaches, Le Van Canh (2004) recommends an indigenization and innovation model in which reconciliation between the highest cultural values of Asia and the West based on a comprehensive philosophy of life is highly encouraged. In this way, multiple ways of teaching and learning can be fostered. He suggests that by mediating ideological differences in teaching and learning, we [TESOL practitioners] can create more pedagogical choices, thereby contributing to the development of our profession. This view is strongly supported by Larsen-Freeman (1999) who contends that language teaching is not just methodology, but a political act of cultural production and reproduction which is linked to cultural ideologies.

Ellis (1996), further extending the call to mediate ideological differences, discusses a model of culturally embedded teaching practices and focusses on the changes in value orientation that can occur when unmodified teaching practices are imposed in a different cultural context from their origin. This model is based on the literature indicating that different constructions of meaning or "meaning systems" vary across cultures, which inhibit the transferability of particular pedagogical practices between them. He takes the mismatch between students' expectation about the role of teachers in classroom practices as an example. Accordingly, for the teaching and learning approaches to be made suitable for local conditions, it needs to be culturally attuned and culturally accepted, he suggests that "mediating" can be a good solution in

this process. In this sense, the role of the teacher in the classroom should be extended to both filter the method to make it appropriate to the local cultural norms and to redefine the teacher-student relationship in keeping with the cultural norms embedded in the method itself. I partly agree with Jarvis (1986 cited in Ellis, 1996) that the disparity between old sets of beliefs and new experience will produce passive resistance or non-learning on the part of the student. The thing that should be taken into consideration is not to stick to a single concept of good teaching (such as that promoted in the communicative approach) and it is not enough to depend purely on a theoretical mode. The integration between Western and Eastern teaching practices can be jointly explored and innovation will succeed only if there is cultural continuity between CLT and traditional forms (Ellis, 1996).

2.6.1 Rhetoric of ‘communicative’ and ‘traditional’ teaching approaches

In this section, I argue that the concept of ‘communicative’ should be redefined with regard to ‘traditional’ in language teaching and learning. First, I argue that the concept of ‘communicative’ is still vaguely defined in the literature and it may create unattainable goals to achieve in foreign language teaching. Then, I discuss whether ‘communicative’ and ‘traditional’ concepts are dichotomous in the continuum of classroom practices.

2.6.1.1 Ill-defined concept of ‘Communicative’.

CLT has its roots in theoretical perspectives on communicative competence posited by Hymes (1972) who established the notion that language is essentially a means of communication and that it is best acquired/learnt by means of developing what

he called 'communicative competence'. Its implications for teaching were discussed by Canale and Swain (1980), Savignon (1987) and many other scholars. These scholars aligned with CLT do not represent a single or unified voice but include a wide range of perspectives representing diverse goals of language learning. Common to all the strands is the aim to develop communicative competence as a goal of language teaching. However, the concept of communicative competence is described as theoretically vague. Savignon (1972) defined communicative competence as "the ability to function in a truly communicative setting" (p. 8). Furthermore, communicative competence involves not only having a knowledge of the grammatical structures (grammatical competence), but knowing how to use these structures (strategic competence) in written and spoken discourse (discourse competence) and in a particular socio-cultural context (sociolinguistic competence) (Canale & Swain, 1980: p. 30).

Those definitions about communicative competence above suggest that communication has more than one mode of interaction. Savignon (1987) further defined communication as a negotiation of meaning between speaker and hearer, author and reader. However, from very early, the notion of communicative competence placed emphasis on oral interaction. This orientation can be seen in Candlin's definition of communication as "the exchange of information which is negotiated between speakers and hearers in the context of talk" (Candlin, 1976, p. 238).

Communication as understood by theorists is an unfeasible aim of foreign language instruction and it conflicts with the pedagogical realities of most language classrooms (Eisenchlas, 2010; R. Ellis, 2003; Seedhouse, 1996). Seedhouse (1996, p.16) challenges the goal of communicative approaches to replicate "genuine" or "natural"

rather than “typical” or “traditional” classroom communication. Such a goal, in his argument, is both paradoxical and unattainable as classroom communication is a sociolinguistic variety or institutional discourse and has not been regarded as inferior or less “real”. There is no basis or mechanism in sociolinguistics for evaluating one variety of discourse as better or more genuine or more natural than another: the concept is a purely pedagogical one. One problem with communicative orthodoxy, Seedhouse, argues is the belief that it is possible to use terms like “genuine” and “natural” (p.16) to describe a sociolinguistic phenomenon like discourse. Thornbury (1996) argues that for many educators the “communicative” simply means “that students are encouraged to interact, that pair and group work are valued and that certain techniques such as ‘information gap’ activities are promoted” (p.57). He calls this small-c communication – communication as a medium, irrespective of message. Communicativeness defined in weak terms is compatible with a grammar-driven, presentation-practice-production methodology; however, a grammar-driven PPP methodology is not CLT. Thornbury (1996) also mentions that the fact that many self-styled ‘communicative’ teachers fail to engage their learners in ‘truly’ communicative language use may have its roots in the messages – “either explicit or implicit” that they received in their training. This may result in what Eisenchlas (2010) terms communicative rhetoric in which many of the practices implemented in classrooms are still guided by grammar-driven methodology although their classroom discourses are espoused as ‘communicative’. The notion of ‘communicative’, as Thornbury (1996) argues, should be expanded to mean not simply that students participate and interact, and it should be defined qualitatively. For example, teacher talk is as valuable as student talk if it provides learners with authentic input.

Pham Hoa Hiep (2007) provides a summary of the theoretical origins of the term 'communicative'. Central to these discussions of the key theoretical tenets of CLT, Pham Hoa Hiep collocates 'communicative' with 'techniques', 'competence', 'classroom', 'curriculum', 'theory', 'activities', 'interaction', and 'skills' and introduces quotations that refer to communicative 'reality', 'methodology', 'potentials', 'needs' and 'language use'. Pham Hoa Hiep argues that inherent in the concept of 'communicative' is a view of language, of language learning and teaching that most teachers aspire to and it can be inferred that those who fail to practise such theoretical concepts in their classes tend to be considered 'traditional' as argued by Liao (2004) who strongly supports CLT in an 'absolutist' position and views CLT enthusiastically as a means to an end (p.270). His argument is based on pragmatic grounds, and involves the aim to develop all-round ability in the four language skills and an ability to use English for communication. If teachers are not required to teach English communicatively, Liao argues, they "will return to the traditional way of teaching, where the process of language learning is reduced to mere mastery of grammar and vocabulary" (p.270). This way of viewing CLT in absolutist positions is challenged by Beaumont and Chang (2011) who posit that the communicative approach to language teaching is frequently seen as radical or innovatory and consequently as challenging the educational status quo and potentially subverting local norms.

In response to Liao's (2004) position, Hu (2005) argues that Liao's assumption is problematic on two main grounds. Firstly, a single methodological solution cannot produce the required results in a complex human activity like teaching and secondly it ignores the widely recognized gap between policy rhetoric on CLT and classroom realities in many countries. Dominant in the arguments between Liao and Hu is a

strongly polarized opposition between the ‘traditional’ and the ‘communicative’ although collocations with the traditional are less varied (Beaumont & Chang, 2011). Beaumont and Chang (2011) suggest that it might be more helpful to explore how the terms are actually used in the relevant discourse and examine what significant meanings emerge. In this study, in order to examine how the teacher participants conceptualize their teaching practice, investigating their perceptions about the two terms is also one of the aims of the research.

2.6.1.2 The traditional/communicative dichotomy

Sakui’s (2004) study explores how CLT is understood and implemented by Japanese secondary school of English teachers. In her participants’ perceptions, the implementation of CLT and grammar-teaching posed a dilemma. Sakui notes the following:

While believing in the importance of CLT, they felt the need to primarily conduct teacher-fronted non-communicative activities. This has led to a dichotomous curriculum realization consisting of two distinct methodologies. (p.160)

The teacher participants in Sakui’s study struggled to integrate and interweave the two aspects of teaching – communicative and grammar-driven instruction – as smoothly as the documented instructional goals prescribe. They perceived the two modes of teaching as separate in nature. Also the reported challenges faced by these participants are claimed by Sakui (2004) to be internal and external factors. It is the discrepancy between the teachers’ definition of CLT and the situated understanding of

CLT that causes such difficulties in implementing CLT in her context of teaching. This was evidenced by the findings that activities that the teachers perceived as being communicative were much closer to those associated with audiolingualism. According to some participants in Sakui's study, as CLT and grammatical instruction were perceived to be separate or parallel in nature, the teachers' teaching practices were hierarchically ordered, providing grammar first before giving learners opportunities to use and apply the target linguistic forms in communicative tasks.

Littlewood (2007) outlines a five category framework which ranges along a continuum from activities which focus on discrete forms with no attention to meaning through activities in which there is still focus on form but meaning and communication are also important to activities in which the focus is clearly on the communication of meanings. The table below indicates this framework developed by Littlewood (2007).

Table 2.1**Five Category Framework (source: Littlewood, 2007, p. 247)**

| | |
|--|---|
| Non-Communicative Learning | The most form focused end of the continuum which includes grammar exercises, substitution drills and pronunciation drills. |
| Pre-Communicative Language Practice | The focus is still primarily on language but also oriented towards meaning. |
| Communicative Language Practice | At this stage, learners still work with a predictable range of language but use it to convey information. Learners use recently taught language as a basis for information exchange. |
| Structured Communication | The main focus moves to the communication of meanings, but the teacher structures the situation to ensure that learners can cope with it with their existing language resources. |
| Authentic Communication | The most meaning-oriented end of the continuum consists of activities in which there is the strongest focus on the communication of messages and the language forms are unpredictable such as discussion, problem-solving, content-based tasks. |

The five-category framework above shows a distinct polarity between meaning-oriented and form-focused teaching activities. Littlewood (2007) suggests that teachers gradually expand their repertoire of teaching activities toward the final end of the continuum when they grow. This is for teachers who are accustomed to a tradition dominated by form-oriented activities to innovate and expand their teaching practices. Inherent in these recommendations by Littlewood (2007), communicative activities are perceived as innovatory and modern and the concepts of communicative and grammar-focused are opposite entities along the continuum of teaching practices.

Challenging the dichotomy between CLT commonly deemed one of the “advanced” Western methods and “backward” teaching and learning methodologies, Phan Le Ha (2004b) contests the East/West stereotype:

while some Vietnamese students and teachers of English as a foreign language may conform to a particular Western view of them, others make full use of their cultural resources to enrich their language competence. This way of doing things demonstrates a harmonious combination of global and local pedagogies. (p. 52)

Using evidence from the literature and a small exploratory study conducted with teachers of English in South Korea, Beaumont and Chang(2011) demonstrate that the dichotomy is dubious and the distinction needs recasting if it is not to inhibit methodological development. They give two main reasons for abandoning the dichotomy between the traditional and communicative. Firstly, teachers appear to have quite different perceptions of what constitute the ‘traditional’ and the ‘communicative’. Secondly, the distinction between the two modes has no pedagogical value. They argue that each activity on the continuum has the potential to make a contribution to the general goal of learning a language rather than simply labelling the methods ‘traditional’ or ‘communicative’. Also, the results of a small-scale study by Griffiths (2011) surveying the teaching approaches employed by a group of Turkish teachers supports Beaumont and Chang’s (2011) conclusion that the dichotomy is dubious. Griffiths argues that it is more useful to view ‘traditional’ approaches as complementary to ‘communicative’ approaches rather than as dichotomous and it would be more accurate to suggest that these two concepts represent the extremities of a continuum

along which teachers position themselves according to factors such as their students, their situations, their teaching aims, their resources, or their own teaching styles.

2.6.2 Critical perspectives on teaching approaches and context

Bax (2003b) argues that social context in which learning takes place can determine the success or failure of learning and teaching. In his study, he criticizes the tendency of viewing CLT as being the whole and complete solution to language learning and neglecting and ignoring all aspects of the local context as being irrelevant. The dominance of CLT downplays the role of context in language learning. This is evidenced by Liao (2004) who is adamant that CLT is best for China as discussed in Section 2.6.1.1. Bax (2003b) also mentioned the blind worship and obsession of this so-called prestigious approach compared with other traditional approaches, which leads to the negligence of local context in language teaching and induces negative effects. Such an attitude can be summarized as follows. Teachers implicitly overstate the superior role of CLT irrespective of the local context and resort to CLT as an end to success (Bax, 2003b). However, I would like to challenge the assumptions which Bax made about the widespread attitude regarding CLT dominance among TESOL teachers. I share with Harmer (2003) in his argument regarding teaching approaches and context that it is hard to believe that any teachers who are dedicated to teaching never walk into the classroom without any sets of beliefs about students' needs and wishes. In fact, throughout my profession in learning and teaching a language in the real context, I have worked hard to reconcile the conflicts among the knowledge about methodology that I have grasped and students' needs and their beliefs. I want to stress that teaching is more than adopting what the theory or knowledge informs us through training courses.

The emphasis on context for the success of language learning and teaching has been widely documented (Bax, 2003a; Breen, 1986; Holliday, 1994), but it is not a prerequisite for the success of teaching and learning languages. It does not make sense to argue whether the context or methodology should be the primary or secondary place in language teaching. The combination of both teaching context and the corresponding methodology applicable in such a context can contribute to successful teaching.

Ellis (1996) discusses a larger picture of context by distinguishing between ESL and EFL. The application of CLT in a context where English is not used for everyday communication, like EFL classes, indicates a mismatch between the instrumental aims of the communicative approach and the EFL situation. Such an EFL context, as opposed to an integrative ESL environment, is subject to a repertoire of contextual factors such as government policy, teaching resources, national curriculum goals, pressures of examination and so on, which means teachers have to struggle with their own context for the best of their teaching. As he puts it: “the EFL teacher is cast in the somewhat onerous role of sole provider of experience in the target language” (p.213). I contend that his arguments draw attention to the dynamics of context, which construct the actual meaning of communicative competence as well as suggesting the tools to develop it rather than merely trying to put the theoretical tenets of CLT into action (Pham, 2007). As found in Tomlinson’s work (2005) drawing on a number of studies on the models of successful changes of approaches, there is ample evidence that the success of changing approaches comes from the compromise between the innovative procedures being advocated and the procedures typically followed. The central point he makes is that instead of rejecting the culturally unusual approaches outright, teachers should try,

evaluate them and eventually adapt them in ways that suit their culture and their personality.

The idea of inappropriateness in implementing CLT in the Asian context is also raised by Littlewood (2007) in an article about communicative and task-based language teaching in East Asian classrooms. He mentions that the intensive top-down promotion of CLT in many Asian countries is at odds with the reality of the classroom. He also traces the nature of the existing problem to a number of factors such as classroom management, avoidance of English, minimal demands on language competence, incompatibility with public assessment demands and conflicts with educational values and traditions. What is most striking in his views about CLT is that the adaptation rather than adoption is highly encouraged among English teachers in East Asian contexts in the light of critical analysis of the multi-facets of particular learning contexts. Wong and Ho (2004) perceive it to be necessary to use “an extensive cross-breeding of elements drawn from different ELT techniques, methods and approaches to form a localized methodology that supports the effective teaching and learning of English” (p. 464). From this perspective, the sensitivity of teachers to respond to the challenges by adapting new ideas and developing new methodology suited to their own situations is badly needed for the effective quality of teaching and learning English in EFL contexts. I agree with Carless (2004, p. 659 cited in Littlewood, 2007), who recommends that “teachers mould innovations to their own abilities, beliefs and experiences; the immediate school context; and the wilder socio-cultural environment”. In fact, no single method or set of procedures will fit all teachers and learners in all contexts. Teachers can refer to ideas and experiences of others but cannot simply adopt them as one-size-fit-all recipes (Littlewood, 2007, p. 248).

2.7 Summary of Chapter Two

This chapter develops a theoretical framework for data analysis, which presents the arguments about language teaching and learning theories which are confined to the construct of authenticity and artificiality. There are two directions about the notion of authenticity with respect to language teaching material and teaching approach. One is teaching English in authentic, native-like ways viewing native speaker norms as the conveyor of authenticity. This trend of viewing authenticity is viewed as a top down, wholesale imposition of academic ideas (Simpson, 2009). The other involves the negotiation and mediation of authenticity depending on particular learners, contexts of teaching and learning that may differ from native speaker norms and status (Waters, 2009b; Widdowson, 1998; Richards, 2006). This trend views authenticity as process rather than product (Badger & Macdonald, 2010). The interpretation of these principles may orient teachers' pedagogical instruction and influence teaching practice given the status of global English.

Another significant argument shaping data analysis and interpretation involves the conceptualization of the concepts 'communicative' and 'traditional' in language teaching and learning. Some scholars (Eisenclas, 2010; Seedhouse, 1996; Thornbury, 1996) agree that the concept of 'communicative' is still vaguely defined, leading to creating unattainable goals to achieve in foreign language teaching and conflicting with the pedagogical realities of most language classroom. This can be evidenced in many TESOL discourses in which the concept of 'communicative' is a view of language, of language learning and teaching to which most teachers aspire as a result of 'communicative rhetoric' (Eisenclas, 2010). Also, such a conceptualization may

generate a language ideology which suggests that those who fail to practise such concepts tend to be considered ‘traditional’ or ‘inferior’. In this way, CLT is viewed in an absolutist position and as a means to an end in itself (see, Liao, 2004).

Whether the ‘traditional’/ ‘communicative’ is viewed as dichotomous or along a continuum is significant in exploring how the terms are actually used in the TESOL discourses and examining what ‘communication’ really means in foreign language classrooms. The dichotomy between ‘traditional’ and ‘communicative’ has been challenged and this should be abandoned in foreign language teaching (see, for example Beaumont & Chang, 2010; Griffiths, 2011). These scholars argue that such a distinction has no pedagogical value just because it is labelled as such and this may inhibit methodological development. It should be more useful to view these concepts along a continuum with ‘traditional’ approaches as complementary to ‘communicative’ approaches.

In terms of teaching practice, many scholars support the call for appropriateness in teaching approaches with respect to an appropriate pedagogy that takes into consideration both the global and local needs of learners of English (Kramsch & Sullivan, 1996), critical pedagogy that fosters the values of local cultural, linguistic and teaching and learning practice (Canagarajah, 2005; Kumaravadivelu, 2006b), the relationship between teaching approaches and the context (Holliday, 1994), the discourses on method, post method in language teaching (Akbari, 2008; Canagarajah, 2006; Kumaravadivelu, 1994, 2001, 2003, 2006b; Pennycook, 1989; Prabhu, 1990; Rodgers, 2001), culturally embedded teaching practices focussing on mediating ideological differences (Ellis, 1996) or indigenization and innovation model based on

the reconciliation between Asia and the West (Le Van Canh, 2004) and the view of language in close relationship with identity to explore how learning is constructed. In this study, apart from such bodies of knowledge, the discussion of appropriate approaches: communicative language teaching or ‘traditional’ teaching or ‘a local fusion of teaching approaches’ is grounded on the arguments about ‘authenticity’ or ‘artificiality’, the concepts of ‘communicative’ and ‘traditional’ viewed from the contexts of foreign language teaching and learning. The term ‘a local fusion of teaching approaches’ used in the study represents a localized teaching practice which the study tries to explore.

Chapter 3: Professional Identity of English Language

Teachers

3.1 Introduction

Identity has been approached by many scholars from different angles depending on the goals of their research. Identity has been viewed as multiple, shifting and in conflict, a site of struggle and subject to change (Duff & Uchida, 1997; Norton-Peirce, 1995). Furthermore, teacher identity is not context-free; indeed, it is socially constructed (Duff & Uchida, 1997) as “the formation, negotiation and growth of teacher identity is a fundamentally social process taking place in institutional settings such as teacher education programs and schools” (Varghese, 2005, p. 39). To put it differently, teacher identities may well be constructed alongside core identities which are necessarily culture-driven or locality-driven (Phan Le Ha, 2008) or integral to cultural identity (H. T. Nguyen, 2008).

Researchers in a variety of areas have come to see identity as an important analytic tool for understanding schools and society (Gee, 2000). The value of identity research is that it is a dynamic approach to understand teachers in a post-modern society, which could not be sufficiently explained by the theories of “race, class and gender”, as those theories were “overly general and static” (p.99). Although the concept of identity in general has different meanings in the literature, the commonality is that teacher’s identity is not a fixed attribute of a person, but a rational phenomenon (Beijaard, Meijer, & Verloop, 2004; Korthagen, 2004). Teachers’ identities refer to the

different views that individuals have about themselves as teachers in general, and how this view changes over time and in different contexts (Dworet, 1996). Identity development can be best characterized as an ongoing process, a process of interpreting oneself as a certain kind of person and being recognized as such in a given context (Gee, 2000). The “kind of person” one is recognized as “being” at a given time and place, can change from moment to moment in the interaction, can change from context to context and can be ambiguous or unstable (Gee, 2000, p.99). Gee emphasizes a focus on the contextually specific ways in which people act out and recognize their identities, which offers a more dynamic approach in getting deeper insights in understanding identity in today’s fast changing and interconnected global world. In line with Gee (2000), identity is extended to mean both the ‘being’ and the ‘becoming’ (Phan Le Ha, 2008). Phan Le Ha argues that identity is multiple and dynamic and people interpret values and practices differently based on their ways of knowing and their positioning in the world. Identity is not one stable entity, but it is not just about changing and fragmentation. It incorporates continuity, fluidity and connectedness, which all create dynamic change within the wholeness.

The professional identity of language teachers has gained prominence in research on language instruction (Duff & Uchida, 1997; Ilieva, 2010; Norton, 2000; Pavlenko, 2003; Phan, 2008; Sharifian, 2009; Varghese, 2005; Zacharias, 2010). Language teacher identity has been seen as having a significant impact on how teaching is played out in language classrooms (ibid.). In this context, research on the identity issues NNESTs struggle with is of great importance (Braine, 2010; Brutt-Griffler & Samimy, 1999; Canagarajah, 1999b; D. Liu, 1998; Llurda, 2004; Morita, 2000). In this study, I attempt to add to the work that explores the impact of TESOL programs on

NNESTs' construction of teacher professional identity by taking the stance that teacher identity is not context-free, yet it is co-constructed in a given socio-cultural and political context (Duff & Uchida, 1997). Moreover, identity is multiple and dynamic; identity is not one stable entity, but it is also not experienced as only change and fragmentation. It incorporates continuity, fluidity and connectedness (Phan Le Ha, 2008). Informed by such arguments, to understand the teacher participants' professional identities, the present study focuses on how they view themselves as a professional and how they position themselves as a returnee practising the teaching of English. Also, the research tries to understand the process of professional identity shifts and how they negotiate such identities in their teaching context of Vietnam.

In the following sections, I sketch out the characteristics of professional identity from psychological, sociological perspectives, influences on the process of professional identity formation from the status of English language teachers as native and non-native speakers. The factors which lead to teachers' professional identity involve the teachers' self-positioning in the TESOL community, teachers' sense of competence, language proficiency and pedagogical competence. Apart from these influential factors contributing to language teacher professional identity, EIL also has a strong influence on NNESTs' professional identity, which has been found to develop teachers' new sense of empowerment, leading to more positive teacher professional identity and self-images as EFL teachers.

3.2 Characteristics of Professional Identity

The concept of professional identity also takes on different meanings in the literature and has recently become a separate area of research. The term has been conceptualized differently from a wide range of angles by various researchers (Beijaard et al., 2004). It is related to teachers' concepts or images of self (Knowles, 1992; Nias, 1989 cited in Beijaard, et al., 2004). These concepts or images of self strongly determine the ways teachers teach, the ways they develop as teachers and their attitudes toward educational changes (Beijaard et al., 2004). Professional identity refers not only to the influence of the conceptions and expectations of other people, including broadly accepted images in society about what a teacher should know and do, but also to what teachers themselves find important in their professional work and lives based on both their experiences in practice and their personal backgrounds (Tickle, 2000 cited in Beijaard, et al., 2004). However, Coldron and Smith (1999) stress the importance of agency over social structure and argue that the choices that teachers make constitute their professional identities.

3.2.1 Professional identity from psychological perspectives: a dynamic being

Beijaard, et al. (2004) suggests that professional identity is dynamic as the process of professional identity formation can be viewed as an ongoing developmental process of interpretation and re-interpretation during teacher education. This is also reflected in Cooper and Olson's study (1996); in their words, "Identity formation is an ongoing process that involves the interpretation and reinterpretation of our experiences as we live through them" (p. 80).

This dynamic sense of identity is termed self-understanding, which refers to both the understanding one has of one's 'self' at a certain moment in time (product) as well as to the fact that this product results from an ongoing process of making sense of one's experiences and their impact on the 'self' (Kelchtermans, 2005). This feature of professional identity involves questions like: "who I am as a teacher at this moment and who do I want to become as a teacher" (Schepens et al. 2009).

Teachers' professional identity involves several sub-identities. These can conflict with one another during teacher education and during teaching practice as societal standards or expectations may conflict with what teachers personally desire or experience as good teaching (Beijaard et al., 2004; Korthagen, 2004). Using 'new' metaphors, Reynolds' (1996) study refers to two concepts, "cultural scripts" and "workplace landscapes" in relation to teachers' identity. By examining cultural scripts and workplace landscapes, she provides the perspective that our identity as teacher is affected greatly by what surrounds us, what others expect of us and what we allow to impact on us. She challenges the notion that the journey of becoming a teacher is primarily "an adaptation to the expectations and directives of others and the acquisition of pre-determined skills" (p. 75). In this way, the teachers' professional identity is viewed as being to "blend in" to their surrounding landscapes, to survive "induction" and to be "enculturated" as a "good teacher", adhering to prescribed definitions and scripts. In her view such a dominant discourse of conformity seems to affect adversely teachers' identity formation, especially for those who wish to maintain a diverse view of what 'teachers' are, and for whom acceptance of the role ascribed to them in the workplace landscapes result in many problematic issues. Her study found that from the development from novice to professional, novice teachers experience conflicting

discourses between the actual context of teaching and their academic learning, which made them think differently about pedagogical knowledge and ideas about the control of behaviour. The teachers' professional developmental process involves questioning previously held beliefs about themselves and about their students:

A few of Reynolds' participants expressed concerns about the dominance of a discourse which they now saw as robbing individuals of the potential to become something other than what had been predicted (Reynolds, 1996, p. 75).

Although many have emphasized the importance of the role of context in professional identity formation (Connelly & Clandinin, 1999; Goodson & Cole, 1994, cited in Schepens, et al., 2009), no student teacher simply adopts standards or competences exactly as they are described or prescribed in terms of knowledge, skills and attitudes. In other words, student teachers will vary in how they deal with these expectations depending on the value they personally attach to them and how they relate to other people.

3.2.2 Professional identity from a sociological perspective: identity changes through social interaction

Hogg and Abrams (1988) posit that language teacher identity or understanding of self derives in "great part from the social categories to which they belong" (p.19). This process of self-identification is a dynamic process, "temporally and contextually determined and... in continual flux" (p.19). Hence, people's identity involves how they identify themselves according to the dynamic context surrounding them. Cooper and Olson (1996: 80) contend that "teacher identity is continually being informed, formed

and reformed as individuals develop over time and through interaction with others”. They look at multiple roles that comprise the word ‘teacher’ and some of the cultural, psychological and sociological aspects which influence our sense of self as teachers and the continuous process of teacher identity. The simultaneous interaction of these aspects leads to the multidimensional, multifaceted nature of teacher identity. Cooper and Olson (1996) also discuss some tension arising from multiple identities when the multiplicity of selves – our many voices – is suppressed under a dominant discourse to take on a ‘prescribed role’. This prescribed role problematically leads to suppressing the personal voice in favour of an objective and distanced voice. Their study suggests that “by understanding selfhood as a process of social interaction we can explore the extent to which social norms both delimit and embrace who we are and what we may become through our action” (Cooper & Olsen, 1996, p. 88).

Viewing identity from a social perspective, Gee (2000) argues that the way we as human beings perform our identities varies according to different contexts. In this sense, all people have multiple identities connected not to their internal state but to our performances in the society. ‘Identity’ means being recognized as a certain “kind of person” in a given context and it can change from time to time, from context to context; it is defined through people’s social interaction. Gee (2000) suggests that the development of people’s identities is a process of interpreting and positioning oneself as a certain kind of person and how the recognition of that person is given in that context.

As we have discussed above, in line with Gee (2000), most professional identity researchers have rejected a static view of identity. They have agreed that professional identity is socially constructed in an ongoing process. The meaning is created by human

beings in their world through the process of interaction with other selves. Therefore, the interpretation and reinterpretation of our experiences occur as we live through our life contexts (Cooper & Olson, 1996). Hence, people can accept, contest and negotiate identities in terms of whether they will be seen primarily or in some fore-grounded way as a particular kind of person (Gee, 2000). In this vein, the acceptance, contestation or negotiation of people's identities can be shaped through social interaction.

The concept of multiple identities is identified by Wenger (1998) as a *nexus of multi membership* where we define who we are by the ways we reconcile our various forms of identity into one identity. This process involves the way we experience our selves through participation as well as the way we and others reify ourselves, which Wenger (1998, p. 149) terms *negotiated experiences*. However, such a process of reconciliation or negotiation through experience is not always easy to realize as our multiple identities are invisible until they are pointed out. In their research to conceptualize identity, Nunan and Choi (2010) use a metaphor to show this process “just as a fish is unaware of water until it is pulled from the ocean, the river or the stream, so most people are unaware to their culture or identity until they are confronted with other cultures and identities” (p.5). The escape from one identity to another is demanding as it requires an act of awareness raising or imagination.

3.2.3 Professional identity formation: factors influencing non-native speaker teachers' professional identity

In the field of TESOL, studies on teacher cognition, teacher knowledge, teacher learning and development have been extensive in the few decades typically (M. Borg, 2001; S. Borg, 2003; Calderhead, 1996; Freeman & Richards, 1996; Pajares, 1992;

Woods, 1996). However, only recently have studies focused on teacher identities and their professional identities particularly Non-native English Speaker Teachers (NNEST) (Duff & Uchida, 1997; Norton, 2000; Pavlenko, 2003; Phan, 2008; Sharifian, 2009; Varghese, 2005; Zacharias, 2010). These studies provide thorough insights into teacher identities and see identity as a critical component in the socio-cultural and socio-political contexts of the classroom and as a professional development tool. The present study focuses on the discussion on teacher identities as it allows language educators a useful lens into the “who” of teaching and how teachers construct and reconstruct their views of their roles as language teachers and themselves in relation to their context (Farrell, 2011).

The ‘good’ pedagogy and ‘effective’ methods of learning cannot be found without taking a socio-culturally situated perspective and without addressing issues of agency, identity, creative appropriation and resistance of local social actors when they are confronted with the task of learning English in their specific local contexts (Lin, et al., 2005, p. 217). The concept of ‘applying’ the ‘right’ methodology in order for the students to acquire the language was seen as merely something ‘technical’, surfacing through the process of teaching. What is salient is knowing about teachers as Varghese et al. (2005) argue: “in order to understand language teaching and learning we need to understand teachers: the professional, cultural, political and individual identities which they claim or which they are assigned to them” (2005, p. 22). In line with Varghese et al., Phan Le Ha (2008) posits that understanding what teachers want, how they perceive themselves and how they are often represented is crucial to the success of ELT teacher training courses and EIL pedagogy in global and local contexts.

Goodson (1999) indicates that “the way we study teachers reflects the value we put on them” (p. 12). Teacher identity as a new research lens to understand the complexity of teachers’ works and lives reflects a new value and new research approach to understand teachers. Therefore, Goodson suggests a helpful approach to understanding teacher identity is to listen to teachers’ voices and stories and let teachers speak for themselves. He argues that “focusing on teachers’ voices will provide a valuable range of insights into the new restructuring and reform processes in education and into new policy concerns and directives” (p.11).

Although teachers’ professional identity is rarely directly addressed in existing studies of NNS teachers, many of the research topics of NNS English teachers have reflected the personal/professional aspects of English language teachers under the binary NS and NNS in a broader social, cultural and political context of English learning and teaching. Prevalent in the literature on NNS teachers, the factors influencing their professional identity revolve around their self-positioning in an imagined community, teachers’ sense of competence, language proficiency and pedagogical competence. These factors have been identified as influential to teacher’s professional identity.

3.2.3.1 Self-positioning in a professional community

Wenger (1998) sees identity as community membership where we define who we are by the familiar and the unfamiliar and identity as a relation between the local and the global where we define who we are by negotiating local ways of belonging to broader constellations and manifesting broader styles and discourses. These two dimensions of identity have application in developing a revised view of professional

identity for teachers as they address the social, cultural and political (macro and micro, individual and group) aspects of identity formation. Identity and practice mirror each other. As Wenger (1998:149) argues, ‘there is a profound connection between identity and practice. Developing a practice requires the formation of a community whose members can engage with one another and thus acknowledge each other as participants. Kanno and Norton (2003) were inspired by Wenger’s (1998) and Norton’s (2000) elaboration of the concept of imagined communities as part of the analytical framework for the exploration of identity construction which suggests that the perspectives and theories that student teachers encounter in their teaching education programs have a profound impact on their future teacher identity and pedagogy. Kano and Norton (2003) found that it is the teachers’ self-positioning that may impact on their actions and self-evaluation. Being a non-native speaker educator of the English language, a self-imposed ‘peripheral’ role in the profession can limit their future development. If they perceive themselves as legitimate or multi-competent teachers, this may open up more opportunities for their professional development. As Kanno and Norton explained, the fable illustrated by Wenger gives a vivid comparison of NNS student-teachers’ learning trajectory: Wenger (1998) speaks of two stonecutters who were asked what they were doing. One answered, “I am cutting this stone in a perfectly square shape,” and the other responded, “I am building a cathedral” (p.176). The difference in their imagined relationship to their work and the world will have a profound effect on their ongoing learning. Similarly, as Pavlenko demonstrates, whether non-native-speaking student teachers of ESL think of themselves as peripheral members of the TESOL community because of their non-nativeness, or as legitimate, multi-competent members of a larger

imagined community, it is likely to affect how they engage with learning opportunities in the classroom (Kanno & Norton, 2003, p. 246).

Teachers' self-positioning in their professional community is essential to their self-images and their future development. However, while certain aspects of identities may be negotiable in given contexts, others may be less so since individuals may be positioned by dominant groups in ways they do not choose (Doran, 2004). Exploring teachers' identities, Zacharia's work (2010) relies on the concept of community of practice (Wenger, 1998) and re-imagination of professional identities (Pavlenko, 2003) to provide insights into the process of how Multi-lingual English Users (MEU) negotiate their identity shifts in a particular community of practice (the US). She explains that her participants' confidence in being EFL teachers must be understood in relation to the status of English in their home communities. Most of them were confident in their being EFL teachers as English has a high symbolic value (Bourdieu, 1992) in their home communities and a teacher of English, in particular, is viewed as having control over this valued symbolic resource. In contrast, once they were in the US, the majority of them viewed themselves mainly in terms of their non-native status. Zacharia believes that identities change as one transitions from one socio-cultural context to another depending on their self-positioning in their contexts. The way the societies position EFL teachers had a significant impact on the way her participants viewed themselves and their non-nativeness.

Pavlenko's (2003) study of the linguistic autobiographies of forty-four students also shows a correlation between language and identity. She investigated the role of critical pedagogies, that is exposure to contemporary theories of bi-lingualism and

multi-competence in students' imagined communities. Specifically, her work found that previously disempowering imagined communities could be challenged by classroom discourse oriented toward empowering the multi-lingual English user teachers (MEU). Her data illustrated the idea that engaging students with contemporary theories of bilingualism and multi-competence, issues of native speakerism and linguistic diversity and the research on the relationship between language and identities created a "fertile space" (p.261) for the re-imagination of professional identities in TESOL. Twenty four out of thirty narratives exhibited evidence of repositioning that took place in response to the class readings and discussions. Students could start to re-imagine themselves in a more positive identity option in multi-lingual communities. Additionally, the discourse of multi-competence also helped the students to view themselves differently. Several participants revealed that prior to these readings, they had never considered themselves as multi-competent users of English, bilinguals or even as multi-linguals. Generally, the research of Pavlenko indicated that classroom readings and discussions greatly influenced students' ability to re-imagine themselves in a new and much more positive light and to position themselves differently with regard to their languages.

In short, through the literature reviewed, it can be seen that the teacher's self-positioning in their professional community may influence their actions and self-evaluation. For non-native teachers, whether they think of themselves as legitimate or as peripheral members of the TESOL community may affect how they engage with learning opportunities (Kano and Norton, 2003). In other words, teachers' professional development and their self-images as professionals may be governed by their self-positioning in their professional community. In fact, to understand how the teacher participants position themselves in their teaching context, it is essential for the present

research to focus on how these teachers view themselves as a professional and how they position themselves as a returnee practising the teaching of English.

Given the interconnectedness between teachers' identity, professional identities and teaching (English), this study also draws on Phan Le Ha's (2008) and Zacharia's work (2010) on understanding teacher identity formation while they were pursuing their higher education in MA or PhD in TESOL programs overseas including Australia and America. While Zacharia (2010) focuses on the factors influencing the teacher identities within their involvement in a community of practice in the US, Phan Le Ha's emphasis (2008) is directed on the teacher identity formation upon their return to their country of origin as they practised their English teaching profession. In the latter study, Phan Le Ha examines the process of teacher identity formation through three dichotomies including the teacher and/or the student, the professional and/or the personal and the moral guide and/or the teacher of English. The participants in her work project expressed tensions in these apparently contradictory roles and selves, though they all could mediate such tensions. By co-constructing a shared teacher identity, they claimed a professional identity and a national identity, which gave them a sense of belonging and continuity in the development of their teacher selves. Phan Le Ha also draws on the notions of identity and difference to show how teachers' experience of their professional identity is shaped in the moment in space and time between Australia and Vietnam. She argues that the identities of her participants were reshaped and negotiated within their awareness of differences, showing a degree of mixing and adjusting. Also, their identities were subject to reconstruction but along the line of existing values embedded in them, showing a sense of connectedness and fluidity in the negotiation of values. Although they underwent different stages of their identity negotiations, morality

becomes an “identity filter” through which they grouped themselves and others (p. 121). Their negotiations were often mediated by their perception of morality and how to demonstrate morality, and Phan Le Ha posits that this value towards morality is constructed by the society (Vietnam), embedded in the tradition and manifested in teacher definitions. The society views and judges teachers based on their morality and the teachers do the same with themselves and each other. This value becomes something taken for granted in the society and features greatly in the teacher identity formation process.

Through the participants’ identity formation process involving the tensions, compromises, negotiations and resistance in their enactment of their roles and selves when they were exposed to different values and ideologies, Phan problematises and challenges the seemingly dominant view of identity as always changing, hybrid and fragmented. Her study also highlights the importance of the sense of belonging and being, connectedness, and fluidity in identity formation as a result of their involvement in their community of practice and their commitment to performing their roles in the society. The participants’ multiple identities were regulated by a core identity to create a thread of continuity in their identity formation so that all other identities could be constructed, negotiated and reconstituted.

Zacharia (2010)’s work relies on the concept of community of practice (Wenger, 1998) and re-imagination of professional identities (Pavlenko, 2003) to provide insights into the process of how Multi-lingual English Users (MEU) negotiate their identity shifts in a particular community of practice (the US). Different from Phan (2008) whose work is to examine how EIL teachers see themselves as professionals and individuals in

relation to their work practices back home, Zacharia focuses on the process of shifting identities among the participants and the construction of MEU identities in relation to their exposure to a different cultural and academic setting. In her study through the participants' narratives, the process of shifting identities is viewed as a more positive way in which their MEU identities are reframed. Initially, they mainly saw their MEU identities only in terms of their status as a non-native speaker. Likewise, they developed their sense of their English performance by focussing on aspects such as fluency, pronunciation and accent as well as the ways in which local US people responded to their English. Later, they started to see themselves as bilingual and multi-competent English users with their heightened confidence as a result of engaging in discussion and reading about issues regarding critical pedagogies, the frequency of English use and the opportunities to interact with other MEUs with different Englishes. Their reaction to an identity shift varied. For some participants, the shift of MEU identities included re-imagining different communities of Englishes initiated by MEUs while others avoided the use of the terms native and non-native speaker of English completely.

The participants in Zacharia's study (2010) went through the process of learners' identities shift, which was mostly mediated by their imagination, their L1 culture and their willingness to skilfully navigate their participation patterns to gain legitimacy in a US academic community. Their transition to old member in a new community of practice was not always a peaceful assimilation but a conflictual process of negotiation and transformation, which was evident in most of the participants' narratives. Regarding the teacher identity shift, most of the participants in Zacharia's study claimed that they had grown into being well-informed, reflective and critical teachers; as one participant reflected, she used to view things through the teacher's perspective, but now she used

her own. Through the observation on her classmates conducting teaching practices, she realized that “There were not right or wrong ways of teaching. There were just different ways. As humans, we have developed according to the ways we have grown up with and have tended to consider these ways to be the best” (p.100). Many of the participants took on imagined teacher identities as agents of change including the need to adapt the theories (learned from the program in the US) to the local contexts, using materials covering a wide range of Englishes in their classes, coming up with teaching methodologies that could create communities of learners who were independent or becoming a teacher, a scholar who would represent their culture and people. Most importantly, the narratives of Zacharia’s participants highlight the significant role of education in the teacher identities, which illustrates the role of critical pedagogies as ways of making explicit identity options and educational tools. They constructed their teacher identities with regard to competence, viewing themselves as either agents of change or cultural ambassadors. In the next sections, the relationship between NNS English teachers’ language proficiency, pedagogical competence and their professional identity is explored.

3.2.3.2 Language proficiency and professional identity

Among the research on NNS English teachers’ sense of professional competence (Y. G. Butler, 2004; Jenkins, 2005; Llorca & Huguet, 2003; Péter Medgyes, 1999; Modiano, 2009; Sifakis & Sougari, 2005; Tang, 1997; A. B. M. Tsui & Bunton, 2000), the image of NNS teachers is that of a group of professionals who have low professional identity and who are experiencing feelings of inferiority due to their ‘imperfect’ language proficiency in English. The label of NNS English teacher has impacted on the

self-image and identity of the NNS English teachers. As explained in previous sections, teachers' professional identity is highly socially constructed (Cooper & Olson, 1996; Hogg & Abrams, 1988) and is developed and accentuated by being compared with others (Tang, 1997). The social identity of NNS in terms of their power and status in TESOL is discussed relative to their counterparts, NS teachers. Tang (1997) found that social attitudes towards the English proficiency level and other characteristics of NNS teachers shape the roles of these teachers in the classroom.

Medgyes (1999) found that NNS teachers experienced a sense of inferiority in their teaching profession. Some of his research informants believed that native-like proficiency is essential to an ELT teachers' professional competence and self-image and they believed their unattainable struggle to achieve native-like proficiency has made them inferior to NS counterparts.

In a small-scale study conducted in Hong Kong by Tang (1997) through a close comparison with NS teachers, language proficiency has become a key factor impacting on those NNS teachers' self-image. She reported that most of her participants believed that NS teachers are 'superior' to the NNS teachers in pronunciation, listening, vocabulary and reading. Those NNS teachers also believed in an ideal model of NS teachers in classrooms, commenting that students can learn "accurate", "correct", and "natural" English from NS teachers (Tang, 1997, p.578). In contrast, as NNS teachers, they found themselves associated with "accuracy" rather than "fluency" (p.578).

Accent appears to be a factor that causes ambiguity in the identity of NNS English teachers. Jenkins (2005) conducted research on the teachers' understanding of ELF and attitudes towards its theory. Although most of her informants were highly

proficient in English, they still “worshipped” NS pronunciation and seemed to “want a NS identity as expressed in a native-like accent” (p.541) as well as a sense of inferiority about NNS accents. According to them, such an accent would be “good,” “perfect,” “correct,” “proficient,” “competent,” “fluent,” “real,” and “original English.” In contrast, a NNS accent would be “not good,” “wrong,” “incorrect,” “not real,” “fake,” “deficient” and “strong” (p.541).

