

**TURKISH STUDENT TEACHERS' REFLECTIONS ON THEIR PROFESSIONAL
IDENTITY CONSTRUCTION and RECONSTRUCTION PROCESS DURING THE
PRACTICUM**

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by

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DECLARATION

**This thesis is my own work and no part of it has been submitted for a degree at this,
or any other university.**

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Turkish Student Teachers' Reflections on Their Professional Identity Construction and Reconstruction Process During the Practicum

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Abstract

Drawing on sociocultural perspectives in language teacher education, this thesis explores the identity types English language teaching student teachers demonstrated during the transformation from imagined to practised identities (Wenger, 1998) as from primarily being a student to primarily being a teacher (Danielewicz, 2001): what they understood from this transformation; and how reflection on this transformation helped them construct and reconstruct their identities.

The study was conducted with eight volunteer non-native student teachers in a state university in Istanbul, Turkey, in the 2011–2012 academic year. The study adopted a qualitative approach in the interpretivist paradigm as the method of research. Data were collected through the narratives of student teachers during face-to-face interviews, stimulated recall sessions, and their reflective journals. The analysis of identity construction drew on Wenger's (1998) 'Three Modes of Belonging: engagement, imagination and alignment' and Fairclough's (2003) model for analysing the discourse of both oral and written data. The theory of 'Social Cognition Representation' (Moscovici, 2000) was used for categorising the identity types of the participants. The narrative data generated five broad themes in terms of student teachers' engagement, imagination and alignment: (1) Imagined professional identities, (2) Practised professional identities, (3) Personal factors affecting the transformation of identities from imagined to practised, (4) Professional factors affecting the transformation of identities from imagined to practised, (5) Future aspirations and possible future professional identities.

The findings showed that student teachers had multiple-layered identities. The core one was their most dominating context-embedded identity (rule-based), the second most significant was based on their personal qualities, and other identities were always changing according to the conditions and facts, as cue-based, exemplar-based, or schema-based identities. Students became aware of their emerging identities as transformed from imagined to practised identities. It was seen that their imagination in engaging in various activities and relationships played an important role in their identity construction, which they developed understanding of through reflective practices. Understanding the development process helped student teachers construct their professional identities within the social structured practices, including mediation, discourse, social interaction and participation. The critical reflective nature of the practicum played an important role in raising their awareness of their identity construction and prompting proactive, conscious professional identity formation.

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ABBREVIATIONS

ST(s): Student Teacher(s)

TE: Teacher Education

LE: Language Education

LTE: Language Teacher Education

FL: Foreign Language

FLTE: Foreign Language Teacher Education

SL: Second Language

SLTE: Second Language Teacher Education

TESOL: Teachers of English to Speakers of Other Languages

EFL: English as a Foreign Language

ESL: English as a Second Language

CLT: Communicative Language Teaching

ELT: English Language Teaching

CoP: Community of Practice

C(s)oP: Communities of Practice

SRSs: Stimulated Recall Sessions

CHAPTER ONE: INTRODUCTION

Introduction

For the last two decades, second language teacher education (SLTE) has focussed on a shift from searching for better ways to train teachers to trying to describe and understand the process of how they learn to teach through self-awareness and reflection (Richards, 2008; Gebhard & Oprandy, 1999). In line with this recent shift of emphasis, the idea of teacher exploration in teaching (Gebhard & Oprandy, 1999) has entailed a focus on the concept of ‘development’, which deals with the individual teacher on the process of reflection, examination and change, which can lead to personal and professional growth (Freeman, 1982). Equating professional development with professional identity development, this study mainly focuses on student teachers’ (STs’) professional identity construction (formation) and reconstruction (development). The significance of the concept of teachers’ professional identities comes from the assumption that who we think we are influences what we do (Danielewicz, 2001). Therefore, a link is present between professional identity and professional action (Watson, 2006).

From the modern perspectives of teacher cognition, beliefs, knowledge and identity, teaching is not simply the application of knowledge and learned skills; it is a much more complicated, cognitively-driven process that is influenced by the classroom setting, the teachers’ general and specific teaching goals, the learners’ motivations and reactions to the lesson and the teacher’s management of critical moments during a lesson (Borg, 2003,

2006, 2009a, 2009b). This leads to a concern with personal and socio-culturally ‘situated’ approaches (Wenger, 1998) to teaching in the sociocultural view (Richards, 2008).

From the SLTE perspective, the setting for learning to teach is either the university or a practicum school, and these different contexts for learning create different potentials (Richards, 2008). The university is a context for patterns of social participation that can either enhance or inhibit learning, while the practicum school provides practice and teaching experience. They are both ‘communities of practice’ (CsoP), a concept for learning taking place within organizational settings, which is socially constructed and involves participants collaborating to develop new knowledge and skills (Lave & Wenger, 1991). The lecture room in the university promotes learning based on discourse and the activities that coursework and class participation involve. In the practicum school, learning takes place through classroom experiences and teaching practice and depends upon relationships with peers, supervising/cooperating teachers and students. These discursive and practical directions of learning help STs construct their identities, understand who they are and who they think other people are (Danielewicz, 2001), and contribute to their understanding of teaching by paying attention to both their ‘identities-in-discourse’ (discursive) and ‘identities-in-practice’ (Norton, 2001). ‘Identity-in-practice’ describes an action-orientated approach to understanding identity, underlining the need to investigate identity formation as a social matter, which is operationalised through concrete practices and tasks (Varghese et al., 2005) in contexts such as the practicum.

Considering that the practicum process provides a transformation from the discursive context of faculty to the practical context of schools, I suggest that STs benefit from this transformation in the realisation and construction of their identities. This research intends

to explore what kinds of identities STs of English as a foreign language (EFL) demonstrated during the transformation from their imagined identities to practised identities, and what they understood (reflected) from that transformation and, finally, how they benefited from their reflections (understandings) in constructing and reconstructing their professional identities during this transformation. Therefore, the conceptual framework in the present study posits teacher development as a part of the process of “transformative re-imagining of the self” (Danielewicz 2001, p. 133).

STs’ reflections are expected to be critical in understanding their identity construction, as acknowledged in the sociocultural theory, since the whole study is based on their self-criticism of their teacher-selves and practices in the practicum as the CoP. As a ‘transformative re-imagining of the self’, ‘critical reflection’ in SLTE is favoured to produce ‘professional’ teachers who are ‘critical reflective practitioners’ (Wallace, 1991). Both these views accept that carefully designed course programmes will somehow ‘transform’ participants into the kind of teachers the programme foresees (Singh & Richards, 2006). Such views also accept that teachers are autonomous agents, able to develop a reflexive attitude towards their teaching and look at their own practice critically. However, from a sociocultural and critical perspective, the change in teacher identity is seen to be socially constructed (Johnson, 2009), as well as influenced by the powerful ideologies teacher-learners bring to the classroom with them and the discourses and activities that shape the practices of teacher education (TE). Teacher-learners will not simply ‘convert’ to a programme’s student-centred ‘progressive’ pedagogy, as if this were a smooth, uncontested process (Singh & Richards, 2006).

In this study, data were collected through personal journals, interviews and stimulated recall sessions, on the discursive and practical components of the practicum element of TE. Broadly, this concerned the awareness of STs of English as a Foreign/Second Language (EFL/ESL) on their process to becoming a teacher within the context of TE, specifically regarding the practicum element, particularly in Turkey.

In this study, I claim that EFL STs need to understand their professional identities to develop ownership of their profession (Forde et al., 2006). I suggest that the way to achieve this can be through critical reflection and enquiry into their own professional development, that is, professional identity development during their Initial TE (ITE) and the practicum.

The influence of the nature of learning to teach is considered in the Second/Foreign language TE (SLTE/FLTE) practicum process, including both the practices in the practicum school and the coursework at the faculty, in this study. It makes suggestions on how to improve the design of the practicum process as a learning environment. It begins with a critique of the technical–rational discourses of TE, where the knowledge-base of a teacher’s education is transmitted to the STs in a parrot-like manner, one of the implications of which has been to assert the primacy of the social construction of teacher identity. The knowledge-base of SLTE programmes includes the content, pedagogies for teaching and the institutional forms of delivery of both the content and pedagogies (Johnson, 2009). However, the research has shown that, in most SLTE programmes, the focus has primarily been on knowledge in subject matters and not in pedagogy. This knowledge has often been transmitted by lecturers to prospective language teachers, and it is done largely through intuition and experience; consequently, the programmes very often tend to focus on the debate around content and, to a lesser extent, how to deliver content

effectively (Wallace, 1991; Woodward, 1992; Ur, 1996; Richards & Nunan, 1990; Singh & Richards, 2006). According to Singh and Richards (2006), the content of SLTE courses is commonly given precedence over pedagogic practices among the lecturers. This situation generates a conviction that language teaching expertise can be acquired through content-based courses, followed by a practicum or school-attachment (Richards, 2008). Kubanyiova (2012) suggests that an SLTE [development] programme should be developed to account for how teachers learn, recognising the importance of experiential knowledge and the need to bring teachers' tacit beliefs about language education to a conscious level through reflection. To this end, the present study is intended to offer a practicum design for a CoP where STs learn to teach actively through engaging in activities and discourses, mediated through cultural artefacts (Wenger, 1998).

Given that learning to teach is a very multi-faceted and complex process, and learning to be an effective teacher takes several years of experience, the practicum design seems the most convenient context and time for STs to be able to initiate their practice, after spending a long time in a formal TE programme. The practicum is a crucial arena for their identity transition 'from being primarily students to being primarily teachers' (Danielewicz, 2001), and is thus a crucial field of inquiry in professional development. Therefore, the present study intends to look at STs' identity construction and reconstruction as part of the examination into STs' learning and development in TE programmes, particularly in Turkey.

The concept of 'identity' is thus central to the present undertaking. According to Danielewicz (2001), individuals are composed of multiple, often conflicting identities and "...identities are constantly under construction as they are reformed, added to, eroded,

reconstructed, integrated, dissolved or expanded” (p. 3). Adopting Danielewicz’s (2001) proposition, the conceptual framework used here posits that STs possess a variety of other defining identities that influence how they develop as teachers. As an educator, I also find hope in Danielewicz’s view of “... identity as malleable, subject to invention, created by individuals and others, flexible and sensitive to social contexts” (p.3).

In brief, this thesis mainly explores how STs learn to become teachers, instead of how they learn how to teach.

The following section attempts to clarify my role as researcher and offers the general background information of the research.

1.1 The Institutional Context of the Study and My Role in the Research

This study is rooted in my interest and experience of thirty years as an EFL professional and as an ESL/EFL teacher educator for nineteen years. In this study, I consider learning to teach as the process of forming an identity as a teacher and see STs as agents of change for the future of our profession in our country and all over the world.

My aim as a teacher educator has always been to encourage and support my students to develop their professional skills and teacher identities, being well aware that the faculty years are always a time of ‘identity crisis’, resulting in the transformative reimagining of the self (Danielewicz, 2001).

Of note in the context of my role as the researcher in the present study is that I have also been the instructor responsible for the practicum course in which this study was conducted in the English Language Teaching (ELT) Department of the Education Faculty in a state

university in İstanbul, Turkey, the head of the department (2006–2011) and a lecturer (1997–present). I have been the practicum co-ordinator of the department and have been teaching the practicum courses since 1999. More information about my role as the researcher from the ethical perspective is provided in the Methodology chapter.

The department offers a four-year BA degree in teaching ELT (EFL). The programme also offers an MA in ELT (EFL). The BA programme has been run by the department since the university's establishment in 1883, first as a teacher training school, then as a higher education institute and, finally, as a faculty.

The university that our faculty belongs to is one of the oldest and biggest educational institutions in Turkey, with 16 faculties, nine higher education schools, and 11 institutes. The number of currently operating associate and degree courses at the university is 199. There are approximately 3,000 academic staff and more than 70,000 students at the university. Education is provided in five languages: Turkish, English, French, German and Arabic, in different departments.

The department of ELT offers an English-medium instruction. Our BA programme offers courses in language skills, phonology, literature, methodology, translation, technology and evaluation (see Appendix A for the course schedule).

Our students can teach as English teachers in kindergartens, primary schools, high schools and at the preparation departments of universities when they graduate. There are 1,000 students in the department. There were 120 year four students in 2011–12. The majority of our students come from cities or rural areas outside İstanbul. The profile of the students has changed, particularly in the last six or seven years. Before then, the graduates of private

high schools living in big cities, especially in İstanbul, used to be prevalent in the department. However, after a system change in favour of graduates of some teacher-training high schools, things have changed. The profile of our students altered, because more privileged students preferred private high schools, while less privileged ones preferred teacher training high schools. As a result, the graduates of teacher-training high schools came to our department with, on average, a poor level of English compared to their private school graduate counterparts. This affects the studies in the department a great deal. STs can hardly cope with the high level of English found in academic courses. Although most of them come to the department to become teachers, some of them just come because they were not offered a place by another department (I have given more details about this system in the Methodology chapter). Therefore, we work with relatively willing, but often linguistically weak students.

The high number of students has always been a problem for the quality of teaching and learning, which also places strain on available resources. Lecturers face difficulties in finding time for their development due to the high number of students. Nevertheless, compared to the weak conditions of the department, the lecturers are quite qualified and dedicated people. Almost all of them are graduates of American or British universities, or most distinguished universities in Turkey, with PhDs in linguistics, ELT, applied linguistics or English literature.

The practicum course I have been teaching for many years in the department has some of the common features and standards of almost all university courses in Turkey, in terms of its syllabus, evaluation instruments and the format. However, there have always been some issues in its applications and implementation. As the most significant process in the

transition of STs from teacher to student, it was important to understand to what extent it was contributing to the STs' development in practice and in their self-identity perceptions as teachers. Besides, there was another important consideration: whether it was providing STs with time to reflect on their development. Questioning these issues speaks directly to my main goal in this study, which aligns closely with the approach followed by Danielewicz (2001): determining whether the practicum process achieves its intended focus on pedagogy, as well as how the STs can most effectively discover their path to becoming teachers and how this is best realized through a TE programme.

TE programmes in Turkey have been reformed many times. In the 1997 reform, which is considered among the most effective, for instance, the ESL/EFL curriculum was revised to raise overall quality, as the Ministry of Education (MONE) declared, and meet the language teaching standards of the European Union (EU). Most of the educators commented that the revised curriculum was communicative-oriented and much more comprehensive and coherent compared to previous curricula (Kırkgöz, 2008; Sarıçoban, 2012; Alagözlü, 2012). TE programme curricula, including FLT, were updated, and the curricula of primary education were further developed by the Council of Higher Education (CHE), which is in charge of universities, and MONE, which is in charge of primary and secondary education (CHE Reports, 1998a, 1998b, 1998c, 2007; NARIC Reports, 2007). The CHE arranged the regulations of education faculties to standardize curricula (Deniz & Şahin, 2006). Consequently, the practicum came to be considered a very significant component of pre-service language TE programmes (CHE Reports, 2007).

With the re-arrangements in 1997, the CHE offered collaboration between universities and primary and secondary schools for curriculum development and better practice for STs.

With this collaboration, all MONE schools agreed to cooperate with universities for practicum programmes. Therefore, universities could send their students to any primary or secondary schools for the practicum. The teachers were to supervise the STs for observation or teaching practices. Universities were to pay a small amount for the service to cover costs. Both the lecturers and the teachers were to communicate for providing a versatile practicum process for the STs. They were to collaborate in evaluating the STs (how the communication is provided is explained below). The project was also designed to reframe the accreditation and standardization processes as pre-requisites of accreditation by the World Bank Education Development Project for Pre-service Teacher Education (CHE Reports, 1998a, 1998b, 1998c). With the activation of the project, foreign language education departments made several innovations in their curricula. For example, they began offering new courses such as *First and Second Language Acquisition*, *Research Techniques*, *Special Techniques in ELT*, *Material Design and Evaluation in ELT* and *Coursebook Evaluation in ELT*, all of which were not part of the previous programme, because the content of most of the courses was adapted according to the needs of the teachers of the practicum schools.

Following this, with the activation of the Bologna Process in 1999, the foreign language education programmes of the universities were re-structured again, resulting in the formation of another curriculum in 2006, which has been employed to date. It is reported that the new curriculum aimed to determine, assess and evaluate the processes of developing teaching proficiency (CHE Reports, 2007).

In Turkey, after the implementation of the new FLTE curriculum (since 2006), the spread of the taught courses is mainly based on two strands: theory and practice. The only courses

of the aforementioned practice that are performed outside the faculty, in primary or secondary schools, are the practicum courses, *Field Experience* and *Practice Teaching* in year four. These practicum courses are conducted during the two terms of the last year in EFL programmes, with the former in the autumn term and the latter in the spring term. Each course is eighteen weeks in duration.

The requirements of the *Field Experience* course for STs include going to a practicum school one day per week, making observations in the school, observing some teachers' classes there, and helping them out for daily 'errands' (as they describe them), if needed, during the first term. STs do not teach any classes during that time. There is also coursework for that practicum in their faculty one day per week. They attend that class and learn about the topics that they will be observing at the practicum schools. They write weekly reports about their observations and hand them in to their supervisor lecturer at the faculty. They discuss the classes they observe, students they see and other aspects of school life. Therefore, the reports for the *Field Experience* course are not as reflective as those in *Practice Teaching*, which concern STs' own selves and practices.

In the second (spring) term of year 4, they take the other practicum course, *Practice Teaching*. The requirements of the course include going to the practicum school one day per week (in the schools' term times), observing supervisor teachers' and co-operating teachers' classes and helping them out by preparing materials; however, the main requirement is performing teaching practice. They write weekly reports about their teaching in terms of the topics they go through (CHE Reports, 2007).

In the practicum schools, supervisor teachers, who are responsible for STs, are supposed to supervise them in writing their lesson plans, preparing teaching materials and organising their schedules to be able to observe both her/his and the other teachers' lessons and also to be able to teach in various classes, as required by their practicum schools.

In the existing system in Turkey, people with different majors cannot be a teacher, although it is very common in many other countries. Therefore, only year four students of ELT departments in the faculties of education are called 'STs' or 'pre-service teachers' in Turkey. 'Novice teachers' refers to those in their initial years of service.

The *Practice Teaching* course I have been teaching aims at revising and practising EFL methods, techniques, lesson planning, class management and such other methodological issues. Its main purpose is to help STs put their practice-related theoretical knowledge into action. The basic teaching materials of my course are Peter James' (2001) *Teachers in Action*, Ruth Wajnryb's (1992) *Classroom Observation Tasks*, and Schwebel et al.'s (2002) *The ST's Handbook*, and latest selection of recent academic articles selected yearly. I deliver the course through mini-lectures, discussions, feedback sessions and reflection sessions on the STs' experiences, feelings and thoughts about their experiences in the practicum school. As the practicum co-ordinator of the department, I generally pay a visit to the practicum schools at the beginning of the academic years, explaining the process of what they and the STs do for the observation and practice work. I also write a letter to summarise the process, including my phone number for them to contact with me if there is a problem. Our communication with schools is maintained through phone calls in case there is an issue. Supervisor teachers help STs write up their plans and prepare materials. They also observe STs and give feedback to them. At the end of the term, I have a meeting

with those teachers about the evaluation of the whole term for listening to their demands and for passing our (the department's) requests to them.

There is an apparent lack of rigour in the application of reflective practices in TE in Turkey. This is reflected in most of the research conducted so far regarding STs' reflections having been based on their practices, on their general views on the practicum or on their beliefs about teaching and learning (Merç, 2004; Sırmacı, 2010; Armutçu & Yaman, 2010; Yaman, 2010; Debreli, 2011, 2012). Thus, thinking that there was an apparent need to focus on the in-depth, critical and reflective dimension of the practicum instead of only getting reports based on the description of either STs' or co-operating teachers' practices, I have had to change my style of teaching and the content of the practicum courses gradually to move from this knowledge-based approach to a more critically-reflective approach. Therefore, I believe that the analysis of the influence of this change may offer a unique contribution to the literature and also to the TE programmes, particularly in Turkey.

Given my theoretical and practical positioning, it is necessary to clarify some of my apparent biases in the context of the present study. The first is my belief that practicum courses and processes in Turkish universities are not reflective enough and very knowledge-based. The second is my belief that I am the 'right person' to conduct this study with STs, since I have been teaching them in this course for more than ten years. Both biases are reflected in my active change in style from a more traditional transmission approach to the reflective approach in the practicum process in our department (Richards, 2008; Beauchamp & Thomas, 2009). This is discussed in further detail in the Methodology chapter below.

It is hoped that the outcomes of the present research may contribute to a refinement of practices in my own department and, ultimately, to constructing a model programme for making changes in the contents and applications of the practicum courses in the TE programmes in Turkey. I am confident of a positive contribution of this study to the local teaching and learning culture in Turkey, and believe that we need it. The population is very young, and millions of children await better educational standards. I believe that the developments in this country are possible, with conscientious and well-developed teachers.

In addition to serving my desire to better understand STs' professional identity construction for my own professional development, this study aims to demonstrate the influence of a reflective practicum process as distinct from the transmission-oriented TE courses and practicums that are based on the transmission of a knowledge-base of education (with little concern for pedagogy) as explained above, which is common in the Turkish TE system (Kırkgöz, 2008), considering that the latter programme types may discourage STs' reflections on their personal thoughts, beliefs, and experiences that contribute to the formation of their professional identities.

This research draws on insights from recent work in identity theories to account for the construction and reconstruction of identity. It also suggests some possible directions for future research to provide a greater understanding of SLTE, which may have resonance for TE in a wider context.

The following section is presented to better understand the conditions and the context where STs are educated to be English teachers in Turkey.

1.2 English Language and Linguistic Context in Turkey

English is used in Turkey as the *de facto* international language for communicating with the rest of the world, despite having no officially allocated role. It does not have a regulative function in legal or administrative contexts (Doğançay-Aktuna & Kızıltepe, 2005). According to Doğançay-Aktuna (1998), in Turkey, English carries the instrumental function as the most studied foreign language and the most popular medium of education after Turkish itself. It also, until the mid-1990s, symbolised modernisation and elitism for the educated middle and upper classes, and it was used as a link-language for international business and tourism on the interpersonal level. However, with the global use of the Internet for business and personal communication, English has gained a growing interpersonal function in Turkish society since the 2000s. The instrumental use of English within public and private educational institutions has, arguably, been its most significant functions, acting as the main agent of the spread of the English language in Turkey (Doğançay-Aktuna & Kızıltepe, 2005). According to Kırkgöz (2008), in recent years, the extent of the impact of the global influence of English can be seen on its adoption as a medium of instruction at all levels of education and its inclusion as a compulsory (unlike other foreign languages) school subject in the school curriculum.

As research about EFL in Turkey shows, there have been problems in the practical applications of up-to-date methodology in schools, although they are taught and practised in the faculties of education, which are the main sources of TE in this country. Causes of this include lack of materials, excessive class sizes, teachers' lack of knowledge and the techniques used (Doğançay-Aktuna, 1998; Doğançay-Aktuna & Kızıltepe, 2005; Kırkgöz, 2008). It is apparent that a more rigorous application of progressive methodologies can

contribute to STs' professional identity construction and reconstruction. This would assist them in the development of self-conceptions as prospective teachers, since it can give them a chance to compare their own practices with traditional applications and can show them how and by how much they can change and improve themselves through the practical applications of theory.

1.3 Aims of the Research

This study is premised on the understanding that a developmental curriculum process, as a context for transition from discursive to action-based practices of STs for the construction of their identities, can be facilitated through STs' understanding and reflections. While developing the theoretical framework, I have leaned on several theories, such as the sociocultural theory, which explains the socially constructed worlds of teachers in schools. During this process, I was able to rethink, revise and reconsider my own preconceptions and beliefs regarding my own epistemological beliefs and pedagogical practices, as Kubanyiova (2012) suggests. Thus, this process became a learning process for both my students and myself.

My main aim in this study is to investigate my assumption that STs' professional identities are influenced more effectively by the practicum process when it is critically reflective. This is because STs of EFL can discover and develop their understanding of their professional identities through critical reflections on their experiences in the context of their practicum sessions, which are thought to challenge those identities and allow them to question themselves and their beliefs concerning the path to becoming teachers.

The views examined and suggested by this research emerge from the assumption that teachers construct and reconstruct, usually tacitly, a conceptual sense of who they are (their self-image), which is exhibited through what they do, or their professional role identity (Farrell, 2011). I assume that understanding professional identity of STs is a significant aspect of supporting them (since they engage in professional development) because their role identities are central to their assumptions, values, beliefs, and practices that will guide them inside and outside their classroom throughout their future careers.

The resources available for this on-going process of identity construction include professional knowledge, personal experiences, the micro-politics of the setting and the wider socio-political contexts. These different resources can give rise to different aspects of identity or indeed to the development of different, and potentially conflicting identities. This research examines how STs use these resources and how they are positioned by ‘reflections/narratives at large’ or discourses as they engage in an on-going and arduous process of constructing, maintaining and performing identities (Farrell, 2011).

1.4. Research Questions

Given the theoretical and practical landscape of TE and reflectivity discussed above, as well as the SLTE practicum context of the present study, three research questions are addressed:

RQ1: What kind of professional identities did the STs (of EFL/ESL) demonstrate during their transformation from imagined/narrated to practised/enacted identities during the practicum?

RQ2: What did the STs (of EFL/ESL) reflect (understand) on concerning their transformation from imagined/narrated to practised/enacted identities during the practicum?

RQ3: How did reflecting (understanding) on their transformation contribute to the STs' (of EFL/ESL) professional identity construction and reconstruction during the practicum?

The following section discusses the significance of this research.

1.5 Significance of the Study

This research is significant in various respects. First, it can contribute to the field of EFL TE, in terms of dealing with STs' understandings of themselves regarding their professional identity constructions as prospective teachers, which they can reflect during their first authentic teaching experiences in the practicum schools before graduating from a TE institute.

The research can also contribute to the SLTE research in Turkey as probably the first study dealing with the STs' transformation from imagined to practised identities within socially constructed practices in their CsoP, including both the course at the faculty and the practicum schools, drawing on the sociocultural theory of Wenger (1998). Being based on an identity construction theory, it may pioneer some other research in Turkey for this important issue.

As claimed by many researchers (Tsui, 2007; Kanno & Stuart, 2011; Xu, 2012, 2013; Abednia, 2012), only a few studies have followed or focussed specifically on novice or STs' identity development over time, let alone on EFL STs' understandings of their professional

selves and identities throughout a transformation phase, from a discourse-based to a practice-based context. This study intends to fill this gap by examining how EFL STs develop their understandings regarding their professional development while they are learning and practising to teach and how their identities are shaped through that practice in the practicum context.

A second contribution derives from its critical and reflective dimension, which includes active involvement of STs in their own professional identity construction, and development through their socially structured landscape in the practicum course. With the help of the reflective design of the course, along with self, peer and lecturer comments and feedback, the participants may have a chance to critically reflect on themselves in-depth. Although reflective TE or teacher training is a well-known issue in Turkey, it remains at the theoretical level and is not applied well at the practical level (Merç, 2004; Özçevik, 2010). The reflectional dimension of the study may also reveal how the STs feel about the use of reflection, whether they become more reflective practitioners or whether being reflective changes their professional identities and their attitudes to teaching through progressive methodology. They may, therefore, find an opportunity to reflect on the transitions both from their imagined to practised communities and from their imagined to practised identities.

1.6 Structure of the Thesis

This thesis includes six main chapters. Chapter I, ‘Introduction’, presents the institutional context and the role of the researcher, English language and linguistic context in Turkey,

rationale for and aim of the thesis, research questions, significance of the research and structure of the thesis.

Chapter Two, 'Literature Review', includes the conceptual framework, including development of a theoretical framework involving a detailed review and discussion of the current and relevant literature regarding STs' developing professional identities. Three major issues are reviewed: how STs are educated and professionally develop from the perspective of 'Socio-Cultural' TE; what STs' professional identities are, what teacher learning means from the 'Situated Learning' perspective, how ST identities are constructed; and the contribution of reflection to professional identity construction.

Chapter 3, 'Methodology', explains the research questions, the approach and the methods used in the study, including the research design, participants, data collection methods, data collection procedure and data analysis. The exposition is framed by research methods literature and related conceptual framework, role of the trustworthiness of the research, my role as the researcher, and ethical concerns.

Chapter 4, 'Findings', presents the data collected and relates it with the research questions. Finally, the findings are linked to the overall aims of this research.

Chapter 5, 'Analysis and Discussion', explains and interprets what the findings mean through a precise examination, then compares and contrasts these with the previous research and literature and in the contexts of the research questions.

Finally, Chapter 6, 'Conclusions and Recommendations', discusses how the research questions and objectives are answered, the practical implications of the research and its contribution to the existing literature; new avenues for further research are indicated in

coordination with recommendations for capitalizing on opportunities to improve TE outcomes. Finally, the limitations of the present research are discussed.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This literature review aims to establish a context for the present study and frame its contribution to the current research literature. To achieve this, it introduces, examines and discusses literature on concepts of interest, and it places in perspective some of the key previous findings relating to the research at hand. Broadly, it is to serve as a foundation for the debate over perspectives of second/foreign language (S/FL) student teachers' (STs') understandings of their professional identity construction (formation) and reconstruction (development) during their transformation from narrative (discursive) identities to practised (enacted) identities (Morgan, 2004; Norton, 1997, 2000) with particular reference to the practicum context in general and that in Turkey in particular.

When we refer to teacher identities, we tend to characterise them as ordinary individual human beings and social beings. Both aspects must be considered for a working overview of identity, which is, obviously, necessary for the purposes of the present discussion (James, 2001). Thus, what constitutes a teacher's identity can be considered very complicated, complex, multi-layered and multi-dimensional (Danielewicz, 2001).

Given that these – personal and social – complicated, complex and multi-dimensional aspects contribute to the constitution and development of teacher identities, this journey begins when the individual becomes a learner of teaching at their teacher education institutes. Indeed, it even begins before they go to their institutions, through their preconceptions, beliefs and cognition as students; however, the STs' time frame is most

relevant, as the sphere of influence of teacher development does not extend to before the decision to become a teacher is made. STs are expected to transition from primarily being students to being primarily being teachers as individual and social professionals at some point during their teacher education (or training, in the case of in-service and other pre-service facilities) (Danielewicz, 2001). However, this leaves the question: How does this transition and transformation happen? (Kanno & Stuart, 2011).

Kanno and Stuart (2011) state that STs' classroom practice (e.g., the practicum classes) helps with nurturing their teacher identities, and their emerging identities in turn shape their practice. Accordingly, the present study seeks a deeper perspective in looking at STs' own understandings of their professional identity construction and reconstruction throughout the practicum process, which is one of the basic components of second language (L2/SL) teacher education.

STs' understanding of their identity construction is the main theme of the research, in which I claim that EFL/ESL STs need to understand their professional identities to develop ownership of their profession (Forde et al., 2006). I suggest that this can be achieved through critical reflection on and enquiry into their professional development – that is, professional identity development during their initial teacher education (ITE) and practicum. Understanding these identities is a critical process within approaches to professional identity development in teaching, enabling STs to reflect on their teaching practices, acts, behaviours and emotions. These understandings regarding their reflections, perceptions, views, thoughts, opinions and emotions are supposed to be centred on the sense of ownership of the profession that increases with time and experience.

Based on the argument above, the Literature Review chapter has three main parts. In the first part, the key concepts and their use in the present study are discussed. The concepts of ‘teacher education’, ‘teacher training’ and ‘teachers’ professional development’ are carefully examined in terms of their ability to deal with S/FL STs’ professional identity construction in the second and third parts. Then, briefly, a discussion on the concepts of ‘cognition’, ‘beliefs’ and ‘knowledge’, and then of ‘identity’, ‘professional identity’ and ‘sociocultural theory’ (SCT) in second language teacher education (SLTE) is provided by drawing on some studies from relevant research in general education and in SLTE to support these conceptualisations. I turn to these concepts throughout the other parts to explore them fully and to link them to the issue of STs’ identity construction and reconstruction.

In the second part of the chapter, a review on ‘second language teacher education’, ‘second language teacher/student teacher-learning’ and ‘second language teacher/student teacher identity’ is provided. ESL/EFL STs’ professional identity is examined through the lens of Vygotskian SCT. I argue in this study that this perspective can enable us to understand the effects of the complexities and complications in the EFL STs’ learning and teaching experiences in the practicum on their understandings of their identities. In addition, it reveals how those experiences may lead them to develop those understandings of their professional identity construction.

In the third part of the literature review, ‘STs’ professional identity construction and reconstruction’, based on an inquiry-oriented approach, is discussed as a basis for the theoretical framework for STs’ identity construction and reconstruction employed by the study. Then a review on ‘reflective teacher education’ is provided.

Due to the terminological diversity within the teacher education field, preferred terms must be chosen and used consistently for clarity. I used the term ‘student teachers’ (STs) for pre-service teachers and teacher trainees, referring to the people who receive a four-year ITE in a faculty to become a teacher, as this is the system in Turkey. However, I used the term second language teacher education (SLTE) instead of foreign language teacher education (FLTE) and language teacher education (LTE), given its common use in the literature, although English is taught as a foreign language in Turkey.

2.1. Conceptualisation of Key Terms

A discussion concerning the conceptualization of the components of identity construction is central to the conceptual framework of the study.

2.1.1 Teacher Education, Teacher Training and Teacher Development

The concepts of ‘teacher education’, ‘teacher training’ and ‘teacher development’ are often used interchangeably both in general education and in SLTE literature (Wallace, 1991; Ur, 1996); nevertheless, these terms are distinguished for the conceptualisation of teacher education and professional development in this study.

‘Teacher education’ is a key component and context (for learning to teach and practice) in which STs’ identity construction and reconstruction is fostered. Particularly over the past decade, it has been identified as a central variable in the transformation and reform of educational systems at national and local levels. According to Freeman (2001), teachers must engage in their own professional learning in order to improve student learning. The ways in which such professional learning – known as ‘teacher learning’ (Kennedy, 1991) –

is organized and accelerated make a difference in terms of its durability and long-term efficacy.

According to Williams (1999), education involves cultivating an ability to think flexibly in solving problems and dealing with unpredictable demands thoughtfully while developing the individual personally/professionally on a long-term basis.

Commonly, the terms ‘training’ and ‘education’ have been used interchangeably to refer to the professional preparation of teachers. According to Ur (1996), many researchers prefer ‘teacher education’, given that ‘training’ may imply unthinking habit formation and an over-emphasis on techniques and skills.

According to Freeman and Johnson (1998a), teacher education is the formal label that describes the sum of various interventions that are used to develop professional knowledge among practitioners. As such, teacher education signifies how teacher educators create professionals in the field. The process of teacher education requires differing strategies depending on which constituents of teaching are to be addressed and the kinds of change in teacher performance that are sought. They propose reconceptualization of teacher education as the form of institutional response to how people learn to teach (Freeman & Johnson, 1998a).

