The Pedagogue as Translator:
Native and Non-native Teachers in EFL Classrooms

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Declaration

I hereby declare that, except where explicit attribution is made, the work presented in this thesis is entirely my own.

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Abstract

The focus of foreign language teaching has shifted from formal language structures (e.g. studying structures and text) to functional and communicative usage (e.g. analysing discourse in its social context). Amid this, fundamental questions of ‘What’, ‘Why’ and ‘How’ do we teach are still being debated but not properly addressed. Accordingly, 'proper pedagogy' remains elusive for external agencies and even practitioners. This study attempts to address it through its theoretical and empirical inquiries. The theoretical strand informs the latter and develops a ‘pedagogue-as-translator’ framework for reconceptualising language teaching via its philosophical lens, which views translation as an inter-discursive act of human interaction. The empirical strand is qualitative with ethnographic elements. It draws on data provided from classroom observations, interviews with four teachers in a Chinese university (two native English speakers, two non-native Chinese speakers) and interviews with these teachers' students. The investigation analyses the teachers' classroom stories – specifically, their pedagogical practices, their ideologies and beliefs behind their practices, and their students’ perceptions about how these practices support their meaning-making and learning.

Both native and non-native teacher groups exhibit notable inter- and intra-group differences in all three areas. These difference centre around the place of content in language teaching (the ‘what’), hence this work proposing a Content and Language Integrated Learning (CLIL) approach; and the balance between developing critical thinking and language development (the ‘why’), the goal proposed being criticality integrating languaculture awareness (as a qualification that goes together with socialisation and subjectification); Furthermore, their communicative approach tend to more non-dialogic and authoritative (the ‘how’), which leads to ‘untranslatable’ moments for both teachers and students. Compassionate Pedagogy for profound and ‘truthful’ interactions is proposed, so that language teachers can address the ‘untranslatable’ and go beyond superficial or 'false' interactions, helping students work on their own ideas and facilitate students’ meaning construction

and reconstruction. All these proposals together realise the pedagogue-as-translator framework.

Impact statement

This study's theoretical and empirical inquiries address the fundamental questions of ‘what’, ‘why’ and ‘how’ to teach in the field of language teaching. The theoretical inquiry develops a pedagogue-as-translator framework for reconceptualising language teaching via its philosophical lens, which views translation as an inter-discursive act of human interaction. The framework reconceptualises language teaching according to the three domains of educational purpose (qualification, socialisation and subjectification), with particular attention on qualification being about criticality integrating languaculture awareness, as reflected in the three roles of pedagogue as translator (facilitator, mediator and critical pedagogue). By seeing the pedagogue as translator, this framework highlights the importance of communication and meaning-making throughout teaching while attending to complexities within them, particularly the potentials of ‘the untranslatable’. In so doing, it affords better understanding about language teaching and practices in terms of goals and desirable pedagogical approaches. Second, it deconstructs the native/non-native speaker distinction by asserting the teachers’ equal status as pedagogues and translators, regardless of the teachers' mother tongue and how both native and non-native teachers encounter different challenges and have different strengths.

The empirical inquiry of this study examines both native and non-native English speaker teachers’ classroom story in the form of their pedagogical practice, their students' perceptions, and their ideologies and beliefs behind it. An analytical framework for pedagogical practices is proposed to reconceptualise teaching practice and classroom interaction, which has the potential of universal application in other subjects.

The findings of the empirical study suggest that both of these two groups of teachers exhibit notable intra- and inter-group differences regarding the three aspects of their classroom story. In addition, one native/non-native teacher bears more similarities with a non-native/native teacher. This challenges the native/non-native dichotomy in its linguistic dogma. For all of these teachers, their differences centre around the ‘what’ question – mainly about the place of content in language teaching (a CLIL approach is proposed in this work), and the ‘why’ question – the balance between the development of critical thinking and language development (the proposed goal of language teaching, as mentioned above, being criticality integrating languaculture awareness – a qualification that goes together with socialisation and subjectification). For the ‘how’ question, these teacher’s communicative approach tends to be more towards non-dialogic and authoritative, suggesting that language teachers should go beyond such superficial or 'false' interactions and address those ‘untranslatable’ moments so that they move towards more profound and 'truthful' interactions in which teachers help work on students’ ideas and facilitate students’ meaning construction and reconstruction. To realise this goal, this research has developed Compassionate Pedagogy. All of these proposals, adding together, realise the pedagogue-as-translator framework.

The specific impacts are manifold. This research can advance theories in language teaching, teacher education, the philosophy of translation on one hand, and on the other, classroom interaction, intercultural communication and human communication as a whole. For the practice side, the findings will serve as a reference for EFL/ESL/TESOL training and teacher development, and for professionals who look for improved communication in every walks of life.

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1. Introduction

Every human interaction is, with no exceptions, translation.

Wittgenstein (1921)

Speaking a language is 'part of an activity, or of a form of life', as Wittgenstein put it (1921), and essential to our identities as individuals and as a species. This thesis is about language and English Language Teaching in terms of both a theoretical and empirical inquiry. For the latter, in particular, it is about the 'classroom story' of native and non-native teachers in EFL classrooms in the form of their doing (pedagogical practice), their thinking (ideologies and beliefs) and the effect of their doing on students' meaning-making and learning (student perceptions).

The topic of native and non-native teachers, is one about which many people – from practitioners to teacher educators and policy makers – have strong opinions, or what some even call strong assumptions and stereotypes (Moussa & Llurda, 2008) as they are commonly not grounded in understanding that stems from empirical research. This thesis attempts to provide an insider look into the real classroom stories of native and non-native teachers through a comparative analysis in terms of their doing, their thinking and the effect of their doing on students' meaning-making and learning. No research up to now has endeavoured to do so in a way that looks at these three aspects of native and non-native teachers, hence more significance of and justification for this study. The purpose of the empirical aspect of this study is mainly threefold: first, demonstrate the interaction between the three; second, deconstruct the native/non-native dichotomy through empirical evidence by analysing their own unique strengths and challenges for both native and non-native teachers in their teaching; and third, showcase what doing and what thinking is desirable and what students look for in their teacher's doing.

Addressing the last purpose of this empirical research requires endeavour in theoretical inquiry. The question about what is desirable as above (the 'how' question) is in fact, one of fundamental importance to the field of ELT, especially as numerous pedagogical approaches or models have been put forward (e.g. Grammar Translation, the Direct Method, Audio-Lingual, Communicative Language Teaching, Task-based Language Teaching and Culturally Responsive Teaching), yet 'proper pedagogy' remains elusive for external agencies and practitioners while the field of ELT has entered an era of the ‘post method’, where the search for a generalisable ‘best method’ for achieving pedagogical goals has been abandoned (Akbari, 2008). To address this, we need a better theoretical understanding of the nature and goal of language teaching (the ‘what’ and ‘why’ questions) and, subsequently, how language teachers should teach (the ‘how’ question) but also how the linguistic identity of the teacher plays a role in it. For this purpose, this study develops a ‘pedagogue-as-translator’ framework for reconceptualising language teaching via its philosophical lens, which views translation as an inter-discursive act of human interaction.

The above being said, the theoretical inquiry was informed by this study's empirical inquiry, but the theoretical inquiry also informs the empirical inquiry in the sense that this study seeks to investigate how this framework informs the practice of language teachers, or, specifically, how the EFL teachers do pedagogic translation, hence the focus of the empirical aspect of this study: these teachers' pedagogical practice. In this sense, then, the empirical and theoretical inquiries of this study do not form an isolated relationship whereby one informs another. Instead, they are in a mutually embedded one in which both inform each other at certain stages of the study.

1.1 The Purpose of this Study and the Research Questions

Language teaching has undergone a series of fundamental changes during the past few decades. This has manifested in a shift in focus from the formal structure of language to its functional use; a shift from translation (linguistic translation) to understanding and communicating; and a shift from the study of text to an awareness of discourse in its social context. In the wake of these changes, external agencies and practitioners may sometimes have concerns about what is the proper pedagogy. To arrive at the proper pedagogy target or model amid such changes, we must first rethink the ‘what’ and ‘why’ questions, as these two decide the ‘how’ question in language teaching. As noted above, this study endeavours to develop a pedagogue-as-translator framework to reconceptualise the nature of foreign language teaching via a philosophical lens, which views translation as an inter-discursive act of human interaction. To see the pedagogue involved in pedagogical translation highlights the importance of communication and meaning-making throughout teaching while pointing to the complexity of communication and meaning-making as in the potentials of ‘the untranslatable’. Starting from here, I propose three roles for the pedagogue under the pedagogue-as-translator framework and does so by integrating constructivist, sociocultural and critical perspectives on teaching and learning: first, as a facilitator to engage students in active construction of meaning; second, as a mediator to provide affordances and support students’ meaning-making; and third, as a critical pedagogue to nurture critical analysis for students’ reconstruction of meanings (Wallace, 1999). These three roles connect with the three domains of educational purpose of language teaching – qualification, socialisation and subjectification (Biesta, 2006, 2014) – with particular attention on qualification regarding criticality and languaculture awareness (Risager 2005, 2006). (Chapter 2 gives a detailed explanation of the framework, while Chapter 7 adds proposed pedagogy to the full development of the framework)

This study also conducts empirical research into how the pedagogue-as-translator framework can inform language practitioners’ pedagogical practices, or, more specifically, how the classroom pedagogue does pedagogical translation and how such actions help or hinder students’ meaning-making and understanding. To do so, it explores the pedagogical practices of language teachers and it examines, from students’ perspectives, how students perceive these different practices. The logic for the latter is that student perceptions about teaching facilitate understandings about student learning, but also the relationship between teaching and learning. They are thus at the heart of successful teaching, as is learning about teachers themselves and their pedagogical practices. However, although these offer much insight even more is needed for a deeper understanding of teachers' pedagogical practices. A means of pursuing this thus lies in the ‘why’ question: Why do teachers do certain things in the first place?

This 'why' question closely relates to the underlying ideologies and beliefs behind teachers' pedagogical practices. To put it another way, teachers' pedagogical practices are heavily influenced by a set of ideologies they hold about both teaching and their own practices (Farrell and Bennis, 2013), so it seems logical for the same to apply to themselves as well. Such factors all influence what to teach, how to teach it and how to deal with different learner behaviours (Borg, 2003). A clear understanding of teachers’ ideologies and beliefs serves as the most feasible basis on which to make sense of classroom teaching. Such understanding can also help individual teachers reflectively examine their own beliefs and understand how those beliefs actually influence both their teaching and, ultimately, their students’ learning in classrooms in particular and in society in general.

Much research (e.g. Kocaman and Cansız, 2012; Nayar, 1994; Paikeday, 1985; Tsui and Bunton, 2000; Widdowson, 1994) has investigated language teachers' beliefs and related issues of ideologies and identity. However, there has been little academic research that has compared the beliefs and practices of native and non-native teachers. This thus adds even more justification and significance for this study, which investigates and compares these and the EFL classrooms of two native teachers and two non-native teachers. In doing this, it examines both groups' pedagogical practices, students’ perceptions about the teachers and their teaching, and the teachers’ ideologies and beliefs behind their practices, particularly in how they understand their own practices and what constitutes good teaching for them personally.

As such, this study addresses the following research questions:

- What pedagogical practices are characteristic of native and non-native teachers in EFL classrooms?
- How are these practices perceived by students in terms of support for their active meaning-making?

- Why are these pedagogical characteristics produced and what are the beliefs and ideologies behind them?

These key aspects of this study constitute the classroom story of this work's teacher participants. By classroom story I do not mean a narrative told by teachers, but instead the process of meaning-making that teachers situated in the classroom undertake in their own ongoing teaching efforts. Student voices are thus included in the classroom story in terms of how students make meanings about their teachers' practices, which is very much part of better understanding teachers' practices and their ways of making meanings from their everyday classroom endeavours.

There is another important reason for studying both native and non-native teachers as two groups of teachers, which has some connection with my own identity of being a non-native teacher. That is, language teachers are seen differently as two kinds of 'species' (Medgyes, 1994) according to whether they are native or non-native speakers. This naturalised discourse (Clyne, 2005; Fairclough, 1992) in language teaching is assumed to be the natural order of things (Ellis, 2006, 2008; Phillipson 1992). Implications of this include language teachers who are speakers of other languages, or, as is commonly put, non-native teachers, experiencing a problem in and of itself – a problem that can yield feelings of instructor inadequacy and self-doubt (Braine, 2004; Morita 2004). Similarly, being a native teacher possesses natural legitimacy for practising this profession.

This study therefore compares the classroom stories of these two groups of teachers for several reasons: to uncover the differences and similarities in their pedagogical practices; to see how students perceive their teachers' practices; and to investigate the ideologies and beliefs behind these practices. Also, exploring the strengths and challenges of native teachers and non-native teachers provides a useful lens for both to see themselves in the mirror of the other and find better understandings of their own practices and underlying beliefs in such a way that they both develop and address their challenges with informed judgement. The work thus makes practical contributions to enhance such teaching contexts, interactions and learning. This approach sees native and non-native teachers as all being pedagogues who are translators, though they encounter different (and some shared) difficulties and challenges in their teaching. It is hoped that through such an approach the dichotomy of the native/non-native speaker can be deconstructed by asserting their equal status both as pedagogues and as translators.

Existing approaches that try to address this dichotomy centre around English as World Englishes (WE) (e.g. Higgins, 2003; Jenkins, 2006; Seidlhofer, 2005) and English as Lingua Franca (ELF) perspectives (e.g. Jenkins, 2009a, 2009b, 2013; Pennycook, 2010; Seidlhofer, 2011; Cook, 2012; Guido, 2012; Mortensen, 2013). The assertion that 'all English varieties, native or non-native, accepted in their right' (Jenkins et al. 2011, p. 283–4) hardly works to the advantage of non-native speakers in their use of language and in their identity positions. The reason behind this is quite a simple one: many non-native teachers will be swayed by the argument that 'even if native speakers do not "own" English, there is an important sense in which it stems from them, especially historically, and resides in them' (Trudgill, 2005, p. 87). In fact, society in general across different parts of the world still choose to believe that native speakers make better teachers than non-native speakers. This is recognised too by WE and ELF proponents in the saying that 'where scholars are asserting the need for pluricentrism, where there is still "unquestioning submission to native-speaker norms"' (Seidlhofer, 2005, p. 170). The landscape of native/non-native discourse remains much the same as it was decades ago, and we still have 'a long, long way to go in getting people to change their thinking and understand that this native speaker ideal is a fallacy' (Boraie, 2013). It is against this backdrop that the approach of pedagogue as translator can work to deconstruct the native/non-native dichotomy and, at the same time, assist both native and non-native teachers to better position themselves in the mirror of the other through deepening both groups' understanding of the difficulties involved in pedagogic translation.

This work sees native and non-native teachers as translators in their classrooms, which is innovative as it has never been done before in a manner worth the attention of professionals and researchers in English language education. It is hoped that the development of the pedagogue-as-translator framework contributes to the conceptual framework and theories of language teaching, teacher education and the philosophy of translation. At the same time, the use of this framework, along with the findings of this study on native and non-native teachers, informs pedagogical practices by bringing attention to the importance of communication and meaning-making in classroom teaching. This study can thus serve as a good reference for teachers' professional development and EFL/ESL/TESOL training. The complexities of meaning-making in classroom teaching suggests that language teaching is highly complex and demands multiple roles from teachers. Pedagogues must be informed, resourceful and equipped with knowledge in the integration of different social fields across linguistic domains rather than limited to knowledge and propositions in SLA, language structure, etc. that are organised by most teacher education programmes (Johnson and Gottsch, 2000).

1.2 An Overview of Upcoming Chapters

An overview of this theoretical and empirical study is outlined in the figure below for the big picture of this theoretical and empirical research. To facilitate such understanding, I now provide a brief description of the upcoming chapters.

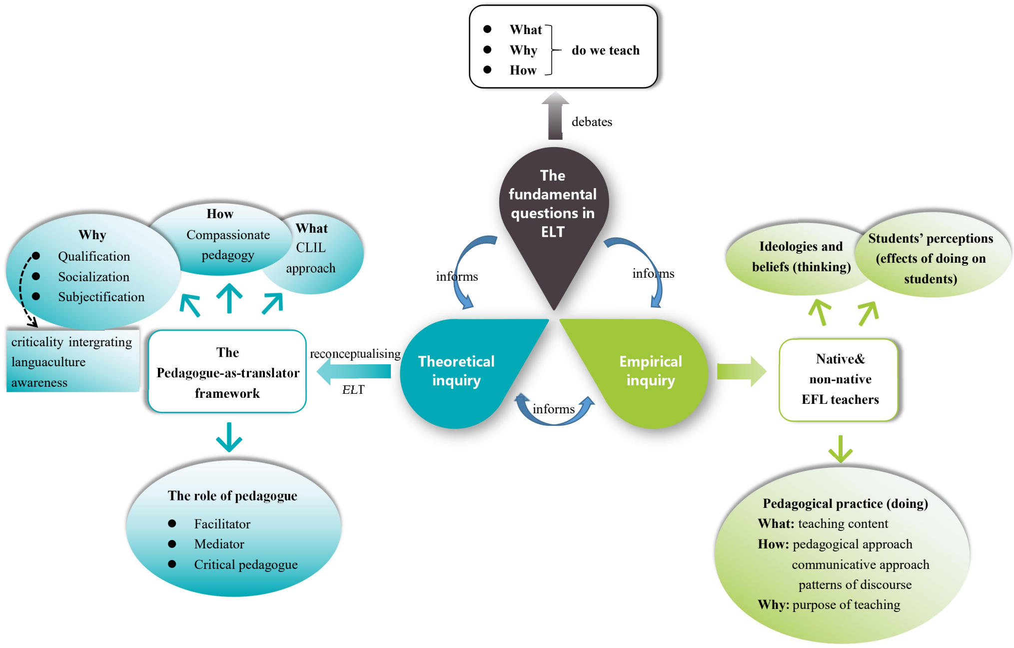

Figure 1.1 An overview of this Theoretical and Empirical Study

After this chapter, the thesis introduction, Chapter 2, engages with this study's theoretical inquiry. It begins by critically examining the widespread understanding of the goal of language education as being the development of cross-cultural competence in students. This work proposes the goal being Criticality Integrating Languaculture Awareness (a quality associated with socialisation and subjectification). In line with this, this study develops a 'pedagogue-as-translator' framework for reconceptualising language teaching via a philosophical lens, which views translation as an inter-discursive act of human interaction. Under this framework, the pedagogue has three roles in connection with the above proposed goal of language education, which integrates constructivist, sociocultural and critical perspectives on teaching and learning.

Chapter 3 engages with literature concerning, on the one hand, the field of ELT (where native and non-native teachers operate), key issues and topics related with ELT classroom research and, on the other, research about native and non-native teachers. The former examines topics central to ELT classroom practice, including classroom interaction, classroom discourse and the era of the ‘post-method’. The latter provides an overview of the debates in the notion of ‘nativeness’, pedagogical strengths and weakness of native and non-native teachers, with issues concerning identity, ideology and beliefs being raised. It also examines the implications for these groups of teachers brought by global English and issues like World Englishes and English as a Lingua Franca (ELF).

Chapter 4 presents the methodology and research design. It demonstrates and justifies how the research questions were investigated, and it outlines the positions taken regarding knowledge and realities, which informed the methodological choices made. An account of the pilot study and the main study are provided, with discussions and justifications of the research site, participants, data collections and methods of data analysis. It also addresses the researcher's positionality issues (i.e. Coffey, 1999), particularly with an account of their potential impacts and responses, given the multiple roles, relationships and dilemmas in the complex web of power, closeness and rapport.

The results are presented in Chapter 5 and Chapter 6, divided according to the native group and non-native group of teachers respectively. The analyses of the results use data from classroom observations, teacher interviews and student interviews. They focus on the classroom story of the native and non-native teachers in the form of their characteristic pedagogical practices, student perceptions of these practices, and the teachers' ideologies and beliefs behind these practices. Chapter 5 provides the data for the two native teachers. Before delivering this, it provides the analytical framework of pedagogical practices, which examines three dimensions of teaching: what (the content of teaching), why (the purpose of teaching) and how (pedagogical approach, communicative approach and patterns of discourse). Following the presentation of data, a comparative analysis is made between these two native teachers regarding three aspects of their classroom story. This also comes with commentary on the reasons behind the notable differences between them, as well as discussions about the potential strengths and challenges for native teachers. Chapter 6 deals with the classroom story of the two non-native teachers in the same way. Comparisons are also made between these two non-native teachers as they were for their counterparts in the previous chapter, with discussions about the reasons behind their notable differences, as well as the potential strengths and challenges for non-native teachers.

Chapter 7 provides further discussions about the results. A cross-group comparative analysis was done first, which helps deconstruct the native/non-native dichotomy as in its linguistic dogma. Next is an overview of the pedagogical practices of participant teachers, the divergence between their ideologies, and what students look for in their teachers' pedagogical practices, all done by reflecting on the teachers' classroom stories. The chapter then revisits the ‘what’ question as seen through the CLIL approach and the ‘why’ question with the proposed goal of language education. It also addresses the ‘how’ question in terms of the proposed compassionate pedagogy, and it adds this to the full development of the pedagogue-as-translator framework.

Finally, Chapter 8 shares my concluding reflections. It begins by giving a summary of the major findings based on the research questions. It then describes unsettling issues that have emerged and limitations of this study, adding directions future research could take regarding language teaching and native/non-native teachers. It also delivers the contributions and implications of this thesis in terms of both scholarly knowledge in the field and practical contributions for English language practitioners, (teacher) educators and policy makers.

1.3 Personal Aim and Aspects of the Study

This study draws directly on aspects of my own background. At the time of starting this study, I had been working as a non-native English speaking teacher for English major students in a Chinese university for almost five years. This period coincided with the trend of internationalisation in Chinese universities, which has seen the introduction of mainstream (mainly Western) educational philosophies, teaching models and English textbooks that are popular in the global context, among which communicative language teaching

(CLT) and task-based language teaching (TBLT) have been the most widely recognised approaches. For me personally, while these CLT and TBLT approaches present beautiful ideas about effective language teaching, they hardly provide any insights into how to deal with the tough moments in my daily interactions with students in the first place before translating these ideas into the reality of my classrooms.

As my years of experience grow, I have been increasingly concerned about those tough moments in my interaction with students. I can never forget a time in the classroom years ago when a student shot me a look filled with hostility and suspicion. At that time, I did not have the courage to approach her and ask why, but I kept wondering what I had done or said to deserve that look. One of her classmates later told me that she was just that kind of person – one who tends to be cynical about everything. It was a pity that I did not have the chance to probe further, as I did not feel ready to until after she had left school.

I realised from that time, and increasingly more so later on, that teaching, fundamentally, is about communication between human beings – the teacher and the student(s). Every moment-by-moment interaction is a deep encounter with the other human being. Most of the time, it is probably easy for us teachers to assume that students are sitting there and that learning takes place there naturally, unless a certain student conveys something that makes you realise that he/she is not even listening, as happened in my aforementioned case. We like to believe that communication is just fine when the classroom seems to be well organised, but is this really the case? From what I have read in students' reflective journals, the answer is definitely 'no'. What teachers say in the classroom is open to interpretation from every different student, and different students select different things and can arrive at entirely different understandings. The difference between a teacher's teaching and a student's learning is sometimes so striking that you wonder whether some of them were actually in the classroom. In this sense, every student is an individual meaning-maker, and their learning depends on the process of their meaning-making.

My attention on classroom talk and interaction later morphed into an intense research interest on classroom talk and classroom practice, hence my personal rationale for conducting this study. Such an interest is also connected with my years of experience doing conference interpreting whereby I was deeply involved in the process of negotiating for meanings between different cultures and, further, different discursive systems. This experience has highlighted for me, the fundamental nature of translation as being communication and meaning-making – the key tenets of teaching. In this sense, saying that the English teacher is doing translation in the classroom just comes as natural. By translation, though, I do not indicate that the pedagogue does linguistic translation. Instead, he/she is engaged in pedagogic translation in terms of the transfer of meanings across inter-cultural and inter-discursive systems. The idea of seeing the pedagogue as translator was proposed first by Steven Dobson (2012) in his work *The Pedagogue as Translator in the Classroom*, where he suggested that translation takes place in the classroom from or with something heard or seen regarding the subject concerned, and the pedagogue does such translation to make this into the personal understanding and/or knowledge of students. I regard this type of translation as a special kind of inter-discursive translation in which the transfer of meanings, ideas and thoughts occurs across inter-discursive systems (be it intra-linguistic or inter-linguistic) through human interactions. This echoes the philosophical view of translation as an inter-discursive act of human interaction (Ruitenberg, 2009), which is needed for people to communicate and to live together in plurality and with their differences (Bergdahl, 2009).

With such an understanding, both native and non-native English speaking teachers are translators in their classrooms, though they may encounter different problems in their translating but also shared ones. Indeed, both native and non-native teachers will always experience times of the untranslatable in the process of their teaching, as the complexity of meaning-making and the unknowable of the otherness in the other as well as the otherness residing in ourselves make this inevitable.

If both native and non-native teachers are involved in pedagogic translation, then how do they do it? And are the ways of native/non-native teachers in any way different from those of their counterparts? What are the challenges for and strengths for both of them? To address these questions, the research investigates the classroom practices of both native and non-native teachers. The reason for studying both native and non-native teachers also stems from my experience of teaching in the capacity of a non-native English teacher. I teach in a university where native English teachers are very common in the faculty. Working with them as colleagues, I have constantly felt inadequate and inferior in terms of my capacity as a non-native English teacher, not only in terms of my language proficiency, but also in my understanding of the cultural and social aspects of the native English-speaking 'other'. Interestingly, when it comes to students’ perceptions of effective teaching methods, native English teachers do not necessarily outperform non-native teachers (e.g. Ling & Braine, 2007; Kung, 2015; Chang, 2016). The process of denying and reaffirming oneself as a non-native teacher works as a constant reflection of the self and an adjustment of self-knowledge. Correspondingly, this is represented in changes in my teaching practices. This study, in and of itself, is driven by my own experience as a non-native teacher. Indeed, in this sense, it is, to some degree, 'an extension of [my] understanding of the worlds [I] seek to more fully comprehend' (Ramanathan, 2005, p. 291).

2. The Pedagogue-as-Translator Framework: Reconceptualising English Language Teaching

> *Developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience.*
>
> (Byram et al., 2002, p. 6)

This chapter and the next one address what existing research reveals about native and non-native teachers in the field of ELT. Based on the discussion in Chapter 1 concerning the scope and purpose of this theoretical and empirical research, these chapters critically appraise literature related to this research via four broad areas (hence the literature base for this research straddling these and being interdisciplinary): ELT and ELT classroom research; broader educational dimensions; translation and its philosophical dimensions; and native and non-native English speaker teachers (see Figure 2.1). Chapter 3, the next chapter, covers the final area – native and non-native English speaker teachers. This current chapter engages with this study's theoretical inquiry and develops the pedagogue-as-translator framework. It provides the theoretical foundation for this framework by critically reviewing literature in the first three areas noted here (ELT and ELT classroom research, broader educational dimensions, and translation and its philosophical dimensions).

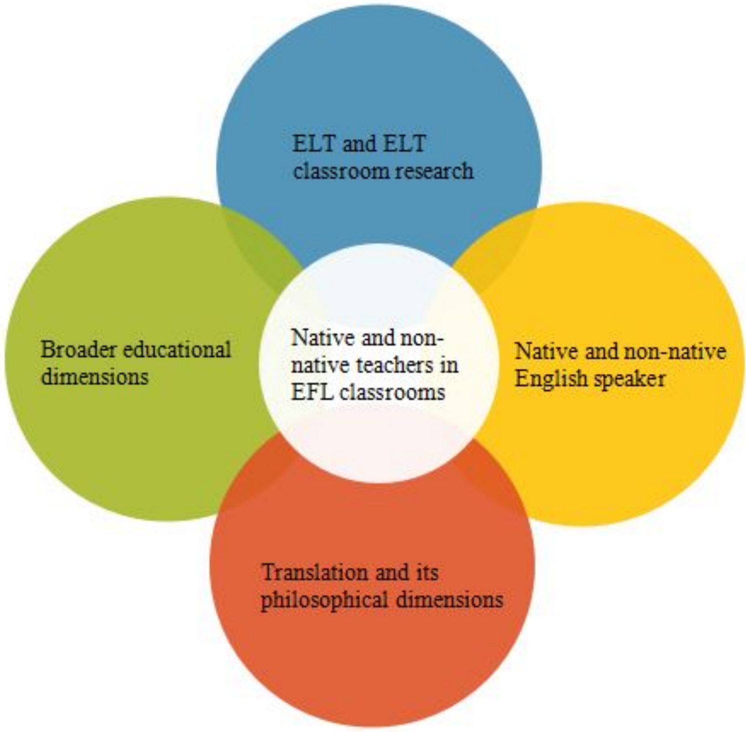

Figure 2.1: Overlapping Fields of this Study

2.1 Introduction

This chapter mainly engages with this study's theoretical inquiry. The aim is, initially, to reconceptualise language teaching and learning by critically examining current views concerning the goal of language teaching. The second aim is to provide a theoretical underpinning for the pedagogue-as-translator framework. The chapter reviews literature that addresses both concerns about making the case for the pedagogue-as-translator framework, and how existing research about teaching in general and language teaching in particular supports this proposed framework. In reviewing such literature, it answers the following questions: Where and how does the pedagogue-as-translator framework stand? What are the implications of the pedagogue-as-translator framework for native and non-native teachers in EFL classrooms? How do this framework and its implications pursue the intentions of this empirical inquiry?

This chapter is structured into two parts. In the first, the goal of language teaching and learning is addressed, which encompasses clarifying and explaining the intercultural communicative competence (ICC) model and its components (see section 2.2.1), critically examining both the IC model and my proposal of shifting from intercultural competence (IC) to criticality integrating languaculture awareness as a qualification that goes together with socialisation and subjectification. This fits very well into the three domains within language teaching's educational purpose (qualification, socialisation and subjectification), with the qualifications aspect being about criticality integrating languaculture awareness.

The second part initially defines and explores translation – the key concept of this study. It then explores the rationale of the pedagogue-as-translator framework, drawing from the tenets of translation with respect to the dialogic process of meaning-making and understanding within cross-discursive encounters. Under this framework, the pedagogue has three roles in connection with the above proposed goal of language education (qualification, socialisation and qualification), which integrates constructivist, sociocultural and critical perspectives on teaching and learning. The case of native and non-native teachers as translators in the EFL classroom is also discussed, including the issue of the 'untranslatable'. Finally, this chapter provides the study's rationale in terms of how the pedagogue as translator informs the directions of this study's empirical inquiry.

2.2 The goal of Language Teaching: A Critical Examination of Intercultural Competence (IC) and My Proposal

The first step here is to clarify what is meant by 'language' or 'a language' including what the nature of language is, before examining the goal of language teaching and the role of language practitioners. All this lies at the core of this field of modern language teaching.

During the past few decades, Linguistics has shifted from the notion of seeing language as 'an abstract system, existing independently of its contexts of use' (McCarthy 2001, p. 44) to a social practice or phenomenon, suggesting that language is not something we possess as knowledge but something we do as a cultural group. As Pennycook suggested, language is 'a central organizing activity of social life that is acted out in specific places', and he advocates that 'the notion of language as a system is challenged in favor of a view of language as doing' (2010, p. 2). This represents a shift from seeing language only in terms of grammar and vocabulary to a view that integrates the code with the social practices of meaning-making and interpretation. Language is therefore understood not simply as a building block of communication but as the process and product of that communication – one deeply intertwined in the context of social life in which it is situated.

Such a shift in viewing language has significant implications for language learning and teaching. If language is conceived as a system, it means that there is certain kind of knowledge about this system to be learned, and that theoretically can be transferred from teacher to student. However, if language is seen as a social practice, it implies somewhat different knowledge and/or skills for learners to obtain, and that this process does not simply involve the transfer of knowledge from the teacher but some kind of 'apprenticeship' from the teacher, to use the Vygotskian term of social cultural theory.

2.2.1 Intercultural Communicative Competence (ICC)

This shift to attention on language as a social practice is manifested in current understandings about practice as communication in everyday life being the most important function of language. Actually, there have long been common-sense understandings about how language teaching prepares students to understand and communicate with people of different cultural backgrounds. Communicative Competence (CC) (Hymes, 1972) indeed has been an important aim or rational teachers and teacher educators have pursued for many years, and this has recently bloomed amid broader changes (e.g. globalisation advancements) and resulted in the widespread influence of the communicative language teaching approach. This approach emphasises the development of communicative capabilities by giving learners an authentic environment that facilitates communicative language output.

Language as a social practice also involves interrelatedness between language and culture, which has long been recognised widely – being so to such a degree that it has become a cliché to say that language and culture are 'inseparable', 'inextricably linked' or, most frequently, that 'language is culture and culture is language'. It is only in recent decades, however, that the common trend of intercultural communicative competence (ICC) instead of merely communicative competence has emerged. The rationale behind this concerns the interrelatedness of language and culture while the means has been calls for integrating culture or at least a cultural component into language teaching, as the two have usually been separated in real-life language classrooms. ICC is conceived as including four sub-competences: linguistic, sociolinguistic and discourse competences (Canale and Swain, 1980; Hymes, 1972; Savignon, 1983; Canale, 2014), which were included in the previous CC model, and the added relatively new one of intercultural competence (IC). In the last decade, IC has gained wide presence and seem to shadow the overarching ICC model.

As for the components of IC, Byram and Zarate (1994) have explained in detail what they refer to as four Savoirs, translated as 'knowings', involved in the IC model: 'knowing the self and the other' in social interactions; 'knowing how to understand', 'knowing how to learn/do'; and 'knowing how to be', the last one bearing philosophical connotations in terms of valuing the other in a harmonised relationship between the self and the other. Byram (1997) later added the fifth component of 'knowing how to commit' in terms of developing 'critical cultural awareness' – the goal of which is to encourage 'learners to reflect critically on the values, beliefs and behaviours of their own society' (Byram, 2009). Among these five knowings, the last one is at the core of the IC model, indicating Byram's emphasis on developing 'critical cultural awareness'. There is also an obvious overlap between critical thinking or criticality with the IC model. Hennebry (2014) has illustrated Byram's IC model by means of the following figure:

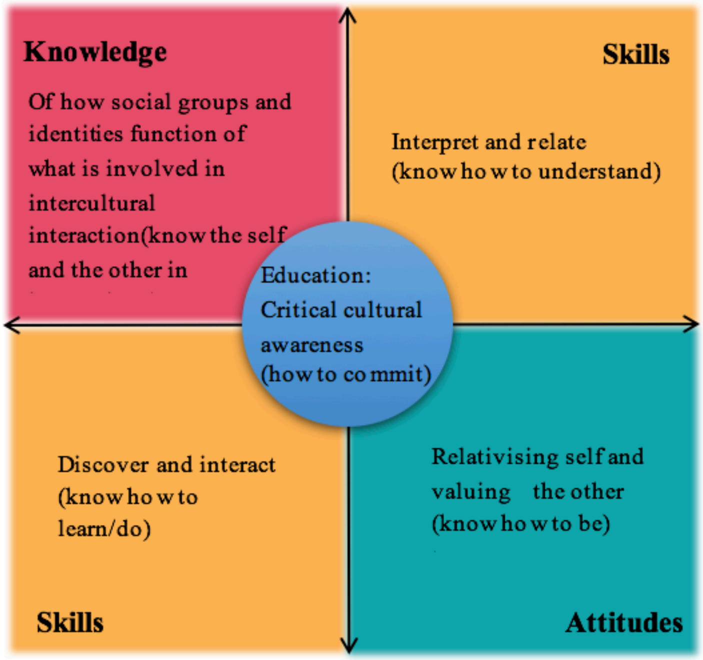

Figure 2.2 Byram's IC Model (Hennebry, 2014)[1]

The development of the ICC model and IC in particular significantly contributed to the field of language teaching, especially in its shift away from the emphasis of linguistic competence to the development of intercultural competence as a fundamental goal of language teaching. Such a shift is widely recognised in the field, with this increasingly pervasive perspective providing a systemic way for understanding the intercultural dimension of language teaching and, furthermore, its pedagogical implications. Byram and Zarate (1994) clarify that IC involves incorporating the knowledge, skills and attitudes that equip learners for communicating successfully across languages and cultures and they thus become 'interculturally competent speakers'. Nevertheless, Byram himself recognised that the IC model had been 'widely cited, and less widely, critically evaluated' (2009, p. 322), and he called for critical examination of this model from both other scholars and himself.

[1] Hennebry mistook this as the ICC model, perhaps because the IC model has been gaining wider recognition than the ICC model, as suggested above.

2.2.2 A Critical Examination of IC

As is mentioned, there is widespread support for the idea that language teachers should seek to develop intercultural competence in students, but how to develop IC in everyday classrooms remains under huge debate (Houghton, 2012; Parmenter, 2010). For theorists, they continue to advocate models and ideas in terms of conceptualising language, culture and their interrelationship, as well as IC, while proposing teaching approaches that concern applying theory in practice . For many practitioners, however, they still feel it elusive to translate those models, ideas and approaches into their everyday classrooms, as they fail to find explicit practical guidance in theories for them to follow in their classrooms. The reason is perhaps that IC, as a notion or concept, is very much elusive given the complexities involved in its conceptualisations to start with. The following provides a critical examination of IC:

First, as the letter C denotes, IC is all about competence. The term ‘competence’ associates strongly with developing skills or abilities, something visible and assessable using clear indicators, within which is an obvious positivist element (Bachman, 1990). In contrast, this work proposes that the goal of the intercultural dimension of teaching is very much reflected in not-easy-to-tell qualities such as thinking and personal qualities, though it does encompass some practical dimension of skills. It also very much concerns long-term benefits and influences learners can use in the future in various situations and not something that can be easily acquired and assessed in a relative short time.

Second, the IC components of ‘knowing the self and the other’ in social interactions very much imply the process of socialisation, while ‘know how to be’ partly suggests the process of identity construction or subjectification (Biesta, 2006, 2014), both of which seem incommensurable with the cap of competence. In addition, IC components do not seem to be coherent with its parallel list of three other sub-competences under the ICC model, given its complexities and wide range of differing cognitive (knowledge), behavioral (skills) and affective (attitudes) dimensions. Harden (2011, p. 75) has also put forward a critique that asks 'whether or not it is feasible to pursue IC as an educational goal when it is diminished by considerate limitations across categories'. By ‘categories’, Harden means the dimension of conceptualisation and relational issues between IC and three other sub-competences under the ICC model. Such limitations bring into attention validity and reliability issues (cf. Vijver and Leung, 2009) with IC-related research.

Third, within the IC model, despite dimensions of knowledge, attitudes and education as well, is a strong emphasis on interactional skills (Hennebry, 2014) as the model concerns knowledge involved in intercultural interaction, both individual and societal. In the IC model, knowledge is about that of 'social groups and their products and practices in one’s own and in one’s interlocutuor’s country, and of the general processes of societal and individual interaction' (Byram et al., 2002, p. 8). Such understanding about knowledge also reflects Byram’s conceptualisation of culture as distinctly different from seeing culture as the way social groups represent themselves and others through ‘material productions’ such as ‘works of art, literature, social institutions, or artefacts of everyday life, and the mechanisms for their reproduction and preservation through history’ (Kramsch, 1995, p. 84). The latter represents a high culture approach or approach to Culture in its capital 'C'. This very much relates to the learning of philosophy, history and arts, etc., or, in other words, it involves a strong domain content. This being said, by no means is this work suggesting Bryam’s conceptualising of culture and the IC model that comes out of it, to be problematic – only that to ignore the high culture approach at least constitutes a limitation.

2.2.3 From IC to Criticality Integrating Languaculture Awareness as a Qualification that Goes Together with Socialisation and Subjectification

Regarding the term 'intercultural competence', other terms such as 'culture awareness', 'intercultural awareness' and, more recently, 'languaculture awareness' (Risager 2005, 2006) also denote the interrelationship between language and culture. This work argues that these terms have more clarity in terms of its connotations and are thus less elusive than IC. This is particularly so for languaculture awareness, simply because it can be applied in both intracultural and intercultural contexts, and both of these are the contexts within which language learners operate.

As critical theory is gaining momentum in education, including in language education, critical pedagogy has become an issue of broad concern, and scholars have been widely published in this topic. When applied in language education, there’s increasingly more discussions about critical literacy and critical language awareness. Within the critical approach is terminology such as 'critical culture awareness' and 'critical languaculture awareness', which encompass two dimensions in its conceptualisation: the interrelationship between language and culture; and critical thinking, critical reflection and critical action or, to use one word simply, criticality, which has been seen as an integral part in language education (cf. Byram, 2012; Guilherme, 2002; Houghton, 2012; Johnston et al., 2011; Levine and Phipps, 2012; Yamada, 2010). While all these terms have their own nuanced meanings, to put the word 'critical' before culture/languacultue awareness seems to emphasise critical thinking or reflection on the aspect that is related with culture under Byram’s way of conceptualising culture. However, the ability to use critical thinking and reflection in real life goes beyond this cultural aspect and into the wide extensions of everyday social practices. This work argues that such a broader view of criticality connects critical thinking and reflection with the learning of high culture in terms of its domain content, as criticality is always based on some domain knowledge, which constitutes the basic condition for critical thinking and reflection to take place. In general, Western educational approaches have been said to favour 'the style and form of argumentation' rather than content (Biggs, 2003; Egege and Kutieleh, 2004) while Eastern educational approaches such as that of China tend to do otherwise. In this work, domain content and the approach of argumentation or reasoning are both important for developing criticality. However, neither of these two elements of critical thinking are addressed in the notion of critical language/languaculture awareness.

This being said, the goal of language teaching proposed herein is about criticality integrating intercultural awareness. In using this term there is an inherent limitation though – that is, the socialisation and subjectification domains in the goal of language teaching. It seems appropriate here to apply the three domains of educational purpose – qualification, socialisation and subjectification (Biesta, 2006, 2014) – to the field of language teaching, as the qualification specifically being about criticality integrating languaculture awareness. This will be further discussed in the following sections.

2.3 Making a Case for the Pedagogue-as-translator Framework in Reconceptualising Language Teaching through a Philosophical Lens

The above section proposed that the goal of language teaching should shift away from IC and to critically integrating languaculture awareness as a qualification that goes together with socialisation and subjectification. This section employs a powerful metaphor in seeing the pedagogue doing translation and working as translator – that is, the pedagogue as translator. Though the saying of 'pedagogue as translator' was first proposed by Steven Dobson as mentioned in Chapter one, his focus was on bridging translation (linguistic translation) pedagogy with classroom teaching, where the pedagogue as translator is concerned with teaching learners in the classroom how to engage in meaning making in their respective subjects (Dobson, 2014). While Dobson employed Vygotsky-inspired social constructivists to support such an argument, he did not actually make the case for calling the pedagogue as translator, either from the nature of both translation and teaching, or from systematic theoretical underpinnings, which is addressed in this section.

In this thesis, by using this metaphor, the nature of language teaching is demonstrated as being explicitly about interactions and communications and with a focus on meaning-making and understanding in a dialogic process across inter-discursive systems. By interactions, the sense broadly refers to both occasions when teacher and students are engaging in interactions and when the teacher is talking in solo. This sheds light on communication and interaction – a fundamental aspect of language teaching and teaching in general that is given less than due attention in reality. By using the expression of inter-discursive systems, this work emphasises the differences across ideas, thoughts and meaning systems which go beyond culture. For this purpose, avoiding the expression of inter-cultural systems or contexts (in the popular fashion) is intentional here, as language learners and teachers need to deal with contexts that go beyond culture, being it intra-cultural or inter-cultural.

In this section, the notion of pedagogue as translator is further developed into a framework, under which the goal of language education discussed above fits well to each other reflected in the role of pedagogue as translator by integrating constructivist, sociocultural and critical perspectives on teaching and learning.

2.3.1 Defining Translation and its Nature

Traditionally, translation refers to the transfer of words from one language to another with intercultural connections. In a broad sense, it can be extended to the transfer of verbal signs, based on which the act of translation can be distinguished as consisting of three kinds depending on the way in which a verbal sign is interpreted; it may be translated into other signs of the same language, into another language, or into other, non-verbal systems of symbols:

1) Intralingual translation, or rewording: interpreting verbal signs via other signs from the same language.
2) Interlingual translation, or translation proper: interpreting verbal signs by means of some other language.
3) Intersemiotic translation, or transmutation: interpreting verbal signs by means of signs of nonverbal sign systems.

Jakobson (1959, p. 31)

This study's understanding of translation nevertheless goes beyond verbal/non-verbal signs as it also considers the transfer of ideas, thoughts and meanings across inter-discursive systems (whether these be intralinguistic, interlinguistic or intersemiotic) for communication among people in an interactive social setting. The name given to this is inter-discursive translation. Such a notion of translation is drawn from philosophical underpinnings of translation as an inter-discursive act (Ruitenberg, 2009) of human interaction, which people need to communicate and live together in plurality and with their differences (Berghahl, 2009). For Wittgenstein, every human interaction is, without exception, translation (or, in this work's words, inter-discursive translation) in terms of the ways that translation reveals something about ‘the nature of meaning and thought, about judgment, and hence about human experience and the world' (Standish, 2014). Fundamentally, translation is a human activity that makes it possible for human beings to exchange thoughts, views and experiences within the same type of tongue or across different tongues (Ghadi, 2010). Evidently, the nature of translation lies in interactions. Extending this sphere of translation, it can be argued that, in a classroom setting, the pedagogue is also engaged in conducting translation in his or her interactions with students. I call this pedagogic translation (as a special kind of inter-discursive translation). The pedagogue is carrying out translation for the transfer of meaning across inter-discursive systems, in order to make it into students' personal understanding and/or knowledge, hence the idea of pedagogue as translator. This idea mainly concerns teaching students in the classroom how to engage in their own meaning making through interactions with teachers. To further explore and develop this idea, its theoretical underpinnings needed examining so that it could form a framework with its own structures and tenets.