Through interviews and discussions with seven NNS TESOL professionals in the United States, Liu (1999) explored the labels “native speaker” and “non-native speaker” regarding related professional issues such as the power relations imposed by the labels and the impact of the labels on the hiring process, as well as the pedagogical implications of this representation. He contended that with the globalization of English and recognition of world Englishes (Crystal, 1997; Graddol, 1999; S. McKay, 2003; S. McKay & Bokhorst-Heng, 2008), the stereotype of non-native-English-speaking professionals as ineffective English language teachers due to their imperfect language proficiency needs to be challenged.

In Samimy and Brutt-Griffler’s study (1999) on NNS English teachers’ perceptions and attitudes in the TESOL profession, the subjects as NNS English teachers perceived their current practices as discouraged. Among these practices were relying on textbooks, which they felt was labelled as lacking innovation and creativity in the classroom, the use of mother tongue in the language classroom as a medium of instruction, and preparation for examinations (instead of learning for communication) as a goal of learning in English classes. Llurda and Huguet (2003) in a large-scale study in a mid-size Catalan city of Lleida investigated the self-awareness of 101 non-native

English teachers in primary and secondary schools, aiming to determine how these teachers perceived their own language skills, how these skills affected their teaching and their position in the NS-NNS debate, particularly with regard to the preference for NSs or NNSs as language teachers. NNS English teachers at the primary level were found to be susceptible to the “native speaker fallacy” while secondary teachers thought that NNS status would be an advantage when teaching English.

In their research on the discourse and attitudes of English language teachers in Hong Kong, Tsui and Bunton (2000) found that NS English teachers in Hong Kong regarded native-speaker use of a linguistic form as indicating acceptability. Also, they felt that NSs were a source of authority in terms of correctness. Deviations from the standard for English language (British English or American) teaching were judged as incorrect and unacceptable and described as indicative of the falling standards of English. Judging from all the research reviewed, language proficiency has been singled out as the most important standard for evaluating a teacher’s professional competence.

3.2.3.3 Pedagogical competence and teachers’ professional identity

Apart from language proficiency as a factor that influences English teachers’ professional identity, many empirical studies have paid special attention to pedagogical perspectives among NNS teachers and NS counterparts. Those studies (J. Liu, 1999; Llurda & Huguet, 2003; Peter Medgyes & Reves, 1994; Sifakis & Sougari, 2005) investigated NNS teachers’ self-perception regarding their profession in the field of TESOL.

The first empirical study of self-perceptions of NNS English teachers was that of Medgyes and Reves (1994) and involved a survey of 216 English teachers from 10 countries. The majority of the informants in their research were NNS English teachers who showed a rather positive self-image of their professional role. Specifically, the participants considered NNS teachers to be better qualified than their NS teacher counterparts in terms of their professional competence. Also, they found that NNS teachers had “deeper insights into the English language” (p.361) showing more empathy towards their students. In their view, thanks to their shared linguistic, cultural and educational backgrounds, NNS teachers had a better ability to read the minds of their students and predict their difficulties with the English language. Regarding pedagogical confidence, a quarter of the teacher participants in this project claimed that difficulties in the use of English had no hampering effect on their teaching at all while very few admitted that their deficient command of English did “extremely” or “very much” interfere with the effectiveness of their work. In essence, the findings from their study informed us that many NNS teachers had a rather positive self-image of their professional role. Most of their confidence was related to their pedagogical competences. They did not consider the NS teacher superior to their NNS counterparts.

Drawing on the theoretical field of teacher cognition, Ellis (2002) conducted case studies of three non-native English teachers who taught ESL to adults in Australia, examining how teachers’ thinking affected their classroom actions on. The findings suggest that language experiences of NNS English teachers inform their professional practice in three main ways. The first factor involving experience as a language learner enabled these teachers to empathise with the difficulties and frustrations of learning English. They were able to act as a motivating and reassuring model for the students

who begin to see that they could achieve what the teachers have done: “If I could do it, you can too” (Ellis, 2002:98). Second, the teachers had direct experience of different teaching and learning styles and preferred learning styles and strategies. As a result of such learning experience, they were able to reflect upon their own teachers and select the more desirable practice. The most important factor was deemed to be the ability to view English language from the perspective of NNSs, which gave them prestige in their teaching practices over their NS counterparts. These abilities are what Ellis calls “language awareness”, “meta-linguistic awareness” and “sensitivity to language”.

Samimy and Brutt-Griffler (1999) studied non-native speaking graduate students at Master’s and doctoral level with many years of teaching experience, finding that their participants saw pedagogical competence as the strength of NNS English teachers. Even though the teacher participants in their study perceived their weaknesses as they compared themselves with NNS teachers, they claimed to be aware of students’ negative transfer from their first languages and of the psychological aspects of learning. Also, they were sensitive to the students’ needs and had a better awareness of the students’ backgrounds.

As discussed in the section above, pedagogical competence involves ‘soft’ skills of teaching a language. From the literature review documented above, pedagogical competence is embedded in psychological aspects of learning and teaching which reflect teachers’ ability to predict learner difficulties and read learners’ mind, the selection of desirable practices implemented in the classroom and so on. Therefore, exploring the teachers’ pedagogical competence enables the study to translate their

professional identities especially through their perceptions on themselves and their teaching practice as NNES teachers compared with those of NES teachers.

3.2.3.4 English as an international language and teachers' professional identity

The literature review suggests that NNS English teachers' professional identity is shaped by many factors, including teachers' self-positioning in a professional community, teachers' language proficiency and teachers' pedagogical competence. In many reviews of empirical studies, NNS teachers' professional identity has been enhanced due to their confidence in their pedagogical skills. However, most of the teacher participants in those projects were experiencing low self-image, which mostly came from their perceptions that NNS English teachers lack language proficiency.

Medgyes and Reves (1994) suggested that in order to improve NNS English teachers' self-perceptions, the differences in language proficiency of NS and NNS English teachers should be openly acknowledged and NNS English teachers should be made aware of their advantages as language teachers. However, a more encouraging platform for NNS English teachers to draw on to boost their professional identity is provided by the concept of English as an International Language (EIL).

Llurda (2009) explored the connection between EIL and NNESTs. Llurda argued that this group of ELT teachers would be in the best position to promote EIL, given the diversity of their linguistic and cultural experience. He suggested providing opportunities for NNESTs to engage with the EIL paradigm to increase their critical awareness of teaching an international language as well as to boost their self-

confidence. He also warned against NNESTs admiring the others' native condition and hating their own non-nativeness, which he saw as definitely a sign of lack of self-confidence. In previous studies, Llurda and Huguet (2003) had earlier reported that primary school teachers were more likely to be insecure about their language proficiency and more enthusiastic about the NS model, which influenced their consideration of the target variety in language classes. Also, Llurda (2008) examined differences between teachers who had spent long periods abroad and those who had not. He found that teachers who had spent up to three months in an English speaking country or had never visited were more supportive of native norms and models. Based on the results of Llurda and Huguet (2003) and Llurda (2008), he maintained that NNESTs' self-perceptions regarding aspects of language proficiency and language teaching methodology seemed to be somehow related to aspects of professional self-confidence. This is the very factor which seems to most contribute to defining non-native teachers' personalities and teaching practices.

Some applied linguists have suggested that the development of EIL has the potential to redefine the professional competence of all English teachers (Jenkins, 2005, 2007; S. McKay, 2003; S. McKay & Bokhorst-Heng, 2008; Seidlhofer, 2004), which may impact on English teachers' self-image, inform their professionalism and change their beliefs about teaching practice (see also Section 2.3.2).

As much teaching of English has been carried out by non-native English speaking teachers (Canagarajah, 1999a), the traditional ownership of English is being challenged (H.G. Widdowson, 1994). It is argued that native-like proficiency and accents of 'Standard English' are no longer the ultimate goal of English teaching and

learning (Jenkins, 2005). As a consequence, in that context of English language teaching, native-like proficiency is no longer the most important competence to measure a good teacher of English. Many scholars have criticized the tendency of NNS teachers to view themselves in relation to the notion of native speaker. Canagarajah (1999a) observed that many NNS teachers placed much emphasis on ‘repairing their pronunciation’ (p. 84) to make themselves sound like native speakers and tried hard to lose their accent. However, in the context of EIL as discussed above, McKay argues that achieving near-native linguistic competence is often not necessary. This also contributes to NNS teachers revising their image of self as teachers. Jenkins (2000) reported that NNS teachers’ competence was measured against native speaker’s linguistic proficiency and many NNS teachers “continue to be refused on the grounds of their L2 accents and grammar “errors” (Jenkins, 2000, p. 200). Widdowson (1994) strongly criticizes the authority of native speakers and so-called ‘standard English’, arguing that “the authority to maintain the standard language is not consequent on a natural native-speaker endowment. It is claimed by a minority of people who have the power to impose it” (1994, p. 379). Challenging the ownership of English, McKay (2003) empowers NNS teachers, arguing that there is no single teaching pedagogy that will meet the need of the learner and the teacher. Each teacher must be given authority to employ suitable teaching methods that are appropriate to the local context. This argument encourages teachers to rethink their professionalism in light of their conceptualization of what teaching pedagogy is applicable in their teaching context.

Research on identity and English as an international language has allowed English learners and teachers to challenge the identity often given to them as ‘deficient’ learners and incompetent teachers (S. L. McKay, 2010). Sandra McKay (2010) raises

the issue of Othering in EIL pedagogy, which she holds should be challenged to foster the local culture of learning in which both learners and teachers may be positioned as deficient in comparison to native speakers. Othering, as defined by McKay, refers to the ways in which the ‘discourse of a particular group defines other groups in opposition to itself’ (2010, p.106). In other words, the Self-Other discourse runs the risk of positioning certain groups as incapable of participating in ‘modern’ methods of language learning. Challenging such discourses, McKay suggests that NNESTs are the ones most familiar with local expectations regarding the roles of teachers and learners. They are also familiar with the manner in which English is used and taught in the local context. As result of this, they are in a strong position to design a pedagogy that respects and fosters the local culture of learning.

In light of all the above arguments, it can be seen that there is strong link between EIL and identity in general and teacher professional identity in particular. EIL and challenging the ownership of English establish new grounds for ELT teachers to engage in critical thinking and develop their new sense of empowerment, leading to more positive teacher professional identity and self-images as EFL teachers. In this study, understanding teachers’ professional identity reflected through their perceptions about native speaker norms and goals is one of the goals.

3.3 Teacher Cognition and Teacher Belief

Apart from examining professional identity to understand teacher and their teaching practices, the need to investigate teacher practices and beliefs derives from the notion that teachers are not transparent entities who fulfil curriculum plans and goals as

prescribed by their authors, but who filter, digest and implement the curriculum depending upon their beliefs and environmental contexts (Freeman & Richards, 1996; Woods, 1996). Taking account of the research in relation to teacher cognition and its broad meanings of teacher beliefs, this research draws on investing teachers' beliefs about teaching, learning and learners; subject matter (i.e. EFL or language), self as a teacher, or the role of a teacher (Calderhead, 1996).

According to Simon Borg (2003, p. 81), the term “teacher cognition” refers to the unobservable cognitive dimensions of teaching – what teachers know, believe, and think. He describes a schematic conceptualization of teaching in which teacher cognition plays an essential role in teachers' lives. He argues that understanding teacher cognition is central to the process of understanding teaching. Likewise, Richards (2008) points out that teacher cognition is part of the mental lives of teachers, how they are formed and what they consist of and how teachers' beliefs, thoughts and thinking processes shape their understanding of teaching and their classroom practices.

In the review of research on teacher cognition conducted by Borg (2003), he describes an extensive literature relating teacher cognition to practice in language teaching with respect to teachers' pedagogical choices, teacher's departure from lesson plans, cognition and context, and cognition and experience (see Borg, 2003 for example). He maintains that cognition not only shapes what teachers do but is in turn shaped by the experiences teachers accumulate. However, it is also governed by the socio, psychological and environmental realities of school such as curriculum requirements, colleagues, standardised tests, the availability of resources and so on. The study conducted by Richards (2008) strongly confirms Borg's findings, suggesting that

teaching is not simply the application of knowledge and of learned skills. It is viewed as a much more complex cognitively-driven process affected by the classroom context, the teacher's general and specific instructional goals, the learners' motivations and reactions to the lesson, and the teachers' management of critical moments during a lesson. At the same time teaching reflects the teachers' personal response to such issues, hence teacher cognition is very much concerned with teachers' personal and "situated" approaches to teaching. (Richards, 2008: 167)

The construct of teacher cognition is ascribed a wide range of terminology such as beliefs, knowledge, theories, attitudes, images, assumptions, metaphors, conceptions, perspectives about teaching, teachers, learning, students, subject matter, curricula, materials, instructional activities, and self (Borg, 2003). As a result, such a multiplicity of labels leads to conceptual ambiguity; as Clandinin and Connelly (1987, cited in Borg, 2003) point out, identical terms have been defined in different ways and different terms have been used to describe similar concepts. For example, Woods (1996) discusses the notion of teacher cognition under the term of BAK (beliefs, assumption and knowledge). This construct is analogous to the notion of schema, but she emphasizes the notion that beliefs, assumptions and knowledge are included. According to Woods, language teachers are governed by intertwined webs of beliefs, assumptions and knowledge. This system of BAK recursively informs and is informed by the context of teaching. Richards' work (1998) touches upon the mental process of teachers, referring to teachers' maxims which act as an interpretive framework for teachers to approach their teaching. He sees teachers as having personal working principles which reflect their individual philosophies of teaching. His discussions centre on the argument that

supports the wisdom of practice and the maxims that guide the reasoning behind teaching practices.

It can be seen from the discussions above that that the term teacher cognition is broad and encompassing. As Pajares (1992) pointed out, such terms as beliefs, values, attitudes, judgments, opinions, ideologies, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, personal theories and perspectives have been frequently used almost interchangeably and it is sometimes difficult to identify the distinguishing features of beliefs and how they are to be separated from knowledge. Given this characterization, the definition of teachers' beliefs is far from complete. According to Pajares (1992: 307), much of the research on teachers' beliefs is plagued "by definition problems, poor conceptualizations and differing understandings of beliefs and beliefs structures". Therefore, teachers' beliefs are inextricably complex and equally difficult to unpack (Johnson, 1994). However, Johnson (1994) observes that beliefs cannot merely be observed or measured, but instead must be inferred by what individuals say, intend, and do. Therefore, understanding teachers' beliefs involves inferring beliefs not only from the statements that teachers make about their beliefs, but also by examining teachers' intentionality to behave in a particular way or what they actually do.

Johnson (1994) indicates that research on teachers' beliefs shares three basic assumptions. First, teachers' beliefs influence both perception and judgment which affects what teachers do and say in classrooms. Second, teachers' beliefs play a critical role in how teachers learn to teach and how teachers interpret theory and knowledge from their training and how such information is translated into classroom practices. And

third, understanding teachers' beliefs is essential to improving teaching practices and to professional teacher development. Referring to teachers' beliefs in second language instruction, Johnson (1994) stresses the importance of exploring the cognitive dimensions of how second language teachers' thoughts, judgments and decisions influence the nature of second language instruction. He argues that such investigations are essential to establish insights into how teachers make instructional decisions, choose instructional materials and choose instructional practices over others. Also, he maintains that such explorations are vital to determine how teachers conceptualize their teaching experience, interpret new information from training courses and translate this information into classrooms. With these considerations, this study focuses on understanding teachers' beliefs about teaching and learning English language in the Vietnam context, how teachers' beliefs shape the way they conceptualize teaching practices.

3.4 Summary of Chapter Three

This chapter presents a theoretical framework for data analysis which discusses teacher professional identity from non-native and native speaker perspectives. The chapter examines factors which contribute to the process of teachers' professional identity. Among them are the teachers' perceptions about their positions in the TESOL community, teachers' sense of competence, language proficiency and pedagogical competence. In addition to these, the re-conceptualization of English as an international language opens more legitimate pedagogical models, which helps EFL teachers develop more positive teacher professional identity and self-images.

The teachers' self-positioning in the TESOL community may influence their actions and self-evaluation. For non-native speaker teachers, whether they think of themselves as legitimate or as peripheral members of the TESOL community may affect how they engage with learning opportunities (Kano & Norton, 2003) and their self-images as professionals.

Language proficiency has been singled out as the most important standard for evaluating a teacher's professional identity. Research on NNS English teachers' sense of professional competence reveals that NNS teachers with low professional identity are more likely to experience a sense of inferiority due to their 'imperfect' language proficiency in English. The label of NNS English teacher has impacted on the self-image and identity of the NNS English teachers. While language proficiency is considered the most influential factor which contributes to NNESTs' professional identity, contextual pedagogical competence enables NNES teachers to enhance their sense of competence as a result of their experience as additional language learners and their consequent ability to view English language learning from the perspective of NNS such as their awareness of students' negative transfer from L1 to L2 and of the psychological aspects of learning.

NNES teachers' professional identity is shaped by many factors, including teachers' self-positioning in the TESOL community, teachers' language proficiency and teachers' pedagogical competence. Apart from those influential factors, there is strong link between EIL and teachers' professional identity. EIL offers new grounds for NNESTs to develop their new sense of empowerment, contributing to more positive teacher professional identity and self-images as EFL teachers.

Chapter 4: Methodology and Procedures

This chapter aims to conceptualize the methodological framework employed in this study. Using case study research, I explored how Vietnamese Australian-trained TESOL teachers conceptualize their professional identities and teaching practices when they returned to Vietnam to teach English. Case study data rely on extensive, multiple sources of information in data collection consisting of in-depth interviews, classroom observation, reflective writing and document reviews and email communication. The chapter starts with the theoretical reasons for choosing case study as a methodology followed by a brief discussion of the research site and the procedures for selecting the participants of the research. Finally the chapter ends with a description of the data analysis process and some limitations of the research.

4.1 Methodological Approach, Design and Discovery

The main aim of this study is to explore the process of negotiating teaching practice by a group of MA TESOL teachers after their education in Australia. This was achieved through exploring the participants' teacher professional identity, their beliefs and teaching philosophies in their practice of teaching English in the Vietnam context. To understand their conceptualization of teaching practice, it is essential to explore teachers' professional identity, as Wenger (1998) argues that there is a strong connection between teacher identity and their practice. This idea can be further supported by Goodson(1999). In his words, teacher identity as a new research lens to understand the complexity of teachers' works and lives reflects a new value and new research approach to understand teachers. Also, Farrell (2011) argues that over teachers'

careers, the construction and re-construction of a conceptual sense of *who* they are (their self-image) is manifested through what they *do* (their professional role identity). Within language education, Varghese (2005) has maintained that, “in order to understand language teaching and learning we need to understand teachers: professional, cultural, political and individual identities which they claim or which are assigned to them” (p. 22).

In practice, it would seem research is always “a fumbling act of discovery, where researchers only know what they are doing when they have done it; and only know what they are looking for after they have found it” (Hamilton, 2005, p. 288).

In fact, reflecting on the whole process of discovery, I found myself as a researcher not taking a linear approach as suggested by Lankshear and Knobel (2004) who contend that a ‘good-quality and well-framed research question is a key component of a successful research project’ (p. 24). This can be interpreted as meaning that right from the beginning researchers know what they are doing and that they should be fully aware of the frames which steer their research inquiry. Between such a view and that espoused by Hamilton (2005) (see above), there is certainly a tension in qualitative research. Hamilton is critical of research textbooks that represent a more or less straightforward process for doing research. Bulfin (2009) has noted that research unfolds unpredictably as it is pursued. This is echoed in what Hamilton suggests, that it is only after the event, when the thesis is written, the article published, the report submitted, that researchers can maintain they had a “good-quality and well-framed research question” (Hamilton, 2005, p. 288).

Prior to the field work, I drew upon the paradigm shift (Jacobs & Farrell, 2003) with the aim to understand how my participants conduct and shift their teaching practice, as well as to gain insight into teacher's beliefs and cognition. However, in an emergent process during the data collection and analysis, I reframed my research inquiry about the teacher participants' teaching practice as I discovered the interrelationship between the conceptual sense of who they are and what they do (Farrell, 2011). Therefore, I came to realize that investigating the teacher professional identity could help me generate deeper insights into the way the participants chose their teaching practices and teaching philosophies underlying their practice. The teachers' changed identities were found to contribute much to their choices of pedagogical practice, linguistic ideologies and their positions in the TESOL profession. There was a complex interrelationship between the socio-cultural identities of the language teachers and their teaching practice. What counted was not just simply the application of the most desirable teaching methodology absorbed from the training programs overseas or the so-called 'traditional' approach acquired from their educational experiences in Vietnam. It was the negotiation, formation and the growth of the teachers' professional identities that played a great part in their learning and teaching approaches. The way they perceived and defined themselves and their positions in the TESOL profession led to changed definitions of teaching and learning competence. Therefore, exploring teacher professional identities emerged as one approach that would yield rich understandings of the participants' teaching practices in the context.

In the literature on teacher identities and teacher professional identity, identities have so far been considered as something complex and dynamic. This requires a detailed and careful consideration of methods. A number of authors have argued that a

major shortcoming of quantitative approaches is the lack of sufficient attention paid to individual cases. Specifically, these types of studies have failed to view the participants as unique, complex and active agents (Elliot, 2005). In Liou's study (2008) on teacher professional identity, she used combined methods to study her participants, stating that in quantitative research, teachers' voices are narrowed down to data points. We cannot hear teachers' voices from their perspectives. The responding teachers are treated as groups and then generalized. We cannot recognize their individual existences nor can we understand their individual thinking on their professional competences or self-image, since no single person will think completely like another. It is particularly because of the dynamic nature of identity that a qualitative method was chosen for this study.

4.2 Qualitative Research – Case Study

Qualitative research stresses a phenomenological model in which multiple realities are rooted in the subject's perceptions and qualitative researchers are "interested in understanding the meaning the people have constructed" (Merriam, 1998, p. 6). In the qualitative research process, a rich understanding of these perceptions and behaviours within multiple realities can be obtained via in-depth interviews, detailed narratives and observations in their natural settings rather than numerical data (Bogdan & Biklen, 2003; Creswell, 2007; McMillan, 2008; Merriam, 1998). Also, in qualitative research, participants' perspectives are strongly highlighted rather than the researcher's ones (Bogdan & Biklen, 2003, 2007; Creswell, 2007; McMillan, 2008; Merriam, 1998). According to McMillan (2008:273), "behaviour is best understood as it occurs without external constraints and control". Moreover, qualitative research is orientated towards

process through which the behaviour occurs rather than the outcome or products (Bogdan & Biklen, 2003; McMillan, 2008; Merriam, 1998, 2009).

Qualitative research as defined by Minichiello (2008, p. 8) is designed to “capture people’s meanings, definitions and descriptions of events”. This means that it tries to understand participants’ perspectives. Qualitative research does not merely aim to understand relationships, effects and causes. Instead, it seeks to “discover the nature of phenomena as humanly experienced” (Minichiello, 2008, p.10) and to “illuminate a phenomenon”(Merriam, 2009, p.54) or to “uncover the nature of persons’ experiences with a phenomenon”, which are “difficult to convey in quantitative methods” (Strauss & Corbin, 1990, p. 19).

Based on the above-mentioned definitions of qualitative research, this study lends itself to qualitative research in the following ways. To begin with, it looks at the process of negotiation between the ‘global’ and the ‘local’ of eight MA TESOL teachers who returned to Vietnam from Australia after receiving training there and applied what they had learnt about to their teaching in their own context. It looks at how in this process they conceptualized their teaching. These processes were experienced and expressed by these teachers and the goal of the study has been to understand these processes by exploring their teaching values and beliefs that governed their practices in the classroom. This involved a qualitative research approach aiming to accurately describe, decode and interpret the meanings of phenomena occurring in their social contexts. Also, it is important to note that the research did not try to relate the causes and effects of the phenomenon but to “sophisticate the beholding” (Stake, 1995, p. 45) of it (the phenomenon) through these teachers’ perspectives (MA TESOL teachers).

Thus, the focus on what these teachers said and did is very important to “understand the meaning people have constructed” (Merriam, 1998, p. 6) or “illuminate a phenomenon (Merriam, 2009, p. 54). Furthermore, the participants’ thoughts and perceptions, revealed in the data as “humanly experienced” (Minichiello, 1990: p. 7) via in-depth interviews and reflective writing, are “difficult to convey with a quantitative approach” (Strauss & Corbin, 1990, p. 19). Instead, such intricate perspectives can be depicted best through qualitative methods.

4.3 Research Design – Case Study

As this study focuses on the process of Vietnamese Australian-trained TESOL teachers negotiating the dilemma between ‘local’ and ‘global’ to conceptualize and conduct their teaching, it is vital to understand thoroughly and intensively how their transnational experience influenced the ways they constructed their teaching in their own context. This process needed to be observed over a period of time. In order to seek greater understanding of the teachers, it was important to take due account of their individual complexities and their interactions with their contexts without disturbing their ordinary activity or testing hypotheses about them, thus a case study appeared to best suit these characteristics.

A case study is a detailed examination of one setting, a single subject, or one particular event (Merriam, 1998; Stake, 2006; Yin, 2009) that must be a specific, unique, and bounded system. “A case study is both the process of learning about the case and the product of our learning” (Stake, 2006: 87). As noted by Merriam (1998),

A case study design is employed to gain an in-depth understanding of the situation and meaning for those involved. The interest is in process rather than outcomes, in context rather a specific variable, in discovery rather than confirmation. Insights gleaned from case studies can directly influence policy, practice, and future research. (p. 19)

According to Bogdan and Biklen (2007), “when researchers study two or more subjects, settings or depositories of data, they are usually doing what we call multiple-case studies” (p. 69). A population of cases is preferred to an individual case, because “we cannot understand this case without knowing about other cases” (Stake, 2006, p. 87). Furthermore, “multi-case designs can be considered advantageous in that the evidence can be more compelling” (Burns, 2000, p. 464) and the interest is in the connections and ‘sum’ of more than one case (Yin, 2009). Accordingly, eight cases were conducted, and then compared and contrasted in the present study to gain a thorough understanding about the participants regarding their professional identity and teaching practice.

Although a case study is criticized for its lack of “representativeness or rigor” (Hamel, 1993, p. 23) or “oversimplification or exaggeration” (Guba & Lincoln, 1981, p. 377), it “gains credibility by thoroughly triangulating the descriptions and interpretations” (Denzin & Lincoln, 2005) and has been favoured by many researchers. In fact, the choice of a case study for my research questions is also in accordance with Stake (cited in Denzin & Lincoln, 2005, p. 443) who claims that designing a case study is to “optimize understanding of the case rather than to generalize beyond it”. As this research aims to depict an in-depth picture of how the Vietnamese Australian-trained

TESOL teachers make use of the combination of different teaching approaches in their teaching context as a result of their training experience overseas, a case study best suits this purpose.

4.4 Understanding Case Study and Context

Robert Yin (2009, p.18) in his definition of case study advocates that

a case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomena and context are not clearly evident. ... it relies on multiple sources of evidence with data needing to converge in a triangulating fashion.

He argues that a case study as a research method is commonly used in the social science disciplines, contributing to our knowledge of individual, group, organizational, social, political and related phenomena. Therefore, in order to provide a comprehensive picture of the teacher professional identity and their teaching practice, I depended on the contextual factors as a lens through which teaching and learning processes were judged and examined. Bulfin (2009) has noted that context is not a static physical setting; rather, both context and case are constituted in and through language and social practices. Contexts are interactively achieved phenomena rather than predefined sets of forms and content (Duranti & Goodwin, 1992). Hence, a case study allowed me to focus on the contextualized understandings in depth with the notion of context as made in and through social and cultural practice and as moving “beyond static notions of context- as-container” (Bulfin, 2009, p.112). In other words, a case study would help me understand

deeply how the participants under question interacted with their context. Context and engagement with it was regarded as comprising many aspects, such as language environment (EFL context), teaching practices and teaching and learning values, elements of syllabus, and norms of behaviour.

According to Merriam (2009, p. 40), a case study is “an in-depth description and analysis of a bounded system”. The rationale for focusing on qualitative case studies originates from the fact that researchers are interested in “insight, discovery and interpretation rather than hypothesis testing” (ibid.:42). Moreover, Stake (1995, p. 43) maintains that the focus on “thick description”, “experiential understanding” and “multiple realities” is highlighted as essential qualities in qualitative case studies. The present study sought to understand the intricate process of the teacher professional identity formation on the basis of their educational experience in Australia and their Vietnamese context, and to find out how such identities determined their teaching philosophy and practices. The goal was to provide a rich description of the participants’ perspectives and attitudes and the process of how they may be pulled by different teaching ideologies upon their return to the home teaching community. A case study was thus the best choice for this study design.

Furthermore, Yin (2009, p. 9) posits that the research questions of “how” and “why” are “more likely to lead to the use of case studies as the preferred research method”. In line with this rationale for a case study, this research aims to seek answers for many “how” questions. This strongly supported my decision to choose a case study as a research method. For example, how do they conceptualize their teaching practices and how do they construct their professional identity in their own context?

4.5 Selection of the Participants

Participants were selected according to the purpose of my study which examined one broad question and two sub questions. The first concerned how Vietnamese Australian-trained TESOL teachers negotiate between the “local” and “global” to conceptualize teaching methodology in Vietnam as the optimum approach, The two sub questions were about any conceptual changes in their beliefs underlying their practice of teaching English as an international language and the construction of professional identity as a result of transnational experience, and about how their professional identity determines their conceptualization of teaching methodology that is appropriate for the context in Vietnam. Thus, it was important to choose participants who have been English teachers prior to coming to Australia for their MA degree in TESOL. The reason for such criteria was to explore the extent to which the teacher professional identity that they have developed in Vietnam was, if any, challenged or changed or simply maintained in Australia throughout their course and when they returned to Vietnam to continue teaching English. Another reason is that these participants with their constructed knowledge, beliefs and ideals based on previous teaching experiences would have to negotiate their teacher professional identity after exposure to Australian TESOL education. This negotiation would result in their personal and professional pedagogies that would define what teaching is for them and how their teaching is conceptualized and conducted in their own context in Vietnam.

Moreover, I selected these teachers to study as cases because they are considered “multipliers” who spread expertise to others (Ho & Wong, 2004). As they had the role of “multipliers” and thus might be more inclined to be exposed to new ideology that

they experienced from their training courses in Australia, I assumed that they might undergo a process of negotiating between underlying educational theories of Vietnam and those of Western countries to ensure their teaching was effective in a culturally specific context, which is one of the targets of the study. It is those teachers who could depict a comprehensive picture of how a melting pot of teaching and learning approaches works in the Vietnam context which the study aimed to discuss. One participant in this study, apart from having an MA in Australia, had obtained a PhD overseas. The reason behind my choice of this teacher is that he who used to be a teacher of English was at management level at an university and training organizations, so he appeared to perceive his roles as not only teachers but also leaders who could initiate the future tendency of English teaching methodology applicable to the Vietnam context in line with the flow of globalization.

4.5.1 Selection process

As I decided to take the qualitative case study approach for my research, I had the intention of recruiting 8 to 10 participants for the cases to study. Fortunately, I had studied for my Master degree at Queensland University. Since returning to Vietnam as a teacher, I was one of the alumni of the University of Queensland. Therefore, I stayed connected with this network, which allowed me to contact four postgraduate students from Queensland University. They were willing to participate in my research and through such contacts, I asked them if they knew any other teachers who had graduated from an Australian university apart from Queensland University. Through these participants' introductions, I contacted another four participants, two from HoChiMinh

City and two from Hanoi. The rest come from Danang city. They all agreed to participate in my research.

Out of the 8 participants, 2 are male. The participating teachers represented a range of social and economic regions, working for different universities where the management systems varied, including staff incentives, motivation, policies governing syllabus, teaching and learning facilities. Their teaching experience ranged from 5 years to more than 15 years, and they had undergone different training courses in Vietnam before they went to Australia for their Master degree. Some of them were taking leadership positions in their universities apart from teaching.

From initial conversations, I found that most of the participants were interested in the study and showed their eagerness about the results of the project. They provided me with all the information regarding their teaching schedule for the term and were willing to allow me to observe any classes they offered that term in their universities. Most of the participants in the study with more than 6 years of teaching experience had obtained two Master degrees in TESOL or Linguistics, one from Vietnam and the other in Australia.

Table 4.1
Criteria for selecting participants

| Criteria of | Seniority | Seniority |
|---|---|--|
| Purposeful sampling | Experience > 15 years Male/Female | Experience < 5 years Male/Female |
| Sought training opportunities on their own M/F | 1M/1F teacher | None |
| Sent abroad through capacity building programs M/F | 1M/3F teacher | 2 F teacher |

I purposively selected the multiple cases to show different perspectives on the issue (Creswell, 2007). In light of this, I deliberately chose 8 MA TESOL teachers who represented diversity in seniority in teaching experience, their access to learning opportunities overseas (whether they had sought scholarship opportunities themselves to study abroad or they were sent to attend training through capacity building programs) and gender. I stuck to maximum variation as a sampling strategy. The point of doing so was to “maximize the differences and increase the likelihood that the findings would reflect differences and different perspectives (Creswell, 2007, p. 126).

I selected two MA TESOL teachers who had MA degrees with more than 15 years of teaching experience and two with less than 5 years of teaching experience. Their overseas training had taken place late during their teaching positions and right after their BA graduation respectively. The reason behind this purposive sampling is that I might assume that their different levels of seniority would reflect different

perspectives towards adopting or adapting teaching approaches and different levels of sensitivity in dealing with teaching practices in reality. Another criterion for choosing the participants for my study is their access to training opportunities abroad. On considering this, among these participants I decided to choose two teachers who had themselves sought scholarships in an effort to receive training. The others (six participants) had been sent to attend the training through capacity building programs. I assumed that those who had tried their best to achieve the scholarship for their study on their own might show different perspectives about their motive for training overseas. I also took into consideration the gender among these participants. The criteria are summarized in Table 4.1 above.

4.5.2 Background of the participants

The data about the participants' background were mainly collected through the first individual interview. In order to maintain confidentiality, the names of the participants were changed with pseudonyms and the universities where they worked were indicated with A, B and C. These institutions were located across Vietnam. The following presents brief information about each participant:

Ha: I am the traditional teacher in its real sense: giving knowledge to students; in real classroom situations, the real communicative purposes are not real at all!

Ha had been an English teacher at University B for nearly 15 years. She was very popular among the students and had a high reputation for being a good and efficient teacher. She was awarded an MA in TESOL in Australia after 9 years teaching English in Vietnam. Before being sent to Australia for her degree on a building capacity

program, she had participated in some professional development workshops and obtained an MA in Linguistics in Vietnam. Although she had more than enough teaching experience and qualifications, she decided to get another MA in Australia through a capacity building program as she revealed that, as a teacher of English, she needed to study in an English speaking country. However, in her opinion her experience abroad did not benefit her at all, and she confidently considered herself ‘traditional’ in the way she taught her students.

Ho: I look more at socio aspects of language teaching!

Ho had been a senior lecturer at University B for nearly 15 years and was in charge of teaching academic writing and proactively designing technology in teaching at his university. Although he held an MA in Linguistics from Vietnam, he was chosen to attend a training course to obtain an MA in TESOL from Australia. He proactively applied what he had obtained in his training course overseas to make a change in his teaching such as integrating technology into language teaching and learning. He shared with me that communicative language teaching is not always good because this approach is rather old. When asked about his students, he admitted that although they worked hard and were willing to participate in learning and teaching activities, they were quite shy in class discussions and this was, he believed, a common characteristic of Vietnamese students.

*Khanh: Teaching English was not simply like teaching maths or physics,
but teaching a language, linking people and culture!*

Khanh was a proactive teacher who has nearly 5 years working experience as an English teacher at University B. She was responsible for teaching English or British

Literature. She had great potential to assume leadership roles. She highly valued her opportunity to be sent on a capacity building program to be trained in Australia, revealing that the Master course in Australia had brought her to another bigger horizon. She was proud of being a Vietnamese teacher which, she expressed, had been formed from her Vietnamese culture and from what she had learnt from primary school to high school and then when she became a teacher. She had brought all that culture to her teaching method and it had established her role in the classroom.

Lan: I always think I tried to imitate, tried to have the voice of the native speaker because I think only by that way you can be a good teacher!

Lan has been an English lecturer at University A for more than 10 years. She obtained her MA in TESOL in Australia after her first MA in Vietnam. She taught English literature and interpretation to senior students in the university. She shared with me that as an English teacher at a college of foreign languages, she had always dreamed of getting education elsewhere in an English-speaking country and her dream came true when she was awarded a full scholarship to do a Master degree in Australia and admitted that this opportunity could be seen as a milestone in her professional life. She was one of the two participants in this study who actively sought scholarship to study abroad herself. From the interview, I found that she is one of the few participants who had a very positive attitude toward her students. She shared with me that her students were very intelligent and highly motivated and always thirsty for knowledge.

Linh: authentic communication if students are aware about it! I believe teaching is an art, a combination of art and service!

Linh is one of the youngest participants in the study who had the opportunity to study in Australia upon her graduation from her course at a university. She had been sent to get an MA right after her undergraduate study and got the work at University B for 1 year before her training in Australia. She believed that teaching (the career) to her was like a combination of art and service. She thought that English teachers with training opportunities overseas would bring a ‘new wind’ to the context of Vietnam. When asked about her students, although she said they were intelligent, their culturally-rooted characteristics in the Vietnamese classroom were characterised by shyness, which prevented her from teaching effectively.

Minh: Teachers have to accommodate themselves with these changes about their status and power in class.

Among all of the participants in this study, Minh was a university professor who had the longest teaching experience and held managerial positions in University C. He had been awarded an MA in TESOL and a PhD in Education in Australia where he believed his exposure to English not only benefited him but also empowered him both in learning and practising teaching English. On both opportunities of studying abroad, he had actively sought to go on his own. “Learning English in a democratic country like Australia, with liberal-minded people here certainly greatly influenced my thinking and practising teaching as a career” he revealed. He admitted that the change in his power and status as a teacher really made a difference in the local context in Vietnam.

Ngoc: preparing lessons was to defend her identity as a good teacher

Ngoc has been working at University A for about 5 years although she had more than 10 years of teaching experience at another university before having contract with University A. She was responsible for teaching Translation, British Culture Study and Literature. She shared with me during the interview the way she approached her teaching, whereby she always did something instinctively from her experience of teacher and students. Her training in Australia was an opportunity for her to develop a more critical view of the education system of her college in aspects of management, assessment, syllabus design and a sense of responsibility toward her students.

Tram: I find myself more patient in my teaching!

Tram has been a senior lecturer at University C for nearly 15 years; she received an MA in Linguistics in Vietnam and an MA in TESOL in Australia. She was also chosen to participate in a training course in Australia to get an MA. With many years of teaching experience and with 'established' professional identity, she was quite confident of her own teaching practice and reluctant to change after her MA programmes in Australia.

Table 4.2**Participants by gender, qualifications, subject matter, teaching experience and university**

| Name | Sex | MA Education | Subject Matter | Teaching experience | University |
|-------|-----|---------------------|--------------------------------|---------------------|------------|
| Ha | F | MA TESOL | Listening | 15 | B |
| Ho | M | MA TESOL | Writing | 15 | B |
| Khanh | F | MA TESOL | English literature | 4 | B |
| Lan | F | MA TESOL | Interpretation | 7 | A |
| Linh | F | MA TESOL | Speaking | 2 | B |
| Minh | M | MA TESOL PhD Ed. | Management and general English | 25 | C |
| Ngoc | F | MA TESOL | Translation | 16 | A |
| Tram | F | MA TESOL | Speaking | 15 | C |

4.6 My Positioning as Researcher

The statistics on graduate English majors who cannot communicate in English (MOET, 2009) effectively have resulted in pressure for a radical reform in teaching and learning approaches in Vietnam. In such a context, the teachers of English who return from the TESOL training courses have been expected to act as “multipliers” to boost the level of English training in Vietnam. I am myself one of them. In this sense, I am an insider. I have always nurtured a dream of receiving higher education overseas to make contributions to the future generations of Vietnamese students who are always eager to learn and develop a long-standing tradition of learning. I hope to prepare them for their future career prospects in the context of globalization. However, to my surprise, some of my colleagues through personal communication shared with me their conviction that if my dissertation was focussed on linguistics, it would be favoured more than one

focussed on TESOL. This may be the case because what we gain in TESOL theory seems not to help much in our classroom practices and too much lip service has been paid to TESOL. Linguistics, they argued, would be more ‘practical’ for application in language classrooms. In this frame of mind, I was still determined to orient the study in its current direction as throughout my professional growth, I have been thinking to myself that teaching is not just what teachers receive from the training course. It is really complex in nature. Successful teaching relies much on the teacher’s sensitivity to the context, flexible responses to the learner’s needs and so on. This really intrigued me for this research inquiry.

Embarking on this study, I was well aware of my position both as a researcher and a teacher in the setting. My passion as a teacher who is keen on making a difference to teaching and learning enabled me to shape the study and approach it with great enthusiasm and to develop sensitivity to deal with the research inquiry. Moreover, through my experience as a teacher for many years, I acknowledge that this way of “knowing” is “what leads me to significant understanding and recognizing a good source of data” (Stake, 1995, p. 50). This viewpoint is also echoed in Lichtman (2006, p. 206):

The researcher is critical in all forms of qualitative research. It is through her senses that information flows. It is through her senses that meaning is constructed from available data. It is through her senses that ideas are generated.

As a result, I was well aware of the importance of the “ongoing interpretive role of the researcher” in this study (Stake, 1995, p.43).

As researcher I am myself a member of the studied social group, which was expected to enable me to obtain insights into the information provided by the participants and therefore better interpret the information from the participants' unique perspectives.

However, alongside the many advantages of being an insider for conducting interpretive research, there are issues of bias, validity and reliability of the data and subjectivity. This would limit the ability to develop diverse perspectives on coding data or developing themes (Creswell, 2007). This stance would be offset by my sensitivity in conducting interviews and keen observations. I have discussed these aspects of the data collection in detail (see Sections 4.7; 4.7.1; 4.7.2). Also, according to Lichtman (2006), being involved or familiar in the research is highly recommended rather than trying to be objective. She goes on to argue that “an understanding of the other does not come about without an understanding of the self and how the self and other connect” (p.192).

Furthermore, in the setting where the research was conducted, the researcher took up different roles in the process of the research. As an NNS English teacher who has been teaching English for nearly 15 years and who has experienced higher education in Australia and returned to Vietnam teaching, I am an insider of the community as researcher, and share a common cultural background with the research participants. In particular, sharing the culture of learning and teaching assisted me as researcher to discuss the relevant issues of ELT with the participants and understand their reflections on ELT within their particular contexts.

Another aspect is that I belong to the group of MA TESOL teachers trained abroad, so I was also aware that my bias would affect what I observed and how I

interpreted the data. To minimize these effects of personal biases, part of the research was presented in a number of seminars and conferences such as Language, Education and Diversity (LED) 2011 held in Auckland, New Zealand, the Asian Conference on Education (ACE) 2011, Osaka, Japan, and Engaging with Vietnam, 2011, Hanoi, Vietnam. All the feedback from the audience gave me deep insight into the issues being examined with a more objective perspective and this also provided me with new directions in the way I interpreted the dataset. I needed to be aware of any personal biases and how they influenced the research inquiry. For example, in the conference in Osaka, Japan, I was encouraged to clarify the term ‘communicative’ in the participants’ voice about their teaching approach as it may be associated with both ‘communicative’ competence in both speaking and writing activities. Before the data collection, I viewed the terms such as ‘communicative’ and ‘traditional’ superficially. Given this perspective on the ambiguity of the term, I did more research about the concept and dealt with more correspondence between the teacher participants and the researcher to validate the dataset. This process oriented me to see ‘communicative’ revolving the term ‘communicative’ and ‘traditional’ in a more informed way and deeper insights about the teachers’ conceptualization of their teaching practice were gained. This adjustment also helped me to interpret the data more deeply.