Based on Freeman’s and Johnson’s (1998a) and Ur’s (1996) views, the present study uses the term ‘education’ to describe the process to refer to the more varied and general learning that leads to the development of all aspects of the STs as individuals and members of society.

The distinction between training and development is also examined here to form a basis of the later discussion, where it is posited that identity development is a kind of professional development, and vice versa, for teachers, and particularly STs. Freeman (1982) distinguished between ‘training’ and ‘development’, stressing that ‘training’ deals with building specific teaching skills such as how to design a lesson plan or how to teach a reading passage. ‘Development’, on the other hand, focuses on the individual teacher and the process of reflection, examination and change, which can lead to improved performance and to personal and professional growth (Freeman, 1982). Similarly, for Richards and Farrell (2005), ‘training’ refers to activities focusing on teachers’ responsibilities directly and is typically aimed at short-term and immediate goals, while ‘development’ refers to general growth that does not focus on a specific task. Indeed, training and development each seeks change in what the teacher does and why; however, they differ in the means they adopt to achieve that purpose, and in conceptualizations of ‘teaching’. Thus, this distinction between training and development further indicates a difference in scope, since training addresses specific immediate needs, while development is less task-based. However, development has a broader scope, including long-term concerns such as how a teacher can be encouraged to grow, to explore new avenues and ideas, and, thereby, to avoid professional atrophy or the feeling that he or she has done it all before (Freeman, 1982).

This position is also based on some evidence from the research in SLTE over the last decade, which has focussed on a shift from searching for better ways to train teachers to trying to describe and understand the process of how they learn to teach through their self-awareness or reflection. In line with this recent shift of emphasis from the notion of

training to that of development, the idea of teacher exploration (i.e., exploratory approach) is seen in this study as a sort of ‘liberating tool’ for teachers from the pressure of identifying an optimal (or better) way of teaching, as proposed by Gebhard and Oprandy (1999).

The following section attempts to conceptualise ‘professional development’ of teachers, and of STs in particular.

2.1.2 Teachers’ Professional Development

According to Clarke and Newman (1997), “Professionalism operates as an occupational strategy, defining entry and negotiating the power and rewards due to expertise, and as an organizational strategy, shaping the patterns of power, place and relationships around which organizations are coordinated” (p. 7). For Evans (2010), professional development is a “professionalism-influenced practice that both contributes to and reflects perceptions of the profession’s purpose as well as the general ethical code underpinning this practice” (p.29). This view emphasises the personal aspect in contemporary professional development. Ozga (1995) and Trotman (1996) similarly describe professionalism not as an absolute or an ideal, but as a socially constructed, contextually variable and contested concept.

When we look at ‘professionalism’ from the ‘teachers’ professionalism’ perspective, dominant discourses assert particular realities and priorities (Sachs, 2001). For instance, Hargreaves’s and Goodson’s (1996) and Sachs’s (1999, 2001) views of teacher professionalism include a focus on teachers taking greater responsibility for defining the nature and content of their daily work. Hargreaves (2000) and Helsby (1995) claim that

‘professionalism’ refers to the quality of what teachers do, and of the conduct, demeanour and standards that guide them and this conception.

Research in the last 20 years has shown that the majority of the teachers engage in professional activities to become better teachers, rather than for simply meeting certification or contractual requirements. They regard professional development programmes as the most promising and most readily available paths to growth on the job and as a process to increased competence and professional satisfaction (Fullan, 1991, 1993). For them, becoming a better teacher means enhancing student learning outcomes (Huberman, 1995; Fullan & Hargreaves, 1996; Fullan, 1999). Nevertheless, research also shows that teachers tend to be quite pragmatic, focusing on the day-to-day operation of their classrooms (Guskey, 1986; Fullan & Miles, 1992; Korthagen, 2001; Schelfhout et al., 2006).

Along with these aspects, Forde et al. (2006) asserted that there are increasingly complex demands on teachers in the 21st century; for being considered ‘professional’, certain personal and work-related characteristics, such as autonomy, commitment, ownership of the work, and self-direction are implied.

To Mann (2005), ‘professional development’ is career-orientated and has a narrower, more instrumental and utilitarian character, while ‘teacher development’ is more inclusive of personal and moral dimensions, as well as other unique characteristics, which is reflected elsewhere in the literature (Pennycook, 2001; Pettis, 2002; Johnston, 2003; Postholm, 2012).

In terms of SLTE, professionalism of English teaching is keenly promoted, within both the industry and related academic fields, as providing language teachers with professional training and qualifications and developing standards for English language teaching and for

English language teachers. To Richards (2008), there was a much higher level of professionalism in SLTE/ELT when he wrote than previously, implying that English language teaching is seen as a career in a field of educational specialization since it requires a specialized knowledge base obtained through both academic study and practical experience.

Leung (2009) contrasts two different dimensions to professionalism. The first is ‘institutionally prescribed professionalism’, which is a managerial and administrative approach to professionalism that embodies the views of ministries of education, teaching organizations, regulatory bodies, school administrations and so forth. The second is ‘independent professionalism’, which refers to teachers’ own views of teaching and the processes by which teachers engage in reflection on their own values, beliefs and practices.

Therefore, with the individual teacher development perspective, there has been a movement away from ‘one-size-fits-all development’ to greater appreciation of the context in which teacher education efforts are situated (Lewis, 2000). Training and education programmes need to introduce teachers to the range of development tools and processes available in order to encourage engagement and commitment in personal development. Such bottom-up teacher development is important to individual language teaching development, but also significant for the teaching profession as a whole (Mann, 2005).

Acknowledging the validity of some top-down conceptions of professional development, the present section has sought to frame professional development and professional identity development at the personal level more than at the institutional level, broadly as expounded by Leung’s (2009) second dimension of professionalism, ‘independent professionalism’.

In accordance with this principle, the personal-level conceptualization of professional development seems more appropriate for the present study. As seen in this section, the significance of professional teacher development is emerging as a priority and necessity in teacher education (Lin & Xun, 2001). It is hoped that understanding these aspects of ST's professional development in the Turkish SLTE context will contribute to our understandings of STs developing identities as professionals, informing both pedagogy and policy.

2.1.3 Cognition, Beliefs and Knowledge

Many studies suggest that teacher cognition as an area is worthy of inquiry to better understand identity construction processes (Richards, 2008; Borg, 2009a, 2009b; Mori, 2011). Thus, the conceptualisations of cognition, teacher cognition and ST cognition in SLTE are briefly discussed here with some reference to the studies conducted in the field.

Research on teacher behaviour both in general education (Lave, 1996; Joram & Gabriele, 1998; Nettle, 1998; Beijaard et al., 2000; Reis-Jorge, 2007) and SLTE (Peacock, 2001; Borg, 2001; Fischl & Sagy, 2005; Borg, 2003, 2009a, 2009b; Ellis, 2009; Feryok, 2010; Mori, 2011; Pan & Block, 2011) conducted in and after the latter half of the 20th century revealed that the role of the teacher has been much more complicated than previously considered (Nagatomo, 2012).

Feryok (2010) conducted a meta-review and found that there is no underlying theory as a base for the concept of cognition, but that many conceptions share several key features. There have been groups of studies conducted about the impact of the complex and wide-ranging nature of cognition on pedagogical content (Borg, 1999a, 1999b; Johnston & Goettsch, 2000; Breen et al., 2001; Andrews, 2001, 2003), language teaching practices

(Burns, 1996; Richards et al., 1996; Woods, 1996; Baştürkmen et al., 2004; Mori, 2011), prior learning experiences (Golombek, 1998; Farrell, 1999a; Hayes, 2005), the dynamic nature of language teacher cognitions regarding the comparison between inexperienced and experienced teachers (Nunan, 1992a, 1992b; Mok, 1994; Richards et al., 1998), how pre-service and in-service programmes contribute to the dynamics of teacher cognition (Freeman, 1993), the teacher in the classroom (Woods, 1996; Tudor, 2003), the importance of context (Holliday, 1994; van Lier, 1998), practice (Borg, 2006), the alignment of teacher cognitions and practices (Burns, 1996), the inconsistency between what teachers say and do (Almarza, 1996; Karavas-Doukas, 1996), the ‘reality check’ of contextual factors (Richards & Pennington, 1998; Kubanyiova, 2009), the tensions between teacher cognitions created and resolved (Freeman, 1993; Golombek, 1998) and the differences between researcher and teacher conceptualizations (Mangubhai et al., 2005).

The research on teacher cognition has shown us that teaching is not just the application of knowledge and of learned skills, but that teaching also reflects the STs’ personal response to such issues. Therefore, teacher cognition is very much concerned with STs’ personal and ‘situated’ approaches to teaching.

The majority of the studies concerning STs’ cognition have dealt with the impact of teacher education on STs’ cognitions in both general education (Kagan, 1992; Dunkin, 1995, 1996; Sendan & Roberts, 1998; Cabaroglu & Roberts, 2000) and SLTE (Freeman, 1993; Richards et al., 1996; Almarza, 1996; Mori, 2011), as well as the impact of their cognitions on their teaching practices and on curricula (Cumming, 1989).

These studies indicate that, since SLTE is about teachers as learners, understanding the cognitive and social processes that they take place in and go through can inform SLTE in theory and practice. The sociocultural view that has emerged over the last three decades emphasises the social nature and perspective of teacher learning and teaching practice (Jonhson, 2009). Thus, understanding teacher cognition is central to the process of understanding teaching (Richards, 2008).

Beliefs, as constituents of teachers' cognition, are known as very basic constructs that deal with teacher behaviours and learning both in general education (Fishbein & Aizen, 1975; Aizen, 1988; Nettle, 1998) and SL learning and acquisition (SLL/SLA), and teaching (SLT) research (Feryok, 2010; Barcelos & Kalaja, 2011; Aragao, 2011; Warford & Reeves, 2012). These have concerned both teachers' (Horwitz, 1985; Wenden, 1986; Woods, 1996; Ellis, 2009; Sharabyan, 2011; Pan & Block, 2011; Negueruela-Azarola, 2011) and students' (Amuzie & Winkie, 2009; Mercer & Ryan, 2010; Mercer, 2011; De Costa, 2011; Aragao, 2011; Pan & Block, 2011) beliefs about learning or teaching languages.

A belief is defined as a personal acceptance of a notion as true. The processes of acquiring knowledge and beliefs join together in influencing teachers' perceptions of teaching (Woods, 1996) along with their professional identities. Pajares (1992) finds the distinction of knowledge as 'knowing of something' from beliefs, as 'feelings about something', problematic, contending that beliefs and knowledge are not dichotomous but are interconnected. According to Pajares (1992), 'core beliefs' are strongly connected to a person's identity and are hard to change. As for the teachers, they have beliefs about themselves as people, about their students, about subject matters and about their

pedagogical practices, all of which shape their teaching and the development of their professional identities, particularly as understood in the context of the present study.

However, there is a limited number of studies on STs' beliefs in SLTE (Peacock, 2001; Sinprajakpol, 2004; Mattheoudakis, 2006; Zheng, 2009; Debreli, 2011; Negueruela-Azarola, 2011). Thus, there is a clear shortcoming (in terms of breadth of analysis) in the literature, which is addressed by the present study; crucially, the influence of the practicum on STs' beliefs is also an important aspect in SLTE, which corresponds well with Nettle's (1998) study in mainstream education.

Knowledge is one of the constituents of cognition. However, it is difficult to draw a clear distinction between the concepts of knowledge and beliefs in the cognition literature (Pajares, 1992). Most generally, knowledge is defined as awareness of commonly accepted facts (Woods, 1996). It can manifest itself as a professional self-definition that reflects a widely-accepted conception of what people need to know and be able to do to perform the work of a particular profession (Johnson, 2009). However, Nagatomo (2012) stresses that teachers use far more than their knowledge of curriculum content. He contends that they also utilise the knowledge earned from their wide-ranging personal experiences and personal backgrounds, and they use this knowledge in their classroom teaching.

This perspective in general education was followed by similarly aligned studies on SLTE (Freeman, 1993, 1996a, 1996b, 2002a, 2002b; Freeman & Richards, 1996; Freeman & Johnson, 1998a, 1998b; Golombek, 1998; Gatbonton, 1999; Tsang, 2004). One common finding among these is that teachers' personal practical knowledge affects the majority of

their teaching decisions. It can be assumed, as in the present study, on this basis that it has a strong influence on professional identity formation.

Nevertheless, in SLTE, there have traditionally been two strands of knowledge, one focusing on classroom teaching skills and pedagogic issues, and the other on what has been perceived as the academic foundations of classroom skills, namely knowledge about language and language learning (Richards, 2008). However, some researchers, such as Doğançay-Aktuna (2006), assert that SLTE needs to integrate greater discussion of cross-cultural variation in learning and teaching and expose teachers to the management of pedagogical innovation and the socio-political context of teaching English on a global scale.

In brief, studies in SLTE have shown that STs' personal practical knowledge influences the majority of their teaching decisions. Thus, despite STs' knowledge coming from pedagogical theories that are taught in school, much of it evolves through their personal experiences and practices (Golombek, 1998; Gatbonton, 1999; Tsang, 2004; Nagatomo, 2012). As Nagatomo (2012) acknowledges, knowledge brought into the teacher education programme (personal and professional) by STs is very significant. Moreover, it is important that they should be aware of the knowledge they themselves bring into the programme and, thus, that they undertake reflexive practices to this end, consciously pursuing professional identity formation in this broader, more fluid, socio-cultural context.

2.1.4 Identity, Professional Teacher Identity and Student Teacher Identity

The present section reviews the concepts of 'identity', 'professional teacher identity' and 'student teacher identity' in SLTE by drawing on some conceptualisations and studies from both the specific field and that of general education. The conceptualisation of these terms

will serve as a basis for the discussion on both in the ‘STs’ and Teachers’ Learning’ and ‘STs’ professional identity construction’ sections.

2.1.4.1 The Concept of Identity

In this study, the concept of identity is central, as the main contention is that the process of STs’ identity construction is crucial for their claiming and adapting an ownership of their professions.

The concept of identity is seen as a significant analytical tool for understanding the relationships among individuals, schools and society (Gee, 2001), and has been identified from various perspectives. However, many researchers agree that identity development occurs in an inter-subjective field as an on-going process, which helps the individual interpret themselves as a certain kind of person and be recognised as such in a given context (Beijaard et al., 2004). This conception forms the basic framework of understanding identity in the context of STs’ professional identity formation.

To Danielewicz (2001), identity is “... our understanding of who we are and of who we think other people are. Reciprocally, it also encompasses other people’s understanding themselves and others” (p. 10). Similarity and difference are two underlying notions involved in identity formation; thus, identities are the ways individuals are related to and distinguished in their social relations with other individuals and groups. Danielewicz (2001) argues that identities can never be unified or fixed, considering that they are always in flux, multiple and continually reconstructed. Therefore, she asserts, everybody has multiple identities, often conflicting, and existing in unstable states of construction and reconstruction, reformation or erosion, addition or expansion. This justifies the idea that we

are continually engaged in becoming something or someone, no matter what the context is. Danielewicz's (2001) conception concurred with those of most researchers of identity formation in the educational context and others (Watson, 2006; Widdicombe, 1998).

Similarly, in an EFL/ESL context, Burns and Richards (2009) define identity as "...reflecting how individuals see themselves and how they enact their roles within different settings" (p. 5). Accordingly, the present study adopts Gee's (2001) notions of core identity and multiple identities connected to STs' performances in contexts and their social relations. The STs' emerging identities are examined by considering this identification.

There has always been a debate about the personal and social dimensions of identity in the literature. According to Clark (2013), while the subjective dimensions of the self have predominated in the literature, identity is a sociocultural phenomenon that comes from and within local, interactional discourse contexts that are social and cultural in nature, as fixed social categories; consequently, different interactive identities are present: social, cultural, national and individual. Thus, identity can never be included in a single analysis in all its complexity. Identity construction of STs from the SCT perspective is revisited in the last section of the present chapter in far more detail.

The following section deals with the conception of professional teacher identity that lies at the crux of the present study.

2.1.4.2 Identity in General Education

Professional identity formation has been seen as a separate area since the second decade of the 20th century, and a great deal of research has been conducted related to teachers' professional identity in recent decades to emphasise its impact on their professional

development in general education (Goodson, 1992; Bullough, 1989, 1991, 1997; Coldron & Smith, 1998; Connelly & Clandinin, 1999; Dillabough, 1999; Sachs, 2001; Beijgaard et al., 2000, 2004; Lamote & Engels, 2010; Timostsuk & Ugaste, 2012; Furlong, 2012; Nagatomo, 2012) in both policy and practice across different countries and cultures due to many reasons, including education reforms and associated changes.

Teachers play an active role in developing their professional identities (Sexton, 2008), and teacher identity is generally understood as a teacher's 'professional self' and how they feel or perceive themselves professionally as teachers (He & Lin, 2013). For the last 25 years, the perspectives adopted in general teacher education and by SLTE researchers have been adapted accordingly (Nagatomo, 2012). The seminal contributions to the field of professional identity per se within general education are now briefly reviewed.

To start with the studies on identity in general education, Goodson's (1992) study concerned socialisation and development of the professional identities of instructors without conventional preparation, depending on their notions of professional community, and agreed with studies from other fields, suggesting that professional identity was an on-going process of personal and contextual interpretation. Gardner's (1995) pioneering study posited that, for college trained teachers, professional learning was having all the professional education they needed, while for uncertified teachers it was something that was undertaken throughout a professional career.

Coldron and Smith (1998) defined professional identity as a means for people to identify themselves in relation to other people and contexts, as fluid and emerging from both personal and professional sources. Dillabough's (1999) study questioned gender and the

history of male dominance in political thought in the formation of professional identity. Samuel and Stephens (2000) examined the fundamental relationship between the individual's sense of self and the development of professional identity in a rapidly changing educational environment. Beynon et al. (2001) claimed that teacher identity and the role of teacher are not unitary, but mutually related, stating that teachers construct personal identity first, and then professional identity rests on the personal identity. Forde et al. (2006) argued that identity is both individualistic, making people different to others, and simultaneously produces similarities with others in any given group, with social aspects. Relatedly, according to Reicher (2004), the individuals who do not adhere to the rules are considered as 'unprofessional' (and may, thus, be marginalised).

These studies in general education have contributed to the literature and to this present study with three strands: (1) the process of identity formation, (2) identity characteristics of teachers and (3) professional identity construction through teachers' stories (Beijaard et al., 2004). Regarding the first strand, teacher identity has been found to be a constant negotiation between the personal and professional (Coldron & Smith, 1998). The second strand showed that specific issues may influence professional identity of teachers, such as educational changes. The third strand revealed that teachers' storytelling uncovered the instances of professional identity formation and characteristics (Connelly & Clandinin, 1999) since they may reveal how they perceive their selves and externalize them to others (Nagatomo, 2012; Currie, 1998; Watson, 2006).

The present study also takes this distinction (in the third strand) as well as the reciprocal relationship between personal and professional identity as a framework to explore this topic, considering that the significance of the concept of teachers' professional identity comes

from the assumption that who we think we are influences what we do (specifically, in the practicum context, where STs are explicitly tasked with professional identity formation). Thus, the study is concerned with STs asking questions of themselves, such as “Who am I in this (practicum/teacher education) situation?” or “Who am I enabled to be in this situation?” instead of “What do I know in this situation?” (Watson, 2006, p. 510); as we do not necessarily behave the way we do because of what we are, we can also become who we are because of what we do (Cameron, 2001). This view, in brief, underlines the ‘transformative’ dimension of teacher education programmes, which is also championed in the present study, looking at the transformations of STs from students to teachers from their own perspectives.

In general education, STs’ identity is generally studied through the practicum element of teacher education. Relevant research acknowledges the significance of professional identity for the development of practice of TE or vice versa (Bullough & Gitlin, 1995, 2001; Bullough, 1989, 1991, 1997; Lamote & Engels, 2010). According to Bullough (1997), an understanding of STs’ views on learning and teaching and themselves as teachers is of vital importance for teacher educators as it is the foundation for ‘meaning-making’ and ‘decision-making’. In accordance with the purpose of the present study – dealing with the emergence of STs’ professional identities in TE and the practicum – the ‘meaning-making’ and ‘decision-making’ dimensions of related literature gain importance.

As Danielewicz (2011) puts it, in teacher education programmes, prospective teachers begin the programme as ‘students’, “... which is their identity category made salient by their status as undergraduates” (p. 9), however, “... at the end of the programme they ought to identify themselves as ‘teachers’” (p. 9). Therefore, STs, representing specific identities,

understandings and early portrayals of teaching, engage with the systems of teacher education to create a professional identity (He & Lin, 2013).

2.1.5 Identity in Second Language Teacher Education

As in general education, a great deal of research has been conducted dealing with identity in SLTE (Varghese et al., 2005; Sercu, 2006; Tsui, 2007; Clarke, 2008; Osborn, 2008; Tsui et al., 2009; Burns & Richards, 2009; Miller, 2004; Pavlenko, 2003a, 2003b; Farrell, 2003, 2006, 2011; Trent, 2011a, 2011b, 2012, 2013; Trent & Lim, 2010; Trent & Shroff, 2012; Kanno & Stuart, 2011; Gao, 2012; Abednia, 2012; He & Lin, 2013).

As the previous section shows, in brief, in the pursuit of STs' identity construction, the question of who one is as a teacher is located as the main issue, along with the struggle of learning to teach around methods and content knowledge (Singh & Richards, 2006). Thus, in this search, teachers' professional identity is described either as "critical reflective [practice]" (Wallace, 1991) or "transformative re-imagining of the self" (Danielewicz, 2001, p. 133). In both views, it is presumed that carefully designed TE programmes can somehow transform STs into the kind of teachers the programmes foresee. However, according to Singh and Richards (2006), STs cannot simply "... 'convert' to a programme's student-centred 'progressive' pedagogy, as if this were a smooth, uncontested process" (p. 4).

Therefore, as Singh and Richards (2006, p. 4) suggest, in the construction of socio-culturally transformed ST professional identities, there are challenges for teacher education as being thoughtful and perceptive to the "... conflicts in agendas and expectations, the

power and status asymmetries, and the implicit ideologies at work – all of which impact on the behaviour and attitude of STs”.

The present study espouses the view from Singh and Richards (2006) that ST identity is woven through the ideologies, discourses, contents and approaches of the practicum school and the faculty along with the individual ST's own desire to find meaning in becoming a teacher.

Thus, in brief, teacher, and ST, identity is generally understood as teachers' 'professional selves' and how they feel or perceive themselves professionally as teachers (He & Lin, 2013). We can say that teachers' professional identity has now been defined in the social and cultural complexes and associations that establish a framework for building educators' beliefs, values, ideas and attitudes (Richards, 2008; Singh & Richards, 2006; Morgan, 2004). Thus, this study adopts these assumptions as constituents of its theoretical framework for 'teachers' professional identity' and looks at the STs' professional identity from the same perspective.

Below, this theme will be revisited to examine the construction of teacher and ST identities from the sociocultural perspective. For now, in the following section, the conceptualisation of SLSTs' professional identity takes place. The notion of 'identity' has been widely identified by the sociocultural paradigm in SLTE (Tsui, 2007; Clarke, 2008; Burns & Richards, 2009; Miller, 2004; Farrell, 2011). A great deal of research on how markers of social identity, such as language, ethnicity, race, gender, age, social class and sexual orientation, shape the professional identity of language teachers has been conducted (Pavlenko, 2003a; Velez-Rendon, 2010) since teachers' professional identity is considered

a critical constituent in the sociocultural and socio-political landscape of the classroom and in teachers' professional development (Varghese et al., 2005).

Varghese et al. (2005) reviewed the relevant research regarding the professional identity issue in SLTE and summarized four aspects for the attention of researchers, including (1) the problem of professional and social marginalization experienced by teachers (Buzzelli & Johnston, 2002); (2) the status of NNS language teachers in the hegemonic dichotomy of native speaker (NS) and non-native speaker (NNS) (Pavlenko, 2003a; Richards, 2008; Canagarajah, 1999, 2012); (3) the status of target language teachers relative to other language speakers (Ramanathan, 2002); and (4) teacher identity in relation to teacher–student relationships (Cummins, 2000, 2001; Johnston, 2003). The second, third and fourth aspects of research on language teacher identity are particularly relevant to the understandings in this study of how Turkish STs locate themselves as NNS STs in the learning to teach activities during the practicum and how they negotiate their individual professional identities and teaching visions with the people and artefacts in practicum schools and at the faculty. This is discussed in the ‘Analysis and Discussion’ section in detail.

Regarding the second aspect, the literature in the field (Richards, 2008; Pavlenko, 2003a; Miller, 2004; Velez-Rendon, 2010) highlights this issue regarding the distinction between NSs and NNSs, considering that more and more people are using English as their second or foreign language, that approximately 80% of English teachers around the world are so-called NNS teachers (Canagarajah, 1999) and that they may bring different identities to teacher-learning and to teaching. To Richards (2008), for NNS teachers studying in SLTE programmes, identity issues may cause feelings of inferiority compared to NS teachers

working in the same place, despite being perceived as highly competent professionals. They may have a sense of insufficient language proficiency, and they may find themselves unfamiliar with the learning styles established in the university courses of Western English-speaking countries. These facts may slow down their participation in some classroom activities (Richards, 2008) and thereby hamper professional identity formation (Pavlenko, 2003a; Llurda, 2005). Nevertheless, the superiority of the native speaker as the ideal model for language teaching has been disputed in the ESL/EFL world (Phillipson, 1992; Braine, 1999). Velez-Rendon (2010) argues for the fact that both NSs and NNSs can become effective teachers, provided that they experience suitable teacher preparation.

Canagarajah (2012) discusses the dilemma and conflicts of SL teachers' professional identity emerging from the superiority of NS teachers from 'inner circle' (English speaking) countries – in particular, in terms of spreading Western ideas concerning methodology to NNS teachers because of the opportunities they have in obtaining advanced degrees in linguistics and applied linguistics. Drawing on Wenger (1998) – “It is only as negotiated by the community that conditions, resources, and demands shape the practice” (p. 80) – Canagarajah (2012) asserts that no method or teaching philosophy can be mandated from outside. He argues for appropriating the new methods in one's own way and according to the relevant traditions and needs. This contention validates the practicum as a key arena for professional identity formation.

2.1.6 Defining the Sociocultural View

In this section, the sociocultural view is examined as a conceptual component of the theoretical framework of this study. This theory will be revisited many times in the other parts of the review for deepened and detailed discussion.

The term ‘sociocultural’ has gained significant prevalence in the field of SLTE in the last decade (Firth & Wagner, 2007). The sociocultural paradigm in language teacher education introduced the notion of identity as a prominent construct (Velez-Rendon, 2010). It offers a framework that points out how language learning and teaching experiences and outcomes are framed by the interaction of a multiplicity of social factors that situate learners and teachers in different positions (Norton, 2000; Norton & Toohey, 2011; Pavlenko, 2003a; Velez-Rendon, 2010).

The sociocultural perspective posits that the knowledge of the individual is constructed through the knowledge of the collective activities termed ‘communities of practice’ (C(s)oP) by Wenger (1998, 2008). This view “...locates learning in the process of co-participation, not in the head of individuals” (Hanks, 1996, quoted in Lave & Wenger, 1991, p. 13). Wenger calls this ‘collective learning’, which takes place in a kind of community created over time by the sustained pursuit of ‘a shared enterprise’ (Wenger, 2008, p. 45).

Wenger et al. (2002) describe CoP also as “... groups of people who share a problem, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an on-going basis” (p. 4). Over time, this group of people develop “... a unique perspective on their topic as well as a body of common knowledge, practice, and approaches”, and a “... personal relationships and established ways of interacting” –

they may even develop “... a common sense of identity, so they become a community of practice” (Wenger et al., 2002, p. 5). The radical departure from the conventional conception of identity, professional or otherwise, inherent in SCT supports the idea that human consciousness develops in specific social activities in the CoP (Wertsch, 1985, 1991; Johnson, 2006). In this case, learning becomes a progressive movement to and fro between external, socially mediated activity and internal meditational control by individual learners. This view embraces the idea that human cognition (and, as discussed below in the context of cognition, professional identity formation) is formed through sociocultural activities rather than being separated from the social, cultural, and historical contexts whence they both emerge (Johnson, 2006, 2009).

SCT is also a theory about how humans think through the creation and use of mediation tools that is extended to various domains including second language learning and teaching (Swain et al., 2011). It is formulated through Vygotsky’s (1978) persistent focus on the relationship between the individual’s physiological aspects and the socially and culturally produced contexts and artefacts (i.e., language) that transform the individual’s cognitive and mental functions. From a Vygotskian perspective, the source of learning and development emerges from social interaction instead of solely from the mind of an individual (Swain et al., 2011). Thus, SCT suggests that knowing, thinking and understanding flow from the individuals’ participation in the social practices of learning and teaching in specific classroom and school situations.

SCT has contributed to SLTE in many ways. An increasing amount of research is taking place regarding teacher cognition using the SCT framework. With the research on the mental lives of teachers, it has been found that their own interpretations of their own acts in

the classroom, their background and prior activities, and the contexts they work in have a tremendous effect on the way of becoming teachers in terms of the reasons for doing the things they do (Borg, 2003; Freeman, 2002a, 2002b; Woods, 1996), validating SCT in this context. Tellingly, it has not been possible to predict the effect of choices of materials and methods in a mechanical way (i.e., one ignoring the variables introduced by SCT).

In the second and third parts of the present review, we will deal with this theory again to understand how SLTE is affected by it and how identity construction of students can be demonstrated through this perspective.

2.1.7 Summary

The preceding review frames the conceptualisation of teacher and ST identity for the purposes of the present study. Considering that learning to teach is a struggle not only around methods and content knowledge, but, essentially, about who one is as a ‘teacher’, STs should also be ‘critical reflective practitioners’ (Wallace, 1991) in a socially and critically constructed context from a sociocultural perspective.

This critical, reflective dimension of awareness can be achieved through keeping personal accounts of daily lives, such as personal journals, which may instigate a range of discursive practices for STs, while allowing them “...to use their previous discourses and identities and to renegotiate, to translate and to transform these discourses and identities” (Miller, 2004, p. 130).

In this light, in the following sections, answers to two critical questions are sought: What sorts of ‘learning to teach’ experiences are needed to initiate the processes of teachers’ professional identity construction and reconstruction? More fundamentally, what are these

processes? These questions are crucial because there has been a lack of research into the ‘learning to teach’ and teaching experiences of STs during their ITE and practicum and how STs constantly negotiate their identities in relation to these particular activities and relationships. This shortcoming is endemic in specific cultural contexts, including that of Turkey, addressed by the present study. The following (second) part of this chapter deals with teacher learning in SLTE in the context of teachers’ and student teachers’ learning.

2.2 Teacher and Student Teacher Learning in Second Language Teacher Education (as a Source of Professional Identity Construction)

In this section, the approaches to and components of teacher and ST learning regarding SLTE are discussed, and some of the key issues that are shaping the way SLTE is conceptualized are examined, to better understand the context in which professional identities of STs are constructed and reconstructed.

According to Richards (2008), SLTE is influenced by two factors: First, a reconsideration of its knowledge base and instructional practices as a response to changes in understanding of the nature of SLTE; second, the external pressures resulting from the expanded need for competent language teachers worldwide. These factors seem to affect many aspects of SLTE: a rethinking of the knowledge base of SLTE, a move towards a sociocultural view of teacher learning and a focus on teacher cognition and the growing professionalism of the field, with the accompanying acknowledgement of the role of teacher identity in teaching and teacher learning (Richards, 2008). Conceptions of cognition and professionalism of teachers/STs were examined in prior sections. In the following two subsections, STs’

knowledge base and, then, teacher learning and the sociocultural perspective in SLTE are examined to buttress our understanding of STs' professional identities.

2.2.1 The Knowledge-Base of Second Language Teacher Education

It has been suggested by some researchers (Singh & Richards, 2006; Richards, 2008; Johnson, 2009; Nagatomo, 2012) that SLTE programmes should help STs become aware of the knowledge they bring with them into the programme so as to support them to integrate the theories they learn into philosophies of teaching, since teachers teach from a knowledge base developed through their educational experiences as language learners and teachers, as well as their experiences as students, teachers and members of various communities outside the realm of language education (Freeman, 2002a, 2002b; Johnson, 2006; Johnston & Goettsch, 2000).

Research in the field has shown that, in most SLTE programmes, the focus has primarily been on the knowledge in subject matters such as testing, SLA, reading, linguistics, discourse analysis or methodology, not in pedagogy. This is also true in the Turkish SLTE context, which is the subject of the present paper. This knowledge has often been transmitted by the lecturers to the prospective language teachers and it is done largely through intuition and experience; consequently, the programmes very often tend to focus on the debate about content and, to a lesser extent, how to deliver content effectively (Wallace, 1991; Woodward, 1992; Ur, 1996; Richards & Nunan, 1990; Richards, 1998; Singh & Richards, 2006).

However, in addition to the content-based knowledge, 'personal practical knowledge' has been defined as deep-rooted, moral personal knowledge evolving from individual personal

and professional experiences (Clandinin, 1985, 1986; Clandinin & Connelly, 1987) in SLTE. Based on this identification, the importance of ‘knowledge of self’ (Golombek, 1998) should be recognised along with (or at the centre of) the STs’ identity formation process, as is assumed for the purposes of the present study.

Nevertheless, in terms of the practicum process, course lecturers can help STs construct a theory-in-practice from questioning assumptions about learning, through action research and reflection in a professional community of learners (Richards, 2008), as in the present study.

2.2.2 Teachers’ and Student Teachers’ Learning to Teach in Second Language Teacher Education

Teachers’ engagement in their own professional learning in order to improve student learning has been seen as a necessity in recent decades, and this kind of professional learning is defined as ‘teacher learning’ (Kennedy, 1991; Freeman, 2002a, 2002b). Therefore, there has been a growing body of research on teacher learning in both general education and SLTE since the mid-1990s, both in mainstream TE (Hargreaves, 2000; Guskey, 2002; Lieberman & Mace, 2008; Warford, 2011) and in SLTE (Underhill, 1992, 1997, 1998; Borg, 1998; Evans, 2002; Freeman, 2002a, 2002b, 2001; Kanno & Stuart, 2011; Richards, 2008; Farrell, 2001, 2012; Sakamoto, 2011; Trent, 2012; Wyatt & Borg, 2011). The research has shown that teachers should and can improve their professional expertise and knowledge throughout their careers. However, although the teacher is the most significant element among many sources within the extremely complex classroom language learning environment (Allwright & Bailey, 1991), in the rush to understand this complexity, teachers themselves are often overlooked, and they are portrayed as mediums to students

rather than as individuals who think and who are learning autonomously. Hence, this section attempts to examine teacher and ST learning, and their evolving teacher identities, in more detail.