2.3.2 The Tenets of Translation: Meaning-Making and Understanding in a Dialogic Process

As the notion of translation delineated above has indicated, two tenets run across linguistic, inter-discursive and pedagogic translations. The first is meaning-making (for linguistic translation, meaning-making mainly concerns the part of the translator; for inter-discursive translation, both interlocutors; and for pedagogic translation, both teachers and students). Acts of meaning-making require analysis and interpretation not only embedded in the translation between the two, but also between the two cultural, linguistic and/or discursive systems (Ruitenberg, 2009) in which they are rooted. Where different systems meet, meaning is always lost and remains untranslatable (Bergdahl, 2009) because of the incompatibilities of meanings in these systems. In other words, translation always involves an inevitable gap of equivalence in meaning, so we should strive for the closest natural equivalent to the original (Nida, 1964). To do this is not an easy job but 'a finicky one', in Chabban’s (1984) words, as it requires negotiation to mediate the gap in equivalence between different linguistic and/or discursive systems, which involves balance and trade-offs.

The second is understanding. As George Steiner (1998) stated, 'Understanding is translation.' It provides the basic grounds for meaning-making in the translation process; without it, there would be no place for meaning-making. However, there is a limit to the extent of understanding in the foreignness not only of the linguistic or discursive system in the other but also of that which resides within ourselves. Hence, arriving at the untranslatable, as mentioned above.

Meaning-making and understanding both take place in a dialogic process and thus not one with just a simple unitary transfer directly from one party to another. What is actually involved for both participants is an ongoing process within the dialogue of comparing and checking their own understandings with the ideas being conveyed by the other. If there is a significant gap between these two for one of them, then that person involved will struggle to relate with his or her existing understandings. In such cases, translation becomes demanding in the sense that the translator/pedagogue has to monitor constantly the response given by the other, and adjust accordingly their ways of presenting.

The point here is that the dialogic process of meaning making and understanding always entails bringing people together, and working on ideas. On some occasions, the dialogic nature of this process is obvious, as in the case when an actual dialogue is taking place between the two parties. At other times, the one involved may be silent, simply listening to the talk or speech presented by the other, and making an effort to make sense of what is being presented. Here the person is equally an active player in the dialogic process of meaning making and developing an understanding.

2.3.3 A Constructivist Perspective: Pedagogue as Translator in the Role of Facilitator to Engage Students in the Active Construction of Meaning

Over the past three decades or so, constructivism has significantly influenced both the rationale and practice of teaching and learning. Though the term 'constructivist' is used broadly and its meaning varies according to one’s perspective and position, constructivists seem to share at least two main threads. The first is that knowledge is not passively received. Instead, the cognising subject builds it up, so in this sense developing understanding requires the learner's active engagement in meaning-making (Glasersfeld, 1995). Second, such active construction implies a connection between the new knowledge and students' prior learning experience (Prawat, 1996); thus, understanding depends on prior learning. When understanding is incompatible with this learning, one lacks a base on which to build. As put succinctly by Kirally (2003, p. 10): 'All input from the environment, including a teacher's utterances, will have to be interpreted, weighed, and balanced against each learner's prior knowledge.'

This means that different students will arrive at different understandings of what the teacher has been talking about in class. It is therefore difficult for students to attain the idea and meaning of the original as what was actually brought forth by the teacher, especially when the original can go beyond the site of classroom in a different time and space. The original is thus always open to be reinterpreted by students. When the context for the production and consumption of the original changes, its consumption situated in the present and future also becomes different (Cadava, 1997).

The constructivists' perspective on the active role of the individual and hence the learner in meaning-making appeal to the idea of pedagogue as translator. In this, students stay at the centre of learning while the pedagogue works as facilitator by engaging students in the active construction of meaning, as can be the case for the traditional translator when working directly with an individual or indeed group. In both linguistic and inter-discursive translation, then, the translator fulfils the role of facilitator of communication, albeit in different ways.

In the context of English Language Teaching (ELT), the shift of focus for constructivists from knowledge as a product to knowing as a process emphasises the process of language learning instead of language outcome (Biesta, 2010). This is especially relevant at a time when assessment in quantitative means prevails in language training and education. A constructivist perspective also suggests that students come to the classroom having already accumulated a rich array of prior linguistic and social experience (Conteh, 2012), knowledge and beliefs that they use in constructing new meanings and understandings. Accordingly, this should be valued and used accordingly by the teacher (Canagarajah, 2015).

2.3.4 A Sociocultural Perspective: Pedagogue as Translator in the Role of Mediator to Provide Affordances and Support Students' Meaning-Making

First systematised and advocated by Vygotsky together with his collaborators in the 1920s and 1930s, sociocultural approaches put strong emphasis on the interdependence of the social and individual processes in constructing knowledge. They are rooted in the idea that understanding and meaning making grow out of social encounters (Vygotsky, 1978), that learning is always social to start with, and that symbolic tools and signs like language, which are determined by culture, mediate the human mind (Wertsch, 1988). The process of learning that comes out of such interactions is very similar to that found in apprenticeships, where beginners gradually and independently acquire knowledge and skills beyond their initial capability. Individuals' acquisition of collaboratively developed knowledge is facilitated by the expert with their guidance and direction, which more often than not, require 'a fine tuning of communication' through strategies such as scaffolding (Rogoff, 1999). Essentially, teachers provides learners with opportunities for learning during their interactions, mainly through particularly designed support for problem solving and learning development. In such a process of scaffolding, the expert helps beginners perform a skill that they are unable to do independently. This process involves asking questions, giving feedback and restructuring meanings made (Tharp and Gallimore, 1991).

Following this thread, instruction plays a critical role in the classroom learning and development under the sociocultural framework. In the area of ELT, a focus on instruction means examining the effectiveness of the guidance of the expert (teacher) (for which verbal instruction is usually regarded as most important) in terms of the affordances of language learning it provides for beginner individuals (students) to internalise language knowledge (Lantolf, 2000). Such internalisation means each student involved in the interactions reflects on and makes individual sense of what is being communicated.

This approach fits the idea of pedagogue as translator – one who mediates, provides affordances and supports students' learning, as in the case of a translator (doing linguistic or inter-discursive translation) creating conditions for effective communication. This idea is especially important for students who are marginalised in school settings. Mediation in learning indicates a collaborative activity between the teacher and the students in a way that students are aware of the teachers' support. Here, meaning and knowledge is not found but mediated and co-constructed between the teacher and students through interactions with each other.

2.3.5 A Critical Perspective: Pedagogue as Translator in the Role of Critical Pedagogue to Nurture Critical Analysis for the Reconstruction of Meanings

The critical perspective taken here draws from Critical Pedagogy, a critical theory in the philosophy of education and social movement. It represents, in brief, progressive educators' reaction against oppressive structures. It calls for efforts spent within educational institutions and other organisations to question inequalities of power, the myths of opportunity as well as merit for many students, and the fact that belief systems become internalised in such a way that individuals and groups of people give up the very aspiration to do something about changing their lot in life (Burbules and Berk, 1999).

One of the most well known critical educators is Paulo Freire, who put great emphasis on the importance of students' ability to reflect upon critically their educational situations. Such thinking allows them to 'recognise connections between their individual problems and experiences and the social contexts in which they are embedded' (Freire, 1978, p.38). Recognising a system of structure with oppressive relations, and indeed one's own position in that structure, is a necessary first step of 'praxis', or the know-how and power to take action against oppression while stressing the importance of liberating education. Praxis involves working actively with theory, application, evaluation and reflection, and then back to theory, all coming as in a cycle. Social transformation happens as the product of praxis at the collective level. The task of Critical Pedagogy is to bring critical consciousness to individuals of an oppressed group in terms of their own situations as a starting point for their liberatory praxis. For Freire, concrete actions starts from change in consciousness: the greatest single barrier against the prospect of liberation is very much about the ingrained, fatalistic beliefs regarding the inevitability and necessity of an unjust status quo in the society (Burbules and Berk, 1999).

As one strand of Critical Pedagogy, Critical Literacy is an approach applied in language teaching. Though located within Critical Pedagogy, which is usually seen as embedded in the three principles of teaching noted as 'emancipatory, difference-orientated and oppositional' (Wallace, 1999), the Critical Literacy approach does not have to endorse these principles to the letter. Rather, it advocates 'empowerment as long-term project, commonality not difference and not opposition but resistance' (Wallace, 1999). Its theoretical underpinning is that language and literacy should be seen as social practices that produce effects, so that the reading of the word cannot be separated from the reading of the world (Freire, 1998; see also Wallace, 1992, 2002, 2003; and cf. Bhaskar, 1998, 2008 on causality). For Freire (1998), the empowering potential of literacy lies in the way it helps the individual reflect upon their own lived experiences, not in a way that is direct and immediate, but 'systematised and amplified' through active dialogue as part of the educational process. To achieve this purpose, attention should be brought to the positioning and ideological bases of discourses as they articulate in everyday life in terms of the social circumstances of their production, the rational of its production and the variable ways they may be perceived in different cultural contexts (Wallace, 1999).

For the classroom pedagogue of language teaching, developing literacy means connecting the classroom world with the outside social world. To realise this, the teacher needs to invite meaning-making and understanding from different world perspectives while bringing their own worlds into existence. In such a way, students become empowered to develop critical analysis and reconstruct the process of making sense of the meaning across discursive systems. Such a perspective is in accordance with the idea of pedagogue as translator, since translators who are doing linguistic translation or inter-discursive translation are also engaged in the critical reading of text to reach deep understanding, which is embedded in the positioning as well as the ideological assumptions of the original.

2.3.6 Integrating Constructivist, Sociocultural and Critical Perspectives: The Pedagogue as Translator Framework

Although the constructivist, sociocultural and critical perspectives seemingly belong to separate theoretical paradigms, this work contends that they are complementary and thus that bringing them together offers a holistic view of teaching and learning. Specifically, the constructivist perspective focuses on the process of meaning making by which student learn, as well as its product that comes into students' learning, the sociocultural perspective offers understanding about the conditions that are needed to make meaning making and learning happen, and the critical perspective offers a means to transform and improve learning in a way that can empower learners and bring about social effects.

In terms of the roles of the pedagogue as translator, combining these three perspectives helps to conceptualise teaching practice– including language teaching – through the three roles of facilitator, mediator and critical pedagogue. These three roles take learning towards the realms of the arguably more ambitious aspects of education, as they reflect the nature of education that is inherent in the three domains of educational purpose (qualification, socialisation and subjectification proposed by Biesta). First, the dimension of qualification (in terms of the constructivist perspective) is concerned with transmitting and acquiring the skills, understandings and qualities that qualify students to do certain things. For language teaching, this involves criticality integrating languaculture awareness, as discussed in the above section. The pedagogue as facilitator has a facilitatory role to play in engaging students in meaning-making to enable their building of personal understanding and/or knowledge, skills and understanding. Second is socialisation (in terms of the sociocultural perspective), which is about initiating students into existing traditions, cultures, ways of doing things and ways of being. This can be further explained through Lave and Wegner's framework of community of practice (e.g. 1991), within which leaning is taking place in social experience related to a particular community (Wenger, 1998). The students gain access to a community of practice through "legitimate peripheral participation" and "new comers must be granted enough legitimacy to be treated as potential members" (Wenger, 1998, p.101). In language teaching, the pedagogue as translator becomes a mediator who provides support for students in their learning within a particular social context, one that has connection with a foreign culture, but at the same time, is rooted in the local culture. In this process, socialisation happens spontaneously. Third is subjectification (in terms of the critical perspective), which is about the process of being/becoming a human subject (Biesta, 2006, 2014), or, to put it another way, the process of identity construction. Identity based studies in applied linguistics abound (see the identity section in Chapter four), since "identity constructs and is constructed by language" (Norton, 1997 p.419). Such a relationship between identity and language learning is seen as one that connects the sense of self with means of communication (Block, 2006). Identity is socially constructed, and "our sense of self can only emerge as the result of communicative interaction with others". In this sense, subjectification goes hand in hand with socialisation, as it is simultaneously conditioned and conditions social interactions. In language teaching, the pedagogue as translator in the role of critical pedagogue engages students in active interaction and meaning making and empowers them by helping them developing critical analysis, through reflecting their own culture and own ways of seeing the world in the mirror of the other, which is a long-term cause that helps students reconstruct their world in a way that exerts a long-term effect on their being and becoming, or say, their identity construction. In essence, combining these three perspectives informs the three roles of the pedagogue as translator, through which teaching practice– including language teaching – can be re-conceptualised in a way whereby it forms a theoretical framework with its own structures and tenets – namely, the pedagogue-as-translator framework (see Figure 2.3).

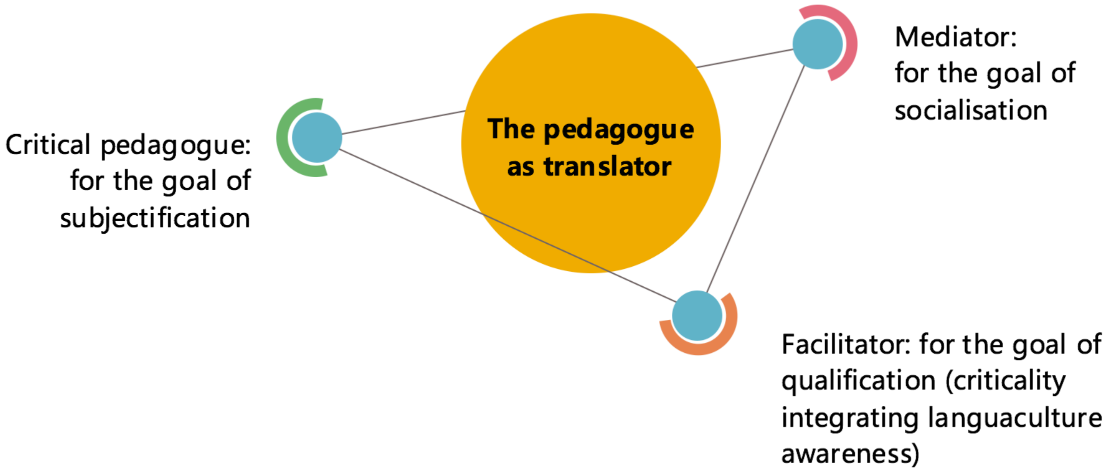

Figure 2.3 The Three Roles of Pedagogue under the Pedagogue-as-translator Framework

2.3.7 The Case of Native and Non-native Teachers within the Pedagogue-as-translator Framework and the Point of the "Untranslatable"

How does the pedagogue-as-translator framework apply in the case of native and non-native teachers? The main concern here is the role of pedagogue as facilitator wherein he or she engages students in their active construction of meaning. As applied in the case of non-native teachers, the role of facilitator is exemplary for that of mediator and of critical pedagogue, as meaning-making is key to all of the three roles.

In the case of non-native teachers in EFL classrooms, the pedagogue who speaks the students' mother tongue is engaged in pedagogic translation in order to transfer meanings to students in a way that can actively engage them in interaction and facilitate students' meaning-making and understanding, and thus their learning. To facilitate students' active construction, it is important that the pedagogue as translator connects with students' prior learning experience, which could be difficult as it goes beyond the time and space of the classroom and is an accumulative effect of students' past experience as a whole.

In addition, non-native teachers, or more specifically, the group of teachers participating in this study work with a language that they, more often than not, feel less comfortable with than they do with their mother tongue. Underneath such discomfort is a change in the working mechanism of the mind when code-switching occurs. Language is not just merely a means of communication, but rather at the origin of our thought. To take a postmodernist view, the mind is structured by language because language, in effect, is reality, or, at least, all we can ever know about reality (Prawat, 1999). Lacan (1977, p. 155) expresses this well when he writes, 'It is the world of words which creates the world of things.' Following this thread, when working with a foreign language the process of making meaning and understanding could be an entirely different experience for non-native teachers compared with what they experience with that for their mother tongue, as it changes the working mechanism of the mind and thus ways of seeing the world. This requires acts of translation for the teacher to mediate between different linguistic and discursive systems, which could result in failure or part failure in delivering thoughts and ideas that are meaningful for the students. Hence, arriving at the point of the “untranslatable”.

With native teachers, the translation process to engage students in the active construction of meaning is complicated simply by the fact that students come from a different cultural and linguistic background. It can render the process even more difficult than that with non-native teachers in terms of connecting with students’ prior learning experience, as native teachers must deliver ideas and thoughts across different discursive systems via different cultural and social backgrounds, world views, lived experiences and thinking paradigms, etc. In this way they can engage students in interaction and meaning-making. Embedded in this dialogic process is the recognition that such a deep encounter between the teacher and the student could easily lead to misunderstanding and even incommunicable, or 'untranslatable', scenarios between them.

With regards to the point of the 'untranslatable', useful insights and related thoughts can be drawn from the philosophy of translation. A translation, Walter Benjamin claims in his famous essay *The Task of the Translator,* tells very little to those who understand it (Benjamin, 1968). Rather, it is what lies beyond information that stays at the heart of translation. In Benjamin's own words, this is about 'what it contains in addition to information – as even a poor translator would admit – the unfathomable, the mysterious, the 'poetic'' (p.70). Due to this unfathomable, the mysterious and the 'poetic', transfer across different linguistic and discursive systems can never be total and there is always something 'that does not lend itself to translation' (p.76), this notion of the untranslatable echoes the previous discussion of the inevitable gap of equivalence between the original and the translation.

If a translator wants to do more than transmit information and thus go beyond the untranslatable, he/she can risk his/her own self undergoing changes and transformation. Indeed, communication is never a process without friction, but a site that is filled with conflict and compromises. All translation, fundamentally, is a provisional way of coming to terms with the foreignness of language, of thought, and a final solution to such foreignness remains, as Benjamin says, 'out of land' (ibid. p. 75). As a result, it is through translation that we bring the otherness of the other into our own understanding, while simultaneously making an effort to reduce the impact brought about by this otherness. For the other, there is always an element of the unknowable and, moreover, the otherness resides not only in the difference between individuals but also in the other within every one of us.

In the context of native and non-native teachers doing pedagogic translation in EFL classrooms, moments of untranslatability in the teaching process always arise, and understandably so given the complexity of meaning-making and the unknowable of otherness in the other as well as the otherness residing in ourselves. If we want to go beyond the untranslatable, then native and non-native teachers as translators should make active efforts to approach the other – in other words, the students – and try our best to understand them but also, in due course, make necessary compromises. However, teachers must be aware that they risk undergoing some changes and transformations themselves in this process, for when you make an active effort to approach and understand the other there is a part of you that changes or something new emerges, either consciously or unconsciously.

2.4 How the Pedagogue-as-translator Framework Informs and Shapes this Study's Empirical Inquiry

Exploring how the pedagogue-as-translator framework informs practices for the pedagogue involves considering how teachers are doing pedagogic translations – specifically, pedagogical practice with a focus on classroom talk and interactions. Pedagogy incorporates interaction as teaching objectives and classroom activities are fulfilled and implemented through classroom talk and interaction (e.g. Hall et al., 2011). Understanding interaction thus helps understandings of pedagogical practice.

This being said, a purpose of this study's empirical inquiry involves examining the pedagogical practices (with interactional practices incorporated) of native and non-native teachers via a comparative perspective between the two teacher groups. Such a comparative approach is an attempt to deconstruct the dichotomy of native/non-native through providing an insider look at what happens in real classrooms for native and non-native teachers. Other purposes and focuses of the empirical inquiry have been informed by the review of literature concerning native and non-native teachers, as presented in the next chapter (Chapter 3).

It's worth noting that the pedagogue-as-translator framework not only informs the empirical inquiry of this study, it shapes the analysis and the discussion of its findings as well. In the analysis of teacher participants' pedagogical practices, communicative approach is one aspect that is given more emphasis than other aspects, with four categories developed to conceptualise it (Chapter five offers details explanation of these categories). The reason is that the pedagogue-as-translator framework highlights communication and meaning making through pedagogic translation of the pedagogue. In the discussion of findings based on empirical data, there is also strong focus on desirable communicative approaches and its implications for the proposed pedagogy, which echoes the emphasis of communication under the pedagogue-as-translator framework and in turn, also realises this framework.

2.5 Summary

This chapter is in two main parts. The first critically examined IC, and proposed criticality integrating languaculture awareness as a qualification that goes together with socialisation and subjectification. The second part analysed the definitions and tenets of translation. Constructivist, sociocultural and critical perspectives were employed to conceptualise teaching practice –including language teaching – through the three roles of the pedagogue, hence, the development of the pedagogue-as-translator framework. It is, however, still difficult to gain substantive understanding about how the pedagogue-as-translator framework informs pedagogical practice. In other words, this is about two questions: 1). In a EFL classroom setting, how do native and non-native teachers do pedagogic translation in daily classrooms? 2) How does such translation practice help/hinder students' active meaning-making and learning? To address these two questions, this empirical study investigates the pedagogical practice of native and non-native teachers with a focus on their classrooms. In the next chapter, a review about native and non-native teachers is provided to shed light on these questions while providing other purposes and focuses of this study's empirical inquiry.

3. Native and Non-native Teachers in the Global ELT Industry

3.1 Introduction

The previous chapter mainly focused on the reconceptualisation of the goal of language teaching (the ‘why’ question) and the development of the pedagogue-as-translator framework. This chapter deals with the ‘how’ question and thus issues concerning the pedagogic side of language teaching, which closely relates to language practitioners' classroom practice. In reviewing and critically appraising the literature, it seeks to answer the following questions: What are the major concerns or issues in EFL classroom research regarding this ‘how’ question? Is there one universal desirable pedagogical model or approach for language teaching? How does existing research in ELT and, in particular, on key issues and topics relating to the 'how' question lead into the direction of mine?

The above questions also constitute the basic research base for native and non-native teachers, as they operate in the ELT field to start with. Existing research concerning native and non-native teachers is reviewed in this chapter. The intention is to scrutinise both the contribution and limitations of research in this area, show how a gap exists in the literature and use the literature accordingly to inform the current research. Critically engaging with the literature in this field also contributes to the coherent thread of arguments running throughout the following sections, helping this study arrive at the focus of its empirical research.

3.2 Key Issues and Topics in ELT Classroom Research

ELT contains a wide range of issues across many topics (e.g. English language teaching content, the curriculum, pedagogy, assessment aspects of leaning, and the relationship between language teaching and broader educational theories). This section, however, does not offer a wide-ranging review of all these, nor does it address all aspects of specific issues. Instead, it addresses relevant key issues and particular facets of them. Those concerning the 'how' question and language teachers' pedagogical practices are particularly prominent, especially the specifics of classroom talk and interactions.

3.2.1 Classroom Interactions and Discourse in Language Teaching Classrooms

Classroom Interactions

The classroom is a complex social setting that hosts a multitude of teaching and learning phenomena (Chaudron, 1998; Lender, 2002). Teachers spend long hours in planning lessons with objectives and activities before they come to the classroom. These, as part of pedagogy, are implemented and fulfilled through classroom talk and interaction (e.g. Hall et al., 2011), in this sense, pedagogy and interaction are in an intertwined relationship (e.g. Olsher, 2004) that serves as the foundation of the context-free architecture of classroom teaching (Seedhouse, 2004). Studies on interaction have contributed much to a better understanding about language classrooms. Decades of research have showcased that understanding about classroom talk and interaction, as well as its connection with contextual variables can offer valuable insights into issues of common concern for many language teachers. For example, understanding about classroom interaction enable teachers to realise whether their pedagogy has been fulfilled. An interaction approach thus helps language teachers make better informed decisions in terms of what should be taught and in what manner (e.g. Leung, 2010).

Recent years have seen increased attention on interactions in ELT classrooms – a trend that has coincided with the global spread of ELT. Key issues, as noted, range broadly, including from language choice and code switching to multilingual identities of the student, multimodal teaching (Kress, 2001, 2009) and accommodating students' needs. Though these have different emphases, researchers tend to agree on interactional work in the classroom being complex since it is a place where cross-cultural and cross-linguistic communication takes place; a site where affect and identity is brought in; and, most importantly, a location where the teacher combines interaction and pedagogy to co-construct understanding with students.

The importance of classroom interaction is widely recognised by both researchers and practitioners, who generally see it as being at the core of successful classroom teaching and learning. Walsh (2006, 2013) proposed the term ‘Classroom Interactional Competence’ (CIC) to suggest that teachers must be able to 'make use of a range of appropriate interactional and linguistic resource in order to promote active, engaged leaning' (2014, p. 17). Though the term ‘competence’ seemingly diminishes, to some degree, the place of practical wisdom (phronesis, to use the Aristotle term) and contingency judgement, CIC makes it clear to emphasise the importance of interactional practices, including skill and ability requirements. It also contributes to the case for teacher education to incorporate this aspect into instructional skills related programmes.

Classroom Discourse

In pursuing further understanding of the process of classroom interaction, the relationship between pedagogical and interactional practice, students’ meaning-making and learning, and much more, the language used in the classroom provides many insights. The reason is simply because it is through language that 'real world problems are solved' (Brumfit, 1995). In a classroom, learning (or unlearning) takes place through communicating and interacting via language in use. In a language classroom, then, the language used occupies an even more important place. It is not only the means of making meanings and developing understanding but also ‘the vehicle and object of study’ (Long, 1983, p. 67), or more accurately one of the objects of study (given the discussion Chapter 2 about the goal of language teaching).

The ‘language in use’ in the classroom is termed classroom discourse. Discourse means written or spoken texts produced in a certain context. It actually goes beyond the ‘nuts and bolts’ (Block, 2015) of written or spoken text, though, as it involves a process of knowledge production (Block, 2015). To quote Paul du Gay (1996, p. 43), discourse refers

> …both to the production of knowledge through language and representation and the way that knowledge is institutionalized, shaping social practices and setting new practices to play.

The classroom is thus a ‘discursive field’ (Weedon, 1997), while all classroom actions and interactions are discursive activities. By using ‘discursive’, the focus is on the relationship between three 'planes of analysis' of classroom teaching and learning – namely 'individual development, social interaction, and the cultural activities in which both take place' (Cazden, 2001). Put simply, such analysis addresses the 'how' question in terms of how to get speech to 'unite the cognitive and the social' (Barnes, 1976). The books titled *Classroom Discourse* by Cazden (2001) and *Using Discourse Analysis to Improve Classroom Interaction* by Rex and Schiller (2009) address this matter by analysing and discussing of detailed empirical examples.

As for approaches to classroom discourse, Walsh (2011) reviewed three main approaches: Interaction Analysis, Discourse Analysis, and Conversation Analysis. Notably, classroom interactions have been investigated across a wide range of theoretical and disciplinary paradigms, including system-based approaches employing coding schemes (Flanders, 1970), discourse analysis approaches (e.g. Sinclair and Coulthard, 1975), a sociocultural analysis approach (e.g. Hall, 1995) and the critical approach (e.g. Rymes, 2015). This study employs a Critical Discourse Analysis (CDA) approach, which combines discourse analysis approaches and the critical approach. Justification of this choice will be discussed in the methodology chapter (Chapter 4).

A Critical Examination

The above literature provides a platform for understanding classroom interaction, and indeed the relationship between it and students’ meaning-making and learning. It further hints at the major implications of the pedagogue-as-translator framework: seeing classroom teaching as translation within communication and with an emphasis on meaning-making and understanding.

Despite the literature suggesting such understandings about classroom interaction, rarely does the literature connect interaction with the overall pedagogy or pedagogical practices from a holistic perspective. The necessity for such a holistic perspective also derives from the interconnected relationship between classrooms interactions and pedagogy. Understanding how to integrate interactional practice into overall pedagogy is essential, as is how overall pedagogical design facilitates interactional practices. This is rarely addressed in the literature. To respond to this, this study, besides the above mentioned CDA approach, takes a holistic perspective and uses an analysing framework of classroom talk that is adapted from the Mortimer and Scott framework (detailed explanation can be found in Chapter 5).

3.2.2 Pedagogy Associated Issues: the 'Post-method' Era?

Approaches to language teaching often lead to heated discussions among researchers and practitioners. Nevertheless, one particular approach is particularly influential and widely recognised in the field: Communicative Language Teaching (CLT). Since the 1980s, CLT has assumed a dominant position across the world.

The most important feature of CLT is its emphasis on interaction and communication as both the means and the ultimate goal of language learning, and thus the goal of language teaching is to develop 'communicative competence'. Despite its terminology potentially being problematic, as suggested in the previous chapter, CLT does set out three principles to achieve this goal: 1) activities that involve real communication promote learning; 2) activities in which language is used for carrying out meaningful communication promote learning; 3) language that is meaningful to the learner supports the learning process (Johnson, 1982).

Although CLT has such a great take-up and influence, it has also received serious challenges from scholars for its heavy bias towards Western communicative styles and mores (Leung, 2005; Luk 2005) and a neglect of the local teaching context (Holliday, 1994; Phillipson, 1992; Pennycook, 2014). This work adds that CLT tends not to give enough attention to developing criticality on domain content and on the educational goals of socialisation and subjectificaiton.

Some researchers claim that language teaching has entered a ‘post-method’ era (e.g. Kumaravadivelu, 2006b), where it has seemingly abandoned the search for grand theories despite there being increasing recognition of the need for multiple, complex and context-based solutions to educational questions and practical problems in teaching (Blair, 2013). Similarly, Brown (2002) talked about ‘the death of methods’ while Akbari (2008, p. 643) claimed that “teachers base pedagogical decision-making on a sense of plausibility, or a principled pragmatism”. This echoes Kumaravadivelu’s suggestion for ‘post-method’ pedagogy – one associated with teachers’ ‘own theory of practice’. Amid this perhaps a balance should be considered, recognising both the complex nature of teaching situated in the local social and societal context as well as the principles and fundamentals of language teaching and the wider educational enterprise.

3.3 Native and Non-native Teachers: key topics and issues

3.3.1 On Defining Native and Non-Native Speaker

A native speaker is commonly understood as a member of a given speech community of a certain culture who is processed with a complete and possibly innate competence in the language (Pennycook, 1994). Such competence is usually defined, and defined only by birth, instead of by ways of learning, long-term residence in the country or other possibilities. Indeed, ‘nativeness’ has a strong association with linguistic competence.

Such notions of the native speaker and of ‘nativeness’ were challenged back in the 1980s, mainly by sociolinguists. Ferguson (1983, pvii) claimed that they are only terms from 'the linguist’s set of professional myths about language'. Rampton (1990, p. 8) proposed two problems with the notions of native speaker and ‘nativeness’:

> They spuriously emphasize the biological at the expense of the social. This is reflected through constant reference to ethnicity

> and nationality when talking about native speakers and their mother tongues.
>
> They mix up language as an instrument of communication with language as a symbol of social identification. In the recruitment of teachers, this has been translated into ‘who you are’ instead of ‘what you know’.

The above two claims points to the problem of ‘nativeness’ in terms of its neglect of the social dimension and a narrow view of identification associated with ethnicity and nationality only. Another dimension of the native and non-native speaker term is the assumption that one has to be either native or non-native – that is, they form a dichotomy, with fixed, non-negotiable and mutually exclusive membership. Under this membership, the term ‘native-speaker’ can be quite problematic. Given the fact that English has become an indigenised language in many countries Kachru categorised as belonging to the Outer Circle (Kachru 1976, 1992), speakers of English in these countries cannot be simply dismissed as non-native speakers of English just because they do not speak British or American English. It is quite possible to find native speakers of such a ‘non-native variety’, hence the theoretical incongruity of the term ‘native-speaker’. Yet the native/non-native distinction still prevails in the field of English language teaching (Arva and Medgyes, 2000; Moussu and Llurda, 2008). This is in the interest of practicality mostly as, after all, most speakers fall easily into one of the two categories. In contrast, this study adopts the terms native and non-native without trying to give legitimacy to the above mentioned distinction, which is framed as an artificial and disempowering construct (cf. Brutt-Griffler & Saminmy, 2001). On the other hand, regardless the notions of ‘native speaker’ and ‘nativeness’ being disputed and challenged, they are, without doubt, key constructs in all languages and language teaching.

3.3.2 Native and Non-native Teachers: Pedagogical Strength and Weakness

The ELT profession involves a naturalised discourse (Clyne, 2005; Fairclough, 1992) – one not limited to a particular country but found throughout the world. That is, being an English language teacher in the capacity of a speaker of other languages, or as it is commonly put, being a non-native English speaking teacher, constitutes a problem itself – a problem that leads to feelings of inadequacy and self-doubt in these teachers (Braine, 2004; Morita 2004). Similarly, being a native English-speaking teacher bestows a natural legitimacy for practising this profession. Such views are taken for granted and assumed to be the natural order of things among the wide public and practitioners as well (Ellis, 2006, 2008; Phillipson 1992).

In this so-called natural order of discourse, native teachers are considered 'the linguistic and pedagogic ideals' (Kirkpatrick, 2007) while the 'non-' prefix suggests a deficit implication (Moussu & Llurda, 2008). This also finds reflection in the term of 'native-speakerism', defined as 'an established belief that "native-speaker" teachers represent a "western culture" from which spring the ideals both of the English language and of English language teaching methodology' (Holliday, 2005, p. 6). At the core of the notion of 'ideals' are two fundamental beliefs concerning the supposed superiority of the native teacher's language competence over that of their non-native counterparts:

> "For all their efforts, non-native speakers can never achieve a native speaker's competence."
>
> (Medgyes, 1992, p. 342)

> "I regard it as axiomatic that all non-NESTs are deficient users of English."
>
> (Medgyes, 1992, p. 345)

Here, the native speakers and non-native speakers are essentially 'two different species' for Medgyes (1994, p. 27). It is in fact he who alleged that the 'discrepancy in language competence accounts for most of the differences found in their teaching practice' (1992, p. 345). For this, empirical evidence is needed to see whether it is just an assumption lacking objectivity. This empirical study is an attempt of such.

Despite emphasising the superior linguistic competence of native teachers, Medgyes (1994) details six pedagogical advantages the non-native teacher has over the native teacher:

- The NNST (non-native speaking teacher) can act as a good learner model to students.
- The NNST can teach language strategies more effectively.
- The NNST can provide more information about the language (usually interpreted as grammatical knowledge in most of the studies).
- The NNST is more empathetic in understanding difficulties and needs of students.
- The NNST is better able to predict language difficulties.
- The NNST can use the students L1 in EFL settings.

These six statements form the basis of discussion regarding non-native teacher pedagogy. Since Medgyes' (1994) groundbreaking work on the native and non-native teacher, research and literature on them in English language teaching has flourished. A significant body of related research has subsequently developed over the past 20 years, resulting in an orthodoxy of differing pedagogical strengths and weaknesses being attributed to the native and the non-native English-speaking teacher. Examples are that non-native teachers' many strengths include their ability to explain and teach English grammar because of their lived experiences as English language learners (Phillipson, 1992; Medgyes, 1999) and how they can easily understand students' difficulties and needs because of their local cultural knowledge (Canagarajah, 1999; Arva and Medgyes, 2000). The lack of these is conversely seen as among native teachers' weakness, suggesting these practitioners produce different or even opposite effects to the aforementioned ones of their counterparts.

These discussions, like most research on pedagogical effectiveness of native and non-native teachers, primarily concerns attitudes and perceptions about native and non-native teachers, and they are neither validated nor challenged in the literature. That is, until now. It is some of the assumptions behind these pedagogical ascriptions about native and non-native teachers that this work endeavours to explore, analyse and challenge through its empirical inquiry.

As Moussa and Llurda (2008) note, this body of research has a significant lack of objectivity. Although recent years has seen some empirical research emerge in this field (cf. Walkinshaw and Duong, 2012; Shibata, 2010), the focus has usually been on students' perceptions about native and non-native teachers working under certain local contexts, and on the identity of native and non-native teachers. Very few of these address the pedagogical practice or interactional practice of native and non-native teachers. Hence, still little is known even now about the teaching practices of native and non-native teachers in real classrooms. This clearly constitutes a gap in the literature, and a rather large one at that. There is evidently a pressing need to investigate empirically whether the pedagogical strengths and weaknesses attributed to the native and non-native teachers are in fact unscrutinised perceptions, stereotypes or ideologies.

On the other hand, the narrative that dominates societies throughout the world in this regard is that native speakers of English are better teachers and trainers than non-native teachers. This includes World English scholars, who have raised concerns about the ownership of English, the legitimacy of world Englishes, standards of English and Standard English (e.g. Higgins, 2003; Jenkins, 2006; Seidlhofer, 2005), as well as their implications for pedagogical models of English teaching and its ideal norms. Though these authors further indicate that non-native teachers could potentially identify themselves as multi-competent bilinguals, multilinguals or World Englishes Speakers (Jenkins, 2009; Pavlenko, 2003), they acknowledge that 'where scholars are asserting the need for pluricentrism, where there is still "unquestioning submission to native-speaker norms"' (Seidlhofer, 2005, p. 170). This calls for other theoretical approaches and empirical research to deconstruct such norms and the native/non-native dichotomy. The current study answers this call by proposing the pedagogue-as-translator framework and conducting an empirical inquiry into the classrooms of native and non-native teachers. In the next sections, to further problematise nativeness, this work offers a philosophical lens and perspectives on issues relating to global English, all of which bear important pedagogical implications for native and non-native teachers.

3.3.3 Problematising the Mother Tongue and Nativeness: A Side Look from Philosophical Lens and Its implications for Identity Issues for the Native/Non-native Speaker

Problematising the Mother Tongue and Nativeness: A Derridean Perspective

Regarding 'nativeness', Widdowson (2003, p. 35) frames his discussion by arguing that there are unclear boundaries in ELF:

> It is generally assumed that in setting the objectives for English as a subject we need to get them to correspond as closely as possible to the competence of its native speakers. This raises two questions: who are these native speakers, and what is it that constitutes their competence?

Interestingly, these questions were also asked by Jacques Derrida, the French philosopher, best known for deconstruction, who noted the complexities and negotiations between language and identity. He problematised the relationship between one's mother tongue and the self, which has significant implications in this area of ELT, in terms of pedagogical implications and identity-related issues about the native and non-native speakers.

In *The Ear of the Other* (1985, p. 100) Derrida notes 'the fact that there are, in one linguistic system, perhaps several languages or tongues. Sometimes – I would even say always – several tongues. There's impurity in every language.' For him, no language is a unified system unaffected by other languages, and this otherness adds to the untranslatable element even within a supposedly single language, indicating the even more insecure and unstable element in relation to the other language. Such foreignness is also well articulated in Derrida's *Monolingualism of the Other* (1998), where he famously declares that 'I have only one language and yet it's not mine' – suggesting that one is never fully at home, even when dealing with one's own language. When analysing Derrida's statements, a look into his specific personal background and experience can help unpack the reasoning behind his statements. However, his special experience and complicated hybrid identity as an Algerian Jew and a French speaker should not make his ideas any less generalisable and compelling. On the contrary, his narrative has implications beyond the particular context in which it was situated, as he writes himself (2005, p. 101):

> I knew that what I was saying in *Monolingualism of the Other* was valid to a certain extent for my individual case, to wit, a generation of Algerian Jews before the Independence. But it also had the value of a universal exemplarity, even for those who are not in such historically strange and dramatic situations as mine […] I would venture to claim that the analysis is valid even for someone whose experience of his own mother tongue is sedentary, peaceful, and without any historical drama.

The point here, thus is not about a particular language – it is about the otherness residing within any language and the unsettling homelessness that can result. This unsettling suggests foreignness within one's own language, and it raises questions about the core understandings encompassing the nation of 'nativeness' and so-called native speaker linguistic competence. One may argue that we talk about the linguistic competence of native speakers under the comparative frame of non-native speaker. Native always makes sense in the existence of the other. This being said, if the native speaker finds foreignness in their mother tongue, then there is even more foreignness with the non-native speaker. Such an assumption fits exactly into the paradigm of the native and non-native speaker dichotomy. In fact, in language teaching, knowing about the language – for example, the relationship between form and meaning – has little bearing on being a native or non-native. Considering this, we must rethink our assumptions about our 'mother tongue' within linguistics and applied linguistics.

On the other hand, Derrida here also invites us to rethink about the identity issues in language teaching. Problematising the mother tongue and nativeness indicates unsettledness and insecurity regarding the self's identity, given the constitutive relationship between language and the self and that language is a site of identity negotiations. It is even more a question for the native speaker to feel truly at home when interacting with students, especially with students from a different background. For non-native speakers, the process of learning a foreign language can involve undergoing changes in or even a transformation of the self in the negotiation with the foreignness in the new language, as is suggested by Pavlenko (2004), second language learning contributes to new identities being constructed (cf. Carltison 2010; Chik 2010). Identity related issues are further discussed in the following section.

Identity Issues for Language Teachers

Identity is one of the most commonly studied constructs in the social sciences (Brubaker and Cooper, 2000; Côté, 2006) and one of the most cross-disciplinary subjects in psychology, sociology, anthropology, linguistics and philosophy. In terms of what identity actually is, though, no well-established definition across all fields exists. Fundamentals of identity can nevertheless be revealed in people’s responses when asked 'Who are you?' This question comprises not only 'who you think you are' but also 'who you act as being' in interpersonal and intergroup interactions – and the social recognition or otherwise these actions receive from other individuals or groups (e.g. Butler, 1990; Reicher, 2000).

The many functions of language broadly fall under communication, identity and culture (Kirkpatrick, 2007). Language and identity constitute each other: language is central to both interpreting and proclaiming identity (Joseph, 2004), while identity is encoded with language and results from group memberships, each of which is knowledge and language based (Riley, 2007). As a dimension of linguistic inquiry, identity has become a key construct in applied linguistics and in second language acquisition and intercultural communication. Block (2006) defined the relationship between language and identity as one that connects our sense of self with our means of communication.

Derrida also explains the changing sense of self in social interactions. For him, interactions take place in translation – a philosophical construct as an inter-discursive act of human interaction, as discussed in the previous chapter. Derrida (1985, p. 115) says translation is 'no longer simply a linguistic operation that consists in transporting meaning from one language to another […] it is an operation of thought through which we must translate ourselves into the thought of the other language'. Translation is not about you making the language into mine: it is about me approaching you, to move towards you. This process involves constant conflict, compromise and negotiation, and the one who gets translated risks losing part of themselves. Actually, though, paradoxically the translation starts before the activity of translation starts, since it is 'something that is already interwoven into the process of the acquisition of the original language' (Satio and Standish, 2008, p. 9). This idea supports the notion that new identities emerge during new language learning, as expressed in the previous section. In fact, it is not only the translator who gets translated. The original which is being translated also acquires a new life from the translation, survival and development from that which is lost (Derrida, 2001).

Derrida (1985, p. 102) went further in explaining the ethical dilemma of the desire to be translated so that we can arrive at successful communication while simultaneously being respected in difference: 'I would say that this desire is at work in every popular name: translate me, don’t translate me. On the one hand, don’t translate me, that is, respect me as a proper name; on the other, translate me, that is, understand me, preserve me within the universal law.' To elaborate, though we desire recognition from the other, the process of identification in identity construction, it is in being translated and gaining recognition that we risk compromising or changing part(s) of ourselves. Hence, where we conceive this desire for respect from the other, negotiation happens wherein we seek identity defence and maintenance. This struggle resides within us all in the sense that we are all constantly, found ourselves in translation, and could be struggling between these two imperatives.

Derrida also described the changing relationship between the self and the other, including how this relationship influences the self's identity construction process. Due attention must be given here to the relational self in the way that identity is socially constructed, which offers language teaching and teacher education a lens that integrates the individual teacher with the larger social context. Both native and non-native teachers who are doing pedagogic translation face a struggle, unconsciously or consciously, that is situated in the invisible social context where their classroom is situated. For non-native teacher, however, the struggle seems more intense:

> How do international speakers of English assert their identities as legitimate teachers of English given the privileged position of the native speaker?
>
> (Golombek and Jordan, 2005, p. 513)

The 'feeling of inadequacy in the role of a language teacher or "language expert" of one's non-native tongue' (Bernat, 2008, p.1) is a universal one but one that inspired this study (i.e. it tallied with the researcher's own personal experience). This topic was previously developed by Llurda (2005, p. 2), who described non-native teachers as feeling like 'impostors … in a world that still values native speakers as the norm providers and the natural choice in language teacher selection'. In terms of where this feeling stems from, Kamhi-Stein (2000) summarised them as the following:

- low confidence and self-perceived challenges to professional competence;
- self-perceived language needs;
- lack of voice and visibility in the TESOL profession;
- self-perceived prejudice based on ethnicity or non-native status.

Non-native speaker teachers therefore need to 'feel more confidence about their knowledge, their communicative ability and their intuitions' (Davies, 2003, p. 9) so that they perform at their best and give full play to their other intellectual traits besides linguistic competence in their own classrooms.

Indeed, identity is such a powerful construct that, in a way, it guides life paths and decisions (Kroger, 2007) and can even explain many of the destructive behaviours people carry out against members of opposing ethnic, cultural or national groups (Baum, 2008; Moshman, 2007; Schwartz, Dunkel and Waterman, 2009). As Norton (2013) says, identity and practices are mutually constitutive. In this sense, understanding teacher identity can help explain teaching practices and pedagogy but also inform how teaching practices can, in turn, reinforce or negotiate identity.