Another issue that makes concerns me is that I designed the method package for this research independent of the students’ perceptions and responses. Although the focus of the research is about the TESOL teachers, I am still aware that the choice of the research participants may result in an apparent lack of completeness because of the absence of the learners’ voices. However, the final goal of the study is to depict intricate and complex process of how TESOL teachers are being pulled by different ideologies to

conceptualize their teaching practice and their changed professional identity regarding the role of an English language teacher and their perception about their students. This process is experienced and expressed by the teachers themselves not the learners, and thus the focus on their voices.

4.7 Data Collection Instruments

According to Creswell (2007), to build an in-depth picture of the case, the researchers should rely on a wide array of procedures. Yin (2009) and McMillan (2008) suggest multiple forms of data collection as a major strength of case study data collection. This process is called triangulation in which multiple sources of data or multiple methods are used to confirm the emerging findings (Merriam, 1998). In other words, this involves integrating different methods to highlight different dimensions of the phenomena, to compensate for the shortcomings of each method (Reinharz & Rowles, 1988, p. 11). This reinforced “the construct validity and case study findings or conclusion ...[so that these are]... likely to be more convincing and accurate” (Merriam, 1998, p. 116). Flick (2002) argues that “triangulation is not a tool or a strategy of validation, but an alternative to validation” (p. 229). He goes on to assert that the combination of multiple methodological practices in a single study is best understood as a strategy that adds rigour, breadth, complexity, richness and depth to any inquiry.

In light of this, in my research, I employed in-depth interviews, reflective guided writing, observations and document review for data collection, aiming to “reflect an

attempt to secure an in-depth understanding of the phenomenon in question” (Denzin & Lincoln, 2005, p. 5). The process of collecting the data took 6 months (two semesters).

I held one unstructured interview with each participant to establish rapport with the participants. This informal meeting enabled me to arrange one classroom observation with them. In such observations, I examined how the participants interacted with their students apart from providing linguistic input to the students. Other specific areas that I looked at were the sociolinguistic input that the participants provided to their students, how teachers encouraged the students to negotiate meaning in communication, code-switching, their perceived roles, and how they organized teaching activities including pair work and group work. After that it was about from one to two weeks depending on the schedule of the participants that another in-depth semi-structured interview with each of them was conducted intensively for about one hour and then was audio-taped. In general, the interviews were based on predetermined questions in line with the aims of the research. However, for each participant, the content of the questions for the guided reflective journals was slightly adjusted or varied depending on what I had observed from their teaching and the conversations I engaged in with them during the unstructured and semi-structured interviews. Much thought was given to working out the issues for the guided reflective journal. The commonalities for the guided reflective journal were the participants’ reflections on their typical local adaptations that they thought worked in their teaching context, or the process of changing role as a teacher and the process of exposure to different ideologies and teaching and learning approaches and its influence on their construction of professional identity as an English teacher since they had returned to teach in their university. My sensitivity in collecting data through interviews was one of the essential traits needed in

this research. Nevertheless, in light of the possibility of interviews providing insufficient data or data skewed by socially desirable responses, I incorporated Lichtman's (2006) suggestion of diversifying data sources. As a result, this project employed multiple methods or triangulation to generate data consisting of in-depth interviews, classroom observation, reflective writing and document review.

The data gathering process can be presented in Figure 4.1.

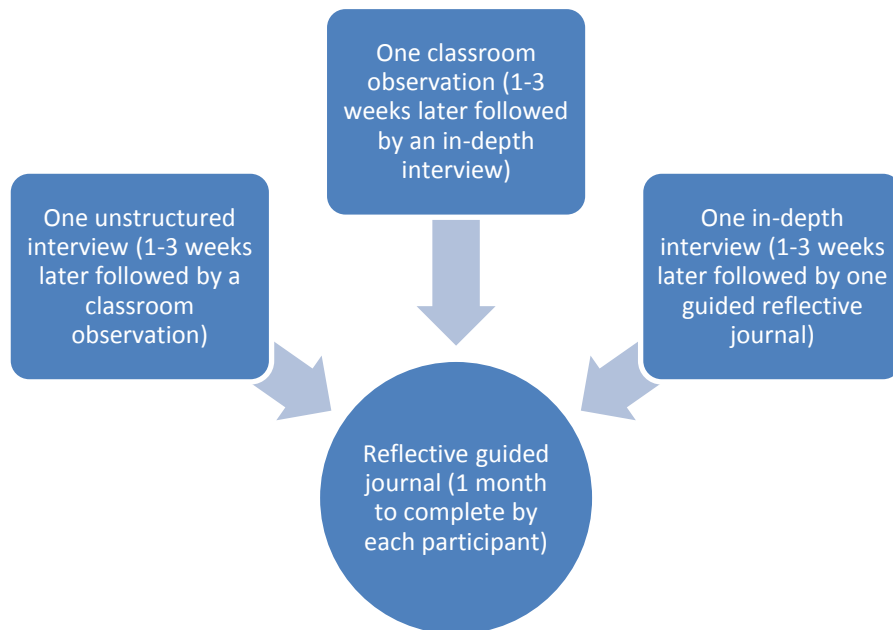


Figure 4.1: Summary of the data gathering process per each participant

4.7.1 In-depth interviews

I used semi-structured interviews along with more informal discussions with each individual participant. Interviews are one form of data collection that generates depth and richness of information (McMillian, 2008); they are conversations with a specific purpose between the researcher and the participants focusing on the informant's perceptions of self, life and experience, and "expressed in his or her own words" (Minichiello, et al., 2008:61). However, Bulfin (2009) advises us to be cautious about interviews. He points out that although interviews and discussions can prove invaluable, they are not always straightforward. Interviews are not simply opportunities to gain insight into the thoughts and beliefs of participants, nor are they about having their say. Carolyn Baker (1997) also warns us of the data generated in interviews, advising that they be treated as shaped accounts of experience, or versions, for this time, place and situation, rather than as transparent windows on participants' worlds. In other words, interviews are occasions when researchers and participants make available to one another "versions of the state of their belief as it is appropriate to the specific interpretive occasions in which they find themselves" (Freebody, 2003, p. 136).

The types of interviews employed vary depending on the purpose of the researcher and the nature of data generation. Structured interviewing is different from unstructured interviewing in that the former aims to capture precise data of a codable nature so as to explain behaviour within pre-established categories, while the former attempts to understand the complex behaviour of the participants (Denzin & Lincoln, 2005). Semi-structured interviewing is more closely akin to unstructured interviewing, yet with more focus on predetermined areas central to the research questions

(Minichiello, 2008). In light of this, I relied on in-depth, semi-structured and unstructured interviews to elicit the teacher professional role identities manifested in their conceptualization of teaching approaches on the completion of TESOL training courses abroad. The rationale behind this choice is that the type of questioning and discussion allows for greater flexibility to capture the participants' perspectives than other types of interviewing (Minichiello, 2008). Also, the nature of semi-structured interviews is suitable for exploring the complex behaviour of the Vietnamese Australian-trained TESOL teachers without imposing any of the researcher's perspectives on the participants. "It is the informant's account which is being sought and is highly valued" (V. Minichiello, 1995, p. 68).

To generate data from in-depth interviews, for each participant, I conducted one preliminary unstructured interview to ask for their permission to visit their classroom and establish good rapport, and to actively shape the interaction between researcher and participant, identifying what could be said and how. The observation which I made with each participant was used as reference for the subsequent interview. Each semi-structured interview varied between 45 to 60 minutes, and was audio-taped and later transcribed. Coupled with this interviewing process, I also relied on the interview protocol to facilitate the analysis process.

Conceptualizing interviews as accounts enabled me to handle the complexity of the process of professional identity formation – the being and becoming of the participants, the conceptual sense of who they are and what they do. Interviews provided insights into how they constructed their professional identity in the Vietnam

context, reflecting on their dilemma in choosing among identity options – a ‘traditional’ or ‘communicative’ English language teacher – and the discourses driving their choices.

In interviews, I tried not to lead the participants in asking questions. The aim of the study was to examine how the teacher participants conceptualized their teaching practice, assuming that they might be influenced by dominant discourses in TESOL such as the ‘superiority’ of CLT or ‘authenticity’ in language teaching. I explained to the participants the purpose of my thesis, emphasising that their accounts of teaching experience in their context really counted, regardless of whether they used ‘traditional’ or ‘communicative’ approaches. This resulted in the fact that the participants did not feel pressurized to give an account to please me, which resulted in reliable data and they felt at ease to reflect on their locally adopted teaching practice which was one of the goals of the present study. Furthermore, efforts to generate the participants’ perceptions on the concept of ‘authenticity’ from pedagogical or ideological orientations were conducted with great caution so as not to lead the participants to view the principle of ‘authenticity’ in a particular way when discussing their actual classroom practice in EFL contexts. As the concept of ‘authenticity’ is broad, touching on many areas, I limited ‘authenticity’ to refer to authentic materials, authenticity in foreign language learning and teaching, and authenticity embedded in native speakerism.

Informed by the nature of the data generation from interviews, I did not treat the participants’ perceptions in the interviews as ‘transparent windows’ to their worlds as in some cases, the participants’ beliefs were incongruent with what they recounted in their narratives in reflective guided journals and the classroom observations. The distinction between “‘espoused beliefs’ –What is said” and “‘beliefs-in-action’ – What is done”

(M. Borg, 2001, p. 187) is essential to understand teachers' beliefs and practice. Cross examinations among different data sources such as what governed the teachers' actual behaviours or what influenced their 'say' within each case enabled me to discover the causal relationships in the phenomena, and the ambiguities and tensions in the teachers' way of thinking and acting.

The interview questions were designed based on the literature centring around the negotiation of teachers' professional identity in their teaching context. To generate the data for the first sub question: "How do their transnational training experiences influence the ways they (re)-construct their professional identity in the Vietnam context?" The following questions were asked:

- *In what ways have you benefitted from your training abroad in terms of your teaching career?*
- *How do you think about your role as a teacher? In what ways has this role change since you returned to teach in your own context?*
- *What do think about your training overseas in terms of the application of the knowledge received into your teaching context?*
- *Have you experienced any tension or frustration between what you learnt from your courses and what you have to teach your students?*
- *Has your teaching or the way you think about teaching English as a foreign language changed since you returned from your training course?*

- *Can you tell me something about your students?*
- *Some people hold to the ideas that the students in Vietnam in general are willing to be spoon-fed by the teacher, they lack initiative. What do you say to them?*

The second sub-question: “How do the MA TESOL teachers conceptualize their teaching practice after returning from their overseas education in Australia?” I used the following questions for the interviews.

- *Some TESOL teachers returning from training courses abroad are not willing to adopt or adapt CLT as their teaching approach; what would you say to them?*
- *CLT or Task-based teaching and learning seem to be considered the best teaching technology popularized by the West, what do you think about the so-called traditional teaching?*
- *How do you characterize your teaching approach?*
- *What do you think about “authentic” communication in your teaching context?*
- *How do you develop the sense of “authentic” communication in your teaching context?*

4.7.2 Participant observations

According to Merriam (2009, p.136), “observation is a major means of collecting data in qualitative research. It offers a firsthand account of the situation under study and when combined with interviewing and document analysis, allows for a holistic interpretation of the phenomenon being investigated”. Furthermore, Yin (2009, p.110) notes that “observational evidence is often useful in providing additional information about the topic being studied”.

In this research, observations were used to triangulate emerging findings and allowed me to record behaviour as it was happening (Merriam, 1998, 2009). Moreover, observations are helpful to “provide some knowledge of the context or to provide specific incidents, behaviours that can be used as a reference point for subsequent interviews”. However, the observers need to try to be as unobtrusive as possible so that they do not interfere with normal activities (Merriam, 2009:119).

Regarding this research, my role was as participant observer in which “researchers are involved in the setting’s central activities assuming responsibilities that advance the group, but without fully committing themselves to members’ values and goals” (Adler & Adler, 1994, p. 380). However, Wiersma (1991) has argued that whatever the roles, the researcher should try to be as unobtrusive as possible so as not to interfere with normal activities (Wiersma, 1991). This seems not to work well with the nature of qualitative research in which the researcher is the primary instrument of data collection assuming his or her [researcher] subjectivity and interaction (Merriam, 2009). Naturally, such interdependence between the observer and the observed may result in changes in both parties’ behaviours (McMillan, 2008; Merriam, 2009). Merriam (2009)

suggests that researchers should be sensitive to the effects of their observation on those observed, attempting to identify such effects and accounting for them in interpreting the data. Relating to this study, I minimized the effects of my participation as a researcher by assuring the participants that what I observed would not indicate whether they conducted didactic or ‘backward’ approaches, or how much ‘communication’ they taught in their classroom. Rather, I would be noticing how to make the full use of ‘traditional’ or ‘communicative’ approach in a specific context. This resulted in one of the emerging key themes that helped to facilitate the data analysis. The teacher participants sometimes conducted teaching in Vietnamese to accommodate high thinking skills for communicating in English more successfully. This confirmed the finding that the delivery in English in EFL classrooms was not always ideal, relieving the teacher participants’ burden on how ‘communicatively’ they taught.

With this role as participant-observer, I made some observations for each participant to get an overall perspective about the case. This served as a basis for eliciting deeper understanding in interviews. Merriam (2009, p. 119) suggests that the “conceptual framework, the problem or the questions of interest determine what is to be observed”. Following this suggestion, I directed classroom observations to validate the teachers’ “‘espoused beliefs’” and “‘beliefs-in-action’” (Borg, 2001, p. 187). Specifically, I focused on how the teachers conducted classes, whether they took a binary approach to teaching – purely teaching grammar or communication – or whether teaching grammar was done at the expense of communication, how the teachers encouraged their students to negotiate meaning in communication and organized teaching activities including pair work or group work. This orientation in classroom observation helped me to generate insights into how they viewed their teaching practice

and the elements I considered to contribute to successful teaching in the classroom. Moreover, in such observations, I examined how the teacher participants interacted with their students apart from providing linguistic input to the students. Other specific areas that I looked at were sociolinguistic input that the teachers provided to their students.

It should be noted that the observation checklists would help me to record the observation quickly, serve as a basis for recalling data and keeping focused for further analysis and reporting. Robert Stake (1995) suggests that “the story often starts to take shape during observation, sometimes does not emerge until write-ups of many observations are pored over” (p.62). Also, it should be remembered that “the observation itself is only half the work” (Merriam, 2009, p.129). Accordingly, I did not totally depend on the predetermined categories or checklists for my observation as this could have hindered the development of emerging themes. In light of this critique of checklists, field notes with any interpretations or reflections were written as soon as possible after the classroom observation and informal discussions with teachers.

4.7.3 Reflective guided writing

The act of writing itself is a way of structuring, formulating and reacting to one’s experiences (McDonough & McDonough, 1997, p. 122).

Employing this method for this research offered great potential for generating much invaluable data. The goal of the study is to understand the process of 8 MA TESOL teachers who had previous training experience in Australia and returned to their teaching context as they went about conducting their teaching practice and constructing their professional identity. As the process of professional identity formation was quite

intricate and complex, being pulled by different ideologies in regard to teaching and learning practices, their narratives in guided writing enabled them to think retrospectively about their role as teacher, their experiences and teaching practices. Moreover, the purpose was to elicit the teacher professional role identity embedded in their practices. Therefore, such narratives proved to represent powerfully the ways in which the language teachers made sense of their experiences and of themselves as teachers. This way of reflection enabled the participants to go more deeply into some perspectives that they did not have opportunities to express or had missed in the interviews. The data generated in the journals were compared with the ones from other sources to understand more about the participants' dilemmas in representing their identity options, their positioning as TESOL professionals in the Vietnam teaching context and the process of professional identity formation and negotiation.

In this research, all the participants are English teachers. Their English proficiency is high, so I asked them to write in English. Based on the observation made and the second interview with each participant, I asked the participants to reflect on what they did in the classroom to understand their pedagogical and ideological values underlying their teaching practice. In particular, the inquiry focussed on their reflections on the process of the changing role as teacher and their exposure to different ideologies and learning and teaching approaches and how this affected their teaching. With such questions, I aimed to find out the uniqueness of learning and teaching English in Vietnam and how the teaching methodology popularized by the West has been localized or legitimized in a specific context, a focus inspired by Canagarajah (2005).

The guided questions were worked out emerging from the in-depth interview and observation. The commonalities for the guided reflective journal were the participants' reflections on their typical local adaptation that they thought it worked in their teaching context, or the process of changing role as a teacher and the process of exposure to different ideologies and teaching and learning approaches and its influence on their construction of professional identity as an English teacher since they were back to teach in their university. Furthermore, basically, some focused topics that I prompted them to write on included their thinking about "authentic" communication in EFL teaching, how to make communication 'authentic' and meaningful in their teaching context, their beliefs and values about 'communicative' language teaching and the 'traditional' approach. I was aware that I would refine these in response to the real situation in the research site. Therefore, the content of the questions for the guided reflective journals were slightly changed or varied depending on what I had observed from their teaching and the conversations I had with them during the unstructured and semi-structured interviews.

For each participant, I sent a list of questions and issues (varying from 5-10 in total) which I asked them to reflect on and submit them to me via email and they were encouraged to give their reflective writing back within one month via email. Most of the participants submitted it on time; however, about two participants delayed their writing until later. After reading their journals, I did make some notes on some emerging points and in many cases, I did contact them through email to ask them to clarify any issues that I found interesting and engaging. By this way, I could generate deeper insights about who they were and what they actually did in terms of teaching practice.

4.7.4 Document review

Document review is highly recommended by many researchers for conducting a case study. Yin (2009) acknowledges that documents play an explicit role in any data collection in doing case studies. In his discussion, he remarks that “documents can provide other specific details to corroborate information from other sources. Or you can make inferences from documents” (p.103). Moreover, Stake (1995, p. 68) states that “documents serve as substitutes for records of activity that the researcher could not observe directly”. He further suggests that the “potential usefulness of different documents should be estimated in advance” (p.68). Following Stake’s suggestions, I intended to view teachers’ lesson plans, teachers’ feedback on students’ written paper, minutes of meetings, annual reports, university website and university policies. These sources of data would serve as “clues worthy of further investigation” or a basis for “further inquiring into the topic” under study (Yin, 2009, p.103). I persisted in tracking down various documents as this enabled me to “enlist a number of actors and colleagues in the watch for useful documents” (Stake, 1995, p. 68).

Further acknowledging the advantage of using documentary material, Merriam (2009) recommends the use of documentary material for its stability. In other words, documentary data are “objective” and the presence of the researcher does not alter what is being studied. However, in qualitative research, the researcher is the primary instrument for gathering the data; it is the researcher him/herself who relies on skills and intuition to find and interpret data from documents (Merriam, 2009)

4.8 Data Collection Procedures and Analysis

The data collection process continued for 6 months. I started the data collection process in December 2009 through email communication with my participants. I first briefly introduced the purpose and focus of my study and explained the procedures of the research. They responded to my request promptly and were willing to participate in my research. In early March 2010, I travelled to Vietnam to start my field trip which took place in three localities: HoChiMinh City, Hanoi and Danang. I spent more than three months in Danang, where a large proportion of the participants lived and nearly two months in HoChiMinh and Hanoi.

I engaged in one unstructured interview with each participant to establish rapport with the participants and then in-depth semi-structured interviews with each of them were conducted intensively for about one hour and were audio-taped. In general, the interviews were based on preconceived questions in line with the aims of the research. To each participant, after conducting two interviews with them, I observed their classroom. Together with the recorded field notes emerging themes or emerging issues were then used to work out the issues for guided reflective journals.

The focus of the study's inquiry was twofold: (1) the process of the teachers' professional identity formation regarding their pedagogical competence, linguistic competence, teaching experience, their selves as teachers and their perceptions towards their students; (2) how the changes in the teachers' professional identity formation, if any, affected the way they conceptualized teaching English and their choices of teaching approaches applicable in their teaching context. According to Bogdan and

Biklen (2007), “in most forms of cases, the emerging themes guide data collection, but formal analysis and theory development do not occur until after the data collection is near completion” (p.73).

Constructing a sound analytic framework means carefully considering how the data can best be read to provide satisfying and adequate answers to the research inquiry. Therefore, in this study, the following questions were frequently referred to when the analysis began (adopted from Bulfin, 2009).

- What theoretical resources generate complex understandings about these data?
- What analytic frameworks disrupt naturalised/normalised ways of thinking about the phenomena?
- How might these analytic frameworks describe and tease out complexities of the data?

In this light, I continuously moved back and forth between data, analysis and interpretation, which is the ‘key logic of inquiry’ for researchers in qualitative traditions (Freebody, 2003, p. 76). Regularly updated readings in the field together with the data generation and analysis enabled me to develop complex understandings about the data with depth. I came across a very important aspect which I should not miss out – teacher professional identity. The unpacking of this salient aspect really helped me tease out the interrelationships between the teacher professional identity and the participants’ conceptualization of teaching approaches. Their notions of ‘good’ pedagogy and ‘effective’ methods of learning cannot be found without taking a socio-culturally

situated perspective or without addressing issues of agency, identity, creative appropriation and resistance of local social actors when they are confronted with the task of learning English in their specific local contexts (Lin, et al., 2005, p.217). Based on empirical evidence from classroom observations and in-depth interviews with the participants in my research, I found that the way these teachers thought about themselves as a teacher made a great difference in their pedagogical practices. What counts in understanding language teaching and learning is to understand teachers, and for that to count, I needed to have a clearer sense of who they were: the professional, cultural, political and individual identities which they claim or which are assigned to them. Therefore, in this research, unpacking the term language teacher identity helped to tease out the complexities of the data generated.

As suggested by Sharan Merriam (1998) and Robert Yin (1994), in multiple case studies, there are two stages of analysis. The units of meaning are first analysed within each case, and then compared across cases. “For the within-case analysis, each case is first treated as a comprehensive case in and of itself ... Once the data analysis of each case is completed, cross-case analysis begins” (Merriam, 1998, pp. 194-195). However, in the present study, I employed “pooled case comparison” – an innovative approach for cross-case study introduced by West and Oldfather (1995). This way of doing a cross-case comparison in qualitative studies begins with raw data that allows comparison of ‘separate but similar studies ex post facto; like overlaying of one transparency on another, this method highlights both the uniqueness and the commonality of participants’ experiences and allows us to understand each study more fully” (p. 454). West and Oldfather (1995) also note that “a unique and essential quality of pooled case

comparison is that raw data from separate studies are not simply compared but are pooled for new analysis” (p. 457).

After I transcribed the interviews, I printed them out. Together with the field notes and reflective guided journals, I created one folder for each participant with collated data. In each ‘case record’, the data of one case collected from various resources and by various methods were classified into themes which were basically in line with the research inquiry. I read them carefully and used highlighters of different colours for different themes for coding purposes. According to Patton (2002),

The case record pulls together and organizes the voluminous case data into a comprehensive, primary resource package. The case record includes all the major information that will be used in doing the final case analysis and writing the case study. Information is edited, redundancies are sorted out, parts are fitted together, and the case record is organized for ready access chronologically and/or topically. The case record must be completed but manageable. (p. 449)

Subsequently in this study, the eight case records were pooled and classified into themes. I formulated two major categories: teacher beliefs and teacher cognition and the conceptualization of teaching practice represented in these. While these major categories were indeed useful for my analysis, reading the participants’ reflective journals and interview transcripts led to changes and refinements in the preconceived major categories. Some of the categories that I had hoped to find were not referenced in the transcripts and reflective journals, whereas others unexpectedly emerged. For example, the construction and negotiation of professional identity emerged from the participants’ interviews. Also, I included the perspectives on native speaker models and

teachers of English as the participants' perception about 'authenticity' in foreign language teaching, their professional role identity, and positioning and status as a NNS teacher reflected their teaching philosophy and teaching practice in their teaching context. After the completion of a case record for each participant, similarities and differences across cases were analysed in depth within each theme and presented in the report on the case studies. Rather than ignore data that did not support the analysis, I further examined the dataset for 'deviant cases' (Silverman, 2001), since this can offer new insights.

In brief, the following four steps were conducted for the data analysis in the present research:

Step 1 - Complete the eight case records

Step 2 - Pool the case records and classify into themes

Step 3 - Find similarities and differences among the cases with each theme

Step 4 - Analyse data and discuss findings

Bogdan and Biklen (2007) suggest that although this procedure is complex and requires an ability to think analytically, it is an important way of controlling the scope of data collection and making multiple cases theoretically relevant. Regarding similarities and differences among the cases in the analysis, addressing the most significant aspect of each case and juxtaposing it to other cases helped to tease out the complexities of the case under study along with the interaction with my prior, expert knowledge in the context of the study. This helped lessen the possibility that the main issue was being avoided because of possibly negative findings (Yin, 2009).

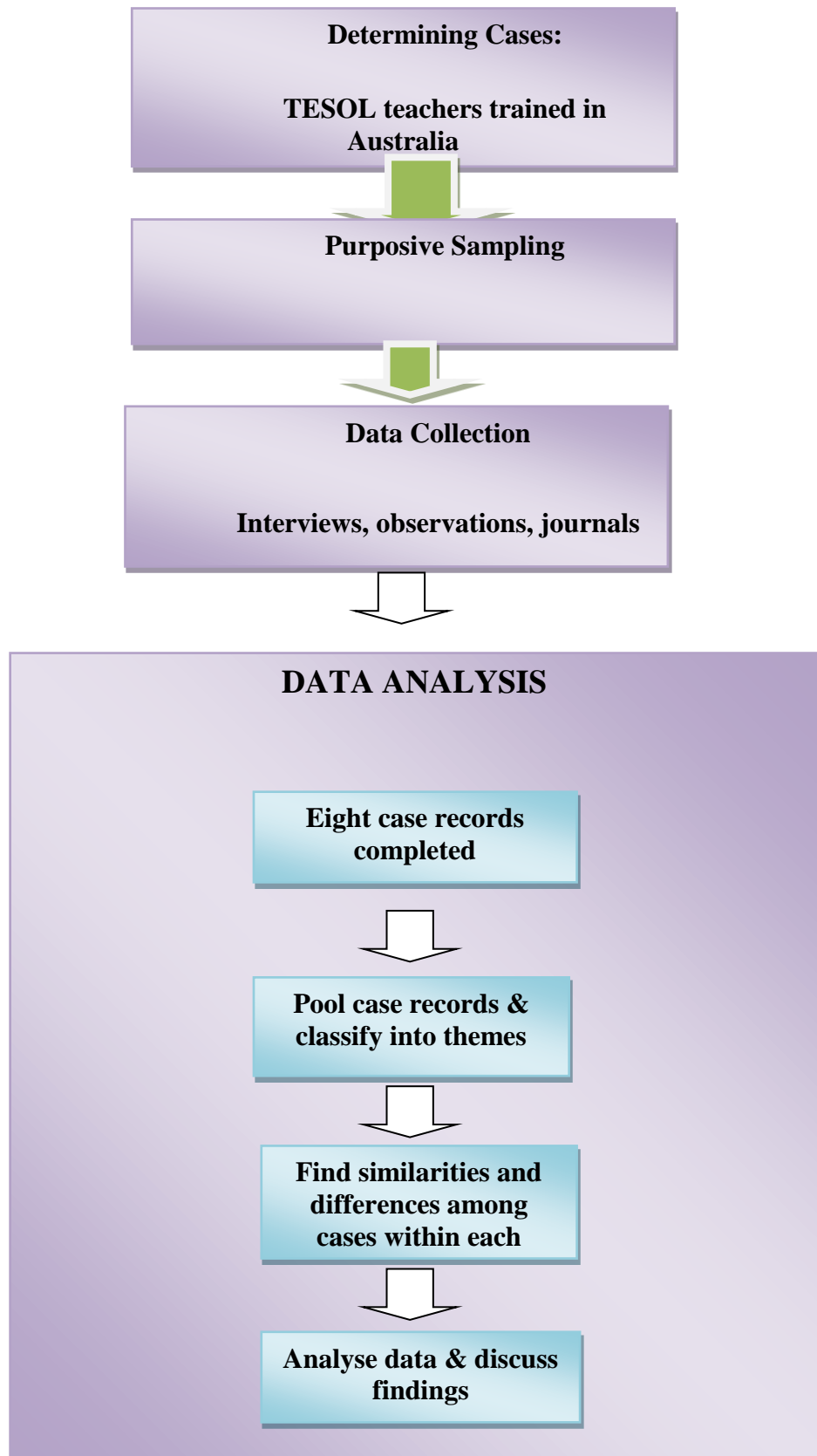


Figure 4.2: Data analysis procedure

4.8.1 Analytic tools

In the previous section, I sketched out the approaches to the data analysis as generally implemented in the four step procedure. The paragraphs that follow show how the research analysis was grounded. First, I explain the conceptual tools used to understand the process of teacher professional identity formation; secondly, the theoretical approaches marshalled to tease out the participants' conceptualization of teaching practice are discussed.

The theoretical framework that I employed to conceptualize teacher professional identity (reported in Chapter Five) was based on the concept of identity, which consists of three ideas (Varghese, 2005). The first refers to identity as crucially related to social, cultural and political contexts (Duff & Uchida, 1997; Tang, 1997). The second refers to identity as constructed and negotiated through language and discourses (Canagarajah, 2005; Cooper & Olson, 1996; Phan, 2004a). The third idea that identities are not fixed, stable, or unitary but multiple, shifting and in conflict (Norton, 2000) is becoming central to theorizing about language learning and teaching. These three elements as a lenses through which the raw dataset were shaped necessitated a continuing conversation between data, theory and experience as a researcher teacher in the context. The concepts of 'being' and 'becoming' (Phan Le Ha, 2008) were employed to understand the process of professional identity formation which has been built up throughout the participants' education and teaching careers. Viewing teacher identity as changing and fragmented, but incorporating continuity and fluidity enabled me to identify the process of the teacher professional identity with more depth. It may well be constructed alongside the core identities which are culture-driven or locality-driven.

However, to establish a causal relationship regarding influences on the participants' professional identity required orienting theories on social identities (Cooper & Olson, 1996; Gee, 2000) and the juxtaposition with the TESOL discourses involving NS and NNS constructs (Brutt-Griffler & Samimy, 1999; Ilieva, 2010; Morita, 2000; Alastair Pennycook, 1994). This helped understand the process of negotiating multiple and conflicting professional identities experienced by the teacher participants.

Moreover, the established themes conceptualizing English language teacher professional identity in the EFL context oriented my analysis towards two important aspects of teacher identity: pedagogical competence and linguistic competence. Critical reflection on dominant discourses in the binary construction of knowledge between East and West (Canagarajah, 2005; A. Lin, 2011) was fundamental in teasing out the local knowledge and values in the negotiation of TESOL pedagogical fashions and trends in the study.

In the last section of Chapter Five, in an attempt to understand the teacher participant's roles as TESOL professionals and their perceptions on the learner in the context, the binary constructions of Self and Other, the West and the rest and subjectivity (Ellwood, 2009; Kubota & Lin, 2009; Kumaravadivelu, 2003b; A. Lin, 2011; Spack, 1997) have been employed to understand how learners of English have been positioned by the teacher participants. My analysis has been broadened by considering the concept of cultural identity discourses and the notion of 'intelligibility' (Ellwood, 2009), and cultural difference (Kubota, 2004) to understand how the teacher participants perceived their learners and how these discourses were shaped and reshaped

by larger contexts of foreign language teaching and learning and why this became an important aspect in their professional role identities.

In Chapter Six, the aim was to understand the teacher participants' conceptualization of their teaching practice. Aspects of their teaching practice were viewed on the ground of traditional/communicative paradigms (Littlewood, 2007) and the sense of 'authenticity' (Jack C. Richards, 2006; Waters, 2009a, 2009b; H. G. Widdowson, 1996). Regarding the traditional/communicative paradigms, my rich experience in teaching English in various settings deeply influenced how these paradigms were interpreted. The labels 'traditional' and 'communicative' are normally used to describe teaching practice especially in EFL contexts and these are commonly viewed as dichotomous to each other. The constant interaction with the literature review together with rich and sensitive experience in teaching in both EFL and ESL contexts enabled me to tease out the complexity of both terms and a sense of ambiguity within among the teacher participants' teaching practice. The analysis, therefore, went beyond the simply 'traditional' or 'communicative' suggested by the labels. This transcended view on teaching practice gave me a critical lens to analyse from both pedagogical and ideological orientations and open up new ways of treating 'traditional' and 'communicative' approaches along a continuum in language teaching and learning.

Another aspect about teaching practice that the study focussed on was to understand how the concept of 'authenticity' was conceptualized in practical terms for the teachers' pedagogical orientation. My analysis was grounded on the negotiation of the two concepts: authenticity and autonomy (H. G. Widdowson, 1996) and authenticity and artificiality (Simpson, 2009). The close reading of the dataset was reviewed to elicit

the conceptualization of both ideological and pedagogical orientations. My positioning as an experienced teacher helped me to move beyond the surface level analysis by drawing on the sensitive negotiation between the two tendencies as advocated by Waters (2009b) who argues against authenticity as the top down, wholesale imposition of academic ideas with a rigid adherence to the ‘authenticity’ principle.

4.9 Some Limitations of the Research Project

The study was conducted with the researcher as an insider. Although insider researchers can provide deep insights into the issues being investigated, they can find it difficult to avoid bias in perceiving only the data congruent with their existing knowledge in the field. I am not an exception in being susceptible to such bias in doing this research. As an insider, I designed the interview questions based on the knowledge accumulated during my teaching career and my experience in studying the TESOL course abroad. The lens through which I interpreted the data is strongly based on my views on teaching and learning as a researcher teacher. For example, in this research, emerging from my teaching experience, I was confined to the seeming dichotomy of ‘traditional’ /‘communicative’ and ‘authenticity’/ ‘artificiality’ or ‘autonomy’ in foreign language teaching and learning to unpack the participants’ perceptions on their appropriate teaching practice. Therefore, the dataset and data analysis would be viewed from other different perspectives towards teaching practices if more research from outsider researchers could be done with regard to teachers’ professional identity and teaching practice.

Another issue is that in an attempt to understand the teacher participant's roles as TESOL professionals, I drew on their perceptions of the learners in the context to understand how learners of English have been positioned by the teacher participants and how such identities might influence their teaching practice. However, such perspectives were viewed independent of the learners' perceptions and responses. Although the focus of the research is about the TESOL teachers, I was still aware that the choice of the research participants may fail to provide a fair representation of the learners' voices. If the research had been embraced from the learner's perspective, the analysis could have added a new dimension, with multiple discourses and voices from larger contexts of foreign language teaching and learning.

Last but not least, although the case study data rely on multiple sources of information in data collection consisting of in-depth interviews, classroom observation, reflective writing, document reviews and email communication, classroom observation was relatively de-emphasized in the data analysis. While the purpose of the classroom observation was to triangulate emerging findings and was used as a reference for probing rich data in the in-depth interviews, the data analysis missed deeper insights into 'real' teaching practice. As, in the present study, the role of classroom observation was rather limited, most of the work done tended to reflect on the notions about practice in each case study. This issue may lead to some bias toward practice per se given that notions of practice are essentially cognitive in nature. The findings would be more insightful and multi-sided if more triangulation from classroom observation and other sources of data instruments had been extended to generate the differences between what the participants intend to do or think about and what they actually do. Thus, the pursuit

of the notion of ‘fusion’ of methodologies could have been more complete and objective.

CHAPTER 5- (Re)-conceptualization of Teachers'

Professional Identity

5.1 Introduction

To achieve the first aim of the research, namely to explore how English language teachers position themselves as professionals, their role as language teachers and their perceptions about teaching English in the context of English as an international language, the chapter answers the following question: How do the transnational education experiences influence the ways MA TESOL teachers (re)-construct their professional identity in their teaching context in Vietnam?

I explore the process of professional identity formation by examining their perceptions about their changed, if at all, roles as teachers in the Vietnamese context of learning and teaching and how multiple influences interact to construct their professional identity. Their perceptions about learners of English in Vietnam were also explored to better understand how these teachers enact or negotiate their professional roles and personal selves. Through their discussions, it is evident how their teacher professional identities were revealed and constructed/ reconstructed.

The conceptual tools used to understand the formation of the participants' professional identity involve the concept of identity based on three ideas (Varghese, 2005): identity as related to socio, cultural and political contexts (Duff & Uchida, 1997; Tang, 1997); identity as constructed and negotiated through language and discourses (Canagarajah, 2005; Cooper & Olson, 1996; Phan Le Ha, 2004); identities as not fixed,

stable, or unitary but multiple, shifting and in conflict (Norton, 2000). The concept of 'being' and 'becoming' (Phan, 2008) was employed to understand teachers' professional identity as continuity, fluidity and connectedness. The construction of professional identity was made visible by comparing it with others (Tang, 1997) and the ways professional identity is driven by dominant discourses in language teaching and learning were investigated by looking beyond the surface language of teacher participants to see how discourses affected them (Canagarajah, 2005; Kumaravadivelu, 2003; McKay, 2003).

Binary constructions of Self and Other, the West and the Rest and subjectivity (Lin, 2010; Spack, 1997; Ellwood, 2009; Kumaravadivelu, 2003, McKay, 2010) have been used to understand how learners of English have been positioned by the teacher participants.

This chapter consists of two main sections examining various aspects of English language teacher professional identity. The first aspect involves pedagogical competence as manifested in their teaching philosophy, their previous educational background and teaching experience, their linguistic competence as EFL teachers, their views of their professional roles as language teachers and themselves in the local teaching context. The second aspect regarding teacher professional identity examines how the teachers constructed and reconstructed their students' identity.

Regarding pedagogical competence, I argue that the TESOL teachers' self-positioning in Australia as learners and as English language teachers contributed to their conceptualization of professional identity as one with fluidity and continuity. Notably, the TESOL teachers' previous education background and teaching experience has

become the platform for them to negotiate their professional identity back home. Also, these teachers' professional identity as EFL teachers projected a more empowering identity as professionals transmitting knowledge to students.

With respect to the TESOL professionals' identity embodied in how the teachers view their students, I argue that although the training courses in Australia contribute to the TESOL professionals revising their professional identity in a more positive light, they still hold some cultural stereotypes about their students. In fact, one of the dilemmas that I find it struggling to speak to my data is whether the culture of learning ascribed to Asian students in general and Vietnamese students in particular exists.

5.2 Pedagogical Competence and Teacher Professional Identity

In this section, I would argue that after the training courses in Australia, the TESOL teachers' growth in pedagogical competence was manifested in various ways. Firstly, the teacher's professional identity was embodied in their evolving philosophy of teaching, in which they viewed language learning as social practice rather than merely linguistic enhancement. As a result of this, their professional role was geared towards the shift from only product-oriented to process-oriented pedagogy in which the focus on competence gives more priority to performance. Secondly, I also would argue that the teacher's professional identity is socially constructed and its formation, negotiation and growth derived from social practice and from both assimilation and critical construction of knowledge which is culture-driven and locality-driven.

5.2.1 Pedagogical philosophy: language as social practice

Most of the participants did not indicate any worries or tensions about being an EFL teacher or conducting a 'traditional' role. As they reported, they were able to confidently accommodate different roles in their context without experiencing the pressure to adopt Western-based theory and teaching philosophies. The boundary between English as a Foreign Language (EFL) and English as an International Language (EIL) is not a clear-cut distinction; rather, the notions are intertwined, requiring a sensitive negotiation of practices and assumptions related to teaching English in a culturally specific context (Matsuda, 2009). Overall, the participating teachers underwent a change in their philosophy and approaches to English language teaching. The following excerpts shed light on how the teachers in the study negotiated and conceptualized their practice of teaching English since their completion of the Master course in Australia. Their perceptions of their teacher identity are communicated through such negotiation. One example of this process is given by Khanh:

Before I went to Australia, I thought teaching English was a career very simple like teaching maths or physics or any subjects, but when I came back to my home country in Vietnam, it changed. I think teaching English is teaching a language, a culture and it is not a subject but it is a way to communicate. It links people to people, culture to culture. Language is the way to communicate with people so we teach someone to know how to communicate and we teach them how to communicate appropriately not rightly or not wrongly. (Khanh-interviews)

Seeing herself as a proactive teacher with nearly 10 years working experience at the tertiary level, Khanh highly valued her opportunity to be trained in Australia revealing that the Master's course in Australia had brought her to a bigger horizon. She was proud of being a Vietnamese teacher who, she confirmed, had been formed from her Vietnamese culture in which she had been acculturated from primary school to high school and later when she became a teacher. She had brought all that culture to her teaching style and it established her role in the classroom. This teacher shared her conceptual change in thinking toward the concept of teaching English. Before going to Australia, she had believed that teaching English was simple like teaching mathematics or other subjects. It would seem that Khanh believed that teaching of the subjects such as maths was purely content-focussed and unconnected with life and ways of thinking and behaving. Now this way of thinking has changed; teaching English, in her perception, was to teach a language, a culture and ways of communication whether rightly or wrongly. What she implied here was that it did not matter how we communicated but what we communicated. In fact, she viewed her teaching of English as moving beyond away from the standard norms with their heavy focus on linguistic parameters such as grammatical correctness, to more emphasis on a way for empowering learners to communicate through language:

We should not talk to them, we should not lecture to them, but we should create real situations to them and by group work, and we should give chance or opportunities to them to explore themselves in the language. (Khanh-interviews)

What was obtained during the classroom observations of Khanh's classes confirmed what she had revealed in the interviews: she did not talk and lecture much to

her students who were encouraged to take control of the class atmosphere through a wide range of activities such as oral presentations and peer teaching.

Like Khanh, Linh believed that teaching English in EFL contexts was the same as in ESL contexts such as in Australia. The rationale she gave was that if students did not practise speaking and find their own 'environment' to practise, whether they were in Australia or Vietnam, their work would not contribute to effective learning. When responding to the question regarding differences between EFL and ESL contexts of learning, Linh shared:

I think it depends on the students. If they really want to practise speaking English, they can establish the environment for themselves maybe in the classroom and after the classroom, they can sit together to discuss or at university they have English speaking club and they still practise and I think it is the same thing. If you don't practise, it doesn't mean where you stay in Australia or Vietnam; it is the same. I think we can have authentic communication if students decide to be that. (Linh-interviews)

Ho is another participant who developed his pedagogy in the same way. He proactively applied what he had obtained in his training course overseas to make changes in his teaching such as integrating technology into language teaching and learning. He shared in the interview his stance that communicative language teaching is not always good because this approach is rather old; he viewed his teaching as not mainly a technical act, based on the traditional discourse of linguistic competence:

Previously, I thought teaching English was just to teach syntax, grammar and we focus on linguistic aspect, now I should look more at socio aspects such as how students learn from the other, learn by working in pair, in group to exchange ideas. And by doing that they can improve their communication in their language they are learning. So it is very interesting, but I have to make so-called local adaptation. For example, I also supply my students with some grammar points when I teach them. If I just focus too much on communication without linguistic input, then my students may feel unconfident. (Ho-interviews)

Tram's professional identity was reflected in the way she learnt how to deal with her students. She became more patient with shy students and empowered them. Like Ho, Khanh and Linh, Tram paid more attention to 'other' aspects of teaching apart from teaching method such as psychological issues involving matters beyond the content aspects of teaching, like the relationship between teacher and student. All of such changes resulted from her transnational experience:

I find myself more patient in my teaching. You know sometimes before my trip to Australia, I always feel impatient; it is very hard for me to keep patience with shy students and now everything can change. When I was in Australia, I looked at my teacher they always listened to me patiently. They knew how to help me deal with my obstacles. This is what I could learn from the teacher in term of teacher-student relationship. I don't think I learnt much from the teaching method but the way they dealt with students. (Tram-reflective journal)

Ngoc's professional identity reflected in the way she positioned herself as a teacher differently. Previously, she had prepared the lessons to 'defend' what students

could ask her in class, but now she had become more confident in dealing with the process of teaching. She pointed out that what she prepared was geared towards the process in which teachers should teach, not just the product in learning a language. This process-oriented pedagogy enabled her to be more active in her role.