In teacher learning, the question of how teachers learn to teach has been crucial. According to Freeman (2001), teacher knowledge is built on the teacher's experience as a learner; experiences as a teacher; understanding of theory and research; on-going reflection on learners and their learning processes; and soliciting and acting on information from students about their own learning.

Consequently, there has been a debate among SLTE researchers over whether the knowledge base should remain grounded in "core disciplinary knowledge about the nature of language and language acquisition" (Yates & Muchisky, 2003, p. 136) or focus more centrally on how L2 teachers learn to teach and how they carry out their work (Freeman & Johnson, 1998a; Yates & Muchisky, 2003; Johnson, 2006; Tarone & Allwright, 2005; Widdowson, 2002). However, the two approaches are not mutually exclusive, and the cumulative effect of studying what language is and how it is acquired is far from certain to translate into effective L2 teaching practices (Freeman & Johnson, 1998a, 2005a, 2005b).

According to Tedick (2005, 2009), many researchers described content-based (i.e., language learning) approaches to EFL/ESL teacher education as embedding two misconceptions: (1) the foundation of language teacher education is transmittance of knowledge about the language and pedagogical content and (2) that this knowledge will naturally be applied in practice.

In the traditional (learner-centred) view, learning is seen as a transmission process. When couched within a transmission model, the process–product paradigm examined teaching in terms of the learning outcomes it produced. In product–process research, “The aim is to understand how teachers’ action led—or did not lead—to student learning” (Freeman 2002a, p. 2). Thus, traditionally, the problem of teacher-learning has been often viewed as a question of improving the effectiveness of delivery, or reducing teachers’ resistance to change (Singh & Richards, 2006).

According to Lieberman and Mace (2008), related research helps us understand that learning, rather than being solely individual, is actually also social and happens through experience and practice. Hence, people learn from and with others in particular ways (Cochran-Smith & Lytle, 1993; Wenger, 1998). They learn through practice (learning as doing), through meaning (learning as intentional), through community (learning as participating and being with others) and through identity (learning as changing who we are). Professional learning so formed is rooted in the human need to feel a sense of belonging and of making a contribution to a community, where experience and knowledge function as part of ‘community property’ (Lieberman & Mace, 2008, p. 227). Hence, in the search of ownership of their profession, teachers’, pre-service teachers’ and STs’ professional identity development should be refocussed, at least to a significant extent, on the building of learning communities. This notion carries weight in light of the sociocultural perspective, which is discussed in a later section of the present review.

2.2.3 Models of Teacher and Student Teacher learning

There are various models of teacher-learning suggested by different educators. Teacher-learning can be identified in reference to Wallace's (1991) three models of teacher learning. (1) The applied science model proposes that teachers learn to be teachers by drawing on research-based theories and applying that knowledge into their practice. (2) The craft model refers to learning to teach in the way apprentices learn crafts. (3) The reflective model requires teachers to learn by reflecting on their own experiences. Under this model, they apply what they have learned through reflection into their practice with the purpose of further, iteratively, refining their professional abilities. In the reflective model, the role of the ST is to develop by means of their reflections (Swan, 1993; Ur, 1996; Richards, 2002, 2008). It is the latter model that is of key interest of the present study. While trying to understand STs' individual reflections on their practices and experiences within the practicum process, they are considered through the contexts (C(s)oP) in which STs communicate and participate.

Self-analysis and perceptions are the underlying themes of teachers' self-reflections and reflective teaching. They are influential in understanding what teachers do and think before, during and after lessons (Bartlett, 1990; Richards & Lockhart, 1994). However, a broader, social and political view of reflection emphasises the social contexts, suggesting that STs and their learning processes can be described or understood by taking into consideration the sociocultural contexts in which their learning takes place (Freeman & Johnson, 1998a, 1998b). Zeichner and Liston (1996) suggest that reflective practice cannot be formed by thinking about teaching content; rather, it involves questioning the assumptions and values that the teacher/ST brings to the classroom and critical

examinations of the institutional and cultural contexts in which teaching occurs. This issue will be revisited at the end of the study.

The following subsection examines the paradigms of teacher learning in SLTE. It mainly refers to the sociocultural view of STs' learning to teach (including though professional identity formation).

2.2.4 The Paradigms of Teacher and Student Teacher Learning in Second Language Teacher Education

To better understand teacher learning, it is crucial to look at it through different paradigms. The following subsections present and discuss the core paradigms in academia and practice.

2.2.4.1 The Positivist, Cognitivist and Constructivist Paradigms in Student Teacher Learning

The positivist paradigm describes a human as an empty vessel, a 'tabula rasa', who is passive in the learning process (Prawat, 1996). However, in the mid-1980s, cognitive learning theories and information-processing models shifted the focus of research from the positivist paradigm to questions about what teachers actually know, how they use that knowledge and what impact their decisions have on their instructional practices (Shavelson & Stern, 1981). Teacher education continued to focus on content knowledge and teaching practices; however, teachers were conceptualized as decision makers and were expected to benefit from making their tacit knowledge and decisions explicit (Clark & Peterson, 1986; Freeman, 1991; Johnson, 1992, 1999; Johnson & Golombek, 2003).

In the constructivist paradigm, the individual comes to the fore. Within the constructivist paradigm, the social context is seen as decisive for how the individual learns and develops.

Individuals construct knowledge and learn through mediated acts in the relationships with one or more persons and the environment in which they live and act (Postholm, 2012). From this perspective, Vygotsky's (1978) sociocultural view on ST learning is central, and this view is examined in the next part.

2.2.4.2 The Sociocultural Paradigm in Student Teacher Learning

From a Vygotskian perspective on learning, cognitive development (and thus, in this respect, professional identity development) is "... a socially mediated activity" (Johnson & Golombek, 2003, p. 730). The zone of proximal development (ZPD), which measures the distance between what a learner is able to do and a proximal level that they might attain through the guidance of an expert-other, and mediation (which the former describes) are the key concepts here. These two constructs present a view of learning as a 'process of apprenticeship' (Lortie, 1975), where apprentices/STs collaborate in social practices with teacher educators and peers in the faculty, and supervisor/cooperating teachers, peers, students, parents and other critical people in the practicum school to acquire and construct new forms of interaction and thinking (Vygotsky, 1978). As Warford (2011) asserts, mediated concept construction includes the core of the Vygotskian view of developmental processes, where facts cannot be simply transferred to learners (STs); rather, STs take the facts and appropriate their own meanings by means of cultural tools (Golombek & Johnson, 2004). This process matures in systematicity and complexity as teacher knowledge is constantly reshaped to adapt to the dynamic nature of schools and classrooms, thus comprising situated learning (Lempert-Shepell, 1995).

Vygotskian SCT's distinctiveness from traditional cognitive approaches lays in the social dimension of consciousness, in which all mental processes are primary in time and fact (Zuengler & Miller, 2006). Thus, "...the individual dimension of consciousness is derivative and secondary" (Vygotsky, 1978, p. 30). To Lantolf and Pavlenko (1995), even though Vygotskian SCT does not deny a role for biological constraints, "...development does not proceed as the unfolding of inborn capacities, but as the transformation of innate capacities once they intertwine with socioculturally constructed mediational means" (p. 109).

The current perspectives of teacher learning and ST learning common in the research indicates that L2 teachers, as users and designers of genuine forms of knowledge, can make decisions about how best to teach their students within complex socially, culturally and historically situated contexts (Johnson, 2006). To better understand this, the next section concerns STs' contexts (C(s)oP) as the settings where their professional identities are constructed and reconstructed constantly.

2.2.5 The Role of Context in Student Teacher Learning and Situated Learning

SCTs of teacher learning see the concept of learning as situated social practice, which includes mediation, discourse, social interaction and participation structures. These, in turn, are situated in ideologies – both the participants' own and that of the institution running the course – about what learning is and should be (Singh & Richards, 2006).

The STs' socialisation and participation mentioned above are performed in the appropriate new discourses through which STs construct new knowledge, gain new memberships and negotiate their professional identities in these communities (Burns & Richards, 2009). According to Pennington (2001), teachers situate their identities in a way such that different

sides of identity are switched on or off as a response to context and circumstances. These contexts influence how learning, and what kind of learning, takes place (Velez-Rendon, 2010).

The location of most teacher learning in SLTE programmes is either a university or teacher training institution, or a practicum school, and these contexts generate different potentials for learning. All of these settings provide different ways (or patterns) of learning to teach. Lecture/course rooms, for instance, are settings for the emergence of social participation that can either enhance or inhibit learning of teachers/STs (Reeves, 2009); practicum schools are settings for the learning patterns to manifest through the practice and experience of teaching. Both involve induction to a CoP (Lave & Wenger, 1991) as well as involving participants with a common interest collaborating to develop new knowledge and skills. STs' socialisation into the profession, in this way, involves participating in these C(s)oP, which allow them to engage in particular activities, such as daily lesson preparation; classroom teaching; and interaction with peers, course lecturer, supervisor lecturer, supervisor teachers, co-operating teachers, students and parents (Lave & Wenger, 1991; Richards, 2008). Two aspects of the situated learning theory are particularly significant to this study: 'learning-in-practice' (Lave, 1996, p. 155) and 'identities-in-practice' (Lave, 1996, p. 157; Wenger, 1998, p. 215). Regarding learning-in-practice, according to Lave and Wenger (1991), STs engage in learning not for its own sake, but they learn so that they can participate in the practices of the community to which they wish to belong. From this perspective, the next section looks at the lecture room and then the practicum school as the settings for learning-in-practice. The concept of identity-in-practice is examined in the 'Teacher Learning as

Identity Construction and Reconstruction from the Vygotskian Sociocultural View’ section in detail after the following two subsections.

2.2.5.1 Lecture/Course Room Element of Practicum (in Student Teachers’ Learning from the Situated Learning Perspective)

From the situated social perspective on learning, an SLTE lecture/course room can be conceptualized as an emerging CoP for learning-in-practice (Lave & Wenger 1991, Wenger 1998). As Singh and Richards (2006) put it, learning in the lecture/course room depends on the discourse and activities that coursework and class participation involve. Freeman (2002a) proposes new functions of the lecture/course room as teaching the skills of reflectivity and to provide the discourse and vocabulary that can serve participants in renaming their experience. This could encourage a reconsideration of traditional modes of teaching in SLTE programmes and a focus on the course room as a community of learners engaged in social practices and the collaborative construction of meanings.

This view of learning (dialogic and collaborative inquiry) draws on SCT and the notion of identity construction and stresses how the social processes of the lecture/course room contribute to and shape learning. Key to the teacher-learning processes are the roles of participants, the discourses they create and participate in, the activities that take place and the artefacts and resources that are employed (Singh & Richards, 2006).

2.2.5.2 The Practicum Element of Student Teacher Learning from the Situated Learning Perspective

In the practicum school, STs’ work includes how to apply contemporary ideas in practice of teaching. Hence, the practicum school can be viewed as a landscape where STs are

encouraged to try out new identities, rather than simply being passive learners. Working collaboratively with the supervisor/cooperating teacher and peers can create both formal and informal social relationships in the practicum, which condition STs' relative success in learning.

In the school (practicum), under the situated learning perspective, the supervisor and cooperating teachers are expected to mentor and nurture STs; be models for best practices for planning and organizing teaching, building good rapport with students, managing the classroom and conveying subject matter knowledge; give STs the right amount of control and independence; provide appropriate and constructive feedback; and adapt their roles to meet individual STs' developmental needs (Glenn, 2006; Velez-Rendon, 2003, 2006).

Through this engagement – that is, learning-in-practice – STs may deepen their understanding and perceptions of issues around pedagogic practice and, of interest in the context of the present study, their professional identity construction. In the process of doing so, "... the STs' identity can be shaped and reshaped when her/his experience is critically theorized, rather than taken as the truth" (Singh & Richards, 2006, pp. 6–7). As an outcome, STs' identity and the CoP in the faculty course room and practicum school are reciprocally constituted through participation.

According to Myles et al. (2006), ideally, the practicum as a learning opportunity is well fitted to the CoP model; however, as Lave and Wenger (1991) point out, the social structure of this practice, its power relations and its conditions for legitimacy define possibilities for learning. However, critics have argued that there may be situations where the CoP exhibits, for example, power relationships that seriously inhibit entry and

participation (Britzman, 1991; Danielewicz, 2001). These relationships can be significantly problematized by the multiple identities both individuals bring into this situation (Agee, 1996; Graham, 1993; Rorrison, 2010). Therefore, collaboration and acceptance of differences are essential for the development of effective professional relationships.

Since STs often perceive a gap between the theoretical course work offered on campus and the practicum, problems may emerge from the challenges for locating practicum schools, constructing meaningful cooperation with schools (and teachers), including developing coherent links between the campus-based and school-based academic strands, training supervisor/cooperating teachers and recognizing them as an integral part of the campus-based programme. The preceding two points are the constituents of the practicum process and, thus, can be counted as among the factors influencing STs' identity formation.

2.2.6 Student Teacher Learning as Identity Construction and Reconstruction from the Vygotskian Sociocultural View

According to Farrell (2011), throughout their careers, teachers construct and reconstruct, usually tacitly, a conceptual sense of who they are (their self-image), and this is manifested through what they do (in their professional [role] identity). Thus, for understanding (and influencing) teaching and learning, it is necessary to understand teachers and their professional, cultural, political and individual identities, "... which they claim or which are assigned to them" (Varghese et al., 2005, p. 22). Thus, understanding their identities does not only involve understanding how they teach but also how they learn to teach.

As Lieberman and Mace (2008) put it, people learn through meaning (learning as intentional), through practice (learning as doing), through community (learning as

participating and being with others) and through identity (learning as changing who we are). This process shapes and reshapes the identities of STs within the social interaction of the classroom (Richards, 2008), which can be explained by the “profound connection” between identity and practice (Wenger, 2008, p. 149).

The concept of identities-in-practice, as Kanno and Stuart (2011) put it, implies a reciprocally constitutive relationship because identities develop only as one takes part in the practices of a community and learns the ways of being and doing in the community. Thus, ST learning means to ‘become’ (i.e., to cultivate a professional identity as) a language teacher, so it cannot be limited to discovering more about the skills and knowledge of language teaching (Singh & Richards, 2006). From the Vygotskian sociocultural perspective, the overall aim of a teacher education programme can be best perceived as the development of a professional identity (Singh & Richards, 2006; van Huizen et al., 2005). STs’ professional identity being developed through guided participation (Rogoff, 1990) involves commitment to an image of teaching that is both publicly and personally meaningful and underlies and directs the acquisition and further development of professional knowledge and skills (van Huizen et al., 2005). Thus, teachers’ learning and professional development should be refocussed on the building of learning communities, as claimed by Wenger (van Huizen et al., 2005).

The following section offers a summary of studies conducted in literature concerning professional identity in SLTE. This is separated into four subsections, concerning (1) theoretical studies, and empirical studies with (2) experienced teachers, (3) novice teachers, typically within the first two years of service, and (4) STs.

2.3 Research on Student Teachers' Identity Construction and Reconstruction in Second Language Teacher Education

As the preceding overview in this chapter has shown, recent literature on SLTE has increasingly stressed the importance of the concepts of teachers' and STs' professional identity, adopting and adapting theories and ideas from mainstream education on the basis of extensive research (Beijaard et al., 2000; Sachs, 2001; Lopes, 2002; Zembylas, 2003; Schepens et al., 2009; Beauchamp & Thomas, 2009, 2011; Timostsuk & Ugaste, 2010; Hong, 2010; Lopes & Pereira, 2012; Furlong, 2012).

The research conducted in SLTE regarding identity included various themes such as professional identity construction (Antonek et al., 1997; Abednia, 2012); novice and initial teachers' identity construction (Pennington & Richards, 1997; Richards & Pennington, 1998; Farrell, 2003, 2006); non-nativism and identity (Pavlenko, 2003a; Figueiredo, 2011; Yoon, 2012); theorisation of identity (Morgan, 2004; Liu & Fisher, 2006); identity for co-constructing discourse and community (Clarke, 2008; Nagatomo, 2012); identity and social change (Velez-Rendon, 2006, 2010; Norton & Toohey, 2011); socio-cultural identity (Ajayi, 2011); identity development (Walkington, 2005; Hochstetler, 2011); identity and innovation (Trent, 2012, 2013; Trent & Shroff, 2012); and tensions between the university and workplace (i.e., school) in constructing identity (He & Lin, 2013).

These SLTE studies have focussed on a range of aspects of experienced, novice or student teachers' professional identities and have been informed by many theoretical and conceptual frameworks. Their specific focus areas will be discussed after looking at the theories that commonly inform them (as well as this study). 'Vygotskian SCT', Wenger's

(1998) ‘Situated Learning’ and ‘Identity Theory: Modes of Belonging’; ‘Poststructuralist Theory’; Anderson’s (1991) ‘Imagined-Community’, ‘Imagined-Identity’, and ‘Practised Identity’; Moscovici’s (2000) ‘Social Representations and Cognition Theory’; Harre’s (1983, 1997) ‘Model of Identity Formation’; and Higgins’ (1987) ‘Discrepancy Theory’ are the most commonly referenced. Having examined the SCT and situated learning views above, the other views and concepts that inform the model adopted in the present study are discussed here.

2.3.1 Wenger’s Identity Construction Model: Modes of Belonging

As mentioned above, according to Danielewicz (2001, p. 10), identity refers to “our understanding of who we are and who we think other people are”. Wenger (1998) explores identity construction in terms of three modes of belonging: ‘engagement’, ‘imagination’ and ‘alignment’. Through ‘engagement’, individuals build up and maintain joint enterprises and negotiate meanings. ‘Imagination’ refers to creating images of the world and our place within it across time and space by extrapolating beyond our own experience. ‘Alignment’ co-ordinates an individual’s activities within broader structures and enterprises, allowing the identity of a larger group to become part of the identity of the individual participants. Wenger (1998) also investigates identity formation in terms of the negotiation of meanings that compete “for the definition of certain events, actions, or artefacts” (p. 199). Within an ‘economy of meanings’, different individuals have varying degrees of control over the meanings that are produced in a situation. Wenger describes this as the “ownership of meanings” (p. 200). Thus, some meanings have more currency than others. If participants are unable to actively negotiate the value of their professional identities, an identity of non-participation and marginality can result.

2.3.2 Imagined Identity and Practised Identity in Student Teachers' Identity Construction

The other theory informing the present study is imagined-community and imagined-identity in identity construction, which aroused great attention in socio-political studies (Anderson, 1991; Chatterjee, 1991; Hage, 2005; Malkki, 1994) first, and was thence applied in identity research in the language teaching and learning field (Norton, 2001; Kanno, 2003; Morgan, 2004). The concept of imagined identity refers to the identity constructed in the imagination about relationships between oneself and other individuals and about things in the same time and space with which the individual, however, has virtually no direct interaction (Anderson, 1991; Norton, 2001). Such identities can expand to imagined states beyond those constructed on the basis of the real practices they are engaged in. Thus, imagined identity is distinct from practised identity, which is nurtured through the particular composition of available resources that are valued, brought into play, and expanded or reduced through the social processes of concrete practices (Holland et al., 1998).

The individual's imagination is the immediate source of imagined identities; as was described by Wenger (1998), the exercise of imagination is "...a process of expanding our self by transcending our time and space and creating new images of the world and ourselves" (p. 176). It is the means by which people create unlimited conceptions of the world and themselves based on limited experiences. "Their identities can thus outreach to imagined states beyond those constructed upon the real practices they are engaged in" and therefore, "...who they are will then depend on not only who they really are in reality but also who they imagine themselves to be" (Xu, 2012, p. 80).

As Lampert (2010) agrees, practised identities are substantially different from imagined identities as they rely on real practices people are engaged in. Imagined identities draw on people's imagination of social practices rather than real engagement in these practices (Day, 1993; Goodson, 1992). Thus, imagined identities, their differences from the practised identities and (most importantly in the present context) how the former change into the latter are of clear significance to our knowledge of novice teachers', or STs', professional identities. To date, there has been little work to this end in the literature. Imagined identity and imagined community (Anderson, 1991; Norton, 2001) are related but not identical – likewise practised identity and CoP (Wenger, 1998). The community addresses the collective aspect of human activities and thoughts, instilling and maintaining the common features of a social or cultural group (Gutiérrez & Rogoff, 2003). However, identity is more concerned with the individual's perception of the self and its relationship to the outside world, though both are equally distinguishable from practised identity and CoP, which are fundamentally practice-based.

Identity change is not a new area of inquiry. So far, it has been generally agreed upon that identity change is an active socio-psychological process of meaning negotiation between the individual and the surrounding sociocultural contexts (Giddens, 1984, 1991; Lantolf, 2000). Numerous studies have investigated factors contributing to the identity change of EFL teachers or learners: contextual factors such as work setting (Xu, 2013), policies (Varghese, 2006) and cultural background (Johnson, 2003), as well as internal factors such as motivation (Dörnyei & Ushioda, 2009; Gao et al., 2007), agency (Gao, 2010; Gee, 1996) and conflicts and interactions between an individual's multiple identities (Tsui, 2007). However, research on STs' identity change, which may involve identities of two kinds that

are substantially different in nature, the imagined and the practised (Wenger, 1998), is relatively scarce. Thus, the present study emphasises the individual aspect of the imagined and practised bases (and also the possible transformation from the former to the latter) that reflects or underlies STs' professional experiences. This is done to explore the nature and extent of the transformation of professional identities of ESL/EFL STs from imagined to practised during the practicum as a part of the main research questions.

2.3.3 Moscovici's Social Representations and Cognition Theory

Social representation is a theory of the dynamics and differentiation of common senses and, notably in the present context, it can be elaborated to a theory of collective learning by incorporating concepts like Piaget's assimilation and accommodation at the level of discourse and C(s)oP (Laszlo, 1997; Duveen, 2001).

A representation can be "...used for acting in the world and on others" (Duveen, 2001, p. 44) as well as for reacting, rejecting or re-forming a presentation of the world that conflicts with one's claim, position and (thus) self-identity. In this process, the social representation may be confirmed or perhaps re-articulated or re-built in various ways. Social representations, therefore, come to establish our realities (Moscovici, 2000). What is critically substantial here is that different representations compete in their claims to reality, and so defend, limit and exclude other realities.

For Moscovici, the main aim of the theory is "...focusing on everyday communication and thinking, and determining the link between human psychology and modern social and cultural trends" (1988, p. 225). According to Tateo and Iannaccone (2012), the relationship between social representations, symbolic systems, practices and sense making is a spherical

process of co-construction and expansion developing along a time axis, in the continual tension between individual and collective, through the communication processes. This process is very much exemplified by the practicum experiences of the student teacher in the context of the present study.

Social representations conventionalize objects, persons, and events we encounter. Even new things are categorized into some representation. Lewin (1974) stated that reality, for the individual, is established by what is socially agreed and accepted as reality. Thus, individuals and groups create representations in the course of communication and co-operation. However, groups and individuals are always under the influence, to some degree, of a dominant ideology imposed by their social class. Nevertheless, the use of a language of images and of words that have become common property through the diffusion of reported ideas invigorates and nourishes those aspects of society and nature with which we are concerned in the present study.

In this model, classifying and naming anchor representations. The main object of representations is to help interpretation, understanding and opinion construction. In summary, social representation theory refers to systems of values, ideas and practices that enable individuals to communicate with, orientate themselves in and master their material and social world. Moreover, the exchange of viewpoints enables a virtuous circle of growth for mankind (Moscovici, 1984).

According to Wenger (1998), the nature of imagined identities and practised identities may differ significantly, since the former originates from imagination and the latter from real-world interactions in C(s)oP. For understanding of identity transformation, the 'Theory of

Social Representations' (Moscovici [1976], 1988, 1998, 2000) is used, which seems to offer a vision of a cognitive and emotional structure of human beings formed by the relationship between "being, becoming and acting" (Sabetti, 2006, p. 15); these three elements offer an insightful conceptual means of scrutinising the transition from imagined to practised identities, as well as the nature of identity. Besides, adopting this perspective captures symbolic forms of thought, permits analysis of the social context of practice, and enables thought about action to be organized and analysed in an integrated way, as stated by Walmsley (2004).

Moreover, social cognition theories as an analytic framework in social psychology are generally believed to be applicable to issues related to social thinking (Xu, 2012), particularly when it comes to analysing the social self (Brewer, 1991), social beliefs and judgments (Evans, 2008) and social attitudes (Greenwald & Banaji, 1995). Thus, in line with the purpose of the present inquiry, social cognition theories are found effective in revealing the features of social thinking, including how it is formed, how it influences social behaviours, why and how it changes and so on (Hong & Chiu, 2001).

Professional identity, as a manifestation of social cognition, is classified as based on rules, cues, exemplars, or schema, as adapted by Xu (2012) from Moscovici's (2000) theory. Rule-based identities are seen as extrinsically stipulated by rules; for example, part of a surgeon's professional identity should be determined by related laws, regulations and principles about what he or she should be and do. Cue-based identity takes as its essential content the differentiating features of social entities; for instance, when a person regards himself or herself as a hero or heroine, such an identity is likely to be cue-based, because the features of a hero or heroine may be demonstrated by such cues as sacrificing oneself

for the benefit of others (Xu, 2012). Exemplar-based identities rely on representative examples of social entities; for example, when a person tries to align himself or herself with his or her role model, such alignment usually reflects this kind of identity. Schema-based identity surrounds a series of social cognitions and behaviours in response to a dynamic context or situation; for example, being a visitor in a country as a leading politician or a tourist is associated with a series of mental states and physical actions, and such associations are often culture specific (Xu, 2012, 2013).

2.3.4 Harre's 'Model of Identity Formation' and Higgins' 'Discrepancy Theory'.

To be able to analyse identity types demonstrated by the STs, along with Moscovici's (1973, 1984, 2000) 'Social Representations Theory', Harre's (1983, 1997) 'Model of Identity Formation' and Higgins' (1987) 'Discrepancy Theory' are referred to in the present study.

Harre (1983, 1997) proposes a model of identity formation that includes the concept of reflection and sets the individual's psychological activity on a certain path. The model is based on the work of Vygotsky (1978) and "...permits the basic human psychological activities of interpretation and reflection to have an active role in identity formation" (Mantero, 2009, p. 147). Harre's model consists of two axes – "the public (inter-mental) / the private (intra-mental), and the individual / collective. Four types of operation relating to skills and knowledge make up the learning cycle for the ST: Appropriation, Transformation, Publication and Conventionalization" (Fawns et al., 2001, p. 7).

Harre's model defines identity formation in terms of individual characteristics that are put into play as students (STs) confront a variety of roles, "...their public persona, and

knowledge of their subject matter, with implied consideration of identity transcendence, as mentioned in Anderson's (1991) 'Imagined to Practised' identities model" (Mantero, 2004, p. 147). The concept and function of reflection within Harre's framework is similar to the idea of cognitive decentration proposed by Piaget (1959, 1969), along with Moscovici's 'Social Representations Theory'.

According to Mantero (2004), the role of the individual within the social constructivist framework is a very dynamic one, and employing the above perceptions of the self and identity to language teacher education is a complicated attempt. He claims that an approach to STs of EFL/ESL that addresses Harre's four types of knowledge as dynamically situated in discourse is complemented by Higgins' (1987) ideas. Higgins proposes a useful outline of what the individual may have in mind as his or her identity actively develops.

Higgins' (1987) discrepancy theory sets the basis for understanding the influence and role of the situated discourses involved in SLTE beyond reflective teaching, because it encompasses the idea of transcendence. Higgins' (1987) theory distinguishes various domains of identity – "(a) The actual self: those characteristics that we actually possess, (b) The ideal self: those characteristics that we ideally possess, [and] (c) The ought self: those characteristics that we should possess" (Mantero, 2004, pp. 147-148)

According to Higgins (1987), identity development and formation takes place when an individual encounters a discrepancy between or among the above domains, and that the role of society in affecting the various domains is very important. However, it is because of individual psychological activity that people notice and act upon perceived discrepancies brought about by social interaction. In this case, each of the areas portrayed in the model

may have a different understanding of tradition (of a country, school, faculty, family etc...). Therefore, according to Mantero (2004), the concept of tradition either facilitates or impedes our ability to transcend established teacher norms and practices (or 'professional wisdom'). Williams (1981) states that tradition is reproduction in action, and that understanding the implications of tradition allows individuals to emerge as teachers (or STs) to begin to take part in the situated discourses of SLTE.

If we present tradition as 'actual' to the STs, then it gives a firm understanding of what has led to the development of the field of SLTE and their role in developing its future, enriching their identities. If educators present the SLTE tradition as an ideal, then one of the main goals may be for students to recreate the 'ideal' (Mantero, 2004). It is dangerous to present tradition solely in an ideal sense, because it may inhibit personal reflection and growth beyond other's pre-established norms. Tradition as 'ought' is considered a key element of SLTE. However, the actual pedagogical practices to implement this principle are lacking, and successful language learning and teaching emerges from understandable goals, contexts and active communities. Failure (and success) within a 'tradition as ought' framework, may be an endpoint rather than one of departure for reflection and dialogue on tradition within the discourses of SLTE (Mantero, 2004).

The following section offers a summary of studies conducted in literature concerning professional identity in SLTE. This is separated into four subsections, concerning (1) theoretical studies, and empirical studies with (2) experienced teachers, (3) novice teachers, typically within the first two years of pre-service, and (4) STs.

2.3.5 Theoretical Studies

The development of teacher identity has increasingly been seen as a conceptual tool that is critical to understanding teacher education as a whole as well as SLTE (Clarke, 2008; Johnston, 2003; Pavlenko, 2003a; Morgan, 2004; Norton & Toohey, 2011). According to Varghese et al. (2005) and Morgan (2004) the emphasis on language teacher identity is derived from increasing attention on the role of teacher beliefs, knowledge and attitudes in classroom practices (Nunan, 1988). The emphasis has also emerged from the exploration of the sociocultural and socio-political dimensions of language teaching, which has revealed the importance of teacher identity orientation to race, gender, and other similar aspects of the language classroom (Norton, 1997; Pennycook, 2001).

Morgan (2004) draws on Simon's (1995) notion of an 'image-text' to infer pedagogical applications for the strategic performance of a teacher's identity in ways that counteract stereotypes held by a particular group of students.

Varghese et al. (2005) focus on the theorisation of teacher identity, specifically on an openness to multiple theoretical approaches as allowing a richer and more useful understanding of the processes and contexts of teacher identity formation.

Clarke (2008) offered a new way of thinking about teacher formation as a dynamic process of identity development as a discursive construction with the development of a CoP. Closely related to this approach, Cross (2010) focussed on the potential of Vygotskian (Vygotsky, 1978, 1986) SCT in the context of language teacher cognition as the basis for a refined conceptual research framework involving the social, practical and contextual dimensions of cognition.

Again focusing on SCT, Norton and Toohey (2011) discuss constructs of investment and ‘imagined communities/imagined identities’ (Anderson, 1991, p. 422), asserting that nations are imagined communities as members seldom interact (Norton, 2001), showing how these have been used by diverse identity researchers.

2.3.6 Empirical Studies Conducted with Experienced Teachers

Tsui (2007) aimed to review the complex relationships between membership, competence and legitimacy of access to practice and between the appropriation and ownership of meanings, the centrality of participation, and the mediating role of power relationships in the processes of identity formation.

Urzua and Vasquez (2008) draw attention to the significance of teacher mentors in becoming aware of the functions of such important means and encouraging prospective reflection in novice teachers.

There have been numerous studies focussed on East and South East Asian settings. Kiernan (2010) explored teachers’ narratives about their professional lives in Japan, finding that individuals have a variety of identities associated with particular times and places, and defined by social relations. Trent (2012) examined the implementation of innovations in English language education by three teachers in Hong Kong, arguing that the implementation of innovation underpinned the capacity of participants to both position themselves, as well as to be positioned by others, as particular types of teachers. The results also suggest that teachers’ scope to explore their preferred professional identities is essential to the implementation of innovation (Gao, 2012).

Figueiredo (2011) investigated how non-native English-speaking teachers (NNESTs) working in K-12 schools in the United States perceive their identities in relation to the school environment and its norms, their colleagues and administrators, and the students and their families. Findings showed that teachers' bi/multilingual skills were vital in defining their identities as unique professionals with cultural sensitivity to students' realities.

Feryok's (2012) study was framed within Engestrom's (1987) 'Activity Theory', and specifically draws on Galperin's (1989) 'Orienting Activity'. The study concludes that individual agentive actions can contribute to local social activity, that professional development occurs over a lifetime and that case studies may contribute to professional development not only as a model of personal reflection but also as a professional call to action.

2.3.6.1 Empirical Research Conducted with Novice Teachers.

Kanno and Stuart (2011) examined how learning-in-practice experience shapes novice teachers identities. They argued for the need to include a deeper understanding of teacher identity development in the knowledge base of L2 teacher education. In fact, the majority of the research on EFL teacher identity formation has been conducted either with experienced EFL teachers (Farrell, 1999b, 2011; Tsui, 2007) or teachers in their initial years of teaching in schools (Farrell, 2003, 2006), leaving a gap in the literature concerning STs. Significantly for framing the importance of STs' professional identity formation, Xu (2012) worked on identity types among novice teachers. Based on Moscovici's 'Social Representations Theory', Xu's study showed that (a) novice teachers' cue-based or exemplar-based imagined identities may transform into rule-based or schema-based practised identities as mediated by

the mixed influences of school and dynamic educational contexts, and (b) that the institutional pressures seem to cause the imagined community to collapse and the imagined identities to be negatively replaced. However, it was concluded that a teacher's perseverance and agency in keeping to his or her imagined identity may ultimately determine the positive evolution of that identity.

2.3.6.2 Empirical Studies Conducted with Student Teachers

Antonek et al.'s (1997) study, although similar to Goodson's (1992) study in terms of the dependence of professional identity on personal and professional sources, turned the focus onto the impact of knowledge sources and subject matter (in working portfolios), while Gardner's (1995) study was underlining the refinement of skills initially learned.

Pavlenko (2003b) examined imagined professional and linguistic communities available to pre-service and in-service ESL and EFL teachers enrolled in one TESOL programme. The analysis suggests that contemporary theories of bilingualism and second language acquisition, in particular, the notion of multi-competence, open up an alternative imagined community – that of multi-competent, bilingual, and multilingual speakers (rather than as 'failed' native speakers of the target language).

Liu and Fisher (2006) explored the development patterns of three conceptions of self among modern foreign language student teachers (conceptions of their classroom performance, conceptions of their relationship with pupils, conceptions of their self-image in pupils' eyes and conceptions of teacher identity) with a sophisticated, longitudinal (throughout a post-graduate course) database. Academic, institutional and curricular factors, and cognitive, affective and social factors were identified by the participants as the main drivers of their

change and professional growth. Complementarily, Velez-Rendon (2010) called for a critical language teacher education that provides tools for examining unquestioned assumptions about language and gender ideologies, expanding identity options, and fostering professional agency.