Knowledge of oneself is a crucial for teachers in the way that they construct their identity and relate this identity to the nature of their work (Kelchtermans and Vandenberghe, 1994). Beijaard, Meijer and Verloop (2004) explain that concepts of self strongly determine teachers' pedagogical practice, professional development and attitudes towards educational change. In the context of language teaching, a better understanding of who teachers think they are allows a better understanding of language teaching and learning (Varghese et al., 2005, p. 22). The link between identity and pedagogy is very well illustrated in Butler's comment that '[the] doer is variably constructed in and through the deed' (1990, p. 181). Though such a link has not been studied in depth, many researchers do try to suggest a link between the two.

In addition, much interest in identity research in EFL contexts concerns the relationship between language and identity in the study of language learning. For example, the concepts of 'investment', 'imagined communities' and 'imagined identities' developed by Bonny Norton (2010, 2013) have been influential in the sense that they encouraged subsequent studies in diverse ways. Block (2009) also critiqued current research on identity in language learning. This calls for more research into the identity of native and non-native teachers, as well as how identity is reflected in their classroom practice. Although identity is not a focal concern of this current research, understanding this concept and how it constructs and is constructed in practice provides useful insights into the classroom practices of native and non-native teachers alike. This also explains why there is a relatively long discussion about identity issues within language teaching.

3.3.4 Global English: Issues and Implications for Native and Non-native Teachers

The Spread of English Internationally and World Englishes

The global reach of the English language has long been an issue of concern in applied linguistics for its pedagogical implications as well as its teacher education implications. Today, the English language across the world holds either official or special status in 70 countries. English is spoken by over one fourth of the world's population, and non-native English speakers of English outnumber native speakers by three to one. Also, approximately thirty countries have a million or more speakers of English (Barry, 2001; Crystal, 1997; Graddol, 2008). The rise of English has brought the need to consider the varieties of English. As early as 1964, Halliday recognised the growing range of varieties of English. In this sense, the language is no longer the ‘possession’ of British or Americans.

Kachru (1985, 1992) put forward a three-circle model for conceptualising the development of World Englishes – a paradigm that is widely cited and very influential. Under his model, English language has three categories:

- Inner circle: norm-providing (e.g. the US, the UK)
- Outer circle: norm-developing (e.g. India, Nigeria)
- Expanding circle: norm-dependent (e.g. China, Russia, Brazil)

This categorisation is based on historical and geographical dimensions. Saraceni (2010) sees it as somewhat of a contradiction as it represents both an essentially Eurocentric view of the world and a liberal, anti-imperialist view that is suitable for reconceptualising the English use in the Outer circle. To develop his model, Kachru (2005) proposed the ‘functional nativeness’, rather than ‘genetic nativeness’ (Schneider, 2011).

Concerns have also been raised about the ownership of English, the legitimacy of World Englishes, standards of English and Standard English (e.g. Higgins, 2003; Jenkins, 2006; Seidlhofer, 2005) as well as their implications for pedagogical models of English teaching and its ideal norms. The heated debates involve asking, for example, if we move away from the Inner Circle as norms, then in what direction do we move towards? Whose standards of English should we look for? How do we define Standard English, or is this term problematic itself? Seidlhofer (2001) argues that abandoning the ‘native speaker’ model will 'take leaners into a setting without maps' (Davies, 2003, p. 164); likewise, if the native standard proves to be problematic, then what standards do we need to use, even though the native standard itself may be innately complicated? And if the legitimacy of World Englishes stands, then what is a definable, or whose ‘target culture’ to go with the target language that we teach our learners? Many these questions remain unanswered and the issues they convey are still unsettled, but an invitation to a critical examination of these issues certainly helps.

English as a Lingua Franca (ELF) and Critical Perspective

With increasingly accelerating economic and cultural globalisation and English asserting its dominant status as the language for globalisation, the phenomenon and use of English as a Lingua Franca (hereafter ELF) has developed and become a subject of much debate (e.g. Jenkins, 2009a, 2009b, 2013; Pennycook, 2010; Seidlhofer, 2011; Cook 2012; Guido, 2012; Mortensen, 2013; O’Regan, 2014, Widdowson, 2014; Baker, Jenkins and Baird, 2014; Baker and Jenkins, 2015). ELF proponents propose a pluricentric approach (norms developed by Expanding as well as Outer Circle speakers (Kachru 1976, 1992)) rather than a monocentric approach (norms provided by Inner Circles speakers (Kachru 1976, 1992)) to teaching and using English. In it, each speaker’s English reflects his or her own sociolinguistic reality rather than that of a usually distant native speaker (Seidlhofer 2005; Jenkins, 2006). Certain academics have nevertheless pushed a counter discourse regarding the legitimacy of ELF research at a meta level, as represented by O’Regan's (2014) immanent critique within a philosophical frame of the soundness and commensurability of ELF epistemological stances.

Regardless of the validity or not of ELF as a conception or phenomenon in itself, ELF achieves little in its attempt to empower non-native teachers and to nail the native/non-native speaker dichotomy into its coffin. By asserting the equal status of 'all English varieties, native or non-native, accepted in their own right' (Jenkins et al., 2011, p. 283–284), it romanticises the status of the non-native speaker, much like the dominant discourse romanticises the status of the native speaker, which hardly advantages non-native speakers in their language use and identity positions. The reason for this is the overarching power underlying the dominant discourse. As with all objectification practices, discourse involves power, which 'produces reality and produces domains of objects and rituals of truth' (Foucault, 1977, p. 184). For Foucault, power is always coupled with knowledge in a way that is contingent, produced through discourse (Foucault, 1977). The discourse of native/non-native speakers does not exist prior to the action of power on them, but the operation of power generates what we know, or knowledge about native/non-native speakers. It is located in the discourse of English speaking countries in the current age, that of the 'financialized and structurally unequal neoliberal world order' (O’Regan, 2015, p.xx). Such a world order functions as 'the invisible hand' and constitutes the politicised nature of the English language, about which researchers generally agree. Robert Phillipson (1992) developed the concept of 'linguistic imperialism' to explain the momentum in the continual growth and permeation of English around the world. The English language teaching industry is thus not culturally, socially or economically neutral; rather, in the international sphere, it plays a powerful role in constructing roles, power relations and identities among teachers and students (Pennycook, 2014). As long as this neoliberal world order is sustained, the power operation behind the native/non-native speaker discourse is also sustained, making it difficult, if not impossible, for ELF proponents to turn the tide and empower the non-native speaker to any real extent. This study does not attempt to reverse the world order and transform the native/non-native discourse. Rather, it tries to deconstruct the dichotomy of native/non-native from reconceptualising English teaching from the pedagogue-as-translator framework (to see them both as translators in equal status), and providing empirical evidence in terms of the pedagogical practice of both native and non-native teachers. In so doing, this work offers a useful complement to the existing approach centring on world Englishes or ELF.

The Non-native English Speaking Teacher (NNEST) Movement

The critical turn in applied linguistics is not isolated in itself. It paved the way to the growing recognition related with non-native English speaking teachers and professionals, and consequently resulted in a movement called the Non-native English speaking teacher (NNEST) movement (Braine, 2010; Mahboob, 2010). The movement is relatively recent. It calls for the the shift from the traditional monolingualism, mononationalism and monoculturalism to multilingualism, multinationalism and multiculturalism, through which NNESTs “take diversity as a starting point, rather than as a result” (Mahboob, 2010). In this sense, it challenges the trap of “comparative fallacy” (Bley-Vronman, 1983), the “deficit discourse” (Bhatt, 2002), and the “native speaker fallacy” (Phillipson, 1992).

While the NNEST movement has achieved substantial result in terms of both theoretical and practical contributions. The shift towards multilingualism, multinationalism and multiculturalism has been a slow one. Selvi (2012) gave an in-depth analysis of the reason behind and discussed six commonly held myths and misconceptions about the NNEST movement as follows:

1. NNEST movement is for the NNESTs (I am a NS, and I do not belong here);
2. Native speakers are from Venus, non-native speakers from Mars (We are two different species);
3. NESTs are better teachers than NNESTs (or NNESTs are better teachers than NESTs);
4. Learners prefer NESTs over NNESTs (Supply-demand debate);
5. Nevertheless we need ‘NS’ as a benchmark to define our goals in TESEL;
6. As long as NNESTs call themselves “NNESTs”, they will perpetuate their marginalization (The nomenclature debate – what’s in a name?)

These commonly held myths and misconceptions is at the same time, a reflection of how the shift in the English teaching profession is far from complete to realise a state where we are equipped with “contextualized accounts of English teachers and user’s ongoing negotiations of translinguistic and transcultural identities” (Rudolph, 2012), as the “invisible and axiomatic” nature of the native speaker mindset (Mahboob, 2010) has been deeply rooted in this profession. It is due to this reason that Selvi (2012) calls for the NNEST movement to move to the next stage. This work, through the development of pedagogue-as-translator framework and its empirical inquiry is an attempt towards this call.

3.3.5 Classroom Ideology and Beliefs of Native and Non-native Teachers

Ideologies are worldviews that an individual, group or society hold to be important or true, and they form the basis for these agents' conduct (Schieffelin, 1998). Put simply, ideologies are belief systems that influence our practices (Kroskrity, 2010). These systems are shared by members of a group or society rather than held merely by an individual (ibid, 2010). This, however, does not necessarily mean a certain ideology is shared by all members of a group or society, and members from the same ones can even have different beliefs. Applied to education, this means classroom language teachers from a same educational system can have very different views about educational principles, pedagogical approaches and the English language. The last of these is termed ‘language ideology’ and concerns ‘the implicit, usually unconscious assumptions about language and language behavior that fundamentally determine how human beings interpret events’ (Tsui and Tollefson, 2007, p. 26). In this sense, language ideology closely associates with the views about the spread of English, World Englishes and ELF discussed in the previous section.

Although ideology can be simply summarised and has been widely used across various contexts and academic disciplines, it is actually a complex, meaning-loaded term, with many interpretations. In education, ideology or classroom ideology is simply known as beliefs but largely concerns beliefs about teaching or teaching practices, hence a particularly prominent focus being teacher beliefs (ibid, 2007). This work deems classroom ideology to be much about the beliefs mediated by social structures and related to the broad educational system in which teaching is situated. Specifically, they are underlying assumptions that people are often unaware of but unwittingly take for granted. Beliefs, at least compared with ideology, are more Fengible in the sense that a belief is a kind of knowledge that is subjective and experience based (Pehkonen and Pietila, 2003). They are shaped early in life as a result of a person’s education and experience (Johnson, 1994). This being said, there seems some kind of overlap between beliefs and ideology, yet they have different emphases in terms of the views and understandings that shape the way teachers see their world.

Teachers' pedagogical practice is heavily influenced in classrooms by a set of ideologies and beliefs that many teachers hold about teaching and their own pedagogical practices (Farrell and Bennis, 2013). These relate to what to teach, how to teach it and how to deal with different learner behaviours (Borg, 2003). Many studies (e.g. Kocaman and Cansız, 2012; Nayar, 1994; Paikeday, 1985; Tsui and Bunton, 2000; Widdowson, 1994) have investigated teachers' ideologies and beliefs as practised in language classrooms, with far less being conducted on the/their teaching practices in real classrooms, very few on comparing the pedagogical practices of native and non-native teachers, and almost no research on ideology and belief together with teacher classroom practices. These points give added justification to the rationale of this empirical study. It explores the reasons why teachers produce certain pedagogical practices, as in the ideologies and beliefs behind these practices, how teachers understand their own practices and what constitutes good teaching for them personally. A clearer understanding of teachers' ideologies and beliefs serves as the most feasible basis on which to make sense of classroom teaching. Such understanding can also help individual teachers reflectively examine their own beliefs and understand how these actually influence their teaching and, in the end, influence their students' meaning-making and learning in classrooms in particular and in society in general.

3.4 Summary

This chapter has critically reviewed literature regarding native and non-native teachers. The existing literature has been demonstrated as being divided into two categories: that concerning key issues and topics of ELT under which native and non-native teachers operate; and that on native and non-native teachers against the backdrop of widespread global English. This review has shown a significant gap in the existing research, that has thus directed my research. While critically examining pertinent arguments in the literature, the chapter has endeavoured to legitimate the research approach herein on native and non-native teachers as above. The following has been highlighted:

- the importance of investigating classroom pedagogical practice with connection of classroom interaction;

- abandoning the pedagogy model in the current past-method era;
- problematising the native speaker and nativeness;
- the implications of World English and ELF for native and non-native teachers;
- identity issues relating to the confidence and competence of non-native teachers;
- ideologies and beliefs, and their connection with classroom practice.

These concerns indicate the direction of this research, which focuses on pedagogic practices and the ideologies and beliefs of both native and non-native teachers. Student perceptions of native and non-native teacher are also an important concern, as understanding student perception provides valuable insights into teachers' classroom practice. Such a focus brings attention to the relationship between the three and understanding them offers insights into the pedagogical practice of native and non-native teachers, while providing a reference for teacher education and training. The next chapter presents the methodology. In this, it also describes and justifies how the focus of this empirical research reflected in the three research questions are explored.

4. Methodology and Research Design: A Reflexive Account of a Qualitative Study

4.1 Introduction

Guided by the conceptual framework and literature in this field, this study's overarching concern is how the pedagogue-as-translator framework informs the pedagogical practice of native teachers and non-native teachers. To this end, what is going on in the real contexts of classrooms needs exploring before delivering any prescriptive remedies for effective pedagogy under the pedagogue-as-translator framework. Starting from this position, the empirical part of the study is thus built on the following three questions, as noted in the introduction chapter:

- What pedagogical practices are characteristic of native and non-native teachers in EFL classrooms?
- How are these practices perceived by students in terms of support for their active meaning making?
- Why are these pedagogical characteristics produced and what are the beliefs and ideologies behind them?

This chapter seeks to demonstrate and justify how these questions were investigated; it also outlines the positions taken regarding knowledge and realities, which informed the methodological choices I made. In investigating classroom pedagogical practices, I focus on real classroom talk and interactions, as pedagogies are usually carried out and realised in and should be analysed through classroom talk and interactions. For the purpose of investigating classroom talk and interactions, and more importantly the meanings made and the ideologies and beliefs behind these practices, certain approaches seem more appropriate for the design and implementation of this study. This chapter gives an account of both the pilot study and the main study, which discuss and justify the research site, participants, data collection and methods of analyses and thus shows how the process developed. The researcher's positionality issues are considered, particularly with an account of their potential impacts and responses, given the multiple roles, relationships and dilemmas in the complex web of power, closeness and rapport. A section on ethics is provided to bridge my position as the researcher and the way this research can be conducted.

4.2 Methodological Influences and Positions

This study is informed by the naturalistic inquiry paradigm, which holds that the social world should be studied in its ‘natural’ state, meaning that it should be undisturbed by the researcher, rather than intervened by the researcher through man-made conditions. Such attitudes of remaining ‘true to the nature of the phenomenon under study’ (Matza, 1969, p. 5) is a most important requirement of naturalism. This approach replaced positivist notions of validity and objectivity with those addressing credibility, transferability and dependability (Lincoln and Guba, 1985).

The guiding methodological beliefs for this study echo the naturalistic axioms summarised by Lincoln and Guba (1985, p. 37):

1. Realities are multiple, constructed and holistic.
2. Knower and known are interactive, inseparable.
3. Only time and context-bound working hypothesis are possible.
4. All entities are in a state of mutual simultaneous shaping, so that it is impossible to distinguish causes from effects.
5. Inquiry is value bound.

This framework proposes that the social world cannot be understood through causal relationships expressed in universal laws as indicated by positivism, since 'human actions are based upon or infused by social or cultural meanings, that is, by intentions, motives, beliefs, rules, discourse and values' (Hammersley and Atkinson, 2007, p. 7.). The aim of such an approach is to avoid the positivist approach of producing 'research within human respondents that ignores their humanness' (Lincoln and Guba, 1985, p. 27), but rather to place emphasis on individual responses within the context studied, and use 'people, and their interpretations, perceptions, meanings and understandings, as the primary data sources' (Mason, 2002, p. 56.).

This approach also complements rather than conflicts with poststructuralist ideas in its proposal for moving beyond the search for ‘universal and invariant laws of humanity' to more nuanced, multileveled and, ultimately, complex framings of the world around us (Block, 2015). Poststructuralists show a 'critical concern' (Smart, 1999) for the unstableness and fluidity of meanings as well as the absence of secure foundations for knowledge. I see myself as a critical naturalist with constructivist underpinnings, who has initiated the journey that leads towards the door of a complicated world, yet the process of the which is always ongoing. Such sense of uncertainty regarding my methodological positions remains. Reassurance can be found in the words of Philips and Jorgensen (2002), who viewed the process of writing research as a 'positioned opening for discussion'. Indeed, it is a process that is always ongoing as it never ends, but it also involves new beginnings all the time. I believe that understanding and knowledge about the complex issues concerning constructions and reconstructions of the meanings behind classroom practices can be developed by talking to the participants and observing their classrooms. I believe that any firm claim that emerges from such efforts might need reinterpretations and thus are open to challenge. Nonetheless, this is how I interpret the qualitative interpretivist paradigm, and why I deem it as most appropriate for this study.

Generally, scholars' methods when analysing classroom talk and interactions tend to be more of a qualitative than quantitative nature, since interactions and classroom actions have multiple social–cultural dimensions and involve the two parties of teaching and learning. Indeed, such fluidity does not fit readily into a quantitative paradigm wherein causal relationships tend to be studied based on static and measurable variables. Also, quantitative researchers define and address the problems of practice in their own terms and not in those of the practitioners, hence the argument that they tend to generate knowledge that is not always useful to the practitioner (Bolster, 1983). Quantitative research rarely brings about changes in practice, whereas qualitative research, which strives to understand the meanings participants made to their actions, can offer arguments for re-conceptualising practice and hence can have practical effects (Fenstermacher, 1986). To change practice, educational research must emphasise both the context within which the activities studied occur and the meaning of the practices studied for the participants involved in them (Abrahamson, 1984).

This study explores the classroom pedagogical practices of native and native teachers, their constructions and reconstructions of meanings, and the implications behind these for their practice, as expressed in the ‘what’, ‘why’ and ‘how’ research questions. It considers the research questions via an in-depth inquiry into classroom actions and interactions between students and teachers as social beings, and the meaning-making process in the collaborative efforts between teachers and students in a classroom setting. All these aspects readily lend themselves to the range of approaches within qualitative research, where various orientations and sets of methods are appropriate.

I was thinking about an ethnographic approach, given that this study concentrates on how teachers understand their interactional practices and how students interpret such practices in the context of their ability to learn. Featuring ‘thick description’, an ethnographic approach would be appropriate for this purpose. Another feature of ethnography is “holistic description”: it attempts to capture a complete corpus of data – insofar as is possible - which describes the phenomenon or the society one is researching, rather than exclude data in order to isolate the object of the research (Lutz, 1986). Accordingly, ethnography employs a wide range of methods for data gathering, such as “interviews, collection of documents, pictures, audio-visual materials as well as representations of artefacts”, besides participant observation (Eberle & Maeder, 2011, p.54).

Ethnography was originally used by cultural anthropologists in the nineteenth century to describe and analyse the 'cultures, shared beliefs, practices, artefacts, folk knowledge, and behaviours' of participants’ everyday lives (Goetz and Lecompte, 1984, p. 2). It usually involves living with a group of people for an extended period to 'document and interpret their distinctive way of life, and the beliefs and values integral to it' (Hammersley and Atkinson, 2007, p. 1). Currently, ethnography has acquired a different and broader meaning, and it is used in different disciplines and fields. It is no longer only about observing formally objective data (about who and what) as it has become more open as a means for examining how participants in sociocultural contexts understand their own lives and the social meanings expressed in their own discourse and behaviours (Silverman, 2011; Cameron, 2001). The ethnographer may want to explore data sources both across and within subjects, drawing on the subjects' own impressions (Freeman, 1995). In this study, the principle concern is not participants' daily lives but the reasons behind participants' practices and their sense-making around them to better understand what is really taking place in the classroom. Overall, though, this research does not fall neatly into any rigid category of ethnography, and nor does it strictly adhere to its traditions. Hammersley and Atkinson (2007) nevertheless concede that ethnography can have 'fuzzy boundaries', and it does in the current situation, though it is perhaps more accurate to say here that ethnographic elements are incorporated into this study.

That being said, a framework influenced by ethnography alone is not sufficient, since this study gives a critical and sociocultural interpretation of how meanings are made. To do this, the work also employs perspectives taken from Critical Discourse Analysis (CDA) (Fairclough and Wodak, 1997; van Dijk, 2011). A combination of both CDA perspectives and elements from an ethnographic approach would serve as a sound methodological-analytical framework for addressing the research questions.

CDA and ethnography have actually been combined in various forms in different problem-oriented and context-sensitive research on language, discourse and society (Krzyzanowski, 2011). In this process, both methodologies have become more diverse and open to achieve "mutual complementariness in discourse-analytic research in a variety of increasingly complex social, political, and economic contexts" (Krzyzanowski, 2011, p. 231–238). Specifically, CDA can be more flexible to include fieldwork, while ethnography can take a more discourse-oriented approach to its data.

CDA is a relatively recent school of Discourse Analysis (DA) with 'concerns of relations between power and inequality in language' (Blommaert and Bulcaen, 2000, p. 447–66). DA originally just examined language-in-use (Gee, 2014; Paltridge, 2012), focusing on descriptions of both spoken and written interactions of participants within particular situations and contexts and studying detailed language patterns and structures across text at a linguistic level (Crystal, 2011; van Dijk, 2011). Currently, DA's broader approach examines the social content and meanings of language and discourse. It thus suits this study as it allows analysis of classroom talk and interactions to determine who can say and do what, with whom, when and for what purposes, and with what outcome (e.g. Rex and McEachen, 1999; Rex, 2001). However, it cannot be used to examine in detail how meanings are made among students or what pedagogical practices help/hinder the process of this meaning-making. What is of interest here, then, are the meanings behind meanings, which are embedded in the positioning and ideological assumptions across inter-discursive systems in a social setting. A CDA approach is appropriate for this purpose, which is apt given this study focuses on discursive features of classroom talk to study pedagogical practices as well as how and why they are produced as reflected in the ideologies and beliefs of the teachers.

CDA can initially analyse language use but then interpret and explain people's discourse and interactions beyond the linguistic level. From there it can explore the 'often out of sight' personal and social ideologies, values, actions, cultural differences and identities constructed behind the language used (Paltridge, 2012, p. 186; Gee, 2014; Fairclough, 2003; Rogers, 2011). This is in accordance with studying classroom talk and interactions where positioning, ideologies and identities interact with group dynamics, and where the teacher's world may clash or intersect with that of the student. CDA does not employ a unified theoretical framework, as it is not a specific direction or school. Fairclough and Wodak (1997) summarise the principles of CDA: 1) how social and political issues are constructed and reflected in discourse; 2) how ideologies are produced and reflected in the use of discourse; 3) and how power relations and inequality problems are negotiated and performed through discourse. In this study, the primary interest is in principles two and three and the overlaps between these dimensions, particularly regarding how actions and interactions unfold through power relations and how meanings are co-constructed and framed through both parties' discourse.

4.3 Research Fieldwork: An Overview

This study's fieldwork was conducted from September 2015 to July 2017 in three major phases: the preliminary study, the pilot study and the main study. A brief overview of each follows, with more details about them in the next sections.

The preliminary study was conducted from September 2015 to January 2016, at two Chinese universities with one Chinese teacher and one American teacher from each university. I sat in their classrooms and conducted interview afterwards on three or four occasions each. The reason why an American teacher was selected as the native teacher participant is because under China's EFL teaching context, most of native teachers, if not all, come from the United States.

This was followed by the pilot study, which was conducted at one Chinese university, and with two Chinese teachers as in the non-native teacher group and two American teachers as in the native teacher group. I attended and observed their classrooms for an average of six 45-minute lessons each and interviewed them for twice to three times each. The reason why the times of classroom observation and interview varied among the four teachers was based on availability and the purpose of saturation of eliciting rich data. Two to four students were also recruited from each of the teacher's class and interviewed in a semi-structured format.

The pilot study was completed by January 2017. Though the data that came out of it was not used for the main study, the pilot enabled familiarization with the field, helped check the values and validity of research questions, as well as the efficacy of research instruments, laying a solid foundation for the research design and its fulfilment for the main data collection.

The pilot study was followed closely by the main study, which was carried out at one Chinese university with four teacher participants, two Chinese teachers as in the non-native teacher group, and two American teachers as in the native teacher group. Classroom observation was conducted for an average of ten 45-minute lessons each and three to five interviews were done for each. About three to five students were selected for interview.

An overview of the fieldwork in three stages is shown in the following figure:

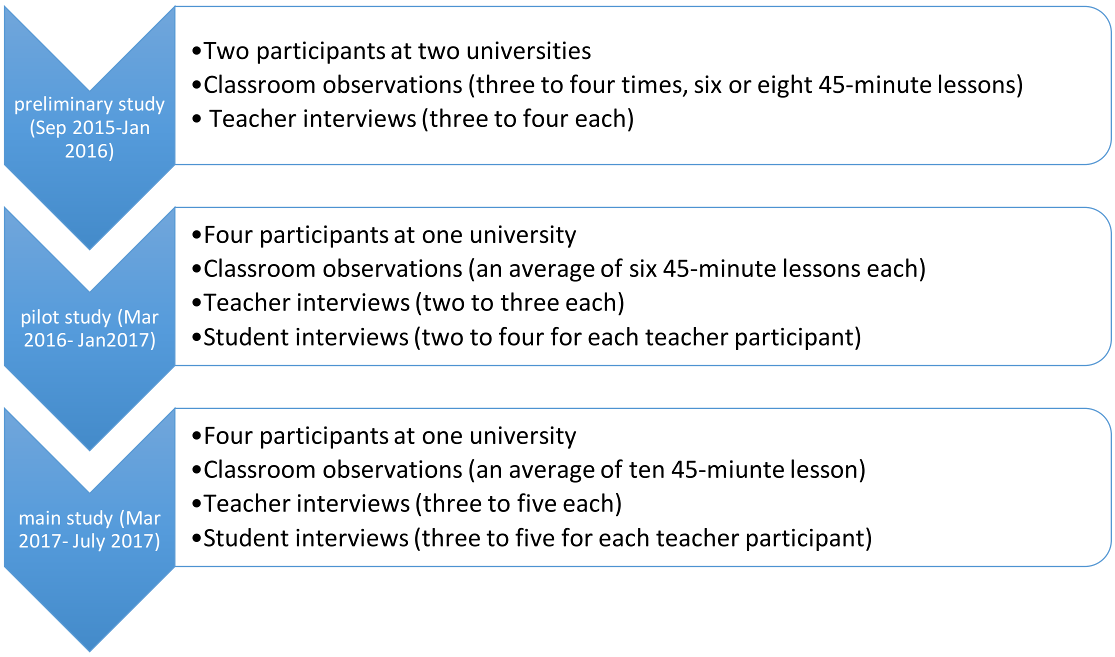

Figure 4.1 An Overview of the Research Fieldwork

4.4 The Preliminary Study: Feeling the Way

The initial challenge of the preliminary study concerned recruiting and appropriately sampling participants. The plan was to employ purposive sampling, with four criteria set for selecting teachers as participants: 1) they had been working for more than five years as EFL practitioners; 2) they had high English language proficiency (for non-native teachers); 3) they had been regarded as a 'good' teacher from various sources (students, colleagues and heads of department); and 4) they teach courses of a similar nature (e.g. either focusing on language skills such as reading, writing or speaking or involving professional linguistic study). The rationale behind this is that the teachers not only meet criteria but also are comparable given the huge variations within and across their own groups. In addition, these types of teachers will usually have had rich experience working with students and the English language. They also are likely to feel comfortable having someone sit in their classroom and subsequently talk about their classroom practice and experience with such an observer, including both triumphant and difficult moments. This was important for generating rich data and providing the required information, since the acts of pedagogy and interactions in co-constructing meaning with students go beyond words and messages across different discursive systems – they involve complexities, subtleties and varying degrees of sophistication.

My personal experience and contacts made throughout this helped me find native and non-native teachers within Chinese higher education, but it was impossible to find two groups of teachers that met the above criteria and were so similar as to be closely ‘comparable’. The first difficulty involved finding native and non-native teachers who taught courses of a similar nature in China (as is probable in other countries where native teachers work in a foreign setting). In China, native teachers are usually assigned to teach courses of language skills such as speaking or listening, while Chinese teachers usually teach courses containing certain professional content, such as linguistics or literature. This meant I had to consider seriously the issue of accessibility. I used personal contacts and found one Chinese teacher and one native teacher who met all the criteria but who worked in different universities. However, I observed both teachers in their classrooms and interviewed them afterwards on about three or four occasions, which helped me gain an understanding of actions and interactions in a foreign language classroom. This also helped me realise that the participants have to work in the same university, since teachers could be very much influenced by the systems, regulations or school culture in a certain setting. I thus concluded my preliminary study and thereby began a new round of searching for participants.

4.5 The Pilot Study: An Exploratory Journey

Eventually, I found two native English teachers who taught listening and speaking and two Chinese teachers who taught reading, all of whom met the above criteria in a ‘broad’ sense. This enabled the pilot study to commence, and it was carried out at a well-known Chinese university in the faculty where I had been enrolled for six years. Classroom observation, questionnaires and interviews were used for data collection in the manner indicated in the following sections:

4.5.1 Classroom Observation

The pilot study started with classroom observations of my teacher participants (two native teachers and two non-native teachers) for an average of six 45-minute lessons each. Observations focused mainly on the linguistic and functional features of teacher talk in relation to pedagogy, specifically its three dimensions of what (teaching content), why (goal of teaching) and how (pedagogical activities and communicative approaches mainly). Each lesson was audio-recorded. Filed notes were also taken during and after each lesson, which described in detail the classroom atmosphere, dynamics, means of communication between teacher and student (particularly non-verbal), and certain emergent events. These notes proved useful for understanding how classroom talk is produced under certain contexts.

The audio-recordings were then transcribed selectively, depending on their relevance to the research questions. Teacher talk in interactions was classified broadly in relation to the above three dimensions (the ‘what’, ‘why’ and ‘how’ question). This process of initial data coding helped refine the main study's categories in terms of more relevance with students’ meaning-making.

Classroom observation in the pilot study helped me become familiar with the technical aspects of classroom data collecting and the transcribing of audio-recorded materials. It also gave me a clear idea about what to focus on and what to take down as notes when doing classroom observations in the main study.

4.5.2 Interviews with Teachers and Students

The four teachers were interviewed after classroom observations on two or three occasions. All the interviews, lasting between 45 minutes and one hour, were conducted in a semi-structured manner. They mainly focused on the following: 1) the teacher's views and feelings of their own classroom practices; 2) reasons behind these views and feelings; 3) how they thought their practices can facilitate students' learning; 4) and the teacher's views and feelings on some interesting events that happened during the classroom observation. Questions were designed based on these focuses and were used to guide the researcher, though there was flexibility and spontaneity to ask questions in terms of responding to what emerged in the interviews to facilitate rich information.

Two to four student interviews were conducted for each teacher participant, which lasted about 45 minutes to one hour. The students were chosen mainly out of convenience and accessibility, with some previously being in my class. Student interviews mainly focused on four things: 1) student views and feelings of their teacher's classroom practices; 2) their reasons behind these views and feelings; 3) how they think their teachers' practices can facilitate their learning; 4) students' views on some interesting events that happened during my classroom observation.

All the interviews were conducted in the university cafeteria, which was carefully chosen for the purpose of privacy and quietness. They were recorded on audio and notes were taken to describe the teacher's state of mind, expressions and certain body language during the interviews. From these interviews, I gained a clear idea in terms of eliciting the rich information required and refined my interview skills, which helped to build rapport and trust and thus maintain a constructive relationship with the participants.

4.5.3 Summary

The pilot study was conducted over a period of about one and a half years, which is not unusual in the case of real-world research. Though time-consuming, it provided a solid foundation for the main study as it helped to identity potential problems related to sampling and checking the efficacy of research instruments and the procedures proposed for the main data collection.

Thus, it proved important for developing the methods for the main study, which was conducted, following Creswell's (2013) advice, using rigorous procedures.

4.6 The Main Study

4.6.1 The Research Site: Gaining Access and Entering the Field

At the time the study started, I had been working for six years on the faculty of School of Foreign Languages and Literature in a well-known Chinese university as a non-native English teacher. As with the pilot study, I initially experienced difficulties in recruiting participants. At the start of the spring term of the 2017–2018 academic year, an opportunity arose when I was asked to coordinate and facilitate a critical reading and writing course. Five teachers – two native and three Chinese (one of them being me) – started teaching these five parallel lessons. This gave me the opportunity to ask these teachers to be participants.

Although the research site (the university where I work in China) was initially attractive for convenience and access reasons, there were other justifications for choosing. It has particular expertise in English language teacher education. With a high level of internationalisation, it also has numerous international teachers and students, and the Chinese faculties offer overseas study experiences or academic exchanges, especially for those from the Department of Foreign Languages and Literature. Such a context is conducive to this research, as its non-native teacher participants have high English proficiency and a relatively good understanding of English culture. Equally, its native teacher participants probably have an easier time working with their Chinese colleagues and adapting to a cultural background that is different from their own.

Furthermore, English teaching at this university takes place in class sizes of 15–30 for a small class and 30–50 for a large class. In this particular case, our participants teach a small class size (15–30 students), which can yield greater interactional data from observations. As these occur in a local context of a Chinese educational setting, the political and social influences on the teachers' beliefs and ideologies can be explored as well as the teachers' characteristic patterns of classroom interactions. These can shed light on the teaching practices of other cultures and show how these differ from the local culture of a Chinese setting.

4.6.2 Sampling and Justifications

As noted, the sampling strategy was based on convenience sampling, meaning the sample population was not necessarily representative of the total population (Sarantakos, 2012). Nevertheless, convenience sampling is still common in research, as it has the advantage of obtaining rich data sets provided by willing participants (Dornyei, 2007). This was important for the current research given its focus on classroom practices and participant perceptions and ideas. In the research, the participants worked with me as either colleagues or collaborators on research projects. Such familiarity can help participants feel at ease during the interviews and classroom observations, and thus can generate the rich data required. The profile of the teacher participants is shown in the following table:

Table 4.1 A Brief Profile of Teacher Participants

Pseudonym	Nationality	Educational Background	Working Experience	Expertise
Feng	Chinese	PhD	20 years	Functional linguistics, English language teaching
Xin	Chinese	Mater	15 years	English for specific purposes
Peter	American	Master	6 years	History
Carl	American	Master	6 years	TESOL training

As noted, there are four participants: two Chinese (non-native teacher group) and two American (native teacher group). The research collects qualitative data on teachers' pedagogical practices in classrooms and on their ideologies and beliefs behind these practices, as well as the effects of their actions in terms of supporting students' meaning-making from student perspectives. The purpose is not to be representative of the whole population sample, as with probability sampling (e.g. random sampling) in quantitative research, but rather to generate rich data and illuminate how interactional practices are shaped by ideologies and can influence meaning-making. Therefore, the sampling procedure prioritises typical and detailed cases rather than collecting much data from many respondents (Sarantakos, 2012). Using participants for each group is a trade-off between variance and rich description. For the former, I do not seek maximum variation to represent the entire range of variation for each group (Guba and Lincoln, 1989), so participants do not have to be representative of their group, but nevertheless affords some variance, different perspectives, and rich data and explanations. An issue thus remains with the study's comparative design. That is, being not representative limits the possibility to draw firm conclusions about the differences between the two groups. This problem can be addressed by analysing the differences from the perspectives of different cultural backgrounds. In other words, it is possible to identify the differences from the dimension of culture, and in this sense, enables conclusions to be drawn from the differences that exist between the two groups.

The four selected participants meet all the aforementioned criteria and they teach on the same course. In this sense, the adopted sampling shares the nature of purposive sampling. Participants are therefore exemplary cases for this study as they can provide the rich information needed to answer the research questions, which is the most important concern in qualitative selection decisions (Maxwell, 2012).

The sample of student participants was drawn from the class of my teacher participants. When choosing the student sample, a purposive sampling strategy was used. In this, I purposely chose two groups: 1) students whose classroom participation and responses deemed most relevant to my research aims; and 2) students I have taught in the past, for reasons of accessibility and rich data generation. The students chosen in the former group were, based on classroom observations, either active or inactive in their classroom participation and interactions with their teacher. In this way, I was able to gather further perceptions about reasons behind their way of participating and interacting, as well as insights into their views on the effects teachers' classroom practices have on their learning.

4.6.3 The Researcher's Positionality: Power, Closeness and Rapport Embedded in Multiple Relations in the Field

During the study, I occupied two roles in relation to the research participants, being the coordinator of the course they teach and a researcher. Although this status gave me 'privileged access' to my participants, it also presented a series of ethical and methodological dilemmas. The first question to resolve concerned the extent to which the participants were willing to participate or whether they just felt obliged to participate. In my capacity of coordinator and researcher, some 'differing power differentials' (Karnieli, 2009) may have formed as the participants seemingly saw me having certain privileges so they would 'typically switch into an onstage role […] and craft their responses to be amendable to the researcher and to protect their self-interests'. I realised this shortly after I commenced my interviews when some participants constantly defended themselves even to neutral questions, the suggestion being that I felt they were doing something undesirable in the classroom. In such cases, researchers have to learn to understand the participants better before employing research strategies.

Besides my formal coordinator and researcher roles, I also hold the informal role of a colleague of participants, which brings with it 'familiarity' (Delamont, 2002) and 'guilty knowledge' (Becker, 1963), especially with the two Chinese teachers having similar experience as a non-native English teacher in the same institution and thus a shared status (in EFL terms). The fact I have worked with them and maintained sound professional relationship for six years means a certain closeness and rapport pre-existed. However, this highlighted the need to spend time building rapport with the two non-native teachers, especially given that one of them just arrived at the university as a new teacher for the parallel course mentioned above. Rapport is central to building the trust required for recollecting sensitive experiences and understanding the world from participants' perspectives (Jacob, 2008). In my researcher role, this was done by showing openness, respect, empathy and recognition, through which rapport can be quickly established and subsequently maintained.

While a certain closeness and rapport can help the research, it can also present risks. Examples include possible over-identification with research participants and excessive 'familiarity' with the research setting itself (Delamont, 2002). As Coffey (1999, p. 23) states, 'A researcher who is no longer able to stand back from the esoteric knowledge they have acquired and whose perspective becomes indistinguishable from that of the host culture, may face perspective problem.' Such problems from having an 'insider' perspective (Hodkinson, 2005) can easily lead to presupposition and taken-for-grantedness. I was sensitive to this and tried to distance myself with enough openness so that the familiar became unfamiliar.

The differing roles of course coordinator, colleague and researcher can create an entangled web of relationships of power, closeness and rapport. However, as I am a teacher I came to the research with my own teacher knowledge, assumptions and experiences all the time. And more importantly, as a non-native English speaking teacher. Indeed, when reflected in fieldwork, such identity may arise unexpectedly in the way I ask questions or give response to my participants. Hence, it is crucial that during data collection and data analysis, reflexivity is included to adopt a transparent approach for engaging with language teachers.

Archer (2003, p. 103) calls reflexivity an 'internal dialogue' whereby researchers are 'questioning ourselves, clarifying our beliefs and inclinations, diagnosing our situations, deliberating our concerns'. This is an ongoing process of the researcher's response to problems encountered and assessing potential threats to the integrity of the research. In this study, I endeavoured to minimise the influence of bias and subjectivity by incorporating reflexivity into the whole research process, while recognising that there are always limits to what researchers can accomplish. Similarly, I have taken the view that there are no value-free positions and that epistemology is always relative (cf. Bhaskar, 1998, 2008).

4.6.4 Ethical Issues

Any study must be ethically sensitive, but one that explores co-workers' experiences or even just involves research as an insider must be particularly so given its additional concerns, which currently applies here as the researcher is also the course coordinator for the teacher participants. In such a case, participants have understandable concerns, for example, about how observations of their classroom practices or opinions will be used and even if they will be shared beyond the study. There is also a worry that the results have the potential to influence the judgement of department heads, especially when findings may indicate certain shortcomings in the teachers, mismatches with how their students credit them or even just moments they feel do not represent their overall teaching. To minimise this risk, teachers were assured that any reference to them would be coded so they would have anonymity. They were also told that no one other than specified researchers would know the results unless permission was otherwise given. For the student participants, he/she may notice something to his/her disadvantage while listening to the classroom audio. Such risk was minimised by further explanation and discussion of the solution with them. Ultimately, it needed to avoid serious adverse consequences for all participants from the actual research and its textual outcome but also try to increase positive ones for them. To my relief, some participants, including teachers and students, said their own development as reflective teachers and learners had benefited from the interviews and the sharing of their experiences, as they had gained some in-depth insights into their own development. As noted, caution has also been taken regarding the text (e.g. anonymity).

Other steps were taken to address ethical issues. For example, this work has abided by the ethical principles in and requirements of the British Educational

Research Association (2004). Before data collection started, the research study plan was submitted for review to ensure that ethical practice procedures had been followed. An information sheet was provided to participants to introduce the research purposes, the data collection procedures, the data storage methods, the benefits that could accrue to participants and/or a large population, and contact details for further enquiries. Consequently, individual participants understood the nature of this research and could reasonably anticipate the likely impact on them, as Creswell (2013) advised. In addition, participants were informed in detail of their right to voluntarily take part in the research and to withdraw at any time without specification, so they were not being 'coerced into participation' (Creswell, 2013, p. 64). It was also explained that all responses would be kept confidential and all personal information would be anonymous. All participants also provided their informed consent in writing before participating in the interview and classroom observation. The permission of participants was obtained for both the audio recording of classroom observation, and of the interview process. Storage and anonymity of the audio records was also clearly explained.

All researchers should strive to eliminate potential harm to their research participants and not put them at risk (Creswell, 2013), but there is a limit in terms of how much the research can do in this perspective. Any encounter can have a potential effect on the subjects involved. The role of researcher is to be aware of this and to take measures that can help reduce the potential for harm, and this section has demonstrated the measures the study has taken in this regard. Ultimately, ethical practice is a matter of the integrity of the researcher.

4.6.5 In the Field: Data Gathering

Data collection methods are designed to answer the research questions effectively. This study employs a range of data collection methods to generate detailed, rich data on teachers' pedagogical practices as well as the perceptions and reasons behind them, while working to the effect of triangulation. Methods employed include classroom observation and interviews of teachers and students as the primary sources of data collection, as well as documents such as lesson plans, handouts, archival works and journals. I attended all possible scheduled lessons given by my teacher participants throughout a five-month course, totalling ten approximately 45-minute lessons of their total teaching. Three of each teacher's lectures were recorded and later transcribed to document what the teachers and students said. As discussed below, I audiotaped teachers' lessons and interviewed teachers and students. I also took field notes while in class and wrote analytic memos and contact summaries, as advised by Miles and Huberman (1984) after each class and each interview.

Classroom Observation and Audiotaping

A common instrument used in classroom-based research, observation has the advantage of being direct and complementary to other information gained via other techniques such as questionnaires and interviews as, unlike these, in an observation we do not ask our participants about their opinions but instead watch what they do and how they do it, and we listen to what they say (Robson, 2011). It is also one of the most commonly used methods in an ethnographic-informed approach, since it can generate real-life data in a real-world context.

A disadvantage of observations is that the presence of the researcher can affect participants' behaviour, the Hawthorne effect being one well-known case. Researcher can attempt to reduce such an effect in various ways – for example, attending the observation site on a daily basis so the observed become accustomed to the observer's presence (Lee, 2000). In this study, I tried to attend participant lessons as much as possible one one hand, and on the other, the earlier lessons I observed, though audiotaped, was not used as data.

The researcher effect on participant performance also has much to do with the researcher's role in the observation, which varies from complete participant then participant as observer and marginal participant to observer-as-participant. The last, where the researcher takes no part in the teaching and learning activity but whose status as researcher is known to the participants (Robson, 2011), seems an ideal fit for this study. It is nevertheless debatable if such things as zero participation exists, since the researcher usually explains to the participants the purpose of the observation as part of the ethical practice and other aspects. This inevitably involves some kind of participation in the eyes of the observed. Consequently, the researcher's role in this observation is defined as marginal participant, which also fits the ethnographic approach of the study as it involves low-level researcher participation – for example, the researcher could possibly engage in talk with students during a break. In doing so, the researcher can build rapport among participants to help them feel at ease during the observation and interview processes.

Also to help participants feel at ease, this study used audiotaping rather than videotaping, despite the latter likely providing much more modal and background information that could help better understand the talks of teachers and students. A critical disadvantage, though, is being intrusive to the classroom observed and often making some of the observed feel somewhat self-conscious and other things, which affects their actions and detracts from the desired more naturalistic paradigm. In the pilot observation stage, one teacher expressed explicitly that they would not like to be videotaped because of its potential influence on his students. Another facet of this may well be the teacher's own insecurity before the camera and being uncomfortable with such recordings existing, which has a similar negative effect. Such feelings of insecurity, in fact, is not unusual among teachers, including those with a high reputation (this specific teacher is one of such).