Before I went to Australia, X university I also taught translation but all I can do was to prepare the teaching very carefully at home looking up in the dictionary to translate the sentences in many ways and when I came to the class, I asked them to translate sentences and they could make into different ways from mine and from their friends and I think that is good because with all the preparation at home so that I can help them and I didn't feel I would be passive and so that if they asked me something and I did know how to answer and now I think my role is quite different I prepare so that I can have an overview. That means the way how students of English learn and find out problems and make the way to answer the problem so that when I come into class I see oh that is the way they have problem and that is the way they don't know how to answer and I can help them in the process and I don't feel I am passive in any way anymore. (Ngoc-interviews)

From Linh, Khanh, Ho, Ngoc and Tram's responses, it can be noted that these teachers underwent changes in their overall orientation toward English language teaching. The common discourse found in foreign English language education was confined to learning grammar and vocabulary. This kind of discourse or practice has shaped curricular and pedagogical practices in this area of education for years in Vietnam. There are many reasons for this orientation. Firstly, English learning resources

were lacking, so the most available sources were grammar and vocabulary-building books. With the spread of the Internet and globalization, English teachers have enjoyed more chances to study in English speaking countries and it is such opportunities that have enabled them to gain access to different pedagogical practices and values. That learning English is learning grammar and vocabulary was the pedagogical focus of the past as such a tendency placed English language teaching as non-contextual and merely linguistic enhancement (Ferraz, 2010). Ferraz argues as a foreign language teacher, that he does not see that grammar and vocabulary teaching should not be focused on in pedagogical practices. Rather, in the teaching of English, structural exercises are good tools that lead to memorization and expansion of vocabulary. At the linguistic level, they play a vital role in teaching the language. However, he strongly believes that when the focus is exclusively linguistics, many other aspects of language teaching such as identity, culture and critique are left unexplored. Ferraz also contends that linguistic approaches are usually non-contextual and do not regard language as a social practice.

It can be inferred from the data that there is a strong tendency in not viewing English language teaching as non-contextual, structural and merely linguistic enhancement among the teacher participants. These teachers have paved the way for re-envisioning English language teaching as both linguistically and socio-culturally oriented. Also, the idea of learner empowerment became very prominent in most of the teacher participants' values in teaching practices. It is clear that these teachers are moving away from a focus only on product to a focus on process and measuring only performance to gauging competence and potential (Brown, 1991). In these participants' perception, practices that are process-oriented, autonomous and experimental are deemed empowering and the shift from the previous product-oriented and teacher-

fronted pedagogies has reduced the passivity of students and encouraged greater involvement. Khanh's responses reflected her orientation of language learning as a social activity for achieving competence and potential not just measuring performance. Most participants in the study called for a significant change in their pedagogical and philosophical orientation in English language education. The evolving philosophy of teaching that many teacher participants adopted is resonant with Menezes de Souza and Monte Mor's (2006 cited in Ferraz, 2010) proposal for promoting foreign language teaching and education. In their words: "English language teaching becomes a way of reaching both objectives: the development of students' communicative competence as well as their formation as citizens" (Menezes de Souza & Monte Mor, 2006, translated by Ferraz, 2010, p. 154).

Foreign language teaching focused exclusively on its linguistic aspect does not educate. It does, but it contributes to one kind of formation, the one that understands that the 'role' of schooling is to 'fill the student' with content, 'filling him/her up' with knowledge until s/he becomes a complete and educated being. When we defend the educational aspect of foreign language teaching, we claim for the understanding of citizenship. This is, by the way, a social value to be developed throughout various school disciplines and not only in the study of foreign languages (Menezes de Souza & Monte Mor, 2006, p.91, translated by Ferraz, 2010)

5.2.2 Professional identity and critical construction of knowledge in TESOL

The teacher participants exhibited their professional growth as a result of their education overseas and it contributed to them developing a revised view of English language teaching as social practice and shifting from only product-oriented to process-oriented pedagogy. Nevertheless, this revised professional identity adopted by the teacher participants was negotiated and constructed socially on the basis of their critical reconstruction of the knowledge acquired and of their professional self.

Most of the participants, when asked about effects the training course had on their professional development, tended to view the course process positively in terms of their new appreciation towards an exposure to a new culture of learning and teaching. Some teacher participants professed that such exposure was really necessary for an EFL teacher as this enabled them to immerse themselves deeply into cultural features related to language use; however, this did not mean that all the knowledge or theory acquired was of great help in their context, as was the case of Ngoc who admitted in her interview:

I tried to read a lot of theory during the course which I think I was going to apply, but I think there was something wrong somewhere. In my opinion, theories are not magic tricks that could help the teacher perform in classroom. They cannot help teachers to control the real situation when they come into their real class I just ignore theory and do something instinctively from the experience of the teacher and the learner. (Ngoc-interviews)

Ho also reflected in a guided journal where he wrote about his exposure to different ideologies and teaching and learning approaches.

During my Master course in Australia, I was exposed to some other modern approaches, especially CLT. However, I don't think that such exposure has affected my teaching a lot ... I am quite conscious of my teaching context in which my students, at different levels of English, have to study English together a non-language environment. (Ho- reflective journal)

It is seen from the data above that these Australian-trained TESOL teachers experienced growth in their professional identity. Such a revised professional identity developed, but not necessarily because the training in Australia had enlightened them in terms of pedagogical competence. To put it differently, although they admitted that they had been exposed to different ideas and ideologies in teaching, such 'new' ways of teaching or exposure to Western scholarship also enabled them to be critical of their 'newly acquired' pedagogical skills. They did not adore Western theory, but they used it as a basis to look more deeply at their professional self. This provides some evidence to confirm the argument that teachers' professional identity is socially constructed (Duff & Uchida, 1997) and its formation, negotiation and growth is a question of social practice which takes place in teacher education programs (Varghese, 2005). In fact, these teacher participants challenged the dominant theories and assumptions in the prevailing language teaching frameworks. Ho challenged the 'merits' of communicative language teaching (CLT) which are frequently documented in the literature and acknowledged that a local adaptation was more desirable in his teaching.

5.2.3 Professional identity as classroom manager

To the majority of the teacher participants, their professional identity was strongly reflected through their attitude towards their teaching practices. Through their exposure to education in Australia, they became more flexible in the way they managed their English classroom in Vietnam.

Tram admitted that since she returned from Australia she was not as passive as she used to be. She became more adaptable and flexible in organizing classroom activities in such a way that could stimulate her classroom atmosphere and boost her students' motivation, although she pointed out that she did not think much about herself and power. It can be interpreted here that her professional self as a teacher counted more than her individual self.

I don't think much about myself and my power as a teacher; I don't think that I am more important or something like that, but as a teacher in class, I think that I could be more adaptable and more flexible in organizing classroom activities. Before I attended the course in Australia, sometimes I had felt more passive in organizing classroom activities but since I returned from Australia, and especially after I attended one course in (maybe Second Language Teaching), I could learn how to be more active, how to organize the class better, how to help my students. (Tram-interviews)

...Before I come to class, I have to think how I can stimulate, how I can motivate my students to make them give up their passive thinking, shyness or keep them

away from their mind, I think I should go from the simple to the most complicated activities. (Tram -interviews)

Lan's teaching performance has been improved in terms of dealing with larger classes. It could involve organizing group work or pair work with different courses, which she had observed in Australian classes with her teacher. She geared her teaching toward a learner-centred not teacher-centred pedagogy in which she believed students can learn not only from teachers but also from their peers.

One more thing I learn... you know... for example the way of group working, when we have the class with Dr X and he told us that now I will tell you how to do the group work in a big class with 40 students. For any kind of topic, he can organize it, he can ask students to do group work or pair work and I think ok before that in some classes we can do group work or pair work but now in any kind of courses I can do that, I can conduct that quite successful I think so. Because in that way, I do group work or pair work with students, it can be a way I mean... a learner-centred. It is not teacher-centred and then by doing that students can learn a lot not only from a teacher but from their peer. (Lan-interviews)

For the case of Khanh, knowledge of technology in the classroom enhanced her professional identity, enabling her to become a new person and identify with her colleagues. The way she applied technology in her classroom and organized activities, she believed, helped create her students' motivation and channel two-way communication. She confirmed that her classroom management was really beneficial and effective as students could get involved deeply in the process of learning.

I am good at technology now, so my students also admire me when I am good at dealing with technological problems. I can use technology devices very well and you know... one time one of the students told me that it is really good because you can deal with technical problems unlike other teachers. He or she doesn't know anything, so I thought to myself if I don't know anything about technology my students also think about me like that. So it is a good way to be a new person and new identity when I get a lot of knowledge of technology from Australia... One more thing, it also the way to organize the class I can learn from my course that I should organize the class in a friendly way to have a two side communication. I have done group work, peer teaching and peer learning, presentation and I think they are really beneficial and really effective and students feel very happy they are eager to the lesson and they read more; they prepare lessons before they come to the class unlike before. They just bring the books, but they don't know anything; they just bring it the class and listen to the teacher. (Khanh-interviews)

The data shows that foreign education experienced by these teachers has been regarded as important to increase these English teacher's teaching performance, hence leading to greater professionalism in their teaching career. Many teachers admitted that they learnt a lot from the classroom observation in Australia which contributed to a sense of confidence when they were back home teaching. Their professional self has been enhanced through their expertise as classroom managers and their changed beliefs in dealing with pedagogical knowledge. As reported in Ngoc's interview, she became more confident in dealing with her instruction to the students while in the past, she tended to prepare her lessons in order to cope with students' questions 'passively'.

Pedagogical expertise accumulated helped her look at macro teaching strategies – an ‘overview’ was what she mentioned. Such a macro ‘overview’ enhanced her self-image of a teacher. The same attitude was found in Khanh, who claimed that her enhanced professional identity came from her ability in embedding technology into her classroom. It was her skills in dealing with technological devices which boosted her self-image as an effective English teacher. This new identity that Khanh took up helped her identify with other colleagues and showed her competence to her students as a teacher. Also, Khanh revealed that she became more flexible in the way she organized class activities and assigned work to the students. In the case of Tram, she asserted that it seems that her professional self dominated her individual self to perform her role as a teacher.

It is noticeable that the pedagogical ability which was displayed through the teachers’ flexibility and confidence as classroom managers emerges as one of the professional identity indicators among the teacher participants. However, their teacher professional identity was also expressed in their attitudes towards NNS vs NS English teachers. Lan strongly asserted that her role in the classroom could replace the role of NS teachers in the age of the internet. She could successfully create an environment which is ‘authentic’ in the classroom. In her view, there was no physical boundary between the English speaking environment and non English speaking environment. What counted was the role of the teachers in the classroom. This may go against much literature that has contended that the lack of an English speaking environment is one of the reasons leading to the downgrading of quality in English training in ELL environments.

5.2.4 Professional identity formation: previous education background and teaching experience

From the data, I observed that the process of professional identity formation among MA TESOL teachers is quite complex with relation to prior teaching experience. There is a close relationship between professional identity and prior teaching experience or/and previous education background. Although many of the teacher participants had no prior training experience from English speaking countries, their professional identity has been influenced and negotiated by their rich teaching experience back home. Khanh and Linh, who are young teachers, felt that the training experience in Australia had become the influential contributor to their professional development while for those who had longer years of service, their professional identity had been formed mostly by their teaching culture in Vietnam. Khanh revealed the process of changing her sense of her role as a teacher and the positive influence it has had on her profession:

The role of the teacher in classroom – my role has been formed from my culture of Vietnam. What I learnt from primary school to high school and then when I became a teacher. I brought all that culture to my teaching approach and it established my role in the classroom. I have to say that sometimes somehow, it was quite dominated. I dominated my students to what they have to learn, when they have to learn what they have to do. (Khanh-interviews)

Another young teacher, Linh, who was very enthusiastic about her training opportunity overseas, viewed her teacher identity without any attachment to her previous educational background; such an opportunity seemed to have enlightened her teaching career. She emphasized that if she had not had the chance to study in Australia,

she would not have become a good teacher like she was now. In her perception, the new identity she adopted as a result of her education overseas eclipsed other identities within her as a person. Her identity as a teacher returning from an English speaking country would enable her to perform teaching practice more efficiently and more to a more 'advanced' level as she mentioned. Also, she believed that what she conducted in the classroom was more legitimate in terms of teaching practice, as her students would trust her with this new identity. Another identity Linh desired to adopt was to become a teacher who works very hard and loves students like her Australian counterparts. It can be inferred that Vietnamese teachers lack these qualities, not working as hard as Australian teachers. This way of thinking seemed to be one-sided and may lead to uncritical negotiation of identity options as a professional, resulting in seeing local teaching practice as merely inferior, without real analysis.

I think because I just graduated from the university for about one year and then I was very lucky to get a chance to study in Australia, I think the experience was great, it totally changes me, give me a new perspective now when I reflect, I think if I was not trained in Australia, I would not become such a good teacher like I am now because first the training gives me more confidence of my language skill, the second one it gives me a lot of theory on language teaching and learning and then it opens my mind to the world. It is not only to study and stay in the same comfort zone. But I should go to many places and should study further, higher, so I think it is really a golden opportunity for me and I really appreciate my course in Australia. (Linh-interviews)

... when I work with the students, and they know that I studied abroad and they will trust me more, so they help to carry out what I want to do and they believe that what I apply in the classroom is advanced. So they really trust me, and when I studied overseas and I learnt the styles of teaching of the professional lecturers and teachers overseas and I see they work very hard; they love their students very much so I try to pass down what I study... (Linh-interviews)

Linh's transformative endeavour (Wenger, 1998) was strongly reflected through her words for change with regard to transforming language study skills among university students in Vietnam. She desired to be an agent of change as a teacher:

... Help them [students] to understand more to do research... so that the picture of teaching and learning in Vietnam will be different... prepared for my students to find something new in theory. (Linh's interviews)

As evidenced here, the education in Australia offered the participant a professional identity option that she eagerly took up. This was believed to help her transcend the 'comfortable zone' to become an agent of change within her professional context.

When asked about the difference between Australian teachers and Vietnamese teachers, Khanh pointed out enthusiastically that Australian teachers were totally different and maybe more superior to Vietnamese counterparts. The cultural difference she raised is related to particular views on what is developed, modern, efficient or scientific as opposed to what is backward, traditional, inefficient or unscientific (Alastair Pennycook, 1994). The identity as 'knowledge providers' seemed to be

considered as 'illegitimate', 'backward' and 'static' in culture-related teaching practice among Vietnamese teachers. What she expressed conveyed uncritical thoughts about Vietnamese lecturers. In her view, Vietnamese teachers may not put much effort, time and energy into their teaching and research compared with their Australian counterparts.

Yes, in teaching method. Teaching in general is different. First...I have to say that the culture decides the person. So when you are in Vietnam, you are Asian people. They are influenced by the culture of Vietnam. The model of teacher in Vietnam is quite formal. They are the ones who are very strict not open. They are the ones who have good knowledge, they know everything so that whenever it comes to the situation that they don't know something so they feel embarrassed, but they don't want to let students know that they don't know that thing, but in Australia, lecturers are very open; they don't dare to say, they don't mind to say that I don't know something, so it is a good way to be close to your students to be friendly and they can communicate as closely as possible. Another thing to say is that Australian lecturers are those who put a lot of effort, a lot of time and energy into their teaching and their research. (Khanh-interviews)

Emerging from what Khanh expressed, it can be seen that fixed in her mind, a stereotypical culture of learning in Vietnam still existed with a seemingly negative portrayal of teachers as strict, not open, and as knowledge providers. This seemed to have the quality of a fixed identity, a concept which is proffered by Kubota and Angel Lin indicating that non-native professionals' membership of non-Anglo racial groups strengthens negative assumptions about someone's language proficiency and competence (Kubota & Lin, 2009). This problem lies in the tendency to equate the

native speaker with white and the non-native with non white and perpetuates discrimination against non-native professionals. In this case, it is the non-native professional who perpetuated the entrenched beliefs on the essentialized dichotomy: native speaker = Standard English speaker = white versus non-native speaker = non-Standard English speaker = nonwhite (Kubota & Lin, 2009). Kubota and Lin note that such a dichotomy blinds us to discrimination and leads to racist assumptions about language and overlooks the complex linguistic landscape of the world.

As reported, Ha and Tram who had more than 10 years of teaching experience showed a different perspective on their transnational experience. When asked about the contribution from her training course in Australia to her teaching context she is now involved, Ha unveiled that such experience did not help change the situation of teaching that she was currently facing. Being trained in Australia helped her in no way and with the new identity, she could not do anything considering the increased numbers of enrolments.

Nothing! because the teaching conditions are something that we as teachers cannot do anything about in the current teaching situation. You cannot complain to the department; for example this class size is not suitable for teaching this or that, or we have to reduce the number of students in each classroom. In fact the number of students per classroom has increased since I returned. Before I went, there were about 30 students, now there are 45. With the new identity [qualified teacher with Master in TESOL], we still cannot do anything about that! (Ha-interview)

Again, in the same vein, Ha reflected on her journal about her role as a teacher of English – not much had changed since she returned from her training opportunity; however, she became more critical of the knowledge she had obtained on the basis of the prior knowledge she had developed as a teacher in Vietnam for many years: “the demonstration of some of the methods [traditional and communicative] became evident in some of the courses [in Australia] as well as in some class discussions. I then reflected more on the application of these methods and how the unfavourable conditions of teaching in my situation would affect this”. She was confident about her role as both a ‘traditional’ teacher giving knowledge to her students and a facilitator and advisor. It can be noted that the identity as a professional in Ha’s case has been formed from her previous education background and prior experience.

I don’t think my role as a teacher has changed much since I returned to Vietnam. I had already been aware of and have become familiar with most teaching methods commonly used in teaching languages before I got to Australia. The application of ‘some’ of these methods, mostly the combination of different methods I see appropriate in my situation, had been done before. However, during my course in Australia, the demonstration of some of these methods became evident in some of the courses as well as in some class discussions. I then reflected more on the application of these methods and how the unfavorable conditions of teaching in my situation would affect this... (Ha-interviews)

On the whole, my role as a teacher has always been the combination of the ‘teacher’ in the traditional meaning, someone giving knowledge to students, and

a facilitator, advisor, helper giving students more control, more independence of their learning. (Ha-interviews)

In the interview, Tram also indicated that, her core identity as a teacher had been formed predominantly as an experienced teacher in the EFL context; that is, it was established from her prior teaching. As a result, her role as a returnee teacher has been built up along with her core identity. Even though Tram feels more confident with her pedagogical competence acquired from her exposure to her TESOL course and other 'modern' approaches including CLT, her role as a language teacher is the same with not much change.

... I was exposed some other modern approaches, especially CLT. However, I do not think that such exposure has affected my teaching a lot. (Tram-interviews)

There is not much change in my role as a language teacher. I just feel more confident to conduct a variety of activities as well as deal with unexpected situations in my class. This is because I could adopt some ways of organizing a language class from a teacher of mine who taught teaching approaches in MA course. Another important point is that I can talk to my students about some cultural features related to language use, for which I hope to make them more aware of the nature of language and its usage in real situations. (Tram-interviews)

As such, rich teaching experience and the teachers' confidence in pedagogy offered important clues to understanding their professional identity. The more

experienced teachers had gone through a sense of negativeness in their professional identity formation as with Ha and Tram, and junior teachers seemed to be more positive in their experience as can be seen in Khanh and Linh's interviews. Through the data analysis, these teachers' professionalism as English teachers had been developed not just the moment these teachers received the foreign education; rather, it had been built up throughout their education and teaching career as evidenced in Khanh's case. She expressed that her role as a teacher had been formed from her primary education to high school and then when she was a university teacher and she had brought all that culture to her teaching. The concept of there being a culture of teaching and learning in Khanh's teaching was reiterated in Ha's reflection. Her professional identity had been always the combination of the 'teacher' in the traditional meaning as someone who gives knowledge to students and a facilitator giving students more control and more independence in their learning. Ha and Tram both strongly emphasized their professional expertise in teaching pedagogy as their most influential contributor to their role as a teacher. Both of these teachers admitted that there was not much change in their roles as a language teacher upon their returning to Vietnam. Ha was very confident and comfortable in what she described her professional role as a 'traditional' teacher giving knowledge to her students, while Khanh and Linh tended to view their training overseas as a "golden opportunity" (Linh interview). Linh used the conditional statement "If I was not trained in Australia" to describe her professional identity, "I would not become such a good teacher like I am now". Clearly, in Linh's words, the opportunity to study abroad gave her a new identity as an English teacher. This identity which she projected emerged from the belief that her students would trust her more and they would believe that what she did in her English class was "advanced". From the

data reported, the sense of professional identity Linh adopted was mostly based on the social attitudes and pre-conceived stereotypes of the expertise of an English teacher. No matter who you are, whatever your prior teaching experience, good teaching should be developed in foreign education which is always 'advanced'. In contrast, those who have not received any training in an English speaking country, can not necessarily be expected to be good teachers. It seems that Linh and Khanh were not comfortable with their identity roles as 'traditional' teachers. Why did these teachers hold such views?

Firstly, perhaps it is because this is associated with social expectations towards teachers. If one is to be considered a good English teacher, one should have training experience in English speaking countries. Training overseas is equated with good teaching. As reflected in Linh's case, we can see some sort of tension arising from her negotiation of multiple identities (Cooper & Olson, 1996). Although she believed that "teaching is a combination of art and services" (Linh's interview), she still accepted such a prescribed role or duty as an English teacher. This is suggested by Cooper & Olson's (1996) and Gee's (2000) arguments with regard to professional identity from social perspectives. Linh and Khanh may have multiple identities not only connected to their inner state but to their performances in the society. They were in the position of interpreting and positioning themselves as a teacher with a new identity which is aligned with social expectations. Such identities are negotiated through the teachers' social interaction with their workplace and students (how students would perceive and evaluate them as teachers).

Another justification involves NS and NNS constructs in TESOL profession which can be termed TESOL discourses hereafter. Brutt-Griffler and Samimy (1999)

note that the existence of the NS construct becomes particularly prominent when the construct finds its way into shaping the perceptions of language learners. Indeed, the present study contributes to the evidence that the construct of nativeness in the TESOL profession is a site of struggle for non-native English speaking professionals. Brutt-Griffler and Samimy argue that the native-non-native dichotomy represents not a linguistic construct but a socially constructed identity based on cultural assumptions of who conforms to the preconceived notion of a NS. Although its problematic nature has been pointed out, it still remains at the centre of discussion in the field. Linh and Khanh in the research appeared to adhere to a belief in the superiority of the NS, accepting uncritically 'centre' discourses and practices and perpetuating unquestioning dominance of native-speakerism.

Different from Linh and Khanh, as experienced teachers, Ha and Tram appeared to contest their 'new' identities. To put it differently, through their experience, it was not easy for them to accept new identities upon their training in Australia through their interaction with their teaching context. Ha revealed that even with new identities as a language teacher who obtained education in an English speaking country, she could not do anything about the situation she was facing in the classroom. As such, the data shows that these teachers may accept, contest or negotiate their professional identities through their experiences throughout their teaching lives (Gee, 2000).

Thirdly, throughout the process of professional identity formation, the teachers' prior learning experience seemed to have a powerful impact on their beliefs about their images of self as teachers; however, the novice teachers seemed to lack a clear conception of how to operationalize these projected images of teachers compared with

more senior teachers (Johnson, 1994). Putting these two groups of teachers into perspective: Linh and Khanh (younger teachers) and Ha and Tram (senior teachers), it can be inferred that the teachers with longer years of service were under no coercion to conform to alignment with social expectations and their images of self as teachers. This may have resulted from the fact that their professional identity had been firmly established with their prior rich teaching experience, and that they had accumulated enough knowledge of the local teaching and learning environment to determine what would work or would not work in their teaching context. On the contrary, the teachers with fewer years of teaching experience may have entered teaching with a good deal of confidence and an unrealistic optimism. The present study also revealed the similar perception among the younger teachers to those participants in Johnson's study (1994) in which he examined the relationship between emerging beliefs and instructional beliefs of four pre-service and beginning teachers and how the teachers' beliefs shaped the ways in which they conceptualized their instructional practices and their evolving perceptions of themselves as a second language teachers. He argued that the images of self as teachers projected an unrealistic sense of optimism about the type of teacher they would be and what their initial teaching experiences would be like and those images were in sharp contrast to prior learning experience as second language learners and the realities of the classroom. This is the case in Linh and Khanh's perceptions which shaped their professional identity. Linh and Khanh's projected images of themselves as teachers seemed to be in negative reaction to the images they held of their own language classroom experience. In their perception, traditional images of teachers as source of knowledge and as figures of authority were problematic, as popularized in Western discourses of TESOL. Findings in studies of pre-service/beginning teachers'

professional development have suggested that the image of themselves as teachers interacts with observed teaching practice and fosters teachers' growth (Bullough & Knowles, 1991; Johnson, 1994; Louden, 1991; Powell, 1994). Teachers confirm, validate and modify and change these images with evolving experience. The lack of well-developed images of self as teachers and perceptions about teaching may contribute to the risk of failure in teaching practice (Powell, 1994). More experienced teachers, on the other hand, with vast professional reserves to draw upon, seem less prone to radical roles and identity shifts (Louden, 1991). Thus the more senior teachers in this study (Ha and Tram), as argued elsewhere, with long-established teaching experience, were less likely to undergo their professional identity shifts (Louden, 1991) while the less senior teachers (Linh and Khanh) tended to construct their professional identity with great confidence and a sense of unrealistic optimism (Johnson, 1994).

The projected images of self as teachers have been influenced by social discourses circulating in TESOL programs (Brutt-Griffler & Samimy, 1999; Ilieva, 2010; Pavlenko, 2003). Reflected through Linh and Khanh's cases, although they saw themselves as agents of change, constructing positive professional identities, they did not view the TESOL discourses surrounding NNS and NS constructs critically. This may lead to them placing themselves in a position of having deficient professional competence. As can be seen in Khanh and Linh's words, they displayed multiple and conflicting identities as agents of change and traditional images of teachers. Pavlenko (2003) views the appropriation of newly imagined identities as an important aspect of a learning journey and argues that teacher education programs need to offer identity options that allow NNESTs to imagine themselves as legitimate members of professional communities. In the same vein, Morita (2000) examined non-native

English speaking teachers' negotiation of TESOL discourses in their construction of professional identities, arguing that TESOL discourses should not be viewed as a "predictable, entirely oppressive, unidirectional process of knowledge transmission" but rather as a "complex, locally situated process that involves dynamic negotiations of expertise and identity" (p.303). Therefore, appropriating the discourses in TESOL programs is essential for the teacher participants in this study to negotiate multiple and conflicting professional identities, and then to develop confident professional identities and well-constructed images of themselves as teachers. As teachers grow with expertise and experience, they continually confirm, validate or change their identities. As one of the participants in Morita's (2000) study wrote:

My learning journey with this program is not made up by certain pieces of specific knowledge. It is the courage to see what blinds my perspectives, to understand the valuable points of others' perspective. It is to take the risk to develop and expand my new identities (Morita, 2000, p. 364).

As the construction and appropriation of professional identity is complex in nature, Linh and Khanh's eagerness to embrace the challenge to be open to new identities as teachers should also involve a critical review of TESOL discourses and a more conscious dynamic negotiation of expertise and identity as the teachers develop in their teaching practice. This may help them avoid developing images of self that are over confident and with an unrealistic sense of optimism as discussed above.

It is noted that the 'being' and 'becoming' (Phan Le Ha 2008) in the teacher professional identity clearly demonstrated that teacher identity may be well-constructed alongside core identities which are culture-driven or locality-driven. See for example,

Khanh's case. Teacher identity is not one stable identity and not just about changing and fragmentation, but it incorporates continuity, fluidity and connectedness creating dynamic change within the wholeness (Phan Le Ha, 2008). Khanh valued her identity as a Vietnamese teacher, an identity constituted from her primary to tertiary education. Her experience, condensed from experience as a learner and which coalesced with that of a teacher in the Vietnamese education system, formed her professional identity. To her, local values forming teacher professional identity might enable her to enact a more effective role as a teacher, which reflects 'continuity' and 'fluidity' in teacher professional identity (Phan Le Ha, 2008). However, such images of being a Vietnamese teacher nurtured by Khanh seemed to be in conflict with the type of teacher she would like to be. This is reflected through her comments about the difference between Vietnamese and Australian teachers.

The TESOL teachers' self-positioning in Australia as learners and as English teachers in their teaching context contributed to their re-conceptualization of professional identity. They became more critical of their prior teaching experience, thus boosting their self-image of being Vietnamese educators. It can be seen that they did not consider their professional role 'peripheral' (Kano & Norton, 2003), but confirmed their confidence as a result of exposure to Western ideology and scholarship. The teacher professional growth was not totally formed from the assimilation of Western ideology and theory in teaching and learning but from their critical construction of knowledge which is culture-driven or locality-driven (Phan Le Ha, 2008).

5.2.5 TESOL professional and linguistic competence

In this section, I would argue that although linguistic competence is one of the contributors to forming professional identity as NNS teachers, it appeared not to be a strong indicator influencing the teacher participants in the study in the process of professional identity formation. The majority of the TESOL professionals showed no sense of inferiority due to their 'imperfect' language proficiency. The context where they teach plays an important role in constructing their professional identity as role models or guides of linguistic competence.

Lan commented on her experience of being exposed to a new learning context. Such exposure did not affect the way this participant perceived herself as an English teacher nor make her feel inferior; instead, this led to her revised identity as a non-native speaker teacher, reframing her prior non-native identities in a new and positive light:

I always think I tried to imitate, tried to have the voice of the native speaker because I think that only by that way you can be a good teacher because you need to speak like a native speaker, your sound your pronunciation everything should be American standard or British standard, but when I went there, I witnessed that all of senior lecturers or professors come from everywhere in the world; they can be a senior lecturer in an internationally recognized university and they speak with their accents but the point is everyone, every student can understand them so I think ok this relieved my burden. (Lan-interviews)

As such, her previous burden of the EFL teacher identity was relieved of the laborious process of acquiring native-like English pronunciation; this induced her to change the pre-conceived beliefs of English teaching when engaging with her students. Acquiring native-speaker English was no longer integral to her attempt to negotiate her competence and identities:

... when I returned home, I also told my students that we don't try to speak like a native speaker; it is good to do that but it doesn't need that. The point is that I just want to make people understand, make myself understandable. That is the point that will help me a lot, and I feel more confident; I don't care about my accent because everyone has their own accent. We try to pronounce correctly and make people understand you well, so that helps me a lot, make me confident. (Lan-interviews)

As Linh expressed, she became more confident due to her enhanced language skills as well as understanding theory on language teaching and learning. She acknowledged that being competent in linguistic knowledge was something she desired to achieve before going to Australia. However, the educational environment in Australia made her change. Linguistic competence was just a part of her professional identity. Her identity as an EFL teacher was also someone who could attain more research skills and help to build a research community at her university back home.

When I go to Australian university, I think the main focus of university is not to train basic skills such as 4 micro skills for the students, but to help them to understand more to do research or to do something else to improve their learning. (Linh-interviews)

As analysed, Tram and Ha seemed to express their professional identity mainly through their prior teaching experience and their workplace interaction. For Lan's case, acquiring native-like English pronunciation was no longer the focus of her attempt to negotiate competence and identities as an EFL teacher, but her competence in classroom management. For the majority of the participants, linguistic competence was not singled out as the most important standard for evaluating a teacher's professional competence. The findings were at odds with the idea that linguistic competence has become prominent in professional identity formation and one of the most influential contributors to understanding the professional identity of English teachers as reported in the literature (Jenkins, 2005; Llorca & Huguet, 2003; Péter Medgyes, 1999; Tang, 1997).

Also, language proficiency did not appear to hamper the process of constructing teacher professional identity being reified as one of the important factors influencing professional identity (Liou, 2008). Intelligibility, rather than 'standard' pronunciation acted as the professional indicator in the teaching context, as revealed in Lan's case. Her orientation toward a legitimate pronunciation pedagogy reflected her resistance to the ideology of native speaker superiority.

The teachers' professional identity as linguistically competent gained in their teaching context may be attributed to the fact that these teachers were not under strong pressure to perform like native speaker teachers and their learners respected them as role models. This is also demonstrated in Samimy and Brutt-Griffler's (1999) study in which their participants felt that it was sometimes harder for them to feel qualified and appreciated in an ESL context where their competences were more often questioned. On the contrary, they reflected that it was easier to see themselves as role models "in social,

cultural, emotional, or experiential terms” (p. 138) and to be valued and respected as professionals when teaching in their own countries. Bayyurt (2006) who interviewed 12 Turkish NNS teachers about their beliefs regarding teaching culture in the EFL classroom showed that NNS teachers were aware that EFL students regarded them as good language learning models and guides. Clearly from Lan’s perspective, pronunciation appears not to be the primary or sole means to establish her professional identity, and to Linh, the four basic micro skills – listening, speaking, reading and writing – should not be the main focus in teaching at university. Therefore, these teachers draw on other means to construct their identity not just limited to linguistic competence.

In the following section, I discuss another aspect of professional identity, the MA TESOL teachers’ professional roles in their teaching context.

5.2.6 Teacher role identities negotiated in local teaching contexts

This section examines the teacher identity roles the participants claimed to adopt and which emerged through the interaction in their teaching context as returnees from overseas education. I would argue that in the process of negotiating professional identity roles, teachers should take a critical stance on their individually constructed roles which they actively seek out and the roles which they see as ‘problematic’ as they grow further as teachers.

Also, I argue that the professional roles that they claimed to be problematic and in place of which they wanted to adopt new ones were greatly influenced by dominant Western-based discourses in language teaching and learning, which seems to have

governed and orientated their perceptions on their professional roles in their local teaching context. The abandonment of professional identity roles as power and status figures may lead to one-sided views on local knowledge of competence, expertise and professionalism.

In the section that follows, I draw on the emerging notion of “teaching is an art” to challenge the problematic notion of power and status embedded in Vietnamese professional identity roles.

Minh is among the few participants here who challenged his status as a teacher with power. He is a university professor who had the longest teaching experience and he had held managerial positions at tertiary level. He was awarded an MA in Education and a PhD in TESOL in Australia, where he believed his exposure to English not only benefited him but also empowered him, both in learning and practising the teaching of English. He revealed:

Learning English in a democratic country like Australia, with liberal-minded people here certainly greatly influenced my thinking and practising teaching as a career. (Minh-reflective journals)

He admitted that the change in his power and status as a teacher really made a difference in the local context in Vietnam. He expressed his awareness of building up his own learner identity as a result of his training in Australia. He gave one example that illustrated how he had boosted his student identity to empower his students so that they would have opportunities to think about themselves and feel worthy in themselves.

What was obtained from the classroom observations in Minh's classes confirmed his effort to empower his students and give them a greater feeling of self-worth. He perceived his professional role identity as learner empowerment. This was revealed in the way he asked questions and responded to the learners' responses during warm-up activities and classroom activities. His strong desire to empower his students and change the teachers' status and power stemmed from his training in a democratic country like Australia.

It is common in a Vietnamese classroom that students give their answers to such types of questions [why do you try to study hard? Or why do you come to class? ...] in a cliché way such as gaining knowledge, being knowledgeable. However, I shared my thoughts with the students about their learning. I thanked my students for their presence in class so that I got paid to support my family. In this way, I think, I tried to empower my students in a sense that they feel worth of their learning and feel responsible for their ownership of learning. (Minh-interviews)

Also, in his reflective journal, he revealed there was a tension somewhere in applying TESOL theory in a language class in Vietnam and in order to remove such tension, TESOL practitioners needed to think about modifying the role that both teachers and learners may take. This view was reflected in his journal:

Teachers in Vietnam used to and are thought to take the model role in classroom where there is a gap between teacher and learners. A change in thinking will help to remove such a barrier. A change will take place in many aspects: teacher and learner role, teaching methodology, learning styles and a respectful

challenge to the teacher's questions and ideas. Teachers have to accommodate themselves with these changes about their status and power in class. (Minh-reflective journals)

Minh's experience and effort in trying to surrender the self of 'status' and 'power' of a Vietnamese teacher reflected the desire to change the identity of the 'teacher-controlling' and 'directing' self commonly associated with the characteristics of Vietnamese teachers. He saw such a status as 'problematic' in a Vietnamese classroom. He mentioned, in his reflective journal, the potential effect of changing this 'problematic' identity: "Teachers seem to be more vulnerable because their role, respect might be challenged". Through his self-reflection on his role and status, Minh consciously revealed the different professional identities he held and showed how he negotiated such professional identities through an examination of his own beliefs and action.

Coming into contact with different ways of learning and teaching approaches in Australia, Lan felt excited about such 'new' and 'empowering' methodology to develop the learners' autonomy, which seemed to be a value that needed to be fostered in her teaching. The so-called 'domination' in her teaching profession should be replaced by a 'managerial' role:

Considering the student as the center of learning and teaching process, at the beginning of every course, I often make an interview or delivery questionnaires to find out what the students expect and what they are motivated when attending the course. From these initial understanding, I can add / remove some sections from the materials so as to meet their expectations. In classroom, I have created

favorable conditions for the student to get actively involved in class participation, encourage them to questions and challenge their ideas. I base part of the student's grade on oral participation; courses are often organized around classroom discussions, student questions, and informal lectures. In some courses (for example, Cross-Cultural Communication), I have only a "managerial role" and the students do the actual teaching through discussion and presentations. And to encourage the learner autonomy in language learning, a variety of tasks are often given to my students; for instance: group project, group presentation, reading assignment, peer counseling, etc... (Lan- reflective journals)

Emerging in Lan's reflection was her strong desire to change her teaching status and shift the focus to her learners. It can be seen that the perceived role identity that she adopted was teacher identity as manager and empowerer of learners. She placed great emphasis on her students in the process of organizing classroom activities and conducting the needs analysis, which demonstrated her new role enactment to be a teacher different from her previous role as one of domination of students and content.

A closer examination of these two teachers' reflections on their negotiated teacher identities reflected the complex nature of the teachers' professional role identities. The experience of these teachers entailed a new role enactment which was geared toward empowering learners. In other words, through their training in Australia, they took on a new role identity and this may have stemmed from their conceptualization that their 'traditional' roles were 'problematic' as a result of their interaction with a different learning and teaching environment.

One question that arises from the findings is whether the adoption of these perceived roles contributes to any abandonment of previous role enactment or there is an accommodation of both roles in the process of negotiation. Zurcher (1983) calls predetermined roles a “structuralist position” because they depend on the “effect of historical factors, power distributions and cultural values on role enactment” (p. 14) while he calls individually created roles a “symbolic interactionist position” that suggests “roles emerge from or are significantly shaped by interactions in specific social settings” (p. 14). Drawing on Zurcher’s argument, Farrell (2011)’s study uses reflective practice to explore the professional role identities of experienced ESL teachers. Emerging from her findings about the professional role identities is the observation that the professional role identities are located in a continuum of ready-made roles versus individually created roles that have been negotiated over time. Farrell argues that by engaging in reflective practice, ESL teachers can not only become more aware of their identity roles, but also how they have been shaped over time and by whom and how they need to be nurtured during a teacher’s career. Therefore, teachers can take a critically reflective stance on which ends of the continuum of teacher identity roles they find themselves at different points on their career and how these can be changed if necessary. In this study, the teacher identity role of empowerer of learners taken on by Minh and Lan can be seen as examples of roles that can be considered individually created and negotiated and they emerged from and were significantly shaped by interaction in a specific setting (Zurcher, 1983). In contrast, the images of self as teachers with power and status emerged as a teacher identity role that can be seen as ready-made roles as the teachers did not seek out this role and claimed a ‘problematic’ teacher identity attached to it.

Is this teacher identity role as a 'power' figure really problematic in the process of constructing and reconstructing professional identity roles among these TESOL professionals in the study? Cohen (2008) notes that the notion of role identity offers a useful analytic tool for addressing the complexity of teachers' identity experience because it "highlights the tension between received expectations and individual negotiation that is the heart of teacher identity" (p. 81). As can be seen in Minh and Lan's cases, the tension they experienced in the process of negotiating their role identities was to remove the dominant role identities within their self to take on a new role identity as teachers who empower learners. Farrell (2011) argues that individually negotiated identity roles emerge as teachers actively seek out situations in which they can further develop themselves as teachers. However, ready-made roles such as teachers having status and power are also an important element in the continuum of teacher identity roles; hence, exploring both ready-made roles and individually negotiated roles is integral to teacher professional development and the growth of professional role identities.

5.2.6. *Being a teacher and 'teaching is an art'*

"I believe teaching is an art, a combination of art and service." (Linh)

"Teaching is a lifelong collation of experience, expertise, aptitude and knowledge." (Ngoc)

versus...

“Teachers have to accommodate themselves with these changes about their status and power in class.” (Minh)

“I have only a ‘managerial role’ and the students do the actual teaching.” (Lan)

In previous discussions about teacher professional identity as pedagogical competence, linguistic competence and previous educational background and experience in teaching, it can be seen that although there has been some conceptual change among the teacher participants away from monolithic perception of English language and culture of learning, to positive attitudes toward their professional identity, there are still some inconsistencies in their beliefs regarding their professional roles. Though some teachers acknowledged that teaching is an art, their anxiety about ‘dominant’ roles and status in the classrooms still remained, reflecting the fact that they have become an object of analysis in the Western scholarship. Western discourses dominating the theory of learning and practice of teaching tend to be unchallenged. For example, pedagogical practices such as learner-centeredness represent a methodological ideal, and alternatives to them are regarded as defective (Waters, 2007). In contrast, Waters argues that ‘authority’ and ‘power’ are seen to have a potential to be exercised not just in harmful but also beneficial ways. What lies behind the concept ‘domination’ in the local context? Do TESOL professionals need to challenge such authority and power?

‘Teaching is an art’ is a notion emerging from the data about the teacher participants sharing the enhancement of their profession after returning from overseas education in Australia. The comparison and contrast about their career as TESOL professionals and their counterparts showed their perceptions about their professional

identity. While some participants in the study, especially young teachers, tended to adulate the 'foreign expertise' they experienced during their education overseas, the participants with longer years of teaching experience were confident with their professional self and professed that 'teaching is an art' symbolizes the essence of dedicated Vietnamese teachers' professional identity, which was viewed from a variety of perspectives departing from Western scholarship.

Linh reported in the interview that the picture of ELT in Vietnam would be different and CLT would be more applied in the context if more teachers were trained abroad as this would bring a new wind to the context of Vietnam. Also, another reason she mentioned was that Vietnam is open to the world so a lot of foreigners would come, which is conducive to learning English in Vietnam. Hence, it might be interpreted from Linh's responses that the picture of ELT in Vietnam, in her perception, would be brighter depending on the linguistic competence of teachers who were exposed to the language environment of English speaking countries and interaction with the outside world such as with tourists.

In the past, most of the teachers graduated from the local university, but now, many teachers have learnt abroad so they bring a new wind to the context of Vietnam, so I think it will be different and now a lot of foreigners will come to Vietnam.... Somehow, it will combine to make the ELT picture in Vietnam different in the future, brighter. (Linh-interviews)

Another voice from Khanh reflected her comparison between two teaching communities –her workplace in Vietnam and Australia where she was a student. An image of Australian lecturers was described as facilitators 'accessible' everywhere to

help students. Also, these lecturers are more likely to appreciate students' voice and be attentive to students than their Vietnamese counterparts. The identity Khanh wanted to change was that of a teacher who directs what students could learn and do to one who does not. Here are Khanh's responses:

... And when I came to Australia to train, it brings a chance to me; I learnt a lot from the teaching method and I feel that I acquire a lot from the professor in Australia, from my teacher my lecturer. They are the facilitators not the teachers. They are the ones who help me to finish my course to do well in my assignment. They are everywhere to help me, not just in class time. I can email them anytime and they reply me immediately. It is so surprising. At first time, I wonder oh they are everywhere and I think that it is good thing to be by side to help them and your students can feel that you are devoted to them and they can get what they need from lecture not in class time only. (Khanh-interviews)

When I was in Australia, I can learn a lot from learning attitude so I have friends those who are in the same courses as me. We are students; we sit in the row of students and we can raise our voice and we are very happy when our lecturer listen to our voice and appreciate what we want to share to solve our problem. So when I come to Vietnam, I think that I have to be the one who listen to my students. I shouldn't be the one who appoint what they should do or what they should learn. That is different point of view and I change my role. (Khanh-interviews)

It can be noted from Khanh and Linh's cases that the expertise they idolized was the norms from a community of practice different from theirs and given the differences,

the feasibility of transferring strategies to a local context is worth exploring. In Australia, lecturers are equipped with many more favorable conditions such as private offices with internet access and rather higher pay. In contrast, Vietnamese lecturers could not afford such teaching facilities and they are considered “teaching machines” (Pham, 2001, p. 33). The metaphor behind that needs to be explored as Ngoc raised her voice about her teaching conditions “not enough pay and not enough money; five classes a week; 20 or 25 hours a week working in classes that is too much”. Linh mentioned that before she went to Australia, she thought that she would enhance linguistic skills to impart to her students back home. However, after that her perception changed as a result of ‘empowerment’ through the community of practice in Australia.