Relatedly, Hochstetler (2011) contended that a prospective teacher needs space to consider the divisions and intersections between the parts of the self (professional and personal) that shape one's identity and how those divisions and intersections affect future teaching practice. Further, Alsup (2005, pp. 26–27) suggests that “teacher educators can make the induction phase of the new teacher easier through assignments . . . leading to the development of a holistic teacher identity”.

Trent (2011a) examined the perspectives of pre-service teachers about teaching and teachers at the completion of their undergraduate teacher education programme. They demonstrated that rigid views about teaching and how STs saw themselves, and others, as teachers would lead to antagonistic relations between STs and their more experienced colleagues.

Abednia (2012) observed three major shifts in Iranian EFL STs' professional identities during a training course: from conformity to and romanticization of dominant ideologies to critical autonomy; from no orientation or an instrumentalist orientation to a critical/transformational orientation of teaching; and from a linguistic and technical view to an educational view of second language education.

Trent and Shroff (2012) highlighted the identity struggles that participants confronted in using innovative approaches to negotiate their own and others' professional identities in practicum schools. Similarly, Birbirso (2012) employed reflexive journaling as both a

research method and a strategy of reflection, finding both opportunities and challenges in the specific EFL reflective practicum context.

Trent (2013) explored STs' lived experiences of becoming teachers during a 6-week teaching practicum in Hong Kong. The results of the study suggested that a critical perspective (grounded in an identity-theoretic understanding of pre-service teachers' practicum experiences) is needed to reveal and overcome antagonistic relations that might threaten ST's identity work formation.

He and Lin (2013) discuss an ethnographic case study of the practicum experience of an ST in a university partnership school in mainland China, drawing on Engestrom's (1987) 'Activity Theory'. They analyse the impact of the tensions of the conflicting discourses between the school activity system and the university activity system on the ST's professional identity formation. The results show that EFL teacher preparation is more than just a pedagogical or technological task but a task deeply infused with conflicting cultural and ideological beliefs and practices.

2.4 Summary of Theoretical Framework

In this Literature Review chapter, through a detailed overview on the 'professional identity construction and reconstruction' of STs, a conceptual and theoretical basis was established for the three main research questions in this study. This framework was built on five strands: (1) STs' professional development, (2) STs' cognition, beliefs, knowledge-base, (3) STs' professional identity, (4) STs' learning to teach and (5) STs' professional identity construction and reconstruction (change and transformation from imagined to practised).

Regarding professional development, the present study uses Freeman's (1982) definition, positing professional development as growth both personally and professionally, and professional identity development as equated with professional development.

Regarding ST identity, this study uses Danielewicz's (2001) definition: "... our understanding of who we are and of who we think other people are. Reciprocally, it also encompasses other people's understanding themselves and others" (p. 10), also employing Lave and Wenger's (1991) 'identity-in-discourse' and 'identity-in-practice' dichotomy, with the latter underlining the need to investigate identity formation as a social matter, which is operationalized through concrete practices and tasks. The present study also adopted the view from Singh and Richards's (2006) that ST identity is woven through the ideologies, discourses, contents and approaches of the practicum school and the faculty, and the individual ST's own desire to find meaning in becoming a teacher. Thus, this view underlines the transformative dimension of teacher education programmes, looking at the transformations of STs from students to teachers from first-hand analyses concurring with Danielewicz's (2001) identity as transformative re-imagining of self.

STs' learning to teach as an identity construction process is based on situated learning (Lave & Wenger, 1991); social and situated perspectives on SLTE and ST learning (Johnson & Golombek, 2003); identity construction in teacher-learning and teacher education (Danielewicz, 2001); and learning in a community (Lantolf, 2000; Rogoff, 1990; Lave & Wenger, 1991).

The theoretical framework for the identity construction of STs' in the present study draws on two bases. Wenger's (1998) 'Identity construction theory: Modes of Belonging' explores

identity construction as an experience and posits identity forms for belonging to and engagement in terms of three modes of belonging: ‘engagement’, ‘imagination’ and ‘alignment’. Through ‘engagement’, individuals construct and maintain joint enterprises and negotiate meanings. In addition, the study draws on Fairclough’s (2003) model of identity formation for discourse analysis, which argues that “what people commit themselves to in texts is an important part of how they identify themselves, the texturing of identity” (p. 164).

Regarding identity-in-practice (Lave, 1996, p. 157; Wenger, 1998, p. 215), “an identity is not something that one brings, pre-constructed, into one’s practice; rather, it is learners’ principal project as they engage in practice”.

The present study also uses the concepts of imagined and practised identities (Anderson, 1991; Norton, 2001; Wenger, 1998), with the latter predominant at the beginning of the practicum, on the basis of imagined C(s)oP, and the latter emerging throughout the course of the practicum.

In this light, this study draws on the theory of social cognition representation (Moscovici, 2000) to analyse the features of imagined and practised identities. Social cognitions, of which professional identity is one kind, are classified as rule-based identity, cue-based identity, exemplar-based identity and schema-based identity in determining and understanding the imagined and practised identities of participant STs.

2.5. Reflective Dimension of the Study

In this study, reflection was employed both as a research method and as well as a means for the STs to reconstruct practical skills in light of their theoretical knowledge (Birbirso, 2012).

There has been a burgeoning interest in research on reflective practice for a long time in mainstream education (Calderhead, 1988, 1989, 1991a, 1991b; Korthagen, 1992; 1993; Hatton & Smith, 1995; Richards & Lockhart, 1994, 1996; Fletcher, 1997; Reed et al., 2002; Lee, 2005; Stuart, 2012), especially generated from Dewey's (1910, 1933, 1938), Argyis's and Schön's (1974) and Schön's (1983, 1987) work. This has included extensive research in the EFL/ESL field (Pennington, 1992, 1995; Gray, 1998; Kullman, 1998; Lee, 2007; Wilson, 2008; Geyer, 2008; Qing, 2009; Ma & Ren, 2011; Collin et al., 2011; Farrell, 2007, 2013).

A reflection and inquiry-based perspective includes an understanding of education within the context of an individual person's whole life by drawing its concepts from cognition research, experiential philosophy and constructivist theories (Beattie, 1997). Pre-service teacher education, in particular, has shifted its emphasis from a transmission-oriented to a constructivist approach (Cochran-Smith & Lytle, 1993).

Historically, the idea of reflection in education comes from Dewey (1910, 1933, 1938), who describes the reflective process as "...not simply a sequence of ideas but a consecutive ordering" (p. 2). That is why reflective teachers are described as those who critically examine their practices, come up with ideas as to how to improve their performance to enhance students' learning and put those ideas into practice (Akbari et al., 2010).

Schön (1983, 1987) distinguishes between reflection-in-action and reflection-on-action. The former takes place in real life and in real time as teachers confront a problem in the classroom (Griffiths, 2000). The latter is the type of reflection that teachers get involved in a posteriori, which is commonly used in many contexts and normally practised in groups.

However, Kumaravadivelu (2003) criticizes the concept of reflective teaching as (a) fundamentally introspective, (b) not fully taking into account the socio-political issues and (c) having little or no real effect on teachers' over reliance on 'professional wisdom'.

Reflection in teacher learning is for exposing one's own beliefs of teaching and learning to a critical analysis, and taking more responsibility for one's actions (Korthagen, 1993). Pennington (1995) asserts that teacher change and development require an awareness of a need to change. According to Farrell (1999b), this awareness can be brought about by reflection, leading teachers to take more responsibility for their classroom actions – a view supported by Richards (1990).

There are many different definitions of reflective practice, ranging in formality. According to Wallace (1996), when teachers informally evaluate their practice, it cannot help them improve their teaching since it is not structured in any way. Reflection, as an organised examination of practice, is sometimes referred to as 'evidence-based' reflective practice, which facilitates more informed decisions about teaching (Farrell, 2007), and which occurs because teaching experience, when combined with these reflections, can only lead to awareness, development and growth (Farrell, 2013).

Farrell (1999a, 1999b) also discussed the distinction between descriptive and critical reflection through Ho and Richards's (1993) comparison, finding that the participants were reflective to a certain extent in their orientation to teaching.

Table. 2.1 Differences between descriptive and critical reflection

	Descriptive	Critical Reflection
<p>1.Theories of teaching</p> <p>(a) Theories/beliefs about teaching and learning</p> <p>(b) Applying theories to classroom practice</p>	<p>A belief/conviction</p> <p>An expert view</p> <p>How a theory was applied</p>	<p>A justification</p> <p>A personal opinion</p> <p>Contradictions between theory and practice</p> <p>How theories changed</p>
2. Approaches and methods	<p>Approaches and methods in teaching</p> <p>The content of the lesson</p> <p>The learners</p> <p>The school context</p>	The teacher's knowledge: pedagogical and experiential
3. Evaluating teaching	Solutions to problems by seeking solutions from experts	<p>Evaluating lessons: positive/negative diagnosing of problems: students, class interaction, teacher's problems, solutions to problems</p> <p>Alternative ways to presenting lessons</p> <p>Deciding on a plan</p>
4. Questions about teaching	Asking for advice	Asking for reasons
5. Self-awareness	<p>Perceptions of self as teacher:</p> <p>Style and comments on teacher proficiency</p>	<p>Recognition of personal growth</p> <p>Setting personal goals</p>

Source: Farrell, 1999, p. 171 (adapted from Ho & Richards, 1993)

As Table 2 displays, descriptive reflection is more theory-based, and critical reflection is more personal-based, with the latter providing a greater variety of types of reflectivity over time, development through experiences of teaching and so on.

Reflection is a complex procedure because, in it, critical thought, self-direction and problem solving are processed along with personal knowledge and self-awareness (Chant et al., 2004, p. 25). According to Lee (2007), the practicum process is an appropriate time to start supporting STs to be reflective practitioners, which is both assumed and supported in the present study.

There is a contemporary debate about the ‘critical approach’ to education and applied linguistics. According to Hawkins (2009), while critical theory is predominantly abstract, critical pedagogy is directly concerned with social action and educational change. Thus, critical pedagogy seeks to empower STs to act proactively in shaping their own conceptions of their professional selves along with the practices that result. In line with this perspective and for dealing with inequities, critical language teacher educators encourage STs to critically reflect on their own identities and positioning in society (Pavlenko, 2003a; Lin, 2008).

In this study, journals are considered as beneficial instruments for developing reflection, since they can allow STs a space to reflect and they can provide a setting for STs to establish connections between content, materials, people, context and practical experience, and engage in active learning, linking prior knowledge with new understandings (Yost et al., 2000). The reflective journals used in this study are mainly ‘teaching journals’, which use an open (unstructured) format and in which STs can reflect on their thoughts and

feelings related to their beliefs that come from their personal philosophies that are formed before or during their education (Griffin, 2003).

STs who write regularly about their experiences in these journals are thought to become more aware of their day-to-day behaviours and underlying attitudes, alongside outcomes and the decisions that they need to take during their practice (McDonough, 1994). It is expected that writing in a teaching journal can help STs "... experiment, criticise, doubt, express frustration, and raise questions" about all kinds of experiences in the practicum (Bailey, 1990, p. 218). In this way, the journals can serve for documenting and recording thoughts and activities to be reflected on later, as well as for analysis of these recordings (Richards & Farrell, 2005).

Like the journals, interviews and SRSs were used as reflective research methods in this research to see STs positioning themselves in the teaching profession through the language they used during the research.

Given its centrality in the present study, it is significant to explore the question of whether reflecting can bring change into the professional development – that is, to see if it helps to transcend traditional thought and practices, as well as established notions of teacher development and success (Mantero, 2004).

In the present study, reflective practice is expected to offer STs an opportunity to develop their professional identities and teaching practices within the challenging practicum environment and initiate the change that is a consistent feature in teaching profession (Forde et al., 2006). It is also expected to allow STs to identify how they feel about what they do well and what they need to do to improve in practice to change, considering that

professional practice is about change, meaningful conscious action and development (Maich et al., 2000). In the study, Pennington's (1992, 1995) and Richards's (1990) ideas of reflection and critical reflection are adopted as means of allowing alternative ways for STs to develop ownership for their profession.

This literature review aimed to establish a context and a theoretical framework for the present study. Given the theoretical framework on the theoretical foundations for STs' professional identity construction discussed above, three research questions are addressed in this study. The questions are presented in the Method chapter and the following chapters, Findings and Analysis, are designed to present the answers to these questions in the light of this theoretical and conceptual foundation.

CHAPTER THREE: METHODOLOGY

Introduction

This chapter discusses the theoretical research paradigm in which the study is located and the research approach adopted. It then presents the participants, instruments, research design, data-collection procedure and methods of data analysis.

The study was conducted with eight randomly selected Year 4 student teacher (ST) volunteers through the practicum element of the *Practice Teaching* course. This was given and supervised by the present author as a lecturer in the Department of English Language Teaching (ELT), offering a BA degree at the Faculty of Education in a state/public university in İstanbul, Turkey, in the 2011–2012 academic year.

The data were collected from the participant STs' reflective journals (RJs), the stimulated recall sessions (SRSs) and five interviews. The reason for using different data sources was to triangulate the data for enrichment, crosschecking and comparing to improve the quality of analysis and synthesis of the findings. The details about data collection methods are given in the following section below. Based on the above aims, this study was conducted to explore the answers to the following questions:

RQ1: What kind of professional identities did the student teachers (of EFL/ESL) demonstrate during their transformation from imagined/narrated to practised/enacted identities during the practicum?

RQ2: What did the student teachers (of EFL/ESL) reflect on concerning their transformation from imagined/narrated to practised/enacted professional identities during the practicum?

RQ3: How did reflecting on their transformation contribute to the student teachers' (of EFL/ESL) professional identity construction and reconstruction during the practicum?

The questions are centred on the STs' reflections on their transformations from imagined to practised identities within the reflective practicum process. What identities emerged during this transformation and what they reflected on regarding their transformation is central to the research. How reflecting contributed to their identity construction is another significant aspect of the study. Instead of what or how they teach, what their teaching does to them is more crucial. Reflection is expected to trigger their minds and hearts to investigate their transformation, from their discursive world in the lecture room to the activity world in the practicum school. Thus, these questions interrogate this process in terms of what STs gain from this transition and how they facilitate it. That is why a case-study approach is adopted, to facilitate an in-depth exploration of the experiences of eight STs taking on a new role and membership in the practicum CoP.

3.1 Theoretical Framework and the Research Paradigm

The thesis is based on original data collected through the participants' reflections in RJs, SRSs and interviews. Therefore, it is a primary research study (Brown & Rodgers, 2002). Although this study is mainly designed using a qualitative-descriptive approach, it has a mixed-methods design, since the results of the analysis of the qualitative data are evaluated quantitatively (Seliger & Shohamy, 1989).

In terms of its epistemological stance, the study refers to both subjective and objective designs, since it combines both subjectivity of data emerging from the qualitative instruments, which are based on the reflections of the participants, and objectivity of the analysis of data emerging from the quantitative evaluation of the aforementioned qualitative data. The subjectivity of data emerges from STs' reflections about their inner worlds.

The present study draws on 'social constructivism' – in other words, 'interpretivism' (Berger & Luckman, 1967; Creswell, 2003; Lincoln & Guba, 1985). Interpretivism assumes that realities are multiple and that these realities can differ across time and place (Creswell, 2003) in contrast with 'positivism', the other main research paradigm, which emphasises measuring and observing objective reality that exists 'out there' in the world (Creswell, 2003). Besides, the interpretivist paradigm is described as a way to gain insights through discovering meanings by improving our comprehension of the whole, and it explores the richness, depth and complexity of phenomena (Strauss & Corbin, 1990). It is concerned with explaining the complexity of the social world and individual subjective experiences and sense-making (Merriam, 1998).

Therefore, these perspectives of the interpretivist approach within which this study is located emerged from the epistemological belief that people engage with the world as they interpret it, and historical and social perspectives of humans help guide this process of meaning making (Creswell, 2003). Thus, considering that there is not one single reality – that reality is constructed differently by different individuals – the aim of this study is to explore how STs construct their understandings of professional identities as well as how they construct their identities. Considering that the individual perceptions of the STs would

give their meaning and reality, case-specific research instruments, such as the interviews and the RJs, are preferred in the study.

As discussed above in the literature review, the relationship between how STs construct their understandings of professional identities and how they construct their identities is complicated, reciprocal and open to change. There is no doubt that these comprise an on-going identification process, raising the question of how this is affected. Currie, (1998) suggests that the answer could be ‘narratives’ through which identities are constructed and our lives are described, since they may reveal how we externalise ourselves to ourselves and other people. To Currie (1998), people construct narratives and narratives construct people, which gives rise to identities. Then, in research such as the present study, in exploring the relationship between understandings of professional identity and the process of identification, we must be focussed on the participants’ narratives of practice. This is because if lives are to be understood narratively, the task for the researcher is to develop an understanding of the resources from which these narratives are constructed and the way in which they are utilised (Watson, 2006).

In accordance with Creswell’s (2003) assumption that “. . . individuals seek an in-depth understanding of the world in which they live and work” (p. 9), the personal theories of STs are investigated to search for their in-depth understandings of themselves in their own worlds, which are their own imagined and practised communities: the faculty and the practicum. Thus, the interpretivist paradigm here helps us understand and interpret the reciprocal relationships between STs’ personal theories of understanding themselves and their experiences, views, feelings and perceptions in the transformation of their identities from knowledge to practice landscapes.

As a result of the adoption of the interpretivist stance, the methodology of the study focuses on the reflections on existential experiences of the participant STs themselves. These existential experiences are based on their beliefs, perceptions, actions, thoughts and feelings about their experiences and practices throughout the practicum (Johnson, 1994). These are expected to help them understand themselves better as teachers (i.e., their ‘professional identity’), as well as influencing their future teaching identities.

The narrative research methodology in this study is grounded in the tradition and scope of qualitative research (Lincoln & Denzin, 1994). Narration gives access to the actual words that participants use to describe their experiences (Lincoln & Denzin, 1994; Creswell, 2003), and is, thus, an ideal means for analysing knowledge, beliefs, practice and identity both in mainstream education (Clandinin & Connelly, 1987, 2000; Watson, 2006) and in FL/SL education (Pavlenko, 2002; Tsui, 2007; Clarke, 2008; Nagatomo, 2012; He & Lin, 2013). Seeing identity as emerging in and through narrative (Hinchman & Hinchman, 2001), the stories of the STs’ in the study are used as the most significant tools to understand their beliefs, knowledge and practice, which are thought to construct their identities. Thus, narrative research, in this study, is used to explore the participant STs’ perspectives in anything regarding how they perceive themselves as teachers, as suggested by Webster and Mertova (2007).

As stated by Nagatomo (2012), in TESOL and SLA research, narratives are examined through ‘narrative inquiry’, which examines the meanings that underlie people’s narratives (Bell, 2002), and ‘narrative study,’ which does the same but in reference to the underlying sociocultural, socio-historical and social influences in the analysis of a participant’s narrative (Pavlenko, 2002). However, the former is found insufficient, too factual, and

subjective, imposing meaning upon people's stories (Bell, 2002; Pavlenko, 2002). Nevertheless, narrative study remains a method of choice for the present study.

The narrative data in this study based on verbatim accounts of participant STs are used to investigate the connection between their personal and professional formation, which in turn enables the reconstruction of a sense of their professional identity (Nagatomo, 2012). This approach is adopted to examine the evolving identities of STs under the sociocultural, socio-historical and other social influences. These include their perceptions of what being a foreign language teacher in Turkey means, what being a ST in their practicum school means, what being an individual in the faculty and the practicum school means, what being a non-native ST in Turkey means, what deciding to be a teacher because of admiration toward a former teacher in their life means and what being an unconfident ST means.

The adoption of the interpretivist paradigm in the study also requires the adoption of data-collection and analysis methods based on the principles of the qualitative field studies approach (Bogdan & Biklen, 1992), since it allows for a wide variety of data-gathering techniques and methods of analysis that are grounded in the data itself (Corbin & Strauss, 2008). The way in which this study adopts the qualitative research method is discussed in the following section.

3.2 Research Approach: Qualitative Study

There are some specific reasons for adopting the qualitative and exploratory approach. Firstly, it is adopted due to its exploratory nature, which examines the participants' personal feelings, perceptions to help discern their 'unique realities'. As related literature acknowledges, the qualitative research approach allows an in-depth and detailed

understanding of meaning, actions, non-observable and observable phenomena, attitudes, intentions and behaviours, and these are well served by ‘naturalistic enquiry’ (Cohen et al., 2011). Thus, it fits well in the current research, as it aims to allow participants to be heard and to delve into the issues underlying observable behaviours through the reflections of participants on their own experiences.

Secondly, it fits well with the ‘natural setting’ where qualitative research takes place, since the researcher works on site. The natural setting for the STs in the study is the practicum course at university and school. In this way, a level of detail about the participants and the practicum context is cultivated with the involvement in the actual experiences of the STs (Creswell, 2003).

Thirdly, the meaning-making characteristic of the qualitative approach, claiming that meanings are constructed through and emerge from social situations (Cohen et al., 2011), addresses one of the aims of this study. It is located at the participant STs’ meaning-making process in becoming teachers. Maxwell (1996) argues that a qualitative approach should have both practical and intellectual goals. The practical goals include generating results and theories credible to participants, as well as readers, in addition to conducting formative evaluation in order to improve practice. The intellectual goals include understanding the meanings attributed to situations and events by participants; understanding particular contexts in which participants are located; and understanding processes that contribute to situations, actions and events. Considering this, the present study locates its intellectual goals for the efforts in understanding the meaning-making process of the participants concerning the method of becoming teachers.

Qualitative research tends to have an emergent character rather than following a predetermined route of inquiry (Creswell, 2003), and several aspects emerged during the course of the research. Some of the research questions were changed or refined as some new aspects emerged. Before the analysis of the data, the research questions addressed the concerns of the research within certain boundaries. However, the discursive responses and reflections of the informant STs prompted a more eclectic reconfiguration of the questions, since they understood themselves in the context of a broad pool of concepts, facts, ideas, decisions, acts and so on. Thus, the revision of the research questions reflected a greater focus on STs' reflections than on certain results or acts.

3.3 Research Design

Before describing the research design, it seems necessary to outline the course, *Practice Teaching*, the practicum and their evaluation, as explained below.

3.3.1 Practice Teaching Course and the Practicum

There are two academic terms, Autumn and Spring, in an academic year in Turkey, and Year 4 students at education faculties take *Practice Teaching* in the last term (Spring: 8th term). This course involves coursework at university and practice in schools.

The selection of the practicum schools is made at the beginning of the academic year. STs fill in a form, writing their names, addresses, and the school type (kindergarten, primary or secondary) they wish to attend. According to the school type they want and the address, I assign the STs to schools. I try to choose schools near their homes because traffic is always a problem in İstanbul. Although not asked, they sometimes write in if they want to attend a private or state school. It is not always possible to send them to the school type they want

because private schools ask for STs with high academic success, thinking that their education is demanding. Therefore, the selection for private schools is done according to the GPA of the ST. This is not a legitimate written regulation but has been applied as an unspoken ‘tradition’ in this way for at least the last 25 years in Turkey.

For the practical requirement, STs must spend one day a week in a practicum school. For the coursework, they attend two one-hour classes at the department in the faculty one day a week. In this course, we revise approaches and methods of teaching EFL, practise lesson planning, develop materials and review academic articles. This course is based on the present author’s mini-lectures, STs’ discussions, reflections, debates and material review.

As explained above, in the first term (Autumn), students take the course *School/Field Experience*, going to schools to observe and learn about the school. The main aim is to prepare them for teaching in the second term in the practicum schools. Every year, STs report that they feel like a visitor, not a teacher, during that *Field Experience*. However, the majority always look forward to attending the practicum in the second term to be able to teach in a real school. Some of them are unwilling to teach, but as I explained before, their choice to come to the department is problematic in those cases.

After some time from the beginning of the practicum, STs start performing micro-teaching sessions, which range between 5 and 15 minutes, in the form of a short activity to allow the ST to get used to teaching in a class; they are performed under the monitoring of the supervisor teacher. There is not a definitive rule about the frequency for these sessions, but they are expected to perform them at least once a week. I use the term ‘supervisor teacher’ for the one who is responsible for the particular ST at all times, but ‘cooperating teacher’ as

any teacher STs observe and are observed by to receive feedback. These sessions mark their first real experiences of teaching. There might be some exceptions, since some of the STs have done some private tutoring or teach in private language schools; however, the language schools are quite different from a regular formal education context. Two of the participants (Arkin and Sevil) mentioned such experiences; however, they said that the practicum experience was quite different and made them feel as if it was their first teaching experience.

After the micro-teaching sessions, STs start holding macro-teaching sessions, which take a whole lesson (40–45 minutes). They determine the time, the class and the topic together with their supervisor teacher. Macro-teaching sessions are expected to be pre-planned as one of the requirements of the coursework at the faculty.

For the evaluation, STs receive a mark from their supervisor teachers observing them during their micro and macro-teaching sessions and also from their supervisor lecturer who visits them once or twice during the practicum and observes their teaching performance. The average of these two marks is given as the STs' mid-term mark.

I am required to visit the practicum schools myself (since I teach the course at the faculty) to observe and assess each ST's performance at least once per term. However, my colleagues from our department help me with observations because of the large number of STs taking the practicum course (120). Each lecturer visits one or two schools during a class hour (40–45 min) once or twice during the term. I visit more schools than they visit and observe approximately 50 STs in total for assessment purposes every year.

For the final, STs are evaluated through their attendance and participation in my class as well as a portfolio in which they keep their work for the term, including article review assignments, lesson plans, worksheets and other teaching materials they produce and their RJs.

Since I was both the lecturer and the researcher in this study, I tried to be fair and maintain an ethical design in order to separate the regular course work and its requirements and the evaluation procedure for all of the students on one hand, and the participating STs' work and reflections as part of the research on the other. How I endeavoured to achieve this is explained in detail in the methods and ethical concerns sections.

3.3.2 Designing the Research

At the beginning of the second term (Spring), I had a meeting with all of my STs in the big conference hall at the faculty to explain the requirements of *Practice Teaching* and the practicum and answer the STs' questions, as I do every academic year. I also distributed the official permission papers designed by our faculty deanship and approved by the Ministry of Education to show the administrations of practicum schools to be accepted by them for attending their school for the practicum course. This procedure is repeated for both the 'Field Experience' in the first term and the *Practice Teaching* courses for the second term every year.

During the meeting, I talked about the requirements of both the course and the practicum. Table 3.1 details the research sites:

Table 3.1. Research sites

Sites	No. of STs Attending	No. of Research Participants	Course Hours at the Faculty
<i>Practice Teaching</i> course at the faculty	N=120 (including the participants of this research (N=8))		2 class hours (2x60= 120 min) on Tuesdays
Practicum in schools	N=120 (including the participants of this research (N=8))	N=8	All day (8 hours) on Wednesdays

Our faculty sends six STs to each practicum school because the government pays some allowances for each ST to the schools in return for their efforts for hosting and training them on the condition that the faculty does not send fewer than six STs.

At the meeting, I explained the regulations about the practicum, which were determined by the Council of Higher Education (CHE), which organises and arranges all activities in universities in Turkey. I explained how they were expected to start with ‘micro-teaching sessions’ and then advance to ‘macro-teaching sessions’ as soon as their supervisor teachers saw fit.

I explained the attendance requirements, and then I reminded them that they had to complete a portfolio including their lesson plans, written materials, such as worksheets and

hand-outs, response papers for the articles read throughout the term and the RJs. I explained them how they can reflect on their professional formation through their experiences and practices in the practicum schools. I provided a written suggestions list to them about keeping journals (See Appendix B) (Adapted from Numrich, 1996; Bailey, 1990; Schwebel et al., 2002).

After discussing the course and practicum details, I announced that I was going to conduct a research project and needed some volunteers. I explained the research theme and the instruments in general terms. I asked the STs to think if any of them wanted to be volunteers and asked them to stay in the hall for another meeting if they did.

The following sections discuss the participants, instruments, data-collection procedure and data analysis.

3.4 Participants

The participants in this study comprise eight STs randomly selected from among 120 Year 4 senior STs at the Department of English Language Teaching in a state university in İstanbul, Turkey.

3.4.1 Selection of the Participants and Practicum Schools

At the end of the practicum orientation meeting, I briefly explained the topic, aims and method of the research. I said that the research was intended both for me to understand them in their new roles as teachers to be in their new context (the practicum process), and for them to understand themselves as prospective teachers with the help of that process.

Then I distributed an explanation letter (See Appendix C) to clarify the research design for them. I gave them time to read and consider. Then, at the end of the meeting, 32 STs, four of whom were male, remained to volunteer. We randomly selected eight volunteers from the 32 by drawing lots. I said I would need two extra people in case there were dropouts. Thus, the remaining 24 volunteers drew lots again. They designated two STs to work with me in case I would need them. However, during the research, all eight STs participated in all necessary elements of the study. The ten participants were given consent forms at the end of the meeting, and they were requested to carefully review and sign them (See Appendix D). To reward their participation, I informed them that I was considering attending a conference to present a paper together with them (concerning their experiences as novice teachers in schools after graduation). After their graduation, we conducted a study with them between September and January, 2013, which we presented in a conference abroad. They did a lot of work under my supervision for the preparation for the conference and gained valuable research experience. They all said it was the most satisfactory academic ‘award’ they had had during their lives.

Six of the participants had been assigned to private schools and two had been assigned to state schools at the beginning of the year. Although discussed briefly in the findings, consideration of the impact of school type is not among the aims of this research; however, the reason for considering this is that there is more exposure to English in private schools than in state schools, since the former have more English classes in a week than the latter do. The conditions, provision of technological equipment, decoration of classrooms and visual aids are better in private schools; although there are some state schools in big cities with similar conditions, these are exceptions. It is also believed and observed that English

instruction is much better in private schools than it is in state schools (Kırkgöz, 2008). Although it is out of the focal point of this research, the influence of this difference on the implications of the research is considered, since this subject is an important variable in the quality of teachers and education for all disciplines in Turkey (Akyüz, 1999; Demircan, 1988), and the differing findings and outcomes between the two groups, presented but not analysed in the present study, could be of interest in future, related, research.

None of the participants had any other teaching experience in other official and formal programmes, such as the one in this practicum, and all of the participants were non-native speakers (Non-NESTs). They all took the same theoretical and applied courses for the graduation requirements of the programme (See Appendix A), which means they had roughly the same academic backgrounds. All of the participants in the study were given pseudonyms for privacy (See Appendix C). Table 3.2 displays participants' ages, the types of high schools they graduated from and the number of years as English learners and users. The type of high school they graduated from has some significance for their formation as foreign language teachers, as explained below.

Table 3.2. Distribution of participants' personal details

Participant Name	Age	Type of the High School Graduated	Country of High School Graduated	Years of Access to English
Sevil	21	Anatolian teacher-training high school	Turkey	11
Nida	21	Anatolian teacher-training high school	Turkey	16
Belma	21	Private High School	Saudi Arabia	13
Arkin	21	Anatolian teacher-training high school	Turkey	13
Fulya	33	Gymnasium	Germany	15
Elmas	21	Anatolian teacher-training high school	Turkey	12
Defne	21	English medium high school	Turkey	12
Bige	21	Anatolian teacher-training high school	Turkey	12

As seen in Table 3.2, all participants are 21 year olds, except for Fulya (33), who had dropped out of university for marriage, and then returned aged 30. Belma graduated from a private school in Saudi Arabia, Fulya graduated from a high school in Germany, and Defne graduated from an English-medium high school; Arkin, Bige, Sevil, Nida and Elmas graduated from Anatolian teacher-training high schools in Turkey (described below). Participant STs had each learned and used English in their previous school and at university for between 11 and 16 years. In Turkey, a person finishes high school at the age

of 16 or 17. Thus, seven of the participants were aged 21, which is usual in the last year of university education in Turkey and typically lasts 4 years.

As seen in Table 3.2, five participants graduated from Anatolian teacher-training high schools. These schools were special kinds of schools, known as ‘Teacher-training Institutes’ until the 1980s, where students were taught the basic principles of teaching to become teachers following graduation from university. However, after being converted to the ‘Anatolian teacher-training high schools’, as English-medium high schools, they lost their teacher-training characteristics to a great extent. The reason for most of the high school youngsters wanting to attend those schools is that their graduates automatically gain extra points in the national university exam to be able to enter higher education faculties. Therefore, they go to those schools and then attend universities to be teachers; however, such students often become unwilling teacher candidates during their education at the faculty most of the time.

3.5 Data Collection Methods

Data were collected during the Spring term of the 2011–2012 academic year, and three main types of data collection methods were used: RJs, which were assigned to all of the students (N=120, including participant STs) as part of my *Practice Teaching* course; individual/focus group interviews (with the eight participants, solely as a part of this research) and SRSs (with the eight participants, solely as a part of this research).

Such a broad array of methods offers a rich data set, including written and spoken forms of data. For instance, the reason for conducting SRSs and focus group interviews was that they would trigger interaction among participants and myself. They also provided direct

evidence about similarities and differences in the participants' opinions and experiences, thus imbuing the data collected with greater depth (Morgan, 1997). More details about the methods used are given in the following sections.

The choice of methods in this research was also guided by its naturalistic perspective, focussed on the participants' practicum schools and their classes. In the naturalistic perspective, qualitative research is connected with interchangeable human behaviours (Creswell, 2003). Along with visiting their schools, reading and analysing their RJs, conducting interviews and SRSs helped me develop a level of detail about them and their settings, which allowed a closer analysis of the actual practices of my participants, augmenting the naturalistic perspective.

This study uses the triangulation technique to understand some aspects of human behaviour by studying it from different standpoints, often making use of both quantitative and qualitative data in doing so (Brown & Rodgers, 2002). As qualitative research, this study adapts 'methodological triangulation', which refers to using 'multiple data-gathering procedures' for examining evidence from different data sources of information and using it to build a coherent justification for themes (Creswell, 2003). For instance, RJs are assumed to bring more detailed and in-depth reflections, since they are written by the participants on their own in an inherently reflective manner, which would also give a chance to read, revise and change their reflections. Interviews and SRSs are considered as discursive data because of their interactive natures, through which immediate exchange and share of ideas is possible, eliciting spontaneous expression of their thoughts (as opposed to the more deliberative delivery with the journals). Thus, the choice of using different instruments

stemmed from the desire for variety, depth and enrichment, and collective reliability of the instruments.