Audio recordings can thus limit these intrusive effects while still allowing the researcher to notice things possibly missed otherwise. Indeed, having the opportunity to review classroom actions and interactions along with isolating individual aspects of what happens is a useful aid. Several audiotapes were made to facilitate teachers’ discussion regarding perceptions and the reasons behind their pedagogical practices and how they could support students’ meaning-making. By showing teachers the audiotape of their lessons, it is possible for them to discuss, in detail, specific actions or interactions in the teaching. In addition, the audiotapes were also shown to students to stimulate dialogue and help them explain the effect of teachers’ classroom practices in terms of supporting their learning. Colleagues were also invited to listen to the audiotapes and discuss interactional practices as well as how these practices help the students' meaning-making. The reason for doing this is for the effect of triangulation.

Interviews

A widely used instrument in qualitative designs, interviews can go into great depth, if well conducted, and be 'an especially effective method of data collection' (Berg and Lune, 2004, p. 98), particularly for complex actions and interactions and for meaning-making processes because of the possibilities of what can be discovered. In terms of validity, some argue that the perspectives and ideas interviewees provide do not necessarily reflect their reality as sometimes interviewees may 'airbrush' reality to project an image they deem desirable. This, however, is hardly a problem, since it matters more to understand the rational logic of the interviewees and their way of seeing things than their reality. After all, human brains are known for remembering things the way they prefer.

To obtain rich data that has relevance to the research questions, the researcher must be flexible and resourceful during the interview given the complexities and subtleties concerning these real-life interactions. Of particular importance in this work is how an interview is co-constructed by both parties; What the interviewer asks, how it is asked and body language can potentially impact on the way and on what interviewee responds.

The relationship between the interviewer and the interviewee is also an important consideration, as human beings tend to produce different discourses when encountering people with different relationships. This does mean these relationships have to be particularly intimate; in fact, sometimes a relationship that is too close could yield a taken-for-grantedness, as discussed in previous sections, both for the interviewer and the interviewees, thus limiting the depth and/or range of information elicited. In this study, I have had a professional relationship with my interview participants but must still endeavour to build trustworthy and constructive relationships with them. Measures considered include showing compassion, recognising the work they have done and initiating conversations on informal occasions. These helped elicit much information and meaning, shedding light on teachers' perceptions and reasons for doing certain things.

This research undertook semi-structured interviews, which are usually employed for small-scale research as they provide a structure with a list of issues yet give the researcher the freedom to follow up on points as necessary (Thomas and Magilvy, 2011). Questions that emerged during the pilot study were used to formulate the interview questions for the four teacher participants. During lesson observations questions also rose concerning what was going on in the classroom, and these were added. Thus, a developed set of questions emerged via this process (refer to the appendix for the interview guide).

All four teachers were interviewed formally three to five times, with all interviews audiotaped before being transcribed. The interviews took place throughout and, when appropriate, after the course. Each interview lasted between 45 and 60 minutes. Some teacher interviews used a class audiotape to facilitate active dialogue and elicit views, perceptions, beliefs and ideologies behind their pedagogical practices, with the intention of yielding rich understanding about their in-the-moment classroom practices.

Three to five student interviews for each teacher's class were conducted, each lasting 40 to 60 minutes. These interviews were audiotaped and later transcribed. Analytic memos and contact summaries were also written to note information about the setting, student attitudes and demeanour. The students interviewed were asked questions to obtain student views on their teacher's classroom practices and how these support their learning. The appropriate number of interviews with students was determined not beforehand but when it was felt that sufficient data for analysis had been collected, or in other words it reached the stage of saturation.

4.6.6 Processing and Analysing Data

The process of analysing data begins alongside collection, with themes or categories being generated throughout the project rather than just as a later, separate phase (Robson, 2002). Stake (1995, p. 7) similarly argues that for qualitative research 'there is no particular moment when the data analysis begins'. For this study, analysis started during observations, specifically with jotting down explanations and interpretations of some interesting classroom events or meaning-loaded phrases or expressions. It continued further when transcribing the data. Once a classroom observation or interview was done, selective transcription followed as the pilot study helped identify relevant parts to address the research questions. This transcription, though time consuming, brought data familiarity through repeated listening to the recordings and the transcribing, reading and re-reading of the data. Such immersion in the data provided a good foundation for subsequent data analyses and sense-making.

Cohen et al. (2011) present seven steps for dealing with qualitative data: establish units of analysis, indicating how these units are similar to and different from each other; create a ‘domain analysis’; establish relationships and links between the domains; make speculative inferences; summarise; seek negative and discrepant cases; and generate theory. Such a process is by no means linear; instead, it is an iterative one that includes coding, categorising, examining and contextualising (Rubin and Rubin, 1995, p. 226–229). Following such a process, as this work did, is to 'take apart your data in various ways' then put them back together again 'to form some consolidated picture' (Robson, 2002, p. 377). This approach to qualitative data analysis is well reflected in the work of Hayes (2008, p. 4):

> A process of ‘meaning categorization’ (Kvale, 1996) occurred as stretches of talk were attributed to thematic categories and sub-categories. The main dimensions of categories arose partly from relevant literature, partly from the interview topic areas and partly from the process of analysis itself, the latter being akin to that of induction in ground theory.

Likewise, the categories and subcategories were developed in this study by studying literature on the one hand, particularly for categories of classroom data, and on the other through the progressive process of the analysis itself. This process involved ‘open coding’, defined by Strauss and Corbin (1998, p. 101) as ‘the analytic process through which concepts are identified and their properties and dimensions are discovered in data’. This analytic process, as noted by Creswell (2013), also needs to be multi-layered so that content is not only analysed but also presented (Scott, 1990). This study employs a thematic analysis, as well as perspectives taken from narrative analysis and CDA (critical discourse analysis), as mentioned in the previous section.

Thematic Analysis

A thematic analysis was conducted to analyse classroom data and interview data, which used a coding strategy to identify prominent themes and issues emerging from across the data (Bryman, 2012). Braun and Clarke (2006, p. 87) outlined the general stages of a thematic analysis: familiarisation with the data, initial coding, identification of themes, reviewing themes, defining and naming the themes and producing the report. This study's preliminary study and its pilot study yielded certain ideas about possible themes, which were used along with the new emerging codes. Following careful transcription then careful reading and re-reading of the transcripts, data was initially coded until broad categories were developed. They were nevertheless refined by identifying subcodes, some of which were later regrouped by merging with other subcodes or becoming a subcode of a different category, as it is rarely so clear-cut that the initial groups formed from the data are the final versions. However, as this ‘progressive focusing’ continued in this iterative coding process, themes became increasingly clearer by constantly comparing codes, considering the relationships among them and subcodes and tweaking categorisations accordingly.

A Narrative Approach to Interview Data

The above coding process grouped the codes into broad categories, but a particular problem can result when dealing with interview data in this way – that is, it can fragment data because the process is ‘insensitive’ to the temporal sequence of events and emotions described by participants (Bryman, 2004, p. 412). As Mishler (1986, p. 42) stated, ‘Codes are generally defined in context-free, sequence-free terms […] in the service of developing agreements, establish conventions for determining the boundaries of each code, and for handling ambiguous events.’ To complement this, a narrative approach was adopted for analysing the interview data.

Though participants' accounts do not particularly take the form of a story or narrative, they are actually told ‘narratively’ in a/ sense that participants perceive their experiences ‘in terms of continuity and process’ (Bryman, 2004, p, 412) In fact, these accounts contain all elements of a narrative, which is a ‘temporal sequence’, a ‘social dimension’ (someone telling something to someone) and a ‘meaning’, according to Kvale (1996, p. 200).

Adopting a narrative approach helped capture a ‘whole picture’ rather than certain phenomenon at specific points, and it is through this approach that participants’ accounts and how they tell their account connected with their professional background and personal experiences, with classroom observations being another contributing facet to this 'whole picture'. All these make it explicit that the pedagogical and professional discourse present in their narrative is embedded in their beliefs and ideological stance about teaching and education.

When analysing the interview data, attention was paid to moments of ‘epiphany’ (Denzin, 1989) and ‘critical incidents’ (Tripp, 1993; Flanagan, 1954) within participants’ classroom stories. This was about seeking and indeed identifying, in particular, events that had changed or had the potential to change participants’ views on and understanding about teaching and education. These events were then re-examined for continuities and discontinuities in their connection with understanding of teaching and pedagogical practice, or, to put it another way, the construction and reconstruction of meanings made, which, in fact, overlap with and can complement CDA perspectives.

Marrying CDA to the Analysis of Data

As illustrated in the previous section, a CDA perspective was employed in exploring how interactional discourse is constructed and reconstructed behind participants’ positioning, ideologies and identities. However, there is no unique or specified method for analysing data within CDA (Widdowson, 1998; Gallagher, 1998), as Fairclough and Chouliaraki (1999, p. 17) stated: 'Given our emphasis on the mutually development of theory and method, we do not support calls for establishing a method for CDA'.

This study tries to establish a coherent method for examining, in detail, classroom practices and the teachers' beliefs and ideologies behind them. For this, the method of a thematic analysis with a narrative approach is not sufficient. With CDA's strength lying in its capacity to accommodate different methods under its umbrella, this study makes use of it by tailoring CDA to the specific context of this study. The focus of analysis starts at a linguistic level and moves to social and cultural dimensions, and in a way the linguistic and the social analyses are interrelated. A framework for the analysis of classroom discourse and classroom practice will be proposed in the next results chapter.

4.7 Summary

This chapter has detailed the methodological approaches employed in this study. It considered how classroom practices can be researched in relation to the meanings behind them. The research adopted a methodological stance of naturalistic interpretivism and implemented a qualitative research approach primarily involving the methods of classroom observation and semi-structured interviews. The research process was exploratory, as shown in the three phases of fieldwork: preliminary study, pilot study and the main study. This produced a study containing rich data. The data analysis employs a thematic analysis, a narrative approach and CDA perspectives, as it has argued that CDA can complement these other two methods and that such a combination is effective and most appropriate for addressing the research questions. In addition, the multiple roles the researcher has played have been discussed, and highlighted as factors that might have affected the data, along with considerations of ethical issues. The findings are presented in the following two chapters – one for the group for native teachers and the other for the non-native teacher group, both of which address the three dimensions of participant teachers' classroom story corresponding to the three research questions.

5. The Classroom Story of Native Teachers: Pedagogical Practices, Students' Perceptions, and the Ideologies and Beliefs behind these Practices

5.1 Introduction

This and the next chapter present this empirical study's results. Instead of presenting the results for each teacher participant as separate chapters or sections, results are compiled and presented according to native/non-native teacher groups – that is, this chapter deals with the native group and the next chapter 6 the non-native group. By doing so, a comparative analysis comes as natural and convenient within the two groups of teachers, which precedes a cross-group analysis in chapter 7. Another data presentation choice also facilitates comparisons both within and between the two groups: organising the results chapters according to the three research questions underpinning this study:

- What pedagogical practices are characteristic of native and non-native teachers in EFL classrooms?
- How are these practices perceived by students in terms of support for their active meaning making and learning?
- Why are these pedagogical characteristics produced and what are the ideologies and beliefs behind them?

By adopting such organisation and this structure, the data for each chapter will be organised into three big categories: teachers' pedagogical practices, students' perceptions about these practices, and the ideologies and beliefs behind these practices. Under each category, data for the four teacher participants will be presented together under one chapter. This, of course, can be favourable for comparisons, but it also prevents having unity and continuity for each teacher participant's separate story, simply because of the inter-connectedness between the three areas the above research questions cover, hence the impracticality of presenting a coherent full story for each participant in using such an organisation method. The above being considered, in this organisation-by-group structure the current chapter deals with the findings and discussions of the results of the two native teacher participants, focusing on their pedagogical practices, students' perception about these practices, and the beliefs and ideologies behind these practices, which as noted all corresponds to the above three research questions. Before presenting data, the analytical framework is laid out for the analysis of the data.

5.2 Analytical Framework for Pedagogical Practice

Employing an analytical approach comprising thematic analysis and CDA, as described in the methodology chapter, this study also uses an analytical framework to conceptualise classroom talk in order to investigate the teacher participants' pedagogical practices. Based on the pedagogue-as-translator framework, this work sees EFL classroom teaching as translation and gives emphasis to communication and interaction in classroom teaching. To analyse pedagogic practice, the framework I use takes a holistic perspective to incorporate interactional features – the micro aspects, into the macro aspects as in the way in which it is located in the overall pedagogic structure. By analysing each teacher's classroom discourse, it seeks both micro- and macro-views of what the teachers do and how they do it in order to help students make meanings and achieve understanding. The reason for connecting these two is based on the understanding that pedagogy and interaction are intertwined in a mutually dependent relationship (Olsher, 2004) and that such a relationship is the foundation of its context-free architecture (Seedhouse, 2004) of classroom teaching. Though recognition has been given to the importance of such a relationship, little any research has analysed pedagogical practice with its connections with interaction in ELT, hence giving even more significance justified to this study.

In analysing teachers' classroom talk to investigate their pedagogical practice, this framework addresses both pedagogical and interactional dimensions in terms of five aspects under the three dimensions of 'what', 'why' and 'how' (see Figure 5.1):

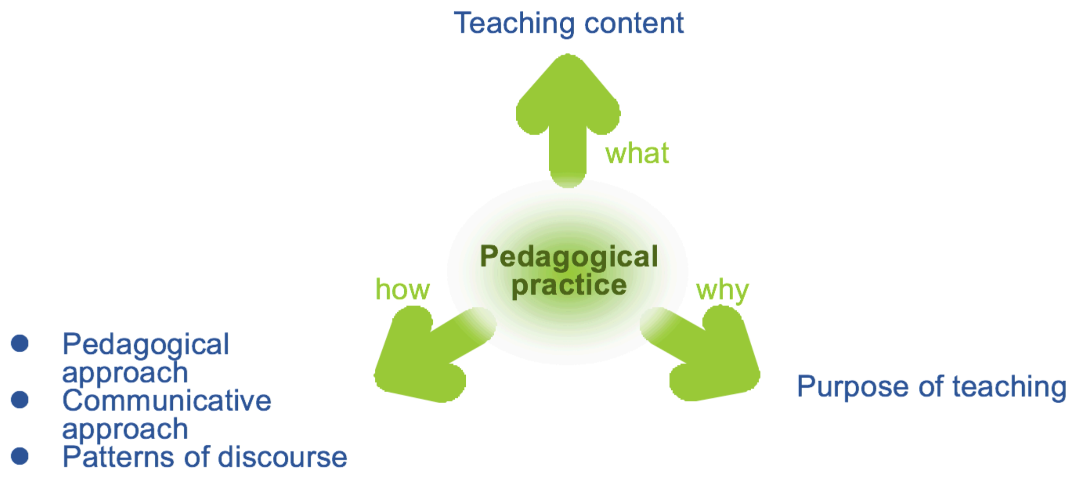

Figure 5.1 Analytical Framework for Pedagogical Practice (Adapted from Mortimer and Scott's (2003) Framework)

Developed by closely observing science classrooms, the Mortimer and Scott (2003) framework provides a set of tools for identifying, characterising and analysing features of classroom talk in these classrooms. It draws heavily from sociocultural views of teaching and learning, and it focuses on the 'role of teacher in making scientific story available and in supporting students in making sense of that story' (Mortimer and Scott, 2003, p. 25). This particularly fits this study's purpose of investigating teachers' pedagogical practice in terms of how it helps students' meaning-making and learning. Though the framework originates from a study of science classrooms, it offers insights into conceptualising classroom talk generally and thus has an enabling power of universal application in all kinds of teaching and learning subjects and contexts. As such, it can be adapted and used in the analysis of a language classroom. The use of this framework here is also valid from the consideration that science could 'offer interesting bases for comparison to the language lesson and also could easily be adjusted to encompass language learning' (Tierney, 2015). This is arguably even more so if we regard the learning of science as the struggle to come to terms with the scientific story (Mortimer and Scott, 2003) in the language of science. The following briefly explains the structure of the Mortimer and Scott framework.

The Mortimer and Scott framework highlights five linked aspects of teaching: teaching purpose, content, communicative approach, patterns of discourse and teacher intervention, as shown in Table 5.2. It presents a big picture of classroom talk in a systematic and structured way, allowing one to see classroom talk in terms of the patterns and approaches of teacher's interactional practices and in how these practices are located in the pedagogic structure of teaching purpose, content and intervention.

Table 5.1 Analysis Structure of the Mortimer and Scott (2003) Framework

	ASPECT OF ANALYSIS	
FOCUS	Teaching purpose	Content
APPROACH	Communicative approach	
ACTION	Patterns of discourse	Teacher intervention

Central to the framework is the communicative approach and patterns of discourse. For patterns of discourse, under Mortimer and Scott's framework it means the well-known exchange structure, commonly known as the IRF (Initiation-response-feedback) structure. The communicative approach is categorised along two dimensions: dialogic/authoritative and interactive/non-interactive, as Table 5.3 shows. The dialogic/authoritative dimension extends between two extremes: the teacher listens to what the student has to say from the student's point of view or listens to what the student has to say from his or her own point of view. In this sense, the major distinction between dialogic and authoritative is whether the teacher focuses on one point of view or allows more than one point of view. On the other hand, the interactive/non-interactive dimension looks at whether the teacher includes students' participation in talking about and presenting ideas. In this sense, a sequence of talk can be dialogic or authoritative independently of whether it includes or excludes student participation.

Table 5.2 Four Classes of the Communicative Approach of the Mortimer and Scott (2003) Framework

Dimensions	INTERACTIVE	NON-INERACTIVE
DIALOGIC	A. Interactive/ dialogic	B. Non-interactive/ dialogic
AUTHORITATIVE	C. Interactive/ authoritative	D. Non-interactive/ authoritative

The current study retains the four aspects of teaching purpose, content, the communicative approach and patterns of discourse (see Table 5.2). The first two address the dimensions of the 'why' and the 'what', and the last two, the 'how' question. As this study focuses on pedagogical practice – practice that has pedagogical implications – it is necessary to add a pedagogical approach to provide a comprehensive picture about the pedagogy-related aspects of teaching practice. The aspect of teacher intervention has been dismissed, as the term is hard to define since everything the teacher does or says can be an intervention. After all, it is the teacher who 'orchestrates the interaction' (Breen, 1998, p. 119). For this reason, the term 'control of the interaction' is used instead, and this refers to the way teachers 'control patterns of communication by managing both of the topic of conversation and turn-taking' and can 'decide who speaks, when, to whom and for how long' (Walsh, 2011). This term also implies the power relationship between the teacher and students.

The above being said, the framework used herein examines five aspects of teaching: teaching purpose, content, pedagogical approach, communicative approach and pattern of discourse. Here the communicative approach has four categories (see Figure 5.2): interactive/non-interactive, dialogic/non-dialogic, authoritative/unauthoritative and high/medium/low control of the interaction. Pattern of discourse and control of interaction is explained above. Interactive/non-interactive refers to whether the interaction involves student participation (the same meaning as under the Mortimer and Scott framework). Dialogic/non-dialogic refers to whether the teacher works on students' meanings in the developing of perspectives – in other words, whether the process of interaction constitutes the co-construction of perspectives and knowledge. Authoritative/unauthoritative refers to whether the teacher speaks from his or her own point of view and tends not to consider or include students' points of view. It is possible to be both authoritative and interactive and to be both authoritative and dialogic. In the former pairing, the teacher invites student participation, but speaks in a way that does not show enough concern or adequate care about students' views; in the latter pairing, the teacher actually works on students' ideas, but is not open to recognising students' ideas and try to develop perspective from his or her own point of view.

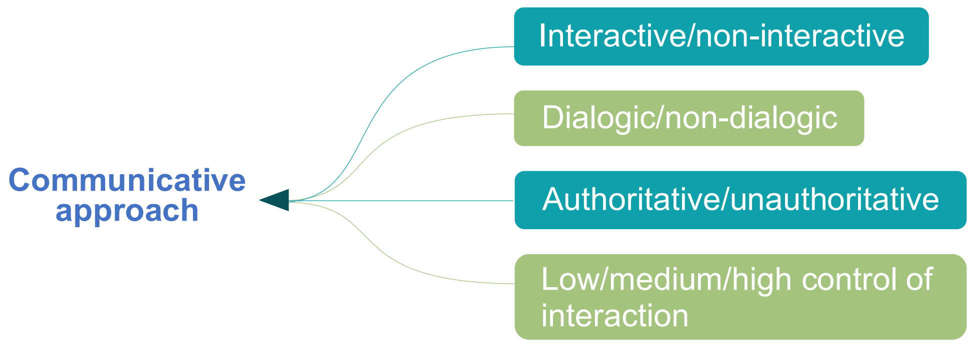

Figure 5.2 Four Categories of the Communicative Approach

The above two divides of dialogic/non-dialogic and authoritative/unauthoritative have been adapted from the authoritative/dialogic divide under Mortimer and Scott framework. At the same time, new meaning is given to being 'authoritative' and 'unauthoritative'. The reason for this adoption is simply because it is not necessary to be either 'authoritative' or 'dialogic', because, as has been noted, it is possible to be both. Moreover, the boundary of the distinction between authoritative-dialogic under the Mortimer and Scott framework could be blurred. According to these authors, the dialogic-authoritative divides according to whether the teacher listens to what the student has to say from the student's point of view, or the teacher listens to what the student has to say from his or her own point of view. Put another way, it is about whether the teacher focuses on one point of view (only his or her own) or allows more than one point of view (also that of others). First, it is difficult for one not to hear other people from his or her own perspective, since the 'self' is always there and playing a role in the interpretation of others' utterances, even when the individual is trying to understand the other from the ‘other’ perspective. Second, in language teaching the teacher can be authoritative even when he or she allows more than one point of view if these views do not build on the students’ views.

5.3 The Classroom Story of Peter

By the time I began my fieldwork, I had been teaching in a Chinese university for seven years, where Peter had been working for four years. Although we work in the same department and are familiar, we do not have many daily encounters as we work under different groups and there is usually little interaction among different groups. I got to know Peter more after I approached him during the pilot study when seeking potential participants. Peter was very welcoming to me in his classrooms. I was not sure other teachers who I did not know very well earlier would have been so accommodating. This gave me a feeling that he had confidence in and practised openness about his teaching, which suited the study in terms of generating natural and rich classroom data.

Before I came to Peter’s classroom, I was told by quite a few students that they liked Peter a lot, and they said he is very different from other teachers – "one of a kind", to use their words exactly. I wondered if such uniqueness might have something to do with his professional background. Indeed, Peter has a very different background from other native teachers in the department. He held a college degree in history. Besides this unique academic background, Peter also has a distinctive employment background. Unlike other teachers who teach in formal education, he, before coming to China, had experience of teaching in private schools and professional institutions such as a hospital. Perhaps teaching in these contexts could be more demanding than it is in a formal school or educational institution, since they likely require more in terms of attending to the diverse needs of the learners and ensuring deep interaction between instructor and learners. I was curious about how such a professional background and working experience play out in Peter’s classroom teaching.

5.3.1 Sitting in Peter’s Classroom: My Own Observations

Before analysing Peter's classroom talk and thus investigating his pedagogical practice, some insights into the general characteristics of Peter’s teaching gained from sitting in his classroom need sketching out. These are necessarily subjective, but help construct a broader picture of Peter as a teacher, thereby paving the way for understanding more detailed analyses of his class talk. Indeed, Peter’s classroom approach has certain particular features that clearly differentiated him from the other teachers.

In most of my time in Peter’s classroom I witnessed a passionate speaker at the front of the class. He embodies passion; he conveys true belief in what he says and he loves talking about it and he talks appropriately loudly in a way that is both verbally and non-verbally animated. Even now on writing this, a clear picture comes to my mind of him trying to mimic the way a woman (the character in the text) would do laundry, which brought a burst of laughter from the class. This laughter made me realise that students, at least most of them, had been paying close attention to their teacher. The magic of such laughter is that that it simply makes the class more human and almost immediately creates an even more relaxing atmosphere in the classroom. I say 'more' because I always experienced such an atmosphere or culture in Peter’s classroom.

Behind the passion, I saw a real human being who is genuine. I felt strongly that he showed true emotions and admired how he seemingly allowed his thoughts to fly freely, setting little limit in terms of what should be talked about. He seemingly enjoyed such freedom, and he let his students have this to the most extent, as he simply hates to have to call student names and make them answer questions. For teachers, there is a propensity to present a professional mask when teaching, meaning a very different person can occupy the classroom from the one in their daily lives outside the classroom. For Peter, I got the sense that it would be very much the same person in both, despite my having only a little experience with him outside the classroom and albeit still within the educational context. I tend to think it requires some courage for a teacher simply to be this in class, because it can be safer and more comfortable to wear a professional mask. It can also be risky if teachers display their true selves, since students can react very strongly, be it negatively or positively, towards such a true self, perhaps with repercussions for the teacher's own personal self – not just the professional mask. Being such a way, for me, represents a deep love of teaching and a close connection with students. As people generally only display their true selves to those they trust and connect with, this says much.

The above outlined the most distinctive characteristics of Peter filtered through my sense making of Peter's teaching, which built on my own experience and ways of understanding pedagogical practices. This has been necessarily subjective, but the following specific aspects are more objective in terms of describing what Peter did in his classroom and how he did it. This is, however, objective only in a relative sense, as the qualitative researcher can never truly engage with the data and have a 'dialogue with the data' (Holliday and Aboshiha, 2009, p. 677) without using their own experience and understanding.

5.3.2 Analysing Classroom Talk: Characteristics of Peter's Pedagogical Practice

This section focuses on a particular period of dialogue from Peter's classroom. It was taken from the audio lesson sample[2] of Peter (the lesson structure of this sample is also provided in appendix C). The reason for choosing dialogue in the form of teacher-student interaction from the whole classroom talk is for the purpose of analysing in detail the interactional approach of Peter's teaching. Other aspects are usually well reflected in such teacher-student dialogue or interaction. Besides, this dialogue is the only dialogue part in that lesson

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[2] The lesson samples (two 45 periods for one) for the four teacher participants were chosen based on the idea that they represented how this particular teacher's class would look like at a regular basis. Such a choice could be subjective, as it was based on my own feelings and judgement. However, I argue that even if these samples were in fact not representative, a special case of a teacher's teaching also provides useful insights about its general characters, as the time range of 90 minutes is long enough to see characteristics or patterns of pedagogical practices for any teacher.

sample, so there is not much to choose from in it, which additionally reflects the heavy teacher talk time in Peter's class. The interaction happened as follows:

Teacher-student interaction (lesson five, Instructor Peter, time 17:55–21:02)

1. Peter: <u>The author here gives you quite a bit of source information within the message. The nice thing is that a lot of our sourcing can be done from the passage itself. It's difficult to source it outside the passage. But we know a little bit about the source</u>. So let me ask you a couple of questions about the source. First of all, who is our source? Who's writing this? What can you tell me about the author?
2. A couple of students whisper together
3. Peter: He's a physicist, he's a scientist.
4. Student A: post doc.
5. Peter: Post doc, top of the educational ladder. Okay. What else? Other source information?
6. Student B: Over 70.
7. Peter: Is he over 70?
8. Student B: Yes.
9. Peter: <u>Oh wow, he is old. I was just telling someone it's like, that a dinosaur does not necessarily mean it's an old person. Maybe it does. Maybe it does. No, no, no. Just give you something. When you use that phrase dinosaur, it's not necessarily just mean that he's an old person. It's more focused on the idea that he comes from a different time. He comes from a different time and environment, okay?</u> So the title itself is suggesting that why would you talk to a dinosaur about raising kids, like a real dinosaur? You know, it comes from an entirely different time period, the topics are no longer connected in any way so the dinosaur emphasis is not just age, but more that the individual comes from a very different environment where everything is completely different. Okay? What else about the source? So this piece of writing, where would you find this piece of writing? There's something that tells us the answer to that question. You can see it. Where would you find this piece of writing?
10. Student whispering.
11. Peter: yes, a preface, exactly. This piece of writing probably comes from the beginning of a book, beginning of any book. Okay? Um, myself I was unable to find the title of the book. But I think that's only because I haven't searched for a very long time. If you really wanted to, you could find the source of our book, which might tell us a little bit more again, about our source, okay? So, this is a preface to a book. Um, it seems that the author of this article is using this as a way to introduce what the book is about. So, when it comes to our source information, we got a lot of useful stuff here. Okay? What is this book intending to do? What is this book intending to do? What is this book about?
12. Student whispering.
13. Peter: Nananana (mimicking students' whispering). <u>Babble, babble, babble. One person, with confidence. One person, with confidence.</u>

What is the aim or objective of this book?

14. Student C: Advice for job interview.
15. Peter: Okay. Advice on how to land a job. Advice on how to land a job. I think so. I would say, I would say, that probably is the aim of the book. Okay? In another words, it's a book that's gonna tell you how to get an academic job in a rapidly shrinking academic job market.

Teaching Content and the Purpose of Teaching

The above period of interaction has a clear focus: the source of the text, the author and the aim of the writing, all for the sake of content, instead of language. Such a focus strongly emphasises how meanings can be made based on certain information in the text. It is also about the ways the teacher demonstrates to students how to approach the text and engage with it through his particular way of sourcing. In fact, sourcing can be a good way to demonstrate critical thinking as it can further facilitate judgement with the material. This being said, the content of Peter's teaching is about meaning-making from the text, and the purpose of teaching is developing critical thinking in students. Here, the form of the language, lexis or grammar, is not of much concern. Though the teacher did explain the word 'dinosaur', he explained in terms of how it is situated in the background of the text for meaning-making from the material, not for picking up vocabulary for language learning, or, to put it simply, language skills.

Pedagogical Approach

In the above dialogue of interaction, teacher talk is clearly the major classroom activity (much more than student talk time). In it, the teacher is very much engaged in the process of meaning-making: describing, explaining, clarifying and, further, developing perspectives, which is usually the final product for the meaning-making process. The teacher is evidently the major party involved in this process. In it, he asks a question and he provides a very long detailed explanation. The student is still part of this process but has a very marginal role in it, as indicated by the student talk occupying relatively few words (with much inaudible student whispering). It is as if the teacher is doing most of the job in making meanings and developing perspective (difficult ones at that, or at least intellectually challenging ones), leaving little for students to do (thus the easy ones, or less intellectually challenging ones). In a word, the pedagogical approach is lecturing, and it can be summed up as such: “I need to get things explained, and especially the difficult places, it’s fine that you just do the easy part.”

An important point is that those meanings and perspectives made are indeed great ones in terms of the intellectual thought involved in them. Personally, if I were having an English class for critical thinking, this would be something I feel would really benefit me. Here, the way Peter approaches the text, starting from the analysis of source and context, also reminded me of his academic background being in history. The word 'source' would likely be a key word for history majors, and it seems good to use it here in an EFL class to promote critical thinking. Personally I would really like these kinds of class if I were Peter’s student. The question is, though, how do Peter’s actual students perceive their teacher’s pedagogical practices (addressed in the next but one section)?

Communicative Approach and Pattern of Discourse

In the above dialogue, Peter did not actually call any students to answer his questions, which can encourage people to speak voluntarily. Students, however, are whispering, which is a sign of student engagement. This perhaps explains, at least in some degree, students' short answers. If students are called to speak by teachers, they tend to speak a bit more, as it seems as if they have a certain minimal speaking time amid expectations from the teacher. In this instance, the student volunteers respond to the teacher with very short replies in answers (as in Line 4, 6 and 14) that do not involve the development of an argument. The teacher seems satisfied with this as he does not elicit further information that needs development of an argument. He then proceeds with the answer and goes deep with his own perspective. The process of developing perspectives here mainly involves the teacher himself. In this sense, the talk is interactive, as it involves student participation; and yet non-dialogic, as there is little working on students’ ideas. The pattern of the interaction is simply Initiation-response-simple feedback, without rounds of going back and forth between the teacher and the students.

In the underlined part in Line 1, the teacher is giving his ideas based solely on his perspective, not addressing how students might take different views. To some degree, it suggests he is both imposing his ideas on students and using these as a lead to his questions. In terms of the authoritative/unauthoritative divide, his communicative feature is authoritative. In the underlined part in Line 9, though, he tried to include students' perspective but then made a case as to why the student perspective could not stand at that circumstances. In this sense, he is being non-authoritative, which demonstrates that a teacher does not have to be authoritative all the time, as they can be both authoritative and unauthoritative at the same time.

Although the teacher is talking most of the time, he does not seemingly want to decide who gets to talk, when they talk and for how long they talk, which may be why he never called any names. Instead, he waits for a volunteer to answer, which could indicate the teacher's low control of the interaction. However, his dialogue featuring heavily in it contrastingly suggests he is controlling the interaction in his domination of it. In this sense, I deem it high control of the interaction.

In the underlined part in Line 9, for this dialogue of interaction, Peter interpreted student whispering as manifesting a lack of confidence, as he said 'one person, with confidence' twice. This fits with part of Peter's pedagogical approach regarding the teacher undertaking the most difficult job and leaving the easy ones to the students. He did not think his students had the confidence to do the easy ones, let alone the difficult ones. This also suggests low expectation from the teacher for the students.

Below summarises the characteristics of Peter's pedagogical practices.

Table 5.3 A Summary of Peter's Pedagogical Practices

Teaching content	• meaning-making from the text as priority • little focus on lexis and grammar
Purpose of teaching	• critical thinking • content learning
Pedagogical approach	• lecturing
Communicative Approach	• interactive • non-dialogic • mostly authoritative but sometimes unauthoritative • high control of the interaction
Pattern of discourse	• I-R-F

5.3.3 Talking to Peter's Students: How do Students Perceive Peter's Pedagogical Practices?

This section analyses voices of the students from Peter's class via interview data. It is structured under three major themes generated with consideration to the five aspects of Peter's teaching, as presented in the previous section. While some correspond directly to the dimensions of certain aspects, others reflect factors that come as important for the students, which also closely connect with the above five aspects. Overall, all of these themes are interrelated, but they are presented separately to give a clear and defined focus.

Lots of teacher talk, great perspectives with depth

Generally speaking, Peter's students say they experience much teacher talk in their classroom, with common sentiments being akin to "he could keep talking for a very time" and even that "he is fond of talking himself". This teacher talking, according to the students, usually offers great perspectives and insights with depth, as illustrated in the following extracts:

> "Peter always brings new ideas and insights into our classroom. They are so different from ours that we can really learn from them." (Student 3)

> "I really learned a lot in terms of my critical thinking skills. I really benefited from the way he thinks and the way he presents his views and perspectives. Some of them are really new for me." (Student 1)

Both Student 1 and Student 2 say they benefit from Peter's ideas, insights, and views or perspectives in a way that is "new" or "different" from their own. These ideas and perspectives, coming through a figure from a different cultural background, may be interpreted very differently from among students in their individual meaning-making process, thus understandably seeming "new" and "fresh". If connections can be created between the teacher's perspectives and students' prior experience and knowledge, or, to use another word, students' 'frame', then meanings can be made, and students can reach some kind of understanding in their own ways of thinking. Otherwise, understanding and learning will not take place in such processes, which Student 2 thinks depend on the materials:

> "I think some materials are really good. For example, the material he used in the first two weeks, it really helped us to understand the cultural background, and we are left with a strong impression. But some other materials, because they can be very obscure, so we ... (did not finish the sentence) It is possible that in the discussion of these materials, he gave us some in-depth views and perspectives, but you feel like, wow, these are awesome, but we did not learn much from it." (Student 2)

Student 2 thinks the teacher can bring "in-depth" and "awesome" perspectives, but they were difficult for her to understand, as the material itself was "obscure". Different materials require different prior knowledge and experience to understand them, and the language used in presenting them can create difficulty in understanding, as indicated in her using the word of "obscure". An issue of focus at material is also mentioned by Student 4.

> "When he approaches a text, he usually focuses on its central themes, or some points that he thinks are interesting, mainly about macro levels. He does not care much about the details, and he does not explore further based on those details, and language points." (student 4)

Student 4 seemed to be complaining that her teacher “does not care about the details” and instead focuses on “central themes” and “macro levels”. While these two examples closely relate to ideas and perspectives, the “details” word in the first quote means “language points” for the student. It suggests that she is having problems understanding the text, and that this is because of language barriers. She expects the teacher to spend time in these detailed language points to help her understand.

Peter’s students think his teaching contains much teacher talk and that this contains great perspectives in depth. Their effect, however, is different for different students. While some think they benefit a lot from these perspectives, some think their gains depend on the difficulty of the material while others express their need for their teacher to explain the language points when presenting these perspectives.

Open attitude, free style, relaxing classroom atmosphere

The students interviewed from Peter’s class noted one particularly distinctive quality of their teacher – that he has an “open attitude” and a “casual” or “free” style. These words are mentioned by almost every student interviewed. They account for, according to the students, the “relaxing classroom atmosphere” they enjoy in their class, as is illustrated in the following extracts:

> “Because he has such a free style, he leaves us with lots of freedom as well. The classroom atmosphere is usually loose and relaxing. This means we can talk whatever we like." (Student 1)

Student 1 relates free style to the relaxing classroom atmosphere, where she can talk almost about whatever she likes. This is shared by Student 4, who says she “is ready to challenge” her teacher:

> “I will say that I’m ready to challenge Peter in his class when I found my opinion different from his. The reason is because he has a casual style and that he is a foreign teacher, and I usually will not do such a thing if he were a Chinese teacher, though

> there might be a few exceptions for Chinese teachers." (Student 4)

Student 4 seems to equate Peter's more casual style with less teacher authority (than Chinese teachers) as she dares to challenge her "foreign" teacher. In this, she also suggests that Chinese teachers have more teacher authority than native teachers, though there may be some exceptions. She further elaborated on this point in the following regarding her teacher's "open attitude":

> "I think foreign teachers have more of an open attitude to our responses. So when I find my opinion different from his, I will try to explain to him further and maybe convince him at the end that what I said was right." (Student 4)

Here, Student 4 says she would challenge her teacher because she thinks "foreign teachers have more of an open attitude". I am not sure this "open attitude" means being able to accommodate more perspectives or being less demanding in terms of the expected answer. Also, I am not sure whether her teacher represents the whole group of foreign/native teachers, or if these teachers as a group are generally more open than Chinese/non-native teachers. Interestingly, this "open attitude" is brought up by another student as well:

> "Because he asks open questions, no matter what you say, he will say it can make sense before he says his opinion. He has a very open attitude. You just need to say what you think, without caring about whether it is right or not. It's not like when you are in a Chinese teacher's class, where you do need to think about whether what you say is right or not." (Student 2)

Student 2 here explains this "open attitude" in more detail, which relates to teachers' feedback being accommodating and tolerant towards student responses – such as by saying "it makes sense" even when it does not make sense, in such a way that students do not feel pressure to say the "right" thing. This could also have something to do with the analysis of "low expectation for the students" in the previous part, as low expectation can mean students do not try their best because "no matter what you say he will say it makes sense".

This student thinks the situation would be different for a Chinese teacher, who probably will not say things such as “it makes sense” when it does not make sense. This might suggest that foreign teachers, or native teachers, have a low expectation from the students, while local Chinese teachers, or non-native teachers, have high expectations for the students.

A passionate human being, a teacher of one of a kind

Almost all of Peter's students commented on his passion and enthusiasm in class. For students, such passion is more about a passionate person than merely a passionate teacher.

> “I agree with what other students said about him -- that is, being passionate and enthusiastic. Most of the time he is standing at the podium, I see a passionate human being, and it can involve our participation as well.” (Student 4)

> “Yes, he is very passionate, and mostly it’s like he is performing by himself at that stage, and he is amusing himself at the same time. He is a very passionate human being, but sometime we just do not get it.” (Student 2)

Both Student 4 and Student 2 see their teacher as “a passionate human being”, which the latter sees it mostly as some kind of stage performance, which could contain some negative connotations. They differ, however, regarding the effect of such passion in teaching. Student 4 thinks it can help involve their participation, while Student 2 thinks they “just do not get it”. Such divided views resemble the effect of great perspectives among students in that also appreciating passion and its effect in teaching is deeply personal.

Another viewpoint shared by most of Peter’s students is their teacher’s uniqueness in teaching, or to use students’ word, “one of a kind”. Such uniqueness is also interpreted differently by students:

> “He has a very casual style and is like a free spirit as he flies his self in the classroom. He does what he likes. He has his own way [of teaching]. This brings freedom for us too, and I like such freedom.” (Student 2)

> “Different from other teachers, he has his own unique ways. We don’t use much the textbook that other classes are using,

> because he thinks those readings on the textbook are not that good." (Student 1)

> "There are some who like such uniqueness, a free and casual style. For me, it depends. I'm like, for this week, I would like such a style, but for next week I might like to have a class that follows a certain plan and structure." (Student 4)

Student 1 connects Peter's unique way of doing things with his casual and free style, as discussed in the previous section, and she interpreted such ways as bringing an enjoyable (for her) freedom to the classroom. But being unique in this context means more than just having a casual and free style – it means doing things differently from other teachers, for example regarding materials. According to the student, Peter thinks "those readings on the textbook are not good" so he chooses other material for the students. It does show Peter's teaching environment to be an open one, as he can choose to do things differently from other teachers and he does not have to follow certain rules in terms of what to teach.

Students' attitudes towards Peter's free style perhaps have certain negative connotations. Phrases such as he "does what he likes" suggest what becomes more explicit with "he likes it, but this is not something that I like". The fact that "some students who are really concerned about how we going to take the exam" reveals some students' thinking about how what their teacher does and talks about in the class and/or about how the teaching content might not directly relate to what they will face in the exam, hence perhaps also indicating their desired orientation towards preparing for these exams. Student 4 takes a slightly different view on Peter's content-driven approach though, because for her content matters so "if the readings on the textbooks are not good" he has to find some other materials.

Some students also interpret such a "free" style as indicative of Peter having a lack of "plan and structure". Student 4 suggests she had some complex feelings towards such a free style of her teacher as her reaction towards it "depends". She likes it one week but in another she instead might want her class to follow "a certain plan and structure", so there is variability in students' reactions to it not only among the class but also within individual students, or at least in this one. Such a “free” style could work for some teaching situations, for some students sometimes and perhaps differently against a whole host of variabilities.

Although, any specific feature of Peter's teaching can be taken differently by students (some seeing and experiencing negatives, with similar for positives), a certain pattern with such differences often seemed present. That is, it was often/usually those who are active participators in Peter's classroom (through my observations) that respond more positively towards his teaching. In the analysis of student perspectives about their teacher’s pedagogical practices of Peter, “open attitude”, “expectation from the teacher”, “teacher authority” also come into the picture, and these threads complement the major themes discussed in this chapter. They could possibly become important factors underlying teacher’s pedagogical practices. According to student perceptions, some of them could have close connection with the teacher’s status of being native and non-native, or have cultural associations with the teacher.

Table 5.4 Student Perceptions about Peter's Pedagogical Practices

Student perceptions about Major features of Peter's teaching	**How this feature is taken by students**
Lots of teacher talk, great perspectives with depth	Mixed views from students: difficult to understand (inactive participators in class) beneficial for learning (active participators in class)
Open attitudes, free style, relaxing classroom atmosphere	Mixed views from students (not identifiable with certain groups): ready to challenge teacher, beneficial for learning freedom in class could mean low expectation, less motivation to perform at best
A passionate human being, a teacher who is "one of a kind"	Mixed views from students (not identifiable with certain groups): helps involve participation less teacher authority lacking plan and structure

5.3.4 Interviewing Peter: Ideologies and Beliefs behind Peter's Pedagogical Practices

This section explores why Peter produced the pedagogical characteristics discussed in the previous section, or, in other words, the ideologies and beliefs behind these practices. It does so by analysing data from the interviews with Peter. Throughout these interviews, he was very confident about his own teaching and extremely passionate about it, to the degree that when he talks about it he can say much even without many prompts. It gave the impression that he really wants to talk about his teaching and share it with me, with areas addressed including what he did in the classroom, why he did it, and what went well, what didn't go well and why. This often covered seemingly trivial details and some specific classroom events.

For me, his tendency to deliver long speeches about his teaching is useful. Even when he talked about something outside the interview schedule, it was let go without interruption until there was something important to probe, as what Peter likes to talk usually matters much to him and even knowing what matters to him is important, regardless of the albeit useful particulars of these. It was thus easy, or almost natural, for the interview to move from what mattered to the interviewer to the things Peter talked about and thus matter much to him. In some sense, all this reflects his ideological beliefs behind his teaching – the central subject matter the interviewer needed to explore. Therefore, the interviews were planned as semi-structured but ended up being unstructured in actuality. Although they were very much unstructured, four strong themes run throughout the interviews, presented in the following:

Content is priority: teaching for content

Often when Peter was talking he talked about content: how he selected material, how he approached the text and how he designed the activities around that content. It always concerned the content. This, to me, all indicates that Peter puts adds significance to content in his teaching, in such a way that he primarily teaches for content.

> "So actually I very much enjoyed the class. So it's been one of my favourite classes to teach just because it can kind of go over a lot of different stuff. And It's really fun to be able to introduce a lot of reading materials. I feel like I've been pretty successful in finding good reading materials."

Peter says the reason why he enjoyed this class was because he could introduce lots of stuff or materials, and that he has been successful in finding materials. This simple fact is a strong reflection of how much emphasis he attached to the content. For Peter, content is a key issue and finding then using good materials is, for him, a key factor of a successful class, especially in helping students to enjoy the class. In the following extract, Peter was talking about a piece of reading material in the textbook that he felt less comfortable with when dealing with it.