In the past, before I came to Australia, I think I should improve English language skills to teach my students when I go back to Vietnam, but then when I studied at the Australian university, I think the main focus of university not to train basic skills for students but help them to do research more. (Linh-interviews)

Critically, the metaphor of ‘teaching machines’ was still popular in the Vietnam context. For Linh, she wanted to transform her professional identity as a teacher who would change her teaching community to become a research community. However, it was one-sided in the sense that even teachers find it difficult to make such a commitment. The comparison between two communities of practice in the cases of Linh and Khanh may contribute to worshipping foreign expertise without thoughtful consideration of local communities of practice with less advantageous conditions.

It seems that the professional discourse in language teaching and learning was viewed from an *us/them* perspective when language norms and professional expertise flowed unilaterally from the center to the periphery as the 'native' speakers had been granted unchallenged authority to spell out orthodoxy for 'nonnative' communities. Such power is so blatant that *we* perspectives become blurred and invisible. Phan Le Ha (2004b) notes that the Other teacher's teaching is commonly judged according to how much they conform with CLT. Thus, being a 'learning facilitator', a 'friend' or a 'counselor' is often contrasted with a being a 'knowledge transmitter' or an 'authoritative teacher'. She argues that these notions or norms seem to touch upon the surface without understanding it sufficiently. There is much more going on under such a surface in respect to being an 'authoritarian' teacher. Lan critiqued her own 'dominant' teaching style and preferred the 'managerial role' that she experienced in her education abroad. Linh admitted that many teachers have learnt abroad, so they bring a new wind to the context of Vietnam (the educational context). It can be inferred from her responses that she felt outside expertise may be more ideal than local knowledge and values in the negotiation of TESOL pedagogical fashions and trends. The 'domination' construct in teaching has been highly criticized for its teacher-fronted style, failing to cultivate learner's autonomy and critical thinking. Phan Le Ha (2004b) challenges this as inherently problematic and misleading. She posits that "images of Western teachers such as 'facilitator' or 'counselor' are not necessarily how Asian teachers view themselves, or if they do, their enactment of these roles may not be the same as it is in the West" (p. 52). Thus, this construct of 'dominant' or 'authoritarian' should be seen from the local context of actual practice. While the process of transforming knowledge in this 'traditional' way may be viewed as a 'teacher-dominated' or teacher-fronted style

in Western scholarship, this is imbued with a contextual richness in the Vietnamese context. Conditioned by the Confucian tradition and values which engender a deep reverence for education, Vietnam has a tradition of respecting teachers. In feudal society, teachers were ordered after King, but before Parents: King- Teacher- Parents. For generations, the process of recruiting teachers is highly competitive, demanding good ethical qualities and strong academic performance from teachers at pedagogical colleges or universities.

The construct of 'teaching is an art' is a value that every dedicated teacher holds, striving to become an excellent teacher or a role model for many generations of learners. To be a teacher is a serious undertaking and requires deep commitment and sustained effort from the teacher to acquire pedagogical competence. Such a teacher should have length, breadth and depth of subject matter, experience and pedagogical excellence. In Vietnamese traditional education, the image of a teacher on the podium transferring deep knowledge to students has inspired many generations of students in Vietnam and I am one of these students. An image of a teacher who has made a strong and dedicated commitment to his or her noble teaching career has become a typical value which is worth being respected and explored. Such a persona may be viewed as an 'unquestioned authority' or 'knowledge transmitter' (Phan Le Ha, 2004b) in Western scholarship; however, in the Vietnamese context, it represents a highly- qualified teacher who inspires imagination and engages the mind of students. This is one of the traits of teacher professional identity highlighting a gradual and painstaking process of accumulating knowledge in the interest of learners in Vietnamese education.

'Domination' also means the negotiation for professional expertise which a teacher has accumulated for years to reach the length, breadth and depth of their pedagogical

competence to transfer to learners. Such long-attained effort has been condensed in the construct of 'teaching is an art' which is highly cultivated in the Vietnamese education context. 'Teacher as unquestioned authority' stereotypically portrayed as prevailing in Vietnamese education does not mean that students could not challenge the construction of knowledge. This may be the case because some teachers are not open to that practice. The more experienced a teacher is, the more relaxed and open he/she is to accept challenges and contradiction. The above discussion suggests what Phan Le Ha (2004) notes on the cultural politics of teaching. The concept of being a teacher varies from one culture to another. What one culture values may not be valued by others.

Although Linh believed teaching is a combination of art and service, she still held the deeply-entrenched belief that professional expertise mostly flows from the center to the periphery and there are hierarchies of knowledge; the West is the site of the construction of knowledge and knowledge from Other (non-Western) languages is not knowledge (A. Lin, 2011).

The data analysed above suggest that the participants' professional identity is constructed by comparing it with that of others (Tang, 1997). The example given in Lan's and Minh's cases demonstrate this argument. They may have thought the 'status', 'domination', 'teacher-controlled' and 'power' associated with a Vietnamese teacher are something they need to change when they compared it with a democratic learning environment like Australia or other English speaking countries where students feel free to address teachers by their first name and ask questions, and they may have assumed that it is such factors that affect the quality of teaching and learning in the Vietnamese context. However, as Vietnamese teachers, their status and power are values that come

from the social tradition in which teachers are highly respected and which are important values in the culture of learning in Vietnamese education. If these values are considered problematic and are held to affect the quality of teaching, this may go against Canagarajah's (2005) argument that "local is a relational and fluid construct... paralleling the appropriation of the global by the local, the global has absorbed local knowledge and resources for its own purpose" (p.10). Canagarajah also warns of the risk of making a low estimation of local knowledge, causing impediments to alternative development. TESOL professionals should reflect on questions such as 'Do teachers really need to feel negative about their Asian teacher identity with a focus on power and status? Does this really affect their teaching practice in their classroom? What factors contribute to the quality of teaching English in their context? Re-conceptualization of the role of teachers should be carried out with a constant move towards educational expertise being defined within a critical understanding of dominant Western scholarship. Therefore, when teachers negotiate their multiple identities influenced by multi directions, they should critically reflect on the values, skills and expertise that form their professional identity and contribute to their teaching context.

Also, evident in Lan's interview is the conceptualization of the dominant discourse's '*managerial role*'. It emerges from the data that local knowledge of competence, expertise and professionalism in language teaching seemed to be viewed as one-sided from the perspective of a 'Western' ELT orientation and understanding of teaching. As Richards (2010) argues, teaching is sometimes said to be 'situated' and can only be understood within a particular context and hence the nature of effectiveness in teaching is not always easy to define as conceptions of good teaching differ from culture to culture. Hence, Pennycook (1994) reminds us that to develop critical pedagogies for

ELT, we need to learn very carefully how education happens in the different contexts of our teaching and to question assumptions about classroom roles and teacher-student relationships.

5.3 How is the Learner Perceived by these Australian-trained Vietnamese Teachers of English?

To the majority of the participants, in their perceptions, a stereotypical culture of learning ascribed to both learners and teachers still persists. Learners of English in Vietnam are still viewed as deficient, passive, error-prone, and are preconceived to have stable norms and ideology in language learning. When asked about their students, most of these teachers admitted that although their students worked hard and were willing to participate in learning and teaching activities, they were quite shy in class discussions and this was, as they believed, a common characteristic of Vietnamese students. Such a preconception is inherently embedded in the teacher participants' minds as one strand of a local culture of learning. Khanh still believed that the kind of interaction/communication she experienced in her class in Australia was more “prestigious” than the classroom atmosphere in Vietnamese classrooms, which presented a big obstacle in her teaching.

My students are second year ones and I am teaching American culture; to some ways, they are senior, so they are quite confident in class. However, we are Asian people, so my students have something unlike Western students. That is one of the problems that will affect communication in class, different from

communication in class in some other countries like Australia or US (Khanh-interviews)

Such an entrenched belief is also found in Linh's response:

My students are interesting; they are intelligent, but somehow because of culture of Vietnam, when they participate in English classroom, they are a little bit shy. This is one of the disadvantages of my teaching. The culture roots in themselves, so it is very difficult to change their point of view or their style in learning. This is one of the obstacles that most of Vietnamese teachers meet when they teach English in Vietnam. (Linh-interviews)

The excerpts above clearly showed the participants' deeply-entrenched beliefs about the learner in Vietnam in particular and Asian students in general. Linh and Khanh placed more value on the Western style of teaching and tended to view traditional teaching in Vietnam as something problematic affecting communication negatively.

Another participant, Ha, described her students as follows:

I must say their English level is not very good. The second thing, their motivation is not very high. Sometimes you feel frustrated because it seems that they don't want to learn even though you try your best to find good learning materials, you think that they will be interesting enough, but in fact, students may not be interested so sometimes I really feel frustrated about their learning

habit, their motivation and their English level. I must say their English level is not very good. (Ha-interviews)

Ha felt frustrated because her students were not highly motivated. When asked about the reasons why the participant's students lacked motivation in class, Ha mentioned that wrong placement through university entrance exams were to blame for de-motivation among her students.

... Different reasons why. We have selected these students, I don't think in an appropriate way. Again, it relates to the way how university entrance exams are conducted because we test them based on grammar and reading skill and their speaking skill and listening skills are not good enough. So when they go to listening and speaking classes, maybe their level are not good enough. They don't understand. I have some students who told me that they didn't understand a thing in my class although the listening activities are not difficult at all because they never learn listening before. I think the first reason is their proficiency, their English level is not good enough in class, so they don't feel highly motivated to do thing. (Ha)

Unfortunately, it was such misplacements that directed the teacher's frustration towards the learners themselves. Students were to blame for having a 'problematic' learner identity which was considered a big obstacle to teaching and learning a foreign language.

5.3.1 Construction of Vietnamese students- teachers: animator of the discourse of cultural identity?

It seems that the teacher's understanding of the students appears to align Western students as a homogeneous group, with the greater capability in class participation and critical thinking and the Vietnamese students, also a homogenous group, with lesser capability. Whoever the students were capable of being was thus foreclosed by discourses of cultural identity that predetermined the characteristics of all students in general. From the data, we can see that when this teacher applied pre-conceived views about the capabilities of the Western students versus Vietnamese and positioned the Vietnamese students as lacking in critical-thinking skills and as prone to passive participation not like Western students, she is the animator of the discourse of cultural identity (Ellwood, 2009). This means that it is the teacher that circulates cultural identity discourses in the society and it is she who creates a barrier in the classroom affecting the ways teachers teach. Such discourses engage in the representation of learning characteristics including passivity, a lack of critical thinking skills and a reduced capacity to contribute orally in class. Insofar as students may be excluded from the possibility of being critical thinkers and speakers, these discourses foreclose on students' identities and such racist stereotypes can reduce and fix constructions of the Other, leading to exclusions and negative effects (Ellwood, 2009). From the data, while Vietnamese students tended to be seen as problematic, Western students were more often seen as representative of a norm which is superior and highly privileged. This representation is largely circular in the construction of Asian students in general and Vietnamese students in particular. As Lin (2011) argues, raising her strong voice in her research, Asian students have themselves distinctively fallen into the trap of

binary construction of Self and Other and binary construction of the West and the Rest. Such binaries tend to fix subjects in rigid categories and fail to recognize the unstable production of identities in social and temporal relations of power (Ellwood 2009) and such an essentialized stance can also lead to internal diversity and hybridity not being recognized (Lin, 2011). Insofar as the teachers in the study “recognized” students through familiar “common- sense” representations, clearly they are at risk of rhetorical construction of students’ identities leading to stigmatization, generalization and inaccurate predictions about students’ capabilities (Spack, 1997) and to “a deterministic stance and deficit orientation as to what students can accomplish” (Zamel, 1997). This teaching philosophy may go against what Ellwood (2009) showed in her research. While she holds that what occurs in the classroom is always contingent on a multiplicity of contextual factors, the teachers in this study may not be sufficiently responsive to these factors.

While the training courses in Australia helped these TESOL professionals to enhance their professional identity in terms of pedagogical competence, they appeared to hold certain assumptions about their role as TESOL professionals in their own teaching context and stereotypes about their learners. Why did they still hold such a conception in mind? One reason might be because dominant discourses in language teaching and learning theories are so powerful and well-established that they take longer to be erased than we anticipate; or this may seem to be the case because we as teachers – and as researchers – are interpreting the local through global lenses and not vice versa. The global values are considered the point of reference and are founded on Western theories or standards against which local values are weighed up (Canagarajah, 2005). As discussed above, the teachers are considered the animators of the discourses of cultural

identity circulating in society. Their views may have been affected by communicative teaching methodology (this is also discussed in Chapter Six) which relies on 'active' participation in order to function (Cortazzi & Jin, 1996).

5.3.2 Intelligibility as perpetuating stereotypes

Another explanation is explained through an understanding of different interpretations of the term 'intelligibility' (Ellwood, 2009). It is natural that we are both "subject to" and the "subject of" discourses. Not only are our beliefs and practices produced by discourses, but perhaps more importantly, who we are is the result of discourses. We may be judged as unintelligible if we do not conform to popular or common-sense representations or discourses as any deviations from the norms can be seen as failures (J. Butler, 2004b). As a result of this, any individual seeks his or her own intelligibility through the process of self-regulation, referred to as techniques of the self (Rose, 1999). These techniques of the self constitute a drive towards a unified subjectivity. So in order to be 'intelligible', we draw on commonly recognized discourses, which allows us to avoid taking up "an uninhabitable identification" (J. Butler, 2004a, p. xix). This psychological process may involve the feeling that there is a certain security and a certain safety in being positioned or constructed by others even if one is positioned negatively (Ellwood, 2009). From the data, the teachers' understanding of the students may derive from discourses that are known to be circulating in the Vietnamese educational context. It may be inferred that the learning modes these teacher participants were exposed to during their training overseas seem to be the ones that are most valued. That is "oracy, verbal competence, articulateness and participation in discussions will be prized more highly than silent participation,

listenership, and observation” (Jaworski & Sachdew, 2004, p. 238). It may be inferred that most of the teacher participants were more likely to fall into the trap of developing and perpetuating stereotypes, perpetuating cultural myths (Spack, 1997) and underestimating the students’ knowledge and their ability. The teachers’ persistence in subscribing to cultural stereotypes in TESOL may be attributed to the complexity of language teaching and learning, which is intensified with the complexity of culture itself (Kumaravadivelu, 2003b). In the same argument as that of Ellwood (2009), Kumaravadivelu (2003, p. 716) refers to “the unknown and the unmanageable” to explain cultural stereotypes among TESOL professionals who tend to resort to simple and sometimes simplistic solutions when attempting to deal with the unknown and the unmanageable. We may be stereotyping our learners because it helps us reduce an unmanageable reality to a manageable level. The teachers in the study tended to readily explain their students’ behaviour in terms of culture and cultural stereotypes if they failed to interact in the class the way they expect them to. This tendency may not allow for internal diversity to develop and we as teachers are running the risk of limiting our own world views by exercising the power to identify, impose ethnocentric ideology and support the essentializing discourse that represents cultural groups as stable or homogeneous entities (Spack, 1997). Also, if teachers look at the classroom communicational behaviour of L2 learners predominantly through such a cultural lens this will result in nothing more than a one-dimensional caricature of these learners (Kumaravadivelu, 2003).

Positioning myself as an English teacher and a researcher, I have experienced diverse modes of learning often associated with different races and genders. For example, I am acutely aware of stereotypes (and not succumbing to them) when giving

the following examples that I have encountered in my teaching. If some Arabic students appear to be more vocal in speaking activities while Asian students seem not to be participating and less vocal, I have witnessed how, for some moments, these Asian students have become less confident, positioning themselves as hopeless in communication while their written communication is far more subtle than their apparent verbal communication. In such cases, as a teacher, I am aware of the need to boost the students' identities through my praise on their written communication and I make it clear that I value the diversity of learning modes and the multiplicity of contextual factors among my students. In doing so I have indicated that silent participation is not seen as problematic nor as having devastating effects.

The data have shown that Vietnamese styles of learning have been perpetuated under the Self and Other or Asian versus Western dichotomy which is described by Spack (1997) as categorizing, classifying and labelling. Such a process definitely reinforced cultural myths from the teachers themselves and dominant discourses circulating in society, which “can lead us to stigmatize , to generalize and to make inaccurate predictions about what students are likely to do as a result of their language or cultural background” (p. 765). She also suggests that “teachers and researchers need to view students as individuals, not as members of a cultural group” (p. 772). This is at odds with what Linh responded in the interview, when she attributed unresponsiveness to “culture roots in themselves [the Vietnamese students]”. Here the teacher tended to construct her students' identity in the way which may be inferred as a ‘fixed’ and ‘stable’ culture of learning. The concept of culture of learning refers to the collection of behaviours, norms, beliefs and expectations about teaching and learning which have a cultural origin and which classroom participants often take for granted (Cortazzi & Jin,

1996). The question arising here is whether cultures of learning have a cultural origin and have been taken for granted by classroom participants. As Cortazzi and Jin (1996) argue, cultures of learning like other aspects of culture are not uniform, fixed or equally applicable to all members, but are always developing and changing. In many teacher participants' perceptions, there seemed to be a fixed, unchanging practice of learning among the students. As discussed above, Spack warns of the danger of viewing students as members of a cultural group with a 'stereotyped' way of learning or cultures of learning.

However, some researchers seem to argue against this viewpoint, claiming that as individuals, humans are still members of cultures; humans cannot be cultureless or culture free (Bennett, 1996; Nelson, 1998). Bennett also argues for the essentiality of teachers' learning about students' cultures; otherwise, we may revert to the default state of judging individuals from other cultures by our own cultural norms, behaviours or values. In other words, the danger lies in not learning about cultural differences and it is ignorance of cultural differences that leads to ethnocentrism (Nelson, 1998). In the cases of Linh, Khanh and Ha, they may conceptualize cultural difference in learning as fixed, objective and apolitical based on an essentialist and normative understanding of culture. This perception of cultural difference has often presupposed the existence of essential, stable and objective traits that can be found in ones' own and the target culture, creating a fixed polarized difference between them (Kubota, 2004). Kubota suggests that cultural difference needs to be viewed as relational and as a construct shaped by discourses and power. The investigations of cultural difference are essential to help learners and teachers develop insight into culture and society and enhance communication among diverse people and improve education for all learners. However, cultures are not

monolithic; they have multiple meanings. The question is how we can negotiate multiple meanings and determine whether or not cultures of learning exist. I am anxious not to adopt a reified concept that stereotypes learners. Should I believe that cultures of learning exist or not? It would appear more useful to see culture as contextualized and localized in situations.

5.3.3 “Culture roots in themselves!”- fixed cultures of learning?

My research focus is on contextualized and cultural values in learning and teaching and how knowledge production is different from the West. In this case, I wished to address the concept of cultures of learning in ways that acknowledged diversity. I communicated with Cortazzi on this matter and he affirmed my instinct that any teacher of worth will think about students as individuals and as groups or classes simultaneously. Similarly, he argued, a good teacher will surely use cultural angles to counter and avoid stereotypes by selecting and contrasting examples and cases and by giving due weight to variation so that learners systematically become aware of and think about cultures and individuals simultaneously in different contexts. In one sense, cultures both do and do not exist. The existence or not is the wrong question and just leads to unnecessarily polarized debate. It seems better to think about what existence here means and implies and what non-existence also means and implies. And what holding views and experiences about cultures or about learners as individuals might mean for perception and living and human values. Thinking about cultures from this point of view is an endeavour to help us to be better people not just teachers or learners, but more widely because we have deeper awareness about ourselves and others and of how we might develop further. Culture is not held to be ‘a thing’ but is better

considered as 'a process' or 'a system or set of principles', which of course includes and encourages variation and localization, choice and agency (Cortazzi, personal communication, 2011).

As discussed earlier, teacher identities have been partly constructed through their own cultures of learning which is termed educational identities (Cortazzi & Jin, 1996) and their professional identities acquired largely through training (overseas training) may conflict with each other. This tension may result in the fact that the learners' identities can be variously labelled with attributions by teachers in further layers of constructed identities (Spack, 1996; Cortazzi & Jin, 1996; Kubota, 2004). In the same vein, it seems that multiple meanings of cultures of learning compete against each other in second language education. In essence, teachers are the ones who convey a culture of learning to students and if the teachers still believe that their students' culture of learning is deeply rooted in their educational identities and becomes a barrier to teaching and learning, they fail to help learners negotiate with multiple concepts of educational identities. Cultures of learning can be seen as being contextualized in situated practice, mediated by degrees of participation in which the learner's identity necessarily changes as progression is made from practice as novice to that of expert (Cortazzi & Jin, 2002). Therefore, to enable students to reflect on their own learning and negotiated cultures of learning or teachers' expectations, teachers themselves should take on a mediating role in showing that cultural difference is not fixed but relational, always shifting its meaning (Kubota, 2004). This means that second language learners cannot be viewed as members of a homogeneous cultural group without agency, but rather they are active agents in negotiating and even shaping competing discourses. The formulation of 'cultures of learning' as reciprocal learning about the

cultural ways of learning by participants in intercultural contexts can potentially resolve this problematic when the discourses are seen as part of a two-way process of both mediating learning and locating educational identities (Cortazzi & Jin, 2002). This formulation can apply to these teachers and their students in Vietnam – and to researchers – to mediate for a synergy within the tensions between the local and global while giving respect to and understanding the need for the values of both. Ellwood (2009) also foregrounds the ideas of unintelligibility to look at habituated and sedimented behaviours and seek possibilities for change, relying on a notion of identity as fluid, and constructed “in relation”, rather than as stable and autonomous.

With the current spread of English, EFL learners should not be viewed as a deficient or error-prone non-native learners (McKay, 2003). Also, given the local and international contexts as settings of language use, English learners who have been ascribed a fixed identity have been repositioned (Alptekin, 2002). In theory, EIL really opens up avenues for both learners and teachers of English in the more peripheral contexts of global English to perceive and define themselves differently; however, in practice, stable norms and goals are still entrenched in teaching and learning discourses in such contexts. Kumaravadivelu (2003b) argues that in spite of its wide spread sensitivity to cultural diversity and some critical analysis of culture, the TESOL profession is not free from cultural stereotypes associated with Asian students. He warns of the danger of homogenization of these groups of students who are all thrown into a single cultural basket labelled Asian. Instead of circulating discourses on cultural learning and teaching (Ellwood, 2009), TESOL professionals should be better equipped to move beyond such ‘well-trodden’ discourses, breaking away from the East-West binary structure. As Chen (2010) highlights, the need to develop multiple frames of

reference in our subjectivity and world view helps to dilute Western influences and become a means of transforming knowledge production.

5.4 Conclusion

This chapter examined the process of the teachers' professional identity formation through their perceptions about their changed (if at all) roles as teacher returnees to Vietnam along with their perceptions about learners of English. The way they positioned themselves reflected their negotiation, appropriation and resistance in the process of professional identity formation.

The findings showed that the TESOL teachers' self-positioning in Australia as learners and as English teachers in Vietnam contributed to their re-conceptualization of professional identity. The teacher professional growth was not totally shaped by Western ideology and theory in teaching and learning but from their critical construction of knowledge which was culture-driven or locality-driven. Their previous education background and teaching experience had become the platform for them to negotiate their professional identity back home. The analysis was based on the concept of identity in relation to social, cultural and political contexts (Duff & Uchida, 1997; Tang, 1997); identity as constructed and negotiated through language and discourses (Canagarajah, 2005; Cooper & Olson, 1996; Phan Le Ha, 2004).

Although there has been some conceptual change among these teachers, leading them away from monolithic perceptions of English language and culture of learning and teaching and leading them towards some positive attitudes toward their professional identity, some teachers with less than three years of teaching experience were under the

influence of dominant Western-based discourses which seemed to orient and govern their perceptions and pedagogical instruction in their local teaching context. This may lead to the local values in teaching and learning being underestimated and under-explored for the sake of learners. 'Teaching is an art' emerged as a value under-explored in the teaching context embedded in 'domination' and 'teacher-centredness' which some participants in the study wanted to change in their formation of professional identity. The interpretation of the findings was drawn on theories on social identities (Cooper & Olson, 1996; Gee, 2000); the juxtaposition with the TESOL discourses involving NS and NNS constructs (Brutt-Griffler & Samimy, 1999; Ilieva, 2010; Morita, 2000; Pennycook, 1994). Furthermore, critical reflection on dominant discourses in the binary construction of knowledge between East and West (Canagarajah, 2005; Angle Lin, 2011) was used to tease out the local knowledge and values in the negotiation of TESOL pedagogical priorities in the study.

The salient factor contributing to these teachers' professional identity was pedagogical competence, which is opposed to the linguistic competence documented in the literature as being the most influential factor boosting NNS teacher professional identity. The participants' pedagogical competence and their confidence in classroom management were translated into the tendency toward process-oriented compared with product-oriented teaching before their education in Australia. These teachers had taken up the professional identity as EFL teachers who are knowledgeable and empower students by transmitting knowledge to them. Another factor also relating to the teachers' professional identity formation involves the manner in which the participants shaped their learner identity. Their perceptions about learners reflected how the teachers in the

study enacted or negotiated their professional roles and/or professional selves. Perhaps, the findings about the teachers' stereotyping of learners showed a seemingly contrasted picture about the formers' identity formation. However, this issue of stereotypes was raised and analysed to reveal the process of the teachers' identity formation which was influenced by dominant discourses surrounding Self and Other discourses in the TESOL field. Such discourses have predominantly positioned both learners and teachers in EFL contexts in a negative and biased way. Therefore, understanding how the teachers view their learners reflected their roles and perceptions about their professional roles, which is part of their professional identity formation.

Drawing on the binary constructions of Self and Other, the West and the rest and subjectivity (Ellwood, 2009; Kubota & Lin, 2009; Kumaravadivelu, 2003b. Angel Lin, 2011; Spack, 1997), the findings also demonstrated that a stereotypical culture of learning has been ascribed to both learners and teachers and still persists although the TESOL professionals have undergone some conceptual change in their pedagogical competence. This perspective reinforces stable norms and ideology often found in language learning and teaching and conceptions of Vietnamese styles of learning have been perpetuated under the Self and Other or Asian versus Western dichotomy. The data were also analysed on the ground of cultural identity discourses, the notion of 'intelligibility' (Ellwood, 2009), and cultural difference (Kubota, 2004) to understand how the learning and teaching discourses were shaped and reshaped by larger contexts of foreign language teaching and learning.

CHAPTER 6 – Conceptualization of Teaching Methodology: ‘Traditional’/ ‘Communicative’, ‘Authenticity’: Pedagogical/ Ideological Orientation

6.1 Introduction

To achieve one of the research aims to investigate the process of how Vietnamese Australian-trained TESOL teachers negotiate between the ‘local’ and the ‘global’ to conceptualize their teaching practices in Vietnam, this chapter will answer the following question: How do MA TESOL teachers conceptualize their practice in Vietnam after returning from their overseas education in Australia?

I explore how the teacher participants position themselves along a continuum of ‘traditional’ and ‘communicative’ approaches and their perception about a sense of authenticity which is viewed either an ideological or pedagogical orientation. These paired concepts arose from the interviews and reflective guided journals.

Why are these two seemingly contradictory concepts – a ‘traditional’ and ‘communicative’ approaches – salient for understanding the informants’ teaching practice? As the teacher participants were exposed to both Vietnamese and Australian educational values, their stance on appropriate approaches reflects the pedagogical orientation they see as being applicable in the Vietnamese context given that they were able to consider multiple ideological influences. In this sense, the Vietnamese Australian trained teachers, driven as they are by both pedagogical and ideological

influences, have to negotiate a balance between such influences consciously, purposefully and rationally both against and according to their reasoning and choice.

With regard to authenticity, the participants found themselves in a dilemma of negotiating whether pedagogical or ideological orientations guide their teaching practice in terms of using non-native speaker models and implementation of teaching materials. Such negotiation further explains the ways they choose teaching approaches in their context through reasoning, reflection and experience.

I explore how the participants conceptualise teaching practice in the Vietnam context by investigating the seemingly contradictory approaches, traditional and communicative ones or local fusion of teaching approach, drawing on particular tools such as the CLT- psychological barrier and CLT attitude (Bax, 2003; Eisenclas, 2010; Kumaravadivelu, 1994, 2001, 2006c; Pennycook, 1998; Phillipson, 1992; Seedhouse, 1996; Thompson, 1996; Thornbury, 1998), the traditional/communicative paradigm (Littlewood, 2007), and a sense of authenticity (Richards 2006; Waters, 2009a, 2009b; Widdowson, 1996).

6.2 Traditional/Communicative Approaches or ‘Local Fusion’ of Approaches

Many participants in the study did not embrace CLT as the most prestigious approach in ELT although they admitted that CLT is one of the best teaching methods to help learners develop their communication competence. However, for the optimum result of English language teaching in their teaching context, the combination of CLT and the so-called traditional approach was seen as more ideal. The choice of CLT or the

traditional approach or somewhere along the continuum also depended in their view on a variety of factors such as learning contexts, learner's' ages, learners' motivation, learners' language proficiency and learners' needs. It is noted that although ELT technologies/commodities such as CLT or learner-centredness have become discursively constructed as state-of-the art "truths", these powerful discourses or concepts did not pressure the teacher participants to abandon locally appropriate methods and materials and their pedagogical orientation.

Ha expressed her concerns about the real communicative needs in her language classroom. She attributed the unsuccessful implementation of the communicative approach to the lack of communicative needs among her students in the context. This was, in her view, one of the tensions between the theory she acquired from her training course and the practice of teaching English in her teaching context:

I think again relating to the communicative language approach. It means after you have introduced some grammar structures or some new words or phrases or expressions you should organize activities for students to make use of the things they have learnt. I think it is better because if they don't use these things[what they have learnt], it is very difficult for them to remember them or to use them later on, but sometimes I think if you want to say about communicative language approach you need to have real communicative purpose and it is very difficult to do that because in real classroom situations the real communicative purposes are not real at all because we ask students to do that, so they do not really have the need to say if they don't want to say. So to be fair to them, we say you

should use the language because there is a need for you to do that, but for the students they say that oh, I don't have the need to do that. (Ha- interview)

In Ha's perception, it is unfair to impose pedagogical practice on the learners as it may go against their wish to engage in the sort of 'communication' promoted to develop learners' communicative competence. From this teacher's perspective, the 'communicative' approach may be ideal, but it is not necessarily ideal for her learners in the context. To some extent, according to her, the communicative approach is better in the sense that teachers should organize activities for students to make use of the things [grammar structures or vocabulary or expressions] they study. In this way, they could remember them or use them later on. CLT with its main aim of encouraging meaningful interactions so as to develop communicative competence seems not to have worked well in Ha's class, although she was aware of the need to introduce grammatical items by contextually embedding them into activities in the classroom to reinforce what had been learnt for reference in the future. However, she felt that drawing on real communicative needs to enact this communicative approach was unrealistic in her classroom, since in real classroom situations, the real communicative purposes are not real at all. Hence, it can be inferred that Ha was careful about the ways she conducted 'traditional' and 'communicative' activities in her class and had a rationale for not imposing the notion of 'communicative' needs on her students.

When asked about her viewpoints on the so-called traditional approach, Ha was quite clear and straightforward about her pedagogical orientation:

The traditional teaching approach is, of course, very useful in my teaching context. Firstly, the language level of the students is not high; clear explanation

is, therefore, necessary, especially when giving grammar lessons. Secondly, the size and arrangement of the class makes the application of many other teaching methods infeasible. Students cannot move around the class easily with the fixed arrangement of desks and chairs or they have to form so many small groups from the huge number of them in one class... (Ha-interviews)

I know from some courses that as a teacher, in a language teaching classroom, we should be someone like a guider or helper or facilitator, it makes sense in some ways because in some activities, for example, when I have something to do or do some communicative activities or thing like that, sometimes, I am a helper, facilitator or guide. But before that I mean the stage before I can carry out these activities when I have to explain the new grammar structures, the new word expression and things and I think usually I am the 'traditional' teacher in its real sense. It means teaching students new things. It means I taught and students listened, so you can say in one period, I am a real teacher in the first half of the period and in the second half of the period, when I try to carry out some activities then I am a facilitator or a guide. (Ha-reflective journals)

On the whole, my role as a teacher has always been the combination of the 'teacher' in the traditional meaning, someone giving knowledge to students, and a facilitator, advisor, helper, giving students more control, more independence of their learning. (Ha-reflective journal)

It seems that Ha was acutely aware of the contextual factors when delivering her classroom activities. Her role in the class was juggling from the 'traditional' to 'communicative' one. It was her rationale about her students and their needs that

dictated the way each activity was conducted and the specific stage in the lesson which required a focus on accuracy or fluency. She showed her experience in her choice of which activities were effective for her students, regardless of the label ‘traditional’ or ‘communicative’. She emphasized her teaching style with authority: “I am the real traditional teacher in its real sense! – giving knowledge to students.”

Ha also mentioned a list of constraints, which she suggested, restrict the adoption of communicative approaches such as class sizes:

Teaching conditions are something we as teachers cannot do anything about in current teaching situation. You can’t complain to the department for example, this class size is not suitable for teaching this or that, or we have to reduce the number of students in classroom. In fact the number of students per classroom has increased since I returned. Before I went, there were about 30 students, now there 45. (Ha-interviews)

Linh characterized her teaching approach in such a way that suggested that the ideal teaching practice is the combination of ‘traditional’ and ‘communicative’ approaches. This was reflected in the fact that she was sensitive in her choice of communicative activities, especially for adult learners. She revealed in her reflective journal and interviews that “If you teaching old students, you use a lot of CLT, you will fail because they belong to another world...”. Her explanation for her teaching practice was that adult learners were afraid of discussing and speaking in class. Rather, for college students, the extent to which communicative activities could be introduced depended on a number of factors such as learner age, their interests, purpose and needs. She was also aware of each specific stage in which communicative approaches should

be introduced to her learners: “I will adapt or adopt what is good for them [young learners] and maybe later on if they become more advanced, I can apply CLT for them. It depends.”

CLT is a very good approach in language teaching, but most of the Vietnamese teachers even they were trained in Australia, when they came back, they still used the traditional method of teaching. Why? I think the first reason is that they also come from the same culture, so because when they were in high school, at university, they were taught like that. That’s why now, somehow, it still affects them. The second thing I think it is the administration because teaching is one part and the assessment is another part. Somehow, there is a mismatch between teaching and assessment. That is why for example, if I teach grammar, I want to use CLT in my grammar classroom, then the examination is just about how to put the tenses into correct blank something like that, so my students will not really want to study something like speaking in the classroom; they just want me to go directly into how to get good scores in the exam. The third problem I think if they want to teach CLT approach they have to prepare a lot. Somehow, the teaching schedule in VN is a little bit tight, so the teachers just do it. (Linh-interviews)

For my teaching I combine both traditional and CLT approach in teaching because as I observe CLT doesn’t work in all situation; traditional teaching still works; for example, if you teach old students, you uses a lot CLT you will fail because they belong to another world.....So I think if you apply a lot of CLT, they will drop the class immediately because they will be afraid of speaking or

discussing or something like that. So with traditional approach, after class, they have something with them to bring home so they can see oh, I learnt grammar or something like that, but for younger students for students at college I will use CLT, so it depends on the learner age, interest, purpose and their needs, so I will adapt or adopt what is good for them and maybe later on if they become more advanced I can apply CLT for them. It depends. (Linh-interviews)

Sharing the same teaching ideology as Ha between the ‘traditional’ and ‘communicative’ approaches in working with her students, Linh was also very flexible in her choice of teaching activities that she thought conducive to her students’ learning. The dominant reason given by her was to accommodate students of different ages and learning motivation. Linh seems to have been eclectic in her teaching methodology. However, when asked about the reason why CLT was not a choice for many returnee teachers, she pointed out that “when they [the teachers] came back, they still used the traditional method of teaching”. Here, the word ‘still’ pointed out by Linh, in the interview, implies that the ‘traditional’ approach was regarded as inferior and less prestigious than the ‘communicative’ one. This sense of the answer may reflect that the assumption that CLT is somehow superior is deeply rooted. Also, this sense, which seems to subliminally suggest a backwardness which needs to be changed, is symptomatic of what Bax (2003b, p. 280) calls the ‘CLT attitude’. Although Linh was flexible and appeared sensitive to choosing the teaching techniques that were suitable for her students of different age groups, it seems that communicative approaches were superior and more modern than ‘traditional’ ones in her eyes. This sense may reflect in her responses regarding why CLT is not feasible in the Vietnamese education context and why Vietnamese returnee teachers did not use it. She listed a number of factors

including administrative reasons, mismatches between teaching and testing, and excessive work for teachers with tight schedules. The dominant reason she mentioned was that Vietnamese teachers are used to ‘traditional’ approaches, which were deeply ingrained in their own cultures of learning: “They come from the same culture, so because when they were in high school or university, they were taught like that. That’s why now somehow it still affects them”. It can be noted that Linh had a strong bias towards ‘traditional’ approaches and was more likely to favour ‘communicative’ approaches. As such, this teacher may view contextual factors as problems from the point of view of the fixed ideology in foreign language teaching she had adopted. From such perspectives, the local context with its own values and practices was scrutinized and found to be problematic.

Like Ha, Tram and Lan believed that being exposed to ‘modern’ approaches, especially CLT, did not affect her teaching philosophy. Her teaching technique also varied from ‘traditional’ to ‘communicative’ approaches which could be dictated by students’ language proficiency as well as the availability of teaching facilities. In her view, much emphasis should be placed on contextual factors or teaching contexts, giving as an example a non-target language environment. The reason she gave for the emphasis on ‘traditional’ approaches was for her students to acquire the language skills. Here are some comments by Tram and Lan who shared the same teaching philosophy to some extent:

I had the opportunities to study Methodology during my Undergraduate Course of English. At that time, I could access some theories on teaching and learning methods and learn how to apply them in language teaching. Also, during my

Master Course in Australia, I was exposed to some other modern approaches, especially CLT. However, I do not think that such exposure has affected my teaching a lot. As I have already said, I am quite conscious of my teaching context in which my students, at different levels of English, have to study English together in a non-language environment, so it is quite hard for me to apply the theory of CLT in my teaching. Normally, according to students' language proficiency as well as the availability of teaching facilities, I can combine different approaches in my lectures. Sometimes, I apply some points in the traditional teaching method, i.e Translation-Grammar Focus, if I found them beneficial and necessary for my students to acquire the language skills. (Tram-interviews)

Traditional teaching is good especially in my own context. I told you CLT is not quite suitable. Traditional teaching is sometimes useful because it helps my students. Even though they are passive, they can control; they can know what they are doing. They can keep up with the pace of teaching if they are not confident enough, so traditional teaching is quite suitable for them. They can have a good preparation before they can produce something, so I think it is still good, useful and I sometimes use it in my teaching context... (Tram-interviews)

My teaching approach is a combination- I can't name exactly a certain teaching approach. For some good classes because in these classes, most of the students have better language competence, I think CLT is ok but if CLT is not suitable for some activities, I return to traditional one. Or I myself, sometimes it depends on the lesson. I can't name exactly what approach I adopt in my teaching. I am

not really in favour of the so-called learner-centered approach. In fact, I don't really pay much attention to whatever language approaches I am applying to my language class. What really makes me interested in is how to motivate my students to learn and then use the language fluently, especially in my language teaching context. (Tram-interviews)

I myself don't have a clear idea about what approach I am using for each day or each class. I have a combination of many kinds of approaches, so I am flexible in new things. Sometimes we use audio-lingual sometimes we have to use direct approach, notional functional or CLT and I think CLT is the development of those kinds of approach. I myself don't clearly distinguish that today I should use this approach or that approach. No! I really don't pay much attention to that, but normally I just use a combination or the blend of those things. (Lan-interviews)

I believe that there is no standard approach to teaching that every teacher should strive to adopt. In my current teaching context, it is hard for me to tell which teaching approach I'm taking. It might be a combination of grammar-translation method, CLT, task-based teaching and the like. Whatever approaches I take, the ultimate goal is to motivate the students, facilitate their learning, encourage their learning autonomy and empower them to put into practice what they have learnt. (Lan- reflective journals)

What Tram pointed out in the interviews was that traditional teaching and learning was more serious than 'light-hearted' activities such as the talking and speaking associated with communicative activities, as this helped her students feel

confident and in control of what they were doing. In other words, this seems to imply that with ‘traditional’ approaches, less confident students will be given something tangible or concrete about the language. In fact, this teacher believed in a way of teaching where much focus is placed on grammatical competence. She argued that a grammatical foundation would enable students to have a good preparation before they could produce something and this orientation was really helpful in the context. It is quite clear from Tram’s view that ‘traditional’ teaching offers her order and security in her pedagogy, while CLT or ‘learner-centred’ approaches suggest chaos, risk and activity out of her control. Moreover, she argued that the approaches she took in class were unimportant. Rather, how to motivate her students to learn and use the language fluently was more important: “I could not name exactly what approach I adopt in my teaching.” Also, Tram put forward the concept of ‘learner-centred’ approaches to argue about their inappropriateness in her teaching context. She used the word ‘so-called’ to modify this approach to refer to ‘labelling’ acts. Indeed, what she pointed out reflected the idea that labelling which approaches applied in her teaching had a surface value only and this could not say anything about what good teaching means in a specific context. However, in my view, Tram’s standpoint about her teaching approach may mirror one of the misconceptions of CLT argued by Thompson (1996), namely that CLT de-emphasizes the importance of developing learners’ competence in writing and reading. In her mind, she may have thought grammatical activities, which she believed laid the foundation for ‘communicative’ activities, are generally associated with only ‘traditional’ approaches. Though she did not restrict herself to any teaching approaches, the concepts of ‘communicative’ and ‘traditional’ were two separate entities. Such an interpretation was reflected in the contradiction inherent in her standpoint about her

teaching practice. She stated that: “I am not really in favour of the so-called learner-centred approach... In fact, I don’t really pay much attention to whatever language approaches I am applying to my language class. What really makes me interested in is how to motivate my students to learn and then to use the language fluently!” Although she admitted that she was not in favour of the so-called ‘learner-centred’ approach, she attached great importance to developing her students’ motivation in using the language fluently. Perhaps, is there a wide gap between theorists and practitioners in TESOL?; in theory, concepts such as ‘learner-centered’ or ‘communicative’ have been associated with many ambitious goals for classroom practitioners to achieve in a real classroom setting. This question will be touched upon in the overall discussion.

Another voice from Khanh shed light on the complexity of how to conceptualize teaching approaches in English language education and the clear-cut distinction between ‘traditional’ and ‘communicative’ approaches.