The study also adopts the ‘time triangulation’ technique by using multiple occasions for gathering data, at the beginning, middle and end of the practicum, and ‘location triangulation’ by using multiple sites in gathering data, from different practicum schools and the course at the faculty (Brown & Rodgers, 2002).

In the following subsections, each method is reviewed to detail their implementations and functions in the research.

3.5.1 Reflective Journals

One of the qualitative (narrative) methods used in this research is keeping RJs. Keeping a journal has been one of the regular requirements of my practicum courses since 2008. I always explain to my students that we need the journals to see how they were practising and also what they were thinking and feeling about their practices. However, at the time of the present study, I emphasised to them that they should be more reflective through the journal contents because of the purpose of the present research. I emphasised the reflective function of the journals, and we discussed ‘what reflection was and why we needed it’ at the meeting held at the beginning of the term. I explained to all of my STs that I desired the journals to help them observe and understand themselves in their new roles as practitioner prospective teachers in their new context (the practicum). I requested that they ask themselves questions about how experiencing the practicum process was changing them as prospective teachers.

I explained that their RJs were supposed to include any type of personal thoughts, such as their "...speculations, feelings, problems, ideas, hunches, impressions and prejudices" (Creswell, 2003, p. 189), related to their experience in their new roles in the practicum as newly practising teachers. We discussed the significance of this instrument in terms of its focus on their cognitive dimensions, which would deal in an open-ended manner with their thoughts, judgements and decisions that would influence their professional formation as teachers as well as second/foreign language instruction (Johnson, 1994). I added that these reactions were expected to be their reflections on their journey (Wenger, 1998) of becoming foreign language teachers, during which their teacher 'identities' and 'selves' (i.e., 'professional identities', in the terminology of the present study) would be shaped through their own teaching experiences. I distributed written guidelines for keeping the RJs (See Appendix B) to all STs.

They discussed the language choice for the journals with the whole class, agreeing to write them in English to improve their English use in expressing themselves. I informed the STs many times that the journals were for seeing and understanding their reflections but not for assessment in terms of the language used or content included, although keeping them was a requirement of the course.

I asked them to keep the journals in an open-ended manner, and I did not prescribe topics to follow except in the general terms mentioned above. I urged them to feel free to write about anything regarding their experience during the practicum process.

At the start of the on-going journal writing process, the participants, as well as the other members of the class, were also asked to write journal entries concerning their beliefs

about themselves as foreign language teachers and their knowledge about teaching a foreign language. Those assigned entries were repeated at the end of the practicum as well to be able to draw comparisons between their initial beliefs and the ones after completing the practicum course. It should be noted that the eight participants knew that their journals were to be scrutinised as part of the research.

We had a chance to discuss the journals during the classes I conducted at the faculty by. STs gave examples of the incidents that they noted in their journals. All journals were collected at the end of the term – only the eight participating STs’ journals were collected at three points during the practicum, and photocopies were made for the final evaluation and data analysis. I told all of my students, including my eight participating STs, that I was not going to include their journals in my year-end marking scheme because of their content or language. I regularly informed them that their purpose was for both them and I to learn about their journeys for becoming professionals and to see how my course and practicum were affecting them during that process. All of my students handed in their journals at the end of the year, with many telling me that it had been very beneficial for them to keep a journal out of the marking-scheme as it made them feel able to write more freely, which indicates the value of the journals for the purposes of the present study. At the end of the term, I read all 120 journals to get an idea about their comments, but did not apply an analysis process. I then re-read and then analysed only my participant STs’ (8) journals for my research purposes (See Appendix E for a sample extract from a journal).

3.5.2 Stimulated Recall Sessions

The second narrative data collection method used in the study is the SRS (Woods, 1989). For applying this method, some of the participants' teaching sessions were recorded so that they could comment on what was happening as their teaching and learning took place (Nunan, 1992a). Video-recording was given as an assignment to all of my STs every year so that they could comment on their teaching sessions and their peers' teaching sessions. I also used it for this particular study in the 2011–2012 academic year. It was used in this study for a closer analysis and to gain greater insight into the meanings that underlie the narrative descriptions of the participants on their practices, which could be difficult to obtain in-depth by other means (See Appendix F for a sample extract from SRSs). These sessions were used to allow the participant STs to interpret their own stories related to their own experiences in constructing their identities (Nunan, 1992a).

Relevant research shows that these sessions help teachers review their experiences to elicit their comments about the options considered, decisions made and actions taken in the classroom (Woods, 1989). In this study, SRSs demonstrated open-ended and interactive questioning and reflection phases, providing an opportunity to see the participants' own efforts to understand their own situations. These sessions contributed significantly to the validity and reliability of the results of the research since they were used in association with the interviews, and they were particularly beneficial as an initial step for the mid- and post-practicum interviews as they acted as a sort of stimulus for the framing of questions in the interviews (Nunan, 1992a). Therefore the interviews conducted after the SRSs became a kind of follow-up instrument.

Before we conducted them, it was explained to the STs that they would record some of their macro-teaching sessions (40–45 minute-lessons) to comment on them later. They were advised to decide when to teach, what to teach and how to teach by consulting with their supervisor teachers at the practicum school, and then to write up lesson plans for the pre-determined teaching session in advance.

Although I did not proscribe set hours for the video-taping, I asked them to record as much as they could. However, it was not possible for the STs to record all their macro-teaching sessions due to reasons ranging between co-operating teachers' lack of co-ordination to headmasters' prohibitions. Nevertheless, each ST had at least two recordings to work on during the SRSs. I conducted SRSs in three phases during the research (at the beginnings of April, May and June), detailed below.

When the STs made their arrangements, they conducted lessons in the classes they had decided with their supervisor teachers and video-recorded the lessons. The recordings were made with the help of other STs at the same practicum school.

After the participants had recorded their lessons, they watched the recordings themselves first and took notes, including their comments and reflections about their teaching sessions, as I had suggested.

Subsequently, we organised SRSs with the participant STs to meet up and comment on the recorded sessions. We conducted these sessions in my room at the faculty, or at the cafes near my house or the faculty. In the stimulated recall sessions, we watched the video from a laptop or a mobile phone, pausing at the points of interest. I asked questions or made comments to trigger the relevant ST's comments and interpretations. I spent approximately

two hours in each SRS (April sessions, May sessions and June sessions) for each ST, making six hours total for each participant, minus short breaks. Our interactive SRSs were audio-taped as well to be able to transcribe and analyse later, as explained in the data analysis section. STs commented that watching their teaching sessions and commenting on them was one of the most beneficial activities they had during their university years.

The SRSs data showed that the discussions on STs' practices focussed on seven broad themes: (1) their class management issues; (2) the methods and techniques they used; (3) students' learning behaviours; (4) their interaction and relationship with the students; (5) their ways of using the materials; (6) the discipline of the class; and (7) the decisions they made for their future teaching practices.

The sessions did not only allow an in-depth discussion about participants' reflections-on-action (Schön, 1983), which were about their practices at practicum schools at that time, but also for their reflections-for-action (Thomson & Pascal, 2012), which concerned their comments regarding their future plans for teaching, since they said they learned deeply ingrained lessons from their present teaching practices. Thus, SRSs enriched the research with the verbal discursive data by using the actual words of STs, which provided a natural setting for STs' comments on their insights related to their becoming teachers. The data from the SRSs contributed to the study in answering all of the research questions.

Considering RQ1, the SRSs seemed to provide strong hints about the types of professional identities they had already had and were constantly developing. The impact of transition from their imagined identities to their practising identities (Morgan, 2004) could have been felt most obviously and clearly through the SRSs compared to the other data from the other

methods used in the study, because they were visual, allowing them to see themselves while practising for the first times in their lives. Visualising themselves helped them see clearly how they were acting, behaving, having relationship with the students in the class, using the materials, managing the class and any other acts or behaviours. The SRS data seemed to contribute to answering RQ2, dealing with developing understandings of their transformation from imagined identities as students who were learning to teach through imagination, to practised identities as teachers who were learning to teach through action during the practicum. The SRS data also helped to answer RQ3, how reflecting through visuals contributed to developing some understandings of their transformation from imagined to practised, which could help the STs construct and reconstruct their professional identities during the practicum process.

The next section deals with the second method for data collection, the interviews.

3.5.3 Interviews

A research interview refers to “a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focussed by them on content specified by research objectives of systematic description, prediction, or explanation” (Cannell & Kahn, 1968, quoted in Cohen et al., 2011, p. 411), and it provides indirect information filtered through the views of interviewees (Creswell, 2003).

In narrative studies, use of such multiple, lengthy and in-depth interviews is often advised for discovering life stories (Atkinson, 1998). Interviews were the second type of method used in this study, along with the SRSs, as a source of verbal discourse to reveal the details about the STs’ reflections. These interviews aimed to keep a track of the STs’ own

perceptions of their growth, development and identity change because they were conducted at three different intervals during the practicum (pre-, mid-, and post-practicum). Three face-to-face, semi-structured and in-depth individual interviews, and two face-to-face, unstructured, open-ended and in-depth focus-group interviews were conducted in the research. Using such multiple data sources helped consolidate (and validate) the answers to the research questions. The details of both the individual and the focus-group interviews are provided below.

3.5.3.1 Individual Semi-structured Interviews

In this research, three semi-structured, in-depth, face-to-face individual interviews were conducted, at the beginning (in March), in the middle (end of April and beginning of May-conducted during two weeks) and at the end of the practicum (end of June) for each participant ST. The decision to use of semi-structured interviews is based on their following characteristics. Firstly, the questions and order of presentation were determined, but questions were open-ended (Gay & Airasian, 2003; Nunan, 1992a), which provided both the participants and me a degree of power and freedom. In this way, the participants in this research were able to decide what to say and how much to say, while I was able to maintain the focus as necessary for the present purposes. Secondly, it provided an opportunity for ‘privileged access’ to the participants’ lives – in other words, to their inner worlds through their responses and reflections (Nunan, 1992a, p. 150).

3.5.3.1.1 Interview Schedule Design

The contents of the questions of the individual interviews emerged from the literature review on research methods and are related to the aims of this research. Therefore, an

approach from Seidman (2006) was adapted and then readapted from Nagatomo's (2012) study, with three 90 minutes sessions conducted through several weeks.

According to this framework, I conducted the first (pre-practicum) individual, semi-structured, face-to-face interviews to uncover participant STs' personal life histories to understand their experiences in context, including (a) their biographical details with existing personal and professional traits and qualities; (b) the reasons to decide to be foreign language teachers; (c) how they perceived themselves as prospective teachers; (d) their perceptions of the coursework in the faculty and the practice in the practicum school; and (e) their learning to teach experiences in the context of teacher education (before their transformation from their imagined identities at our faculty to practised identities in the practicum schools) (Morgan, 2004). Additionally, I also asked about their perceptions and beliefs concerning (f) a teacher's professional development and growth in order to understand how they saw a teacher's professional development as I equated it with professional identity development in this study (as explained in the previous chapters).

The information emerging from these interviews provided data to answer RQ1, "What kind of identities did the STs demonstrate (during their transformation from imagined to practised identities) throughout the reflective practicum process?" This involved considering whether STs were able to realise their pre-existing and existing personal and professional identities at the start of the practicum and also that their transformation from their imagined identities at the faculty to the practising identities in the practicum school, starting as a new phase in their lives. It was considered that this realisation would give them a further opportunity to make comparisons between their personal and professional identities in the middle and at the end of the practicum with the ones in the beginning.

The second (mid-practicum) individual interviews were conducted in the middle of the practicum (during two weeks at the end of April and beginning of May). During those interviews, the STs were asked mainly about their practicum contexts, including (a) their relationships with their supervisor lecturers, course lecturer and their peers; (b) the learning-to-teach environment in the coursework at the faculty; and (c) their practices in the classes, relationships with their supervisor/co-operating teachers and the students, teaching materials; and (d) the learning to teach environment in the practicum school. In addition to this framework, I asked the STs whether (f) they felt any change, specifically from imagined to practised identities, in their professional personalities.

These interviews provided data for partially answering both RQ1 and RQ2 because the STs were expected to comment on their gradual professional identity development from the start until the middle of the practicum. It was possible to examine through the data whether they were transforming into particular kinds of identities and whether they were developing recognition and realisation that they were in a kind of change related to their identities.

In the third (post-practicum) individual interviews, the STs were asked to reflect on their experiences during the practicum to investigate how those experiences would be connected to their present lives through the end of the practicum. All areas mentioned in the previous interviews were reviewed in that way. The post-practicum interviews also included additional questions regarding the STs' future professional lives. Therefore, a wide scope of investigation on participant STs' understandings of their change in terms of their professional identity construction was made.

The data from the post-practicum interviews contributed to answering RQ3 in particular, but they also provided data for RQs 1 and 2. They supported the examination of the STs' professional identity types throughout the practicum because of the transformation from imagined to practised identities (RQ1) and how they developed understandings on the construction of those identities (RQ2), and, finally, how their understanding of that transformation helped them construct and reconstruct their identities (RQ3).

Before conducting the interviews, I worked on a plan for designing the interview process. I formed 10 open-ended questions to trigger a detailed, relaxed and free conversational environment during the interviews. I shared the questions with two colleagues (one working at my university as a lecturer and the other working as a teacher in a state secondary school in İstanbul, and who is undertaking her PhD in a university in Ankara, Turkey). After this review, we changed one of the 10 questions. After determining the questions, I had a piloting session with a volunteer ST from my class. Based on the pilot interview with her, I added five more questions for the pre-practicum interview.

For the mid-practicum interviews, the questions were revised and adapted by changing the tense of the questions or adding the word 'now', as in 'How would you describe yourself as a prospective teacher now?' For the post-practicum individual interview, the wordings of the sixth and seventh questions were changed by asking the participants if their expectations about the practicum had been met.

Fifteen questions were used in the pre-practicum and mid-practicum sessions, and sixteen questions were used for the post-practicum sessions. However, during the revision of the thesis after the Viva exam, the data related to the CLT (three questions) were taken out

from the thesis at the suggestions of the examiners, as they were found to be irrelevant to the main theme of the study. Therefore, data coming from only twelve questions were demonstrated in the study (see Appendix G for sample data from individual interviews). Thus, the questions were composed to elicit the perceptions and reflections of the participants before, during and after the practicum. The questions were all open-ended, opinion and reflection questions in nature. Table 3.3 displays the pre-practicum interview schedule.

Table 3.3. The pre-practicum individual interview schedule

The pre-practicum individual interview schedule	
(1)	How would you describe yourself as a prospective teacher?
(2)	What does a ST's professional development or growth mean to you?
(3)	What does your own professional development mean to you?
(4)	How do you think you can develop professionally?
(5)	Do you think it is important to focus on professional development? Why/Why not?
(6)	What do you expect from this practicum?
(7)	What do you expect from this course?
(8)	What do you think about reflection as a student teacher?
(9)	Do you think your teaching identity as a prospective teacher will be affected by your practices in the practicum schools? Why/Why not?
(10)	What kind of a teacher do you want to be in the future?
(11)	Why do you want to be that kind of a teacher?
(12)	How do you think you can become that kind of a teacher?

To help them feel at ease so that they could focus exclusively on their reflections, the participants were informed before the interviews that there was no evaluative dimension to the interviews.

The individual interviews were conducted in my office, in a meeting room at the faculty or in a café near the faculty or my house. Before starting the interviews, I always explained the nature of the research and the purpose of the interview to the participants and answered any queries they had, as suggested by Nunan (1992a).

There was a very relaxing and friendly atmosphere during the interviews. Each interview with a participant lasted approximately 140 minutes because sometimes we were eating or drinking something or discussing unrelated topics during them. However, we spent at least 100 minutes purely for the interview time with each participant ST in each interview. During the interviews, the STs were free to direct and lead the flow of the conversation. Therefore, they were conducted in a dialogical manner, and some new topics arose beyond my prior interview plans (See Appendix G for sample extract from individual interviews).

I tried to offer a friendly and collaborative atmosphere during the interviews, considering the power relationship between the STs and myself, which would be bound to persist (Briggs, 2002; Nagatomo, 2012). Interviewees were always respectful to me (respect to elders and teachers is prominent in Turkish culture), and I was always understanding and friendly to them (as I habitually seek to be with my students). Therefore, a good interviewee–interviewer relationship was established, with a good level of trust and rapport (Cohen et al., 2011; Nagatomo, 2012).

3.5.3.2 Focus-group Interviews

Two face-to-face, unstructured and open-ended focus-group interviews were conducted with the participants – one at the start and one at the end of the practicum. The purpose of these was to support and strengthen the investigation in terms of whether there were any changes in either STs' identity types or their understandings of their professional identity construction and reconstruction, as well as whether their understandings helped them construct and reconstruct their professional identities within the transformation of identities from imagined to practised.

My choice of open-ended, unstructured focus-group interviews was made because of their free-flowing, deep and open nature. Secondly, I thought they would trigger interaction among the participants that would enrich the whole data set (Morgan, 1997). They would allow the participants to reflect, discuss and share their thoughts, beliefs and experiences in a more detailed way (Lincoln & Denzin, 1994), given that one ST's comment would cause another ST to recall, think about or rethink another subject. Therefore, in this study, to use unstructured focus groups seemed to be an opportunity for the STs to feel freer and more relaxed, and thus to produce more comments in the friendly atmosphere to share with their friends among the other participants (see Appendix H for sample data from focus-group interviews).

No specific questions for the focus-group interviews were pre-determined, as they were unstructured; however, I determined some broad themes for the discussions to occur during the interviews. Using an adapted version of Seidman's (2006) model, I reduced three sessions proposed by him into two, covering the broad areas he suggested for obtaining

meaningful data to examine the STs' experiences during the practicum for being able to answer the research questions.

According to this framework, the discussions of the first (pre-practicum) focus-group interview were organised around five basic themes on which the questions of the pre-practicum individual interviews were also based: (1) STs' personal life histories to understand their experiences in context, including their biographical details with existing personal and professional qualities; (2) their perceptions of themselves as prospective teachers; (3) their perceptions of teacher's professional development and growth; (4) their perceptions and opinions of the coursework at the faculty and the practice in the practicum school; and (5) their learning-to-teach experiences in the context of teacher education before their transformation from imagined to practised identities (Morgan, 2004).

The information emerging from the discussions on the interview themes provided supportive and detailed data to answer RQ1, considering what kind of identities the STs were demonstrating with their pre-existing and existing personal and professional qualities at the start of the practicum compared with their practised identities in the practicum school.

The second (post-practicum) focus-group interviews were conducted after the end of the practicum (at the end of June), during which the STs mainly discussed four broad themes: (1) their practicum contexts, including their relationship with the (a) the course lecturer, (b) their supervisor lecturers, (c) their peers and (d) their learning-to-teach environment in the coursework at the faculty; (2) their practicum context, including (a) their practices in the classes, and their relationships (b) with their supervisor/co-operating teachers, (c) with the

students, (d) with the teaching materials and (e) with their learning to teach environment in the practicum school during the course of the practicum; (3) whether the STs felt any changes in their professional growth and development; and (4) their concerns, desires, wishes, plans and dreams about their professional lives in the future.

Since there was no mid-practicum focus-group interview, in the second (post-practicum) focus-group interviews, the STs were asked to reflect back on their experiences during the practicum to investigate how those experiences would be connected to their present lives and ways of thinking and feeling through the end of the practicum. All areas mentioned in the previous focus-group interview were revised through open-ended discussions through the sets of themes mentioned above in that way. Therefore, a broad examination of participant STs' understandings of their change in terms of their professional identity construction was undertaken again. Since the interviews were open-ended and discussion-based, there was a chance to explore the themes and the discussion more broadly and in greater detail. The second (post-practicum) focus-group interviews provided data for answering all RQs in different ways. They helped me investigate whether the STs were transforming into some kinds of identities and whether they were developing a recognition and realisation that they were in a kind of change related to their identities (RQ1), whether they developed understandings on the construction of those identities (RQ2) and how their understanding of that transformation helped them construct and reconstruct their identities (RQ3). See Appendix H for a sample extract.

The focus-group interviews were conducted in different cafés in which we found separated and quiet spaces to record our voices clearly. Since we conducted them mostly on

weekdays, the cafés were not crowded, and it was important that the STs felt relaxed and comfortable in a cosy atmosphere.

We spent nearly six hours in a café, during the first (pre-practicum) focus-group interviews, though the first focus-group interview lasted four hours in total in terms of discussion time, with three 40-minute of intervals between sessions. The STs expressed great pleasure at having such open-ended and unstructured discussions about their opinions and feelings for the first time in their educational lives. Although I suggested splitting it into two days, they insisted on continuing on that day.

The second (post-practicum) focus-group interview lasted two days (because of my busy schedule), and in each session we spent four hours, again including the resting time. We had discussion on the themes for three hours, and in between we had two intervals, each of half an hour.

All of the interviews were conducted in Turkish since the participants desired so, declaring that they would feel more natural and comfortable in that way. I believe that sharing the same cultural background and conducting the interviews in Turkish also helped us build up a good relationship from the reliability perspective of the study. STs succeeded in keeping the balance in both expressing themselves clearly and sincerely in Turkish and also in being careful about the language they were using when speaking to me as an elder and superior, which is quite important in Turkish culture (this was more or less unavoidable given the ingrained Turkish culture of both the participants and researcher). The most emphasised aspect of the study was the pleasure and fun that STs had because of talking

about themselves. The cultural aspect of this case is very similar to the ones in Japanese culture, as stated in Nagatomo's (2012) study.

After the interview sessions, the STs stated that they did not have any difficulty in reflecting on their thoughts – rather, they felt that those sessions became real means of questioning themselves and their friends/peers in the group. In addition, I found the interviews informative, constructive and beneficial for me in a professional capacity since I learned a lot about the STs and the influence of the practicum and the course on them.

All of the interviews were audio-recorded. The data from the interviews and the SRSs as verbal-discursive data were transcribed verbatim, and then they were translated. The transcription and translation processes of data from the interviews and the SRSs are described below.

3.5.3.2.1 Transcription and Translation Method of the Data from the Interviews

Choosing a method for transcription is related to the aims of the research studies as the first interpretive decision made by researchers (Nagatomo, 2012). It shows the theoretical view, methodological choice and interest of the researcher as well as consequent interpretations of readers (Creswell, 2003; Gay & Airasian, 2003; Riessman, 2008), while conversational analysis requires detailed transcripts, codifying both linguistic and non-linguistic features of language, including the length of pauses, intonation, overlapping utterances and so forth (Gee, 2005; Riessman, 2008; Nagatomo, 2012). Since the focus of this research is on thematic issues, I worked on easy-to-read ('clean' or 'sanitised') transcripts that appeared like a written text rather than a spoken one (Nagatomo, 2012).

The data collected from the audio-recorded interviews and the SRSs were transcribed verbatim with the help of two of my participant STs, due to the voluminous amount of data. We transcribed and translated the interviews by sharing them, after which I edited the STs' translated transcriptions, taking care to retain the intended meaning. I transcribed and translated my share by the same approach. The STs were offered an opportunity to read the edited transcripts and to make changes if they wanted. They did not make big changes, but added some comments. I then performed a final edit of the data. The following extract is from the interview with Defne:

Err ... I can look at my students' levels... and ... my level... I mean ... my English ...
umm ...[thoughtfully] I mean my English during the lessons ...(original transcription version)

I can look at the levels of my students and [.....] [thoughtfully] my English level during the lessons (revised transcription version)

As shown in the extract, long pauses were indicated as '... ...' and short pauses were indicated as '...'. The emphasised words were underlined or written in bold-type. Words expressing tone or apparent emotion were put in square brackets where appropriate.

The details about the analyses of the data are provided in the data analysis section after the data collection procedure section below.

3.6 Data Collection Procedure

Data collection for the study took place during the practicum process, which began at the end of February, 2012, and ended at the end of June, 2012. Table 3.4 outlines all procedures through which the data were collected.

Table 3.4. Data Collection Procedure

Method	Description of Data and Relevance to the RQs	Date
Journals	Written data to reveal: - STs' identity types demonstrated throughout the practicum (RQ1) - STs' reflections on their transformation from imagined/discursive to practising/enacted prospective teachers throughout the practicum (RQ2) - How STs benefited from reflecting in constructing their identities throughout the practicum (RQ3)	February to June, 2012
Pre-practicum Interviews (Individual)	(All interviews) Verbal-discursive data to reveal: -STs' identity types demonstrated at the start of the practicum (RQ1) (For later comparison with all data: RQ2 and RQ3)	March, 2012

<p>Mid-practicum Interviews</p> <p>(Individual)</p>	<ul style="list-style-type: none"> - STs' identity types demonstrated by the middle of the practicum (RQ1) - STs' reflections on their transformation from imagined to practising prospective teachers by the middle of the practicum (RQ2) - How STs benefited from reflecting in constructing their identities by the middle of the practicum (RQ3) 	<p>End of April and beginning of May, 2012</p>
<p>Post-practicum Interviews</p> <p>(Individual)</p>	<ul style="list-style-type: none"> -STs' identity types demonstrated by the end of the practicum (RQ1) - STs' reflections on their transformation from imagined to practised identities during and by the end of the practicum (RQ2) - How STs benefited from reflecting in constructing their identities during and by the end of the practicum (RQ3) 	<p>End of June, 2012</p>
<p>Pre-practicum Interviews</p> <p>(focus-group)</p>	<ul style="list-style-type: none"> - STs' identities demonstrated at the start of the practicum (RQ1) <p>(For cross-checking with the individual interviews and for expanding interaction with the participants to get more detailed data) (For later comparison of all data: RQ2 and RQ3)</p>	<p>March, 2012</p>

<p>Post- practicum Interviews (focus-group)</p>	<ul style="list-style-type: none"> - STs' identity types demonstrated with the impact of their reflections by the end of the practicum (RQ1) - STs' reflections about their transformation and change from imagined/narrated to practised/enacted identities with the impact of their reflections during and by the end of the practicum (RQ2) - How STs' reflections on their transformation contributed to their identity construction and reconstruction during and by the end of the practicum (RQ3) 	<p>End of June, 2012</p>
<p>Stimulated Recall Sessions</p>	<p>Verbal-discursive data to reveal:</p> <ul style="list-style-type: none"> -STs' identity types demonstrated following the impact of their practices and reflections on their practices (RQ1) - What they understood about their professional development and change while they were transforming from imagining to practising prospective teachers through the practicum planning and teaching (RQ2) - How reflecting on their practices contributed to their identity construction and reconstruction (RQ3) 	<p>Beginnings of April (Session 1), May (Session 2), June (Session 3) (2012)</p>

The following section aims to present the analysis of the data obtained from all sources in the study.

3.7 Data Analysis

This study has interpreted the data through the lens of SCT. Therefore, the data were analysed to see the kinds of identities the STs demonstrated throughout their transformations from imagined (narrated-discursive) to practised (enacted) identities (Anderson, 1991; Morgan, 2004). The study also explores what they reflected on and understood from this transformation and whether their reflections on this transformation of their identities helped them shape the construction and reconstruction of their professional identities as prospective teachers in the socially constructed context of the practicum process. RJs, SRSs and interviews used as data collection methods in this case study generated relevant and rich data to reveal STs' construction and reconstruction of their professional identities.

Data analysis can be defined as the researcher's process of systematically searching and arranging the data to increase understanding of those data and to present the discoveries to others (Bogdan & Biklen, 1992). As qualitative data analysis primarily "...entails classifying things, persons, and events and the properties which characterise them", as contended by Creswell, (2003, p. 203), the collected data in this study were thematically classified, categorised and coded inductively through the narrative study analysis lens. For the analysis of the data, I followed the qualitative analysis strategy proposed by Miles and Huberman (1994), Strauss & Corbin (1990), and Seidman (2006). Analysis and interpretations of the data were attained in a recursive, iterative manner (Dörnyei, 2007).

I started the process by reading and rereading all the data several times. There were two main sets of data in the study: the verbal data from the interviews and SRSs, which were

transcribed and translated, and the written data from the RJs, which were kept in their original forms, since they were written in English by the participants, as explained above.

I conducted the data analysis at two levels: within-case analysis and cross-case analysis (Merriam, 1998). First, I coded the complete data on each participant separately by removing recurring themes and identifying the ‘trajectory’ (Lave, 1996, p. 156) of each teacher’s identity development. This was to create a profile for illustrating a chronological biography for each participant (Nagatomo, 2012). According to Seidman (2006), creating profiles of participants is a beneficial initial step for examining the data. During this process, I focussed on the match and mismatch between the imagined/narrated identities and the practised/enacted identities that emerged from the different sources of data. After the within-case analysis, I compared the eight STs’ transformational identity developmental processes and grouped individual themes into larger clusters, as described below in the present section.

During the coding and categorising phase, to be able to relate the main theme of STs’ professional identity construction, I entered a code when a piece of data showed, implicitly or explicitly, a unit of meaning related to the information I was looking for regarding the research questions. I analysed the relationships between codes through repeated comparisons that formed the basis of tentative categorization of these codes (Strauss & Corbin, 1990). During that stage, I looked at the procedures reflected by the STs, such as causal conditions, phenomena, contexts, intervening conditions, actions, interactions and consequences, to form categories (Creswell, 2003); see Appendix I for an NVivo coding sheet. I generally searched for three sets of information for which I was entering codes within the data:

Regarding RQ1: any units of meaning related to the identity types of STs are categorised, as imagined or practised.

Regarding RQ2: any units of meaning related to the reflections that STs developed about their transformation from imagined/narrated to practised/enacted identities were categorised.

Regarding RQ3: any units of meaning related to the contributions of STs' reflections on their identity construction and reconstruction were categorised.

For processing and making sense of the data as described above, I entered all the data from interviews, RJs and SRSs to a qualitative software programme, NVivo. I made the analysis by coding the data in two categories ('free nodes' and 'tree nodes', in the NVivo programme). This allowed creation of conceptual links to the other nodes and data saved in the NVivo file created for the study for facilitating comprehensive and meaningful comments and explanations (Walsh, 2003; Nagatomo, 2012) (see Appendix I for a sample sheet).

An example of the tree node of 'qualities as a prospective teacher' which demonstrates 'imagined or practised professional identities', and some of its sub-nodes as negative and positive attributes, is given in Table 3. 5.

Table 3.5. Example coding and categorisation using NVivo (Pre-practicum)

Qualities as a prospective teacher – Imagined identities
Negative attributes
<i>Personal emotive factors</i>
feeling anxious
feeling confused
feeling not confident
<i>Teaching-based factors</i>
feeling inexperienced in teaching
having lack of methodological knowledge
having lack of self-efficacy in teaching
feeling afraid of being weak at class management
Positive attributes
<i>Personal emotive factors</i>
feeling excited
feeling patient
feeling determined
feeling confident
<i>Teaching-based factors</i>
being good at planning
being good at class management
being reflective and self-critical for her/his own teaching
being creative, innovative and open to new methodologies
being willing and motivated to teach
feeling and being responsible for teaching
having a wish to be an ideal model teacher
feeling relaxed about teaching
having a good language proficiency in class
having sound methodological and theoretical knowledge
improving skills and experience to transfer theory into practice
learning from mistakes

As seen in Table 3.6, STs' reflections on their discursive qualities as prospective teachers were categorised as one tree node (qualities) with two sub-nodes (positive and negative attributes), with more sub-nodes as subcategories emerging from their statements. These

nodes were accepted as codes, and the relationships between them through repeated comparisons formed the basis of tentative categorization of these codes (Strauss & Corbin, 1990).

According to Table 3.5, for instance, the codes were considered as the attributes of the ‘imagined identities’ since they emerged from the pre-practicum interviews that took place before the STs’ actual practices in the practicum.

As the above examples demonstrate, the tabulated data that emerged from NVivo analyses (see Appendix J) facilitated the content analysis, which involves coding, categorizing (creating meaningful categories into which the units of analysis-words, phrases, sentences and so on can be placed), comparing (categories, and making links between them) and concluding – drawing theoretical conclusions from the text more easily through the occurrences and frequencies of categories (Creswell, 2003; Cohen et al., 2011). Other examples are provided in the next section to demonstrate how Fairclough’s (2003) discourse analysis and how the categorisation offered by Xu (2012) based on Moscovici’s (2000) ‘Social Representation Theory’ was applied.

In terms of the thematic content, the data were mainly analysed according to Wenger’s (1998) framework of social identity, the ‘Model of Belonging’, which was reviewed in the Literature Review chapter briefly, to establish thematic categories to exhibit the identities STs demonstrated; their reflections on their imagined identities and practised identities; transforming identities from imagined/narrated to practised/enacted; and how their reflections on their transformations helped them to construct and reconstruct those identities. To this end, I examined three modes of belonging: ‘engagement’, where

individuals maintain joint enterprises and negotiate meanings; ‘imagination’, where individuals create images of the world and our place within it; and ‘alignment’, where individuals align their activities within broader structures and enterprises. In the categorisation of the themes according to these modes, I adapted many ideas from studies conducted by Clarke (2008), Trent (2011a, 2011b), Nagatomo (2012), and Xu (2012) that used the same broad theoretical framework.

For Wenger (1998), meanings (and the identities that result) exist within a broader structure termed the ‘economy of meanings’, in which different meanings compete to become “...the definition(s) of certain events, actions, or artefacts” (p. 199). Within an economy of meanings, different individuals have varying degrees of control over the meanings that are produced, a situation Wenger (1998) describes as the ‘ownership of meanings’ (p. 200). The diverse degrees of ‘ownership of meanings’ for different individuals shape the negotiability of meanings; thus, some meanings having more currency than others. If such negotiability is absent, an identity of nonparticipation and marginality can emerge.

The first mode of belonging is engagement, defined by Wenger (1998) as the common enterprises undertaken by the members of the particular group. STs’ engagement was grouped in three categories in terms of their C(s)oP: Engagement in the learning-to-teach in the *Practice Teaching Course* in the faculty, engagement in the learning-to-teach in the practicum school classrooms and engagement in their future careers (associations, development programmes etc.). Subsequently, I looked at each category for STs’ engagement to view their ‘imagination’ and ‘alignment’ in these strands as follow.

The second mode, ‘imagination’, is defined by Wenger (1998) as something that allows people to interpret the experiences they have with surrounding people through interpretive tools for locating themselves within the broader context in which they exist and to explain why people have different perceptions, even when engaging in the same enterprises. According to Wenger, people can be connected to or detached from each other to different degrees through the imagination of participation or non-participation.

In terms of ‘imagination’, engagement in learning to teach in the *Practice Teaching Course* at the faculty included three sub-categories: coursework including methodological knowledge and development; the course lecturer; and the peers. In terms of imagination, engagement in learning to teach at the practicum school also included three sub-categories: relationships with supervisor/cooperating teachers, relationship with students and teaching practices. Although the participants engaged in similar activities both at the faculty and in the practicum school, their perceptions of each differed significantly. Each activity meant a different thing to different participants.