> "Because it felt like an overview. I didn't feel comfortable with going into the details of how Chomsky's grammar is, was, maybe not anymore, but was extremely controversial in academic departments and so that the teacher (who) has a background in that can actually turn that into the debate. I wasn't quite ready for that. I wasn't confident enough about my background to do that. So what did I do with (it). Oh, I didn't even, yeah, I didn't. I didn't even work that article that way. I had that article at the very end of class and we just reviewed it and so yeah, so I didn't turn it into a, into the more structured comparison that I did for all the other materials that I looked at."

This gave me a distinct sense of Peter's apparent dislike of the text or even that he is struggling with it somewhat, perhaps because his background is not in that field. He did not know better ways of dealing with it, and taught this text at the end of the term. As content matters so much to him, he thinks the teacher has to know things or even become an expert in them to adequately teach that specific content, as he said another teacher with a professional background in that particular content would be able to do particular things. Such an understanding poses some questions: Do language teachers have to be an expert in the content they teach? Do language teachers teach the content or the language? Or both? The discussion chapter (chapter 7) of this thesis will explore these.

Humanities education is about* critiquing *things in readings

Peter prioritises teaching the content because he sees the link between this and humanities education. This comment addresses the personal background to such an understanding.

> "Well, interestingly enough, a lot of these materials come from my high school, … when I didn't use stuff that I've seen from university, I've fallen back on stuff that I've experienced myself in high school because my teachers in high school, again, we're very much subscribers to education being very much been about critiquing things, reading an article and talking about that article, talking about the author and what the author is saying with that article."

Peter explains his emphasis on teaching the content as deriving from his own high school experience. He seemingly benefited much from his high school education, especially from the readings in terms of how articles are read and talked about, and how things are critiqued. These mattered to him a great deal, in such a way and to such an extent that he endorses the idea of education being about critiquing things, readings articles and talking about those articles. In other words, for him education is about the teaching of thinking; and the teaching of thinking is about delving deep into articles and critiquing things. In the following extract, Peter explained further about the connection between reading material, ways of thinking and humanities education:

> "Um, so even though that was kind of one of the more challenging pieces, just because of the language, I was happy to be able to present students with that because I view it as a part of a larger humanities education. If we're going to talk about Western society, um, if we're going to talk about Western perspectives and ways of thinking, Machiavelli is pretty important because he's like this very nice counterpoint to a lot of the idealism of the Greeks and the Romans."

Peter clearly attaches importance to a single piece of material by Machiavelli, as demonstrated in the way he presented it to the students without much regard for the challenge it might provide them. This reflects his understanding of the goals of humanities education – to have knowledge about thoughts of the great mind and to develop critical thinking by comparing different or contrasting perspectives and ways of thinking. Language education falls into the category of humanities education and should be of no exception. Such an idea forms Peter's fundamental understanding about language teaching and education. In this understanding, content is crucial and the content, for him, concerns "Western perspectives and ways thinking". This raises yet another question about when teachers try to deliver "Western perspectives and ways of thinking" based on English texts to students from an Eastern culture: What considerations should be given when carrying out pedagogical practices? One of non-native teacher (Xin in the next chapter) addresses this question through his own pedagogical practice.

There's good value in proper lecture

Peter has thought much about the alternative approaches of 'student-centred' and 'teacher-centred learning' to use his own words, or the facilitator and lecturer approaches respectively. He even has a theory about these (shared below) and much to say on this and the two approaches (as demonstrated in the sheer length of the following interview extracts, which were not cut off for the aforementioned reasons). While being interviewed, how strongly Peter felt about his views and practice and the confidence he has in his assertions also came across.

> “There's this kind of large feeling that teacher-centred education or learning is, is old fashioned and doesn't work and doesn't work. Now I do agree with a lot of the criticisms of teacher-centred learning. So it's not that I, it's not that I, you know, completely think that student-centred learning is useless. No, I agree. I agree. There's a lot of problems with teacher-centred learning. However, I do strongly feel that there is a place for teacher-centred learning. Now I do think that we need to start to move away from it only. I think a balance is pretty good. I am much more of that traditional teacher-centred instructor. Um, it feels comfortable. I've always felt comfortable talking. I like to explain things. So I suppose that's what keeps me kind of in that area. There are a lot of times in which I think to myself, maybe I, maybe I should be trying to move more towards a student-centred approach in a lot of things I do. So, I'm always like, that's always a tension with me is that I'm trying to find more ways to do that. Um, I feel every year I'm getting a little bit more, uh, I'm finding better ways to do it, but I still think that I'm pretty much in one category of, for the most part. Um, I think it's good. I think it's good. It's challenging because you have to, you have to be able to maintain people's attentions. If you can't do that, then it's, then it is a total waste of time, it is a total waste of time. It's a waste of everyone's time.”

Peter seems very much aware of his own traditional teacher-centred style, and he understands a drawback of a heavy lecture-type style being difficulty in holding students’ attention. This could be crucial as he knows that if students’ attention is lost then so is so much else. Having such understanding, Peter tried to find more ways to become ‘more student centred’, or at least reach more of a balance between the two, but he thinks he still falls in the lecture-style category. Any such change in his preferred style to another is inevitably difficult for him given that he feels more comfortable talking and likes to explain things, which fits well with the traditional understanding of what a teacher does – that is, talk and explain things. Here we can see the power of a traditional ideology and its resultant thinking: once the former has taken root, it is very difficult to extract. In Peter's case, though, he realised the drawback of a lecture style but chose to remain more in that category, though he also did so because he recognises benefits of the ‘teacher-centred’ approach as well:

> “But, but at the same time, I do think that teacher centred can be useful, especially if the teacher can kind of make this stuff relevant to students, you know, because that's the problem, especially histories is if you don't feel like information is relevant, then you just don't really care. Um, but if, if a teacher can make the things that they're telling you feel relevant or if they can kind of prove to you that what they're talking to you about is significant or matters, you have a lot more intention generally. Um, so I do think that there is a good value in a proper lecture and a person who knows how to present things, especially in a way that helps people to understand or listening.”

> “He attempts to kind of keep that engagement through his own passion for the material. So that's, that's, that's what I've always experienced myself. So that's kind of what I try to model it after. So for me, energy and emotion in the classroom become really, really important. Can see your energy, emotion and your passionate in that, especially in when, when you speak something that you really like, I can just feel it. And, and, and there are some time they were, as you are so high that you, uh, you performed a little bit, a little bit, always, always. it's how I try to make up for the. for the, for the drawbacks, heavy lecture style.”

In the above two extracts, Peter holds that there is great value in a proper lecture, which for him is achieved in two ways. First, by making the content relevant to the students, since if the students find the content important to them then they are more likely to care and pay attention. Second, by stilling emotion, energy and emotion into the lecture, whether this be in the form of a "performance" or similar or even other forms. If these two ways are achieved, the teacher can hold students’ attention and thereby reduce the drawbacks of lecturing. For Peter, the teacher should like what he or she teachers so that they are passionate about it. He thinks if the teacher knows how to present things in a way that can help students understand and learn, then there is good value in and thus a place for ‘teacher-centred’ learning. I personally resonate very much with such understanding but, in reality, maintaining students’ attention through lecture, even a proper lecture, is not an easy task as it can be difficult for the teacher to stand in the shoes of students and understand how students make meanings from talks.

Teach what you have: you can't teach critical thinking if you don't have it yourself

When I asked Peter questions about critical thinking and his approach to teaching it, it felt like I had turned on his channel of talking as he went on and on without any prompt from me. He could talk at long length, making long speeches. By "speech", I mean it literarily, because it was just crystal clear to me that this man knows what he is talking about and he was so passionate about it and about talking about it. This was so as critical thinking is something he had in himself from his own education background and, for him, it felt great to finally teach what you have and to talk about it. In this sense, there's great authenticity in Peter's teaching. He did not shy away from saying that he felt his class "is a success". Given the context of this work, I have given only the most important key ideas of these long speeches.

> "Whereas in this environment, because what we're talking about is critical thinking and you can really talk about anything when it comes to critical thinking. Um, it allowed me to play to the strengths of my, uh, of my historical academic training. Basically. It's very good because this course provides you a very good platform for me to talk what you have."

> "So basically critical thinking about and we do it mostly through, um, materials, printed materials and like, oh, this is, this is my background, this is exactly what I did in school. I'm in my mind, this is the value of a humanities arts education right here. So this is a really good time to emphasise to students what is the value of learning about these things."

> "So, so that's a lot of this stuff that's influencing what I did for this class because even though that one is very much connected to history education, I felt like the skills themselves are exactly the same because it's about, you take a document and you ask questions about how do I, how do I get information from this document rather than simply reading it, it, summarising it."

For Peter, critical thinking is about teaching people how to look at the world and interpret things – the essence of humanities education. Achieving this involves scrutinising the materials carefully, he says, adding that it is the teacher's job to select appropriate materials because different materials represent different world views. Such an understanding was drawn from his own academic background of history education, which he deemed a strength because he himself benefited from it such as by developing critical thinking skills from it. Though history education and language education deal with different content, the core skills developed in them are the same – that is, critical thinking skills. This is why he employed the method he did in his history class to teach critical thinking: to look at the document and ask questions in terms of how to get information from it rather than simply taking information. The fact that his high school education has had such a strong influence on Peter made me probe further into the education philosophy that backed such an approach of teaching. The answer came in the following extract:

> "So my best educators in high school, even though I didn't know it at the time, now I realise that a lot of the people, uh, Paulo Freire, Bell Hooks, two very influential educators. And in terms of pedagogy, when it comes to my high school teachers. so what I came to realise in the last couple of years as I'm reading books about pedagogy from these two authors is that this is what I actually was brought up on without even realising it. And then now this is, this is again not necessarily how a lot of school is taught in the United States. It's very much connected to a certain kind of leftist educators and certain parts of the country. And so once I kinda got a better understanding of where it comes from and especially some of the books, then my, when it comes to a class like this is it gives me an even better idea as to exactly how to do it. The idea is to sort of look at the existing power structures in the world around you and learn kind of how to identify that, um, the way things are is not necessarily how it always is or always has to be that everything around us is kind of constructed by the society that it's in."

Peter seems to know not only what he was doing but also why he was doing it. This is not always the case for the practitioners where you reach unity in the thinking and doing. It especially impressed me that Peter, as a native English teacher, is a big fan of Paulo Freire and Bell Hooks, and that he tried to apply those critical ideas in his pedagogy. It is by no means an easy job, as the existing system is powerful and often teachers are victims of it. Teachers need critical thinking before they can teach critical thinking to students. For Peter, he himself developed critical thinking from his own academic education, and he tries to help students to 'read the world by reading of the word' through his careful selection of materials and close study of them.

What Peter is actually trying to achieve here, though, is critical literacy in students, and he emphasised the importance of selecting material and the way of approaching reading materials. Such a goal is well justified, especially when his course is named critical reading and writing. The fact that Peter is using the method of history teaching, or, in his words, the method of 'doing history', in an English class made me think that perhaps the method of doing any other humanity subject could be employed in the teaching of critical thinking in an English class, if critical thinking is one of the important goals for humanity education. This poses certain questions: What is the boundary between language education and other humanities education? What is palace of domain content in language teaching? How can the learning of language be well incorporated into an approach that teaches for content? These will be addressed in the discussion chapter of this thesis (chapter 7). For now, Figure 5.3 summarises Peter's ideological components based on the above discussions.

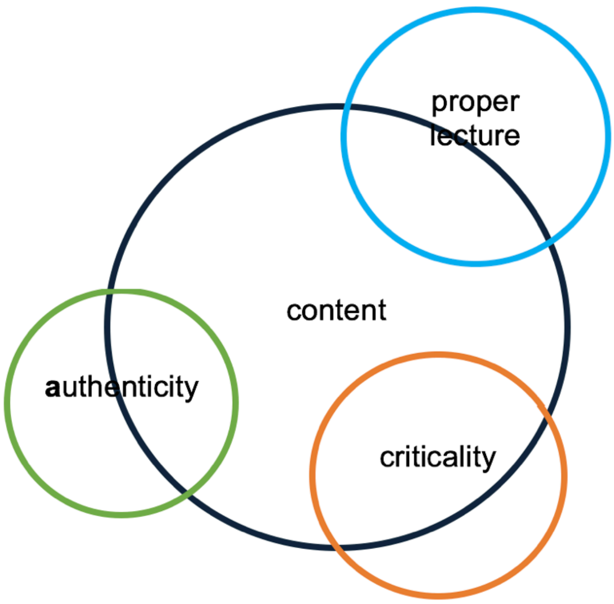

Figure 5.3 Peter's Key Ideological Component

5.3.5 Peter's Classroom Story: A Summary

The above discussion depicts the three aspects of classroom story in terms of Peter: his pedagogical practices, his students' perceptions about these practices, and his ideologies and beliefs behind these practices. These three aspects are well connected in a way that forms a congruent classroom story about Peter (see Figure 5.4 below). There is some divergence in terms of the ideology and practice, but this will be discussed in the discussion chapter (chapter 7). On Peter's pedagogical practice, it mainly features content teaching and lecturing. Behind such practice are Peter's ideology and beliefs about giving a central place to content in his teaching, and thinking 'there's a good value in proper lecturing'. On Peter's teaching approach, it is those active participants in the classroom who mainly reported that they benefited from their teacher's perspectives.

- Content
- Proper lecture
- Criticality
- Authenticity

- Meaning-making from the text as priority
- Critical thinking, content learning
- Lecturing
- Interactive; non-dialogic; mostly authoritative but sometimes unauthoritative; high control of interaction
- I-R-F

- Lots of teacher talk, great perspectives with depth
- Open attitudes, free style, relaxing classroom atmosphere
- A passionate human being, a teacher of one of a kind

Figure 5.4 Peter's Classroom Story – a Summary

5.4 The Classroom Story of Carl

Unlike Peter, who I had been working with for four years by the time I began my fieldwork, Carl was a new teacher who recently arrived at this university for the course he would teach along with me and other colleagues of mine. Because of some contingent issues, he arrived in the university only for the second week of the academic term, so he was unable to attend the group meeting we had for this course. However, as coordinator of this course, I had the opportunity to welcome him and have a business lunch with him (so I got to know him a little even then). During the lunch, we had a brief talk. He was nice and accommodating, but for some reason I felt he was different from the

Americans I had known in the past, as he was very reserved with a clear boundary. In my opinion, he had a very different way from Peter. In fact, the difference was so stark that I even wondered if these two people came from the same cultural background. Still, I did recognise that in any culture there can be markedly different characters, tendencies and dispositions among the people within it. The pertinent point here, though, was whether such marked differences would manifest in their teaching? After all, a teacher, without exception, always brings their 'self', or at least some aspects of it, into their teaching, no matter how hard some try to hide it and wear only a professional hat.

Later, I got to know more about Carl and realised that he had a markedly different professional background from Peter. He had experience of teaching EFL in other cities in China for several years, as well as other counties in different parts of the world for several years. He held a master's TESOL degree and had experience working with non-native EFL teachers in the capacity of teacher trainer. With all of these, Carl had rich experience of teaching EFL and working with EFL teachers.

5.4.1 Sitting in Carl' Classroom: My own Observations

I felt pleased, and grateful as well, for Carl' open and welcoming attitude towards me when I was in his classroom. He seemed much at ease teaching with someone else observing him, suggesting much previous experience of this and indicating his confidence in his own teaching. These perhaps had much to do with his experience of working as a teacher educator. Even now I can easily visualise my time sitting in his classroom in the first instance when he gave his first lesson to his students. That lesson left a deep impression on me, and even back then I was saying to myself that this man really knows what he is doing. He was very good at organising classroom activities and engaged in relaxed interactions with his students. He managed the classroom in such a way that a nice, warm and friendly vibe prevailed throughout the whole session.

Compared with Peter, one of the strongest feeling I had when sitting in Carl's classroom was his markedly different approach: if Peter is on the lecturing end of style, Carl would definitely be at the other end of the story.

I saw a passionate teacher speaker in Peter's classroom, but in Carl's there was no speaker at all on the podium. The classroom was filled with group student discussion, activities and talk. In his class, students were usually busily engaged in group discussion or other activities. I seldom saw students wandering or doing other irrelevant stuff. While students were having group discussions, Carl most often walked around the class and would sometimes bend over to talk to students and check their progress. Sometimes, he even came to me, bending over, too, to talk to me. He was nice and amiable. He asked what I thought about his class and I simply felt good by his gesture of bending down, as I think it signified his welcoming attitude towards me and that he did not see me as someone who was sort of spying on his class, an outsider, or even an intruder.

Unlike Peter's "free" style, in students' words, Carl's class contains a clear structure and certain ways of doing things (i.e. how the class begins, how the classroom task or activity is assigned, how students have different roles in their small group discussion and how the class ends). Also, he usually gives clear instructions so students know what they are doing. I myself, personally speaking, am not a huge fan of a set structure and set ways of doing things, but if I were a student I would definitely like such a class, simply because of the amount of student engagement.

5.4.2 Analysing Classroom Talk: Characteristics of Carl's Pedagogical Practice

To analyse Carl's classroom talk, this work again uses a dialogue from the sample audio lesson (this time, of Carl). The sample lesson contains multiple places of teacher-student interaction, but the one chosen represents Carl's daily interactional practice based on judgement gained from my classroom observation. But at the same, I hold that for every particular case of dialogue of interaction, it would represent, at least in some ways, Carl' daily interactional practices, as interactions always happen in a spontaneous fashion, so the teacher cannot plan them. Hence, it showcases some authentic features of daily pedagogical practice.

Teacher-student interaction (lesson five, Instructor Carl, time 17:21–18:49)

1. Carl: Okay. <u>These comprehension questions are pretty straight forward. Uh, the text is not that difficult, but the writing, for me, is not the most interesting writing in the world. We're not discussing this type of question necessarily. I'm just trying to make sure you can find information within the text. That's what the comprehension questions are about, right.</u> So if you look at one of 7. The first question is: What does the writer mean by 'we dinosaur' in the second paragraph of the text? Victoria.
2. Victoria: First one?
3. Carl: First one is you, I'm afraid. Huh.
4. Victoria: The answer is, with the scientific highly evolved, people can start to use technology [the voice is not clear enough for me to hear]. I'm sorry. In paragraph 3, uh…
5. Carl: <u>So what is in your words does it mean by 'we dinosaur'?</u>
6. Victoria: Elderly researchers in decades ago.
7. Carl: Good. So dinosaur, in this case, is a metaphor for old people. This is a pretty common phrase. Good.

Teaching Content and the Purpose of Teaching

In the above dialogue, the teacher and the student are talking about comprehension questions. These questions concern meaning-making from the text, specifically here about understanding the word "dinosaur"[3]. Though such understanding relates to the background context, Carl approached it mostly from the perspective of the literal meaning of the word "dinosaur". This being said, in Carl's class, there was much emphasis on vocabulary and grammar. In Carl's teaching, the content (text provided in the above) was used for studying vocabulary and grammar, hence teaching by content and for linguistic competence. This opposes Peter's approach of teaching for the sake of content, where the focus is on the content itself and where arguments, ideas and perspectives, and depth of perspectives matter a great deal.

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[3] Interestingly, in Peter's class, as discussed in the previous section, there was also a question about the word 'dinosaur', but the teacher approached this word in an entirely different way. Such difference reflects different understanding about the place of content and hence, purpose of teaching.

Pedagogical Approach

Regarding Carl's sample lesson, it was immediately evident from the translated script that there was very much student talking time, both with their teacher and with their peers. The pedagogical activities mainly featured student group work and teacher-student interaction. There was little lecturing time from the teacher. In this sense, the pedagogical approach of the teacher is facilitatory, and the role of the teacher is thus not as a lecturer but as a facilitator – someone who facilitate the process of engaging students by doing group work and engaging in interaction with them. Overall, there was a very high level of student participation as students were engaged with their tasks throughout the whole of the lessons.

In this dialogue of interaction, Carl tried to guide the student to a direction that would lead to the answer of the comprehension question, as the student seemed to connect the question with the background context. This guidance brought the student to the point directly, the "point" that the teacher thinks fit to the question. This way of guiding fits with the above analysis of facilitating in the pedagogical activities of the sample lesson. In such facilitating, the thing that matters is to get things going, to get students talking as if it were like: "I might not really care about what students think, I just need to guide you towards certain direction."

Communicative Approach and Pattern of Discourse

As the above dialogue shows, at the beginning of leading the task of the comprehension question Carl made a statement (see underlined part in Line1), where he seemed to be sharing his feelings about the reading material (not interested) and how he tried to focus the lesson on "finding the information within the text". There, however, might be possibilities that the students are interested in the material and wanted to explore further, as demonstrated in the case of the student named Victoria. She clearly wanted to talk more about the background context, but the teacher guided her towards his "direction". In this sense, the authoritative/unauthoritative feature of this dialogue is authoritative, as the teacher was not including or considering the student's perspective in his statement.

However, when the teacher said “the writing is not the most interesting in the world”, he actually suggested that whether the text is interesting or not is not important – as confirmed when he said “we’re not discussing this type of question necessarily”. He went further by saying that the comprehension question is about making sure students “find information within the text”, so his focus seems on whether students get the meanings of certain language. Here, these meanings highly associate with understanding the vocabulary and grammar but not the perspectives, insights and arguments behind the language, or in terms of how they should be perceived, or, in other words, how students should make meanings from the meanings of certain language. This echoes Carl’s teaching approach of teaching by content with an emphasis on vocabulary and grammar.

Interestingly, Victoria seemed concerned with the meanings beyond certain vocabularies as she tried to understand "we dinosaur" from its contextual background, even though she knew the meaning of the word ‘dinosaur’, as her answer to her teacher asking the meaning of “we dinosaur” shows. Carl here tried to guide the student by simply leading her to the literal meaning of the word. When the student provided contextual information that might have something to do with the contextual meaning of this word, Carl dismissed it by asking the student to explain the word in her own words. He ended by saying dinosaur was “a metaphor for old people” and “a very common phrase”, erasing all its contextual meanings. This also suggests that the teacher had low expectation for his students, because for him, at least here, if the students know the meaning of the vocabulary it’ll be enough.

The above being said, Carl's interaction with his students here is guiding and facilitating, but in a way that did not build on students’ ideas as it led to his own purpose of focusing on the literal meaning of the word dinosaur. In this sense, the communicative approach for this dialogue is interactive, as also seen in the pattern of interaction being I-R-F-I-R-F with three rounds of talk, but it was not dialogic, as it was not targeted towards working on students' idea and building on them. It is also worth noting that Carl has high control of the interaction, as he decides who speaks and when, as well as the direction of the topic. The following summarises Carl' pedagogical practices.

Table 5.5 A Summary of Carl's Pedagogical Practices

Teaching content	• lexis and grammar as priority • meaning-making from the text as the second priority
Purpose of teaching	• teach for linguistic competence
Pedagogical approach	• facilitating
Communicative approach	• interactive • non-dialogic • authoritative • high control of the interaction
Patterns of discourse	I-R-F-I-R-F

5.4.3 Talking to Carl's Students: How do Students Perceive Carl's Pedagogical Practices?

This section analyses students' perceptions via their interviews, particularly the issues that matter to them in terms of their meaning-making and learning. They are categorised under three major themes.

Highly interactive, relaxing and comfortable

One of the most frequent themes that comes up in the students' interview is the class being highly interactive, with much student participation (mentioned by almost all student participants). Students tend to attribute the highly interactive nature of the class to the classroom atmosphere being relaxing and comfortable, as represented in the following:

> "I think my classmates talk very casually. I think this is his merit." (Student 1)
>
> "There's lots of discussion in his class. When you answer his questions, you usually feel relaxed. The whole vibe is nice." (Student 2)

> "There's this one teacher that I felt like threatening. He tells some interesting stories, and I think he is knowledgeable and his teaching contents are very good, but I don't how to behave in his class; I feel uncomfortable. I feel insecure. I am scared, so to speak. I feel nervous in his class. He and Carl are pretty two extremes. I never felt like this in Carl class". (student 4)

Students say they willing to talk and participate in Carl's class because of the "safe" and "relaxing" classroom atmosphere. On this, Student 1 said this is a "merit" and Student 2 said the vibe was "nice", all implying that students deem atmosphere to be an important factor for their learning. Student 4 reinforced this by comparing another teacher in whose class she could not learn effectively because of the strong negative emotions of fear and insecurity in it – the opposite of her feelings in Carl's.

On the other hand, students tend to connect such a safe and relaxing atmosphere with a teacher's look and personal qualities, as presented in the following.

> "He is very easy-going and very much approachable. When we were having a discussion amongst ourselves, he would sometimes come over to us and ask how we were doing". (Student 3)

> "Though he looks not very approachable, as long as he becomes gentle you'll feel he's approachable. There is a relaxed and comfortable atmosphere." (Student 3)

> "We talk very casually. He's nice, encouraging and will not criticise no matter what you say". (Student 1)

These views were naturally understandable given that appearance sends an important message about one's approachableness and personal qualities such as "easy-going" and "gentle" – ones usually very much related to one's approachableness. Student 1 tends to relate the easy classroom atmosphere with teacher feedback, as it is there because there is no criticism, only encouragement. I would argue that this "will not criticise no matter what you say" means much more than providing the easy atmosphere, as elaborated on in the following section.

Few perspectives from the teacher, little depth

Student 1's saying of "will not criticise no matter what you say" is echoed here in Student 2's words here, but the latter presented her views about this in a negative way:

> "He raises a question, and we answer it. He then says there are other options too. But there's nothing wrong; everybody is right. In addition, he doesn't talk about issues himself, very rarely about his own thoughts and the reasons behind them. Basically, he doesn't explain why he thinks this way. Maybe sometimes he will state his opinions, but he will also add our thoughts are also valid, meaning are also correct, saying that 'I don't disagree'. He never argues with us". (Student 2)

Here, Student 2 is saying that the teacher tends to give general but positive feedback such as 'I don't disagree', but as such comments seemingly arrive all the time, without any opposing comments, the effect appears to have reduced. The fact that "he never argues with us" supports this and, arguably even worse, she thinks that the teacher always says such things as "there is nothing wrong, everybody is right", even at times, we can assume, when she thinks someone is actually wrong. Such feedback reminded me of Peter's student saying that "no matter what you say, it can make sense". The situation here is very different from Peter's, whose class, according to his students, was filled with deep perspectives and ideas, while in Carl's class there was "rarely [anything] about his own thoughts and reasons behind them". In fact, students were particularly concerned about the teacher's perspectives and ideas, and they expect to hear them from the teacher. This issue surfaces many times throughout the interview. As another student says in the following:

> "I don't think he states his own opinions. Nothing really comes from himself. Even when he is commenting on students' answers, he never goes deep. So I think the communication between the teacher and the student is superficial". (Student 3)

Student 3 says that the teacher seldom gave his own viewpoints and thoughts, and this, in her eyes, represents "superficial communication" between the teacher and the student. This, to me, indicates students' expectations of deep thinking presented in perspectives with depth. One student expressed her deep concern about this:

> "When there is a perspective, the depth of perspective that he reaches is no deeper than my little brother's. Sometimes, I can have really interesting conversations with my little brother. Yes, my conversations with classmates can be stronger and deeper than those with him." (Student 4)

In a rather blunt manner, Student 4 shares how she disliked the teacher not talking at deep levels when presenting viewpoints or thoughts. She also indicated that there were few perspectives presented from the teacher in the first place, evident in her comment about "even if there is a perspective". Much emotion seemed to be conveyed when she compared the discussion with his teacher with those with her little brother and her peers. This, in another sense, suggests she is very concerned about perspectives and depth of perspectives, that she has certain expectations from the teacher in this regard and that she is disappointed when her expectations were not met. It is also worth noting that one student tried to analyse the reason why her teacher gave few perspectives:

> "First of all, he is a foreign teacher, and there's a gap between what we think we don't know and what he thinks we don't know. For those articles [in the textbook], after reading them I will have a general understanding. Then, step by step, I'll know what they talk about and how they are structured. But if it is regarding details, for example, if the author says something and you ask why he says it and what is the reason behind it. But he rarely talks about this stuff. In fact, those details are – I don't know if it's because they don't really care or understand – they rarely care. I think foreign teachers are in general like this: they don't really care about details." (Student 1)

Student 1 says her teacher "rarely talks about detailed stuff" or provide his views or perspectives about it. By details, the student means discourse analysis about reasons behind a specific discourse articulated, in terms of why the author says so or what kind of background it comes from. She went on to indicate that her teacher did not go through these details because, as a foreign teacher, her teacher perhaps does not really care or understand these details, since what the teacher thinks they do not know does not match what they do not know actually. The foreign teacher, or the native teacher, may be very familiar with the cultural background, to such an extent that there was certain taken-for-grantedness, so the teacher could ignore certain things or that they were not worth talking about. Furthermore, the student does not refer to her own teacher but foreign teachers as a whole. It is possible that she experienced similar things in another native teacher's class, or indeed with several such teachers.

Another student connected few perspectives from her teacher with not showing emotion in teaching:

> "He never showed his emotion to us. First, he rarely expresses what he thinks. Though he can talk about lots of things, but you never see his own preference, likes, or dislikes. He never attaches emotions to teaching. I think probably it's because he takes teaching just as a job. That's why he won't involve too much emotion in teaching." (Student 1)

From this we can infer that Student 1 related "never show emotion" with never talking about "his own preference, likes, or dislikes", or simply "what he thinks". She wants to know these things, all of which carry personal aspects of the teacher. She further indicates that the teacher takes teaching only as a job – something of a task to be fulfilled. It's actually easy for the students to feel that whether the teacher invest emotions into teaching, and there could be possible connections between emotions displayed and perspectives shared.

The above two comments on Carl – that he is highly interactive and shares few personal perspectives and, when he does, with little depth, correspond to Carl's facilitating style whereby he prompts students' participation and elicits student ideas but seldom presents his own perspectives, though here he is fitting the purpose of facilitating – that is, to encourage and help student engagement. Such an approach has both pros and cons for the students, who like the highly interactive classroom with its relaxing and comfortable atmosphere but also expect specific and detailed feedback from the teacher and to know what the teacher thinks about certain deep issues. Students from Carl's class have their own way of explaining why their teacher expresses few perspectives and, when he does, keeps them relatively shallow, and these explanations indicate that the students do not act as passive learners but, rather, are actively trying to analyse the reasons behind their teacher's pedagogical practices. Such an analysis is also helpful for me and can be taken as a reference when I analyse the ideological beliefs behind the teacher's pedagogical practices. Below is a summary of student perceptions about Carl's teaching.

Table 5.6 Student perceptions about Carl's pedagogical practices

Student Perceptions about Major features of Carl's teaching	How this feature is taken by students
Highly interactive, relaxing and comfortable atmosphere	helpful to talk and express ideas
Few perspectives from the teacher, little depth	students expect perspectives from the teachers and they are very concerned about depth of perspectives as well students want genuine feedback from the teacher

5.4.4 Interviewing Carl: Beliefs behind Carl' Pedagogical Practices

This section analyses Carl' ideological beliefs via the interview data. In my interview with Carl, he was helpful and accommodating. He asked me about the research purpose so he could get a clear idea about what it is investigating and try to cater replies accordingly. In answering each question, he usually stayed very focused on the central issue of it. He nevertheless seemed selective in terms of what he would talk about and what he would not talk about. This approach differs from that of Peter, who seemed comfortable talking about every aspect of his teaching. These approaches in many ways paralleled their teaching styles, one being highly structured with a clear focus (Carl) and the other featuring a free style (Peter).

Carl gave an air of really knowing the matters he addressed (i.e. mainly important topics in language teaching) as he was always able to explain pedagogical theory in detail and connect it with his own teaching practices, which, to me, speaks much about his professional training in TESOL teaching and his experiences working with teachers of English in the capacity of teacher educator. Overall, he has a clear understanding of the approach he takes – both its theory and the practice. Three strong themes permeate the interviews, presented in the following.

The idea of liberal arts education is not necessarily about knowledge, but about autonomous learning

Being in Carl's classroom for the first time gave me the impression that he is truly an expert. I realised, in my talks with him, that he has a solid understanding about his teaching approach, the theoretical underpinnings behind it and the way to implementing it in practice. The facilitating approach of teaching, for Carl, stems from his understanding about what liberal art education is about. Several times in the interview he stressed how liberal arts education is not about imparting knowledge, the exact of things that he would against doing, as he noted in the following:

> "The idea is that they're not just learning this compartmentalised knowledge in your classroom because you're giving it to them. You're trying to develop full human beings. Right? The idea of like a liberal arts degree isn't necessarily about knowledge. I think the main difference between my thinking or my pedagogical philosophy is, is the idea that I am a holder of knowledge and I need to give this knowledge to the students. I don't find that. I don't see that as my role as a teacher or another primary role is teaching. This is more traditional teaching, which uh, for some subjects is necessarily science for take. The teacher needs to impart certain analysis to students. Um, critical thinking and reading and writing is less about me imparting knowledge."

Carl thinks that traditional teaching is about imparting knowledge and that for some subjects such as science this could be necessary. He seems to suggest liberal arts education and science education differ in this way – the former not necessarily being about knowledge or lecturing but for the latter knowledge being important. He said about science subjects: "[T]he teacher needs to impart certain analysis to students." Does science teaching involve imparting knowledge or analysis to students? Does knowledge matter in liberal arts education? How should language teachers teach knowledge? These questions will be discussed in the discussion chapter (chapter 7).

For Carl, liberal arts education is not about knowledge – it is about helping students become autonomous learners. It is important for the teacher to think that “students can do autonomous thing”.

> “The more autonomous students become and the more they are able to be critical, think critically, think, read and write, the more they will become lifelong learners. Right, the idea of a liberal arts degree is about how to think and how to take that thinking into the real world. So in terms of student-centred classrooms, I think that it's important to bringing about this type of thinking that the students can do autonomous thing.”

Student autonomy or learner autonomy and a learner-centred classroom are buzzwords in education, both in liberal arts education and science education. Research on how to promote autonomy among students abounds. Carl connects students’ autonomy with their ability to think critically, which, to him, is about “how to think and how to take that thinking into the real world”. For Carl, then it is the former in education that leads to the latter in the "real world". In terms of what the teacher can do to promote students’ autonomy and critical thinking ability, Carl has a clear idea.

The role of the teacher being more as a facilitator

Carl has a very clear understanding about his own approach, as he sees himself as a “facilitator”. This word comes up very often, and it includes the major ideas that matter to Carl and his teaching. He explained how he sees his role as a facilitator.

> “The teacher acts as a guide to help certain students find the information on their own and to work with each other. Towns developed. So that oftentimes I see my role here as a facilitator. As a facilitator. Yeah. But I know that and for some students it is very difficult because I know that in China traditionally the role of the teacher is to lecture and the role of the student is to quietly absorb the knowledge that the teacher. Correct? So I have almost the opposite.”

Being a facilitator fits very well with his understanding of how language teaching is not about lecturing and imparting knowledge. In fact, what this facilitator role manifests, as he suggested himself, is that it is “almost the opposite" of lecturing. Notably, Carl sees lecturing as the traditional teaching style for China. As discussed in the previous chapter, this is arguably the traditional way of teaching in general and thus for many countries, but is it that it is particularly so for China? In terms of what the teacher should do and how to fulfil the facilitator role, Carl expounded the process.

> "So the purpose is to get the students to discuss in a more relaxed environment with their peers. So to try to build student autonomy. Um, my students have obviously been trained to direct all of their statements and questions at one person, the teacher, when in fact they could probably learn from each other as well. And because the students are shy and they're afraid to make mistakes in front of the teacher, I try to get them to feel a little bit more relaxed and discuss amongst themselves and I can intervene when I need to, but the idea is to have them hold an academic discussion as we would in a Western university. Oftentimes the teacher plays a secondary role when the students engage each other back and forth, agreeing and disagreeing and bringing up different points in this house with critical thinking and being able to think quickly about your position or to re-evaluate your position. Uh, the Chinese students that I've taught before seem to give a position to the teacher sit down. It's never explored."

Carl is talking about student-student interaction in the form of group discussion. The fact that students can talk with each other and hold academic discussion is deemed common for a Western university. This idea connects with Carl's thinking that China has a tradition of lecturing, while in Western countries student discussion is more of a common phenomenon. According to Carl, students can learn from each other. And so they can, but it also depends on the dynamics among the discussion group members. When students are having a discussion, the idea is that the teacher "plays a secondary role" in the sense that the students "engage with each other back and forth" and display their critical thinking in their "agreeing and disagreeing and bringing up different positions". Such an approach to facilitating emphasises student participation in the form of group discussion, and the teacher not giving his or her own perspectives. Carl further explains why he advocates such an approach and how this approach appears in practice:

> "I have philosophies about how students are and it's also my training when I was getting educated and the training that I went through. The focus is very heavy on communicative language

> teaching, student-based teaching. You shouldn't lecture at all, you know, they in a 45-minute class, they then, you know, kind of courses for language. He was saying, you know, your lectures should be about 15 minutes, for a 45-minute class. The rest of the class should be dedicated to activities or student in those days.”

Carl shares how his teaching philosophy and his understanding about facilitating comes from his own education and training but were also influenced much from communicative language teaching. He seems to connect it with ‘student-based teaching’, which is less about the teacher lecturing and more about holding activities for students, as in the proportion of 15/30.

To teach critical thinking is to teach how to think, not what to think

The most important idea behind Carl’s approach of facilitating is to develop student autonomy, then the ability to think critically. To teach critical thinking is to “teach students how to think, but not what to think”. For him, teaching what to think “is not very critical”.

> “I think what, what I've noticed is that Chinese students want you to tell them what to pick. I guess well I'm trying to teach them is how to think, not what to think. But I think what a lot of students don't want to do is sit and think about the questions at hand. They don't want to think about them. They want someone to give the answers and they can respond to those. I think my idea, our hope is that I will teach them how to think critically, not what to think. Teaching someone what to think is not very critical.”

Carl mentions that Chinese students do not like to think for themselves and would like the teacher to tell them “what to pick” and to give them answers. To me, “what to pick” very much relates to something that is already there in the text, hence you can pick from it. It is more about the meaning of information provided in the text, but not so much about students’ response about that information. The idea of not telling students “what to pick” is further elaborated in the following, where Carl elaborates on the role of facilitator and how to promote critical thinking through this role.

> “I think that that's what the teachers should do as a facilitator – guide students through questioning and direct them in certain ways but don't think that guy needs to provide answers. Well that's part of where the questioning approach to my interaction

> with students is not to give them information, but perhaps you have to think about it, to have to have them struggle. Yeah, it would be easier. of course. if I just gave him all the information, but if I don't give them the information in any then think about it. This is part of critical thinking, arriving at a decision on your own based on the evidence in front of you as opposed to just accepting it. Because I tell you it's true. Who am I? I could be wrong. You should arrive at your own conclusions."

For Carl, critical thinking is very much about students thinking about questions and issues themselves and having to "struggle" themselves while the teacher guides students through questioning so is not "providing answers" or in this sense "providing information". The essence for Carl is that a teacher should not "give information". This suggests the questions Carl asks about his students are very much about helping them get information from the text themselves. But when he said critical thinking is about "arriving at a decision on your own" as opposed to "just accepting" the information, his point is that it is not bout *only* getting the information – it is *also* about evaluating that particular information and, from it, making decisions themselves. Carl also said that he, as a teacher, could be wrong in terms of what he said. This corresponds to the idea of how language teaching is not about imparting knowledge, and nor is it about the teacher necessarily being the holder of knowledge, as illustrated by Carl himself.

> "So there was an interesting thing that I wanted to say to the student who came to me about questions and she wanted to go deeper. She wants to know more about the texts, go home and find it yourself finding yourself. Yes. I'm not a Greek scholar. Yes, I teach English and I know things about linguistics. I can't come in and give you a one-hour lecture about the history of Marcus Aurelius and stoicism. We have texts here that are going to do that for you and we don't have enough time for that one thing, and one of the things I said to her, which was a mistake, and as I said, this isn't a philosophy class."

The above incident told by Carl explains very clearly the whole idea of facilitating and how the teacher does not need to be an expert about the content, here concerning philosophical knowledge. He told this student who wanted to know more and go deeper about the text to go home and find it out for herself. He nevertheless said it was a mistake to have said "this isn't a philosophy class". My understanding is that this is what he actually thought, based on what he said about how he does not need to lecture students about the history of Marcus Aurelius and stoicism. However, on reflection he perhaps thinks that it was not a good idea to be as blunt as this to students. This, however, did raise an important question: What do language teachers need to know? Is it enough just to “know things about linguistics”, as suggested by Carl? These questions will be addressed in the discussion chapter (chapter 7).

I don’t believe strongly in a set hierarchy or authoritarian

Carl distinguished himself from traditional teaching and lecturing quite often in the interviews. His idea of lecturing and traditional teaching also relates to the power of the teacher and the teacher-student relationship. Here, he sees lecturing as “authoritarian”.

> “My idea of traditional teaching and it's changing more media. There's going to be a new idea as traditional teaching, but my idea is authoritarian, a teacher centred. What I say is not to be questioned. If I make a mistake, I'll try to cover it up in some way”.

Carl’s idea of “authoritarian” is where the teacher holds the knowledge and what the teacher says should not be questioned. Being “authoritarian” or “authoritative”, for Carl, also means that the teacher looks serious and formal, creating a distance from his students, as he said in the following.

> “Many teachers I feel like are pretty formal when they come into a classroom, and they feel that they need to keep a distance between themselves. Some teachers you will find when you see them teach you, it looks like you're looking at a different person. You know, my distinction is between a created persona that obviously has elements of their own persona versus, you know, the public versus the private persona. A distinction. It's not a bad thing. I just think that I try to limit the distinction where my teacher and some successful some students might get other students perhaps prefer someone who's more authoritative student called me not traditional teacher in their essays and speaking like doing a break time during the break. I think we're walking from class to class. Okay. Um, so it was, it was within the context of a conversation”.

Carl thinks that the “authoritative” or “traditional” teacher looks very different in their classrooms from the way they look in their daily life. This is a very important feature for these types of teachers and he calls himself not being "traditional", as there is little distinction between his "public persona" and his "private persona". He further elaborates on such little distinction in terms of his relatively informal style in classroom teaching, which contrasts with the formal style of traditional teaching.

> "I try to be as direct and open with my students as possible because of this. I think it makes them hopefully feel a bit more relaxed and that they can be who they are and express any thoughts or feelings that they want, so I don't expect them to bring their best student behaviour to the classroom. I want them to bring who they are, classroom that obviously the idea behind that is lowering the effective filter. Hopefully making them feel calm. Their brain is able to process information more readily. I think it's successful for most of my students."

Carl thinks that by being direct and open, again the opposite of "authoritative", the students will feel relaxed and achieve more in their learning. By so doing, he also builds equality between the teacher and students, the opposite of being authoritarian with its strict hierarchy. This idea about teacher-student relationship is elaborated on in the following.

> "Because I'm American, I do like the idea of equality between students and teachers. I think that I don't have, I'm not a strong believer in strict hierarchy. I think that teachers and students can relate on a personal level. However, the good thing about Chinese students is they never tried to cross over the line. They always stay on the correct side of the line. Um, so that's, I mean the Chinese students in a lot of ways are my ideal students because they can be friendly, but they're also very respectful and they know we're not friends. We are still a teacher and student and we can have a relationship that is personable and friendly and things like that, but we are not friends."

Here, Carl also distinguishes a strict hierarchy from equality between the teacher and students but also thinks that teachers and students can relate on a personal level. He seems to suggest that, in his role of facilitator, he achieves equality between students and teacher, with an important sign being that the teacher and students can "relate on a personal level". He does not mean that the teacher becomes friends with students. Rather, he means that the teacher has a professional relationship with the students but also a friendly one. It is interesting to note that Carl attaches his identity of being American with his liking about equality between the teacher and students. We shall see in the next chapter whether the non-native Chinese teachers also have hold such ideas about equality between the teacher and the students.

Below is a summary of Carl's key ideological components behind his pedagogical practice.

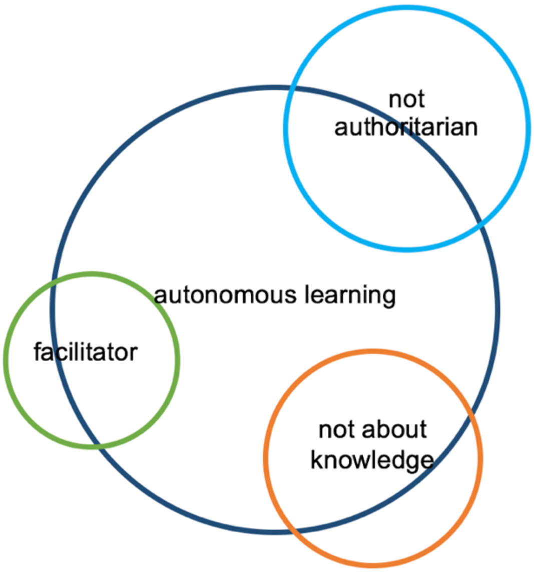

Figure 5.5 Carl's Key Ideological Components

5.4.5 The Classroom Story of Carl: A Summary

The preceding analysis has covered three aspects of the classroom story of Carl: his pedagogical practices, student perceptions about these practices, and ideologies and beliefs behind these practices. These three aspects are summarised in the following figure. Although these aspects interconnect, divergence exists between ideology and practice. For Carl, his pedagogical practice is about facilitating and teaching for linguistic competence. Such practice emanates from Carl's ideology and beliefs, and these are enmeshed in 'the ideal of liberal arts education [that is] not necessarily about knowledge' and in 'autonomous learning'. Students generally show positive attitudes towards the interactive, relaxing and comfortable classroom atmosphere, but negative towards their teachers' few perspectives and little depth in them.