The academic knowledge enhancement also helps me change teaching approach from traditional to more communicative one. (Khanh-interviews)

The traditional approach is not very effective because students can do well in exam, but they couldn’t communicate when they meet some native speakers, when they work in international environment, so we can conclude that it is not effective because we teach language and the purpose of teaching language is that students can communicate. (Khanh-interviews)

Fortunately, my subject that I am teaching is American culture, so I am free to apply very open teaching method. I can apply what I learnt from Australia. In

my class, it is a western style. I don't have to talk a lot. I just sit, look at students, they work, not me! I facilitate their working. They do their peer teaching; they do their presentation and at the end of the discussion, I just summarize what we have done together and I just summarize some points, some important in the lesson and something that they neglected in the lesson. I think it is a good way because I can feel the feeling of my students; they say that they don't feel bored in my class. So I think that it is not traditional methods because I don't talk a lot in class. (Khanh-interviews)

Khanh is totally opposite from other participants in the sense that she was strongly in favour of 'communicative' approaches. She revealed that her overseas education enhanced her academic knowledge, which enabled her to change her teaching approach from a 'traditional' to more a 'communicative' one. Indeed, Khanh was more adamant that the 'traditional' approach was not very effective as this approach would inhibit students' communicative competence. She claimed that her teaching style was a Western style that she acquired from Australia. A few observational sessions I made with her class definitely showed this orientation. The students in her class did a range of 'communicative' activities by themselves such as oral presentations, peer teaching and so on. After those activities, she gave her feedback to the students regarding some techniques about how to make good oral presentations or she corrected students' pronunciation mistakes. Her class was lively, relaxed and full of noise. Khanh acknowledged that she was fortunate because she taught American culture, so she could apply this 'open' teaching method. It can be inferred that if she taught other subjects, it might be difficult for her to apply such a Western teaching style which she believed was focussed on developing oral skills only, at the expense of reading, writing or grammar

competence. Also, in the interview, she pointed out that the purpose of teaching language was to enable students to communicate. The term ‘communication’ she used here is mainly concerned with developing proficiency in speaking and listening. This standpoint reflects one of the misconceptions embedded in CLT, in which CLT is associated with listening and speaking competence (Thompson, 1996). This teacher’s perception about her teaching approach was geared towards the ‘communicative’ ideology, which Eisenchlas (2010) describes as the rhetoric of language teaching popularly considered as representing the principal and ultimate aim of foreign language teaching. Indeed, in Khanh’s perception, it can be seen that oral communication became a main target for foreign language teaching – the strong end of the dichotomy of teaching methodology. Her responses strongly reflect the two separate poles of the ‘traditional’ and ‘communicative’ dichotomy, and it seems that she sees ‘traditional’ and ‘communicative’ as mutually exclusive from each other. Such a dichotomy, as demonstrated by researchers (Beaumont & Chang, 2011; Griffiths, 2011) still persists and needs to be recast. The data showed that Khanh may have fallen into the trap of simply labelling activities as ‘traditional’ or ‘communicative’, which is at odds with Griffiths’ (2011) argument that these two concepts represent the extremities of a continuum along which teachers position themselves according to factors such as their students, their situations, their teaching aims, their resources or their own teaching styles.

From a pedagogical perspective, Khanh was active in conducting activities in class insofar as this would create a lively atmosphere and students would not feel bored. Technically, she tried to achieve what is termed ‘communicative’ or Western styles in her teaching to develop her students’ independent learning. However, from pedagogical

ideology, the way she positioned herself in terms of teaching methodology showed her narrow and one-sided understanding of communicative competence in which oral skills or ‘communicative’ activities take precedence over other forms of learning.

When asked about her teaching approach, Ngoc was somewhat reluctant to claim that her teaching approach was ‘communicative’ even though she used the adjective ‘so-called’ to describe it.

For very long time I consider so-called communicative and acquired traditional like grammar-translation and I think for Vietnamese students, grammar-translation is very good to some extent. (Ngoc-interviews)

... I think I call it [the way she characterized her teaching approach] communicative... (Ngoc-interviews)

She considered the so-called ‘communicative’ approach for a very long time, but acquired ‘traditional’ methods such as grammar-translation as she believed this approach was very good to some extent in her teaching. Compared with other participants’ perspectives, Ngoc’s represented a more complex teaching ideology and teaching practices. Some observational sessions I made with her translation class demonstrated a teaching style that was purely ‘traditional’ with a great emphasis on form and the dominant method of knowledge delivery being ‘talk’ and ‘chalk’. On one typical classroom observation session, at the beginning of her translation period, she returned the students’ homework with her feedback to them and asked two students to come to the blackboard to write out their corrected work. After that she explained to the students some variations in translation of the target language from the same source

language in such an interesting way that it seemed that her explanation really inspired her students to go beyond the corrected homework in their learning. On a surface value, this form of teaching approaches was referred to as a ‘traditional’ one, where the teacher spoke Vietnamese most of the time to explain her subtle pieces of translation to the students. This approach she used, I believe, was successful in a sense that they could receive particular knowledge from the teacher about variations in language use in translation and the students could experience a sense of the beauty of their mother tongue. The expertise Ngoc demonstrated in her class may have resulted from a lifelong process of knowledge accumulation as a professional, from her rich experience, from her subtlety in using the mother tongue and foreign language and from her commitment to her teaching. This was reflected in her teaching philosophy: “I try to do something instinctively from the experience of teachers and students”. The question may arise as to whether this model is promoted by the Western body of knowledge where students are encouraged to discover knowledge by themselves. In this class, Ngoc is purely a provider and transmitter of knowledge to the students. However, on closely examining a typical classroom atmosphere and what she described, I noticed a mixture of teaching approaches in one period where she assumed the role of a knowledge transmitter and a facilitator. Exchanges among students were encouraged and the teacher facilitated such exchanges by close supervision to make sure everyone had a chance to get involved.

... when I come into class, for translation one, the first translation courses 123, so I write on board, what we are going to cover today in grammar and structure and the text and I explain all that to them and then I ask them to read the text and I explain them what I am going to do and translate one or two sentences for example and then I divide them into class, because I always write on the board

the requirement or the notice they should pay attention to when they work together in group and I go around observe if they do exactly what I expect for example, if they discuss with each other they disagree with each other about the way to translate the word or the sentence that is good and if one of the members work and the other listen so I am going to ask the shy girls or boys to get involved and at the end I collect their translation and I read and give marks in front of class, sort of evaluation, to encourage them. (Ngoc-interviews)

It can be seen that her unclear conceptualization about her teaching philosophy reflected the blurred boundary between ‘traditional’ and ‘communicative’ and the way Ngoc conceptualized her teaching practice. Provoking thoughts reflected in a guided reflective journal described her teaching approach independent of theory:

I learnt no theory from the training course, two courses from Prof X and he is really a professor and he also asked us to write essays and about 20 or 50 % based on theory. I completely left blank in my essays, my writing and I got only 6.5 for that assignment. In fact, I don’t like theory at all, I learnt in fact a lot and other things from him beside the theory... I understand that there is always a kind of theory behind all kinds of activities that we do, but so far I ignored them. (Ngoc, interviews)

Theories are certainly important but what is more important is how theories are applied to our own learning context. Theories of language learning and teaching are developed on the basis of series of social, psychological, linguistic theories. Theories therefore can help guide the way, light the road, and even help teachers deal with unanticipated problems. The whole course of teacher’s actions, from

setting the goal of one class, development of material, preparation of visual materials, organization of class activities, to giving feedback, giving tests, etc. are ruled out by built-in theories. The job of learning and teaching becomes more effective. However, theories are not magic tricks that could help the teacher perform in classroom. However, theories cannot help teachers to control the real situation when they come into their real class. Teachers, in my opinion, are much dependent on their own experience, their knowledge and even their aptitude too. (Ngoc, Reflective Journal)

I try to do something instinctively from the experience of teacher and students.
(Ngoc, interview)

Taking all these responses into account in Ngoc's case, there seemed to be a sense of ambivalence in her choice and rationale for her teaching ideology underlying teaching approaches. In her perception, she acknowledged that theories in language teaching built on the basis of social, psychological and linguistic perspectives underlay all the activities conducted in a classroom by teachers. Also, while she emphasized the vital role of theories in language teaching and learning, she believed that it was the teacher's experience, knowledge and aptitude that contributed to effective language teaching. At face value, she claimed her teaching approach to be 'communicative'; however, her conceptualization, reflection and ideology reflected the complexity of using a range of teaching approaches, not just confined to the concept of 'communicative' or 'traditional' which could result in the danger of oversimplification and incompatibility (Phillipson, 1992) , but with more embedded values such as those associated with teacher experience, aptitude and subject knowledge. Although Ngoc

claimed her teaching approach was ‘communicative’, having succumbed to a label which Cameron and Block (2001) described as the result of a one-way flow of expertise from the centre to periphery, her teaching philosophy revealed a kind of resistance to ‘theories’ - the packaged set of concepts imposed by the centre of methods argued by many scholars to be incompatible with many contexts (Raqibuddin Chowdhury, 2003; D. Liu, 1998; Phillipson, 1992). Ngoc’s teaching practice along with her teaching philosophy reflected the call made by Canagarajah (2001) for a pedagogy in which members of the periphery communities have the agency to think critically and work out ideological alternatives that favour their own environment. Here Ngoc developed a set of plausible ways of teaching through her own experience, knowledge of the subject matter and aptitude. The way she justified her own way of practising the teaching of English echoes another parameter of the construction of post-method pedagogy – practicality – which emphasizes teachers’ capability to ‘theorize from their practice and to practise what they theorize’ (Kumaravadivelu, 2006c, p. 69).

Another voice from Ho reflected a flexible range of teaching approaches that accommodated the students’ needs in the particular context of his teaching. He pointed out that ‘traditional’ teaching was more exam-focused compared to ‘communicative’ teaching, which involved language skills for studying overseas or international tests such as the IELTS or TOEFL. This teacher demonstrated a conceptual clarity between ‘traditional’ and ‘communicative’ approaches. However, it may be inferred that ‘traditional’ teaching was, to Ho, associated with EFL teaching with great emphasis on form only, while ‘communicative’ teaching was devoted to a focus on meaning in ESL contexts. As a result, there seemed to be a wide gap for him in the conceptualization of

teaching methodology between ‘traditional’ and ‘communicative’ approaches in foreign language teaching and learning. Here is what he shared:

It depends on the level of English from my learners. For example, for students who have to learn to pass their test at high schools or university entrance exams, sometimes the traditional way of teaching is more effective because most of the test and exam focuses on grammar, reading for example. And they just base on multiple-choice test that focuses too much on linguistic aspects and with that focus, some techniques from traditional approach maybe more effective, but if we teach our students for IELTS or TOEFL or language skills so that they can go to work or when they want to apply for scholarship and survive in a foreign country, so I think communicative language teaching approach is good. (Ho, Interview)

When answering my question about which teaching approach took priority in his teaching context, Minh pointed out that it was difficult to say which approach carried more weight than the other. The viewpoint he expressed showed the need to develop what is called by Kumaravadivelu (2001) ‘a context-sensitive post-method pedagogy’ and this also reflects one of the parameters of the construction of such pedagogy – particularity – which empowers teachers to develop their own teaching approach underlying a sensitive understanding of their teaching context. Minh emphasized that for English language teaching in Vietnam to be successful, teachers should be adapting not adopting pedagogical orientations: “it is up to you [teachers to be] more flexible not always CLT.”

We can't say, we move from grammar translation, and then audio-lingualism, and then CLT and we have something in between. But in such a context, ...we think that CLT is more updated, more interesting but it does not mean that we always apply it in your own context because we know that the condition of teaching and learning in VN is not the same as it is in Australia, if you want to be successful we can't adopt, you have to adapt, sometimes grammar translation, we can't give them pair work or group work.... Now, we know that in the rural area, although young teachers want to apply and create more opportunities for the learners to participate, however, about the teacher, about the area, they don't have sometimes they are allowed to use just a bit of Vietnamese to save time, so in this way there is a move from grammar-translation and then not always audio-lingualism... It is up to you more flexible, not always CLT. (Minh, Interview)

It can be noted that there were two main tendencies for choosing teaching approaches for the teachers. The findings suggest, at the ideological level, that the teacher participants having fewer years of teaching experience such as Linh and Khanh tended to favour the 'communicative' approach or claim that their teaching techniques were 'communicative', while those who had longer service such as Tram, Ha, Ngoc, Ho, Lan and Minh, seemed to be open to a wider range of choices. The latter group did not feel 'backward' in their teaching methodology, nor did they hold the adoring 'CLT attitude' as proposed by (Bax, 2003b, p. 280). However, at the pedagogical level, it can be seen that the teachers' shared viewpoints about a 'context-sensitive post-method pedagogy' (Kumaravadivelu, 2006c) showed their understanding of the need to view contextual factors as prerequisites for effective teaching. They were inclined to the

combination of teaching and did not restrict themselves to follow a particular teaching approach or method. The role they assumed after returning from overseas education was to gear their teaching to the needs of the students in given contexts and they became more critical of the teaching context, regardless of what approach they took. All of them tended to stress flexibility in their teaching methodology. This tendency reflects one of the parameters of the construction of such pedagogy, the particularity proposed by Kumaravadivelu (Kumaravadivelu, 1994, 2001, 2006c) who calls for TESOL practitioners' creativity and flexibility in developing their pedagogical rationales, constantly considering contextual appropriateness.

It should also be noted that while only one participant, Khanh, is straightforward and certain about the boundary between 'traditional' and 'communicative' in characterizing her teaching approach, most of the participants feel that it is difficult for them to draw a line between 'traditional' and 'communicative'. Their teaching approaches were mostly dictated by the consideration of learners' needs and contextual factors. However, some of them showed their misconception about CLT as in the case of Tram and Khanh who believed that grammatical competence was only related to the 'traditional' ways of teaching. Also, in the case of Ho, it was crystal clear that 'traditional' was opposite to 'communicative' and there was no relationship between the two concepts. Especially for the case of Ngoc, there appeared a sense of ambivalence in her labelling of 'traditional' and 'communicative' approaches, but she described herself as engaged in 'communicative' teaching. The data observed and reflected by her showed a complex use of practices and principles from the 'traditional' to 'communicative' continuum. In fact, her teaching philosophy and the classroom observations did not reflect the 'real communicative' as promoted, but exhibited a

localized model of teaching which was once documented as the ‘talk’ and ‘chalk’ associated with ‘traditional’ teaching – a model that has been expected to have been reformed through language policies in many expanding circle countries. As previously discussed, the teaching approach this teacher applied in her context, seemed to me to have been purely ‘traditional’ with some interaction among learners in the classroom and the teacher. However, such a ‘traditional’ way of teaching requires rich experience and expertise from the teacher and a sense of commitment to teaching careers. In this case, it can be noted that labelling an approach as ‘traditional’ or ‘communicative’ or separating the two extremities, ‘communicative’ and ‘traditional’, as the two poles of a continuum does not contribute much to effective teaching.

Some issues arose after taking into consideration all the cases together. Why did Ngoc seem to have succumbed to the term ‘communicative’? Why did Tram appear to resist ‘learner-centred’ approaches, an important feature of CLT? Why did Ho tend to separate his teaching approach into separate categories, the ‘traditional’ and ‘communicative’?

6.2.1 Ambitious CLT- psychological barrier.

One explanation for why Tram became resistant to ‘learner-centred’ approaches as reported previously is that that CLT or ‘learner-centred’ teaching is an ambiguous entity in the TESOL field and the teacher felt insecure with such concepts. Or perhaps CLT has unintentionally created a poor reputation for ELT practitioners the world over, where CLT represents a form of Western superiority, the discourse of colonialism (Alaistair Pennycook, 1998), the marketization and commercialization of TESOL and ELT (Raqib Chowdhury & Phan, 2008), a problem of cultural incompatibility and the

conflict of values (D. Liu, 1998; Alastair Pennycook, 1994; Phillipson, 1992). It seems that CLT is being assailed on all sides. “Being so visible and unloved, it is an easy target for those decrying “ declining standards in education” (Palmer, 2008). It has been commonly accepted that CLT in theory is great and beyond our reach (in the Asian context) and this induces the impression that it will be out of the question to implement in a context where ideological underpinnings for CLT are not grounded in local values. Such a notion fuels more resistance to CLT, given the many other interdependent layers that dictate rejection, such as the inadequacy of training in the use of new models, inconsistent or incompatible examination methods, prescribed textbooks and the lack of an English speaking environment (Le, 2004; X. V. Nguyen, 2004). With these ‘problematic’ aspects of CLT, I argue that CLT – or any other approaches, for that matter – are not without problems and TESOL practitioners should view it critically so that it will not act as a psychological barrier or be a real danger to the evolution of teaching methodology as in the case of Tram and Ha. As Pham Hoa Hiep (2007) emphasises, CLT originates in the West, but to decide *a priori* that this teaching approach is inappropriate to a certain context is to ignore developments in language teaching and this might lead to the de-skilling of teachers. This view is also strongly supported by Larsen-Freeman (1999). She warns that in the combat against imported methods, we may fail to understand the cause of the problem and run the risk of overreacting and losing something valuable in the process. In regard to the rejection of ‘imported’ approaches, Pham Hoa Hiep (2007, p. 193) makes the interesting point that “when CLT theory is put into action in a particular context, a range of issues open up, but these issues do not necessarily negate the potential usefulness of CLT”. In light of these comments it should be noted that Holliday (1994) argued some time ago that the

communicative approach already contains the potential for culturally-sensitive applications, which can be enhanced and developed to suit any social situation surrounding any EFL classroom.

6.2.2 CLT attitude – dominant discourse in language teaching.

In the previous section (6.2.1) it was argued that while CLT has become a psychological barrier in the classroom because of its poor reputation in ELT, the CLT attitude is quite different in the sense that many teachers adore its principles because of its ‘greatness’ in language teaching methodology. Both of these issues result from dominant discourses in language teaching. In fact, one issue arising from the analysis is that teachers may develop an ‘uncritical’ attitude toward CLT or Western style teaching, as in the cases of Khanh and Linh. One of the reasons these participants embraced the ‘CLT attitude’ seemed to be that they had fewer years of teaching experience before acquiring education from Australia compared with the other, more senior teachers in the study. Another explanation lies in the fact that competences in CLT have been misinterpreted by teachers. For many participants, their perceptions towards CLT are that it is mostly associated with oral competence as argued by Eisenclas (2010), so that the emphasis in both theory and practice has shifted towards a view of communication as oral interaction and in classroom practice oral communication becomes the main target of foreign language instruction. This point can also be seen in the study of Thompson (1996) who reports that two of the most common misconceptions that he has encountered amongst teachers from different parts of the world are that CLT means not teaching grammar and that CLT means teaching only speaking. Moreover, the concept of ‘communicative’ is apolitical. ‘Communicative’ juxtaposed to ‘traditional’ is called

cultural dichotomization (Kubota, 1999), which is believed to be doubly dangerous as it enables to other Western cultures to label Oriental societies as different, and in order to avoid being labelled as different or traditional, the teachers tend to claim their focus as ‘communicative’ or trying to teach ‘communicatively’ in accordance with discourses constructed by the Western Self.

CLT has become dominant in the rhetoric of language teaching everywhere. As reported by Eisenchlas (2010, p. 1),

even a cursory look at course outlines, text books and published teaching materials currently used in schools and universities in Australia reveals that CLT has become a dominant paradigm in the profession ,and thus ‘communication’ is listed as the principal and ultimate aim of foreign language learning both by applied linguists and language instructors [but] this is not to say that language classrooms everywhere truly follow communicative practices – this is far from the case – but that the rhetoric of language teaching is dominated by this ideology even in programs in which very little ‘communication’ is encouraged.

Reflecting such a tendency, although some participants, as in the case of Ngoc, Khanh, Loc, are very confident with their teaching practice, they still succumbed to the term ‘communicative’ or underwent a sense of ‘ambivalence’ as analysed in Ngoc’s case. Classroom observation together with the teachers’ reflection on their teaching practice demonstrated that both ‘traditional’ and ‘communicative’ approaches have been subject to evaluative labelling. Why does labelling in TESOL exist? This is attributed to the fact that the concept of ‘communication’ in EFL has vague meanings and needs to

be conceptualized in terms of its practicality to make sure CLT is no longer an ambiguous entity for classroom teachers.

Firstly, as analysed, because of its ambiguous nature, many allegedly CLT classes show little evidence of communicative use. What many teachers call ‘communication’ is more often than not oral drilling of the target structures. Thornbury (1998) notes that there is an inherent contradiction in methodology, whereby activities are organized based on preselected and discrete lexical and grammatical items while purporting to be driven by the meanings learners wish to express. He argues that

sooner or later these two agendas are going to part company...Whereas it may be theoretically possible for a grammatical syllabus to be actualized by a methodology which develops a genuine capacity for communication, in reality where there are grammar rules, grammar rules. (p.111)

This argument reflects Ha’s viewpoints about the notion of ‘communicative’ needs for her students. Ha felt that it was unrealistic to introduce grammatical items and then encourage her students to get engaged in the sort of conversations that are claimed to be ‘communicative’. This discourse, as argued by Seedhouse (1996), is one of the assumptions of communicative orthodoxy concerning second language teaching, yet this assumption that the goal of language teaching is to replicate ‘genuine’ or ‘natural’ rather than ‘typical’ or ‘traditional’ classroom communication is both paradoxical and unattainable. He contends that inherent in this assumption is the view that some kind of ‘pure’ communication exists independently of a context. Yet, as he points out, all communication is contextual and the classroom just happens to be one such context. Moreover, he holds that the development of communicative competence as defined in

theory or course objectives in many textbooks should not be an end in itself. Such an aim may be too ambitious a goal for the language classroom to achieve and should be reconsidered in light of the constraints on foreign language classroom teaching. On the basis of such arguments, Seedhouse (1996) warns of the danger of ‘communicative orthodoxy’ in language teaching which has resulted in a large number of teachers feeling guilty about the nature of communication in their own classroom as they are worried that their teaching practice belongs to something ‘traditional’, and thus fails to develop ‘communicative competence’ in their classroom. In essence, Ha’s realisation that “communicative in classrooms is not real communicative at all” (Ha-interview) demonstrates what Thornbury (1998) calls the mismatch between theoretical orientation and classroom practice in terms of ‘communicative’ slogans.

Regarding ideology, Thornbury (1998, p. 112) argues that “any pedagogical alternative that relegates grammar to a merely mediating role – rather than an end in itself – is potentially disempowering”. This may explain why some participants in the study such as Linh and Khanh were more enthusiastic about ‘communicative’ than ‘traditional’ claims in their teaching practice. In contrast, Ngoc was not so adoring of the ‘communicative’ in her approach; indeed, she reluctantly chose ‘communicative’ despite acknowledging that a focus on form is essential in her translation subject. The term ‘communicative’ was preferred more as an end in itself than as a means of achieving a learning goal. Nevertheless, despite the espoused adoption of a ‘communicative’ rhetoric as professed by Linh, Ngoc and Khanh, many of the practices implemented in their classrooms were still guided by grammar-driven agendas.

From the theoretical, ideological and pedagogical analysis above, I do not attempt to argue that communication should be abandoned as a goal for foreign language teaching and learning. Rather, I aim to emphasize the ambiguous nature of ‘communication’ in the TESOL field and warn of the risk of superficially labelling teaching methodology and classroom practices as ‘traditional’ or ‘communicative’. So how do we as teachers and researchers create less polarizing discourses in teaching methodology than the communicative /traditional dichotomy that has long prevailed? While some participants such as Lan, Ha, Tram, Ngoc, Loc agreed that for effective teaching, there should be a combination of teaching approaches, blending the ‘traditional’ and the ‘communicative’, Ho was quite distinct in his teaching approach and it seems that ‘traditional’ and ‘communicative’ were viewed as two dichotomous entities. As reported in Ho’s case, the conceptual distinction between ‘traditional’ and ‘communicative’ reflected a clear-cut point in a continuum ranging from activities which focus on discrete forms with no attention to meaning through activities in which there is still a focus on form but meaning and communication are also important, to activities in which the focus is clearly on the communication of meanings (Littlewood, 2007). Indeed, Ho’s teaching practice and ideology was in line with the five-category framework developed by Littlewood (2007) in which classroom activities are organized according to a hierarchical ordering of form to meaning focus. Such lockstep procedures range from the most form-focused to the most meaning oriented in which the former is called ‘non-communicative’ learning and the latter ‘authentic communication’. Should the most form-focused end of the continuum be named ‘non-communicative learning’? Should we base our teaching practices on such lockstep procedures depending on learners’ level of proficiency in which focus on form and no ‘communicative’ learning

is devoted to the lowest level students? As a TESOL professional, I believe that it is not pedagogically fair for learners if we just say that our students need only grammar or only communication. The choice of our teaching approach whether it be ‘traditional’, ‘communicative’ should be grounded on contextual factors, learners’ needs, experience and ideology. Ha believed that it was unfair for her students if we prescribed what we call ‘communicative’ to prompt their communicative needs, and Ho found it of little benefit to his students to simply focus on form for students who need grammar to pass university exams. Tram resisted ‘learner-centred’ approaches as she felt this could be detrimental to her teaching practice and bely her principles. Our teaching ideology should go beyond such ‘imposition’ on both learners and teachers.

Taking all points together, I argue that, the distinction between traditional and communicative should be erased as they provide little support for teachers and learners in a specific context. This recommendation is echoed in the proposal made by Beaumont and Chang (2011) that there should be no distinction between ‘traditional’ and ‘communicative’ approaches as a particular teaching activity is only ‘traditional’ or ‘communicative’ by virtue of being labelled as such. Moreover, Griffiths (2011) argues that it would be more useful to view ‘traditional’ approaches as complementary to ‘communicative’ approaches rather than as dichotomous. It would be better to create a harmonious dialogue between ‘communicative’ and ‘traditional’ ways of teaching on a continuum along which it is the teacher’s responsibility to shift to maximize the learner’s learning benefits. For the pedagogical dimension, rather than establishing a continuum of activities from the most form-focused to the most meaning focused, it would be better to define them in terms of the learning outcomes they would achieve rather than labelling them simply as ‘traditional’ or ‘communicative’. Each activity on

the continuum has the potential to make a contribution to the general goal of learning a language (Beaumont & Chang, 2011).

6.2.3 ‘Traditional’/ ‘Communicative’ Continuum?

For the sake of learners, the concepts of ‘communicative’/ ‘traditional’ in language teaching and learning should be re-conceptualized at the ideological and pedagogical levels. Classroom activities should not be categorized from the entirely non-communicative to the extremely communicative or as ‘non-communicative learning’ to ‘authentic communicative’ as described by Littlewood (2007), as this may inhibit learning opportunities for learners and narrow our teaching philosophy resulting in deskilling teachers. I venture to disagree with Littlewood (2007), who encourages those who accustomed to a ‘tradition’ dominated by controlled, form-oriented activities to draw on the five-category framework to expand and innovate their teaching. What may be inferred here is that whenever teachers move to the final end of a continuum, it means that they have become more advanced or innovative (meaning ‘expert’) in their teaching methodology and those who choose to stick to the most form-focused end of the continuum are still ‘backward’ in their teaching.

The above critique does not imply that teachers should unreflectively retain the way of teaching they are confident with, but aims rather to argue for the point that such a hierarchical ordering of classroom activities depending on a greater ‘focus on communicative or authentic communication’ would not necessarily help develop learners as a whole linguistically and communicatively. This also may create an ideology in language teaching and learning in which ‘communicative’ approaches are superior to ‘traditional’ ones, which has little pedagogical value in many situated

classroom practices. Hence, we should look at our classrooms through a more critical lens away from ‘traditional’/ ‘communicative’ dichotomies, as Eisenclas (2011) proposes, focusing instead on the centrality of the classroom not only as the main source of linguistic input and the primary site of language development, but also as a meeting place in which students and teachers come together to create a community of learners engaged in a common goal. The classroom should be a unique social environment rife with communicative potential waiting to be exploited rather than a poor imitation and substitute of the real world. This is a way to create a harmonized dialogue between what we term ‘traditional’ and ‘communicative’ for our teaching practice. TESOL professionals should be flexible in developing their own pedagogy which is grounded on our own local values and subjectivity. Rather than being constantly anxious about the ‘dominant’ Western pedagogy such as the ‘communicative’ approach, we can actively acknowledge it as a part of the formation of our subjectivity. The task for TESOL professionals is to “multiply frames of reference in our subjectivity and world view so that our anxiety over the West can be diluted and productive critical work can move forward” (Chen, 2010, p. 223). I tend to see ‘traditional’ with ‘communicative’ as having equal value in an oppositional binary. Both ‘traditional’ and ‘communicative’ should become each other’s points of reference and new possibilities should also be explored, thus enriching multiplicity and heterogeneity in teaching pedagogy.

6.3 Sense of Authenticity: Pedagogical or Ideological Orientation?

As discussed in the previous section, the notion of ‘communicative competence’ associated with CLT approaches has been obscured in both theory and practice and the way researchers and teachers have conceptualized ‘communication’ needs to be

reconsidered in light of contextual factors such as those prevailing in foreign language classroom teaching. As discussed in the literature review (Sections 2.1.1 & 2.1.2), in line with CLT, one of the assumptions that have been promoted in ELT is that the classroom should be as authentic as possible so as to represent the reality of native speaker use; learner language is evaluated in terms of how closely it approximates native speaker norms (Jack C. Richards, 2006; H. G. Widdowson, 1996). The findings in this section show how authenticity was understood by the participants and how the participants conceptualized it in practical terms for their pedagogical orientation in a specific context. Overall, for many teachers, the concept of authenticity in language teaching was quite ambiguous and they did not know what it meant exactly to be authentic.

The participants in the interview expressed different perspectives on their perceptions towards a sense of authenticity in English language teaching, which is, in their understanding, mostly associated with native speaker models and authentic teaching materials. Some participants argued that it was really difficult to create real communicative needs for students in their EFL classrooms where they shared their mother tongue. One participant, Ngoc, even raised strong objections to what she saw as a ridiculous purpose in an English text book in which students have to get engaged in authentic communicative situations where real messages are expected to happen. Ha expressed her concerns on the issue as being ‘unfair’ to the students if we as teachers compelled them to get engaged in an authentic communicative need. Tram did not favour native speaker usage such as having volunteer native speaker teachers in her class or authentic movies. She had pedagogical grounds for her choice of classroom practice as she believed it would be complicated and difficult for her students to

understand native speaker models. Secondly, she pointed out that her subject matter is speaking so she did not find it useful to let students watch or listen to something except for speaking. However, Minh viewed the implementation of authentic communication from a different perspective, resting on the teacher's flexibility and effort in embedding meaningful and motivated communication in the classrooms together with the development of ICT.

From the learner's stance, Ha revealed that she was well aware of the enactment of teaching practice, in which, after providing students with input such as grammar structures or new vocabulary or expressions, she should organize activities for them to make use of the things they had learnt as she believed it was better for them to remember what they have learnt and apply such things to real life. However, her concerns about learners' resistance to 'authentic' or 'real' communication need to be considered:

I think if you want to say about communicative language approach, you need to have real communicative purposes and it is very difficult to do that because in real classroom situations, the real communicative purposes are not real at all! But rather, we ask students to do that, so they do not really have the need to say if they don't want to say. So to be fair to them, we say you [students] should use the language because there is a need for you to do that but for the students, they say that oh, I don't have the need to do that! (Ha-interviews)

Ha's viewpoint is in tune with Richards (2006) who dispels the myths regarding authenticity in language teaching. The 'real' communicative needs such as how native speakers ask for and give directions are largely irrelevant (Richard, 2006). The aim is to

provide learners with resources to have successful experiences using English for classroom activities and whether or not they employ native speaker-like language to do so is irrelevant. This stance confirms the argument made by Seedhouse (1996) that the nature of language learning in classrooms is not ‘authentic’ so the effort to replicate ‘genuine’ or ‘natural’ rather than ‘typical’ or ‘traditional’ classroom communication is both paradoxical and unattainable. It is commonly asserted that authenticity concerns the reality of native-speaker language use and is dependent on the authority of the native speaker. However, in the context of EIL, the native speaker model is losing its domination over the pedagogical orientation. This is also argued by Widdowson (1996), who posits that the language which is real for native speakers is not likely to be real for learners. Even though real communicative needs in the classroom should be reconsidered for pedagogical orientation, sometimes it is an excuse made by teachers for not creating communicative situations in which learners and teachers get involved in the negotiation of meaning. Ha expressed her opinion about the use of the mother tongue in language classrooms:

Code-switching is useful when used appropriately. There’s no point in giving students a task to do when they don’t really understand what they’re supposed to do. However, when teachers take advantage of this, using too much and too often the mother tongue, they are not giving students the chance to practice listening to English nor help students try to negotiate the meanings expressed. The situation is worse when teachers are too tired or bored with unmotivated students and don’t want to make the greatest efforts necessary to speed up the learning of the students. Teachers may sometimes feel unnecessary to use the

target language as far as communication purposes are concerned. (Ha-interviews)

She was critical of the use of mother tongue in the classroom where teachers may overuse it in some situations, leading to the loss of the negotiation of meaning in a language class and this in turn may slow down the learning speed of the students. However, code switching is useful when used appropriately.

However, in a less critical observation about ‘authenticity’, Ha mentioned that the CALL courses she had attended in Australia, if they were properly carried out, had the potential to create some real purposes for students. Although she thought of authenticity in a positive way because of its capacity to stimulate students’ interest, she had not done anything to create real needs for her students since the completion of her courses in Australia.

When I was attending some courses in Australia, for example CALL, I was imagining at that time that when I came back to the country, I would try to set some real purposes for students and I think up to now, I haven’t done that but I think if it was properly carried out, it may create what we call authenticity for example. We may set up some tasks related to what students have done on the web for example. I may assign some students to read something, they have to read maybe a website materials regularly and to carry out the tasks I have set for them, but it must relate to their needs and I haven’t found any effective ways to create students’ need , real needs up to now and that’s why I haven’t done that. (Ha-interviews)

It can be inferred from the data shown in Ha's case that although we acknowledge that the nature of language use in classrooms is not real and natural, it is the teachers' commitment and devotion that helps create opportunities for students to get involved in what we call 'negotiation of meaning' to develop learners' competence in English, whether the negotiation is real or simulated.

Ngoc shared her thoughts about the development of authentic communication in EFL context with regard to teaching speaking and translation. She agreed that the implementation of authentic communication in EFL contexts may be impossible. Here are her views:

I think we are – I mean teachers of translation – we are more open to the so-called authenticity, in another situation like speaking, it is impossible. So for example, I have a son of 14 years old, grade 8 now and I read his English course book in which the material developers try something very stupid; they try to invent kind of stories and ask them Vietnamese students: Lan, and her friend, communicate with each other in English, so what for? (Ngoc-interviews)

When some people [material developers] I don't know, they design the material in a way that they let Nam and Lan to speak in English but I think in the real life, do we need them to speak in English? No. So why Nam and Lan in the textbook need to speak in English? I don't know. (Ngoc-interviews)

Ngoc raised strong objection to the sort of 'authentic' conversations encouraged in textbooks in EFL contexts. She pointed out that the so-called authenticity promoted to develop communication in EFL contexts was impossible as in real life, it is highly

unlikely for students to speak in English in the situations invented by the textbook writers. Here, her objection arose from the fact that the language which is real for native speakers is not likely to be real for learners. It is unreasonable and useless to encourage students who belong to another community (different from the native speaker community) to get involved in ‘authentic’ conversations while they do not have the necessary knowledge of contextual conditions to use authentic English in native speaker terms (Widdowson, 1996). However, Ngoc thought differently about ‘authenticity’ in terms of preparing translation materials for students. When asked to write about the typical local adaptation made in her teaching she reflected:

The most important adaptation I’ve made so far is the development of Vietnamese authentic material for translation courses. Vietnamese authentic materials used in translation courses are source texts taken from Vietnamese newspapers, course books, stories, advertisements, recipes, etc. Using these materials makes the translating practice really meaningful and challenging both to teachers and learners ... translation is to facilitate communication between cultures, in this case is between Vietnamese speaking culture and English speaking culture. Therefore, translation study is to serve ‘real needs in real life’, which means what needs to be translated from Vietnamese into English must be something first originally written in Vietnamese and concerning with Vietnam culture. (Ngoc-reflective journals)

Ngoc shared her thinking about her initiative in the development of Vietnamese authentic material for her translation courses. She reported that using such materials makes the translating practice really meaningful and challenging because in her view,

translation is to facilitate communication between cultures (that is Vietnamese culture and English culture). Through translation study, both learners and teachers will face ‘real’ challenges in terms of culture. They have to discover and rediscover Vietnamese cultural concepts or ideas embedded in units of translation to transfer them to English. The rationale for her choice of teaching materials reflects the fact that she wanted to embed in her pedagogy the taste of real language in use in real life. Her adoption of authentic language materials from various sources despite facing challenges is really meaningful for her teaching methodology. In her perception, she emphasized ‘real needs in real life’ in terms of preparing teaching materials for students and the highly valued L1 culture as she believed this was related to students’ needs and shared knowledge about their local culture, and would boost learners’ interest in the subject matter.

Another interpretation of authenticity made by Ngoc involved the use of Vietnamese in her language classroom. Although she believed that speaking Vietnamese in her class was problematic, she felt this could help to develop students’ high order thinking skills.

I often split the class into groups and one thing is that I ask them to translate as group a paragraph or text into Vietnamese and vice versa and they come up with many problems: they don’t agree with the way they solve problems and they discuss and they ask me to help them and I think this is a good way to communicate. Just one problem is that they sometimes they speak Vietnamese, but I let them speak Vietnamese because that is the way we, if we can’t speak English, we can speak Vietnamese to develop high order thinking. (Ngoc-interviews)

Lan thought of authenticity positively in terms of compensating for the non-target language environment frequently documented as one of the obstacles to teaching English in EFL contexts. The role of native speaker usage seemed to be replaced by usage by non-native speaker teachers with the aid of the internet. She was quite confident to take over such a role in the context.

We need a native speaker, but sometimes now with a teacher if they can play the role of a native speaker, it is quite ok, if we don't have native speakers, we can create that [native English speaking environment] so I think it is not a big problem to get access to the authentic material especially when we are in the date of internet, so it is quite ok. (Lan-interviews)

I think if you have environment to practice outside the classroom, it is good, but what I observe that some of my students go to Australia to study. After the classroom, they go back to their apartment, they do not have any communication outside the classroom. So it is the same thing as in Vietnam. So I think it depends on the students. If they really want to practice speaking English, they can establish the environment for themselves maybe in the classroom and after the classroom, they can sit together to discuss or at university they have English speaking club and they still practice and I think it is the same thing. If you don't practice, it doesn't mean where you stay in Australia or Vietnam; it is the same. I think we can have authentic communication if students decide to be that. (Linh-interviews)

Linh viewed 'authenticity' positively in the sense that whether the setting was 'authentic' or not depended on the learner themselves and their efforts to make it 'real'.

Minh expressed his attitude toward authenticity in EFL classrooms in the same manner as Ha and Ngoc and believed that whether the setting is authentic or not relies on teacher hands. Here are his responses:

[In line with CLT theory] what we want our learners to learn is to apply it outside the class, although CLT encourages the learners to apply outside of the class, but to most of the cases, the setting is, we would say, quasi, not real and TBLT we have upside down process, it is related to their work, their job and their interest outside the class. We have to think how and what activities, tasks related to their outside class needs, so in this way, the learner need is more important. (Minh-interviews)

It [the implementation of authentic communication] does take much time, right? For example, we have lots of commercial textbooks available here in Vietnam. If we heavily rely upon the teacher guide and then we spoil the class. For example, we follow the same structure: we ask the learners to get involved in some form of role play to get some information regarding your name, where were you born, where are you living, what do you do for living something like that. And then maybe the first couple and the second couple, the learners feel bored as there is nothing new for them. Now think about authenticity here, we ask them to work: for example, you are the interviewer and I am the interviewee for a job and then you are the immigration officer, I am a foreign tourist, ok the same information but you assign a new role and the thing to the learner. They think...ah... this context is new. And then for example, the job of adult learner, one is a police

officer and the other is tourist guide; and this information will be useful for them outside the class. In this way, it is more authentic. (Minh-interviews)

Authenticity is what the native speakers think, it is in their own setting and then authenticity also mean we have to follow as it is; we cannot change because we make change of the words or the grammatical structure or some of the context and they are no longer authentic. However, thanks to the introduction of the ICT, we don't have to use the very difficult one, but now for example, we can use some excerpts from Obama's inauguration speech for example, and I think it is good and affordable. ICT helps us a lot in order to bring authenticity into our class. But whether it is successful or not rely on teacher hand. Of course it takes much time. (Minh-interviews)

It can be seen from Minh's responses that Minh is active in the way he conducted classroom activities to create a lively atmosphere and avoid the sense of boredom that occurs when teachers organize the same routine activities all the time. Although he acknowledged that CLT principles encourage learners to apply outside of the class, the setting is quasi not real. However, to overcome such a situation, to him, it is better for teachers to think about how and what activities or tasks should be conducted in close consideration with students' needs. He also emphasized that the learners needs bear great significance in the context.

While Minh thought of authenticity in native speaker terms: "authenticity is what the native speakers think; it is in their own setting... authenticity also means we have to follow as it is...", he was optimistic that teachers can depend on Information, Communication and Technology (ICT) to bring authenticity into the classrooms. In his

perception, authenticity should be in its original form as we could not change it.

However, it is the teacher's flexibility and commitment that contributes to the success of materializing authentic resources in EFL contexts.

Unlike Ha, Minh and Ngoc, Tram, when asked about native speaker usage in terms of native speaker models and authentic materials such as audio and video resources, showed her negative responses to such ideas in her classroom. Tram's resistance to 'authenticity' was revealed in the way she abandoned authentic teaching materials and native speaker teachers.

I don't prefer the idea of using [bringing] native teacher because sometimes they use a lot of complicated words and sometimes students can't understand ... I don't find it useful [listening to or watching authentic resources] because I am teaching speaking so the thing I want to do in my class is to make my students to produce rather to see or watch something. (Tram-interviews)

I observed there was a contradiction in Tram's perception regarding 'native speaker models' when she shared her views about teaching English:

Teaching a language is not only involved in teaching speaker to speak that language fluently, but in teaching a language, it also means that you teach them how to adapt in a culture of the language they are learning. They not only learn the language itself but also the culture and other themes because later if they have opportunities to move, to leave or to study in an English speaking country, they don't feel strange or confused in that environment so I think teaching language is much more than learning the language itself, but you need to know

something else about the language because I think language and culture are related to each other. (Tram-interviews)

Here, on the one hand, Tram did not see any benefits of introducing authenticity into the classroom; on the other hand, she believed that teaching English is more than teaching students to speak that language fluently, but teaching them how to adapt in the culture/s of the target language. She emphasized that language and culture are related to each other. It can be inferred that teachers should expose students to culture and other themes apart from the language itself so that they can cope with real life environment.

6.3.1 Autonomy/authenticity: mediating relevantly.

Taking all the cases together, ‘authenticity’ alone does not mean anything in a teaching context and it can be noted that there are two main tendencies toward the concept of authenticity in EFL contexts. On the one hand, one participant (Tram) viewed ‘authenticity’ negatively in terms of its application in the context. In this sense, ‘authenticity’, in the participant’s perceptions, may reflect native speaker authority, which is embodied in native speaker teacher models and authentic teaching materials. Such beliefs about ‘authenticity’ as an ideological construct may spark negative attitudes toward how authenticity works in EFL contexts as in the cases of Tram for instance. To a certain extent, participants such as Tram and Ngoc reacted negatively towards authenticity, on which classroom activities are based, as such activities are condemned as ‘stupid’, ‘not useful’ and against learners’ wishes. On the other hand, Minh, Ha and Ngoc (in some instances) believed that authenticity could be mediated by teachers themselves. This mediation was reflected in Minh and Lan’s cases. They did not turn a blind eye to authenticity negatively, but thought of how to bring authenticity

into the classroom effectively. Although Ha pointed out that ‘real’ or ‘authentic’ communication in an EFL classroom was impossible, authenticity in the form of CALL (computer-assisted-language-learning) would be of great help if carried out properly. Ngoc had tried to bring authenticity into developing teaching materials for her students to provoke their interest in the subject matter and create real needs for them as well. In this way, authenticity was viewed flexibly in the classroom practice. In fact, these two tendencies mirror two main teaching assumptions regarding authenticity (Widdowson, 1996). One idea is that the classroom should be as authentic as possible so as to represent the reality of native speaker use and if language knowledge is held back were learners might be deprived of opportunities to be exposed to real world concerns (Simpson, 2009). In contrast, the other assumption is that learners should be as autonomous as possible and be allowed to make the language their own. This tendency reflects the dilemma of whether to boost authenticity or autonomy in ELT, a point raised by Widdowson (1996). Should these two ideas be complementary or contradictory in the classroom and can we as teachers have a pedagogy which is based on both of these ideas at the same time? Or are there any ways in practice of reconciling these contraries?