The third mode of belonging, ‘alignment’, allows people to locate their practices within a larger group or community (Wenger, 1998). Regarding alignment, engagement in learning to teach in the *Practice Teaching course* at the faculty included one category: STs situating themselves as prospective English students in Turkey and the world. Engagement in learning to teach in the practicum school included two categories: practising in a private or state school in İstanbul, and future concerns. In terms of imagination, engagement in future concerns included only future aspirations as foreign language teachers in Turkey. In terms of alignment, engagement in future concerns also included only one category: being NNS

teachers in the world. Alignment allows a sense of identification with a community; conversely, misalignment creates a sense of alienation.

As a result of this analysis, the following main and sub-categories emerged:

(1) Imagined identities; (2) Practised identities; (3) Personal factors affecting the transformation of identities from imagined to practised: (a) personal qualities including personal background for self-identification and (b) personal professional background and concerns for self-identification; (4) Professional factors affecting the transformation of identities from imagined to practised: (a) *Practice Teaching* course at the faculty as an imagined CoP for learning to teach: [(i) theoretical and methodological field knowledge and development in the coursework, (ii) relationship with the course lecturer and the peers], (b) the practicum school as a practised CoP for learning to teach: [(i) teaching practices in the practicum school, (ii) relationship with supervisor/cooperating teachers, (iii) relationship with students and (iv) practising in a private or state school]; and (5) Possible future identities: (a) STs situating themselves as (non-native) foreign language teachers in Turkey and (b) in the world.

In brief, the categorisation based on Wenger's (1998) 'Modes of Belonging' showed that all categories were related with each of the five broad categories about the transformation of identities from imagined to practised, the outcomes of this transformation and the factors that affected STs' professional identity construction and reconstruction:

(1) Imagined professional identities

(2) Practised professional identities

- (3) Personal factors affecting the transformation of identities from imagined to practised
- (4) Professional factors affecting the transformation of identities from imagined to practised
- (5) Future aspirations and possible future professional identities

3.7.1 Discourse Analysis

The other aspect of a comprehensive understanding of teacher identity construction, ‘identity-in-discourse’, acknowledges that identities are discursively constituted, mainly through language (Norton, 1997, 2000, 2001, 2011; Clarke, 2008; Trent, 2011a, 2011b). This analysis was key to identifying the transformation from their narrative to enacted identities in their professional and social landscapes. The spoken and written data in the study were considered symptomatic of the process of the STs’ identity construction; thus, they were treated as one data set, given that they had enough in common regarding the field and direction of discourse (Clarke, 2008).

However, there is no universal method for discourse analysis (Weedon, 1997). Although Wenger’s (1998) concept of the ‘economy of meanings’ does allow for the possibility of conflict as different meanings compete to define actions and events, his framework has been criticized for offering a ‘benign model’ (Barton & Tusting, 2005, p. 10) that fails to adequately theorize the role of conflict and contestation (Clarke, 2008).

One theory of discourse that does address the role of conflict and contestation is that of Laclau and Mouffe (1985, 2001), in which meanings are fluid and discourses contingent; that is, there is always scope for struggles over which discourses should prevail. It is the

collision of conflicting discourses that can result in social antagonisms, which occur “...when different identities mutually exclude each other” (Jorgensen & Phillips, 2002, p. 47). Social antagonisms can be dissolved through a hegemonic intervention in which one discourse comes to dominate and, by means of force, reconstitutes ambiguity, though such a hegemonic intervention can be undermined in an on-going social struggle over the definition of society and identity (Jorgensen & Phillips, 2002). However, discourses are always contingent, and the meaning of signs can never be ultimately fixed. While the work of Laclau and Mouffe (1985, 2001) provides insight into the role of struggle and contestation in identity formation, their framework lacks specific tools for discourse analysis.

Within this study, this limitation is addressed through the use of Fairclough’s (2003) ‘texturing of identity’ model, which examines the commitments a writer makes. This is done in terms of both modalities: what individuals commit themselves to in terms of truth, obligation and necessity, which is often displayed in the use of modal verbs such as ‘should’ and ‘must’, and modal adverbs including ‘probably’ and ‘possibly’; and evaluation, which describes what is believed to be desirable or undesirable and can be articulated in terms of what is considered ‘good’ or ‘bad’, as well as ‘useful’ and ‘important’ (Trent, 2011a, 2011b). Such evaluations can be expressed explicitly through the use of terms such as ‘wonderful’ or ‘dreadful’. They can also be more deeply embedded in texts through, for example, invoking implicit value systems that are assumed to be shared between writer and interpreter (Trent, 2011a, 2011b). Integrating Fairclough’s (2003) model was beneficial in analysing and interpreting STs’ reflections and substantiated the findings for RQs 1 and 2. See Appendix K for a sample analysis.

Throughout the discourse analysis in the present study, I examined specific linguistic features and strategies for investigating how the representations of STs' worlds are created through the language they used and how logical reasoning, sequencing and interaction patterns supported these investigations (Janks, 1997, quoted in Clarke, 2008). I examined the linguistic features under four broad headings: vocabulary, grammar, cohesion and text structure (Fairclough, 1992, 2003; Clarke, 2008). The importance of examination of text structure is clear for purposes of delineating topics within the data, and cohesion is closely related, in terms of repetition of reiteration of themes.

In terms of vocabulary, I looked at the words with an emphasis on personal characteristics such as 'idealistic', 'confident' and 'worried'; ideological aspects such as 'traditional', 'modern', 'innovative' and 'Turkish culture'; or professional aspects such as 'good teacher', 'expert in methodology', 'director' and 'authority' (Fairclough, 2003).

In terms of grammar, I looked for modal verbs such as 'should', 'must', 'can' and 'will', or adverbs 'absolutely', 'definitely', 'never' and so on to express the degree of affinity, solidarity, necessity and obligation as a personal, social or ideological device. I also examined the tense use for being able to understand if they imply putative truth or reality status. For instance, in the statement 'A teacher helps students understand the subject', there is a high degree of affinity with the truth of proposition along with an implication of universality (Fairclough, 2003; Clarke, 2008).

The following example demonstrates how the main themes and categories were reached. (See Appendix K for an example sheet). For instance, 'empathy builder' is one of the sub-categories of 'imagined identities' that emerged. The extract from Arkin's reflections from

the pre-practicum individual interview displays how a sub-category emerges. This is an example of discourse analysis (Fairclough, 2003), and it shows how some verbs such as ‘think’, ‘feel’ and ‘get on’, along with the noun ‘empathy’ that he used directly, help us see that Arkin is determined to be an empathy-builder for his students in the future as his imagined identity urges (emphasis is mine):

“I think I will **get on well with** the students as a student teacher because I still feel like half a student, and that lets me have **empathy** with the students”. (Arkin, pre-practicum individual interview)

Similarly, another extract from Arkin’s reflections in the post-practicum individual interview reveals his ‘practised identity’ at the end of the practicum. He used stronger words and adverbs, such as ‘definitely’ and ‘changed’, and also used precautionous language while talking about his personality and stresses that he could be strict with students when needed, which implies that there could be times that he would not try to build up empathy. Revealing that this characteristic of his imagined identity tended to disappear in his identity-in-practice (again, emphasis is mine):

I am **definitely** not the same person anymore. My classroom experience has changed my ideas about a lot of things. I have learned that teaching is **more than** paperwork and theories. The way I put those theories into action is the important part. I think that I have a very open and accepting personality, but I can be **strict** when I need to be. (Arkin, post-practicum individual interview)

The data, in this way, is examined thoroughly with the help of linguistic, pragmatic and semantic features to identify main and sub-themes.

However, this method, along with others, was criticised by Widdowson (1998, p. 137) as lacking accuracy. Moreover, Blommaert (2005) argues that, because it focuses on textual details too much, the bigger social picture is missed most of the time. Maclure (2003) comments that these opposing critical stances represent post-structuralist and linguistic approaches to discourse, with each finding the other hopelessly lacking.

Therefore, connections between the fine grain of language and action (what people actually say and do, respectively) are to be accommodated. Adopting this proposition, the analysis in the study traces the connections between what STs said and did through the text by moving back and forth between the two, as prescribed by Clarke (2008) to mitigate the shortcomings and combine the strengths of each.

The present research investigates the texturing of teacher identities in terms of ‘legitimation’ – that is, the ways in which individuals explain and justify their various commitments to truth (Fairclough, 2003). The strategies for legitimation Fairclough considers include authorization, which occurs when reference is made to tradition, laws or institutional authority; rationalization, which relies upon references to the utility of a particular course of action; moral evaluation, which appeals to value systems; and mythopoesis, which is legitimation derived from narratives (Trent 2011a, 2011b; Fairclough, 2003).

In this aspect, two more models were also referred for the analysis of identity formation: Harre’s (1983, 1997) ‘Model of Identity Formation’ which was based on the existence of two axes – “the public (inter-mental) / the private (intra-mental), and the individual / collective – in STs’ identity formation and is similar to the idea of cognitive decentration

proposed by Piaget (1959, 1969) along with Moscovici's 'Social Representations Theory'; and Higgins' (1987) 'Discrepancy Theory' which distinguishes various domains of identity: (a) The actual self: those characteristics that we actually possess, (b) The ideal self: those characteristics that we ideally possess and (c) The ought self: those characteristics that we should possess. These were discussed in the Literature Review.

While considering analysis of the data for the STs' future aspirations regarding the last question in the post-practicum interviews and some of the discussions in the post-practicum, I also benefited from both Higgins' model and also another model suggested by Kubanyiova (2009) that discusses whether teachers' common cognitions are their future-oriented representations of their 'Possible Language Teacher Selves', encompassing 'Ideal', 'Ought-to-be' and 'Feared' selves, though not all of those selves are available or accessible for every teacher. The notion of 'Ideal Selves' represents the teachers' desired professional self, the 'Ought-to be Selves' represents language teachers' non-internalised perceptions of what is expected of them, and the notion of 'Feared Selves' is associated with the fear of not meeting students' or any other external expectations (Kubanyiova, 2009). This aspect of the analysis contributed to answering RQ3, also explaining STs' positioning themselves for their identity construction to serve for their professional plans for the future.

The study highlights how EFL STs' professional identities changed from their imagined identities formed in the initial teacher education stage to the practised identities constructed in the practicum stage. It is probable that imagined identities and practised identities differ substantially in nature, because the former stem from imagination and the latter from real-world interactions in C(s)oP (Wenger, 1998). Given this perspective, this study drew on

Social Cognition Representation Theory (Moscovici, 2000) to analyse the features of imagined and practised identities. As examined in the Literature Review, ‘social cognitions’, of which professional identity is one kind, can be classified into four types: Rule-based identities, extrinsically stipulated by rules; Cue-based identities, regarding himself or herself as a hero or heroine; Exemplar-based identities, relying on representative examples of social entities; and Schema-based identities, embedding a series of social cognitions and behaviours in response to a dynamic context or situation.

The following extract from Bige’s reflections shows how this classification based on Moscovici’s model is made through discourse analysis on the provided data:

First of all, I should make my lacking **knowledge** clear, so after making my **knowledge** clearer, I think I will be a **good teacher**. Actually, I am not anxious about **the classroom setup**, or the **students’ attitudes** towards me. (Bige, Pre-practicum individual interview).

Since the extract is from a pre-practicum interview, Bige’s imagined identity is partially revealed in terms of her imagination in engaging with her methodological knowledge, practice and relationship with her future students in the practicum school. As grammatical instruments, ‘should’ reveals how she feels obligated to have enough methodological knowledge and ‘will’ shows how she is full of hope to have it. The verb tense ‘want’ shows her determination to be a ‘good’ teacher. Therefore, here, the data contributes to generating the imagined identity type ‘methodology expert’. This sub-category is related to her professional commitments about methodological knowledge, which she sees as the rule of being a good teacher. Therefore, this could be categorised as a ‘Rule-based’ identity.

Other vocabulary items, ‘not anxious’ and ‘actually’, show how confident she feels with her imaginative students in her imagined identity. Therefore, here, the data contributes to generating the imagined identity type ‘confident practitioner’, hoping to solve the problems with students’ attitudes. In terms of her imagined relationships with students, she seems to rely on the imagined context in the practicum school, where she thinks she could handle the problems with the students. Therefore, this identity could be counted as Schema-based.

A common related criticism of discourse analysis is that written or oral texts are always interpreted through the analyst’s subjectivity. In this study, I tried to overcome this problem not merely by trying diligently to determine the text producer’s (ST’s) intentions and aims, but mainly through cross-referencing and checking a given text or groups of texts with other sources altogether.

Blommaert (2005) and Shi-xu (2007) reject the idea that Western critical discourse analysis is applicable in all cultural settings, with the latter stating that it should be reconstructed to make sense of “... culturally different ‘others’ and recognise discourses as ‘sites of cultural struggle’” (p. 3). This claim underlines my approach to culture (in the present context, Turkish culture), which is used here indiscriminately to explain issues in the host context to counterbalance the accusation of Western predominance in critical discourse analysis (Clarke, 2008). In the study, the STs can be seen struggling between dominance of the conventional Turkish teaching and learning culture and their own individual selves, including their imagined and practised professional identities. This issue is discussed in the Findings and Analysis chapters below.

Thus, the theoretical framework for data analysis developed in this study, with an emphasis on both practice and discourse, reflects the need for ‘multi-faceted’ and ‘multi-layered’ analyses of identity construction (Mendoza et al., 2002), drawing widely on the literature. In this study, I used the concepts of imagined and practised identities (Anderson, 1991; Norton, 2001; Wenger, 1998), adopting the theories mentioned above in an eclectic manner, validating the data by triangulating from diverse sources and approaches.

Based on this theoretical framework for data analysis, some answers to the research questions were developed, and the findings are presented and discussed in the following chapter.

3.8 Trustworthiness of the Research

Validity and reliability are crucial issues in both quantitative and qualitative research methods. Internal reliability concerns stability or consistency of data, while external validity refers to generalizability (Gay & Airasian, 2003). Validity concerns whether findings are accurate from the standpoint of the participant, the researcher or the readers (Creswell, 2003). In this study, the term ‘trustworthiness’ is adopted in lieu of ‘validity’ and ‘reliability’, as this is a qualitative study located in the interpretivist paradigm. I considered the trustworthiness of the research in four categories, as suggested by Miles and Huberman (1994, p.277): ‘confirmability’, ‘credibility’, ‘dependability’ and ‘transferability’.

Regarding confirmability, which questions if the research is replicable, I tried to provide a clear presentation of methodology and research procedure and how the results were found through analysis to help other researchers who desire to conduct a similar study or even

one that draws comparisons with the present findings. A precise distinction was sought between the STs' narrations and the impact of the researcher on them. Evidence was shown that the conclusions were drawn from the research data and not from my own perceptions or beliefs (Gran, 2009). In the Appendix section, a range of sample work is provided to examine the data.

In terms of credibility, I paid attention to providing appropriate information through the construction of STs' narrations (stories) through the data for the reader about the context of the study (Gran, 2009). I also focussed on the question of whether the study and its findings made sense and if they were credible both to the participants and to the reader (Miles & Huberman, 1994). For establishing credibility with the participants, they read, commented on and edited (wherever they saw fit) the data that emerged from the interviews and SRSs to ensure that they would be understood accurately.

Regarding dependability, which refers to the care with which the study was conducted (Miles & Huberman, 1994), questions of the research were formed and revised through a thorough review of literature. Data analysis was conducted in accordance with the underlying theoretical framework.

Regarding transferability, while the eight-student case study in a relatively fixed context means that the findings are not broadly generalizable, the findings and conclusions may suggest a sample template for replications in the future (Gran, 2009).

For ethical reasons, all research instruments were carefully designed and implemented to ensure that no advantage or disadvantage was accrued by the participant STs in comparison to the rest of the students in the course.

3.9 Positioning Myself as a Researcher

Although it is said that “the investigator’s contribution to the research setting can be useful and positive rather than detrimental”, in qualitative research, “... the role of the researcher as the primary data collection instrument necessitates the identification of personal values, assumptions, and biases at the outset of the study” (Creswell, 2003, p. 200). All the STs became aware of my position in the research with my explanations as well as the invitation letter (Appendix B).

There were various advantages to being an insider in the research. Being the course coordinator and lecturer provided me with easy access to participants and intimate familiarity with the study settings generally. Moreover, my experience in the intellectual and professional context of the study was likely to facilitate a better understanding of the data. Besides, having taught the STs before in another course in the first term of the year and being familiar with them helped establish a researcher–participant rapport, as did sharing the same culture. Finally, communicating in Turkish with me in the interviews and SRSs helped them express themselves more freely and accurately.

Nevertheless, there were some disadvantages. It was crucial to organise and facilitate the classes and the evaluation system for the whole body of students without interfering with the research conducted with the eight participants. In particular, my position of authority over the participants had to be carefully considered to avoid influencing their perceptions and reflections. However, keeping the assessment system of my course completely separated from the research process helped overcome this problem. When the participants saw that they were not to be assessed or judged on anything they said, they felt relieved and

participated in the research quite willingly; therefore, they also commented on the problematic sides of their experiences, as well as our programme and my coursework at the faculty.

I was also aware of the risk that the participants could have changed their minds about their narrations when they read them for review. As researchers take narrative stories as the construction of reality (Cohen, et al., 2011), there was no possibility to reject them. In the event, no STs demanded a change in content.

3.10 Ethical Considerations

All the STs participating in this study were protected by three ethical principles: informed consent, confidentiality and anonymity (Eisner, 1991; Howe & Moses, 1999). I gave the participants a letter (Appendix B) explaining the details of the research and then they signed a consent form (Appendix C) confirming the protection of their confidentiality and privacy in this study. Each of them was given a pseudonym to help protect their anonymity when collected data were under analysis. Participants were informed of their right to withdraw at any time with no ensuing detriment to themselves. They were informed about the purpose of the study, and it was explained that they had the right to ask questions about the research, and their particular role in it, at any time. The details were explained to the participants orally as well.

Furthermore, the participants were informed that precautions were taken to minimize the possible risk of their being identified by somebody other than the members of the focus research group including eight people. For example, only the participants in the project were allowed to attend our meetings and group focus interviews and see the data. I

collected, stored, reviewed and analysed all the data securely, and two of my participant STs were my sole assistants with this work, avoiding exposure of participants' identity to other people (Liu, 2012).

Referring to the literature, several ethical issues were further noted when using digital sound recordings of the interviews and SRSs. First, the time schedule and teaching content to be video-filmed were decided by the STs as much as possible. Since the video-films were for their own practices, they kept them themselves, and no unexpected things happened during the study. They were free to choose which content to talk about during the SRSs. Third, efforts were made to minimize the impact of filming on the learning environment, so STs were recommended to inform the students in their practice classes, to avoid distraction before filming. Fourth, the STs were recommended to be careful about the identities of students when filming in class. To this end, the digital camera was set up to focus on the ST rather than the students. Fifth, in terms of the ownership of the recorded material, the STs were recommended to keep and store the videos themselves. The other participating STs could only view the videos with the owner's permission. Finally, the digital sound recordings of SRSs and interviews were kept by myself since the recording device and the mobile phone belonged to me.

CHAPTER FOUR: FINDINGS

Introduction

This chapter presents the findings obtained from analysis of the data collected. The narrative data are categorised into themes to reveal the participant STs' reported reflections, including their answers, comments, ideas, feelings, beliefs and perceptions regarding their professional identity construction and reconstruction during the practicum process in teacher education in a state university in Istanbul. It is designed specifically to explore the identities demonstrated by the STs during their transformation from their imagined identities at the faculty to their practised identities in the practicum; what kind of reflections they produced on that transformation; and how they benefited from their understandings of this transformation concerning their professional identities in relation to their practices in the practicum, including their time spent in the faculty and practicum school. The data are also discussed to explore what influence and contribution these understandings have for the STs becoming teachers. The findings of the study are used to address the three basic questions of the research:

RQ1: What kind of professional identities did the STs (of EFL/ESL) demonstrate during their transformation from imagined/narrated to practised/enacted identities during the practicum?

RQ2: What did the STs (of EFL/ESL) reflect (understand) on concerning their transformation from imagined/narrated to practised/enacted professional identities during the practicum?

RQ3: How did reflecting (understanding) on their transformation contribute to the STs' (of EFL/ESL) professional identity construction and reconstruction during the practicum?

Therefore, in the findings, I attempted to see whether the STs became aware of their transformations into teachers and of constructing their becoming in the socially constructed context of the practicum in an on-going manner, as described in the theoretical framework.

For finding relevant answers to the question of STs' understandings of identity construction, we also have to look at their identities based on their actions and practices. Their understandings of their 'identities-in-discourse' and 'identities-in-practice' (Wenger, 1998) help them, and us, to realise the influence of their practices on their emerging teacher identities.

To be able to answer the three research questions in this context, the data were mainly analysed through Wenger's (1998) 'Model of Belonging' to reveal the STs' professional identity construction, considering each of three modes of belonging: 'engagement', 'imagination' and, more briefly, 'alignment'. The reason the latter mode is treated more briefly here is that the study is concerned broadly with the transition of identities that occurs in the crucible of the practicum; hence, engagement and imagination play the main role in the mechanism of interest.

These 'Modes' contributed to the identification and analysis of any possible personal and professional factors affecting STs' identity transformation; moreover, this approach, naturally, offered a means to analyse the identity types that STs demonstrated during their transformation.

STs' 'engagement' in learning to teach was first grouped in two main strands: personal and professional factors. Two sub-strands of personal factors were identified: personal qualities (self-identification) and personal academic background. In addition, three sub-strands of professional factors, especially as C(s)oP, were identified: engagement in the learning to teach in the *Practice Teaching Course* at the faculty; engagement in the learning to teach in the practicum school; and engagement in their future careers (associations, organisations, etc.). Each category of engagement was considered to discern STs' 'imagination' and 'alignment' in these strands as follows.

In terms of imagination, engagement in learning to teach in the *Practice Teaching Course* at the faculty included three sub-categories: methodological knowledge and development, relationship with the course lecturer and relationship with peers. In terms of imagination, engagement in learning to teach at the practicum school included: relationships with supervisor/cooperating teachers, relationship with students and teaching practices in the classroom.

In terms of alignment, engagement in future aspirations and concerns included three categories: being foreign language teachers in Turkey, being NNS teachers in the world and aligning identities with public and private school environments in Turkey.

Broadly speaking, the results of the study are mainly grouped in five broad strands in terms of STs' identity construction and reconstruction and factors affecting the transformation of their identities from imagined to practised:

(1) Imagined identities; (2) Practised identities; (3) Personal factors affecting the transformation of identities from imagined to practised: (a) personal qualities including

personal background for self-identification and (b) personal professional background and concerns for self-identification; (4) Professional factors affecting the transformation of identities from imagined to practised: (a) *Practice Teaching* course at the faculty as an imagined CoP for learning to teach: [(i) theoretical and methodological field knowledge and development in the coursework, (ii) relationship with the course lecturer and the peers], (b) the practicum school as a practised CoP for learning to teach: [(i) teaching practices in the practicum school, (ii) relationship with supervisor/cooperating teachers, (iii) relationship with students and (iv) practising in a private or state school]; (5) Possible future identities: (a) STs situating themselves as (non-native) foreign language teachers in Turkey and (b) in the world.

In brief, the categorisation based on Wenger's (1998) 'Modes of Belonging' showed that all categories were related with each of the five broad categories about the transformation of identities from imagined to practised, the outcomes of this transformation and the factors that affected STs' professional identity construction and reconstruction:

(1) Imagined professional identities

(2) Practised professional identities

(3) Personal factors affecting the transformation of identities from imagined to practised

(4) Professional factors affecting the transformation of identities from imagined to practised

(5) Future aspirations and possible future professional identities

The findings are examined in a bottom–up manner as explained above. While there is a clear categorization in the following three sections and their subsections, obviously, the findings inevitably overlap between these categories given the multi-dimensional nature of the topic at hand along with the interrelatedness of the RQs.

4.1 Personal Factors Affecting Student Teachers' Professional Identity Construction

This section deals with the findings about STs' personal factors affecting their professional identity construction and transformation. Here, I considered the constitutive power STs' discourses, based on which they “actively interpret the world and by which they are themselves governed” (Weedon, 1997, p. 93). The analysis considered the idea that teacher identity is found to be a profoundly individual and psychological matter, and that it concerns the self-image and other-image of particular teachers (Varghese et al., 2005). Since the formation of their identities through negotiation and growth is a fundamentally social process and is inextricably intertwined with language and discourse, all identities are maintained through discourse to a significant degree. That is why their discourse on their personalities also has importance for revealing their growing professional selves.

In diverse ways, participants recounted how their personal qualities, family or previous schooling experiences intertwined in a complex set of relationships with their views on teaching and professional self-identity. The participants drew on multiple subject positions as daughters/sisters (or son/bother, or mother), students, prospective teachers, socioeconomically disadvantaged or advantaged, or as young citizens as they worked out how their personal backgrounds affected their own learning-to-teach contexts and how they experienced the EFL teaching profession.

The data related to the personal factors were presented in two sub-strands: personal qualities and personal academic background.

4.1.1 Personal Qualities for Self-Identification

The findings were examined as to whether STs were able to question themselves and try to understand what kind of people and ‘teachers’ they were before (imagined), during (practising) and after (practised) their experience as they reflected.

In their reflections on their imagined personalities through the pre-practicum instruments and on their practised personalities through the post-practicum instruments, two aspects were seen: their personal identities (selves) and the reciprocal relationship between their (imagined or professional) personal and professional identities in the construction and development of professional identities, as Xu (2012, 2013), Beijgaard et al. (2004) and Singh and Richards (2006) suggested.

As the data showed, the coursework at the faculty and the practicum contributed to their understanding of who they were since they were able to make comparisons and produce comments about the changes that did or did not happen throughout the term as they reflected, along with the research instruments.

The analysis of the findings stemmed from Wenger’s (1998) argument that imagination allows us to see our practices as constant histories, new developments and alternatives for the future. It appears that STs positioned themselves with some pre-conceptions about themselves or teaching and how to be a teacher (Korthagen, 2001). In the search for understanding how participant STs develop in this way, the significance of reflection is also emphasised in this study.

Concerning STs' personal qualities, in the pre focus-group interviews they were asked: "How would you describe your personality?" to see their reflections on their imagined personalities; in the post focus-group interviews, they were asked: "Are you still the same person now?" Since the questions were open-ended, STs' responses constituted detailed self-reflection.

The findings are presented to demonstrate the relation of the STs' comments to the answers of RQ1 and RQ2, including the identity types they demonstrated and the reflections on their transformation from imagined to practised, respectively. Thus, STs' comments on their personal factors, including both pre-and post- group interviews, were given to be able to compare their reflections on their imagined, practised and transformed identities. As seen from the STs' reflections, there are some differences in the comments of the STs on these different identity types. The findings also emerged from the examination of the commitments each ST made in terms of (1) modality, referring to what individuals commit themselves to in terms of truth such as obligation and necessity, and (2) evaluation, describing what is believed to be desirable or undesirable or useful/useless and un/important (Fairclough, 2003). STs' responses to the questions "How would you describe your personality?" in the pre-practicum focus-group interview and "Are you still the same person now?" in the post-practicum focus-group interviews are presented below. In the quotations, the emphases connoted by the bold text elements are my own.

When the participant STs were asked about their personal identities in the first pre focus-group interview, they all talked with certainty about their personal qualities *per se*. However, in the post focus-group interview, although they were asked about their personal qualities without referring to their teaching selves, they related their personal selves to their

teaching selves, whether explicitly or implicitly. The STs who reported changes in their personal qualities ascribed these to their practices in the practicum. This could emerge from the idea that imagined identities and practised identities differ substantially in nature, because the former stem from imagination and the latter from real-world interactions in C(s)oP (Wenger, 1998). Thus, their imagined personal identities seemed to have become integrated with their practised professional identities.

Six of them reported a shift from negative imagined identities to positive practised identities, in their personal qualities, such as from impatient to patient; uniquely, Elmas reported explicitly that she was the same, with specific reference to her ambitious personality. All of the participants described themselves with positive adjectives, especially in the post-interview, such as competent, confident, open, patient, idealist[ic] and lively. In addition, Elmas emphasised her ambitious character, while Arkin was not very clear about what he was thinking.

Arkin demonstrated a transition from a loose (imagined) to a strict (practised) personal identity. It seems that his personality was affected by the experiences he had through the new social context in the practised community:

I'm someone **talkative**, **funny** and always **positive**. I don't like being **serious**, but I can be the most **serious** one when needed. (Pre-practicum focus-group interview)

I am definitely not the same person anymore. I think that I have a very **open** and **accepting** personality, but I can be **strict** when I need to. (Post-practicum focus-group interview)

Belma demonstrated a transition from a shy (imagined) to a relaxed (practised) personal identity in the interviews:

I am a **happy** and **friendly**, but also a **shy** person. When I'm in a new environment, I become nervous and **shy** ... Also, I have a **good** sense of **humour** and I am a **creative** person. (Pre-practicum focus-group interview)

I'm **not shy** and **nervous** in the classroom. I am very **relaxed** and **lively** [active] in the classroom. (Post-practicum focus-group interview)

Although she did not report a remarkable shift, Bige demonstrated a transition from a patient (imagined) to more patient (practised) personal identity:

I am a **kind, caring, responsible, extroverted** and a **self-confident** person (Pre-practicum focus-group interview)

Yes, but I'm much **more patient** now. I'm more self-confident and self-aware at the end of this practicum. (Post-practicum focus-group interview)

Defne demonstrated a shifting personal identity from very impatient (imagined) to patient (practised). She emphasised her on-going, unchanging nature:

I'm very **impatient** ... I want everything to happen immediately. I'm also **interpersonal**. I am very **good at** making friends ... I don't get stressed while speaking in front of people. I am **relaxed** in terms of this. (Pre-practicum focus-group interview)

Yes ... But, sure, there are some changes – **not huge**, though. I'm still motivated and determined. Also, [I'm] **more patient** and **tolerant**. (Post-practicum focus-group interview)

Elmas always demonstrated her continuing ambitious personality, emphasising her wish to follow ideal people and to be an ideal person before and after the practicum:

I'm an **ambitious** person ... always want to do my best ... that the best product should be mine when I do something. I'm a **perfectionist** ... when I see something better than my product or someone better than me, I appreciate them and make them my **ideal** people to follow. I feel like that I have a **strong** personality and can get over lots of problems with my ambition. (Pre-practicum focus-group interview)

Nothing has changed. I am still **ambitious** and an **idealist**. (Post-practicum focus-group interview)

Fulya demonstrated the spiritual side of her imagined self as a sentimental one; then, she revealed that she was becoming more realistic, accepting that she needs some time to mature both personally and professionally:

Quiet, kind, original, sensitive and conscientious could describe me ... I have a **well-developed sense of space** and **function** and have a **rich inner world** of observations about people. I also am extremely **perceptive** and **intuitive** about people and concerned for their feelings. (Pre-practicum focus-group interview)

No, I'm not. I feel **more competent** right now. I don't think that I am **good** [with] and can manage everything, but I do feel a little **more confident**. I know that I am equipped with the **best** academic details [i.e., theoretical knowledge] to become an

amazing teacher, but I guess I will need some time until I reach [that stage]. (Post-practicum focus-group interview)

Nida demonstrates a shift in her personal identity from impatient (imagined) to patient (practised), emphasising the possibility of a change in the pre-practicum interview by explaining her feelings about children:

I am not a **patient** person, but I like teaching and children. (Pre-practicum focus-group interview)

I am a **patient** teacher now. I can think widely in the classroom and I can have empathy with the students. (Post-practicum focus-group interview)

Sevil demonstrated a shift in her personal identity from impatient (imagined) to patient (practised), emphasising the impact of the practicum on that change:

I'm an **impatient** person. I don't like waiting for anything. If something will happen, it should happen immediately. However, I like helping others if there's something I can do. (Pre-practicum focus-group interview)

No, I'm not. I can say that I'm **more patient**. Since the practicum was the most important part of my educational life, I had to wait for everything; I had to be **patient**, especially during teaching. (Post-practicum focus-group interview)

To gauge their ability to examine how STs see themselves as prospective teachers, the STs were also asked: "What kind of personality have you got as a prospective teacher?" in the pre-practicum individual interviews; the same question was asked again as "What kind of personality have you got as a prospective teacher now?" in the post-practicum individual

interviews to ascertain transformation in this respect. The answers were compared to the reflections of STs on their personalities as human beings (compared to those as prospective teachers). The responses are shown in the following quotations. Both shifting and stable characteristics were indicated. The comparison is important with regards to RQ2, which deals with the influence of STs' understandings on their identity formation with the help of the practicum. The answers demonstrated that STs' imagined professional identities were transformed as practised professional identities and that their reflections contributed to their understandings of that change.

The findings from the STs' responses about their 'ST personalities as prospective teachers' justified the other findings from the question about their personal qualities in the focus-group interviews. Seven of the eight participants revealed shifts in their thinking from ambiguous and uncertain descriptions about their personal-selves and teacher-selves as imagined identities at the start of the practicum, to more explicitly negative or positive descriptions as practised identities at the end of the practicum. This was shown in the use of phrases like: "I don't know", "I think", "I guess" or "I am not so sure" in the pre-practicum interviews, followed by stronger and more determined phrases like "I know", "I gained", "I feel better", "I recognised", "I want" or "[I am] more patient/motivated/confident" in the post-practicum interviews.

They stated either explicitly or implicitly that they became aware of what they really needed or wanted to become as teachers with the help of their experiences in the practicum. For Fulya alone, the experiences caused her to question the extent to which she was succeeding in becoming a teacher; however, she related her feeling to the lack of teaching opportunities provided by her practicum school, implying a perceived positive influence of

the practicum *per se*. In addition, as mentioned above, Elmas reported that she was unchanged, with specific reference to her ambitious personality.

It was also seen that the participants had identified their personalities with being a teacher, even in the context of their personal qualities, in the focus-group interviews. Their answers in both interviews revealed that they were reinventing their personalities by relating their personal qualities to their teacher-beings or vice versa. Four of the eight STs – Arkin, Sevil, Defne and Belma – had concerns about their abilities to transfer theory into practice as an underlying factor in explaining their professional personality, which was shifting from that of a student to a teacher (Danielewicz, 2001). They were more focussed on what they learned at the faculty than anything else. However, they mentioned the students very often, too. It seemed that they saw students as the most important means to reflect on their methodological success. These two aspects are already categorised separately as constituents of their self-identification, as stated above and examined in the sections below.