- Autonomous learning
- Facilitator
- Not about knowledge
- Not authoritarian

- Lexis and grammar as priority
- Teach for linguistic competence
- Facilitating
- Interactive; non-dialogic; authoritative; high control of the interaction
- I-R-F-I-R-F

- Highly interactive, relaxing and comfortable atmosphere
- Few perspective from the teacher, little depth

Figure 5.6: Carl's Classroom Story- a Summary

5.5 Discussions

5.5.1 A Comparative Analysis within the Native Group Teachers

About Pedagogical Practices

The two native teachers of Peter and Carl have such differences in features of their pedagogical practices that they are operating almost as opposites. Peter's teaching adopts the so-called traditional lecturing and 'teacher-centred' approach, with much teacher talk and little interaction; Carl's is at the other end of teaching – the facilitating 'student-centred' approach, with many student group activities and discussions, and a high amount of interactions. These major differences about the 'how' question (how to teach) are also reflected in the 'what' and the 'why' questions.

For Peter, content is the priority and he uses the language to teach the content; in other words, the language used to teach the content is not much part of the learning goal but the content is. He emphasised meanings being represented in or generated from the text, and he placed little emphasis on grammar and lexis. For Carl, however, the learning of language itself is the priority and the content (the text in the textbook) used in teaching is just a form of media for learning the language; in other words, he uses the content to teach his main learning intention of language. He also strongly emphasises the learning of grammar and lexis, though there's also a considerable amount of tasks dealing with the meaning presented in the text in the form of comprehension questions (seen from his sample lesson). The purpose still is the development of language skills, as he has little focus on the meanings generated from the text.

To summarise, the two native teachers have differences but share similarities. For Peter, the role of the pedagogue is mainly lecturer, while for Carl it is very much facilitator. Despite these marked differences, they have similarities. For example, they share the feature of high control of interaction and of being authoritative (for Peter, it is at least authoritative for sometimes). This is very much opposite to the people's stereotype of Western teachers. A brief comparison of the two teachers is presented in the following figure.

Peter: lecturer	Carl: facilitator
• Lecturing	• Facilitating
• Teach for content; meaning making for the text	• Teach for linguistic competence
• Little focus on grammar and lexis	• Strong focus on grammar and lexis
• Interactive; non-dialogic; mostly authoritative, sometimes unauthoritative; high control of interaction	• Highly interactive; non-dialogic; authoritative; high control of interaction
• I-R-F	• I-R-F-R-F

Figure 5.7: Comparing Peter's and Carl's Pedagogical Practice

About Ideologies and Beliefs

It is just natural that Peter and Carl have marked differences in their ideologies and beliefs. Peter's ideologies and beliefs centre around the importance of content; indeed, it is the priority. Content is at the heart of teaching critical thinking, which is developed through reading materials and 'humanity education' is about critiquing things in readings. To teach content in reading, 'there's a good value in proper lecturing'. If such thinking stands as valid, the question is, how do we teach content? This is of particular concern given that the knowledge transmission model is outdated.

In contrast, content is not deemed as important for Carl, as goal of teaching 'is not necessarily about knowledge' but more about critical thinking, on which he says that to 'teach critical thinking is to teach how to think, but what to think'. He thinks the role of the teacher should be as a facilitator to help students talk and participate. It is important to note that while Carl puts a strong focus on linguistic competence, he does not mean to devalue critical thinking. It is just that he thinks to teach critical thinking is not to teach what to think, and thus knowledge is not important. For the former, it makes sense, and it seems to be a valid statement, but it does not necessarily lead to the latter statement about knowledge being not important. The question is, how do we teach students how to think? When I asked him this question, he seemed to have some confusions as well. In fact, how to think has connection with both 'the style of form of argumentation' (Biggs, 2003; Egege and Kutieleh, 2003) and the domain knowledge about which to think critically. Knowledge, is thus also important for developing critical thinking as the fundamental bases. The place of knowledge and how to teach content will be discussed in the discussion chapter of this thesis (chapter 7).

About Divergence between Ideology and Practice

Both Peter and Carl revealed a certain divergence between ideology and practice, but to different degrees. Peter has great ideas about humanities education, the value of 'proper' lecturing, and the balance between teacher talk and student talk. While he probably could use a bit of balance between teacher talk and student talk to call it proper lecturing, the divergence is not big.

Carl, a teacher educator, has a set of theories and philosophy about what constitutes good teaching and what language education should be about, though his ideas about knowledge and content probably can be argued against, which I will do in the discussion chapter (chapter 7). Compared with Peter, there is relatively a large divergence between Carl's ideology and practice. One of the most prominent is that he holds against towards hierarchy and authoritarian but, in his practice, he showed features of being authoritative and with high control of interaction. This suggests that sometimes we might not know enough about our own practice, especially in relation to theory and when interacting with another party.

About Student Perceptions

For Peter, it is usually the active classroom participators who tend to report that they benefit from their teacher's great perspective. It might seem a self-evident statement, as those who are not participating will tend not to benefit, but if we probe deeper, the reasons for not participating can give insights. For example, these could be about difficulty in understanding, which result from a lack of sufficient vocabulary or grammar knowledge about the knowledge, or relevant background knowledge, or even just a personal preference for a particular learning style. From another perspective, then, this possibly suggests that high achievers tend to benefit more from the lecturing style of teaching, which involves lots of development of perspectives. There might be a link for this, as those who are active participants in class have a great tendency to be high achievers as well. But for Carl, there is no such connection concerning certain groups of students giving positive or negative comments about their teacher. One thing that has emerged regarding Carl is that his classes have a high level of engagement and participation, one reason being that his approach is task based and involves lots of student group activities and discussions. Mixed views were reported from Carl's class; among them, there are two important ones: students look for perspectives from the teacher (for this they tend to be more negative towards their teacher's teaching); and students enjoy the great space to talk (for this, more positive). These two points echo very well Carl's facilitating style, the purpose being to facilitate student participation, but not teach them what to think, or, in other words, to offer them perspectives.

The Reasons behind the Difference in these Aspects

Both Peter and Carl are Americans and thus come from the same cultural background. Nevertheless, they hold markedly different ideologies and beliefs, which accounts for the marked difference in their pedagogical practices. This prompts two considerations: First, though there might be a shared ideology in an educational setting for people from a particular culture, individual beliefs matter more for a teacher, particularly those shaped early in life as a result of a person's education and experience (Johnson, 1994). Peter's teaching approach results from his own education, and he tries to teach students what he has in himself, which he got from his own education. It thus seems fair to argue that his teaching style comes from his own teachers. For Carl, his approach to teaching is greatly influenced by his professional TESOL training, where the idea of 'facilitating' has been important in recent decades. The major reasons behind the difference in Peter's and Carl's teaching can be explained by their different professional backgrounds and their own experience of learning. The implication is that teacher recruitment needs to place more value in looking at the specific professional background and experience of potential teachers instead of looking where the candidate comes from or at various less relevant details.

Second, although researchers and scholars have been emphasising the importance of ideologies in terms of influencing teaching, little is still known about how this process takes place and how it is situated in the wider social and cultural context. Though ideology is a term that has assumed importance in linguistics studies, it remains much less theorised in education (Kesevan, 2016). There is therefore a need for both theoretical and empirical research in the field of classroom ideologies within an educational context.

5.5.2 Potential Strengths for Native Teachers

The Benefit of Perspectives Coming from a Native Teacher: A Foreign Rock Could Have More Value than a Local Jade

Student participants from Peter's class reported that they benefited much from Peter's perspectives, even from a lecturing approach to teaching. This suggests that content matters a great deal for students, and from the opposite perspective that students no longer look only for language enhancement in an EFL classroom. Instead, they look for real content, meanings, ideas and perspectives that come from the teacher. If they do not get these, they seem unsatisfied, as happened in the case of students from Carl' class.

As a native speaker who comes from a different cultural background with the local students, and thus from arguably the ‘ideal’ or 'model' target culture, native teachers can offer different perspectives from that of the students and that of local native teachers. This could prove invaluable for developing criticality in students. Of course, as we have discovered herein that it is better if the teacher does not tell it to them, but instead brings it to them in a way that encourages students’ participation and that emphasises how students receive them.

Being in a native-teacher classroom and interact with the teacher offers students a valuable intercultural experience in itself. Luk (2001, p. 35) argues that such experience would 'enrich the manpower and resources for learning English for international communication in the local region”. And this is necessary for broader reasons as well. Indeed, the need for students (and others) to interact directly with English users (but not necessarily native speakers) has become more acute under the time of information technology and the globalised economy (Warschauer, 2000).

Building a Relaxing Classroom Atmosphere

For both of the native teachers, almost all students interviewed reported a relaxing classroom atmosphere and said their teachers tend to have open attitudes with them and are tolerant with their errors or mistakes. This brings more freedom for students to talk. Although such facets might have some complicated implications with cultural connections[4], but again, the purpose of this qualitative study is not to generalise. It might to be fair to just say that they could be the potential strength for native speakers. This finding is also supported in the empirical studies done by Tsang (1994) and Tsui (1995), who

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[4] As reported by students, native teachers tend to have a lower expectation for them while their local Chinese teacher tends to have a higher expectation. While a relaxing environment is facilitative for students’ learning, if it involves lower expectation then it might be a double-edge sword, as low expectation has a link with “not trying enough”, according to students.

claim that native teachers are better able to provide a favourable classroom learning environment for second language learning.

5.5.3 Potential Challenges for Native Teachers

Great Language Competence Does Not Necessarily Lead to Dialogic Interaction in the Classroom

Though Peter and Carl have very different pedagogical features in general, one being lecturing and the other being facilitating, one feature they do share is being non-dialogic, suggesting that being a native teacher and having great language competence does not necessarily lead to dialogic interaction in the classroom. This idea is significant in the sense that although creating an interactive classroom is important, the quality of interaction is more important. To put it in another way, if the interactive/non-interactive dimension is about the quantity of student participation, then the dialogic/non-dialogic dimension represents the quality of such participation and the latter is of more value in the classroom. Basically, quality matters more than quantity.

Such notions echo the concept of 'dialogic space' coined by Wegerif (2013), which considers interaction as a thing in itself so as to explore 'the opportunities that open up in dialogue' (ibid., 2013, p. 62). He argues that a spatial metaphor allows analysis of the direction of interaction through conceiving the way participants influence the process of knowledge generation – that is, that 'knowledge is co-constructed by teacher and student together' (Wells, 1999, p. 227). In this sense, teachers should on the one hand broaden the dialogic space by bringing in new voices and perspectives, or the participation of students; they should also, on the other hand, deepen dialogic space by challenging assumptions (Wegerif, 2013). The former is the essence of being interactive; the latter is the essence of being dialogic. For Peter, a wider space could bring more benefits to the students. Doing this involves putting less emphasis on how the teacher's meanings are delivered and more on how the students receive them. Specifically, it can be done by inviting student views and opinions. For Carl, creating a deeper space can be done if the teacher presents his own perspective by challenging students' perspectives and not telling students directly. In other words, it is about working on students’ ideas, challenging their ideas and valuing the co-construction of knowledge or understanding in the classroom.

Lack of Knowledge in Understanding Students’ Learning Difficulties

Though there is wide recognition of one of non-native teachers' strengths being their understanding of the local culture and the difficulties and needs of students, the lack of such understanding from native teachers, however, is relatively less researched in the literature. In fact, in 1984 Guthrie conducted empirical research on these aspects and little relevant research has been done since then. Guthrie reported that the native teacher demonstrates a ‘certain lack of control’ of students’ behaviour because of a lack of knowledge of students’ cultural and language backgrounds. In this study, students of both native teachers reported that their teacher tends to “ignore detail”, and by detail they mean difficult language points for them. This suggests that the native teacher can be too familiar with certain usage and language expressions or about the meaning of certain perspectives, and the native teacher may even be unaware that such aspects can pose difficulties for the students. This can also be explained by native teachers being 'very often unable to analyse and conceptualise what is too familiar' because, as the saying goes, 'they can’t see the wood for the trees' (Byram, 2002, p. 18).

To address this, native teachers can do several things. First, they can offer more opportunities for students to ask questions but also encourage questioning that comes from students. Second, give more space to student talk, and even more importantly, when they do this, truly listen by hearing the student from their own point of view. From this, native teachers can better understand how students make their meanings and, in this process, work on their ideas and reach co-construction of knowledge and understanding with students. In this process, it is important to be aware that students make meaning under their own mental frames and to realise that it is better to ask and find than to assume.

5.6 Summary

This chapter set out first to provide the analytical framework used in conceptualising the teachers' pedagogical practices, before the results were presented. It dealt with the findings on the two native teachers, Peter and Carl, by analysing their pedagogical practices, student perceptions, and ideologies and beliefs behind these practices. These aspects are well connected and form a whole in the classroom story of both of them, respectively. Following this, a comparative analysis was made between these two native teachers, which also explained the reasons behind such differences, among which were their professional background and their experience. In the discussion section of this chapter, potential strengths and challenges were analysed in a way that, on the one hand, deconstructs the native/non-native assumptions because these teachers' potential strengths are unrelated to their linguistic competence, and challenges are not all about their lack of knowledge of students' local culture. This raises the argument that being a great language teacher is not about being native or non-native. In fact, these aspects do not matter, but their professional background and experience as well as their ideologies and beliefs do. This finding will be discussed further in more detail in the discussion chapter of this thesis (chapter 7), along with others. It follows the next chapter, which is the second results chapter but this time concerning the non-native teacher group.

6. The Classroom Story of Non-native Teachers: Pedagogical Practices, Students' Perceptions, and Teacher Beliefs and Ideologies behind these Practices

6.1 Introduction

The previous chapter presented and analysed the classroom stories of the native teacher group, which included a within-group comparative analysis and a discussion of the strengths and challenges for native teaches. The same will be done here for the two non-native group teachers, and it follows a similar structure as that for the native teacher group.

For me as a researcher with an identity of a non-native EFL teacher, it is a different experience to write about and present the data of the non-native Chinese teachers – with whom I share my mother tongue and cultural background, from that about the 'other' – the native American teachers. Such different experience in fact started from the data collection stage. When I was sitting in the classroom of native teachers, it was a cross-cultural encounter involving a constant dialogue between the self and the other, and between the familiar and the foreign; and while I was interviewing them and interacting with them fact to face, that feeling of a cross-cultural encounter was even more intense. Also, the fact that I used Chinese when interviewing the non-native teacher group (who are also Chinese too), but English with my native group teachers simply added to the possible complexities involved in this cross-cultural encounter. This naturally can have implication for the validity of this research both in the researcher's positioning and reflexivity and in how meanings can be made differently through using a foreign language and in considering the possible roles that culture could play here. A matter of concern here is that I was aware of all this and have this sensitivity with it, and that I was taking reflective notes to describe my feelings and the dynamics unfolding in the interviews to at least try to minimise the potential threat validity posed to this research. In analysing the classroom data and interview data, I also tried to make the foreign familiar and the familiar foreign, while avoiding taken-for-grantedness in my making sense of the data.

6.2 The Classroom Story of Xin

Xin had been working in the university where I work for 10 years before I started and for 18 years by the time I began my fieldwork. We teach a course together and have a good professional relationship. The thing I admire about him most is that he is very knowledgeable. He never ceases to surprise me in our chats in terms of how much he knows about international politics, history and culture, which seems to come from his wide reading, rich life experience and his education. He holds a bachelor and master's degree in English language literature and English for special purposes respectively.

Though we have a professional relationship, before this research I have never the chance to sit in his classroom. I was happy that he said yes to my invitation of being one of my research participants. He was kind, open and accommodating to me every time I was in his classroom, and I am very grateful for that.

6.2.1 Sitting in Xin's Classroom: My Classroom Observation

Interestingly, I observed a lot of 'Peter' in Xin's teaching (e.g. teacher as a speaker up on the stage), even though they have different cultural backgrounds. A key difference is that I did not see many facial expressions as well as body language, though there were times when Xin raised his voice to stress something or indicate emotional attachment. I think this could have some relationship with the background culture, as I was also told by students that American teachers do like to perform, to act, or to make a scene while Chinese teachers are much more reserved. In Xin, I saw a composed scholar presenting insights and perspectives in an image of a traditional Chinese teacher. I had a distinct feeling that he knew what he was talking about and was fully engaged in his own talk. His classroom was usually quiet if the class was not doing student group discussions or student presentations, but occasionally there would be some loud laughter bursting out suddenly, showing that students were actually paying attention despite there being much teacher talk.

6.2.2 Analysing Classroom Talk: Characteristics of Xin's Pedagogical Practices

As with the native teachers, I also chose a period of two 45-minute sessions from Xin's sample audio lesson. Similar to Peter's sample, there was only one dialogue of teacher-student interaction, the transcript of which is as follows:

Teacher-student interaction (lesson five, Instructor Xin, time 7:35–11:13)

1. Xin: The sad young men. Very nice picture. If you don't give the title as "the sad young men", what else could you say?
2. Student A: The lost generation (in a very low voice).
3. Xin: The sad young men is a term they give for the whole generation for the 1920s – the people in the United States of America as the angry young men or the lost generation or the ruining 20s. This is about the time period in a social environment, the change of the America society. The expository tries to interpret, or say the entire article simple answers one question. One question, what question? Em?
4. Student B: (inaudible whispering)
5. Xin: The opening paragraph, the second half of the opening paragraph, "were young people really so wild?" "was there really a Younger Generation problem?" "The answer to such enquiries must of necessity be 'yes' and 'no'". The entire article focuses on this question, the interpretation of the sad young men. And the answering of this question is in two parts. First, yes, so yes starts from paragraph 2 until…
6. Student C: 6 (whispering)
7. Xin: Until 9. And the last came regarding no. The entire expository writing is to answer this question. And definitely, in the process, there's how, and there's why. Oaky, this is the framework. Many great writers in the history of American literature have touched on this theme, American's ruining 20s, about young generations opposing traditional values, the Puritan values and the uprising way of a new life against the tradition. In this, you will have Fitzgerald and Hemingway and exponents of this lost generation.

Pedagogical Approach

The above interaction clearly shows teacher talk as a major form of classroom activity. The teacher spent much time explaining, describing and clarifying when he needs to provide background information and his own meaning-making based on the text. For him, one of the most important concerns was presenting how he makes meanings from the text and how he develops perspectives. He did ask student questions (some of them could be intellectually challenging), but it seemed that he did not expect an answer, in such way that the teacher is the major party in constructing knowledge and understanding. In a word, the pedagogical approach is 'lecturing', and it is as if he is saying this: “I need to get things explained, and it’s fine that you do not have the answer for my questions.”

Teaching Content and Purpose of Teaching

As noted above, developing arguments and perspectives amounted to be important, meaning making from the text stays at the core. This reflects his emphasis on demonstrating his own analytical skills to the student. On the other hand, the transcript shows that Xin’s ideas, views and perspectives relate to cultural and historical background and thus, in this sense, teaching for cultural content.

Also worth noting is that Xin spent much time in his sample lesson explaining lexis and grammar, but still for the purposes of meaning-making and understanding, as lexis and grammar are the foundation of this process.

Communicative Approach and Pattern of Discourse

In the above dialogue, Xin asked several questions but these function more like rhetorical ones as he did not seem to expect an answer. This is why students were whispering after he asked the question, though students’ whispering was also a sign of participation as it indicates they were following the teacher and responding. When student A gave her reply, Xin continued speaking without any feedback or comment, as if no one were answering his questions. In fairness, perhaps he did not hear it because the voice was very low. When student C replied, Xin dismissed her answer and proceeded directly with the right answer. In this sense, Xin's communicative approach is non-interactive and non-dialogic, without any working on students’ ideas. It is authoritative here as the teacher did not include or consider students’ views and perspectives. In this sense, the teacher’s control of interaction is high. The pattern of discourse is simply I-R, as there is no teacher feedback on the students’ responses. A summary of Xin’s pedagogical practices is below.

Table 6.1 A Summary of Xin's Pedagogical Practices

Teaching content	• meaning-making from the text as priority • lexis and grammar as secondary
Purpose of teaching	• analytical skills • content learning (especially cultural content)
Pedagogical approach	• lecturing
Communicative Approach	• non-interactive • non-dialogic • authoritative • high control of the interaction
Pattern of discourse	• I-R

6.2.3 Talking to Xin's Students: How do Students Perceive their Teacher's Pedagogical Practices

Generally speaking, students tend to reach a consensus on their views of features of their teacher's teaching. Here, these views are divided into three themes.

Non-interactive, but with great Perspectives in depth and width

> "The students sitting at the back rarely have the opportunity to speak. I'm sitting in the first row, and I'm really active in his class, and I sometimes say something without being asked." (Student 1)

Student 1 said that the students sitting at the back rarely speak and implied she and others at the front are the active ones who speak the most, even sometimes speak without "being asked". Her view was shared by other students in the interview as well, indicating that the teacher did not solicit students' ideas and this is in accordance with the above analysis of Xin's pedagogical practice.

Despite the class being non-interactive, the students in Xin's class broadly agreed on the depth and width of perspectives from their teacher, as reflected in the following extracts:

> "When talking about some text, he can go very deep, really, really deep. And sometimes with very new ideas too." (Student 3)

> "I think he really has some in-depth insights, those kinds that can have the effect of shocking your brain." (Student 4)

> "He is such a knowledge person that I was amazed very often by his spectrum of knowledge, and will wonder where was the boundary of his knowledge." (Student 1)

> "He usually has good views that really go deep. Though he has his own interest areas, like women rights, that's why he gives us lots of materials and spends lots of time talking about this topic." (Student 2)

Students 3 and 4 think Xin gives perspectives with great depth, and that these could sometime create cognitive conflict as in the saying "shocking your brain", or, to use the educational term, 'cognitive conflict', which provides opportunities for learning and to construct new meanings.

Student 1 seemingly values width of perspective in terms of the "spectrum of knowledge". This may also relate to how it is difficult for a certain perspective to reach depth if it considers only limited dimensions, and how opening up dimensions could also facilitate depth of perspective. Briefly put, broader knowledge could give depth to the perspectives within it. In the current context, width of perspective also reflects depth of perspective for Xin's students. According to Student 2, Xin tends to talk more about his own interest areas, which is understandable on a personal and even a professional level, as each teacher has his/her areas of interest and it is natural to talk more about these. However, attention should be paid to whether the teacher's interests match those of students.

Traditional and carry teacher authority

In the interviews, Xin's students described him as "traditional" and even "traditional in every sense". Such descriptions seem related to the authority Xin carries but also traditional Chinese culture, which is about respecting certain figures, demographics and professions such as the teacher and the teaching profession. Such respect also embodies that of teacher authority. Student 3 elaborates on this, speaking more explicitly about the personal reason for respecting her teacher's authority but then also hinting at the latter cultural reason (Chinese culture):

> “I think he usually looks very serious and when you talk to him, you will really need to pay attention in terms of behaving properly, like when you are with some elder people, so you feel there is a clear hierarchy between you and him.” (student 3)

Student 3 compares the authority of this specific teacher with that of the authority of elder people, a group to be respected in Chinese culture. She felt the existence of such a power hierarchy so strongly that she had this clear consciousness of the need for “behaving properly”. The other aspect is how this teacher looks – in terms of expressions rather than physical features – and how his being serious also contributes to the power and authority exhibited by the teacher. Another student also spoke about the teacher specifically:

> “If it is a wrong answer, he will say no, or sit down. I remember there was a time when I said something, he just said ‘sit down’. I really suffered from that. Yes, just ‘sit down’, nothing else, and the whole class looked at me unbelievably. I was felt like, what did I say wrong to deserve this ‘sit down’? And that I have to prove that I’m right.” (Student 2)

Student 2 is talking about teacher feedback, indicating that the teacher expected certain ideas and would dismiss students’ different ideas by saying "no" or "sit down". This suggests one of Xin’s communicative approaches is authoritative. In particular, Student 2 was describing how she suffered from the terse two-word-feedback of ‘sit down’. She seemed to be troubled by these two words or how they were used; she thought all the other students were looking at her and felt this was very embarrassing for her. She also thought that her ideas were right, and she expected more explanation from the teacher in terms of why what she said was wrong. This indicates that she expects more care and from the teacher in terms of working on their ideas and exploring them more.

Emphasis on cultural and moral attainment

For Xin's students, their teacher also wants to develop cultural and moral qualities in students, as demonstrated in these extracts:

> "He puts a great emphasis on content that is related with cultural issues. A lot of the topics for our group work is also related with cultural issues, and by cultural issues I mean traditional Chinese culture. And some we really like it." (Student 1)
>
> "He thinks that the meditation article can mean a lot for shaping our values. He hopes that we can become a decent citizen and learn from what is said in the article. Now 'decent citizen' becomes a buzzword in our class when we talk about him." (Student 2)

Student 1 is talking about her teacher's emphasis on cultural content, by which she means "traditional Chinese culture". This is especially important to note as this can be Xin's unique way of approaching culture, in a sense that much discussion on teaching cultural content in ELT involves teaching English culture. In contrast, student 2 says Xin related the content to students' own lives. He also has certain expectations for the students and wants to make a difference in the shaping of their values. This emphasis on moral content seems another unique aspect of Xin. Students' response to this is nevertheless a little complex. As the student recognises "decent citizen" as a buzzword, or even phrase, in class it is not something the students deem to be funny or are taking lightly. This is an important implication for understanding that the teacher's world of values clashes with that of the students, between the teacher as relatively senior and the students as the young generation.

Table 6.2 Student perceptions about Xin's Pedagogical Practices

Student Perceptions about Major features of Xin's teaching	How this feature is taken by students
non-interactive, great perspectives with depth and width	non-interactive is not good for creating space for students to talk; perspectives are great for the benefits of learning
traditional and carry teacher authority	not good in terms of creating dialogues between the teacher and the student
emphasis on cultural and moral attainment	some of the traditional cultural content is good; moral building does not make too much sense

6.2.4 Interviewing Xin: Xin's Ideologies and Beliefs behind his Pedagogical Practices

This section discusses the ideologies and beliefs behind Xin's pedagogical practices and does so using data from his interview. Xin was nice and accommodating, and he was very open to me even when we encountered some sensitive issues 5 (hence there was trust and openness). Both interviewer and interviewee seemed relaxed, creating suitable conditions for Xin to talk in depth and produce rich data but also for me to ask valuable and even spontaneous questions to probe deeper.

Xin has longer teaching experience and holds a more senior position than me, but he is very down to earth and speaks as if we were equals in such senses. Though I followed the general structure of the interview guide, I also allowed Xin to talk freely about what mattered to him. Although he did not speak that much during the interview, he was very precise and generated the required

[5] Xin talked with me about his views on some sensitive political issues, but he specifically asked that this part of the talk is off the record and be kept as such. I did what he requested, though my feeling was that some of his comments are important in shaping Xin's ideology and beliefs. However, this was a matter of trust, and it said much that he was sharing with me what he truly thinks about certain things.

data. I did not have to use many facilitating techniques in this interview at all because of Xin. he has a particular set of ideas and views about his own theories and philosophy in teaching and education, and in the interview he knew exactly what he was talking about and what he was doing, conveying these accordingly. The following works through the key themes that run throughout his interview.

Content and development of thought is the priority

Throughout the interviews I had with Xin, one of the most recurring keywords was content. Though Xin mentioned the importance of language skills as the foundation for English major students – something the teacher "has to work on", to use his words – he prioritised the importance of content:

> "Today we were talking about the background knowledge about the text, concerning the Vietnam War, the petroleum crisis, some of the students might not be interested, but If you say you are an English major, and you don't know anything about the politics and history of the United Kingdom and United States, how can you say you are an English major? These contents are the basis for you to develop thoughts and have your own views. And this is desperately important, especially given that nowadays our students are weak in thinking. We need be aware that language is the form, while content is the substance, and form should always serve the content."

In this, Xin was talking about knowledge, and about the content, particularly cultural and historical content about the United States and the United Kingdom[6]. He holds that content knowledge is the basis for developing independent thinking, and this is something the students lack now. He compared the relationship between language skills and thoughts with the relationship between form and content, indicating that in his view learning language should be about content learning, not vice versa. His emphasis on the content can be, at the same time, reflected in his choice of reading materials:

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[6] This presents the mainstream understanding of cultural content in China -- that is, the target culture being the culture of United Kingdom and United States.

> "I also chose some supplementary reading materials for students, like *The Unicorn in the Garden by James Hurber, an American writer, only second to Mark Twain in terms of humor* Because for the current textbook, some of the content is not for facilitating student discussion, as students are not that much interested in the content and it was not challenging enough for them, to put it simply, by using that textbook, you cannot *satisfy their appetite* [7]. Take The Housefather as an example. Students have no relevant background knowledge based on their age and experience, so it's not possible for them to have a heated discussion about it. I think the ideal situation is that you give them a reading about a certain topic which is inspiring for them, and then the teacher can facilitate their discussion. I don't think that the teacher keeping talking is a good thing, though I was doing that too. Because lecturing won't achieve a good learning effect and second is that it won't involve deep thinking for the students as they are listening passively. That's why I chose materials that can arouse students' interests, and if these materials can be connected with the text from the textbook, it'll be the best. So that students have things to talk about and are happy to talk about it."

Here, Xin is talking about content that can arouse students' interests and facilitate their discussion in a way that involves deep thinking for the students, and about how this does not happen if the teacher keeps talking. It is interesting that Xin realised the shortcomings of lecturing and was aware that he was doing it, though as he said he sometimes chose some good materials to induce good discussion, there were probably some other times when he did not, indicating a big gap between knowledge and action. This will be further discussed in the discussion chapter (chapter 7). Also, the fact that he chose materials such as *The Unicorn in the Garden* suggests that he puts a strong emphasis on students' meaning-making of the material in terms of developing arguments and perspectives.

Knowledge and attainment in traditional Chinese culture is important

As discussed in the above, Xin prioritised content in developing students' independent thinking, and he said the cultural content in such teaching tended to concern the history and politics of the United Kingdom and United States. However, he personally emphasised traditional Chinese culture:

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[7] The expression with a "*…*" is using Xin's words directly, as he said this in English. The other parts are my translation. It's actually quite common for local English teachers to mix English into their Chinese speech.

> "For the gentlemanship in the British culture, we have that as early as the 'Spring and Autumn period[8]' and gentleman in our culture goes beyond what it means by the British. So much more connotation about personal attributes and moral character, right? So I think it's really important that we revive our attention to the traditional Chinese culture. I think it's beneficial for students to develop fine cultural attainment rooted in the traditional Chinese culture. You see, in our modern times, students are fickle, maybe we ourselves are fickle too, so we all need peace in our heart. I think for this we can gain inspiration from our fine traditional culture, and carry down it. It is beneficial both for students and teachers."

Xin clearly values "traditional Chinese culture", and his pride in it is evident compared with British culture. His understanding about traditional culture has a philosophical dimension in terms of how it provides insights about life philosophy and can help people achieve inner peace. Such an understanding about culture in relation to philosophical dimensions gives broad meanings to culture, to the high culture approach of culture in particular. It echoes students' perception of Xin's focus being on cultural and moral attainment in "developing decent citizen". Indeed, Xin tends to focus on the broad issues concerning culture, as is reflected in his understanding about the relationship between learning traditional Chinese culture and learning from the West:

> "I believe in Chinese learning as the foundation, while the Western learning for the practical utility[9]. We need to embrace the foreign culture and reform ourselves so that we as a people, as a culture will have this long-lasting vigour. Otherwise, it will disappear from the globe soon."

Xin connects the learning of the foreign language – the English language – with learning from the West and boosts to national development. Such an educational goal, though, is situated in the old times before the founding of new China, although it could still have its modern implications in the sense that

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[8] 770 BC-221BC

[9] the famous slogan put forward by the 'foreignisation movement' in the late Qing Dynasty (中学为体， 西学为用 in Chinese). Practical utility means to learn from the advance of western natural sciences and social sciences to boost national development, with a particular focus on western technology.

Xin no longer limits educational goals to personal development but instead also connects it to wider social and national development. Such a perspective is especially related to China's historical and cultural heritage, and in this sense it has strong connotations about ideology and ideology in education.

The best pedagogy is to use no pedagogy; the thing that really matters is the teacher's spectrum of knowledge

Xin has his unique way of understanding pedagogy, which closely relates to his emphasis on content:

> "Our focus should always be on the content. The relationship between pedagogy and content is one that is of form and content. What's the relationship between form and content? The form always serves the content; and the content always stays at the fundamental. You can just not put the cart before the horse."

Xin explains the relationship between pedagogy and content as the one between form and content, that's the starting point for his emphasis on content.

> "No matter what method you use, as long as it works, in a way that students like it, participate in your class, then it's fine. You see, the best pedagogy is to go without pedagogy. Pedagogy is just tricks. The highest form of trick is trickless. True experts in pedagogy all go from the shift from 'pedagogy' to 'pedagogyless'. At the highest form of human knowledge, I mean those presented by scientists, being in the field of social science and natural science, no matter how it is taught, it is well received. They get it. An over-attention on pedagogy leads to ignorance on the depth and width of content. After all, we all have limited time and efforts."

Xin's understanding of pedagogy very much relates to his emphasis on content. He equated scientists with 'the highest form of knowledge' to demonstrate that it is ultimately the value of the content that matters. Such understanding in some way echoes the knowledge transmission model which is discarded in modern education, though I hold it's still makes sense to give appropriate weight to knowledge. This will be further discussed in the discussion chapter.

Xin also explained his devaluing of pedagogy and what is, for him, the most important quality of being a good teacher:

> "Because I do not have a teacher education background, I do not see the value in pedagogy. Those who do tend to pedagoglise teaching, which is not good. The true good teacher, I think, should be one who holds a wide spectrum of knowledge, who has a rich knowledge base, who does not use pedagogy, who can pick whatever he needs ready from his mind. It's like he's so resourceful that he can fight a war without using a weapon. This is what I think are the most important qualities for a good teacher. Basically, it's like if you want to give students a bowl of water, you need have a bucket or a big jar."

Xin says he devalues pedagogy basically because it was not particularly prominent in his background. It does seem logical that those who have a teacher education background would tend to emphasise pedagogy more, as in the case of one of our native teachers, but it perhaps also depends on specific situations. He then said the most important quality of the teacher is having a spectrum of knowledge, which echoes traditional understandings about what makes a good teacher under the knowledge transmission model.

The role of the teacher is supervisor for the whole class, who have equal relationships with the students

When talking about the role of the teacher, Xin has his own distinctive understanding that does not necessarily align with the above views.

> "The role of the teacher is to *make sure students are put on the right track*. You have to be a *supervisor*. By students, I mean that of the whole class. If it is a big class size, then you have to ensure more than 95 per cent of the students are on track. You supervise them, and make your best to involve most of the students in the class discussion."

The role of the teacher for Xin being a "supervisor" who "supervise[s]" the whole class to make sure everybody is on track reflects his emphasis on students' participation rather than on content and knowledge, so Xin has a balanced view about knowledge transmission and student participation. He also adopts a view about the teacher relationship that possibly conflicts with his emphasis on knowledge.

> "I think the teacher and the student are an equal. If you have a question, you can say it, or ask it, you can argue with me. In face knowledge, you and me are equal. However, in class, *I'm supervising the all*. You know. But you can argue with me

> about some certain issues. You can have different ideas or views. These are natural. But again, *I'm supervising the all*. It has to be like this to *make sure that the process goes smoothly*, because *if everybody is giving order, the class will be in chaos*."

Against the knowledge transmission model, where the teacher is the holder of knowledge and thus the authority in the class, Xin believes in an equal relationship between the teacher and student in terms of equality in front of knowledge. This is probably not consistent with students' perceptions of him having teacher authority, indicating there could be a gap between what students said and what the teacher thought. It's nevertheless worthwhile to note these possible different understandings of authority for Xin and his students. Xin thinks to supervise the class is one thing, but to have equal relationship is another. For students, both of them could be interpreted as authority. Below is a summary of Xin's ideological components behind his pedagogical practice.

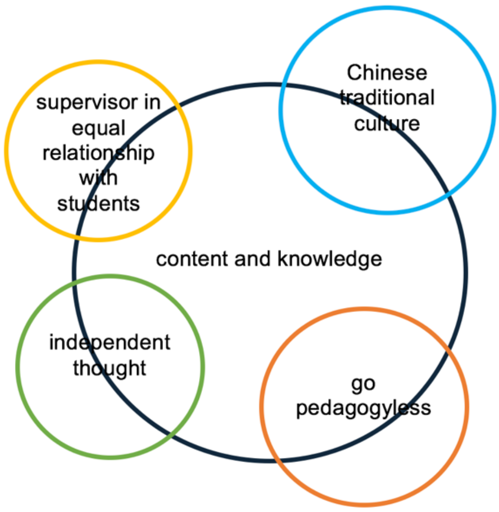

Figure 6.1 Xin's Ideological Components

6.2.5 The Classroom Story of Xin: A Summary

This analysis covers the three aspects of Xin's classroom story: his pedagogical practices, student perspectives about these practices, and the ideologies and beliefs behind these practices. These are intricately connected in a way that forms a congruent classroom story of Xin (see Figure 2 below), though there is some divergence in terms of ideology and practice, as will be discussed in the following discussion chapter (chapter 7). Xin's pedagogical practices feature lecturing and content teaching, as is well reflected in Xin's ideology and beliefs of giving a central place to content and knowledge in his teaching. The emphasis on traditional Chinese culture is something that is unique for Xin among all of the teacher participants, and this emphasis is in accordance with students' perceptions in terms of 'cultural and moral attainment'. Divergence between students' perceptions and Xin's ideology and beliefs also exists: while students think of Xin as traditional and carrying teacher authority, Xin sees himself as having an equal relationship with students in face of knowledge in his role of supervisor for the whole class. On Xin's teaching approach, students generally think positively about his content and perspectives, negative about his being traditional and carrying teacher authority, and slightly negative about his emphasis on cultural and moral attainment, as students' world and values system probably conflict with that of the teacher.

- Content and knowledge
- Chinese traditional culture
- Independent thought
- Supervisor in equal relationship with students

- Meaning-making from the text as priority
- Analytical skills, content learning
- Lecturing
- Non-interactive; non-dialogic; authoritative; high control of the interaction
- I-R

- Non-interactive, great perspective with depth and width
- Traditional and carry teacher authority
- Emphasis on cultural and moral attainment

Figure 6.2 Xin's Classroom Story – a Summary

6.3 Feng's Classroom Story

Known as an expert teacher in the faculties, Feng had been on the faculty for 25 years by the time I began my field study. He is not only an experienced expert teacher but also an established researcher. He holds a PhD in linguistics, and he specialises in various area of study, including Systemic Functional Linguistics, discourse analysis, second language acquisition, English teaching pedagogy and English teacher education. Students say that he always explains language points well. Such an ability, I think, has much to do with his background in linguistics. He has also had rich experience working with teachers in the capacity of teacher educator. All of these together speak of authority and expertise. Also, in my experience Feng's presence is strongly felt when you meet him. This seems to have something to do with his authority and being senior, yet Feng is very much approachable. He is known as a very genuine person who is true to himself and to others. To sugar coat things is not his way, which should help this research as Feng usually speaks his true thoughts.

As a novice teacher I had the opportunity to sit in Feng's classroom and learn from him. I felt grateful that he was open and welcoming to me when I was in his class. In fact, he has always been amicable and welcoming to young teachers like me. He might have strong opinions about issues, but he is also willing to listen to different perspectives. I felt happy and grateful when he said yes to my invitation of being a participant.

6.3.1 Sitting in Feng's Classroom: My Own Observations

When comparing Feng with Xin, the most distinctive feeling I get is that they have markedly different styles: if Xin is on the lecturing end of style, Feng is definitely at the other end of the story. But it's interesting that Feng is not like Carl either, he has something that is in Xin and something that is in Carl, and something that is very unique to himself too.

In Feng's class, I did not see any speaker out there. I saw a real teacher who sometimes seems to forget my presence in the class. Feng oozes confidence and authority from top to toe, which is felt the moment you come into his classroom. His class was usually in good order in that students are doing what they are supposed to do and seldom do things not relating to the lesson. There was nevertheless laughter in the class occasionally, out of Feng's particular way of talking. Indeed, he has his own way with words and can be humorous, though it is mainly reflected in his talking in Chinese. The class usually features much student talk in the form of both teacher-student interaction and student group discussions.

6.3.2 Analysing Classroom Talk: Characteristics of Feng's Pedagogical Practice

For the analysis of Feng's classroom talk, I also choose a dialogue from the sample audio lesson of Carl. In this sample lesson, there was more than one place of teacher-student interaction and my choice was a random one, as I felt these dialogues of interactions all share some similar features and thus that any choice would suffice. The following presents the script of this dialogue of the chosen interaction.

Teacher-student interaction (lesson five, instructor Feng, time 20:42–25:56)

1. Feng: For choice A, (if you hate your job) you look for another job, what are the advantages and disadvantages? Here I give an example. For A, one of the advantages is that you avoid doing the work that you hate. Because if you're doing something and you hate doing it, you don't feel happy. Maybe you don't do it well right. So this is an advantage. For disadvantages, you may have to change jobs many times, okay. Sometimes it maybe be difficult to do so. What are the other advantages and disadvantages?
2. A: If you frequently change your job, you may get low salary. Because you don't stay in a position for a long time so you can't get high salary. And in the interview, they'll ask you why you always change your job. They don't believe you will stay in their company for a long time and they will not give you the chance.
3. Feng: Emm. I think you talk about two points. One is, if you keep changing jobs, other people will not trust you, right. They may think that you will just stay in that company for a short time before you away, right. So they don't trust you. You also said you don't get high salary. Why not?
4. B: You are freshman in every company.
5. Feng: You are freshman in every company?
6. B: Each for two years or one year.
7. Feng: Oh. You mean you spend a short time in each company so you won't get a high salary, because you're treated as somebody fresh. Or you start from the bottom?
8. B: Yea.
9. Feng: Oh. Well. Actually if you do change your job, you don't always start from the bottom, because normally you would, I mean, go on to

another position which could be higher than your previous one. See my point? It's not always true that you always start from the beginning.

10. A: You try to change the type of job. And not only the company. So you may enter a new area.
11. Feng: Oh. You mean step into a new area, a new career, a new field, right? Something that you're not familiar with. Again, that's not quite true. Because normally when people change jobs, they don't change everything, okay. For example, they still remain in their own area, but just different positions.
12. C: But in east Asia, people's salary is related with the time they are in that company.
13. Feng: Oh. Your salary is related to the time you've been in that place. That's true. That's true. But again, in my experience, that does not make too much difference. For example, my salary. Part of my salary is called 教龄工资 (salary for teaching years), but that's a very small part. Doesn't make much difference. On the contrary, some people make more money when they change their jobs. Especially that I know some professors okay? They change from one university to another university, and they get, first of all, a large sum of money.
14. D: I think the reason why they want to change their job is different. Because in this situation, they just hate their current job. So they change it. But for those who can get a higher salary, of course they change their jobs. It's because they want a good salary, a good promotion, so they change their job.
15. Feng: Oh. Because the company offers more money.
16. D: Yeah. Yeah.
17. Feng: It does not mean they hate their jobs, right. That's a good point. Very good. So other advantages, or disadvantages for choice A? That is, you quit job and find another. Other advantages?
18. E: You spent time in making new friends.
19. Feng: Oh. Is it an advantage or disadvantage?
20. E: Disadvantage. You have to spend time in making new friends.
21. Feng: Oh. You have to spend time making new friends. Making new friends is good.
22. D: It means you establish social relationships.
23. Feng: Oh. You establish social relations or connections, right? Yeah. That may be true. But remember one of the exciting things for life is to meet new people.
24. F: So could be an advantage.
25. Feng: (laughs). So could be an advantage, not a disadvantage, right? Oh my goodness.
26. F: But you also need a lot of time to get accustomed to the new job.
27. Feng: Oh. You will need some time to get used to the new job. Right. Yes, that's very true. Very good.

Pedagogical Approach

Regarding Feng's sample lesson, the script immediately indicated the large amount of talk time both from the teacher and from the students – the latter being in the form of student talk either with their teacher or with their peers. The pedagogical activities mainly feature student group work and teacher-student interaction, but there is also some teacher lecturing time. In this sense, the teacher's pedagogical approach is facilitating and guiding. The purpose of the teacher lecturing time is to present the teacher perspective and guide student thinking so that the teacher and student together can construct and reconstruct meanings. By facilitating and guiding, the purpose is not just to get things going or to get either student talking or things talked about by the teacher – it is more like “we both need to be an active part of this process”.

Teaching Content and the Purpose of Teaching

On content, in the above dialogue the teacher and students were talking about meanings that can be made from the text. The dialogue is all about presenting ideas, challenging ideas and developing perspectives. The questions in the dialogue were asked by the teacher to elicit ideas and challenge students. In this sense, the purpose of teaching is critical thinking and content leaning. Furthermore, as Feng also spent a considerable amount of time on lexis and grammar, his purpose of teaching also includes language development.