As indicated in the foregoing analysis, authenticity concerns the reality of native speaker language use; however, one might argue that what is real for native speakers is not likely to be real for learners and it is unfair for learners to be imposed by teachers to get engaged in what is called ‘communicative needs’. As a result, this way of argument gives priority to autonomy which appeals to the learners’ own experience and gets them engaged on their own terms with their own personalities and purposes. As such, the emphasis is not on the language that will be *appropriate* in contexts of use, but on the

language that will be *appropriated* in contexts of learning (Widdowson, 1996). As can be seen in the case of Ngoc and Ha, they believed that native speaker usage is not necessarily the target for learning and not necessarily relevant as the source for learning items. Their views about the use of the mother tongue and authentic teaching materials in translation courses reflected their intuitions about legitimate targets for language learning in terms of localized norms. This is in tune with Richards' (2006) proposal to problematize the myth of native speaker usage given the concept of English as an international language. In this sense, autonomy is dependent on non-native speaker authority. If the teacher participants think about whether authenticity is appropriate in the context only, they may lose something in the process.

Simultaneously, thinking about authenticity in terms of how it will be **appropriated** will help teachers move away from the problematic ideological standpoint. In Tram's case, she dismissed the idea of embedding 'authentic' language into teaching practice as 'real' language was sometimes too complicated or difficult for learners. Her choice of teaching methodology may be in line with the work of Waters (2009a, p. 139), who argues that 'there might be very good pedagogical grounds why language knowledge should be 'held back', ... when it is too confusing or daunting for the learner to cope with". On the surface of this, however, it is not reasonable not to create opportunities for learners to be exposed to authentic resources. This should not be the case because it is complicated or it is not her responsibility to do so as her subject matter is speaking not listening. The contradiction in her opinion about authenticity in language teaching may reflect the fact that she just reacted negatively to authenticity as an ideological construct without consideration about contextual factors or other pedagogical benefits. If teachers deprive students of exposure to authentic learning

sources, then how can they teach students other things apart from linguistic input?

Tram argued that language and culture are related and teaching a language goes beyond teaching students how to speak that language, and attempts to teach them how to adapt in the culture of the target language. In another case – that of Ngoc – would it be fair to shift all the blame or responsibility to textbook designers whose intended purpose is to create native speaker language use, even though we have acknowledged that learners in EFL contexts belong to a different community and do not share the same perceptions and knowledge that shape language in the target language communities? In this respect, Ngoc's negative response to authenticity, as in Tram's case here, may be justified by what Waters (2009a, p. 140) refers to as 'wholesale use of 'real language''. As such, what is the counterbalance between 'authenticity' and 'autonomy' in this case? Or can these two ideas complement each other in EFL contexts of practice? Is authenticity a pedagogical or ideological orientation in EFL contexts of practice?

6.3.2 Sociolinguistic pedagogy.

Sensitive thinking about contextual factors, which dictates the balance between pedagogical and ideological orientations, teachers' experience and commitment and learners' needs, I argue, would lead to the reasonable and sound answers to the questions posed. There are three main stances to negotiate the two apparent orientations.

Firstly, teacher participants in the study may have shown their negative attitudes to authenticity because of the ideological orientation underpinning the concept.

'Authenticity' in this sense is advocated for maximizing the use of forms of classroom interaction which mirrors as far as possible those which students are likely to encounter outside the classroom (Simpson, 2009). Nevertheless, the data analyzed showed the teachers' perceptions that what happens in the classroom, especially in EFL contexts, is

not real at all. This reflects Ellis' (2003, pp. 252-253) characterization of typical classroom discourses as using a "rigid discourse structure consisting of IRF... exchanges", "teacher control of topic development", "turn-taking... regulated by teacher" and so on. All of these features can also be associated with 'non-authentic' use of language. Therefore, the nature of language classrooms should dictate the kind of discourse that arises (Ellis, 2003). Hence, language orientation in EFL classrooms should be realistic taking into consideration such factors as 'communicative' needs, learners' needs, the nature of language classrooms and teachers' experience. As previously discussed, the concept of 'communicative' or 'authentic communication' would not help develop learners as a whole linguistically and communicatively, which indicates that using such teaching ideas is not useful if it is based only on ideological grounds. This is at odds with what Simpson (2009) argues that a pedagogy based on controlled language use cannot work providing that pedagogical processes optimally relate to students' life-world concerns. Such an argument, Waters (2009a) challenges, is based on an ideological orientation, which causes both teachers and students to find it difficult to orient to language as a tool and to adopt the role of language users when acknowledging that language classrooms are not real. As a result, the concept of authenticity should not be viewed as an imperative only achievable through native-speaker production and models, as the inflexible adherence to the 'authenticity' principle has no pedagogical value (Waters, 2009b). Negative reactions to 'authenticity' principles in Ngoc's and Tram's cases may be explained as a view of 'authenticity' as the top-down and wholesale imposition of an ideological construct in ELT. If they just thought of authenticity as related to NS language, they would miss out on chances to

develop a sound pedagogical rationale. However, Minh and Ha viewed ‘authenticity’ as offering realistic potential for learning in their context.

Second, it can be inferred from the data that the concept of authenticity was viewed from both ideological and pedagogical orientations. On the ideological level, the use of ‘real’ or ‘authentic’ language may spark negative reactions, leading to the dismissal of ‘authentic’ language input into the classroom and to the view of authenticity as imperative use of NS language in terms of teaching materials. In this sense, authenticity is seen in politicized terms as a struggle between ideologically driven language teaching practitioners and ‘disempowered’ learners who are deprived from authentic exposure to extend the range of learning opportunities available to them (Waters, 2009a, p. 139). From a pedagogical perspective, the choice of teaching methodology is not so much a matter of political rights or wrongs, but rather, an attempt to determine at any given point in the learning process what is likely to best enhance the learners’ opportunities for learning (Waters, 2009a). In fact, ideology and pedagogy are intertwined: ideologies are constructed, reproduced and made manifest in social practices such as language teaching (Simpson, 2009). However, Waters (2009b, p. 602) argues that because of ideological orientation, a good deal of language teaching fails to ‘mediate relevantly’ between academic and practitioner perspectives. To bridge the gap, a balance between pedagogical and ideological orientations should be achieved by the mediating role of teachers. This requires teachers’ sensitivity to the choice of teaching materials and teaching activities conducted in classrooms.

Third, as Widdowson (1996) suggests, for contexts to be meaningful for learners, they should be constructed out of the primary experience of learners’ first language and culture. In this sense, they cannot be replicated versions of native speaker

contexts of use. Teachers in EFL contexts should be in a better position to construct the relevant classroom contexts and make the learning process real compared with those from an English speaking community. However, in my perception, this does not mean that we abandon authentic native speaker language use in the classroom such as incorporating authentic resources in our lesson as mentioned in Tram's case. As indicated in Minh's reflections about authenticity, bringing authentic language into the classroom takes a lot of time and requires much from teachers' commitment. Perhaps these heavy demands evoke negative responses among teachers and become a good excuse for not using native speaker language in the classroom. It can be argued that native speaker usage is not necessarily the target for learning and is not necessarily relevant as the source of learning items (Richards, 2006) as such usage is beyond our students' experience in EFL contexts. Nevertheless, teachers should extend students' experience and make efforts to relate their students' experience and knowledge to new experience that goes beyond learning from a repertoire of vocabulary, sentence patterns and grammar. As mediators, teachers should consider the pedagogical benefits of introducing authentic activities to expand learners' experience to other communities as Tram suggests when discussing her teaching methodology. In this manner, students can acquire cultural knowledge of the target language. Thanks to ICT as pointed out by Minh and Lan, we can shorten the gap between our own learning community and the world in which communication is conducted in English.

6.4 Conclusion

This chapter has investigated how MA TESOL professionals conceptualized their teaching practice as teacher returnees to the Vietnam context by examining their

positionings along the continuum of ‘traditional’, ‘communicative’ approaches. The ‘traditional’ and ‘communicative’ concepts have been explored to help deeply understand the teachers’ perceptions and the teaching philosophy underlying their teaching practice in the context. In the meantime, the concept of authenticity has also been examined, taking account of its ideological and pedagogical orientations to understand how these teachers enacted their role for the sake of the learners.

At the ideological level, the teacher participants having fewer years of teaching experience were prone to favour the ‘communicative’ approach or claim their teaching practice as ‘communicative’ while those who had engaged in longer service seemed to feel under no pressure to abandon locally adopted teaching practice or to feel ‘backward’ in enacting their role as non-native English teachers. On the pedagogical level, most of the participants positioned themselves along the continuum of ‘traditional’ and ‘communicative’ approaches; their choice of CLT, traditional approaches depended on a number of factors: learner’s age, motivation, language proficiency and learner’s needs. To arrive at such conclusions, the constant interaction with the conceptual tools including CLT- psychological barrier, CLT attitude (Bax, 2003; Eisenclas, 2010; Kumaravadivelu, 1994, 2001, 2006c; Pennycook, 1998; Phillipson, 1992; Seedhouse, 1996; Thompson, 1996; Thornbury, 1998); traditional/communicative paradigm (Littlewood, 2007) enabled the researcher to tease out the complexity of both terms: traditional and communicative in the EFL teaching context in Vietnam.

Though many teachers believed that for effective teaching, there should be a balance between ‘traditional’ and ‘communicative’ approaches and ELT technologies

such as CLT or learner-centeredness did not influence their pedagogical orientation, some still succumbed to the dominant discourses in language teaching and learning and were still subject to labeling ‘traditional’ and ‘communicative’ concepts as polar opposites. In some instances, they tended to separate ‘traditional’ and ‘communicative’ as two separate and often incompatible entities, which has little pedagogical value and does not contribute much to effective teaching.

Regarding authenticity, engaging with the debate on the sense of authenticity in language teaching, the following conceptual tools to establish pedagogical grounds for the data analysis include authenticity and autonomy (Richards, 2006; Widdowson, 1996); authenticity and artificiality (Simpson, 2009; Waters, 2009a, 2009b). There are two tendencies in viewing authenticity in the context researched. On the one hand, very few participants viewed authenticity as the top-down and wholesale imposition of an ideological construct, which created negative attitudes towards bringing this concept into practice. Others saw it as a realistic means to work towards genuine learning. The former was seen as an ideological orientation in language teaching and the latter was characterized as having a pedagogical orientation. However, both of these orientations should be viewed as complementary with each other and both are mediated by teachers themselves for full potential of application in the context. Either an ideological or pedagogical orientation may result in the dismissal of authenticity, despite its potential to extend learners’ experience of the target language, or it could lead to inflexible adherence to the principle of authenticity without pedagogical considerations in the participants’ teaching practice.

Chapter 7: Conclusion

7.1 Some final words...

Before doing the research, I was interested in finding the mismatch between theory and practice in TESOL in terms of teaching practice and the lip service associated with it. Now, at this stage, I am satisfied that I have sought reasonable explanations for the findings in my inquiries. Firstly, I focused on the teachers' teaching approaches to understand their behaviours in their language classroom and then during the field trip and data collection, I came to realize that understanding the teachers' professional identity was prerequisite to gaining insights into their teaching practice. On completion of the study, my understanding about the complexity of TESOL has been broadened. It now involves expanding points of reference from perspectives from both the East and West, leading to the dynamic negotiation of expertise and identity in teaching pedagogy. I also know that the teachers' self-positioning has contributed to the re-conceptualization of their professional identity, which affects teaching practices. Teaching is not simply what teachers receive from their training courses; I am now aware of the many factors beneath the surface of theory and practice in TESOL.

I still remember that in the confirmation session of my PhD candidature in August, 2008, one of the members in the advisory board asked me what the localized methodology meant and she was interested in my journey finding the answer to such a question. Now the journey has completed and I am confident that the concept of a local fusion of teaching practice becomes clearer shaped by critical analysis of the dataset and constant engagement with the literature. Specifically, a local fusion discussed in the

thesis is examined on the ground of critical pedagogy, critical analysis of method and post-method conditions of teaching practice and the negotiation of dominant TESOL discourses that affect teachers' professional identity. The new teaching practice is viewed from the continuum of 'traditional' and 'communicative'. A 'communicative' approach is not considered as a lens through which Vietnamese educational values in regard to teaching and learning are judged and examined, but based on a critical look at teaching practice informed by the research on the issue of identity in language teaching, critical pedagogy and the ownership of English. The concept of local fusion in the study helps redefine the ambiguous meaning of 'communicative' which resulted in labelling in TESOL discourses.

The local fusion also means a more realistic, practical and pedagogical way of treating the principle of 'authenticity' in foreign language teaching which used to be considered as a conveyor of native speaker norms. This approach fosters multiplicity and heterogeneity in pedagogy and offers a realistic conceptualization of authenticity and its potential for supporting learning in EFL contexts. This conceptualization involves a sensitive balance about authenticity and artificiality, authenticity and autonomy mediated by teachers in the language classroom.

Another integral piece in the local fusion involves teachers' professional identities in which pedagogical competence projects an empowering identity as professionals who are knowledgeable and able to transmit knowledge to students. Negotiation with dominant TESOL discourses on a critical stance is essential to develop well-constructed images of self as teachers and perception of teaching in the local context. In other words, the local fusion empowers teachers to reconstruct a model of

foreign language instruction that represents their beliefs and professional identities on the basis of their global and local construction of knowledge.

Overall, the present study provided a platform for understanding how TESOL teachers negotiate their professional identity and make their teaching practice appropriate in the Vietnam context as a result of participating in a graduate program in Australia. It pursued the following questions:

1. How do the transnational education experiences influence the ways MA TESOL teachers (re)-construct their professional identity in the Vietnam context?
2. How do the MA TESOL teachers conceptualize their teaching practice in Vietnam after participating in a graduate program in Australia?

In the section that follows, I summarize the findings of the research and then offer some implications in line with each finding for TESOL. Finally, the study's limitations are addressed and suggestions are made for further research in the field.

Question One was mostly covered in Chapter Five, where I examined the process of the teachers' professional identity formation through their perceptions about their roles as EFL teachers and their learners in the Vietnam context. I found that the TESOL teachers' self-positioning in Australia as learners and as English teachers in Vietnam contributed to their re-conceptualization of professional identity. The teachers' pedagogical competence was found to manifest in their evolving philosophy of teaching, which viewed language learning as social practice with more focus on process rather than as linguistic enhancement with a focus on product. Many participants'

professional growth was not totally shaped by Western ideology and theory in teaching and learning but from critical construction of knowledge which was culture-driven or locality-driven. Their previous education background and teaching experience became the platform for them to negotiate their professional identity back home.

I also found that the conceptual change among these teachers was evidenced in the participants' perceptions of English language teaching, their roles as professionals and their pedagogical competence. However, some teachers with less than three years of teaching experience were under influence of dominant Western-based discourses which seemed to orient and govern their perceptions and pedagogical instruction in their local teaching context. They were more likely to construct their professional identity with over-confidence and a sense of unrealistic optimism and appeared to undergo more professional identity shifts compared to the participants with longer years of teaching experience. Another emerging finding regarding Question One related to the negotiation of professional roles in the teaching context. The participants' negotiation of their professional roles was likely to be affected by dominant TESOL discourses. 'Teaching is an art' emerged as the value that has been underexplored in the teaching context; embedded in this are the notions of 'domination' and 'teacher-centeredness' which some participants wanted to change in their formation of professional identity. It can be noted that there was much going on under the surface with respect to the terms 'power', 'status', 'domination' and 'teacher-centeredness'.

Pedagogical competence was found to be the most influential factor in constructing the teachers' professional identity, which contrasts with the linguistic competence found in the literature to be responsible for boosting NNS teacher

professional identity. The participants' pedagogical competence was evident in the tendency toward process-oriented compared with product-oriented teaching before their participation in a post graduate course in Australia. These teachers' professional identity as EFL teachers projected an empowering identity as professionals who are knowledgeable and able to transmit knowledge to students.

The participants' perceptions on their learning were explored to understand the way they constructed their students' identities. The findings showed that while their participation in a post-graduate program in Australia helped these TESOL professionals to enhance their professional identity in terms of pedagogical competence, they appeared to hold certain assumptions about their role as TESOL professionals and expressed stereotypes in their views of their students. In their perceptions, there seemed to be a fixed, unchanging practice of learning and fixed identity among their students.

Question Two was answered in Chapter Six in which the participants' conceptualization of their teaching approach was examined based on their claimed and observed teaching practice. On the ideological level, the teacher participants having fewer years of teaching experience were prone to favour the 'communicative' approach or claim their teaching practice to be 'communicative' while those with longer years of service seemed to be the opposite, feeling under no pressure to abandon locally adopted teaching practice or to feel 'backward' in enacting their role as non-native English teachers. This result was found to be co-relational with the results found in Chapter Five about the young teachers. With this ideological orientation, they may enter their teaching with projected images of self with over-confidence and an unrealistic sense of optimism. Their projected images of self were also influenced by TESOL discourses

such as the polarisation of the ‘communicative’ versus the ‘traditional’. On a pedagogical level, many participants positioned themselves along the continuum of traditional and communicative approaches; their choices of CLT, traditional approaches or a local fusion of teaching approaches depended on a number of factors such as learners’ ages, motivation, language proficiency and learners’ needs.

Though many teachers believed that for effective teaching, there should be a balance between ‘traditional’ and ‘communicative’ approaches, some succumbed to the dominant discourses in language teaching and learning and were still influenced by labelling ‘traditional’ and ‘communicative’ concepts. In many cases, they tended to view ‘traditional’ and ‘communicative’ as two separate entities.

Although the concept of authenticity embedded in the participants’ conceptualization of their teaching practice was found to be ambiguous, it was mostly associated with native speaker models and authentic teaching materials in their practical aspects of their pedagogical orientation. I found that there were two main tendencies in the ways the participants viewed authenticity. One group reacted negatively towards authenticity in classroom activities. In contrast, the other group viewed authenticity as needing to be mediated by teachers themselves. The former group’s behaviour was attributed to the concept of authenticity being viewed as the top-down and wholesale imposition of an ideological construct, which created negative attitudes towards bringing this concept into practice. Dissimilarly, the latter group saw it as offering a realistic potential for learning in EFL contexts and was characterized as having a practical pedagogical orientation towards authenticity.

7.2 Putting Things Together

At this stage, I am clear that to examine teachers' teaching practice should not be complete without understanding teachers' professional identities. Who they are influences what they do in their classrooms and how they think about their students. I believe that my decision to investigate the English language teachers' professional identities after the field trip worth it because this gave me deeper insights into understanding teaching practice. In this section, I discuss how teacher professional identity is manifested in and contributes to the teachers' teaching practices in the Vietnam context. These discussions are followed by the study's implications for the TESOL field.

The teacher participants' evolving teaching philosophy which views language learning as social practice rather than merely linguistic enhancement may lead to some changes in teaching practices as evidenced in the teachers' orientation toward process-oriented rather than product-oriented pedagogy. Learning and teaching English in EFL contexts is not just confined to building vocabulary and grammar. This was translated into the way the teachers conducted the classroom (Khanh, Linh, Lan and Ngoc's classroom observation – see Section 5.2.1), gave feedback to students and prepared teaching materials. Their change in attitude toward a more process-oriented pedagogy was found to be the result of the teachers' critical construction of the knowledge they had acquired, their experience from the MA course and their professional self. In many instances, the participants were aware of the incongruity between theory-in-use and TESOL discourses. This can be seen in their confidence with their pedagogical competence as EFL teachers and it enabled them to adapt their teaching practice to suit

the local contextual factors drawing on critical constructions of Western theory adopted in their TESOL courses.

Emerging from the data analysis and discussion, I show the interrelationship between the teachers' conceptual sense of who they are and what they do in their classroom. I focus on two groups among the participants: Linh and Khanh representing young teachers with less than 5 years of teaching experience, and Ha, Ngoc, Tram and Ho, who represented more experienced teachers. As discussed, Linh and Khanh, with fewer years of teaching experience, were more likely to construct their professional identity with over-confidence and a sense of unrealistic optimism. Such professional identity shifts were evident in their teaching approach, which viewed 'traditional' and 'communicative' as separate entities in language learning and teaching. They tended to favour the 'communicative' approach and saw their teaching 'communicative'. This was evident in the way they conducted their class with great enthusiasm for change. Examples of this are Linh's belief in the value of authenticity in the EFL classroom, her strong emphasis on building a lively learning atmosphere in her class, and Khanh's orientation toward a communicative language classroom with learner-centered approaches. However, they appeared to have been influenced by the dominant rhetoric of language teaching – the CLT attitude – which resulted in the uncritical ideology on language teaching and learning developed during their short teaching career. This attitude may affect their opportunities to build their own pedagogical repertoires based on their own tradition of learning and teaching values. Furthermore, such beliefs in language teaching and learning influenced by TESOL discourses entailed the teachers' negotiation of conflicting identities as agents of change and traditional images of teachers in the case of Khanh and Linh.

Another group of teacher participants (Ha, Ngoc, Tram, Lan and Ho) with more teaching experience compared to Linh and Khanh discussed above were less likely to undergo professional identity shifts. They apparently experienced no pressure to conform to social norms and their images of self as teachers. As analysed, this may have been because their professional identity had been firmly established through their prior rich teaching experience accumulated throughout their teaching career, which helped them determine what would work or would not work in their teaching contexts. Their beliefs together with their prior rich experience and the realities of language classrooms, shaped how they conceptualized their instructional practices. In general, these teachers were confident with their selves as TESOL professionals and felt comfortable with the traditional images of teachers. Their teacher professional growth was not simply formed from the assimilation of Western ideology and theory in teaching and learning but from their critical construction of knowledge which is culture-driven and locality-driven. However, the relationship between the teacher professional identity and their teaching practice among this group was found to be complicated. Although these teachers agreed that for effective teaching, there should be a combination of teaching approaches, ‘traditional’ and ‘communicative’, they were quite distinct in their teaching approaches and ‘traditional’ and ‘communicative’ were viewed as two dichotomous entities. As they believed in their ‘traditional’ teaching and they felt the ‘communicative’ approach was unrealistic in their language classroom, they tended to conduct their classes using a ‘traditional’ approach with limited ‘communicative’ activities. As discussed in Ha’s classroom observation and interviews, she was not in favour of ‘communicative’ teaching, as ‘communicative in classroom is not real communicative at all’.

Furthermore, as evidenced in Ho's case, the conceptual distinction between 'traditional' and 'communicative' in the way he conducted his class was quite clear, separating form-focused from meaning-focused approaches depending on the learners' level of language proficiency (similar to the five-category framework by Littlewood, 2007). The teaching practices based on such a lockstep framework may derive from the teacher's beliefs or language ideology that guided the teacher's behaviour in the classroom (see Section 6.2.2). Misconceptions of the term 'communicative' and 'traditional' in language teaching frameworks, ambitious CLT (the psychological barrier) (6.2.1) and CLT attitude (dominant discourse in language teaching) (6.2.2) may lead to misinterpretations of the teaching practice conducted in the teachers' classroom in the Vietnam context. In Ngoc's, Khanh's and Linh's cases, they succumbed to the term 'communicative' in their teaching practice and teaching beliefs and experienced a sense of ambivalence about 'communicative' and 'traditional' approaches. This can be explained by the fact that these two terms are subject to labelling and the concept of communication has vague meanings in EFL teaching.

It should be noted that the way the teachers conceptualized their professional identity and teaching and learning ideology strongly influenced the way they conducted their teaching practice as explained in the above section. This is further consolidated in the teachers' perceptions about 'authenticity' in language teaching and learning. Lan's case typified an example of conducting the classroom with the strong confidence of a NNS teacher. Since her return from the MA course in Australia, she no longer viewed native speaker models as conveyors of authenticity. Her enhanced professional identity was reflected in her teaching practice, the choice of teaching materials, her classroom management and her perception of her students. Lan's positive belief in authenticity

was clearly found in her effort to introduce authentic materials in her classroom, which helped her to compensate for the non-target language environment and bridge the gap between ESL and EFL teaching and learning. ‘Authenticity’ evidenced in Lan’s teaching practice was not indiscriminate, wholesale use of authentic materials; rather it was viewed as both an ideological and pedagogical orientation, which was sensitively employed by teachers.

Another typical example that should be discussed is Tram’s case. As analysed in Chapter Five and Chapter Six, Tram tended to be ‘settled’ in her teaching career. With her rich experience in teaching, it was not easy for her to accept new identities upon her training in Australia and to engage in a ‘transformative endeavour’ like the younger teachers in this study. Although she claimed that there was not much change in her role as a teacher and that she was confident and comfortable with her ‘traditional’ teaching practice. She dismissed the idea of embedding ‘authentic’ language into her teaching practice as she felt this may lead to complexity among her learners. However, there was some contradiction in her perceptions about learning and teaching foreign languages with her teaching practice. While she emphasized that teachers should expose students to the culture of the target language so that they can cope with real life environments, she resisted ‘authenticity’ as reflected in the way she abandoned authentic teaching materials and chose not to have native speaker teachers co-teaching in her class. As discussed, the negative reaction Tram had to ‘authenticity’ may be explained if ‘authenticity’ is construed as the top-down and wholesale imposition of an ideological construct in ELT. In this case, what the teacher said may not be congruent with how they operated in their classes.

The findings of the present study reflected that the teachers' changed identities were found to contribute much to their choices of pedagogical practices and their linguistic ideologies (see Section 6.3) particularly in relation to how participants understood 'authenticity' in foreign language teaching. Their conceptions of 'authenticity' strongly oriented their teaching practice in their language classroom. The results of the study contrasted with the research conducted by Pham Hoa Hiep (2004) which showed that what his teacher participants espoused was often incongruent with what they did in the classroom, and that the teachers were sometimes unaware of this incongruence. However, in this study, the lack of correlation between teaching practice and teacher professional identities was evidenced only in some cases such as in Tram's beliefs on authenticity and Ngoc's conceptualization of her teaching approach as 'communicative'. Such a lack of correlation may have resulted from the participants' misconceptions about TESOL discourses (see Section 6.2.2), labelling in TESOL (see Sections 6. 2 and 6.2.2) and their conceptualization of teaching practice from both pedagogical and ideological orientations in language teaching and learning (see Section 6.3).

7.3 Research Implications for the TESOL Field

The study helps extend the views on communicative language teaching in the sense that 'traditional' and 'communicative' should not be viewed as dichotomous and separate entities, but as complementary to each other. This conceptualization expands the view offered by the five category framework developed by Littlewood (2007) in which he shows a distinct polarity between meaning-oriented and form-focused teaching activities. The data from the study show that the concept of 'traditional' and

‘communicative’ or ‘form-focused’ and ‘meaning-focused’ should be seen from both pedagogical and ideological perspectives. I argue that in order to expand and innovate English language teaching, the five-category framework ranging from the most form-focused to the most meaning-focused should not be categorized in hierarchical ordering or with a distinct polarity, but rather become points of equal value. ‘Communicative’ activities should no longer be considered as innovative and modern and ‘grammar-focused’ or ‘traditional’ as ‘backward’ and ineffective. Hierarchical ordering of classroom activities on the ground of greater focus on communicative or authentic communication has little pedagogical value as this would not help learners as a whole both linguistically and communicatively. Fluidity in viewing the communicative and traditional continuum and a revised five category framework has great potential to make a contribution to the conceptualization of the ‘communication’ concept in practical terms. More broadly, CLT or ‘traditional’ approaches will not be a psychological barrier, fuelling resistance to this approach as this may pose a danger to the evolution of teaching methodology. Also, the re-conceptualization of ‘communication’ explored in the study will help reinforce the view that uncritical attitudes toward CLT resulting from dominant discourses in language teaching and learning and misinterpretations of CLT should be made explicit in TESOL training courses as this will help TESOL professionals become aware of the value of their teaching practices developed based on their local expertise and knowledge. The undertaking of the study contributes to bridging the mismatch between theoretical orientation and classroom practice in implementing CLT or ‘traditional’ approaches or a local fusion of teaching approaches.

The study also provides a more realistic and pedagogical way of treating the principle of ‘authenticity’ in foreign language teaching, which fosters multiplicity and

heterogeneity in pedagogy and resists the imposition of native speaker norms. Such a conceptualization also responds to the question of whether or not to maximize authenticity in the language classroom debated by Waters (2009a) and Simpson (2009) or the dilemma of whether to boost authenticity or autonomy in ELT raised by Widdowson (1996). Hence, the study offers a realistic conceptualization of the principle of authenticity and its potential for supporting learning in EFL contexts. It emphasises the need to gain a sensitive balance on such debates about authenticity and artificiality in the language classroom and advocates the mediating role of teachers in the use of authentic activities and materials in a specific context.

It is important that TESOL discourses acknowledge the multiplicity of ways of viewing the world and TESOL curriculum needs to look at different practices and values through various perspectives and lenses. Also, it should empower teachers in such a way that in the process of negotiating professional identity roles they can take a critical stance on their individually constructed roles which they actively seek out and the roles which they view as 'problematic'. Such critical discussions and reflection would help them become more aware of their role identity and enable them to decide if and how they may want to make changes to their roles during their teaching career.

Based on the findings and discussion, some suggestions can be made for the TESOL programs. EFL teachers in their teaching context should be made aware of their professional self in continuity and fluidity from their prior learning and teaching experience. Their professionalism, in this way, can be more legitimate and richer as the norms, values of practice and language ideology shift away from more monolithic views

in language teaching and learning. This would benefit their teaching philosophy in a more informed manner and combine the local and global in a dynamic manner.

Varghese (2005) argues that the formation, negotiation and growth of teacher identity is a fundamentally social process which takes place in institutional settings such as teacher education programs and schools. Thus, empowering language teachers, especially NNS teachers, through appropriating language and discourses is vital for them to reconstruct their professional identities. The focus should be on fostering language teachers to appropriate and contextualize language and TESOL discourses so that these courses will become a platform for them to challenge disempowering ideologies in language teaching and learning.

The data also suggest TESOL courses need to respond better to the local contexts and experiences of non-native speaker TESOL professionals. Such courses should be an arena for them to raise their voices regarding local constructions of knowledge in language teaching and learning, which needs to be redefined and respected in a synergy with global practices (Cortazzi & Jin, 2002). To do this, TESOL courses should provide more opportunities for pre-service teachers to make sense of what they do by reflecting on their own instructional practices in order to come to terms with inconsistencies between what they want to do during the courses and what actually happens and is possible in their particular contexts and classrooms. Furthermore, this study opens up the space for both Western and Eastern scholars to work more on the validity of EIL approaches and their application in EFL contexts. For this to happen, self-positioning in the TESOL communities is essential for EFL language teachers to negotiate and dispute identities imposed on them.

Johnson (1994) claims that the teachers' prior learning experience seemed to have a powerful impact on their beliefs about their images of self as teachers; however, the novice teachers seemed to lack a clear conception of how to operationalize these projected images of teachers compared with more senior teachers and this may lead to uncritical conceptualization of teaching practices and images of self as teachers as evidenced in the current study. Therefore, the need to appropriate discourses in TESOL programmes to develop professional identities and well-constructed images of self as teachers is essential to negotiate multiple and conflicting professional identities. As teachers grow with expertise and experience, they continually confirm, validate or change their identities (Morita, 2000). In this sense, the TESOL education programs should not only equip them with adequate knowledge of classroom life but also provide them with a more realistic view of teaching in a specific context to construct well-developed images of self as teachers and perceptions about teaching. Moreover, it is also vital for TESOL curriculum to include broader issues of social, cultural and political perspectives on foreign language teaching and learning for both senior and novice teachers to critically reflect on their teaching practices so as to avoid simply maintaining the status quo or developing an unrealistic sense of optimism. This can be done by empowering teachers to reconstruct a model of foreign language instruction that represents their beliefs and their professional identities on the basis of their local and global construction of knowledge.

7.4 Implications for TESOL Professionals

My strong interest in the English teaching profession and experience in both ESL and EFL contexts enabled me to offer some useful insights for TESOL

professionals and educators. One important implication of the study is that English language teachers need to view the learner through a different lens from that offered by institutionalized standards so that both learners and teachers become empowered in their learning and teaching context. Furthermore, this research helps to raise awareness among the teachers who are desperate for change in their teaching practices for the sake of the future of their students and it suggests the need for more insights into the complex, non-linear nature of the teacher's conceptual change regarding their resistance, struggle and adaptation to accommodate change in teaching approaches.

The research offers TESOL teachers a more practical way of viewing and conducting their teaching practices in EFL contexts. It helps reshape English language teaching in such a way that teachers in EFL contexts should not be under pressure to make a commitment to the labels 'traditional' or 'communicative' as many scholars argue that the concept of communication as understood by theorists is an unfeasible aim of foreign language instruction and conflicts with the pedagogical realities of most language classrooms (Eisenclas, 2010; R. Ellis, 2003; Seedhouse, 1996; Scot Thornbury, 1996). As noted, it is more productive for teachers to view 'traditional' and 'communicative' along a continuum and to understand that it is the teacher's responsibility to shift along that continuum to maximize the students' benefits. Beaumont and Chang (2011) suggest that it would be more fruitful to define ELT classroom activities in terms of learning outcomes instead of simply labelling them as 'traditional' and 'communicative'. It is important that teachers should reflect on what activities would be most beneficial for students to promote more successful language learning.

Spack (1997) reminds us that as teachers and researchers of English, we also need to examine our own identities, to own up to the position of power from which we name students and to find room in our pedagogy and scholarship for students to name themselves and thus define and construct their own identities. As evidenced in the present study, in many instances, the teachers themselves circulated discourses on cultural learning and teaching. To avoid this stereotype, TESOL professionals should be better equipped to move beyond such 'well-trodden' discourses, breaking away from the East-West binary, and understanding the diversity among their students. Furthermore, teachers should help learners situate themselves in broader relationships of power regarding their knowledge and use of language.

7.5 Directions for Future Research

Future research needs to focus on learners' perspectives to understand their learning and how they think about themselves as language learners, considering the notion of English as an international language in EFL contexts. This would add to a better appreciation of the multiplicity of teaching and learning practices which should be viewed from both teachers' and learners' perspectives. It is also important to gauge to what extent the notion of English as an international language contributes to learner identity and how this affects student learning in EFL contexts.

In this research, I focused on many factors that affect teachers' professional identity and its relationship with teaching practice. I did not look at how teachers' professional identity constructed affects assessment and proficiency in language teaching and learning in EFL contexts. Therefore, I encourage further research aimed at

the relationship between teachers' professional identity and how teachers in EFL contexts conduct their assessment and feedback to students or how teachers in EFL contexts define proficiency in the context of English as an international language.

Although the present study came up with a clearer and more practical way of defining the local fusion of teaching approaches, such a definition was confined to the conceptualization of teaching practice and teachers' professional identity. Therefore, more research particularly in terms of material development and assessment in EFL contexts should be conducted to contribute to greater negotiation between global processes and local conditions, leading to the construction of the richness of practices and values.

To end, I believe that this thesis will pave way for more research in the area of TESOL to make contribution to a more practical way of defining the 'local fusion' of teaching approaches and help shorten the gap between theory and practice in the TESOL field.

References

- Adamson, B. (2004). Fashions in language teaching methodology. In A. Davies & C. Elder (Eds.), *The handbook of applied linguistics* (pp. 604-622). Malden, MA: Blackwell Pub.
- Adler, P. A., & Adler, P. (1994). Observational techniques. In N. k. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 377-392). California: Thousand Oaks.
- Akbari, R. (2008). Post method discourse and practice. *TESOL Quarterly*, 42(4), 641-652.
- Allwright, D. (2003). Exploratory practice: Rethinking practitioner research in language teaching. *Language Teaching Research*, 7(2), 113-141.
- Alptekin, C. (2002). Towards intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57-64.
- Anthony, E. M. (1963). Approach, method and technique. *English Language Teaching Journal*, 17, 63-67.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. Minneapolis, Minn.: University of Minnesota Press.
- Atkinson, D. (1997). A critical approach to critical thinking in TESOL. *TESOL Quarterly*, 31(1), 71-95.
- Atkinson, D. (2002). Toward a sociocognitive approach to second language acquisition. *Modern Language Journal*, 86(4), 525-545.

- Auerbach, E. R. (1995). The politics of the ESL classroom: Issues of power in pedagogical choices. In J. W. Tollefson (Ed.), *Power and inequality in language education* (pp. 9-33). Cambridge: Cambridge University Press.
- Badger, R., & Macdonald, M. (2010). Making it real: Authenticity, process and pedagogy. *Applied Linguistics*, 31(4), 578-582.
- Baker, C. (1997). Membership categorization and interview accounts. In D. Silverman (Ed.), *Qualitative research: Theory, method and practice* (pp. 130-143). London: Sage
- Ballard, B., & Clanchy, J. (1991). Assessment by conception: Cultural influences and intellectual traditions. In L. Hamp-Lyons (Ed.), *Assessing second language writing in academic contexts* (pp. 19-36). Norwood, N.J.: Ablex Publishing Corporation.
- Bax, S. (2003a). Bringing context and methodology together. *ELT Journal*, 57(3), 295-297.
- Bax, S. (2003b). The end of CLT: A context of approach to language teaching. *ELT Journal*, 57(3), 278-286.
- Bayyurt, Y. (2006). Non-native English language teachers' perspective on culture in English as a foreign language classrooms. *Teacher Development*, 10(2), 233-247.
- Beaumont, M., & Chang, K.-S. (2011). Challenging the traditional/communicative dichotomy. *ELT Journal*, 65(3), 291-299.
- Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching and Teacher Education*, 20, 107-127.
- Bell, D. (2007). Do teachers think that methods are dead? *ELT Journal*, 61(2), 135-143.

- Bennett, M. (1996). Beyond tolerance: Intercultural communication in a multicultural society. *TESOL Matters*, 6(2).
- Blackledge, A., & Pavlenko, A. (2004). *Negotiation of identities in multilingual contexts* (1st ed.). Clevedon: Multilingual Matters.
- Block, D., & Cameron, D. (2001). Introduction. In D. Block & D. Cameron (Eds.), *Globalization and language teaching* (pp. 1-10). London: Routledge.
- Bogdan, R., & Biklen, S. K. (2003). *Qualitative research for education: An introduction to theory and methods* (4th ed.). Boston, MA: Allyn and Bacon.
- Bogdan, R., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theory and methods* (5th ed.). Boston, MA: Allyn and Bacon.
- Borg, M. (2001). Teachers' beliefs. *ELT Journal*, 52(2), 186-188.
- Borg, S. (2003). Teacher cognition in language teaching: A review of research on what language teachers think, know, believe and do. *Language Teaching*, 36(2), 81-109.
- Bourdieu, P. (1992). *Language and symbolic power*. Cambridge: Polity.
- Braine, G. (2010). *Nonnative speaker English teachers: Research, pedagogy, and professional growth*. Hoboken: Taylor & Francis.
- Breen, M. (1986). The social context of language learning- A neglected situation. *Studies in Second Language Acquisition*, 7(2), 135-158.
- Brown, H. D. (1991). TESOL at twenty-five: What are the issues? *TESOL Quarterly*, 25, 245-260.
- Brumfit, C. (2009). 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). Basingstoke: Palgrave Macmillan.

- Brutt-Griffler, J., & Samimy, K. K. (1999). Revisiting the colonial in the postcolonial: Critical praxis for non-native-English-speaking teachers in a TESOL program. *TESOL Quarterly* 33(3), 413-431.
- Bulfin, S. (2009). *Literacies, new technologies and young people: Negotiating the interface in secondary school*. (PhD Thesis), Monash University, Melbourne.
- Bullough, R. V., & Knowles, J. G. (1991). Teaching and nurturing: Changing conceptions of self as teacher in a case study of becoming a teacher. *International Journal of Qualitative Studies in Education*, 4(2), 121-140.
- Burns, R. B. (2000). *Introduction to research methods* (4th ed.). London: SAGE.
- Butler, J. (2004a). *Precarious life: The powers of mourning and violence*. London: Verso.
- Butler, J. (2004b). *Undoing Gender*. New York: Routledge.
- Butler, Y. G. (2004). What level of English proficiency do elementary school teachers need to attain to teach EFL? Case studies from Korea, Taiwan and Japan. *TESOL Quarterly*, 38(2), 245-278.
- Calderhead, J. (1996). Teachers: Beliefs and knowledge. In D. C. Berliner & R. C. Calfee (Eds.), *Handbook of educational psychology* (pp. 709-725). New York: Macmillan.
- Cameron, D. (2000). Difficult Subjects. *Critical Quarterly*, 42(4), 89-94.
- Canagarajah, A. S. (1999a). Interrogating the 'native speaker fallacy': Non-linguistic roots, non-pedagogical results. In G. Braine (Ed.), *Non-native educators in English language teaching* (pp. 77-92). Mahwah, N.J.: L. Erlbaum Associates.
- Canagarajah, A. S. (1999b). *Resisting linguistic imperialism in English teaching*. Oxford: Oxford University Press.

- Canagarajah, A. S. (2001). Globalization, methods, and practice in periphery classrooms. In D. Cameron & D. Block (Eds.), *Globalization and language teaching* (pp. 134-150). London: Routledge.
- Canagarajah, A. S. (2004). Subversive identities, pedagogical safe houses, and critical learning. In B. Norton & K. Toohey (Eds.), *Critical pedagogies and language learning* (pp. 116-137). New York: Cambridge University Press.
- Canagarajah, A. S. (2005). *Reclaiming the local in language policy and practice*. Mahwah, N.J.: L. Erlbaum Associates.
- Canagarajah, A. S. (2006). TESOL at forty: What are the issues? *TESOL Quarterly*, 40(1), 9-34.
- Canagarajah, A. S. (2012). *New definitions of English proficiency and changing pedagogical priorities*. Paper presented at the Fifth Annual Language and Society Centre, Faculty of Arts, Monash University, Faculty of Arts, Monash University.
- Canale, M., & Swain, M. (1980). Theoretical basis of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1-47), 1.
- Candlin, C. (1976). *Communicative language teaching and the debt to pragmatics*. Paper presented at the Georgetown University round table in languages and linguistics, Washington DC.
- Carter, R., & McCarthy, M. (1996). Correspondence. *ELT Journal*, 50(4), 369-371.
- Chen, K.-H. (2010). *Asia as Method: Toward deimperialization*. London: Duke University Press.
- Chowdhury, R. (2003). International TESOL training and EFL contexts: The cultural disillusionment factor. *Australian Journal of Education*, 47(3), 283-302.

- Chowdhury, R., & Phan, H. L. (2008). Reflecting on Western TESOL training and communicative language teaching: Bangladeshi teachers' voices. *Asia Pacific Journal of Education*, 28(3), 305-316.
- Clarke, D. F. (1989). Communicative theory and its influence on materials production. *Language Teaching*, 22(2), 73-86.
- Cohen, J. L. (2008). 'That's not treating you as a professional': Teachers constructing complex professional identities through talk. *Teachers and Teaching: Theory and Practice*, 14(2), 79-93.
- Coldron, J., & Smith, R. (1999). Active location in teachers' construction of their professional identities. *Journal of Curriculum Studies*, 31(6), 711-726.
- Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOL Quarterly*, 33(2), 185-209.
- Cooper, K., & Olson, M. R. (1996). The multiple 'I's' of teacher identity. In M. Kompf, W. R. Bond, D. Dworet & R. T. Boak (Eds.), *Changing research and practice: Teachers' professionalism, identities and knowledge* (pp. 78-89). London: Falmer Press.
- Cortazzi, M., & Jin, L. (1996). Cultures of learning: Language classroom in China. In C. H (Ed.), *Society and the language classroom* (pp. 169-206). Cambridge: Cambridge University Press.
- Cortazzi, M., & Jin, L. (2002). Cultures of learning: The social construction of educational identities. In D. C. S. Li (Ed.), *Discourses in search of members in honor of Ron Scollon* (pp. 49-77). Lanham: University Press of America.
- Crabbe, D. (2003). The quality of language learning opportunities. *TESOL Quarterly*, 37(1), 9-34.

- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks: Sage Publications.
- Crystal, D. (1997). *English as a global language*. New York: Cambridge University Press.
- Dang, H. V. (2006). *Contructions of active language learners in English as a foreign language (EFL) teacher education in Vietnam*. (PhD Doctoral Thesis), University of South Australia, Adelaide.
- Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE handbook of qualitative research* (3rd ed.). Thousand Oaks: Sage Publications.
- Doran, M. (2004). Negotiating between bourge and racaille: Verlan as youth identity practice in suburban Paris. In A. Blackledge & A. Pavlenko (Eds.), *Negotiation of identities in multilingual contexts* (pp. 93-124). Clevedon: Multilingual Matters.
- Duff, P. A., & Uchida, Y. (1997). The negotiation of teachers' sociocultural identities and practices in postsecondary EFL classrooms. *TESOL Quarterly*, 31(3), 451-485.
- Duranti, A., & Goodwin, C. (1992). Rethinking context: An introduction. In A. Duranti & C. Goodwin (Eds.), *Rethinking context: Language as an interactive phenomenon* (pp. 1-42). Cambridge, UK: Cambridge University Press.
- Dworet, D. (1996). Teachers' identities: Overview. In M. Kompf, D. Dworet, W. R. Bond & R. T. Boak (Eds.), *Changing research and practice : Teachers' professionalism, identities and knowledge* (pp. 67-68). London: Falmer Press.
- Edge, J. (2006). *(Re-)locating TESOL in an age of empire*. Basingstoke: Palgrave Macmillan.

- Edge, J. (2010). Elaborating the monolingual deficit. In D. Nunan & J. Choi (Eds.), *Language and culture: Reflective narratives and the emergence of identity* (pp. 89-96). Hoboken: Taylor & Francis.
- Eisenclas, S. (2010). Conceptualising 'communication' in foreign 'language instruction'. *Bebel*, 44(2).
- Elliot, J. (2005). *Using narrative in social research: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage Publications.
- Ellis, G. (1996). How culturally appropriate is the communicative approach? *ELT Journal*, 50(3), 213-218.
- Ellis, L. (2002). Teaching from experience: A new perspective on the non-native teacher in adult ESL. *Australian Review of Applied Linguistics*, 25(1), 71-107.
- Ellis, R. (2003). *Task-based language learning and teaching*. Oxford: Oxford University Press.
- Ellwood, C. (2009). Uninhabitable identifications: Unpacking the production of racial difference in a TESOL classroom. In R. Kuboto & A. Lin (Eds.), *Race, culture and identities in second language education: Exploring critically engaged practice* (pp. 101-117). Hoboken: Routledge.
- Farrell, T. S. C. (2011). Exploring the professional role identities of experienced ESL teachers through reflective practice. *System*, 39, 54-62.
- Ferraz, D. (2010). *Education through English language teaching in a Brazilian technical school*. Center for Globalization and Cultural Studies. The University of Manitoba.
- Flick, U. (2002). *An introduction to qualitative research* (2nd ed.). London: SAGE.

- Foucault, M. (1972). *The archaeology of knowledge and the discourse on language*.
New York: Pantheon Books.
- Freebody, P. (2003). *Qualitative research in education: Interaction and practice*.
London: SAGE.
- Freeman, D. A., & Richards, J. C. (1996). *Teacher learning in language teaching*.
Cambridge: Cambridge University Press.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder and Herder.
- Gee, J. P. (2000). Identity as an analytic lens for research in education. *Review of Research in Education*, 25(1), 99-125.
- Gee, J. P. (2005). *An introduction to discourse analysis: Theory and method* (2nd ed.).
London: Routledge.
- Giroux, H. A. (1983). *Theory and resistance in education: A pedagogy for the opposition*. South Hadley, Mass.: Bergin & Garvey.
- Giroux, H. A. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. Granby, Mass.: Bergin & Garvey.
- Gnutzmann, C. (1999). *Teaching and learning English as a global language: Native and non-native perspectives*. Tübingen: Stauffenburg.
- Goodson, I. (1999). *Professional knowledge and the teacher's life and work*. Hoboken: RoutledgeFalmer.
- Gore, J. (1993). *The struggle for pedagogies: Critical and feminist discourses as regimes of truth*. New York: Routledge.
- Graddol, D. (1999). The decline of native speaker. *AILA Review*, 13, 57-68.

- Graddol, D. (2006). English next. Why global English may mean the end of English as a foreign language. Retrieved from <http://www.britishcouncil.org/learning-research-englishnext.htmz>
- Griffiths, C. (2011). The traditional/communicative dichotomy. *ELT Journal*, 65(3), 300-309.
- Guba, E. G., & Lincoln, Y. S. (1981). *Effective evaluation*. San Francisco: Jossey-Bass Publishers.
- Hamel, J. (1993). *Case study methods*. Newbury Park: Sage Publications.
- Hamilton, D. (2005). Knowing practice. *Pedagogy, culture and society*, 13(3), 285-290.
- Harmer, J. (2003). Popular culture, methods, and context. *ELT Journal*, 57(3), 288-294.
- Hempel, M. (2009). *Global English : English is changing the world: In what way is the world changing the English language and the way it will be taught?* Munich: GRIN Verlag.
- Ho, W. K., & Wong, R. (2004). *English language teaching in East Asia today : changing policies and practices* (2nd ed.). Singapore: Eastern Universities Press.
- Hogg, M. A., & Abrams, D. (1988). *Social identifications: A social psychology of intergroup relations and group processes*. London: Routledge.
- Holliday, A. (1994). *Appropriate methodology and social context*. Cambridge: Cambridge University Press.
- Hu, G. (2005). 'CLT is best for China'-an untenable absolutist claim. *ELT Journal*, 59(1), 65-68.
- Hymes, D. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics: Selected readings* (pp. 269-293). Harmondsworth: Penguin.

- Ilieva, R. (2010). Non-native English-speaking teachers' negotiations of program discourses in their construction of professional identities within a TESOL program. *The Canadian Modern Language Review*, 66(3), 343-369.
- Jacobs, G. M., & Farrell, T. S. C. (2003). Understanding and implementing the CLT (communicative language teaching) paradigm. *RELC Journal*, 34(5), 5-30.
- Jaworski, A., & Sachdev, I. (2004). Teachers' beliefs about students' talk and silence: Constructing academic success and failure through metapragmatic comment. In A. Jaworski, N. Coupland & D. Galasinski (Eds.), *Metalinguage: Social and ideological perspectives* (pp. 227-244). Berlin: Mouton de Gruyter.
- Jenkins, J. (2005). Implementing an international approach to English pronunciation: The role of teacher attitudes and identity. *TESOL Quarterly*, 39(3), 535-543.
- Jenkins, J. (2007). *English as a lingua franca: Attitude and identity*. Oxford: Oxford University Press.
- Johnson, K. E. (1994). The emerging beliefs and instructional practices of preservice English as a second language teachers. *Teaching and Teacher Education*, 10(4), 439-452.
- Johnston, B. (1999). Putting critical pedagogy in its place: A personal account. *TESOL Quarterly*, 33(3), 557-565.
- Kanno, Y., & Norton, B. (2003). Imagined communities and educational possibilities: Introduction. *Journal of Language, Identity & Education*, 2(4), 241-24
- Kanpol, B. (1994). *Critical pedagogy: An introduction*. Westport, Conn.: Bergin & Garvey.

- Kelchtermans, G. (2005). Teacher's emotions in educational reforms: Self-understanding, vulnerable commitment and micropolitical literacy. *Teaching and Teacher Education, 21*, 995-1006.
- Korthagen, F. A. J. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education, 20*, 77-97.
- Kramsch, C., & Sullivan, P. (1996). Appropriate pedagogy. *ELT Journal, 50*(3), 199-212.
- Kubota, R. (1999). Japanese culture constructed by discourses: Implications for applied linguistics research and ELT. *TESOL Quarterly, 33*(1), 9-35.
- Kubota, R. (2004). The Politics of cultural difference in second language education. *Critical Inquiry in Language Studies: An International Journal, 1*(1), 21-39.
- Kubota, R., & Lin, A. M. Y. (2009). Race, culture, and identities in second language education: Introduction to research and practice. In R. Kubota & A. M. Y. Lin (Eds.), *Race, culture, and identities in second language education: Exploring critically engaged practice* (pp. 1-23). Hoboken: Taylor & Francis.
- Kumaravadivelu, B. (1994). The Postmethod condition: Emerging strategies for second/foreign language teaching. *TESOL Quarterly, 28*(1), 27-48.
- Kumaravadivelu, B. (2001). Toward a postmethod pedagogy. *TESOL Quarterly, 35*(4).
- Kumaravadivelu, B. (2003a). Critical language pedagogy. *World Englishes, 22*(4), 539-550.
- Kumaravadivelu, B. (2003b). Problematizing cultural stereotypes in TESOL. *TESOL Quarterly, 37*(4), 709-719.

- Kumaravadivelu, B. (2006a). Dangerous liaison: Globalization, empire and TESOL. In J. Edge (Ed.), *(Re-)locating TESOL in an age of empire* (pp. 1-26). Basingstoke: Palgrave Macmillan.
- Kumaravadivelu, B. (2006b). TESOL methods: Changing tracks, challenging trends. *TESOL Quarterly*, 40(1), 59-81.
- Kumaravadivelu, B. (2006c). *Understanding language teaching: From method to postmethod*. New York: Routledge.
- Lankshear, C., & Knobel, M. (2004). *A handbook for teacher research: From design to implementation*. London: Open University Press.
- Larsen-Freeman, D. (1999). *On the appropriateness of language teaching methods in language and development*. Paper presented at the The Fourth International Conference on Language and Development, Hanoi, Vietnam.
- Larsen-Freeman, D. (2001). "The joy of watching others learn". An interview with Diane Larsen-Freeman by William P. Ancker. *English Teaching Forum* 39(4), 2-9.
- Le, C. V. (1999). *Language and Vietnamese pedagogical contexts*. Paper presented at the The Fourth international Conference on Language and Development, Hanoi.
- Le, C. V. (2004). From ideology to inquiry: Mediating Asian and Western values in ELT. *Teacher's Edition*, 15, 28-34.
- Liao, X. (2004). The need for communicative language teaching in China. *ELT Journal*, 58(3), 270-273.
- Lichtman, M. (2006). *Qualitative research in education: A user's guide*. Thousand Oaks: Sage Publications.

- Lin, A. (2011). *'Asia as method': Towards de-imperialization and de-colonization of structure of knowledge and subjectivities*. Paper presented at the Language, Education and Diversity Conference (LED 2011, Auckland, New Zealand), Auckland, Auckland University.
- Lin, A., Wang, W., Akamatsu, N., & Riazi, M. (2005). International TESOL professionals and teaching English for globalized communication (TEGCOM). In A. S. Canagarajah (Ed.), *Reclaiming the local in language policy and practice* (pp. 197-224). Mahwah, N.J.: L. Erlbaum Associates.
- Lin, A. M. Y. (2004). Introducing a critical pedagogical curriculum: A feminist reflexive account. In B. Norton & K. Toohey (Eds.), *Critical pedagogies and language learning* (pp. 271-290). New York: Cambridge University Press.
- Liou, I. Y.-S. (2008). *English as an international language and teachers' professional identity*. (PhD Doctoral Thesis), Deakin University, Melbourne.
- Littlewood, W. (2007). Communicative and task-based language teaching in East Asian classrooms. *Language Teaching*, 40, 243-249.
- Liu, D. (1995). Comments on B.Kumaradivelu's "The postmethod condition: (E)merging strategies for second/foreign language teaching": "Alternative to" or "addition to" method? *TESOL Quarterly*, 29(1), 174-177.
- Liu, D. (1998). Ethnocentrism in TESOL: Teacher education and the neglected needs of international TESOL students. *ELT Journal*, 52(1), 3-9.
- Liu, J. (1999). Nonnative-English-speaking professionals in TESOL. *TESOL Quarterly*, 33(1), 85-102.
- Llurda, E. (2004). Non-native-speaker teachers and English as an international language. *International Journal of Applied Linguistics*, 14(3), 314-323.

- Llurda, E. (2008). The effects of stays abroad on self-perceptions of non-native EFL teachers. In S. Dogancay-Aktuna & J. Hardman (Eds.), *Global English language teacher education* (pp. 99-111). Alexandria, VA: TESOL.
- Llurda, E. (2009). Attitudes towards English as an international language: The pervasiveness of native models among L2 users and teachers. In F. Sharifian (Ed.), *English as an international language: Perspectives and pedagogical issues* (pp. 119-134). Bristol, UK Multilingual Matters.
- Llurda, E., & Huguet, A. (2003). Self-awareness in NNS EFL primary and secondary school teachers. *Language Awareness, 12*(3-4), 220-233.
- Louden, W. (1991). *Understanding teaching: Continuity and change in teachers' knowledge*. New York: Teachers College Press.
- Luke, A. (2004). Two takes on the critical. In B. Norton & K. Toohey (Eds.), *Critical pedagogies and language learning* (pp. 21-29). New York: Cambridge University Press.
- Luke, C., & Gore, J. (1992). *Feminisms and critical pedagogy*. New York: Routledge.
- Matsuda, A. (2009). Negotiating ELT assumptions in EIL classrooms. In J. Edge (Ed.), *(Re-)locating TESOL in an age of empire* (pp. 158-170). Basingstoke: Palgrave Macmillan.
- McDonough, J., & McDonough, S. H. (1997). *Research methods for English language teachers*. New York: St. Martin's Press.
- McKay, S. (2002). *Teaching English as an international language: Rethinking goals and approaches*. Oxford: Oxford University Press.
- McKay, S. (2003). Toward an appropriate EIL pedagogy: Re-examining common ELT assumptions. *International Journal of Applied Linguistics, 31*(1), 1-22.

- McKay, S., & Bokhorst-Heng, W. (2008). *International English in its sociolinguistic contexts: Towards a socially sensitive EIL pedagogy*. NY: Routledge.
- McKay, S. L. (2010). English as an international language. In N. H. Hornberger & S. L. McKay (Eds.), *Sociolinguistics and language education* (pp. 89-115). Bristol: Multilingual Matters.
- McMillan, J. H. (2008). *Educational research: Fundamentals for the consumer* (5th ed.). Boston, Mass.: Allyn and Bacon.
- Medgyes, P. (1999). *The non-native teacher* (2nd ed.). Ismaning: Hueber.
- Medgyes, P., & Reves, T. (1994). The non-native English speaking EFL/ESL teacher's self-image: An international survey. *System*, 22(2), 353-367.
- Merriam, S. B. (1998). *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass.
- Merriam, S. B. (2009). *Qualitative Research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass.
- Minichiello, V. (1995). *In-depth interviewing: Principles, techniques, analysis* (2nd ed.). Melbourne: Longman.
- Minichiello, V., et al. (2008). *In-depth interviewing: Principles, techniques, analysis* (3rd ed.). Sydney NSW: Pearson Education Australia.
- Modiano, M. (2009). EIL, native-speakerism and the failure of European ELT. In F. Sharifian (Ed.), *English as an international language: Perspectives and pedagogical issues*. Bristol, UK: Multilingual Matters.
- MOET. (2009). *Strategies for the development of Vietnam education 2009-2020*.
- Morita, N. (2000). Discourse socialization through oral classroom activities in a TESL graduate program. *TESOL Quarterly*, 34(2), 279-310.

- Nelson, G. L. (1998). Comments on Ruth Spack's "The rhetorical construction of multilingual students": Categorizing, classifying, labelling: A fundamental process. *TESOL Quarterly*, 32(4), 727-732.
- Nguyen, H. T. (2008). Conception of teaching by five Vietnamese American preservice teachers. *Journal of Language, Identity & Education*, 7(2), 113-136.
- Nguyen, X. V. (2004). English teaching in Vietnam today. In W. K. Ho & R. Wong (Eds.), *English language teaching in East Asia today: Changing policies and practices* (pp. 447-454). Singapore: Eastern Universities Press.
- Norton-Peirce, B. (1995). Social identity, investment, and language learning. *TESOL Quarterly*, 29(1), 9-31.
- Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. Harlow, England: Longman.
- Norton, B., & Toohey, K. (2004). *Critical pedagogies and language learning*. New York: Cambridge University Press.
- Nunan, D. (2003). The impact of English as a global language on educational policies and practices in the Asia-Pacific region. *TESOL Quarterly*, 37(4), 589-613.
- Nunan, D., & Choi, J. (2010). *Language and culture: Reflective narratives and the emergence of edentity*. Hoboken: Taylor & Francis.
- Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research*, 62(3), 307-332.
- Palmer, R. (2008). CLT versus context-based language teaching: Which works best? , from http://www.tht-japan.org/proceedings/2008/r_palmer52-57.pdf
- Patton, M. Q. (2002). *Qualitative research & evaluation methods* (3rd ed.). Thousand Oaks: Sage.

- Pavlenko, A. (2002). Poststructuralist approaches to the study of social factors in L2. In V. Cook (Ed.), *Portraits of the L2 user* (pp. 277-302). Buffalo: Multilingual Matters.
- Pavlenko, A. (2003). "I never knew I was a bilingual": Reimagining teacher identities in TESOL". *Journal of Language, Identity & Education*, 2(4), 251-268.
- Pennycook, A. (1989). The concept of method, interested knowledge, and the politics of language teaching. *Tesol Quarterly*, 23(4).
- Pennycook, A. (1994). *The cultural politics of English as an international language*. London: Longman.
- Pennycook, A. (1998). *English and the discourses of colonialism*. London: Routledge.
- Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. Mahwah, N.J.: L. Erlbaum.
- Pham, H. H. (2000). 'The key socio-cultural factors that work against success in tertiary English language training programs in Vietnam'. Paper presented at the The Fourth International Conference on Language and Development, Hanoi.
- Pham, H. H. (2001). Teacher development: A real need for English departments in Vietnam. *English Teaching Forum*, 39(4), 30-37.
- Pham, H. H. (2004). *Trained in the West, teaching in the East: Vietnamese teachers returning from TESOL courses overseas*. (Doctor of Education Doctoral Thesis), The University of Melbourne, Melbourne.
- Pham, H. H. (2007). Communicative language teaching: Unity within diversity. *ELT Journal*, 61(3), 193-201.

- Phan, H. L. (2004a). *Daughter-in-law of a hundred families: Forming national professional identities in the teaching of global English*. (Doctor of Philosophy Doctoral Thesis), The University of Monash, Melbourne.
- Phan, H. L. (2004b). University classrooms in Vietnam: Contesting the stereotypes. *ELT Journal*, 58(1), 50-57.
- Phan, H. L. (2008). *Teaching English as an international language: Identity, resistance and negotiation*. Clevedon: Multilingual Matters.
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford: Oxford University Press.
- Powell, R. R. (1994). Case studies of second-career secondary student teachers. *International Journal of Qualitative Studies in Education*, 7(4), 351-366.
- Prabhu, N. S. (1990). There is no best method-Why? *TESOL Quarterly*, 24(2), 161-176.
- Reinharz, S., & Rowles, G. D. (1988). *Qualitative gerontology*. New York: Springer.
- Reis, D. S. (2011). Non-native English speaking teachers (NNESTs) and professional legitimacy: A socialcultural theoretical perspective on identity transformation. *International Journal of the Sociology of Language*, 208, 139-160.
- Reynolds, C. (1996). Cultural scripts for teachers: Identities and their relation to workplace landscapes. In M. Kompf, W. R. Bond, D. Dworet & R. T. Boak (Eds.), *Changing research and practice: Teachers' professionalism, identities and knowledge*. London: Falmer Press.
- Richards, J. C. (1998). *Beyond training: Perspectives on language teacher education*. Cambridge: Cambridge University Press.
- Richards, J. C. (2006). Material development and reseach- Making the connection. *RELC Journal*, 37(1), 5-26.

- Richards, J. C. (2008). Second language teacher education today. *RELC Journal*, 39(2), 158-177.
- Richards, J. C. (2010). Competence and performance in language teaching. *RELC Journal*, 41(2), 101-122
- Richards, J. C., & Rodgers, T. (1982). Method: Approach, design and procedure. *TESOL Quarterly*, 16(2), 153-168.
- Roberts, C., & Cooke, M. (2009). Authenticity in the adult ESOL classroom and beyond. *TESOL Quarterly*, 43(3), 620-642.
- Robertson, R. (1992). *Globalization: Social theory and global culture*. London: Sage.
- Robertson, R. T. (2003). *The three waves of globalization: A history of developing global consciousness*. New York: Zed Books.
- Rodgers, T. S. (2001). Language teaching methodology. *CAL Digest Issues Paper*, from <http://www.cal.org/resources/Digest/rodgers.html>
- Rose, N. (1999). *Governing the soul: The shaping of the private self* (2nd ed.). London: Free Association Books.
- Sakui, K. (2004). Wearing two pairs of shoes: Language teaching in Japan. *ELT Journal*, 58(2), 155-163.
- Samimy, K., & Brutt-Griffler, J. (1999). To be a native or nonnative speaker: Perceptions of nonnative speaker speaking students in a graduate TESOL program. In G. Braine (Ed.), *Non-native educators in English language teaching* (pp. 127-144). Mahwah, N.J.: L. Erlbaum Associates.
- Savignon, S. J. (1972). *Communicative competence: An experiment in foreign language teaching*. Philadelphia: Center for Curriculum Development.

- Savignon, S. J. (1987). Communicative language teaching. *Theory in Practice*, 26(4), 235-242.
- Schepens, A., Aelterman, A., & Vlerick, P. (2009). Student teachers' professional identity formation: Between being born as a teacher and becoming one. *Educational Studies*, 35(4), 361-378.
- Seedhouse, P. (1996). Classroom interaction: Possibilities and impossibilities. *ELT Journal*, 50(1), 160-124.
- Seidlhofer, B. (2004). Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics*, 24, 209-239.
- Sharifian, F. (2009). *English as an international language: Perspectives and pedagogical issues*. Bristol, UK: Multilingual Matters.
- Sifakis, N. C., & Sougari, A.-M. (2005). Pronunciation issues and EIL pedagogy in the periphery: A survey of Greek state school teachers' beliefs. *TESOL Quarterly*, 39(3), 467-488.
- Silverman, D. (2001). *Interpreting qualitative data: Methods for analysing talk, text and interaction* (2nd ed.). London: SAGE.
- Simpson, J. (2009). A critical stance in language education: A reply to Alan Waters. *Applied Linguistics*, 30(3), 428-434.
- Spack, R. (1997). The rhetorical construction of multilingual students. *TESOL Quarterly*, 31, 765-774.
- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks: Sage Publications.
- Stake, R. E. (2006). *Multiple case study analysis*. New York: The Guilford Press.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory, procedures and techniques*. California: Sage Publications, Inc.

- Tang, C. (1997). The identity of the nonnative ESL teacher on the power and status of nonnative ESL teachers. *TESOL Quarterly*, 31(3), 577-580.
- Thomas, L. (1996). Language as power: A linguistic critique of U.S. English. *Modern Language Journal*, 80(2), 129-140.
- Thompson, G. (1996). Some misconceptions about communicative language teaching. *ELT Journal*, 50(1), 9-15.
- Thornbury, S. (1996). Paying lip-service to CLT. *EA Journal*, 14(1), 51-63.
- Thornbury, S. (1998). Comments on Marianne Celce-Murcia, Zoltan Dornyei and Sarah Thurrell's "Direct approaches in L2 instruction: A turning point in communicative language teaching?". A reader reacts. *TESOL Quarterly*, 32(1), 109-116.
- Tsui, A. (2007). Complexities of identity formation: A narrative inquiry of an EFL teacher. *TESOL Quarterly*, 41, 657-680.
- Tsui, A. B. M., & Bunton, D. (2000). The discourse and attitudes of English language teachers in Hong Kong. *World Englishes*, 19(3), 287-303.
- Varghese, M. M., Brian; Johnston, Bill and Johnson, Kimberly A. (2005). Theorizing language teacher identity: Three perspectives and beyond. *Journal of Language, Identity & Education*, 4(1), 21-44.
- Waters, A. (2007). Ideology, reality, and false consciousness in ELT. *ELT Journal*, 61(4), 367-368.
- Waters, A. (2009a). Ideology in applied linguistics for language teaching. *Applied Linguistics*, 30(1), 138-143.
- Waters, A. (2009b). 'To mediate relevantly': A response to James Simpson. *Applied Linguistics*, 30(4), 602-608.

- Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge: Cambridge University Press.
- West, J., & Oldfather, P. (1995). Pooled case comparison: An innovation for cross-case study. *Qualitative Inquiry*, 1(4), 452-464.
- Widdowson, H. G. (1978). *Teaching language as communication*. Oxford: Oxford University Press.
- Widdowson, H. G. (1979). *Explorations in applied linguistics*. Oxford: Oxford University Press.
- Widdowson, H. G. (1994). The ownership of English. *TESOL Quarterly*, 28(2), 377-389.
- Widdowson, H. G. (1996). Comment: Authenticity and autonomy in ELT. *ELT Journal*, 50(1), 67-68.
- Widdowson, H. G. (1998). Context, community, and authentic language. *TESOL Quarterly*, 32(4), 705-716.
- Wiersma, W. (1991). *Research methods in education: An introduction* (5th ed.). Boston: Allyn and Bacon.
- Wilkins, D. A. (1976). *Notional syllabuses: A taxonomy and its relevance to foreign language curriculum development*. London: Oxford University Press.
- Woods, D. (1996). *Teacher cognition in language teaching: Beliefs, decision-making, and classroom practice*. Cambridge: Cambridge University Press.
- Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). Thousand Oaks: Sage Publications.
- Zacharias, N. (2010). *Stories of multilingual English teachers: Negotiating teacher identities in the land of the 'natives'*. Saarbrücken: VDM Verlag Dr. Müller.

Zamel, V. (1997). Toward a model of transculturation. *TESOL Quarterly*, 341-352,
341.

Zurher, L. A. (1983). *Social roles: Comformity, conflict, and creativity*. Beverly Hill,
CA: Sage.

Appendices

Appendix 1

(Excerpts from an in-depth interview with Lan)

Q: Thank you very much for agreeing to participate in my research project. You already had a look at the overview of my research and I have some questions to ask you. First of all, just some exchange between you and me, could you tell me something about your students?

A: Ok, students at the moment, because I am teaching Interpretation 2 and 1, therefore my students are third year students and four year students. Basically I think that because I am just in charge of Interpretation only for this semester, therefore, I recognize that their knowledge, their basic knowledge is quite ok, when they say something, they can speak, their speaking skill is quite good, but the problem during my interpretation course is that they don't know, their reaction is not quick enough and they got some problem in hearing. When they are listening to a native speaker, to a teacher for example, it is quite ok for them to understand them because these people they speak with a normal speed, but when they are listening to the tape, we don't have enough volunteer teachers or native speakers come to class, therefore, basically we have to use the tape and they got some problems but I think that you know for the level of the...

Q: You mean the obstacles here is the environment you mentioned the environment?

A: Yes, I mean the environment is one thing, not really authentic but I mean that the native speakers because , you know, when we start, they study Interpretation, it means that they have to practice a lot, but we just listen to the tape then interpret, therefore it is not a real context, that is the point. You see that we do Interpretation, we have to listen to a native speaker right?

Q: So have you ever tried using video clips or something?

A: Yes, I tried some, this semester, I haven't tried this semester, we just go only in half way in the course, so I haven't tried much because last year I tried, but the point is the room is not really, I mean well-equipped, yes, how can I say because sometimes, we have to borrow the well-equipped room but ah, I think maybe because the sound effect is not really good, therefore it affects the hearing of the students and the second thing happens this semester, I just try one with the other class, and because they have the room, two old brick but the other class just class curtain, therefore when I just play the video clips and when I listen to the laptop, it is quite ok, the speed is quite ok and the speaker, you know they speak quite clearly but you know when I play the video clips and I play the video two times, three times they can't catch what they mean. And you know, I got upset with that but when I come back home, I think ok, it is not their problem because when they listening to a real speaker, I mean the volunteer teacher it is quite ok for them to do interpretation, so I think that I mean equipment, the environment is one of the obstacles.

Q: You talked about teaching facilities, now how about their characteristics?

A: Student characteristics? The first thing I think that they are quite, I mean basically in general they are hard-working, they are smart and they want to learn the new thing that is the thing that I like from them, most of them. Hard working, smart and want to try something new, want to learn the new thing. Therefore, I try sometimes I download the video clips related to the latest news for example just happens, earthquake in Haiti I just download the video clip what happened there and some speech from the president Obama and play the video clip and ask students listening to that do the interpretation. They really like it but the point is you know the vocabulary or you know I told the facilities are not good enough, sometimes I had to ask them to bring the loud speaker. I think we should not do because students should go to laboratory and everything is ready, but you know I have the problem to borrow the facilities or something.

Q: Anyway, you tried your best high tech equipment. Thank you. I know that you returned from your training courses from Australia, what do you think about your

training overseas in terms of the application of the knowledge received into your teaching context?

A: First of all, I have to say that my training abroad in Australia brought me a lot of benefit to me because at that time I can concentrate my time and energy for the study and I have opportunity to get access to the material, latest material that we can't get in Vietnam and also you know I can contact or I can have some exchange not really exchange but we have contact with professors; they are quite professional and knowledgeable, I learnt a lot from the way of teaching and you know, they way of helping students, so those things are what I learnt from my training course: the knowledge and also the way of teaching, the way of contacting with the students. It is quite different, to give one example, in Vietnam, it's not easy for you to have an appointment with a doctor with a senior lecturer, but you know, in Australia, when I studied there, it is quite ok, I felt at home you know how kind they are, how easy to get access to them; they are quite helpful, approachable; therefore, when I came back, to some extent, I tried my best, what I can do for my students, I tried my best to help them in the way that the Australian professors can help me in Australia.

Q: Thank you very much, now another question is to some TESOL teacher returning from their training courses, they are not willing to adopt or adapt CLT as their teaching approach, so could you tell me why this occurs?

A: I think you know, most of the teachers I know they tried to adopt or adapt CLT to their teaching context but you said that some of them are not willing, I think that because of some reasons. The first one I think because the facilities sometimes they want but they don't have enough for example two or three years ago, we have three or four projectors and some laptops and all the teachers want to use, their class time is at the same time, how can they get access to those facilities so I think that sometimes they spend time to prepare carefully to the lesson, when they come to the class, there are not facilities that is the first. And the second I think because of some courses we don't have enough lecturers therefore, we have to combine many classes into one big class, so they can't it is not easy for them to conduct pair work or group in a big class like that

normally if we have only about 20 to 30 students in one class is quite simple and helpful to do that, but in a big class 100 students, how can do that, that is the second point.

Q: You talked about the facilities and crowded classroom, ok the main reason, actually, you may receive, I assume that when you went to Australia for your training courses, you may receive the knowledge or experience or something, have you ever experienced any tension between what you learnt from your courses and what you have to teach your students in your context? Any tension?

A: Tension, I know what you mean but can you clarify the tension, I know the term but can you clarify the question?

Q: You may receive some knowledge or experience from your overseas training and somewhere in the interview, you already mentioned that you benefited a lot from your training courses, but my question is have you experienced any tension and any conflict between what you learnt and what you teach in your teaching context? like theory from your training course and what you teach.

A: How can I say because what we studied in Australia, the name of the course basically just the theory not both theory and practice but when we came back home we tried to use I mean the approaches or teaching method I think that for example, I just teach translation or interpretation for example so I think there is not much conflict.

Q: How about other skills not just translation or interpretation?

A: That is the point because I don't teach the other skill, how can I say, when I studied there I don't study literature for example now when I teach here I teach English literature, so I think that what I try to apply in my class is the approaches how to transfer the knowledge to the students and how to make them aware of English literature, so I think we just talk about teaching method or approaches, it is not really knowledge I mean that the basic knowledge is not really that, so I myself recognize that not much conflicting, it is not about the knowledge because for the knowledge, it should

be something in common, but one thing the teaching method for example they try to apply CLT so people in here is not really a CLT, it is a combination of all kinds, audio-lingual, grammar translation, notional functional, it is a combination of everything not only so not conflicting.

Q: How do you think about your role as a teacher, maybe you can talk about your role as a teacher now?

A: I think that again as a teacher I want to be just a guider, a helper for example, in cross-cultural communication, I taught last year so I told my students that I just come here to help you to try to absorb the material in a tolerant way, I not come here to talk all time and you just listen and take note, I come here to help you study for yourself. Sometimes, you can be a teacher in the class I can learn from you and you can learn from me, both way –learner-centered. I try to be a facilitator to help students how they can comprehend the knowledge in an effective way, I think I just a guider.

Q: Has your teaching or the way you think about teaching English as a foreign language change since you return from your training courses?

A: One thing I recognize first and clearly is before going to Australia for Master degree, I always think I tried to imitate, try to have the voice of the native speaker because I think that only by that way you can be a good teacher because you need to speak like a native speaker, your sound your pronunciation everything should be American standard or British standard, but when I went there, I witnessed that all of senior lecturers or professors they come from everywhere in the world, they can be a senior in an internationally recognized university and they speak with their accents but the point is everyone, every student can understand them so I think ok this relieve my burden , the point is that I just want to make people understand, make me understandable, so that is the point so that will help me a lot, and I feel more confident, I don't care about the accents because everyone has their own accent, I try to pronounce correctly and make people understand you well, so that helps me a lot, make me confident therefore when I return home, I also tell my students that I don't want to speak like a native speaker, it is

good to do that but it doesn't need that, but one thing they have to try to use expressions that native speakers use, that is what we need to do. Ok, that is the big thing I change.

Q: That is very interesting. You know when I arrived in Australia for my PhD degree and my office mate, she is from Indonesia, she encouraged me to apply for a job as ESL teacher at that time I said no why you encouraged me to do the job like that because we are not native speaker, we are non-native speaker and she asked me why do you think in that way, you know, at that time I keep the same feeling the same thinking but she encouraged me to apply, ok I applied but lack of confidence, but finally I was successful in applying for that job, and at the moment I got the job as an English teacher, sessional English teacher for international student. And I change the way I think of myself as a teacher from the periphery context or non-native speaker.

A: One thing I remember, you during my time in Australia we were doing a project with doctor X, and then you know, follow from the previous course, I and my friend, she come from Hanoi I mean a very successful presentation therefore for the next semester when we applied for another course with doctor X, he asked me myself, my friend and one more lady from the Philipines, one from Australia and then we ask them to do a project for charity organization. The nature of the project is to prepare a curriculum to teach the volunteer who want to teach English to the immigrant at the beginning we think how can we do that we are non-native speaker, but he said, no no you guys can do and we just try to develop with the curriculum and after the curriculum when we finish the curriculum we need to do a presentation, you know with a big audience, most of them are multi-nationalities from many countries but they want to do the volunteer work as English teacher to the immigrants and then we do the presentation and that was very successful presentation and you know I am very happy with that.

Q: Do you think that you can be empowered much from your training course?

A: Yes exactly, and one more thing I learn you know for example the way of group working, when we have the class with doctor Y, and he told us that now I will tell you how to do the group work in a big class with 40 students. For any kind of topic, he can

organize it, he can ask students to do group work or pair work and I think ok before that in some classes we can do group work or pair work but now in any kind of courses I can do that, I can conduct that quite successful I think so. Because in that way, I do group work or pair work with students, it can be a way I mean a learner-centered. It is not teacher-centered and then by doing that students can learn a lot not only from a teacher but from their peer.

Q: Oh, it's very interesting and another thing I want to ask you is that you mention somewhere in the interview that there are some obstacles to implementing CLT not CLT but effective teaching in your situation like facilities and crowded classroom, now with the new identity, you share with me, you came up with some new identity you changed the way you think, the way you are with that new identity, to what extent does this new identity help you to solve the tension like facilities?

A: In the way I say that for example I say, sometimes I prepare the lesson, I need to have projector, any kind of audio-visual, but sometimes we cannot get access to that I ask students do something else for example, I can make copies the document and hand them down to the students I gave them and asked them to do group work to discuss about some important point in the handout and after that, after the discussion, in the interpretation class for example, if we don't have a cassette player for that day, so I don't care I need the handout to the students, ask them to discuss and now you know the main content of the passage, so I don't want you to look at the passage again and now sometimes I can read or I can speak some key ideas from the passage, you have to listen to me and do interpretation so normally, they have to listen to the tape and do interpretation but if they are listening to the tape they need to listen, normally they require to listen twice or three times but when I say that if I read to you you listen to one time only and sometimes you know gradually at the beginning I just speak with very slowly and after that I just increase my speed and I speak normal and faster and then by doing that, sometimes I have no power, no cassette player and my class occurs in that way. Just one example I think...

Q: Ok, some people complain that we cannot conduct effective teaching in our context in EFL context in our situation, so do you think are lack of facilities, crowded classrooms and so on are to blame or teachers themselves are to blame?

A: I mean both, everything has two sides, so if you don't have that for example, if we don't have those facilities, the teachers have to think out how to overcome those things, but you say ok we don't have enough equipment, we don't have enough facilities I can do a normal class, the teacher say something to the students and students listen and take note and answer the questions, so I think that is because of the teacher, you know they say that in the end of tunnel, we always see the light. In that case, if you are put in corner, you have to think to find out ways to escape from that. So the teachers themselves it is good to have enough facilities, and the teacher with the good attitude. I mean enthusiasm. But in that case we don't have enough facilities, the teacher have to think out how to overcome those things, and how to improve that. So it's both.

Q: Now another question is CLT or task based learning seems to be considered the best teaching technology, popularized by the west, what do you think about so called traditional teaching approach?

A: You mean traditional teaching in Vietnam or traditional teaching approach in general?

Q: Maybe in Vietnam?

A: Because normally we say, traditional approach we think about grammar translation method.

Q: Actually in CLT we sometimes we also have to teach grammar, so traditional teaching, can you give me some ideas of traditional teaching in Vietnam in general?

A: I want to clarify again that the first part of the question you want me to what do I think about the traditional teaching approach in Vietnam? right and second how I compare that with CLT?

Q: No no, I just mentioned that CLT or Task based learning seems to be considered the best teaching technology in Vietnam because you know CLT is more popular and people tend to claim that oh, I adhere to CLT Tbl, and maybe it is popularized by the West and I don't like to know your opinion and CLT and traditional teaching approach, is traditional teaching approach inferior to CLT or something like that.

A: So now all people are talking about CLT everywhere in the world not only in Vietnam. people always talking about CLT but I don't know how much they understand the nature of CLT b/c we conduct CLT or when we studied CLT there are four competencies we know that socio-linguistic, grammar, strategic competence so it includes everything, so I mean that CLT also includes traditional way of teaching in that but they make it in a higher level, they improve it in a higher level, so when we talking of course CLT must be more popular and now it is dominant in EFL class. People think that but sometimes people say oh I conduct CLT but I don't know how to conduct CLT in that class, how can I say, they forget about grammar translation. But I think it depends on the course, sometimes we need to emphasize or to focus on grammar translation, some course we need to do for example, in class of English literature. It depends on the students or eager students. If they prepare the lesson at home, read stories when they come to the class, it is very easy for me to conduct the class in a kind of CLT approach but for part-time students, they don't have enough time to scan or to read stories basically I am the person who do most of the talking, I want to have a more communication and more interaction with the students but b/c they have no idea or basic knowledge about that story or that author so how can we conduct, so therefore you know it is bit further from the question, I go far away from the question, but I think that CLT is more popular and dominant here, people agree that. I think CLT is a good way, the best way at the moment. Because I see that by using that CLT approach, my students can make a lot of their studies can be quite effective and successful and in a short time, you know, but it depends on the students we need to conduct CLT how we conduct CLT with different types of students and different types of class.

Q: So we need to understand their need, their motivation, it depends on the learners themselves. Ok now how could you characterize your teaching approach?

A: It is a hard question!

Q: When I interview some of my participants, and I ask the question how would you characterize your teaching approach and they laugh. You have the same reaction.

A: I myself have a clear idea about that we have a combination of many kinds of approaches, so we have flexible in new thing, sometimes we use audio-lingual sometimes we have to use direct approach, notional functional. Or CLT and I think CLT is the development of those kinds of approaches so I think I myself clearly distinguish that you know today I should use this today I should use that no but normally I just a combination or the blend of those things. For example, if you ask me to write about what you think about that it is quite ok, today in class what approaches u are using, so I say oh it is difficult basically we say CLT, it is more interaction with the students we want to equip students with 4 competencies, but today to what extent, the other can be to higher extent for example, so normally I don't think today I using this kind of approaches, I really don't pay more attention to that.

Q: But how about your teaching philosophy? In order to conduct effective teaching? If you say that ok I don't want to talk about like teaching approach? bc I don't want to how about your teaching philosophy?

A: I say that CLT affect me because I have a class CLT with doctor Kleinsessor, we are scared of him but we like him, and I must say that I learn quite a lot from him, and I say that now I am using CLT, my philosophy is that I try to help my students to have more opportunities to practice and to get access to authentic material and I want to create a real environment for them to practice, to improve their skills for example in interpretation, I do pair work or group work we have simulation we do the conference so you know I try my best to create the real environment for interpretation so that my

students can practice. So my philosophy in teaching is that I try to help to facilitate and to create the real context for my students to practise.

Q: So it's interesting. You mentioned about like the idea of creating environment so relating to my question, I have one question, some teachers hold to the belief that the development of authentic communication in EFL context is impossible, how about your situation?

A: I think it is not really impossible. The point is that how they define authentic material in this way for example we say that we use some English version if I give students the handout, and I download from the internet some speeches or some kinds of report, internet is now quite popular so I think it is quite simple to get access to the authentic material, that is about for written text how about spoken text? I told you at the beginning that we need a native speaker, but sometimes now with a teacher if they can play the role of a native speaker, it is quite ok, if we don't have native speakers, we can create that so I think it is not a big problem to get access to the authentic material especially when we say that the date of internet, so it is quite ok.

Q: In your classroom you mentioned that there are a lot of students is that right?

A: It depends on the course.

Q: So in general how many students?

A: For example, for English literature, we have about 70 students, sometimes 80 students in one class but for interpretation we have about 30 students so it is quite ok for us to have a group work or pair work. So it depends on the course. Translation and interpretation it is always a small class because students need more practice but for English literature, we have a big class because we don't have enough lecturer.

Q: you already returned from your training courses and actually u learnt a lot CLT theory like 4 competencies, now what u think about linguistic input and sociolinguistic

input, have u ever tried your best to provide students with as much sociolinguistic input as much as possible?

A: We need to distinguish between socio-linguistics and linguistic input. Linguistic input I think that during the teaching, we try to provide students authentic materials that way to provide students with linguistic input during that sometimes for example, some terms some expressions I explain to students when to use that and in what situation u can use that and what people in other culture for ex, American culture or Australian culture we do they use those kinds of expression, so I think by doing that we can help students to gain more social linguistic input, so I think the teacher always try to provide students with linguistic input but some u know when they try to make students how to use that in a specific context, or in a specific culture, so by doing that they can provide students with the sociolinguistic input. So I try to help my students for ex, some terms, when we talking about ministry of foreign affair in Vietnam, in US we don't say so, so how can they interpret that that is the way to have students aware of using.

Appendix 2

Ethics Approval



Monash University Human Research Ethics Committee (MUHREC)
Research Office

Human Ethics Certificate of Approval

Date: 23 November 2009

Project Number: CF09/2726 - 2009001561

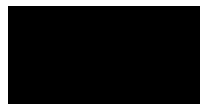
Project Title: The melting pot of teaching and learning approaches: negotiation and adaptation of Vietnamese Australian-trained TESOL teachers

Chief Investigator: Dr Phan Le Ha

Approved: From: 23 November 2009 To: 23 November 2014

Terms of approval

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, and a copy forwarded to MUHREC before any data collection can occur at the specified organisation. **Failure to provide permission letters to MUHREC before data collection commences is in breach of the National Statement on Ethical Conduct in Human Research and the Australian Code for the Responsible Conduct of Research.**
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must contain your project number.
6. **Amendments to the approved project (including changes in personnel):** Requires the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.



Professor Ben Canny
Chair, MUHREC

cc: Ms Huyen Le