Arkin's identity-in-discourse seemed to be an 'empathy-builder' (like Nida shown above), since he considered himself somewhere between being a student and being a teacher, but with a tendency towards the student side. However, he seemed to have encountered some constraints in his professional pursuit of becoming an empathy-builder in his identity-in-practice. He indicated a realization of the difficulties of dealing with 'real' students in a real class. In this context, he saw teenagers as representations (Moscovici, 2000) as 'problem-makers' as a group, and he sought precautions to handle this by conscious changes in his professional personality, such as not smiling in front of them. Thus, he framed himself as a 'precautious practitioner' to demonstrate his characterization of what relations between teachers and students should be:

I think I will get on well with the students as a student teacher, because I still feel like half a student, and that lets me have **empathy** with the students. (Pre-practicum individual interview)

I think I need to be **more serious** when having a class with teenagers who are 15 or 16 years-old. They can disobey easily when they see someone smiling. I think I **should change** some of my attitudes [to achieve] better classroom management. (Post-practicum-individual interview)

Belma demonstrated a nervous ‘methodology expert’ imagined identity, then emerged as having a confident practised identity. Her enthusiasm for teaching with her methodology potential seemed to be a driving force for her:

I’m **willing** to teach, but at the same time I’m very **nervous** ... but **confident** at the same time, because my methodological knowledge is **good** and I know lots of activities and [feel] **happy** because I will teach. (Pre-practicum individual interview)

Now, I’m **more willing** to teach English. I really want to be a teacher. The practicum school made me **more confident**. Now, I know my potential ... Now, I love my job and I’m **happy** to be a teacher. (Post-practicum individual interview)

Bige demonstrated an ‘inefficient theory-practice transformer’ imagined identity; however, her practised identity turned out to be that of ‘precautious expert’:

As a student teacher, I’m a little bit **anxious**. I’m not so sure how to apply the theories to the real life situations so I’m a **little bit confused**; I want to be a **self-**

confident person about teaching, but I'm not. Yet, I know my responsibilities. (Pre-practicum individual interview)

I'm **more self-confident** and **self-aware** at the end of this practicum because I recognized what I need to know ... [what is necessary for] improving myself. (Post-practicum individual interview)

Defne's imagined identity was that of a 'motivated candidate', displaying her preparedness to teach, although she was worried about her lack of experience to some extent. Then, she demonstrated an 'innovative practitioner' identity, emphasising the impact of the knowledge she gained during the practicum. She implied that her practicum experience afforded opportunities to accumulate certain skills and abilities that could contribute positively to her teacher identity (Trent, 2011b):

I'm **excited** ... I'm **inexperienced** in teaching ... But I'm also very **motivated** ... I will be **positive** ... I am trying to prepare myself to become a teacher ... (Pre-practicum individual interview)

I'm still **motivated** and **determined**. Also, **more patient** and **tolerant**. Thanks to new knowledge I have gained throughout the term ... I am trying to look at the events from different perspectives ... I am **more open** to innovations ... (Post-practicum individual interview)

Elmas demonstrated a very ambitious personal and professional self throughout the research by means of straightforward comments. She was defining her ambitious self as a part of her imagined 'ideal model' identity:

To be honest, I feel like I'm a **competitive** person to my friends. However, for my teachers or supervisors, I do always try to do my **best** and always struggle to learn more and do more. (Pre-practicum individual interview)

Nothing has changed with my personality. I am still **ambitious** and idealistic. I feel **better** with this feeling right now. (Post-practicum individual interview)

Fulya provided details about her personal qualities, which would give hints about her imagined professional identity as well. Her imagined identity was that of the 'motivated candidate'; however, her meticulous personality revealed itself in her practised identity, which emerged as that of a 'worried practitioner' because of the constraints such as lack of teaching opportunities and guidance by the supervisor teacher:

Besides being **friendly, patient and open-minded**, I also have traits such as **flexibility**, being **detail oriented** and **creativity**. I'm **logical** and **highly** motivated in learning new things about my profession. (Pre-practicum individual interview)

I'm still **enthusiastic** but [now] also **anxious** and **irritated**. I don't feel ready ... I wanted to have more teaching opportunities and more professional guidance within the practicum school. (Post-practicum individual interview)

Both Nida's imagined and practised identities focussed on students' benefits and her relationships with the students. Her 'safety provider' imagined identity re-emerged as a 'risk-taker' practised identity:

A teacher should be patient ... [and] provide students [with a sense of] safety about their learning process. (Pre-practicum individual interview)

I'm a **self-confident** ST. I am not afraid of making mistakes because I understand that if a teacher is understanding, students are also understanding. (Post-practicum individual interview)

Sevil demonstrated an imagined 'methodology expert' identity, leaning on the methodology courses at the faculty; however, her practised identity emphasised the 'developing practitioner' identity, considering her gradually improving teaching skills:

We had three and a half years of theoretical courses at the faculty so I don't think I will have so many problems in my teaching progress. (Pre-practicum individual interview)

I'm **more patient** now ... Actually, I experienced and learned this during my practicum. My ideas related to teaching are always changing in a **positive** way day by day. Because every day I learn a new thing with a new perspective. (Post-practicum individual interview)

4.1.2 Personal Professional Background and Concerns for Self-identification

Findings showed that when STs reflected on their personal concerns they were naturally combined with their professional concerns; moreover, they were in such a reciprocal and interchangeable relationship that a mutual causal relationship seems likely.

For instance, Fulya, who is older than the other STs and a mother of two children, takes everything related to professional matters, especially her relationship with students and the teaching context, more seriously than others do. This is most probably due to her relative

seniority and her responsibilities. She seems to be the person most focussed on methodological knowledge, which, presumably, causes her sense of pressure:

At the beginning of the term, I said that there would not be so many changes in my personality ... But now I realize that my **softheartedness** did not have a good effect on my students in one of my lessons, and I began to be **strict** ... (Post-practicum focus-group interview)

It is obvious from this and other extracts that she constantly questions the reciprocal relationships between her personality, her teaching and the students. Fulya revealed many times that she had been learning about Turkish culture and Turkish children during the last four years, since she had lived in Germany until then. In a way, the struggle between her personality, professional concerns and students was a struggle between the Turkish and German culture. The relationship with Turkish children was one of the cultural artefacts she had to deal with (Wenger, 1998). It seemed that her ‘humanistic relationship-builder’ imagined identity shifted to a ‘precautious practitioner’ practised identity.

Bige, who also talks about methodology very often, implying a deep interest in language teaching methodology, seemed to make deductions from her teaching experiences. She describes a very clear-cut relationship between her personality and teacher-self. Her imagined ‘worried methodology expert’ identity developed into a ‘methodology expert’ practised identity.

As a ST, I’m a little bit **anxious**. I am not so sure how to apply the theories to the real life situations so I’m **a little bit confused**. I want to be a self-confident person about teaching but I guess I’m not. (Pre-practicum individual interview)

Yes, the practicum **affected** my personality. I want to make a connection between the methodology and my gains. The methodology that I had learned at the university formed my teaching personality ... I believe that whether a person is friendly or authoritarian is related to his/her knowledge of methodology. A teacher who internalizes a communicative method cannot be an authoritarian and teacher-centred [teacher]. (Post-practicum focus-group interview)

These interrogations show how they began to question the impact of the element of practice and how questioning helped them begin to understand how they construct their professional identities in tandem with their personal identities. For example:

My teacher personality has been affected by my personality ... I'm cheerful and friendly ... in my lessons, I always smiled. I tried to make students feel that I loved them ... I joined them in laughing or joking ... [this] caused classroom management problems. (Post-practicum focus-group interview)

While talking about their personal and professional characteristics, STs also demonstrated their feelings about their personal and professional teacher selves as well. This concurred with Harre's (1997) 'Model of Identity Formation' and Higgins' (1987) 'Discrepancy Theory', in which identity formation is dynamic, and one always has a particular vision of oneself in mind as one develops professionally and personally within many contexts.

In general, STs' comments revealed that their feeling anxious, confused, inexperienced and inefficient in their imagined identities was assuaged during and/or after the practicum, while their practised identities were emerging. However, similarly, they revealed various positive comments at the beginning of the practicum, which became more cautious through

the middle and the end. The discursive distribution of their comments confirmed the reinventing nature of their questioning for discovering their evolving practised professional identities, further validating the theoretical framework suggested, and adding credence to the recommendations to follow the discussion of findings.

The findings also concurred with Higgins' (1987) distinction on various domains of STs' identities as (a) their 'actual' selves with their personal or professional characteristics that they actually possess, (b) their 'ideal' selves with their personal or professional characteristics that they ideally possess and (c) their 'ought' selves with their characteristics that they (feel) that they should possess.

These findings also justified Moscovici's (2000) Social Cognition Representations Theory and Xu's (2012) proposed identity types – based on the cognitions of which professional identity is one kind – which are rules, cues, exemplars, and schemas, as detailed in the Literature Review.

These findings from the interviews indicated that all of the STs, except for Elmas, demonstrated 'rule-based' imagined identities, extrinsically restricted by rules, such as learning and teaching the right methodology, being 'perfect' methodology experts and teaching the students well. These were considered as the rules to be a 'good teacher'. This concept was also apparent in the cue-based imagined identities (again, with the exception of Elmas), in which participants desired to see themselves as 'best teachers' through such 'best learned methodology'. The cue-based identities of 'methodology experts' in the imagined community, under the Turkish cultural influence, where teachers should be idols and ideal people, was integrated with their rule-based imagined identities, again under the

Turkish cultural influence, which esteems adherence to rules above teaching and learning outcomes. Such a cognitive schema, as the core of this negative practised identity, “could be easily activated in almost all similar situations, repeatedly reinforcing their negative general cognition of the teaching profession” (Xu, 2012). Consequently they questioned their profession, their C(s)oP and/or their potential very often throughout the practicum. In a way, their ‘actual’, ‘ideal’ and ‘ought’ selves (Higgins, 1987) were battling constantly, as illustrated neatly by Arkin’s transcripts:

The worst and most negative thing is I find myself in situations where I’m not able to use my lesson plans exactly the way I would like to. No matter how much I plan, sometimes classroom **situations do not always match up with the theories**. I would like to use the theories and methods I learned at the faculty more frequently and effectively. (Mid-practicum individual interview)

The most negative thing about the practicum was that I found out that behaviour and **discipline problems can easily get in the way of lesson plans** sometimes. (Post-practicum individual interview)

Only Elmas exhibited a very stable ‘cue-based’ imagined identity, regarding herself as an idol, using the words ‘ambitious’, ‘ideal’ or ‘idol’ explicitly both as her imagined or practised identities.

The results of focus-group interviews also showed that the majority of the participants used positive but sometimes worried and anxious discourse to describe themselves as prospective teachers – that is, while describing their imagined identities. From a sociocultural perspective, the results let us focus on the intra-personal constructs of each

ST's identity as constituted through their comments, which are discursive-performatives (Clarke, 2008). It is apparent that they reflected on not only their evolving practised identities but also their C(s)oP, which were their faculty and practicum schools, while exemplifying their personal attributes as teachers. This exemplification is most probably in line with the expectations of their teacher education institution, lecturers in the faculty and teachers in the practicum school.

The findings from the SRSs and RJs confirmed the findings from the interviews, revealing that the personal characteristics of the STs were mixed and integrated in their teacher characteristics, and vice versa. All these aspects further supported Beijgaard et al.'s (2004) contention that "...professional identity implies both person and context. A teacher's identity is not entirely unique" (p. 122).

Participants were asked to write a journal entry to answer the question: "How and why did you decide to be a teacher?" as this issue occupies a significant place in their personal stories and their professional lives.

The findings supported Wenger (1998) who posits that all members of a CoP engage in participation as members of that community but the degree of participation is related to a trajectory that connects the past, present and future. Thus, identity is formed through our imagination in engagements of organised representation of our theories, attitudes and beliefs about ourselves related to the past, present and the future (Furlong, 2012).

In their comments, Defne, Fulya, Sevil and Elmas stated their reasons to decide to become teachers as inspiration by a teacher in the past. They spoke very highly of their former high school teachers, describing them as influential forces in both their character and

professional formation. Bige's inspiration was from her parents, who were also teachers. Nida, Belma and Bige said their inspiration was loving the teaching profession; Arkin, Belma and Elmas said it was due to loving the English language itself; Defne and Sevil referenced being able to change students' lives as ideal teachers; and Elmas, also ascribed her motivation to loving people and children.

Arkin's imagined professional identity engaged with learning the English language itself, especially a desire to study [and later to work] in a private school:

It always appealed to me to speak a foreign language ... [but] I didn't have an English teacher until high school, although I wanted to study it in private school. **My motivation to learn this language** led me to excel beyond those who had started as children, and even to choose it as my career. (RJ)

His imagined exemplar-based identity, which was built on his imaginary engagements with the private school teachers who would be perfect English speakers, knowledgeable methodologists and facilitators, persisted despite his practicum being at a public school. He continued dreaming about the perfectness of a private school, denigrating his experiences with the supervisor and co-operating teachers in his 'state' practicum school:

I never believed that teachers working at state schools could teach well. And my observations somehow affirmed that belief ... the good thing is that I saw the bad examples ... I felt as if I returned to my high school ... **I wanted to do my practicum in a private school in order to change this** [poor teaching practices used in state schools], My dream teaching style was not that. (SRS 3)

Bige's imagined exemplar-based identity, taking her parents as role models, was not emphasised very often. However, her practised identity became cue-based as a result of the experiences she had and also with the impact of her environment full of teachers, who are potentially idols in Turkish society:

I have been thinking about being [a] teacher since I was a little child because of my **parents' occupation** ... I have grown up in an environment in which you can encounter lots of teachers. Inevitably, my personality was shaped according to this fact. (RJ)

I want to be a teacher who supports students' both psychological and educational development, and able to create an environment in which they can learn about things in a best way, who is responsible for them, who is a good role-model for them as a human-being. (SRS 3)

Belma's imagined identity was based on her admiration for the English language and teaching. She was exhibiting a 'good language and methodology expert' imagined identity, which she demonstrated as her practised identity as well. Thus, she demonstrated a cue-based identity both in her imagined and practised identities. Both English language and teaching were the main cues – that is, sources – that she based her motivation on since she seemed to have a desire to be a role model in both arenas:

I love English. I wanted to have a job related to English ... I thought that becoming a teacher would be suitable for me because I love to prepare different activities and teaching English in a fun and different way. (RJ)

Now, I'm more willing to teach English. I really want to be a teacher. I didn't feel it that strongly at the beginning but **now, I really want to be teacher** ... Now, I know my potential ... Now, I love my job and I'm happy to be a teacher. (SRS 2)

Defne was also exhibiting an exemplar-based imagined identity, based on her high school teacher. She also exhibited a cue-based identity to be an ideal teacher, changing other peoples' lives as she perceives here was by her past teachers. She maintained the same attitude while commenting on her practised identity:

... It was my **English teacher at high school**. I admired her confidence, competence ... she believed in me more than myself. As I wanted to be like her, I chose to become an English teacher and also to change somebody's life as she changed my life. (RJ)

I'm not sure whether this adjective is right in this context, but I see myself as an idealist . . . It depends on my experiences . . . If my experiences are bad, my idealism will decrease, if my experiences are good it will be sustained. (SRS)

Elmas demonstrated a cue-based imagined and practised identity in almost all of her comments. However, she exhibited an exemplar-based identity as her imagined identity referencing her high school teacher, explaining her admiration for her good teaching and humanistic qualities. Nevertheless, her practise idea was always demonstrated as a cue-based one in her other comments:

I think I've been **inspired by my first English teacher**. She had always been good to us; she used to love her job and her students. She used to be always prepared,

planned for the lessons and she used to make me feel important ... Like her, also I love children and teaching people. (RJ)

Becoming a teacher means being an ideal person to be followed by the students and other people. (SRS 2)

Like Elmas, Fulya demonstrated an exemplar-based identity by praising her high school teacher's personal and professional qualities (in Germany). However, she also exhibits a cue-based practised identity, presumably influenced by her teacher. Besides, the teachers she observed in the practicum made her want to be an ideal teacher by not being 'as bad as' them:

I was and am still interested in learning languages. When I was in high school, **I admired my English teacher** ... because of his English competence. His attitude towards his students, the way he conducted the lessons, his way of dressing, and his approach to problem students ... was very interesting. (RJ)

Additional to my previous feelings, my enthusiasm has increased and I became more idealistic because I don't want to be like the bad examples I have observed throughout my observation time. (SRS 3)

Nida's comment seemed to be based on a coincidental incident that was influential on her choice of becoming a teacher. She also made a comment about all of her teachers without specifying, thereby demonstrating a weak version of an exemplar-based imagined identity:

When I was a 4th grade student, I could help our neighbours' children with their homework. **Teaching became my interest** ... I have loved my all [my] English teachers during my school life. (RJ)

I'm a patient teacher now. I can think widely in the classroom, I can have empathy with the students. I like students more now. When I teach, I am happy; when I am happy, I like teaching. (SRS 2)

Sevil displayed some ambiguity in demonstrating her imagined identity, stating she had been influenced both positively and negatively by her teachers. In both ways, she positions her imagined identity as exemplar-based. Her past experiences and preconceptions indicated a cue-based identity, manifesting as a wish to inspire her potential students as an ideal teacher:

As a student, I have always been **inspired by my teachers' personalities**, even sometimes negatively. I've always known that if I become a teacher one day, I should also inspire my students in a positive way, but never in a negative way. (RJ)

I'm in the right way leading me to becoming a teacher. I'm still becoming a teacher ... I cannot manage a class as a teacher alone ... Maybe because I'm not confident any more as much as I was in the beginning of the term. (SRS 3)

In brief, as the findings show, Defne, Fulya, Sevil, Elmas and Bige exhibited exemplar-based identities (inspired by teachers in the past and also, in the case of Bige, her teacher-parents); Elmas, Nida, Belma, Bige, and Arkin demonstrated schema-based identities (embedding social cognitions and behaviours); and Elmas, Sevil and Defne demonstrated cue-based identities (seeing themselves as idols for differentiating features of social

entities). This multiplicity of identities shows the complex and fluid characteristic of identity and corresponds with Danielewicz's (2001) idea that everybody has multiple identities, often conflicting, and existing in unstable states of construction and reconstruction, reformation or erosion, and addition or expansion. Most of the participants indicated a mixture of at least two identity categorizations, and it seems likely that further careful probing would have revealed even more.

In the post-practicum focus-group interviews, STs were asked, "Do you still want to be a teacher?" to see the positioning of their practised identities in this respect. Their comments demonstrated the influence of the practicum to some extent.

I haven't quite decided yet. I want to work one year as a teacher to make up my mind. I don't think that one year is enough time to make a decision. (Arkin)

Yes, I **still want to be** an English teacher because, compared to beginning of the practicum, I have learned so many things about being an efficient teacher. (Bige)

Yes, of course. As I said before, being in a real school environment, preparing lessons, and teaching to real students made me really want to be a teacher. (Belma)

Definitely! I really like teaching ... And as everything is alright in my practicum practices, I am getting more motivated. (Defne)

Yes, I **still want to be** an English teacher. This is what makes me feel like me. I don't only feel myself as a person, I feel myself as a teacher. (Elmas)

Yes, I do. I want to be a great English teacher. No challenge is challenging enough to me to change my way. (Fulya)

Yes I want to, but it is really a difficult job for me because I am not a native speaker of English, so I always have to work and I should improve myself. (Nida)

Yes, of course. As I said before, it's still one of my dreams. I want to it to come true immediately. As I get closer to becoming a teacher, I get more excited. (Sevil)

As the STs' comments show, the majority of the STs remained very determined to work as teachers after graduation. However, Nida was worried about her English competence since she was questioning her non-native speaker teacher-self, although she remained determined to become a teacher. Arkin was still not sure whether he wanted to be a teacher or not. While Bige was emphasising the significance of the impact of the practicum specifically, Belma was emphasising the impact of the transition *per se* from being a student to being a teacher.

Five of the STs either stated or implied a positive influence of teaching in the practicum. Their hope, excitement and enthusiasm were prominent in their reflections, and it seems they felt commitments toward their prospective professions, although they also occasionally exhibited doubt, lack of confidence, worries, disappointments, unhappiness and queries about their competence, language proficiency, potentials and possibilities for the future.

As a means of addressing the research questions, findings included personal factors, regarded as personal qualities and characteristics for self-identification; personal professional background and concerns for self-identification which influence STs' identity transformation from imagined to practised; personal choices to decide to become teachers;

and the comparison of personalities as prospective teachers at the beginning and end of the practicum.

RQ1 was answered for all of the STs. Arkin, Defne, Fulya and Sevil demonstrated a transformation from an exemplar-based imagined identity to a cue-based practised identity. Elmas exhibited a transformation from exemplar-based imagined identity to a cue-based practised identity, and her cue-based identity was stable. Belma's cue-based identity remained cue-based as practised. Nida demonstrated an exemplar-based imagined and practised identity. However, all of the participants also demonstrated rule-based imagined and practised identities, reflecting their concerns about learning and applying methods well as a rule in order to be a 'good' teacher in Turkish schools.

RQ2 was answered as 'STs understood that they were changing, simultaneously, both professionally and personally', and this mutual change influenced their professional identities regarding both their practices in the practicum and also reflections they made, by comparing their imagined-identities and practised-identities constantly. Their comments were explicitly explaining how their identities were transforming (Wenger, 1998). RQ3 was also answered with these findings, because the reflective process of the practicum contributed to thinking as it triggered their questioning of professional identities. The findings also agreed with Singh and Richard's (2006) suggestion that the construction of STs' identities is an on-going process in which their personal and professional sides take place in personally and socially constructed contexts in a transformative way.

Thinking about and reflecting on their personalities as prospective teachers at the beginning and end of the practicum helped them recognize that they had undergone some shifts in

their personal and professional concerns and qualities as well as their teacher characteristics. Examples include changing from impatient to patient, from unconfident to confident, or from less to more motivated, or vice versa. Each participant emphasized, directly or indirectly, implicitly or explicitly, the significance of teaching practice in understanding of themselves as STs and prospective teachers. Regarding RQ3 (How did reflecting [understanding] on their transformation contribute to the STs' [of EFL/ESL] professional identity construction and reconstruction during the practicum?), findings from the analysis of data sources demonstrated how STs reflected on their engagements in their CoP, which is the second emergent theme.

4.2 Professional Factors Affecting the Transformation of Identities from Imagined to Practised

The second broad category of findings is the professional factors that affect STs' transformation of identities from imagined to practised, in their identity construction. This broad category has two sub-categories: the *Practice Teaching* course at the faculty as an imagined CoP for learning to teach, and the practicum school as a practised CoP for learning to teach. The latter has four sub-categories as teaching practices in the practicum school, relationship with supervisor/cooperating teachers, relationship with students and practising in a private or state school. The findings from the related data regarding these categories are examined in the following section.

4.2.1 Imagination in Engagement: The Practice Teaching Course at the Faculty

In the *Practice Teaching* course at the faculty, learning-to-teach activities of the STs were based on the reflections and discussion on what they were doing in the practicum; the

reports they were writing about the activities that they, the supervisor/cooperative teachers, and the students were doing in the practicum school; discussing topics such as lesson planning, application of the already-known or newly-gained teaching methods and techniques, developing and evaluating materials for teaching; and their presentation and communication skills as prospective teachers. The STs also had many assignments to do for lesson preparation, such as keeping a journal, filling in checklists every week for their observations and their practices, their classroom management skills, language using skills and so on. In addition, discussion in the course was mostly dependent on their reflections that they were writing in their journals.

Their imagination in engaging in such activities played an important role in constructing their identities – as Wenger (1998) says, imagination allows us to see our practices as constant histories that reach the past and to see new developments and alternatives for the future. As the findings showed, with the coursework at the faculty, STs began to question themselves, especially with the contribution of the journals, in a way not possible in their pre-practicum studies.

This section demonstrates a broad category, STs' 'self-identification' along with three important themes that emerged from this broad category: (a) theoretical and methodological field-knowledge and development in the coursework, (b) relationship with the course lecturer and (c) the relationship with peers. Findings indicated that STs exhibited their identities with the impact of each of these three categories along with the other broad category, which is the practicum school, and its sub-categories. Therefore, the theoretical framework appears valid, and RQ1 (concerning identity types of STs in the transition from imagined to practised identities) seems to be answered by the findings. The findings also

answered RQ2 (concerning what STs reflected on with regard to their transformations) through STs' comments and reflections, which emphasise the impact of the coursework and all other facilities regarding the course at the faculty and their practices in the practicum schools. RQ3 (concerning how reflective practices contributed to identity construction and reconstruction) was also answered through STs' comments on their emerging identities, who try to cope with institutional, social or individual constraints, concerns or possibilities.

In response to RQ3, the participants frequently revealed their feelings and emotions while reflecting on themselves and their practices. This was due to getting used to a 'reflection culture' (CoP) that they had not experienced before; besides, the atmosphere in the course at the faculty helped them feel relieved, as they reported, due to their reflections. Some explained that this was because the more they commented on the course the more they gained understanding of their identities, and there was no pressure on them while doing this:

We are free to express our opinions, [and] we are aware of that we are not assigned a grade directly because of our comments. I never felt pressure on myself while expressing my opinions or doing my coursework. I think this is also important.
(Nida, SRS 2)

4.2.1.1 Methodological Knowledge Development and the Coursework in Practice Teaching

The contradictions and tensions within cognition appear when 'thinking' and 'doing' play out within the contexts in which this relationship exist. In turn, this opens further

possibilities for resolving the problematic divide between theory and practice that persists in the field (Freeman, 1990).

When novice teachers (and STs) are considered, it is often assumed that conscientious application of the knowledge they accumulated during their teacher preparation programmes will be sufficient to ensure success (Farrell, 2012). However, most experienced language teachers know that it may take years (or even a lifetime) of teaching just to balance lesson content and delivery (Farrell, 2012), and new knowledge and theory must be constructed through “participating in specific social contexts and engaging in particular types of activities and processes” (Richards, 1998, p. 164). As mentioned previously, STs must also learn, through time and experience, about “...the texture of the classroom and the sets of behaviours congruent with the environmental demands of that setting” (Doyle, 1977, p. 51).

For Wenger (1998), learning is the realignment of experience and competence, and it is crucial to identity work because it “...changes all at once who we are, our practices, and our communities” (p. 227). For the participant STs, learning seemed to occur within a trajectory of identity construction that united their learning experiences in the faculty and imagined practices within the construction of their professional identities. Thereby, they positioned themselves as different types of teachers-to-be in relation to their imagined CoP, the *Practice Teaching* course.

When the STs were asked what they would expect from the course at the faculty at the beginning of the practicum, their responses included their desire to be aware of ‘good’ and ‘bad’ things in teaching. However, these concepts were ambiguous. They probably meant

traditional (bad) versus progressive (good) methodology, although they had implied many times that they were not able to apply progressive methodology well. They were also hoping to change with feedback and comments from the lecturer and the peers in the course. They mentioned that they liked to hear about lecturer's own experiences and memories in the course. Some of their key responses to the question: "What do you expect from the *Practice Teaching* course?" in the pre-practicum focus-group interviews are presented below.

Arkin was keen on the experience dimension of the contributions from the course. He tended to believe that sharing experiences with the lecturer and the peers on the application of methods would make him a better teacher. Here, he demonstrates an 'ought self' (Higgins, 1987) as a 'worried methodology expert'. Similarly, Bige, Arkin and Fulya were keen on sharing the experiences of the lecturer, considering that those experiences would provide them with practical hints for their practised identities.

With the help of this course, we can share our **experiences** and observations and hear about other teachers and schools. We can comment on each other's **experiences**, and we may hear different opinions . . . The faculty infused the **strategies** and **methods** . . . into me; but in terms of putting them into **practice** . . . my **experience** in the classroom environment will have more **impact** on my self-confidence. (Arkin)

I want to learn different **techniques and activities** to teach English and strategies to use in the classroom . . . I hope our lecturer will share her **experiences** with us so it will be a **good example** for us. (Bige)

I expect to reinforce and strengthen my **experiences** I will have in my observations and teachings. (Fulya)

Defne and Nida focussed on ‘real’ classes or life situations. Being real seemed to be positioned as being able to succeed in using their knowledge that they gain in the course where it is really needed. On the contrary, that knowledge would seem useless to them:

I expect a practical course. We have been learning **methodological information** for four years. It is the time to learn how we transfer this **information** to the **real** classes. (Defne)

I **would** learn about academic knowledge to use them in **real** life situations. (Nida)

Elmas tended to expect recipes from the course to be able to implement them in necessary situations. Her cue-based imagined identity seemed to urge her to develop professionally through those recipes:

I will learn what to do and how to carry on my **professional development**. (Elmas)

Belma and Sevil wanted to see examples for the ‘right’ applications of the ‘right’ methodology. Like Elmas, they tended to consider the examples as direct ways of avoiding mistakes:

Time is limited and there is so much to learn about how to become a better teacher but I hope we will see **different examples** in the course. (Belma)

I have a limited knowledge in methodology. I hope I will be more **aware of** my **mistakes** and have a chance of correcting them with this course. [The] Practicum

will help me with observing **good and bad examples** and with being aware of how **to improve** the **good** ones and how to take lessons from the **bad** ones. (Sevil)

As the findings displayed, the most significant issue that STs emphasised was their expectations and hopes regarding the methodological knowledge-base and the experience that they were preparing to gain in the practicum schools. They were extremely keen on what they knew, what they did not know and what they would learn about SLTE methods. The majority of their comments were about the methods and their right or wrong application in the practicum. They almost seemed to be fixated with this idea. The most significant point about the methods was whether they could transfer theory into practice. The majority of the participants produced comments on this subject in all research instruments. That seemed, in a way, a justification for them to feel that they were becoming teachers. These findings revealed their dominating rule-based identities quite obviously, as they tended to see the acquisition of the knowledge-base of teaching as a key ‘rule’.

This seemed to indicate an on-going battle in their minds between their imagined ‘identity-in-practice’ that can be observed in the practicum in contrast to their previously developed ‘identity-in-discourse’. This was, in other words, a reciprocally constitutive relationship between their discursively constructed ‘narrated’ identities and the verbal expressions of the on-going reciprocal relationship between their selves and their practice – that is, their ‘enacted’ identities (Kanno & Stuart, 2011). They seemed unable to be sure that they can transform their narrated identities to enacted identities, so they were using phrases like “I hope” and “I expect”. From the sociocultural perspective, they desired to see the methods as their most significant artefacts in their socially constructed CoP with students to be successful as ‘good’ teachers.

The majority of the answers to the questions (which were asked in all instruments in the middle and at the end of the practicum) of whether the course at the faculty met their expectations were again mostly about methodology, and all were positive about the course. For instance, Belma and Bige showed their contentment about the interactive dimension of the classroom environment in learning the methods:

In the course, my classmates **shared their experiences** with all of us and it gave me good ideas about teaching ... I've learned from my **lecturer's experiences** as well ... we've revised all of the approaches and methods. It was a very **good revision** and very **beneficial**. (Belma, Post-practicum individual interview)

We learnt about different ways to deal with lots of different kinds of **teaching situations** thanks to the **feedback sessions** in this course. (Bige, Post-practicum individual interview)

Belma, Bige and Fulya implied that the practicum course contributed to developing their teacher identities more than they had expected. It was apparent that reflecting on themselves caused them to construct and reconstruct themselves and also invent and reinvent their professional selves as prospective teachers, and they obviously saw the course and the practicum as the means to achieve this. However, most of their comments included methodological concerns.

As the triangulated data from all instruments showed, the STs commented that they gained critical skills, learned a lot about being an effective teacher, learned some ways to transfer theory into practice, received feedback from the lecturer and peers and revised their FLT approaches, methods and techniques. For instance:

I learned all **methods** and approaches in detail ... the features of the **methods, techniques ... and approaches** ... I also learned how these **methods and approaches** were used in the classroom and in the course books. (Belma, RJ)

In my opinion, an ST's professional **development or growth** should be highly [focussed on] **theoretical** and **practical knowledge** to **apply on** the students. They should be able to find lots of chances to **apply** what they know and have learnt so far on different age groups. I think we learn it at our course. (Elmas, RJ)

We learnt how to deal with real life classroom situations by using useful **methodological** tips in *Practice Teaching*. We learnt how to **apply the theories** into **practice**, which is the missing piece of the 'Becoming a Teacher Puzzle'. (Bige, RJ)

Both Arkin and Bige appear to hesitate over how much of the knowledge they learned at the faculty they could use in practice. Hesitation, uncertainty and insecurity dominate their discourses in the first interview. However, the impact of the course (and the practice) on their confidence seems to change them positively:

Well, I'm trying to **apply** the **theoretical knowledge** I have gained at the university, but I'm not sure how much I succeed in doing this. Sometimes, I feel that I'm **missing** something ... because I'm **inexperienced**. (Arkin, Pre-practicum individual interview).

I would say that I have **developed** significant **classroom management skills**, and would describe myself as **in-control** and **patient** as a teacher ... [I] have discipline and self-control in the classroom. (Arkin, Mid-practicum individual interview)

I'm a little bit **confused** about how to **apply** the **techniques** I have learnt so far to the teaching situations. That's why I'm **anxious** ... But I know what kind of teacher I want to be. I guess I **need** some **practice** (Bige, Pre-practicum interview)

I'm more **confident** now, because **I have seen that I can do it** [apply theories in practice]. I know my responsibilities as a prospective teacher but there is a lot to learn. (Bige, Mid-practicum interview)

Nevertheless, while the participants were generally very enthusiastic about their power and potential in the first interviews, it is seen that they became more realistic about themselves after their practices in the practicum. They developed more wary and precautionous attitudes to evaluating.

While analysing the comments of the STs, the impact of pedagogy they adopted from our teacher education programme on their identity development, and even on their personalities, became apparent, complying with Danielewicz's (2001) claims. This impact revealed itself, with the largest portion of focus and concerns that STs' have on their 'right' and 'correct' teaching practices and methodological applications regarding the knowledge and experience that they gained at the faculty. It could be bound to the partially knowledge-based and transmission-focussed education (Johnson, 2009) that they received during the three years prior to the practicum and *Practice Teaching* course, including in Year Four. However, some of them were also reflecting on it critically, although they were not able to find an exact answer, and sought resolutions to that conflict with the feelings that arose from their successful implementations at the practicum school.