Communicative Approach and Patterns of Discourse

The above interaction has several rounds of turn-taking as the pattern of discourse is I-R-F-R-F-, so it is highly interactive. It is clear that Feng is trying to engage students by eliciting ideas from them constantly. He started by asking an open question with his own response as a lead-in, and students were sharing ideas without much push from him. In his feedback to students, he summarises their points, or echoes their voice, and asks them to explain where he thinks more explanation might be needed, or where he has a different opinion. The ideas were flowing back and forth, as would be seen in a debate. The communicative approach is clearly interactive, and it is dialogic in the sense that Feng was constantly working on students' idea by negotiating and shaping meanings from his perspective. Students were also doing so at the same time, and they sometimes challenged their teacher as if they were in a debate. In this process, the pattern is like this: student presented idea; Feng developed perspective as a piece of counter-argument using real-life experience (either his own or that of his colleague); then students came up with ideas from other perspectives to argue against Feng. When students suggested the precondition of their 'debate' (someone who hates their job and chooses to find another job) that Feng seemed to ignore, Feng recognised students' views by saying "that's a very good point". This interaction is therefore unauthoritative as the teacher recognised and includes students' views in developing perspectives. Overall, the teacher has low control of the interaction as he let it flow and unfold, allowing spontaneity without controlling the direction of the talk or who takes turns and for how long. The whole interaction is a process of co-constructing perspectives between the teacher and students. A summary of Feng's pedagogical practices is thus presented as the following.

Table 6.3 A Summary of Feng's Pedagogical Practice

Teaching content	• meaning-making from the text as priority • Lexis and grammar as secondary
Purpose of teaching	• critical thinking • content learning • language development
Pedagogical approach	• facilitating and guiding
Communicative Approach	• interactive • dialogic • unauthoritative • low control of the interaction
Pattern of discourse	• I-R-F-R-F-

6.3.3 Talking to Feng's Students: How do Feng's Students Perceive Feng's Pedagogical Practices

This section analyses students' voices, showing the issues that matter to them regarding how they make sense of their teacher's teaching in terms of it supporting their meaning-making and learning. They are categorised under three major themes.

Interactive, and involves lots of perspectives

In general, Feng's students reported their classroom as being "highly interactive" or "having lots of interactions". However, they expressed different views in terms of how such good interactions support their meaning-making and understanding. The following three extracts illustrate these different sides:

> "I think maybe I'm still a bit shy, and the teacher would encourage us. When he asks us about our opinion, we students will talk about our opinions and he will say this is close, and that may miss something, something like that, before he tells us his answer. I think in this way he guides us to think." (Student 3)

Student 3 reported that she benefited from the teacher's encouragement and shared how the teacher guides the students and helps them think. It was, however, interesting to note that the student knew there was a teacher answer, as in "this is close", by which is meant close to "his answer"; hence, the teacher directed the talk towards his own perspective. This is somehow reflected in the above analysis of a dialogue of interaction in Feng's class, where he directed the talk in part but did also recognise students' perspectives. Certain other students tend be a bit negative in terms of their teacher's interaction:

> "I don't think I get much from teacher's interaction with us. I think sometimes he drags a bit too long. Sometimes, I already got the answer, but he is still talking. It's just too easy. And I think he takes too long time in the questions and answers for the development of argument. Even at times when I found there was a big difference between what I thought and teacher's perspective, I won't even care about it. Plus, I won't remember the teacher's idea for long. (Student 1)
>
> "I think in general the lesson is a bit loose. He talks about a bit of this and bits of that. If he's familiar with the content of the topic or, say, has some personal experience, he will talk more. But generally, there is not much analysis in the discussion that is useful for me." (Student 4)

Unlike Student 3, both Student 1 and Student 4 said they did not learn much from the teacher's interaction with them. Both suggested that the lesson was not intellectually challenging, as reflected in the "low" or "loose" pace in the words of students and Student 1 was saying directly that she thought it was "too easy". The issue of easiness will resurface and be elaborated on in the next section about width and depth of perspectives. Both students here (1 and

4) said they did not learn much from the teacher’s perspective. Student 1 went further in saying that she did not care about the teacher’s perspective, even when there was a big difference between her own opinion and her teacher’s perspective. Usually, such a big difference – or in the technical term, cognitive conflict – would mean an opportunity for learning, but this does not apply for Student 1. The reason, I would argue, is because the teacher developed his perspective from his own experience, with little relevance to that of the students. This also explains why Student 1 said she "won’t remember the teacher’s idea for long".

Students in Feng’s class showed much concern about the depth of perspectives involved in the interaction, but they have divided views on what they think of Feng's depth of perspective and how they can benefit from it. Student 3 says she found the teacher talk useful and that she usually learns a lot from it, evident in “I usually found teacher’s talk very helpful. I think my teacher is a knowable person and I can always learn from him.” Though she seemingly did not mention anything about the depth of perspectives, she seems happy with what the teacher has got to say, and it is possible that either the depth of perspective is not something she cared about or that she thinks there is a good depth of perspective for her to learn.

In contrast with Student 3, other students seem to take relatively negative views on how the depth of perspective works well for them and helps them to learn, as presented in the following extracts.

> “I think I do not get much from him. I would want to hear more about the exploration about the content of the text, about in-depth thoughts, views and perspectives that goes the beyond the text. For example, though sometime he did provide some information about the background of the text, he did not go deeper from there. I would hear something deeper”. (Student 4)

Student 4 repeats the word “deeper”, and she seems really concerned about the issue of depth – so much so that lacking it has contributed to her “not getting much” from the teacher. In her understanding, depth means something goes beyond text on the content that is also outside language itself –

something deeper in terms of thoughts, views and perspectives, thoughts as Student 1 shares:

> "Before I attended this course, I thought the teacher would give us topics for debating and we would do lots of debating, that involves all kinds of brainstorming. And when we write, we are expected to write with strong logic and good depth, not like when we simply write about something casually. Because, you know this course is called critical reading and writing. This is what I thought before I came to this course." (Student 1)

Interestingly, Student 1 talks about the approach to developing in-depth views and perspectives – that is, debating, and thus allowing different thoughts, views and perspectives to clash and, in this process, help students develop critical thinking. It is clear that both Student 4 and Student 1 have their own expectations about the course, and they both emphasised developing in-depth views and perspectives in the class. In the following, Student 2 also talked about this issue from a sideway:

> "I think in his lesson, it has a low pace and small intensity of thought, meaning that you don't feel any pressure in thinking hard for something." (Student 2)

Student 2 notes the "small intensity of thought" and the lack of "pressure" about "thinking hard". This corresponds to the views of Student 1 and Student 4, and it reflects depth of perspective in classroom talk from another angle. The lack of depth of perspectives and views for this student means she is not engaging in deep thinking.

Great ability in talking about linguistic points

Students from Feng's class generally reported that their teacher talks about linguistic points in an advanced but clear way. These points tend to be those that the students would otherwise dismiss and thus they would not recognise as important, but they subsequently got to understand the value about them. They therefore usually benefited from the teacher's approach to these points, as illustrated in the following two extracts.

> "I get it that the teacher himself is very much interested in the little linguistic points about the language. And now I get it too, if not explained by him I would not notice those points. Because sometimes we would not take the time to look them up in the

> dictionary, and when he mentioned it we realised that it is something that we do not know and need to pay attention to." (Student 1)

> "I think those linguistic points are very interesting. He can explain those words in a more advanced way and I can learn more things from him." (student 2)

Both of the above two students expressed how they can learn from their teacher explaining those "linguistic points". These points usually involve grammar (knowledge "about language" for Student 1 and lexis "words" for Student 2). The reason why Feng's way of approaching grammar and lexis was especially well received by his students lies in his own professional background, which a student recognises and conveys: "I get it that the teacher himself is very much interested in …" And it is thanks to such a professional background that he was able to teach grammar and lexis "in a more advanced way". By "more advanced" it can be inferred that Feng stands higher than his students and explains linguistic point to students in a way they can understand. They therefore benefit from his explanation and his way of explaining.

Interesting person with good humour

Another important feature that Feng's students made about his teaching concerns his personal qualities. How they think about their teacher seems to influence their meaning-making and understanding, as reflected in the following extracts:

> "When we began to know more about the teacher, we have the courage to be more open. Now, there are many who would like to answer the teacher's questions. I think our teacher is an interesting person." (Student 4)

> "At first you might think that our teacher is a very serious person but when you get to know him, you will find he is actually very humorous." (Student 2)

A power relation exists between Feng and his students. This relation, however, is not static but dynamic, and it changes over time, by which they mean that over time they get to know the person more. This influences their classroom behaviour and their learning. Student 1 said that when the students get to know the teacher better they tend to be more open and speak more, and this also seems to change Feng. As Student 2 said, she found Feng serious at first but humorous later. This seriousness, I would argue, has much to do with the authority the teacher carries. Also, humour, especially its effect that is, laughter, usually helps create an easy and relaxing atmosphere.

Table 6.4 Student perceptions about Feng's Pedagogical Practice

Student perceptions about Major features of Feng's teaching	**How this feature is taken by students**
interactive and involves lots of perspectives	mixed views from students: helpful for meaning-making; too easy, less challenging, perspectives not useful, not deep enough
great ability in talking about linguistic points	helpful for learning
interesting person with good humour	helpful for better interactions with the teacher

6.3.4 Interviewing Feng: Feng's Ideologies and Beliefs behind his Pedagogical Practices

This section analyses Feng ideologies and beliefs using his interview data. In the interviews with Feng, he was very relaxed and spontaneous. Although some teachers being interviewed may feel a little insecure and try to protect themselves and their practice, Feng did not seem to shy away from anything. He was very honest about the confusion he had experienced in teaching and his struggles, too. This was probably not easy for someone with such authority and status, as it may expose his vulnerabilities. It was useful for the research as this is symbol of his trust on me. I felt grateful to him for his candidness, trust and open attitude.

The other side of this comes from Feng's strong presence as it was a little daunting, especially in the first interview. I had a feeling that things were not under my control and sometimes felt a bit uneasy – for example, when Feng misunderstood me and I had to explain my question. I supposed that this can happen in real-life interviews, and I took this interview and this experience not as an end product but as a process. I subsequently felt more confident in the second interview.

The way Feng talked gave the impression that he really knows what he was talking about and understands what he does. Though he did not talk much about the theoretical underpinnings behind his teaching, he reflected on his teaching and shared with me his practices, his concerns, and his strengths and his struggles, too. These fall under three themes.

The balance between critical thinking and language development

Throughout the interview, one of the biggest concerns Feng mentioned was his struggle to balance critical thinking and language development – a struggle shared by many but one not voiced much. Feng seemed somewhat dissatisfied with his own teaching, given this missing balance. He said critical thinking involved developing independent thinking, and he shared why he thought it was difficult to strike a balance between critical thinking and language skills.

> “The ideal is that students have their own independent thinking about certain things based on their own experience. We know critical thinking is important, and this course is named critical thinking. But actually I’ve been struggling to make a balance (between critical thinking and language skills). How do we develop critical thinking without ignoring language enhancement? Because if language base is weak, it’ll not have benefits for the students. You see, last term when I taught students grammar I realised that they still have a relatively weak language base from the text I gave them. So I’m thinking it’s still necessary that we spend some time to work on their language. You see, today I specifically explained the word ‘feature’, because I know they probably won’t pay attention to a word like that, but they might not know the meaning of the word in that context. I also explained ‘bypass’ in terms of how the meaning is connected with its literal meaning.”

Feng has a professional background in linguistics and his own way of explaining vocabulary, as reflected in student perceptions in the previous section. When I asked him whether it was possible to integrate language skills into critical thinking, he said it was difficult as learning grammar and about certain rules sometimes have little to do with critical thinking. In the following, he explains why it is important for students to be pushed a little to focus more on grammar and language points.

> “Grammar helps students to use language in a right way. These aspects about language usage should be taken care of and have time spent on them. It is also my hope to develop students’ language awareness, which people just sometimes call language knowledge. For example, students might not know the difference between ‘look forward to’ and ‘looking forward to’. These things are about language awareness. If you leave these things for students to work on them in their spare time, it’s not very much feasible. So you need to push them a little bit and arouse their attention.”

Feng’s understanding about grammar and "language awareness" closely connects with his own linguistic background, but more broadly such understanding also decides approaches to teaching grammar and ‘language awareness’ for different teachers. While it is important to strike a balance between critical thinking and language development, the 'how' question is equally important, if not more important. It will be addressed in the discussion chapter following this chapter (chapter 7).

Teacher questioning, students' group work and student discussion Is important

On how to develop critical thinking, Feng has his own practical approach – that is, teacher questioning and student group work and student discussion. In the following, Feng talked about how to ask good questions to promote students' critical thinking:

> “Through my survey, I realised that teachers sometimes do not ask good questions – those that help develop critical thinking skills. I gave a lecture to teachers, demonstrating to them what questions are good ones for the development of critical thinking. For example, in the last session, I particularly pointed out the ‘*seemingly conflicting evidence*’mentioned in the text, but the author did not say what this evidence was about. It is something

> that was implied, but the author *assumed the reader should know*. I'm afraid that some students might just pass it without thinking, so I designed a question based on that to stimulate students' thinking."

Feng refers to an example of how to ask a good question to "stimulate students' thinking". In the following extract, he talks about how he likes to use student group work and discussions to promote independent thinking and notes how his approach is different from other Chinese teachers:

> "You see, unlike other Chinese teachers, I don't teach text, by 'teach text', I mean I do not go through the sentence one by one and explain to students the meaning of words and sentences. I know other Chinese teachers might do. They might spend lots of time on vocabulary. There's only one exception, that is about the text of *meditations*, because that text is quite difficult in terms of language use, so I went through it sentence by sentence. I asked them whether they had problems and if not we went on. Most of the time, I spend lots of time on classroom discussions, student group work and student discussions. These are good to develop students' own independent thinking. I also give time for students to ask me questions too."

Feng thinks that other Chinese teachers spend lots of time on vocabulary and on explaining the meaning of words and sentences, but he says this is not good for developing critical thinking. However, he says his approach – "classroom discussions, student group work and student discussions" – can be good. Feng's understanding about other Chinese teachers might come from his classroom observation experience as a teacher educator, but it is arguable whether or not this understanding can represent other Chinese teachers – certainly not Xin in this study anyway. Feng also explained the reason behind his approach of student group work and student discussion.

> "The thing is, part of my education is Western English. My master's programme was taught by British teachers, even though I did it here in China. So actually after we graduated we were using the method that the British teacher was teaching with us. When I was doing my master's we did lots of group work and we videotaped it. So when I became a teacher, I used the same method. I did group work with students and I videotaped it. When I was doing that, many Chinese teachers could not believe that I did such a thing, as they won't do it."

Feng indicates the connection between teacher's pedagogical practice with his own educational and training background, as discussed in the previous chapter. Feng seemed to deem student group work and discussions a Western approach. But we also see that in this study one of the native teachers, Peter, also shared a lecturing style with one of the non-native teachers, Xin.

The teacher and the student are collaborators with their own responsibilities

In Feng's eyes, the relationship between the teacher and student should be one as collaborators, though each of them should have their own responsibilities. He explained such relationship in the following:

> "I think teacher and students are collaborators. In the classroom, we each have our part to fulfil and this is called our *classroom responsibility*. The teacher should do his part and students should do theirs as well. For example, I take my teaching seriously. I have never been late. I never reschedule my lesson or missed one class, but you see, some students don't. They are late for class, and it seemed that they do not even care. And this hurt my feelings. And when this happens, it could influence my interaction with that person. You see, there are people talking about the relationship between the teacher and students. I think the emotional factors are very important in building a good teacher-student relationship. But I also know that I cannot let this one student influence my teaching for the whole class."

Feng sees teachers and students as equal in their 'collaborator' relationship. He does not see the teacher as the knowledge holder who needs to transmit this to the students; rather, he wants students to fulfil their own roles in the classroom, or, in Feng's words, take "responsibility". The word 'collaborator' also indicates the human interactions in this relationship, as both parties have feelings and these can interfere with the fulfilling of the roles. There is no lack of literature demonstrating the link between students' affective factors and student learning. For the teacher, this factor also plays an important role. Feng explained further why he cared so much about students being late, as it is just one example of them not fulfilling their role properly.

> "I know there are many teachers who choose to turn a blind eye to those students who are late. I can never do that thing. I usually will ask them for reasons. I think the teachers actually should take responsibility for every student who comes into

> their classroom. You should care about them and know what is happening to them. Who knows, there might be some accident behind their absence. And you as a teacher should care about this and be aware of this."

Certain teachers do tend to turn a blind eye to students who are late, though different teachers interpret students' being late differently. Some see it as a disciplinary issue to address, while others believe that to turn a blind eye could be interpreted as giving students free choice or letting students take responsibility for their own learning. Feng interpreted this as not caring about students, which perhaps has a cultural dimension with it.

Below is a summary of Feng's ideological components behind his pedagogical practice.

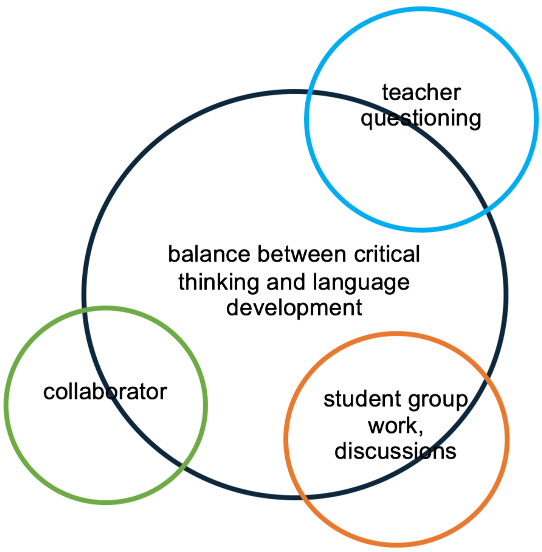

Figure 6.3 Feng's Key Ideological Components

6.3.5 The Classroom Story of Feng: A summary

The above discussion covers the three aspects of Feng's classroom story: his pedagogical practices, student perspectives about these practices, and his ideologies and beliefs behind these practices. These three aspects are connected into a whole (summarised by the following figure), and there is no divergence between ideology and practice in the sense that his practices are very much in accordance with his underlying ideologies and beliefs. For Feng, his pedagogical practice involves facilitating and guiding. Behind such practice lies Feng's ideology and beliefs, which for him prioritise teacher questioning and student group work and discussions in developing students' critical thinking. On Feng's teaching approach, students have mixed ideas about this in terms of supporting their meaning-making and learning. Generally, students tend to show positive attitudes towards Feng's ability in talking about linguistic point, and his personality as being interesting and humorous; but mixed views (both positive and negative; which group of students tend to show positive/negative attitudes can not be identified) towards Feng's perspectives involved in interaction.

- Balance between critical thinking and language development
- Collaborator
- Teacher questioning
- Student group work, discussions

- Meaning-making from the text as priority
- Critical thinking; content learning; language development
- Facilitating and guiding
- Interactive; dialogic; unauthoritative; low control of the interaction
- I-R-F-R-F-

- Interactive and involve lots of perspectives
- Great ability in talking about linguistic points
- Interesting person with good humor

Figure 6.4 Feng's Classroom Story- a Summary

6.4 Discussions

6.4.1 A Comparative Analysis within the Non-native Teacher Group

About Pedagogical Practices

For the two non-native teachers, Xin and Feng, they are just like Peter and Carl, the two native teachers, who show very different features of pedagogical practices, so different to the degree that they are operating under two extremes. Xin's practices feature the lecturing approach, with lots of teacher talk and a small amount of interaction, while Feng's are at the other end of teaching – the facilitating and guiding approach, with lots of student group activities and discussion, and a high amount of interactions.

Accordingly, Xin and Feng had markedly different communicative approaches: one features interactive, dialogic, unauthoritative, I-R and low control of interaction; the other at the very end of these dimensions being non-dialogic and non-dialogic, authoritative, I-R-F-R-F, and with a high control of interaction.

While Xin and Feng show marked differences in the 'how' question, they share similar features in terms of the 'what' and 'why' questions. In other words, though Xin and Feng have different pedagogical approaches, they nevertheless share similar teaching content and teaching purpose. For both, meaning-making from the text is a priority in their teaching content, with lexis and grammar as secondary. Both of them take critical thinking and content learning as their goals. It is also important to note that Xin places strong emphasis on cultural content. This indicates that those who share the same purpose of teaching can choose entirely different approaches to achieve that purpose. In this sense, the 'how' question can be as important as the 'why' and 'what' questions.

Xin: lecturer

Feng: facilitator

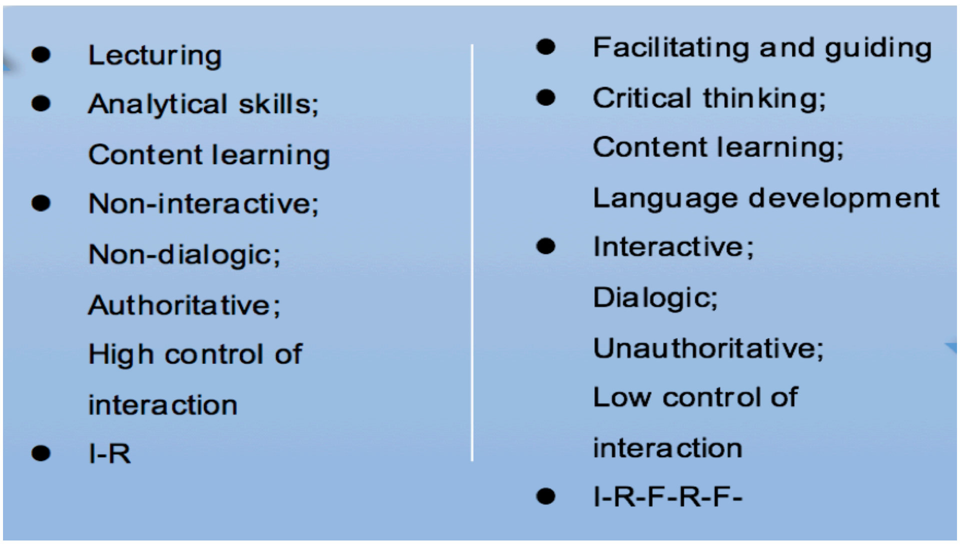

Figure 6.5: Comparing Xin's and Feng's Pedagogical Practices

About Ideologies and Beliefs

Xin and Feng have markedly differences in their ideologies and beliefs. For Xin, his ideologies and beliefs centre around the importance of content and knowledge. It is at the heart of developing thoughts in students. Consequently, what really matters for being a good teacher is to have a wide spectrum of knowledge. Also, pedagogy is not important, or, as Xin says, 'The best pedagogy is to use no pedagogy.' Xin also attaches great importance to traditional Chinese culture as part of the content.

For Feng, content is only important as a means or media for promoting independent thinking. He thinks language is also important in the sense of being the foundation for meaning-making, so the balance between critical thinking and language development is important for him. He also prioritises teacher questioning and student group work and discussions as a means of promoting critical thinking.

Both Xin and Feng value an equal relationship between the teacher and students, in the role of 'supervisor' and 'collaborator'. The former is more about equality in face of knowledge, while the latter is more about 'each having their own classroom responsibility'. Such understanding challenges the stereotype about the Chinese teacher being authoritative.

About Divergence between Ideology and Practice

Xin has showed divergence between ideology and practice, mostly in terms of his equal relationship with students in his ideology and, in practice, his authoritative communicative approach and his high control of interaction. For other aspects about his ideology in terms of the purpose of teaching and what constitutes good teaching, his pedagogical practices are in high accordance with his ideologies and beliefs. In this sense, the divergence between ideology and practices for Xin is quite small.

For Feng there is basically no divergence between ideology and practice. As a teacher educator and linguist expert, he has a set of ideas about the purpose of teaching, and the approach to realise that purpose, and he translates these into his practice. Also, his idea about the teacher and student being collaborators reflects in his communicative approach being unauthoritative and with low control of interaction, for the construction of understanding between him and his students.

About Student Perceptions

For Xin, students generally think positively about his content and perspectives, negative about his being traditional and carrying teacher authority, and slightly negative about his emphasis on cultural and moral attainment, as students' world and value systems probably conflicts with that of the teacher. This indicates that the depth of perspectives matters much for students. With it, students tend to think more positively; without it, they tend to think more negatively, as in the case of Feng, who had very good interactions with all desirable communicative features of being dialogic, interactive and unauthoritative, but students reported that the perspectives developed in classrooms were too easy or lacked a challenge for them. Arguably, low achievers tend to report more positively towards Feng's teaching and high achievers tend to think more negatively. Students report positively on how Feng's ability to teach language points is beneficial for them and how Feng's personal quality of being humorous can bring a relaxing classroom atmosphere and thus be helpful for their learning. However, it seems that these two points are less important for students compared with the depth of perspectives. It is with these that students tend to think more positively towards their teacher's practice in the case of Xin, despite all his undesirable communicative features.

The Reasons behind Differences in these Aspects

Both Xin and Feng are Chinese. They come from the same cultural background and work in the same local context with students who share this context. Though they share the same goal of developing critical thinking in students, they have very different pedagogical and communicative approaches towards teaching and they hold different ideologies and beliefs about how to achieve this goal. Xin prioritises content and knowledge, and he deems traditional Chinese knowledge the key for developing cultural and moral attainment, as well as critical thinking. While Feng emphasises the place of teacher questioning and student group work and discussions as a useful method to promote independent thinking.

The reason for such differences can be accounted for by their different professional backgrounds. Feng himself pointed out that the reason why he is different from other Chinese teachers is his Western educational background, though we can argue that lecturing can be from a Western education background, too, as in the case of Peter, one of our native teachers. Xin also explained how his beliefs are rooted in his own educational background, where teacher education is absent. This is a strong implication that teachers' differences in beliefs and practices are mostly connected to their background and experience. And as discussed in the previous chapter, the role of ideology, that shared set of beliefs for a certain group of people, might not be that important compared with personal backgrounds.

6.4.2 Potential Strengths for Non-native Teachers

While the strengths of non-native teachers are usually recognised as the ability to teach grammar with cogent, comprehensible explanations (Seidlhofer, 1996) because of their learned knowledge of the rules of grammar and, second, because they are sympathetic to the difficulties faced by students struggling to master the foreign language themselves (Arva & Medgyes, 2000), this study's results did not particularly conform to this narrative. For the first point, it depends on the non-native teacher’s background and personal qualities, as this ability has much to do with a teacher’s metalinguistic awareness, and it differs from people to people. For the second, the non-native teacher does have knowledge of students’ intellectual difficulties, in particular, those related meaning making and understanding from the text (e.g., those related with different cultural connotations), as will be discussed in the following, but whether he/she has a tendency to show empathy to their students’ learning difficulty in general has a lot to do with a teacher’s experience and personality. Since it is usually the case that a non-native person who becomes a teacher who teaches English is likely to be one who is a successful learner themselves (who do not necessarily experience the difficulties their learner had in general, this probably also explains the reason behind the 'high expectation' from them in students' eyes) and they might be or not be empathetic about other learner's difficulties, depending on their own dispositions and experience, and thus differs from person to person.

The following describes the native teachers' strength that is independent of their personal background, personality or style.

The Benefit of Perspectives Coming from a Non-native Teacher: Help Students in Exploring the Self

The previous chapter cited one potential strength of native teachers being about the benefit of perspectives coming from a native teacher because a foreign rock which has more value than a local jade. If a native can help provide a valuable source for cross-cultural encounter, which itself is a valuable experience of exploring the other, then the perspectives coming from a non-native teacher can help students with the experience of exploring the self, especially when such a perspective contains a comparative angle. It is in comparison that we better see the self in the mirror of the other. In addition, students can benefit from non-native teachers' sharing of their own experience of exploring the other.

Besides, exploring the other and the self oftentimes goes hand in hand: the exploring of the other helps the exploring of the self and vice versa. Thus, native and non-native teachers can complement each other, and with these two being combined, they can constitute the best learning resource for learners.

Knowledge in Understanding Students' Intellectual Difficulties

As mentioned above, as the non-native teacher shares students' cultural background, they usually have knowledge in understanding learners' intellectual difficulties, especially those related with meaning making associated with cultural connation. They have better understanding in terms of, for example, which part of the reading is difficult to understand, which part is heavily culture loaded, etc. These things are usually not easy for native teachers to identify, as discussed in the previous chapter. This, I think, also explains students' saying about "non-native teachers' ability to go deep into the text", while it can be a puzzling experience for native teachers to know what is going deep in the first place. This has actually been experienced by one of the native teachers in this study. He sent out a questionnaire for students to fill in and got the feedback of "not going deep". It is good that he cares about what students think and that he asked for their opinion, but he had no idea about what going deep is in students' frame of reference, let alone how to go deep. It is not such a problem for non-native teachers, as they know where students might have a problem in understanding, and they probe deep accordingly in terms of how to make meanings from those difficult parts in the reading.

The Advantage of Using L1 and Building Rapport with Students

The use of L1 and code-switch has long been a focus in research. There is a shift of understanding from seeing the use of L1 as ruining target language input for students and thus that it should be banned to one whereby the proper use of L1 in certain places can actually benefit learners. Cook (2005) recognised the need for the non-native teacher to explain complicated grammar items in L1 if required. In fact, the use of L1 can go beyond such functional usage in places where the use of L1 provides scaffolding for students' understanding. By using the students' mother tongue, you bring yourself close to students and can thus create a relaxing atmosphere by the use of L1 and by the use of certain discourse. This is why humour and jokes should always be told in L1, as you never get it if it is told in a foreign language because there indeed exists a field of untranslatability in going from one language to another. The case of Feng, who tends to use L1 to express his humour and who can usually elicit laughter, is a good example. It can never achieve such an effect with students if it is told in English.

6.4.3 Potential Challenges for Non-native Teachers

The potential challenges for non-native teachers is discussed a lot in the literature, mainly in terms of the linguistic incompetence stemming from Medgyes (1992, p. 342) most influential saying: 'For all their efforts, non-native speakers can never achieve a native speaker's competence.' Following this linguistic incompetence is non-native speakers' lack of understanding of the target culture, to use the mainstream view of the target culture being the culture of that from the United States and the United Kingdom.

The above saying about non-native teachers' linguistic competence and knowledge about the target culture certainly seems logical. However, the question is this: Do we need native linguistic competence to teach English? To start with, this term is hard to define. To teach the language goes beyond the language itself – it is about meaning-making, about knowledge in diverse areas, about knowledge in education and the integration of different social fields across linguistic domains rather than being limited to knowledge and propositions in SLA, language structure, etc. (Johnson and Gottsch, 2000).

The above being said, it is a challenge for the non-native teacher to construct their own professional identity in a way that sees the value and advantage of being a non-native teacher and that they can work with confidence, while constantly improving their learning in the language itself, and in all those abovementioned areas. After all, it is only a weakness until you allow it to be. Having said this, I do not try to claim that linguistic competence is not important, or the understanding of the 'target culture' (even from the mainstream understanding of target culture), or that seeing things from a native speaker perspective is not important. Indeed, we should see the whole picture of what it takes to be a good language teacher and escape the constrains of linguistic competence and cultural knowledge. After all, many non-native teachers, like the participants in this study, already have enough linguistic competence and probably good understanding about the target culture.

6.5 Summary

This chapter has dealt with the findings about the two non-native teachers, Xin and Feng. It analysed their pedagogical practices, their students' perceptions about these practices, and the teachers' ideologies and beliefs behind these practices. These aspects are well connected into a whole, forming the classroom story of both of them. There nevertheless exists divergence between ideology and practice for Xin, which is actually common among teachers. Following this, a comparative analysis was made between these two non-native teachers, with an explanation of the reasons behind such differences. Among these, the difference of professional background and experience is highlighted. In the discussion, the potential strengths of and challenges to non-native teachers were analysed to provide insights for this group of teacher that help them rethink their professional identity, build their confidence and give full play to their strength. This echoes the argument in the previous chapter about how the potential strengths of language teachers are not necessarily related to their linguistic competence. This, once again, brings to the argument the proposition that to be a great language teacher, being a native or non-native does not matter, but professional background and experience as well as ideologies and beliefs do.

7. How the Pedagogue-as-translator Framework Informs Practice: Revisiting the 'What', 'Why', and "How" Questions in EFL Teaching

7.1 Introduction

The last two chapters contained the data analyses for the two groups of teachers, the native teacher group and the non-native teacher group. The focus of these analyses was their pedagogical practices based on the three research questions. Responses to these three questions constitute the classroom story of these teachers in the form of pedagogical practice, student perceptions and teachers' ideologies and beliefs behind them. In analysing classroom pedagogical practice, this work used a framework that examines the five aspects of their teaching based on the three dimension of the 'what', 'why' and 'how' question. Having done all this, this chapter now conducts a cross-group analysis between the native and non-native group of teachers and, following this, identifies the problem of common concern for both groups of teachers and for language practitioners at large.

To identify and address the above problem, this chapter revisits the 'why', 'what' and 'how' question. In doing this, it looks at how the pedagogue-as-translator framework can shed light into the 'how' question and inform language teachers' practice by looking at how the pedagogue can adopt the Compassionate Pedagogy to address 'untranslatability' issues in classroom interaction and, in due course, go beyond superficial or 'false' interactions to move towards more profound and 'truthful' interactions in which teachers help students work on their own ideas and facilitate students' meaning construction and reconstruction.

7.2 Native and Non-native Teachers: A Cross-group Comparative Analysis

In the last two chapters, one aspect of the discussion for teachers within the same group was conducted in terms of some general potential strength. This strength rests on and starts from two particular facets, albeit in different ways for each group: native teachers share with students their mother tongue and cultural background, while non-native teachers differ in these aspects from their students. This means the nature of the cross-cultural encounter differs for native teachers and non-native teachers when working with their students. However, it is also important to note that besides these shared potential strengths within the group, and besides marked intra-group differences occurring for both native and non-native teachers, one native/non-native teacher can resemble more with non-native/native teachers, yet all teachers differ greatly in certain ways in the three aspects of their classroom story and their difference tend to centre around some certain issues regarding the ‘what’, ‘why’ and ‘how’ questions. These issues will be explored in the following section, before which a cross-group analysis for these two groups of teachers is provided.

7.2.1 Pedagogical Practices

In the intra-group analyses for both native and non-native teachers, the participants show marked differences between their practice and the ideologies and beliefs behind them. Interestingly, Peter (a native teacher) shares more similarities with a non-native teacher (Xin). Specifically, they both strongly focus on the place of content, though for Xin, he also emphasised Chinese traditional culture; they both mainly adopt the lecturing approach, and very similar communicative approach as well, as being interactive and non-dialogic; and they both have high control of the interaction.

Similar happens with Carl (a native teacher) and Feng (a non-native teacher). Though the similarities are less than those between Peter and Xin, Carl has more similarity with Feng than with Peter, and likewise Feng also has more similarity with Carl than with Xin. Both Feng and Carl adopt a facilitating role and they both take a communicative approach featuring mainly interactive and low control of interaction, though there are also different features involved.

Overall, differences among these four teachers centre around teaching content and the purpose of teaching, concerning the conflict between ‘teach for content’, ‘teach for critical thinking’ or ‘teach by content, for linguistic competence', or in fact, whether to strike a balance between these. In terms of the communicative approach, three out of four of the teachers (all teachers except one non-native teacher Feng) are having non-dialogic interactions and show a tendency to be authoritative with high control of their interactions. These non-dialogic, authoritative and high control of interactions suggest that they do not attach importance to working on students' ideas and helping them with their meaning construction or reconstruction. In this sense, they are having superficial or even 'false' interactions in their classroom, which can easily lead to 'untranslatable' moments given the complexities involved in pedagogic translation to start with. The issue of 'untranslatability' is further discussed in section 7.6.1.

7.2.2 The Divergence between Pedagogical Practice and Ideology

Results about teachers' practices and their ideologies and beliefs behind them suggest that most of the teachers (three out of four – all of them except one non-native teacher Feng) demonstrate divergence between their practice and their ideologies and beliefs. This fits into the literature concerning the relationship between these two in terms of how teachers' ideologies and actual practice can be incongruent during many instances in their classroom practices (Senior, 2006; Gatbonton, 2008).

In terms of equality between teacher and students, Xin sees an equal relationship between the teacher and student in terms of knowledge, for example, in a way that the students can challenge the teacher and the teacher will listen. Xin's communicative approach features ways that are non-interactive, non-dialogic, authoritative and with high control of the interaction, which seems to have drifted away from his ideology he mentioned herein. For Peter, he has a very good understanding of the value of a 'proper' lecture and the balance between teacher lecturing and student discussions/group work, yet his pedagogical approach features heavy lecturing. For Carl, he has beautiful ideas about critical thinking, about nurturing independent thinking and autonomous learning in students, but he placed a strong focus on the learning of lexis and grammar and developing linguistic competence.

It is worth nothing, however, that one teacher out of four, Feng, does not show much divergence between his ideologies and practice. This is in accordance with the findings in the literature regarding trained teachers whose ideologies tend to converge with their teaching practices, as training is paramount to pedagogical decisions (Gatbonton, 2008, p. 173). Senior (2006) also suggested that experienced and trained teachers tend to have more expertise and experientially informed ideologies than teachers with little pedagogical training. In the case of Feng, he has the longest teaching experience, but also has expertise in English teaching pedagogy, and much experience working with teachers in the capacity of teacher trainer/educator.

7.2.3 What do Students Look for: Student Perceptions about Native and Non-Native Teachers

Research into native and non-native teachers concerning student perceptions has happened around the world and reveals much. For example, it shows that students attach importance to teachers’ pedagogical expertise, metalinguistic awareness and interpersonal skills, according to Pacek’s (2005) study in the UK, which added that what matters was ‘the teacher’s personality, not nationality’ (ibid., p. 254). Liang’s (2002) study in the US noted how students were more concerned about teachers being ‘engaging, prepared, qualified and professional’, while Cheung and Braine’s (2007) study in Hong Kong found one reason behind students’ positive attitudes towards teaches is the teacher’s positive personal traits.

This study's results suggest that personal qualities or traits such as being humorous or having ‘a free style’ do influence students’ classroom participation and thus their meaning-making and learning. One key finding in terms of student perceptions in this study is that what students truly look for is the depth of perspectives being presented in class, or, more specifically, content, thought and ideas and especially such depth of perspectives within them. The implication is that this depth helps students appreciate the lesson, even if the pedagogue adopts, for them, undesirable pedagogical and communicative approaches (as in the case of Xin). Without such depth, students tend to feel the class is not fulfilling their expectations, no matter what pedagogical and communicative approach the teacher adopts (as with the case of Feng). The unusual situation with this regarding Peter, where the teacher reportedly has great perspectives in depth, but is sometimes received differently (i.e. less positive) by students than would be expected given the aforementioned points, is because those who respond negatively seemingly have an understanding problem with their teacher and thus do not benefit from their teacher much anyway.

For me, students’ concern with depth of perspective is another way of looking for intellectual challenge, evidenced by their thinking that Feng’s perspectives are too easy for them. This does not necessarily mean that students want the teacher to tell them what they think about directly. What they truly care about is their own cognitive thinking processes being engaged and whether the teacher's perspectives offer them an appropriate intellectual challenge. They like challenges, though too much of this can also have obvious adverse effects.

Students’ emphasis on content and perspectives here raises issues about the content. If it matters that much for students, then what content should be taught to go with such depth of perspective? This will be discussed in the following section 7.4, but it is first important to note that the student perception presented here is rooted in the Chinese educational context and, to be specific, its higher educational context. There thus may be some cultural dimension to this in terms of the emphasis on content, and student level is also an important parameter to consider in this issue.

7.3 Deconstructing the Native/Non-native Dichotomy: Linguistic Dogma

In English language teaching, it is commonly understood, by both practitioners and researchers alike, that there is a dichotomy concerning two types of English teachers: the native English speaker teacher and the non-native English speaker teacher. In fact, the divide is so huge that these two types of teachers have even been regarded simply as different 'species' (Medgyes, 1992), as if they teach in markedly different manners and approaches and demonstrate very different pedagogical practices in their classroom teaching.

Why are native teachers and non-native teachers regarded as different 'species', then? It stems from the belief that native speakers have absolute superiority in their English language competence. The following is claimed by Medgyes (1992, p. 342), for example, and probably acknowledged by a great many: 'For all their efforts, non-native speakers can never achieve a native speaker’s competence.' Based on such an understanding, Medgyes further alleged that this source of the great 'discrepancy in language competence accounts for most of the differences found in their teaching practice' (1992, p. 345).

The findings of this study, however, send a clear counteracting message to those believing and driving such a narrative. It suggests that difference in teaching practice cannot be accounted for by linguistic background at all, as one native teacher was found to bear more similarities in teaching practices with one non-native teacher, and the other native teacher with the other non-native teacher as well. For both groups of teachers, there were also few intra-group similarities. This means that the linguistic identity of being a native or non-native cannot predict pedagogical practices in reality. Practitioners are divided only by the term of being native or non-native and thus the native/non-native dichotomy rather than the reality. When it comes to real-life classroom teaching, factors such as educational background, experience, professional expertise, training and individual differences among teachers themselves stand out as much more important than the native and non-native status. Pedagogical practice is very much related to professionalism in teaching, or, in other words, the qualities of being a teacher, which again conflates with many factors including education, training, experience and individual differences. In this sense, to compare language teachers based solely on the native/non-native status is pretty much pointless if no regard is given to individual differences from a wide range of dimensions. This, no doubt, points to the fallacy of the native/non-native dichotomy, especially when it is used for recruiting EFL or ESL teaches.

7.4 The 'What' and 'Why' Questions: What is the Place of Content in Language Teaching?

In this study, the four teacher participants present different focuses regarding their teaching content. Some prioritise meaning-making from the text, where the teaching of lexis and grammar is secondary or unimportant, while others tend to do the opposite. Accordingly, when reflected into the goal of language teaching, it becomes a concern or struggle to develop critical thinking and languaculture awareness, too, into the teaching of language, as discussed in Chapter 2. For some, they try to focus on one end, like Peter or Carl; for others, like Feng and Xin, they try to strike a balance. These choices apply for many EFL or ESL teachers in real classrooms.

What should language teachers teach? Language? Culture? Content? Or critical thinking? What matters most? These questions are hardly new. They have been discussed heatedly by scholars, practitioners and English teacher educators dating back to the seventies with the debate about 'teach for content, teacher by content, or teach with content'. In recent decades, there has seen a shift of focus from linguistic skills to developing students' intercultural competence and critical thinking. But how to integrate these two into language teaching? And what is the place of content in language teaching?

Content and Language Integrated Learning (CLIL) has all that we look for. Though CLIL starting appearing on the scene around the 1990s, this approach has been in existence since early in history. The 'foreignisation movement' in the late Qing Dynasty of China is a good example. It calls for the English learning to learn from the advance of Western natural sciences and social sciences to boost national development. Here, the purpose is dual fold -- both language learning and content learning. And this is at the core for CLIL:

> CLIL is a dual-focused teaching and learning approach in which the L1 and an additional language or two are used for promoting both content mastery and language acquisition to pre-defined levels.
>
> (CLIL Essentials, n.d.)

Although the CLIL approach was designed for teaching other curriculum subjects, it is now a well-established part of language learning provision in mainland Europe, receiving increasing attention in the UK (Hood, 2014). Under the CLIL approach, the development of thinking, cultural awareness and language goes hand in hand with the learning of the content, as explained in the 4Cs Framework generated by Coyle (2002, 2006, 2007) and Coyle et al. (2010):

> The 4Cs Framework integrates four contextualized building blocks: content (subject matter), communication (language learning and using), cognition (learning and thinking processes) and culture (developing intercultural understanding and global citizenship). In so doing, it takes account of integrating content learning and language learning within specific contexts and acknowledges the symbiotic relationship that exists between these elements.
>
> (Coyle et al, 2010, p. 41)

In this, for language teachers content can refer to any theme or topic that has specific meanings under a certain context, that is related with history, philosophy, arts or other humanities areas, if we talk about the high culture approach, as discussed in chapter 2, to look at the content here. Robinson and Ellis (2008, p. 3) provide a strong rationale in terms of how content and language can be learned simultaneously in their saying that 'what is attended is learned and so attention controls the acquisition of language itself'. In this process, the learner’s thinking abilities are developed as well, and in this sense, CLIL, though maybe deemed as challenging for learning, can lead to development in high order thinking (Bloom, 1956), or critical thinking.

If language teachers are to link the components in the 4Cs model it is important to set the task of appropriate level for learners' current cognitive level so that thinking happens and the desire to communicate the thought to ‘push a language use' (Swain, 1985). This addresses very well students' concern about perspectives, as in fact, such concerns for the depth of perspectives are an expression of asking for cognitive challenge. In the interviews with students, they talked about the tendency of native teachers (not necessarily ones in this study) to focus mainly on language parts and use materials or content that is much lower students' cognitive level, so much so that students think they are being treated like kindergarten students. The CLIL approach addresses this issue very well.

On the other hand, this CLIL approach is also in accordance with the discourse approach to language teaching as the latter also focuses on both the language form and the content, but also, and perhaps in particular, a close examination of the ideological meanings that can be made from the text, or in another word, the content of the text. The discourse approach to English teaching sees language as discourse, and it further proposes that attention should be paid in terms of teaching about the cohesion, coherence and structural organisation of the text cultural and especially the ideological meaning behind the text (McCarthy and Carter, 2014). It is also worth noting that to know the language or have high language competence does not naturally guarantee such an ability, which requires deep learning about discourse, development of awareness about discourse and development of knowledge about the content before expertise is gained in applying a discourse approach to language teaching. This being said, CLIL can work together with the discourse approach in their commentary relation with each other, as the former gives more focus on the content but the latter more on discourse, or language in use and its connection with content. Such a focus on content echoes the pedagogue-as-translator framework in which meaning making is highlighted and meaning involved in language teaching emphases its connections with content.

7.5 Revisiting the Goal of English Language Education and the Role of Pedagogue as Translator

In the above, the purpose of language teaching is talked about as a tri-purpose of critical thinking or higher order thinking, languaculture awareness and language development. These three combined together address only one dimension of the educational goal of English language education – that is, qualification. For this goal, the pedagogue as translator has a role of facilitator to play in order to engage students in meaning making to enable their building of personal understanding and knowledge for these three purposes. As discussed in Chapter 2, another two educational goals exist – these are, subjectification and socialisation (Biesta, 2006, 2014).

This study found that only one of the four teachers showed concern about the educational goals. This was Xin, who showed concern about the teacher helping students develop cultural and moral attainment and become 'decent citizens'. Such a notion relates to students' identity construction and how students connect their self with the larger social and societal context; this thus has implications for the educational dimension of subjectification. Given that "identity constructs and is constructed by language" (Norton, 1997, p. 419), language education can play an especially important role in helping students with the process of 'knowing how to be' and 'how to become' in the exploring of the other. It is important that language teachers raise awareness to the pedagogue as translator in the role of critical pedagogue who engages students in active meaning construction and help them reconstruct meanings through reflecting their own culture and ways of seeing the world.

For socialistion, it takes place in the interaction between students and their peers and between students and their teachers. It happens naturally so teachers do not have to do anything particularly; still, it is important that practitioners have this awareness and understanding of the pedagogue as translator in the role of mediator who provides support for students in their learning within a particular social context, and connects such contexts with their local culture.

7.6 Compassionate Pedagogy: Addressing the 'How' Question

Chapter 2 laid out the notion of the pedagogue as translator, showing how the rationale for the pedagogue-as-translator framework draws from the tenets of translation regarding the dialogic process of meaning-making and understanding with cross-discursive encounters. In this framework, language teaching – and teaching in general – is reconceptualised through the role of pedagogue as facilitator, mediator and critical pedagogue. The case of native and non-native teachers as translators in the EFL classroom also raises the issue of the 'untranslatable'. This section discusses the implications for the notion of pedagogue as translator in ELT and, more importantly, how this pedagogue-as-translator framework informs the practices of language teachers. It does so by discussing the implications for ELT and, within this context, the purposes of communication, the desirable communicative approaches and strategies to have truthful interaction. These threads, when combined together, forms the core of Compassionate Pedagogy proposed here in this work. It is reflected in the following Figure 7.1. Meanwhile, this pedagogy is proposed under the pedagogue-as-translator framework, thus adding to the full development of this framework (see Figure 7.2)

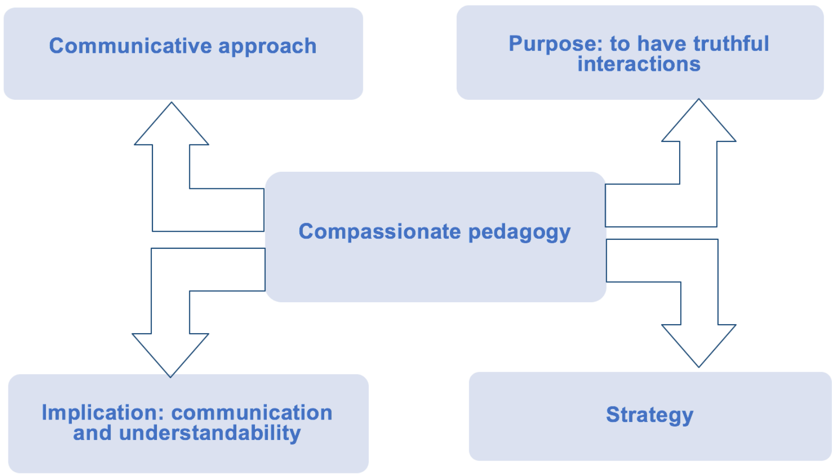

Figure 7.1 Compassionate Pedagogy under the Pedagogue-as-translator Framework: Addressing the 'How' Question

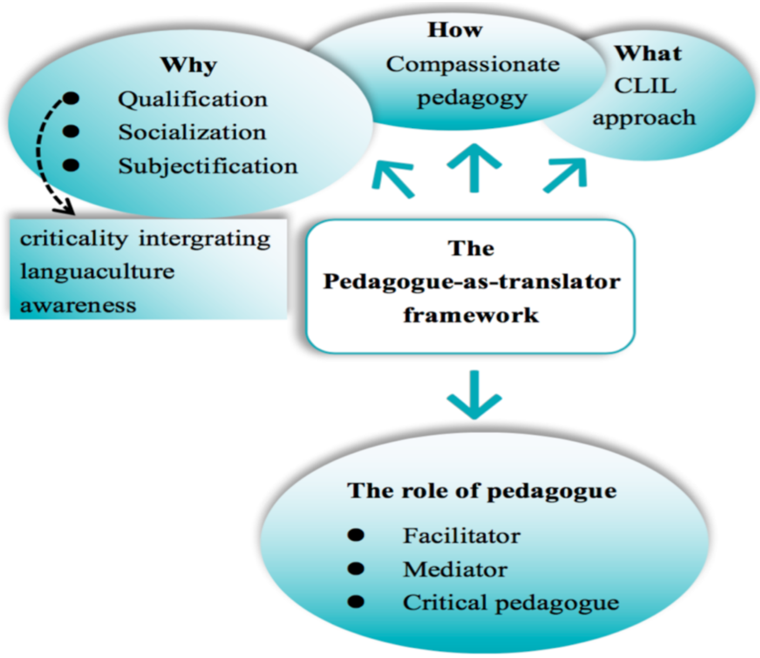

Figure 7.2 The Pedagogue-as-translator Framework: Addressing the 'What', 'Why' and 'How' Questions

7.6.1 The Pedagogue as Translator: Implications and the basis for Compassionate Pedagogy

Language Teaching as Cross-Discursive Communication

All education takes place in communication, be it oral or written. Communication also lies at the heart of translation. By using the notion of pedagogue as translator, this work prioritises the importance of communication and, more specifically, how communications take place between humans. It indicates that meanings do not just get across in simple transmission from one mind to another, but instead pass through the process of meaning-making and interpretation. Communication under an educational setting, from a Dewey perspective, appears as a 'practical, generative and creative process', from (Biesta, 2014), which lies at the core for learning to take place.

The Venerability of Communication: Untranslatability

Being a translator requires acts of meaning-making across both inter-linguistic and inter-discursive systems (Ruitenberg, 2009). Where different systems meet, there will often be something lost, remaining untranslatable (Bergdahl, 2009). In other words, translation always involves an inevitable gap of equivalence in meaning, so it always contains an element of untranslatability.

This applies in the process of teaching as well when the context of the original production and consumption change, its present and future consumption also comes to differ (Cadava, 1997).

Such a notion of the untranslatable speaks to the complex nature of human communication and interaction. The untranslatable includes all the ‘weakness’ involved in it, and in this sense 'education only works through weak connections of communication and interpretation, of interruption and response' (Biesta, 2014, p. 5). Understanding such untranslatability and weakness gives a sense of the complex nature of communication and teaching, and how such complexity is just as natural as it can be. Untranslatability happens usually before we even realise it, and we do not even realise it even after it happens. This is why it matters that we are informed by a concern for its existence and possible solution or non-solution. In the context of EFL teaching as translation, there will always be times of untranslatability in the process of teaching, which is decided by the nature of translation as well as the unknowable of otherness in the other and indeed the otherness residing in ourselves. If we want to go beyond the untranslatable, then the teacher should make an active effort to approach the other, which in this case is the teacher to the students. He or she should try their best to understand them and, to work on their ideas and perspectives, and to help their meaning construction and reconstruction. Such process will be hindered if the communicative approach adopted featuring non-dialogic, authoritative and high control of interaction. In section 7.6.2, the desirable communicative approach is discussed.

The above two aspects, that first, language teaching as cross-discursive communication, and second, the venerability in communication as reflected in untranslatability form the basis, or the starting point for Compassionate Pedagogy. It is due to these two aspects that Compassionate Pedagogy becomes important in the effort to reach and get close to the other (here the learners) and engage them in the process of active meaning construction and reconstruction.

7.6.2 Compassionate Pedagogy under the Pedagogue-as-translator Framework: purpose, approach and strategies

What is Compassionate Pedagogy

The term that I propose here-- Compassionate Pedagogy-- is adapted from the term compassionate communication in neuroscience (Newberg and Waldman, 2013). Though Compassionate Communication is practised in the field of neurocoaching to 'improve memory and cognition while simultaneously lowering stress anxiety and irritability – factors that are known to undermine the effectiveness of any conversation or social interaction”. This purpose is achieved by building rapport and creating trust between the coach and the client, which also lies at the core of teacher’s efforts in getting close to students and having effective communication with them. In this sense, Compassionate Communication fits very well in the educational context. Here I develop it into the Compassionate Pedagogy that has its own purpose, approach and strategies. By using the term ‘Compassionate pedagogy’, the importance of communication and meaning making is highlighted, as is noted in the notion of the pedagogue-as-translator framework.

The Purpose of Compassionate Pedagogy: to Have Truthful Interaction

The four teacher participants' results show that three out of four of them are having non-dialogic interaction with their students, with a tendency to be authoritative and have high control of their interactions. This suggests that in real classrooms today many such teachers are not having dialogic interactions with their students – a significant finding perhaps with serious implications. Reasons for this may be that teachers put more emphasis on how their meanings are delivered and less on how the students receive them, let alone work on students’ ideas and help them construct and reconstruct meanings.

Working on students’ ideas is important because students come to the classroom with their prior knowledge and experiences, or, in other words, their own mental frames through which they see the world, and more often than not they do not easily recognise their teacher’s frame of reference, compounding the effects of non-dialogic or/and authoritative interactions with their teacher.

Hence, even when teachers do work on students' ideas they should work on their students' frames of references and their ways of making meanings.

Interactions happen in almost every classroom, but such interactions, however, may be superficial and 'false' in the sense that students cannot make much meaning from them and the teacher is the sole constructor of knowledge in this process. It should be advocated that language teachers go beyond superficial and 'false' interactions and instead move towards 'real' interactions when teachers help students work on their ideas and in a way that facilitates students' meaning construction and reconstruction. This is exactly the purpose for Compassionate Pedagogy.

Compassionate Pedagogy: Desirable Communicative Approach

With this purpose in mind – that teachers work on students' ideas and help them construct and reconstruct meanings – the communicative approach should involve the following:

- interactive: to invite students' participation in the process of meaning making;
- dialogic: to work on students' ideas, challenge them and help their meaning-making;
- unauthoritative: to include and recognise students' perspectives in developing perspective;
- low control of interaction (by the teacher): to give freedom to students by providing more dialogic space through less control on who gets talk and for how long;
- I-R-F-R-F- (as in a chain of rounds of interactions);

The above five features have been analysed in detail for all four teachers. The effect of not having these features is evidently shown through student perceptions. It is worth noting that Feng exhibits all of the above features but still gets negative feedback for 'lacking depth in perspective' and being 'too easy in perspectives'.

This indicates that teachers must provide a certain cognitive challenge level to the students and maintain this accordingly. Hence, the current research has added another feature to the above five – good depth in the perspectives developed.

Compassionate Pedagogy**: **Strategies

To adopt compassionate pedagogy and realise the above features in the communicative approach involves bringing about a focus on students' ideas and on helping students construct and reconstruct their meaning-making in such way that the teacher can go beyond 'false' interactions and have truthful interactions with students. To do this, there are strategies to employ. In some sense they are more like principles rather than method, as they very much relate to a change of mind-set and thus are at the heart of bringing changes to behaviour or practice. Bringing about these changes requires, in the first instance, bringing changes about to the mind-set of teachers. The strategies below can be applied in daily classrooms for the purpose of achieving truthful interaction:

1. *Show care about students, and their ideas*

It might seem a cliché to say that as a teacher we should show students that we care about them, simply because when students know that we care then they work harder and commit more. Yes, this is a known fact. But is it possible that one of reasons why teachers do not or cannot do this is because they actually do not care? Among the four participant teachers in this study, the majority of them are concerned with the development of their own perspectives (or their own direction of teaching for the case of Carl where he doesn't offer much of his own perspectives), as is seen from the general teaching approach. It might be fair to say that these teachers give more weight to their own ideas and think they matter and thus need be learned by students. Students' ideas do not matter when comparing with their ideas. If teachers do not care about students' ideas, it is not possible for them to show their care to students, unless they fake it, but to fake something is tiring and often ineffective as students may well often sense such inauthenticity. The point, then, is that we have to actually care about our students for us to show them. I know most teachers care about their teaching, but to they care so much about students' learning? It is important to note that these are two different things. To care about teaching will not necessarily bring good learning to students, but to care about students' learning can bring about good teaching. This very idea is rooted in the theory of social constructionism. The point is, if we really care about students then we will, for sure, care about their ideas. We will work on their ideas carefully and help them to reach something further based on their ideas. But how can we work on students' ideas?

2. *Truly listen and look for the good for their own sake*

I take it that most teachers in the higher education setting will not easily say things such as "Oh, it's wrong" or "This is silly", but is the feedback such as "good" or "not bad" or "maybe" (as in the case of one teacher participant) more positive than the first two examples? As shown in the student perceptions of this study, students get it very quickly that teachers do not like their ideas and they just want to dismiss them quickly and get to their own "right version" of ideas or perspectives. What does it mean to truly listen? It means we truly listen to the students even if we think there might be or might not be something important or valuable in all students' responses. We do not judge students' ideas based on how close it is to our own ideas. Instead, we genuinely look for the meanings in these ideas for their own sake and especially how students make such meanings, and we spend the time that is necessary to work on them and help students see how their ideas can be developed into something that is meaningful and powerful for themselves. But what if when we teachers truly think the ideas of the students is not good for anything, though? This brings us to the next point.

3. *Embrace and accept*

I tend to hold that it is usually not possible that a student idea is not good for anything. It is good for their own sake in their own way of making meanings. It is important that we as teachers examine in the first place whether we have worn a coloured glass and we have some preoccupied assumptions of or even discriminations against the students, as it is not uncommon that teachers can label students into the “smart one” and the “dumb one”, and it is easy to find the so-called dumb one’s response 'good for nothing'. In the case of teacher participants in this study, when teachers give short feedback like “maybe” or even “sit down”, students usually interpret it as dismissing of their ideas which are “good for nothing”. We need to develop attitudes in ourselves and accept the striking differences in students but also truly believe that every student is unique in some way and that each can excel in certain areas. As teachers, we might not be able to detect very easily what some of these are or what the value of some responses is, but we need to develop an appreciative attitude and embrace students' ideas. The chances are that, if we can truly develop such a mind-set then we will be able to identify the shining sparks in the ideas we might not tend to like earlier.

4. *Challenge and nurture*

To be truly positive does not end with looking for the good, or embracing and accepting; rather, it is about helping students strive for a higher level. It does not mean that the teacher needs to lower standards in order to be positive. On the contrary, we need to be critically constructive by challenging students with high standards and sending them messages of high expectations. This is also evidence in this empirical research when students find low expectation from their teacher, they tend to not work hard and commit. On the contrary, if we believe in our students but also convey that they are capable of achieving something higher than where they currently are, then they can actually surprise you.

5. *Lose control over the class*

In the previous result chapters, teacher authority and the issue of control was touched though not discussed in detail when analysing ideologies and beliefs of the teacher participants. In their teaching practices however, most of the teachers (except one Chinese teacher) exercise high degree of control over their interaction with students. I acknowledge the importance of needing to feel in control in teaching. Human beings all need this at times to feel comfortable with what we are doing and to establish self-efficacy based on it. We can all contrariwise loathe to be out of control at times. When the classroom is out of control, the first thing that often comes to our minds is that it will ruin the image of a good classroom run by a good teacher where everything is in beautiful order. But the thing is that teaching is ultimately about the deep encounter between human beings, and in such encounters there are always uncertainties, complications and complicatedness. If we are aware of this fact, we might feel relieved to know that even the expert teachers experience times of a seemingly chaotic classroom, because if we try new things it is inevitable that things can become 'ugly'. The thing is, though, that the expert teachers often see such 'ugliness' from a very different perspective. They tend to see it as a moment of learning for both the teacher and the students. It is a perfect time for the teacher to understand more about their students and how learning occurs for them. If we can take such a mind-set, we teachers can teach without fear of losing control. We all know the importance for the students to learn without fear, but not so many realise how much fear in the teacher can obstruct and sabotage. When we are free from fear, we release our own mind in a way that we teach as if we have a pair wings to fly in the classroom. This, I believe, naturally helps release students' mind.

This is why it is important for teachers to be brave enough to let go of some control over the classroom and be willing to take risks in order to try something new – something that helps to build a challenging yet nurturing culture. In fact, it won’t undermine the authority or legitimacy of the teacher; actually, students can trust and respect the teacher more through this.

As mentioned earlier in this section, these strategies are more like principles than method, and the focus is more on the change of mind-set than the change of actions. This being said, the implementation of these strategies should be in the practical judgement of the individual teacher. While implementing them, it is always important to keep in mind the purpose of Compassionate Pedagogy: to have truthful interactions and the means can vary person to person.

7.7 Summary

This chapter has conducted a cross-group analysis for the native and non-native groups of teachers. The result that one native/non-native teacher in each group identifies more with one non-native/native teacher in the other group helps deconstruct the native/non-native dichotomy and highlight each individual teacher's professional background and experience. The issues centring around the difference in the four teacher's pedagogical practices were also discussed, together with an analysis of their divergence between pedagogical practice and ideologies. To address these issues, this study analysed the 'what' and the 'why' question, stressing the educational dimension for the goals of language education. The 'how' question is also addressed under the framework of the pedagogue as translator and by proposing Compassionate Pedagogy, with discussions of its purpose, approach and strategies.

8. Conclusion

8.1 Introduction

A thesis conclusion usually revisits the research question and reflects on the extent to which the research has answered these questions. This conclusion similarly adopts this approach, but in a way that these questions are discussed through the lens of my own reflections on them. The chapter begins by revisiting the research questions. A summary of findings is provided next, followed by comments on the contributions of this thesis. The implications from this research and recommendations for future practice are then outlined. Limitations of this research are also noted before directions for future research are presented at the end.

8.2 Revisiting the Research Questions: My Own Reflections

For me, revisiting the research questions is also a means reflecting on how my understanding of these questions have changed and how my own learning in this field has developed while exploring them.

<u>RQ1: What pedagogical practices are characteristic of native and non-native teachers in EFL classrooms?</u>

It was my original intention to set out to explore the 'best practice' of teacher participants so that they can be modelled and learned from (I believe in the power of modelling and setting a great example). I had good reasons to have such an intention at the outset. Three of my teacher participants are known to have a good reputation among students; the fourth one is a newcomer so I do not have such knowledge about him, but he is a teacher trainer and has rich experience working with teachers in various counties as a native speaker teacher. I had good expectations for all of them. When I started sitting in their classrooms, I was initially very much disappointed, as I thought none of them lived up to the standards of a real great teacher. Then I realised it is possible that I could have a too critical eye on my teacher participants. I was mostly wearing the hat of a teacher observing other teachers' classes, as it is common that we tend to be critical of each other's teacher practice. I started to change my views once I switched to my 'researcher' hat. I realised that my teacher participants all have their own particular strength in a particular field, and sometime just through this one strength they are good teachers already.

When I was in my researcher's hat, when I put aside my own 'judgment', I started to see more that is sparkling in these teachers and recognise the reasons behind their good reputations. I had a strong sense that they are real teachers in real classrooms, and they in one way or another work their own charms. This being said, I still call for critical examination of and our own judgment of the other, as we might not get too deep in our own box and lose sight of certain angles in the whole picture. On the other hand, this is exactly the value of doing classroom research in real context. Examining what is happening in real classrooms with the help of a conceptual framework can help bridge the gap between theory and practice.

<u>RQ2: How are these practices perceived by students in terms of support for their active meaning-making?</u>

When I was doing interviews with the students, their ideas, views and perceptions never ceased to surprise me. I found that students have their own perspectives about certain teaching. Also, I was amazed by how one student can have very mixed ideas about one teacher, and how different students can have different ideas and views about one aspect of the teaching. As teaching always is reflected in students' leaning, it always helps for teachers to know about how students make meaning and how they make sense of our teaching. And that, too, is where the value of investigating students' perceptions lies. Though it was difficult not to bring the 'self' into the interviewing process, I tried to minimise the effect of such by not assuming anything and taking an open attitude about any stances that students might take.

<u>RQ3: Why are these pedagogical characteristics produced and what are the beliefs and ideologies behind them?</u>

When I was interviewing my teacher participants, I was excited that new doors opened before me, leading into the wonderful world of the teachers. I somehow assumed they would take certain stances based on what I observed about their practice, but again I was wrong. Ideologies and beliefs are not as straightforward as that. It is not like there is a certain practice and, accordingly, there is a specific and definite sole ideology behind it. Ideology is complicated as it is embedded in the threads of multiple of other things, some of them outside our (at least immediate) awareness.

It can be difficult for teachers to work with their ideologies as they are often hidden from them, though they do manifest in representations. Most of the time, though, teachers are not even aware of them themselves (Farrell and Bennis, 2013), so efforts are needed to bring awareness to them. I found that when teachers are given the opportunity to talk about their ideas and ideologies on teaching and learning, they often realise that there are things they were not even aware of but were worthwhile for them to look at. Furthermore, they realise that their ideas and ideologies are far from simple, as we do. In this sense, the process of doing this research and interviewing my participants is also an opportunity for them, too, to reflect on their practice and beliefs about teaching and learning.

8.3 Summary of Findings

In a sense, this section is also an extension of the analysis itself for, as Miles and Huberman (1994, p. 299) claim, ‘Reporting is not separate from thinking, from analysis. Rather, it is analysis.’ The summary provided below presents my way of conceptualising the thinking and doing of my research participants, and my way of drawing attention to the results of this research. The major findings are as follows.

The first aspect is on the pedagogical practices of native and non-native teachers. All four teachers exhibit very different characteristics of pedagogical practice. Interestingly, one native/non-native teacher bears more similarities with one non-native/native teacher, albeit without any neat comparison between any pair or across the groups. The summary is in the table below.

Aspects of teaching	Peter	Carl	Xin	Feng
Teaching content	Meaning-making from the text as priority; little focus on lexis and grammar	lexis and grammar as priority; meaning-making from the text as secondary	Meaning-making from the text as priority; lexis and grammar as secondary	Meaning-making from the text as priority; lexis and grammar as secondary
Purpose of teaching	critical thinking; content learning;	language development	critical thinking; content learning (especially cultural content); language development	critical thinking; content learning; language development
Pedagogical approach	lecturing	facilitating	lecturing	facilitating and guiding
Communicative approach	interactive; non-dialogic; authoritative and unauthoritative for some other times; high control of the interaction	interactive; non-dialogic; unauthoritative low control of the interaction	non-interactive; non-dialogic; authoritative; high control of the interaction	interactive; dialogic; unauthoritative low control of the interaction
Pattern of discourse	I-R-F	I-R-F-I-R-F	I-R	I-R-F-R-F

Table 8.1 Summary of the Four Teachers' Pedagogical Practices

Second is student perceptions. In general, students showed mixed ideas towards all four teachers. They tended to be positive on some features but negative on others. This clarifies, from a non-teacher perspective, how the ‘perfect’ or ‘best’ teacher in students’ eyes is rare. On the other hand, different groups of students (e.g. those who were active/inactive during my observations) showed different ideas towards some aspects of teaching practice. In general, students report an ‘interactive classroom’ as desirable, as they like to have more space to talk. They also report personal qualities of the teacher as being important for building a relaxing classroom atmosphere. Notably, what students attach particularly great importance to is the depth of perspectives, and they expect this in teaching. If it is missing, then they show negative attitudes in terms of how the teaching does not support their learning, even if the teacher has all desirable communicative features.

Third is about teachers' ideologies and beliefs. All four teachers showed different ideologies and beliefs with their teacher counterparts, so there were no patterns found in them being from the same or different cultural background. From these ideologies and beliefs, the teachers' major concerns are about critical thinking, content leaning, the balance between these two, the role of the teacher and teacher authority (or, more broadly, teacher-student relationship). One out of four teachers also shows concern about the educational goal of subjectification. All of these four teachers except one show divergence between their practices and ideologies.

Last but not least, though all teachers differ greatly in certain ways in the three aspects of their classroom story, their difference tend to centre around some certain issues regarding the ‘what’, ‘why’ and ‘how’ questions. Specifically, they centre around teaching content (the ‘what’ question) and the purpose of teaching (the ‘why’ question) as in ‘teach for content’, ‘teach for critical thinking’ or ‘teach by content, for linguistic competence’, or in fact, whether to strike a balance between these. In terms of the communicative approach(the ‘how’ question), three out of four of the teachers (all teachers except one non-native teacher Feng) are having non-dialogic interactions and show a tendency to be authoritative with high control in their interactions. To address these issues, this research proposed a CLIL approach for the ‘what’ question, the goal being about criticality integrating languaculture awareness as a qualification that goes together with socialisation and subjectification, and Compassionate Pedagogy for the ‘how’ question. This is also discussed in the next section as it forms part of the contribution of this thesis.

8.4 The Contribution of the Thesis

This research has provided both a theoretical and empirical inquiry. The former is mainly concerned reconceptualising language education and, following this, developing the pedagogue-as-translator framework. The empirical inquiry investigated what happens in real classrooms and how the-pedagogue-as-translator framework informs the practices of language teachers. In so doing, this work has made particular contributions to this field.

8.4.1 Theoretical Contributions

Reconceptualising Language education

This study has sought to reconceptualise language teaching by rethinking and redefining the goal of language education under the three educational goals of qualification, socialisation and subejctification (Biesta, 2006, 2014). Attention has particularly been given to the qualification dimension, holding that it should encompass both criticality integrating languaculture awareness, and this has been done by critically examining the current mainstream views of ICC as the goal of language education.

The pedagogue-as-translator framework has been developed to prioritise the nature of language teaching as communication cross-cultural and cross-discursive systems, with the key tenants being meaning-making and understanding in a dialogic process. This notion has been further developed into a framework with explanations of the role of the pedagogue based on the theoretical underpinnings that derived from integrating constructivist, scociocultural and critical perspectives. The framework has been further developed with the proposal of Compassionate Pedagogy for addressing the 'how' question (how to teach) in language teaching with its purpose, approach and strategies in order to have truthful interaction.

The Analytical Framework of Pedagogical Practice

When I was trying to find a tool or conceptual framework to analyse the classroom practices embedded in classroom talk, I realised it could be a challenge to conceptualise and describe pedagogical practice in a neat way, as one activity or one discourse in the classroom is usually connected with all the others that are in the picture and, more importantly, the wider structure of pedagogical design.

Considering this, the study developed a framework that looked at the 'what' (teaching content), the 'why' (purpose of teaching) and the 'how' (pedagogy) dimensions of teaching with a special focus on the communicative approach of the how side of teaching, which is analysed under the four categories of interactive/non-interactive, dialogic/non-dialogic, authoritative/unauthoritative and high/medium/low control of interaction. This framework was adopted from the Mortimer and Scott framework (2003). It is my hope that this framework can give insights and provide tools for conceptualising and analysing classroom talk and classroom practice.

8.4.2 Empirical Contributions

Deconstructing the Native/Non-native Dichotomy

According to the results, both the native and non-native teachers show great differences within their group, while one native/non-native teacher shares more similarities with a non-native/native teacher. These strongly challenge the native/non-native dichotomy and the Medgyes (1994, p. 27) claim that the 'discrepancy in language competence accounts for most of the differences found in their teaching practice' (1992, p. 345). Instead, this study found that such differences in teaching practice can be accounted for most effectively not by Medgyes' 'discrepancy in language competence' but by teachers' professional background, training, experience, etc. The discussion of the results also suggests that common understandings about the strengths and weakness of native and non-native teachers are mostly assumptions or, considering the literature shortcomings, stereotypes that lack empirical support. The potentials and challenges of both native and non-native teachers are not necessarily based on their linguistic competence. This also support the fallacy of native teacher superiority that stems from linguistic competence.

8.5 Recommendations for Practice

Knight (2002) holds that the descriptions resulting from research questions need to be ‘significant for practitioners, other researchers or theory’ if they were worth exploring. With this mind, this section points out recommendations for the practice of practitioners and for EFL/ESL teacher educators, too. Before that, it first discusses the implications for my own practice.

As both a teacher and course coordinator for the course on which my teacher participants also teach, this journey of exploring the classroom stories of both native and non-native teachers has also been a journey of my own professional learning. I have realised how student perceptions about how they have or have not learned might be very different from how you, as a teacher, think they have learned. Students make meanings from their own meaning reference system – a system that can be difficult for teachers to understand. Untranslatability is inevitable. In this sense, the ‘sensitising’ experience is important. Another thing that matters is that you reflect on your own practice in terms of how you communicate with students mind to mind and heart to heart as, in the end, teaching and learning happens between two human beings and the relationship between the two is essentially one that is about human beings. Every relationship is about communication, and communication starts from ‘you care’. Thus, I think the most powerful response that leads to predicable results from a teacher is a student saying about their teacher that ‘she/he cares’ and genuinely meaning it. In this thesis, there were discussions about how to work on students’ ideas and help them with their construction or reconstruction of meanings, but ‘you care’ is the very starting point to do these, and much more, as is discussed in section 7.6.2. So it is desperately important to look back and reflect on where we started this profession and what brought us to it.

This being said, it is also important for teacher education programmes to work on teachers' hard skills (related with pedagogy) and their soft qualities (more human aspects), too. I envisage a necessity for all practitioners to go through training about pedagogy, about instruction skills and about communication strategies, as discussed in this study. These things all involve practical elements, and thus can be developed and trained, but it is also important to recognise the intangible elements involved in them, which relate to a teacher's knowledge, dispositions, mind-set and experience. Obviously, it is much more difficult to work on these, but as such an area is relatively less researched this could be an important area for future research.

8.6 Limitations and Areas for Future Research

In the processing of analysing this study's classroom and interview data, some threads caught my attention such as teacher authority and student expectations, which seem relevant since they relate to students' learning and teacher ideology. What's more, these threads can have possible connection with the cultural dimension of this study situated in the Chinese higher education context. But these issues are not explored further. As exploring them would take up much space in this work and potentially distract from other aspects or even derail the research from the present focus of pedagogical practice, the work instead adhered to themes more directly related to such a focus. This limitation can nevertheless be a direction for future research.

Second, the ideologies of native and non-native teachers did not seemingly share any fundamental ideological stance or beliefs within the native or non-native group. Their beliefs that come from their professional background, training and experience seem more important in terms of shaping their classroom ideology. This led to a question: In the educational context, are there any shared sets of beliefs that constitute an ideology? If yes, how so? And if not, what's the reason behind that? These could be potential areas for future research given that, at present, ideology in an educational context is relatively less researched about (Kesevan, 2016).

Third, this study mainly addresses classroom talk and interactions through speech rather than multiple modes of communication (Kress, 2001, 2009).

Classroom interaction and meaning-making also takes place via non-verbal communication, such as gestures, gaze, facial expressions, etc. This offers another avenue for future research.

8.7 Closing Words

We shall not cease from exploration
And the end of all of our exploring
Will be to arrive where we started
And know the place for the first time.

T.S. Eliot

As I end this particular exploration, I share Eliot’s feeling of arriving where I had started, yet knowing the place ‘for the first time’. Though I have gone through this journey of exploring the other (both native and non-native teachers) in terms of their practice, their ideology and beliefs, and their students' perceptions of these 'others', I have in this process gained much understanding about both the other and the self, and about the ELT profession in which I see so much potential for future research from this study, as suggested above. For me, one of the most important and pending ones is to critically examine the pedagogue-as-translator framework I developed in this study so that it can stand the scrutiny of future theoretical and empirical challenge. But I believe, by developing such a framework, I have made contributions in some degree to the existent body of knowledge regarding ELT. As Lewin (1951) said: 'There is nothing more practical than a good theory.'

Now I am concluding this work, I will reiterate that I finish it with some valuable insights and a big idea to ponder. I hope my potential readers, practitioners, researchers, teacher educators, or anyone else who is interested feel the same. Though this research is located in the Chinese higher educational context, I hope the readers somehow identify themselves, at least in part, with my four teacher participants.

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Appendices

Appendix A: Information Sheet and Consent Form for Student Participants

Consent to Participate in Research

Dear Student,

This is a study about classroom interaction and meaning making in TESOL classrooms. The focus is to compare the interaction patterns between Chinese teachers and western teachers and see how these different patterns contribute to meaning making of the students. The researcher will observe your classroom (about one thirds of the lessons, and with audiotaping for about four sessions) and conduct interviews (about twice, 40 to 60 minutes each) before, or after class observations.

The data collected in this research project will be kept strictly confidential for research purposes. Your name will not be stored with the data, and this consent form will be stored separately from data. Reports of this study will not include individual data in a form by which you could be identified. Any identifiable information (e.g., your name, class information, course infornation, etc.) will be destroyed.

If successful, this study may contribute to our understanding on the research topic and hopefully the interview part concerning your reflection on the class can also benefit your own learning.

Your participation in this study is entirely voluntary. You may refuse to be observed or answer individual questions in the interviews. You may also discontinue all participation in this study at any time.

I will be glad to answer any questions about this study. Answers to questions on topics that might influence the outcome of the study may be deferred until the end of the observation session, when I will explain the purpose in more detail.

Concerns about any aspect of this study may be referred to Anna Jiang (13501134536 by phone or annayqjiang@qq.com by email).

______________________________ ______________________

Signature of Reseracher Date

For the participant

I voluntarily consent to participate in this study. In signing this form, I certify that I have read and understand the information above.

______________________________ ______________________

Signature of Participant Date

Appendix B: Information Sheet and Consent form for Teacher Participants

Consent to Participate in Research

Dear Colleague,

This is a study about classroom interaction and meaning making in TESOL classrooms. The focus is to compare the interaction patterns between Chinese teachers and western teachers and see how these different patterns contribute to meaning making of the students. The researcher will observe your classroom (about one thirds of the lessons, and with audiotaping for about four sessions) and conduct interviews (about four times, 40 to 60 minutes each) before, or after class observations.

The data collected in this research project will be kept strictly confidential for research purposes. Your name will not be stored with the data, and this consent form will be stored separately from data. Reports of this study will not include individual data in a form by which you could be identified. Any identifiable information (e.g., your name, class information, course information, etc.) will be destroyed.

If successful, this study may contribute to our understanding on the research topic and hopefully the interview part concerning your reflection on the class can also benefit your own teaching.

Your participation in this study is entirely voluntary. You may refuse to be observed or answer individual questions in the interviews. You may also discontinue all participation in this study at any time.

I will be glad to answer any questions about this study. Answers to questions on topics that might influence the outcome of the study may be deferred until the end of the observation session, when I will explain the purpose in more detail.

Concerns about any aspect of this study may be referred to Anna Jiang (13501134536 by phone or annayqjiang@qq.com by email).

Signature of Reseracher Date

For the participant

I voluntarily consent to participate in this study. In signing this form, I certify that I have read and understand the information above.

Signature of Participant Date

Appendix C: Structure of Sample Lesson for the Four Teacher Participants

Table 1: Structure of the First 45-minute Session for Peter

Classroom Activity	Teaching content	Forms of pedagogical activities	My observation notes
Teacher talk (00:00-45:00)	Arrangement of the class content: talking about students' writing assignment; The writing topic and requirement; How students have done; How to deal with the topic; How to develop argument; How to deal with reference and quote; Example of students' writing (reading and commenting)	Describing; Explaining; Clarifying;	I was amazed by the depth of this lecturing about writing. It covers lot of useful information about academic writing, not only helpful for undergraduates, but possibly for graduates as well. But I felt I could lose attention at the later part. It could be a challenge for students to focus for 45 minutes' non-stopping lecturing in a foreign language. I noticed that some students, especially those who were sitting in the back are checking their cell phones or tablets, but it was not the case for those who sat in the front, who seemed to be listening attentively, from the beginning to the end!

Table 2: Structure of the Second 45-minute Session for Peter

Classroom Activity	Teaching content	Forms of pedagogical practices	My observation notes
Teacher talk (00:00-1:13)	Instruction for group work : students form groups and read paragraphs to each other	Giving instructions for tasks	I was not sure about the purpose of such task (reading aloud to each students), because the teacher did not set any questions for students, just reading. Maybe it's because students do not

			have the time to read the text before class?
Student group work (1:13-16:54)	Students reading paragraphs to each other		To my surprise, students seemed to like this task. Most of the students are doing the task and reading to each other
Teacher talk(16:54-17:55	Difference between this text and the previous one (fiction/non-fiction); Information about source and context	Describing; Explaining; Clarifying	Peter did not comment on how students were doing the previous task. He went into talking about the source and text directly
Teacher-student interaction (17:55-21:02)	The source of the text	Developing perspectives	This is the only time when the teacher and student had direct interaction and when student voice comes in. The script of this part is provided below.
Teacher talk(21:02-23:04)	Information about context of text; Questions for students' discussion	Describing; Explaining	Peter introduced lots of contextual information about the changes that the American society were undergoing during that time period, something that I myself was not familiar of. I guess such knowledge would not be directly accessible for a non-native Chinese teacher.
Student group discussion (23:04-26:48)	Discussion: what is the problem that the author is addressing? What is author's argument about addressing that problem?		During this time, Peter was saying "this is too quite" twice to prompt more student participation. He also indicated "the answers are quite straightforward. Maybe too simple". I guess he said this to elicit more student discussion. But I'm not sure whether this helped student, as I saw those students who were

			not participating were not responding.
Teacher talk(26:48-39:05)	Views about the above two questions; Another question for discussion	Explaining Developing perspectives	Peter did not ask students to share opinions raised in their group discussion. He went into his talk directly. In this part, he explained in detail the meaning of the word “tenure”, like how did it start and when did it start? I quite like this explanation as this connects the word with the cultural and social background.
Student group discussion (39:05-42:10)	Discussion: was the advice from the author effective?		
Teacher talk (42:10-45:00)	Views about the above question	Explaining Developing perspectives	Peter did not ask students to share opinions raised in their group discussion. He went into his talk directly.

Table 3: Structure of the First 45-minute Session for Carl

Classroom Activity	**Teaching content**	**Forms of pedagogical activity**	**My observation notes**
Teacher talk (00:00-0:55)	Greeting students Housekeeping	Explaining;	
Teacher talk (0:55-1:57)	Arrangement for the two sessions of the class (vocabulary review, text book exercises about comprehension, vocabulary, grammar and)	Explaining	
	Review vocabulary of the previous units: asking	Facilitating and guiding	The teacher called different students

Teacher-student interaction (1:57-13:20)	students explain the meanings of the words and make a sentence		and seemed to be very interactive.
Teacher talk(13:20-14:02)	Instruction for the next exercise (go through the comprehension questions and find the places in the text where it has the answer)	Explaining; Giving instructions for tasks	
Student discussion (14:02-17:21)	Student discuss in groups: the comprehension questions in the textbook		There were high student participation
Teacher-student interaction (17:21-28:54)	Going through the comprehension questions	Facilitating and guiding	There was simple and short feedback or explanation from the teacher. The reason was probably that the teacher also thought the questions easy as he described the questions as "straightforward". (The script for the interaction of the first comprehension question is provided below) There was also a time when the teacher read the words and asked the student to repeat them.
Student talk (28:54-31:14)	The teacher asked students to ask questions in terms of difficult phrases or expressions		

Teacher talk (31:14-33:24)	The key elements of paraphrase; Instruction for the group activity: students choose 4 paraphrased sentences, write them down, and show to the other group of students, and to see whether it fits the original sentence and elements of paraphrase	Explaining	
Student discussion (33:24-40:45)	Group work: student chose 4 paraphrased sentence and write them down		There was high level of student engagement
Student activity (40:45-45:00)	Students exchange their sentences with other groups		There were one or two groups of students who were not willing to exchange with other groups

Table 4: Structure of the Second 45-minute Session for Carl

Classroom A\activity	**Teaching content**	**Forms of pedagogical activities**	**My observation notes**
Teacher talk (00:00-0:47)	Instruction for group work : think about the paraphrase from another group, find the original sentence and think does it fit and are there things to be improved.	Giving instructions for tasks	The classroom dynamic was relaxing
Student discussion (0:47--7:35)	Discussion		The teacher came down and talked to students

Teacher student interaction (7:35-20:50)	The teacher called 3 groups of students to share their opinions about their peer's work		The teacher tended to give short and general feedback. One phrase he used was "Okay. I don't disagree with you". Students laughed. I was not sure whether it was because students have different opinions or they found this expression strange coming from a teacher.
Teacher-student interaction (20:50-42:00)	Going through vocabulary and grammar exercise in the textbook: asking students to do the exercises one by one	Explaining; Guiding and facilitating	There were some explaining about the grammar point in terms of how the use of comma changed the meaning of the sentence
Teacher talk(42:00-45:00)	Giving assignment for the next session	Giving instructions for assignments	

Table 5: Structure of the First 45-minute Session for Xin

Classroom activity	**Teaching content**	**Forms of pedagogical activities**	**My observation notes**
Teacher talk (00:00-7:18)	A review of Zen from last week (what does Zen mean? How to practice Zen?)	Describing; Explaining; Clarifying; Developing perspectives	Lots of insights with regards to Philosophical interpretations
Teacher talk (7:18-7:35)	Arrangement for the two sessions of the class (going through the text, paraphrase and vocabulary)	Explaining	
Teacher talk and	Theme of the text, with background	Describing; Explaining	The teacher asked questions, and there

teacher-student interaction (7:35-11:13)	information provided		was student whispering. The teacher did call any student. Script of this part is provided below
Teacher talk(11:13-45:15)	The opening paragraph: difficult sentence and vocabulary, ideas and meanings, style of the language	Describing; Explaining; Developing perspectives	There were times when the teacher asked questions and a few students were whispering. The teacher introduced a comparative perspective (what happened in China at that specific time period) to help students understand better about the background. The teacher talked about word root and origin to explain the vocabulary. The teacher also asked students to ask questions. There was no reply from the student.

Table 6: Structure of the Second 45-minute Session for Xin

Activity	**Teaching content**	**Teaching purpose**	**My observation notes**
Teacher talk (00:00-36:45)	The rest part of the text: ideas and meanings, difficult sentence, vocabulary	Describing; Explaining; Developing perspectives	The teacher provided lots of background information to help students understand better the text. When the teacher said he himself was too old to follow the fashions. There were students' laughs.
Teacher talk (36:45-45:25)	Difficult vocabulary	Explaining	The teacher made up sentences to explain the vocabularies. These sentences are related

			with real-life situations or students' realities.

Table 7: Structure of the First 45-minute Session for Feng

Classroom Activity	**Teaching content**	**Forms of pedagogical activities**	**My observation notes**
Teacher talk (00:00-2:10)	Review of the content of last week; The text for the today (*do what you love or love what you do*); The meaning of the title of the text	Explaining;	There were times when the teacher asked students questions. For easy questions, the students were answering collectively.
Teacher-student interaction (2:10-3:50)	Checking students' previous knowledge about the topic	Facilitating and guiding;	The teacher asked a questions and waited long enough before there was volunteer to answer the question.
Teacher-talk (3:50-5:28)	Pre-reading sharing: questions for pair discussion	Explaining; Giving instructions for pair work	The teacher asked questions and Sometimes there was collective response from students for easy questions, sometimes there were a few talking without being called.
Student discussion (5:28-7:38)	Student discuss in pair about the pre-reading sharing questions		There were high level of student participation, but there were two students who were sitting in back were not participating
Teacher - student interaction (7:38-12:46)	Going through the pre-reading questions	Explaining; Developing perspectives	The teacher gave his own comment and perspective when he responded to students.

Teacher-talk (12:46-15:09)	Question for discussions	Explaining; Giving instructions	The teachers gave some examples for scaffolding; The teachers asked questions and students were answering without being called.
Student discussion (15:09-20:24)	Students discuss in pairs about the above question		
Teacher-student interaction (20:24-30:46)	Going through the discussion questions	Explaining; Developing perspectives	The teacher used his own experience to support his perspective
Teacher talk (30:46-32:40)	Reading comprehension questions (three questions)	Explaining; Giving instructions	
Student work (32:40-37:20)	Students work individually to think about the three comprehension question		
Teacher-student interaction (37:20-)	Going through the reading comprehension questions lexis and grammar	Explaining; Developing perspectives	

Table 8: Structure of the Second 45-minute Session for Feng

Activity	Teaching content	Teaching purpose	My observation notes
Teacher student interaction (00:00-20:24)	Going through the reading comprehension questions	Explaining; Developing perspectives	The teacher used his own story to help him develop perspectives. The teacher used real-life examples to

			explain vocabulary in the text.
Teacher-student interaction (22:24-25:30)	Asking students to ask questions about the article.	Explaining	
Teacher-talk (25:30-32:34)	Post-reading questions	Explaining; Developing perspectives	The teacher asked questions and Sometimes there was collective response from students for easy questions, sometimes there were a few talking without being called.
Teacher talk (32:34-33:18)	Questions for the video 加 上 lexis and grammar	Giving instructions	
Video playing (33:18-35:40)			
Teacher student interaction (35:40-44:01)	Discussion about questions related with the video	Explaining; Developing perspectives	
Teacher-student interaction (44:01-45:45)	Further thinking and discussions	Explaining; Developing perspectives	The teacher used story of his colleagues to support his perspective
Teacher talk (45:45-46:09)	Closure for today and plan for next time	Explaining;	