4.2.1.2 Relations with the Lecturer and the Peers in the Practice Teaching Course at the Faculty

The second and third sub-categories of the broader category ‘engaging in learning to teach’ in the *Practice Teaching* course are ‘the relations with the (1) lecturer and the (2) peers in the course.’ For the STs, learning seems to occur within a trajectory of professional identity construction that united their past experiences of their lecturer and their imagined futures as prospective teachers:

When I encounter a problem in the practicum school, I **share** it with my lecturer and **classmates**. We can find a **solution**, and it helps us to develop. (Nida)

Defne emphasised the importance of the combined work conducted throughout the course and the practicum, particularly when they shared their experiences in the class with their classmates and the lecturer:

We practised what we covered during our *Practice Teaching* course at our practicum school ... After applying it in the practicum, I **shared** my experience with **my friends** during the practicum course the following week, and [this meant I] could **think** about them **more critically** ... (SRS 2)

Bige and Nida commented on exchanging ideas and experiences in the class at the faculty. Bige emphasised the social dimension of the course and her expectations regarding development through sharing feedback with peers at the faculty:

I think this course is a chance to share our different **experiences**, to comment on how we will become better teachers [in the] **feedback** sessions that these courses support. (Bige, Mid-practicum individual interview)

Belma commented on the dense population of the class by complaining as to its negative effect, implying that she and some of her peers did not benefit from the course enough. Indeed, one of the institutional constraints in the context of this study is the class sizes ranging between 40–70 students in this university:

I feel that **some** of the students are **shy** and **don't** want to **share** their experiences with us because there **are lots of** students they don't know well in the class ... There is no time for everyone to speak. So, I **cannot share** my experiences or ideas ... That's the most negative thing about the course. (SRS 2)

The other participant STs did not mention this problem; on the contrary, they mentioned their pleasure to be able to hear the ideas of a rich variety of peers. This could depend on being accustomed to such an environment physically during the previous three years, although the process and the flow of the lesson is different from almost all of the courses in the department, since it is the only course in which discussions on real experiences take place. Commonly, the participants described how sharing experiences with peers facilitated their learning to teach. They repeatedly mentioned this positively while talking about the course:

It would have been better if the course could **last longer**. However, this course helped me find my way through [educational experience]. This course has been my **lighthouse** to find my way out. I could know how to move and take my steps to take **advantage** of this year. (Elmas, Post-practicum individual interview)

From now on, I will be a **good listener** in this course because I'm encountering in my practicum school this course's content, and I **can transfer my knowledge**.
(Nida, Mid-practicum focus-group interview)

This course became a chance to **scaffold** my **limited methodological knowledge** by combining and comparing the facts in my observations with the **methodology**. But it's still limited. Now I'm regretful that I couldn't do my best to learn more from this course. (Sevil, Post-practicum focus-group interview)

These examples demonstrate how reflection prompted the STs to give recognition to the importance of the *Practice Teaching* course as a CoP, where the theory–practice praxis is cemented and developed through sharing and critiquing others' experiences and having their own experiences critiqued by others, including the other STs and the lecturer.

4.2.2 Imagination in Engagement: The Practicum School

The second broad categorisation for the engagement of the STs in learning to teach is the practicum school as a CoP. As indicated in the preceding findings centred on the *Practice Teaching* course, the practicum school was an imagined community for STs at the beginning of the term. However, once they started to teach, they joined a CoP, which activated their identities-in-practice (Wenger, 1998). Such concrete teaching practices are virtually unavailable (in formal education) during the initial three years' teacher education in Turkey; thus, it is here that STs have their first teaching experiences with their previously constructed imagined identities (Farrell, 2001).

In terms of the STs' imagination in engagement in these contexts, four sub-categories (themes) emerged from all data, including interviews, RJs, and SRSs. The categories

revealed: (a) teaching practices in the practicum school, (b) relationship with supervisor/cooperating teachers, (c) relationship with students and (d) practising in a private or state school.

The findings showed that STs were using very positive discourses in their descriptions of the impact of the practicum process on their identities. Only Fulya was negative, concerning lack of opportunities to teach very often as she was in one of the most prestigious schools, and the school was not inclined to let trainees teach very often. The impact of their former teachers on their teacher identities was also seen. The majority of the STs (5), were affected by their former teachers positively, only one (Sevil) stated that she was affected by them negatively as well, although she did not exemplify or explain her comment in detail. It seems that their positive images contribute to negative impressions of teaching as a profession, and these images are appropriated and renegotiated by the STs to create images of themselves as teachers (Nagatomo, 2012).

STs were very keen on the practice element of their practicum, with several indicating impatience, after years of theoretical learning, to put what they had learned into practice. Several were eager to demonstrate their (expected) competence in the classroom, grounded in their theoretical knowledge. When they were asked in the pre-practicum individual interviews, “What do you expect from this practicum?” they answered in various ways, as the following:

I want to see good examples of an English teacher ... a **model** teacher. Of course, I will have my own strategies and style, but I don't mean copying someone [who is a]

‘model teacher’. What if I have a bad model? I still have lots of things to learn.
(Arkın)

I **hope** it will help me gain a **good teaching experience** ... to know about **students**, their needs, learning styles and strategies, and the school environment. (Belma)

I **hope** with the help of teaching experiences and feedback to these experiences from my supervisor teachers, I will be able to see my weaknesses and **to see in what areas I will have to improve myself**. Eventually, I hope this will help me to **become a teacher that I want to be**. (Bige)

I **expect to see myself as a real teacher** for the first time ... this time, I will prepare it for real students and real classes ... whether I can make my thoughts real or not ... I can transfer my pedagogical knowledge to the real class or not. (Defne)

I **expect** to see more environments and **students with different age groups**, as well as **great teachers**. (Elmas)

I **expect** to learn and improve my practical teaching skills. I **expect** teachers who are [well practised in] the **innovative teaching styles**. (Fulya)

I want a lot of **experiences** about being a teacher. (Nida)

Till today, we have been **taught methodology** at the faculty – had some presentations, made and applied some lesson plans; but never taught in a real, living class environment. ... It is a chance to see how methods **make a difference**. (Sevil)

As seen in the above quotes, STs had many expectations from the practicum as a cathartic, experiential arena where professional identity development would take place. Almost all of

them were keen on practising, especially teaching real students in real classes. This shows how they were feeling about their transition, in terms of their shifting behaviours and beliefs during their practicum, from their imagined community to a real, practised CoP.

As the comments show, STs here have various images for their practice in the practicum school. Seven of them mentioned that they felt they needed to transfer the theory and methodology that they learned at the faculty into practice in many different ways in the practicum school. They mentioned ‘experience’ as their key issue. Their comments showed that they ascribed great importance to knowing and applying methodology as much as they could in the practicum. They were impatient for their transition from imagined identities to practised identities, which was exacerbated by the fact that this was their first such opportunity.

Not only in these sample comments, but also in their comments from the other sources, they mentioned ‘good’ and ‘bad’ experiences (or ‘models’) very often, which shows that they had created very clear cut images in their minds in the past in their imagined identities in their imagined communities. This might, again, be because of their Turkish educational background and learning culture, which had some traditional elements in which they were expected to make distinctions between ‘right–wrong’, ‘good–bad’ and so on. However, in response to RQ3 (concerning how recognition of the imagined–practised transition facilitated construction and reconstruction of professional identities), it is seen that the critical reflecting process in this study helped them understand what they desire to have or not to have and also helped them think more critically about their targets. However, almost all of them seemed to be fixated with the theory–practice dilemma, and ‘right’ and ‘correct’ teaching practices, as seen in data from the other data collection instruments.

The findings from all data sources generally showed that all of the STs were very willing to teach in the practicum. They tended to use every opportunity to teach in ‘micro’ (15-minute teaching-sessions) or ‘macro’ (45-minute teaching-sessions) sessions, which are a part of practice teaching.

All of the STs displayed mainly exemplar-based or cue-based imagined identities, commonly along with a stable rule-based identity they presumably brought from their educational and personal backgrounds based on the Turkish educational system at the start of the practicum. However, they subsequently inclined to adopt schema-based practised identities, which emerged with the impact of conditions and the context in the practicum schools.

STs seemed very motivated to teach; however, they tended to see the ‘methodological side’ as a part of their ‘mission’. Regarding their expectations about the practicum, the STs made various comments. Sevil, for instance, explained how she was fixated on the theory–practice transition at the beginning of the year and then how her expectations changed. She wanted to compare teaching in a public school and a private school to be able to decide what kind of a school she would work in in the future. Indeed, she tended to think all her problems with methodology would be sorted out in the practicum:

Applying requires more than knowing. Now I will have real **application** of these **methods** in my practicum. I know the situation in state schools. I will have the chance of **comparing state schools with private schools**, then decide my future teaching career direction ... which will offer a chance to see how methods make a difference. (Sevil, Pre-practicum focus-group interview)

However, when Sevil's expectations were asked of her in the mid-practicum interviews, she did not mention the private school–public school dichotomy at all, but was concerned with getting feedback from the supervisor teachers and lecturer for self-criticism in the practicum. This finding concurs well with the idea that professional identities develop through relationships with people in the professional contexts. In her discourse, she used the words 'criticise', 'evaluate' and 'feedback' without clear distinction.

I have a chance of doing two or three macro lessons in a week. I hope in this way I can learn from my mistakes, **criticise** myself effectively and **evaluate** myself regarding these **criticisms**. And I hope the teachers observing me will give efficient **feedback** to me. (Sevil, Mid-practicum individual interview)

Belma had concerns about 'having a good teaching experience' and learning more about students, believing that the practicum would provide them. She was always concerned about being able to teach students well, mentioning students more than the other STs did:

The practicum is very important for me to know about **students**, their needs, learning styles and strategies, and the school environment. (Belma, Pre-practicum individual interview)

My practicum allowed me to see a real classroom, how I should behave in front of students, how I react to an unplanned situation and so on... But I couldn't learn much from my **supervisor teachers** as they were so 'traditional'. But seeing them [supervisor teachers] made me understand what kind of a teacher I don't want to be, though. (Defne, Post focus-group-interview)

STs' narratives in the pre-practicum individual interviews showed that they reflected on their wish to see some teachers as good and ideal models in the practicum school; however, the mid-interviews showed that they had become more focussed on having good and practical teaching experiences and getting feedback from the supervisor teachers and lecturer, which illustrates the transition from being 'an observer' to 'a reflective doer'. It seemed that reflections in the course and journals had an impact on STs; with regards to RQ2, specifically, this demonstrates that the STs actively engaged in and consciously benefited from the critically reflective element in the practicum process with regards to professional identity formation and development. The following subsection presents a discussion on STs' practices in the practicum as a sub-category.

4.2.2.1 Student Teachers' Imagination of Engaging in Practice in the Practicum

Most of the STs were very enthusiastic to teach at the start of the term; the practicum school was their 'imagined-community' about which they had some preconceptions via their 'imagined practices' (Wenger, 1998). However, this enthusiasm seemed to falter through the middle and the end of the term, which could be due to a shock resulting from the realities of teaching in a real class and reflecting on themselves realistically (Farrell, 2006). However, a feeling of confidence was a stable characteristic with some STs.

STs' questioning of their teaching practices was on-going. Arkin and Fulya questioned whether they could be a teacher or not during their practices regarding their initial teaching. Sevil and Nida stated that they felt very inexperienced in their initial performances, but all except, to some extent, Sevil thought that they improved in later performances. They all

said they were questioning methodological issues more in their initial performances, but that this happened less as the course progressed:

It was not the lesson I expected from myself. I felt bad at the end of the class and talked to my supervisor teacher. She said it was nice, but for me it was the **worst lesson** I've ever had so far. It must be because this was my **first time teaching with older students**. (Elmas, SRS 2)

STs produced various reflections about their actual practices. As with methodological issues, many of the participants commented that they found themselves generally successful in later performances but not in the initial ones. They said that they liked teaching more and more after successful performances. They stated many times that they learned a lot from their experiences and practices, whether positive or negative, and deduced many important lessons for themselves:

I was disappointed by my performance. My hands were shaking while writing on the board, and I could feel that it was obvious to the students. I did prepare everything, but [I] did not think about the detail that the copy room was opening a little bit late ... **I need to think in more detail** about each step I am going to do. (Fulya, SRS 2)

Many stated that they felt more confident in the later teaching sessions than they were in the initial ones.

Last time I taught, I was very **discouraged** but this lesson made me happy and encouraged again . . . because I had a good lesson and everybody enjoyed [it], I felt more confident about teaching. (Belma, RJ)

However, some of them said the opposite in some contexts: that they were unconfident and unmotivated in the later performances.

It was a terrible day! I don't want to remember this day, because if I do, I am sure I will change my mind on being a teacher. (Arkin, SRS 3)

SRSs provided many details about STs' reflections on their practices, including class management and applying new techniques, which were the basic issues that they reflected on.

Since the STs were very keen on using 'right methods', they produced plenty of comments on Communicative Language Teaching (CLT) as their imagined 'best methodology'. Almost all of the students saw themselves as imagined 'facilitators', and CLT seemed to them the best method to facilitate learning in the classroom. The majority of the STs were sure about their knowledge in CLT that they had gained at the faculty; therefore, they had high self-confidence at the beginning of the term with their imagined identities. However, they felt confused and worried through the middle of the term after their practise sessions started. They reflected that they experienced difficulties in transferring knowledge into practice. Therefore, their practised identities exhibited quite a worried and cautious attitude about CLT:

I don't know if they [students] were **communication-oriented** or not, because I was **more active** than the students in the lesson. I didn't feel that I could make them communicate. (Sevil, Mid-practicum individual interview)

I tried hard to do this [apply CLT], but I couldn't succeed ... since I couldn't give instructions well. **I couldn't cope with the chaos** in the class. (Sevil, Post-practicum- individual interview)

STs' reflections revealed that their previous imagined learning facilitator identity had been concretized and contextualized, especially as was shown in the sample comment by Sevil. Therefore, it became a carried-out practice, no longer a conceived principle. In such context-specific practices, STs' cue-based identity of 'learning facilitator' was transformed into the more schema-based identity of educator, via an insightful philosophy of "practice and courage" (Xu, 2012, p. 576).

Elmas demonstrated that her imagined identity involved certainty that CLT was going to be effective in her practices, since she appears to have learned that this was the case at the faculty. However, her practised identity demonstrates a more conscious attitude towards it, and she decided to use it in her own way.

I think I can use CLT. We have learnt that it [using CLT] will be **more effective** than being a form-focussed teacher both from our teachers and our own experiences. (Elmas, Pre-practicum individual interview)

How to use CLT will depend on my own style. I will make my students become aware of that English is not only just a course to learn ... Our mutual target would be using this new language in every second of our class time. (Elmas, Post-practicum individual interview)

In terms of teaching practices of STs, although limited, there was some metaphor use (Beauchamp, 2011) in STs' comments. For instance, Arkin described his situation very

briefly through a ‘cook’ metaphor, through which he implied the lack of practice and problems in transferring his theoretical knowledge into practice:

Until the last year of the university, we had been taught the theoretical matters of teaching. I feel **like a cook who never cooks**. Now, I’m in the kitchen and I have ingredients. I need to cook something for dinner. At this point, my professional development begins. I’m a well-equipped teacher, and I’m in the class. Now, it’s time to create something. (Arkin, Pre-practicum individual interview)

They were trying to find strategies to better apply CLT, considering this key to their success in teaching:

I need to **rearrange my techniques**, I should give my students chances to express their opinions. I think the most important thing about **CLT** is the appropriate materials. (Bige, post-practicum individual interview)

I practise **CLT techniques** because it is **interesting** for the students, but generally I had a timing problem. (Nida, Mid-practicum individual interview)

Sevil seemed very stressed because of her rule-based and cue-based practised identity; she felt her success was bound to the application of communicative methodology, which she perceived as a rule by her faculty.

We were taught at the faculty that we should be a teacher that makes communication happen in the class in our future teaching. Now, **if I cannot be an ideal teacher as I have described, all my faculty education will be in vain**. That’s why I want to be that kind of a teacher. (SRS 3)

Bige's comments reveal the process in which they question the methods to use in their practices. Bige argues for the correctness of method by examining the practices she observed and the knowledge she learned at the faculty:

At the beginning of the first term, when I observed the lessons in my practicum school, I thought that they were examples of ... CLT lessons, because I didn't know what CLT was ... now I can say that there isn't an exact application of CLT in my practicum school. (Bige, RJ)

Lesson planning was another constituent of STs' realisations in understanding of the necessities of their professional teacher identities in transition. In their imagined communities, the plans were only written documents to comment on during the classes at the faculty; however, in real classes they become significant artefacts, as tools to transfer their methodological knowledge into practice, facilitating 'success' in teaching. They saw that this was a part of their teaching practices. STs mentioned lesson planning throughout the interviews, RJs and SRSs many times within this strand. They stated that they understood the importance of planning during their teaching performances, and they said that lack of effective lesson planning led to failure:

Even though I didn't plan this lesson beforehand ... after the things that I experienced today, I know I will always **plan** my lessons **beforehand**. (Bige, SRS 1)

Sevil's quotations from pre-, mid-, and post-practicum interviews reflect her shifting ideas explicitly. She reveals how she shifts from being an impatient to a patient person but that

she cannot wait to become good at planning, showing awareness of past, present and future in this respect. She also implies the importance of learning from mistakes:

I am inexperienced. I don't know what is waiting for me in my future teaching ... [however] I know that I will do whatever I can to be a good teacher ... I will **learn from my mistakes**. (Sevil, Pre-Practicum individual interview)

It's too early to become such a good teacher ... maybe I can relax myself by thinking that at least I'm aware of how to be a good teacher ... I wonder how long it will take to make such a carefully planned lesson. I'm **not as confident as** I was at the beginning of the year. (Sevil, Mid-practicum individual interview)

I can say that I'm **more patient** now. . . I think patience is the most important part of this kind of devotion ... especially during teaching. (Sevil, Post-practicum individual interview)

Crucially for the purposes of the three research questions, they commented that these changes were due to discussions in the class at the faculty or comments they received from their supervisor teachers at practicum schools (although they did not find their comments efficient and sufficient, even a limited amount or poor quality of feedback was valued by the participants). Since their teaching hours increased towards the middle of the term, they probably started to feel more responsible for everything, including their planning, teaching, students' learning and so forth. Presumably, the number of STs thinking that they were good at lesson planning decreased due to this feeling. As expressed by one participant, the more they practised, the greater the demands on their knowledge and skill.

One of the most often-cited issues was class management, and STs felt discouraged when there was a class management problem. They all commented that they understood how important class management was. Belma revealed how she was affected negatively by the interference of the co-operating teacher when the students were quarrelling, which made her feel ineffective:

Again, I had a big **classroom management problem**. I lost my energy and I wanted to finish the lesson. I also felt terrible when the teacher made a speech and calmed the students down because I was supposed to do this. (Belma, RJ)

The next sub-category is STs' relationship with the supervisor or co-operating teachers. Findings from STs' reflections are presented in the section below.

4.2.2.2 Student Teachers' Imagination of Engaging in Relations with the Supervisor/Cooperating Teachers in the Practicum

The relationship with supervisor teachers has always been important for STs in teacher education (Stuart & Kanno, 2011), as reflected in the present findings. When asked in the interviews, STs commented that their expectations were not met in the practicum regarding the supervisor/cooperating teachers' teaching methods; they thought they were very 'traditional' and did not provide enough guidance and feedback. They had strong views about them:

Teachers were so **traditional** ... I would want to see different applications, creative activities, but that was not possible ... Yet, my expectations related to students have truly been fulfilled. They were active, good at English, motivated ... (Defne, Mid-practicum focus-group interview)

They also said that they were trying to implement new techniques that had not been tried by the supervising/co-operating teachers in the practicum school. It seemed a challenge for them to try things different from the (presumed to be) ‘traditional’ techniques of the teachers in the practicum school. This concurs with Richardson’s (2003) idea that many STs have strong images of teaching, both positive and negative. Moreover, STs’ personal biographies – their cumulative experience of faculty life – acted as a filter, screening out content from academic programmes that challenges their ‘observational apprenticeship’ (Trotman & Kerr, 2001, p. 159); thus, educational biography accounts for some STs’ “persistency of particular worldviews, orientations, dispositions, and cultural myths” (Britzman, 2003, p. 27).

The STs tended to regard themselves as innovators within practicum schools, in comparison with supervising/co-operating teachers, who had been teaching for some years and who had developed ‘set routines for teaching’ (Urmston & Pennington, 2008, p. 100). STs, on the other hand, might have been “confronting another form of rigidity, school cultures that discourage innovation and place a premium on conformity to the syllabus” (Urmston & Pennington, 2008, p. 100). Research in Turkey (Yaman, 2010; Armutçu & Yaman, 2010) found strong support among STs for the use of a limited range of teaching methods. This apparent alignment with the discourse of contemporary educational theory might be explained in terms of Yaman’s (2010) and Armutçu’s and Yaman’s (2010) findings that STs in Turkey hold strong views about the certain and unambiguous nature of knowledge handed down from authorities, a result that could reflect traditional cultural beliefs.

Some of my teachers could have been **more effective** if they had used **more modern methods** such as **CLT practices**. (Arkin, SRS 3)

Some of the experiences that our friends shared made me a pessimistic teacher. That was about the **situations in the state schools** in Turkey. (Bige, Post-practicum individual interview)

My old teachers were very **traditional** ... I learned English in that way but my English teacher in high school was different from others. He was a traditional teacher too, but sometimes, we made role-playing; talked to each other about a new topic; and watched films without subtitles in the lessons. I think, **most of the teachers in Turkey don't apply modern methods and CLT** in their lessons especially in state schools. (Belma, RJ)

[Traditional] Teachers are mostly **form-focussed**. They like grammar more, in my opinion. It must be because grammar is their comfort-zone. (Elmas, Post-practicum individual interview)

Both teachers I observed and my old teachers are nearly the same in teaching. They used book-centred activities and they used **traditional techniques** ... As modern English teachers, we have to change this tradition. (Nida, Post-practicum focus group interview)

English teaching in Turkey is going on slowly as [it is] mainly grammar based. **I hope** we can **achieve** [a break from traditional teaching] this as reflective teachers in the future. (Sevil, Post-practicum focus-group interview)

Most of the teachers I've observed were **not up-to-date**, not following their course books but were not practising CLT in their classes. I met one good teacher and I would say that my old teacher was a mixture of methods (Fulya, Post-practicum individual interview).

The findings described earlier suggest an apparent contradiction; while teacher identity as 'becoming' reflects the on-going and flexible nature of identity construction, the dogmatism of some teachers' views about teaching and learning, as well as their role within it, could imply rigidity in their conceptions of who they are, and who others are, as teachers (Trent, 2011a). This potential paradox has the potential to disrupt teachers and, thereby, schools and students. As Alsup (2006) points out, STs who consider an identity as an inflexible thing may face increased tension and unease as they move into future teaching positions. With their expectations possibly unfulfilled, they may leave the profession following the completion of their teacher education programmes, or soon after (Urmston & Pennington, 2008). This outcome is of particular concern in the case of EFL STs in some Asian countries, as in Turkey (Yaman, 2010), where a shortage of qualified and experienced language teachers has been reported (Nunan, 2003).

However, this kind of shortcoming seemed minor among the participant STs, who said that they were feeling very powerful in the class when they performed well, especially when they used 'up-to-date techniques', stating that they liked that feeling very much:

I tried to paraphrase myself and demonstrated with a student. This helped them to understand what they were supposed to do. As I observed that, I solved a problem during the activity, [and] **I felt powerful and more professional.** (Defne, SRS 2)

This issue had also been a subject to many discussions in the practicum course. STs always talked about the contradiction between what they learned at the faculty and what they saw in the practicum school. They find the supervisor/cooperating teachers and their teaching methods out-of-date and traditional most of the time. Besides, sometimes there was a power play between the ST and supervisor teacher because of this polarisation. Supervisor teachers were not approving of the way the STs taught; they even forced STs to teach in their (supervisor teacher's) own way. The fact that these observations emerged in the course of the critical thinking process indicated that, in response to RQ3, which concerns the efficacy of reflexive practices in identity formation, these practices made STs aware of a struggle among their actual, ideal and ought selves (Higgins, 1987). This is to assert and maintain a practised professional identity informed by their formal education and personal conviction, choosing to join an imagined, yet pedagogically superior, CoP, rather than the actual CoP created with the co-operating or supervising teachers.

4.2.2.3 ST's Imagination in Engaging with the Students in the Practicum

Almost all of the STs commented on their teaching methods and their wish to practice these methods very often. Along with this, they also commented on how the practicum helped them learn about students in some depth. Considering the students seems an emerging concern demonstrating that they were developing 'ownership' of their profession (Forde et al., 2006). They realised that students as artefacts were important components of their profession, necessary to become 'real teachers' in 'real schools'.

The STs mentioned their concerns about students many times, especially how they were feeling motivated and proud when the students were enjoying and learning in their lessons.

They stated a few times that they felt bad when the students did not learn anything or participate well. For instance, Defne expressed her happiness and Bige expressed her sadness about students' participation very clearly:

This day, I realized something. My students and I are **constructing a relationship** ... which changed the classroom atmosphere in a **truly positive** way and motivated both of us. I **really enjoyed** [it], and I was not stressed as much as I used to be. Students were also enjoying [it] a lot, which increased their participation. (Defne, SRS 2)

Some students **didn't do** the **activities**. I tried to help them but they seemed really off-task, so I didn't push them. It was the problem of the lesson. And I **felt so bad** about this. (Bige, SRS 3)

Successful engagement with students elicited some of the most positive reflections among all data collected, demonstrating the importance of eliciting participation, which is, not incidentally, central to CLT:

I achieved **efficient communication** with my students. I think my students really like me. Young learners see me as a friend. 'Cause of their ages, they have not had the respect concept yet. Also, I have never had a problem with teenage learners. I have just had some problems with two students. (Belma, Post-practicum focus-group interview)

It [successful student engagement] means having the knowledge to understand where a child is at and knowing how to scaffold that learning to **bigger opportunities**. It also means providing a stimulating, play- and communication-

based learning environment for children. (Fulya, Pre-practicum individual interview)

I have an **instant connection** with students and this connection is the target language. This is really helpful. With this way, students know what they should learn and this creates an authentic atmosphere. Also, this helps the teacher for her **self-improvement**. (Elmas, Post-practicum individual interview)

Even where communicative engagement did not come easily, the STS took the challenges stoically, remaining positive about the merits of engaging with the students in terms of teaching and personal/professional development:

Students of one class really love me. But in another class, there is a mass effect of a teacher on students. In that class I keep my distance with students. In general, I believe that I have good relations with students. **I feel motivated** when I see **students enjoying** in my lesson. (Fulya, Post-practicum focus-group interview)

I should know the students. Maybe if I got my own class, I would be very different than now. It can help me to know students; also it can help students to know me and we can have **good communication**. (Fulya, Post-practicum focus-group interview)

4.2.2.4 Student Teachers' Imagination in Engaging Practices in State Schools or Private Schools

Students commented on their imagined practices in schools at the start of the practicum. As mentioned in the Methodology section previously, private schools in Turkey have a 'higher status' than state schools due to their advantages in available resources, target population

(wealthy and educated families) and so on. STs posited teaching in a private school as a high status situation.

I believe that in private schools English teaching takes place at an advanced level, which would **improve** my English (Arkin, Pre-practicum focus-group interview)

Nothing had changed about the foreign language teaching in state schools ... That's why I was disappointed ... innovation should be brought to these schools. In this regard, I could define myself as a reformist teacher ... I can see myself as a leader. My mission is to bring these innovations to the classrooms. (Arkin, Post-practicum focus-group interview)

Arkin's imagined identity was schema-based, which depended on the conditions of the contexts in the state schools explicitly, but later it turned out to be a cue-based practised identity, actively struggling to change/modernise the conventional practices and applications in state schools.

The opposite expectations of private schools were woven into many of the STs' imagined identities, and the transition from imagined to practised professional identities was seen to be less challenging in the private school context as they were preconceived and experienced as aligning with the modern teaching theories taught in the first three years.

When I first heard that I would do my practicum at a private school, I got so excited. Because it was my dream since Year 3... The reason why I don't want a state school is that the methods and theories I learnt at the faculty are not applied in state schools. Private schools are different ... I know I will observe lessons in

which the teacher puts her **theoretical knowledge into practice**, [and] my practicum at the private school will contribute more to my teaching. (Sevil, pre-practicum focus-group interview)

At the beginning of the term, I had an aim to see how I could **apply the theories** and **methods** that I learnt at the faculty; because I did my practicum in a private school, I did see how it could be done. (Sevil, post-practicum focus-group interview)

The state–private dichotomy is not a main focus of the present study. Nevertheless, these findings may be of interest to future studies considering this issue. The next section concerns alignment of STs’ professional identities and experiences in engaging in various aspects of being a teacher.

4.3 Student Teachers’ Alignment in Engaging the Future Concerns

Along with the transition from their imagined identities to practised identities, students realised that their future career was about to start. They seemed to have more concerns with future plans. Their future-oriented talk revealed that they had produced new ideas about their professional life in the future through the practicum process. Some of them mentioned that they desired to be good teachers after having their practicum experience; some decided to improve themselves more through teacher development courses or programmes, feeling that they were not good enough to teach properly; and some said they may change their minds about being a teacher, even quitting the teaching profession.

4.3.1 Student Teachers' Alignment in Engaging to Teach as Foreign Language Teachers in Turkey

The findings in this respect are significant for all three research questions. As STs themselves acknowledged, they were undergoing a transition from being a student to being a teacher, and this recognition seemed to help STs' transform their identities from imagined to practised, which caused them to become aware of the life awaiting them. It seemed that they started to question their professional identities in terms of whether they were ready for their future careers or not. The practices they performed made them wonder whether they were ready for the future or not. Indicating a positive answer to RQ3, Bige and Belma commented on reflection very positively, demonstrating both cue-based and rule-based identity characteristics in SRSs 2 and 3 as follow:

I believe [in] myself; I will become a teacher as I want to be, because I'm a reflective, open-minded and reasonable person. I'll never give up on the idea of **improving myself** as a teacher. It will help me to become a **teacher that I want to be**. (Bige, SRS 2)

I'll be a teacher as I want to be. I teach because I want to do it. I am a teacher and I have my own beliefs, thoughts and methods. I've created a [teaching identity] according to **my beliefs and thoughts in my mind** . . . and I want to be that teacher. (Belma, SRS 3)

When Defne was asked about her future concerns, in the pre-practicum interviews, she exhibits a mixture of cue-based and rule-based identities. For example, the rule that

knowledge is essential for trust is expressed, alongside the cue-based identity of a seeker of happiness.

I want to be a knowledgeable and loved teacher. Being **knowledgeable** in my field will make my **students trust** me ... if I believe that a teacher is very competent in her field, I trust her more. Also, the relationship between teachers and students are so important. **So being loved** by my students will make me **happy**, and if I am happy I try more to do things better ... (Defne, Pre-practicum individual interview)

When she was asked the same question again in the post-practicum interview, she was determined to be competent again but she shifted from being loved by the students to being happy with the students. Her discourse changed direction with the use of new concepts such as innovation, reflective, motivation and satisfaction.

Being competent in my field ... Being satisfied with my job ... **[my students] being happy with being students** ... Being open to innovations and being reflective... Because, I believe that if I am a teacher like that, I will be a good teacher. (Defne, Post-practicum individual interview)

This is a prime example of a positive effect of conscious, reflective awareness of the transition from imagined to practised professional identity, as addressed in RQ3.

4.3.2 STs' Alignments in Engagement to Teach as Native Speaker Teachers in the World

STs talked about being NNS of English only during the pre-practicum and post-practicum focus-group interviews. They did not mention it in the other instruments. Although they seemed to think that sometimes it was affecting them negatively, they were not without hope for the future. They commented on their thoughts on being NNS before the practicum,

and they also mentioned it as having influenced their practised identities. This showed that they were not as pessimistic as they were before, because they believed that their ‘methodology expert’ identities would make them equal to or even superior to native speakers.

People created a **stereotype English teacher** in their minds who is able to speak English with tourists from other countries ... People think [wrongly] that an English teacher has to know everything. (Nida)

Being aware of not being able to get the native like competence is a bit demoralizing. We have to put **more effort** in our work **than a native teacher**. This is the challenging side. (Defne)

Being aware of not being able to get the native like competence is a bit **demoralizing**. (Fulya)

Being a non-native teacher affects me negatively ... The native speakers are much better than we are, but **only in terms of the language competence**. Maybe we are much better teachers. (Elmas)

We are not native speakers; we cannot change this fact. **Knowing methods** is a huge **advantage** for us because there are a lot of teachers who do not know about them. If we also plan our teacher talk in a classroom before the lesson we will **improve ourselves in the long run** ... We shouldn’t be pessimistic and demotivate ourselves just because we are non-natives of English. (Bige)

I **don't consider** being a **non-native teacher** as something **negative**. We are non-native teachers and nothing can change this, but we have to improve ourselves ... The only difference between non-natives and natives is that we have methodology knowledge and we should pay more attention and put much more effort in our methodology knowledge. (Belma)

Whether optimistic or pessimistic, there appeared to be strong feelings on the matter of their NNS status as STs. This indicates a professional identity that is characterized in some degree by this status; nevertheless, all ST's recognized this as an area rich with the potential for professional improvement.

4.4 Summary

The main aim of this chapter was the introduction, categorisation and presentation of the data that emerged from the study. For being able to enrich the comprehension of data, the findings from different instruments were introduced and triangulated. In the analysis of verbal data, Wenger's (1998) Modes of Engagement theory helped categorise them regarding the comments of the participants. Fairclough's (2003) discourse analysis helped interpret the utterances of the STs. Similarly, Moscovici's (2000) Theory of Social Cognition Representation helped categorise the identity types of the participants as cue-based, exemplar-based, rule-based and schema-based identities. In addition, Higgins' (1987) Discrepancy Theory also contributed to the interpretation of STs' reflections.

In the light of the theoretical framework, which is situated on the sociocultural view of identity construction (Wenger, 1998), the present study offers to dissect what STs learned about their transforming (transitioning) professional identities from imagined to practised

in the practicum context. The findings showed that STs exhibited various kinds of identities; they reflected and understood the construction and reconstruction of their professional identities in transition, and they benefited from this understanding in transition from imagined to practised, through their self-reflections in their practicum process.

STs' identity constructions were examined through the concepts of engagement, imagination and alignment by demonstrating how these modes of belonging are constituted by particular socially constructed discourses in the practicum, including STs' C(s)oP, the *Practice Teaching* course at the faculty and the practicum classroom, which each generate certain potentials for STs' identity construction (Trent & Lim, 2010). The narrative inquiry of STs' experiences as prospective EFL teachers shows that teacher's identity construction is highly complex.

It is seen that collected and analysed data were adequate to answer the research questions. Regarding RQ1 (What kind of professional identities did the STs [of EFL/ESL] demonstrate during their transformation from imagined/narrated to practised/enacted identities during the practicum?), the findings concurred with the findings of other studies, revealing that identity is not a stable, fixed, unitary and internally coherent phenomenon but is multiple, shifting and in conflict, as well as transformational and transformative (Norton & Peirce, 1995; Weedon, 1987; Varghese et al., 2000; Danielewicz, 2001; Tsui, 2007; Trent, 2011a, 2011b, 2012, 2013; Farrell, 2009; Xu, 2012)

Findings also concurred with Varghese et al.'s (2000) study in that it revealed tensions between claimed identity and assigned identity, once again underlining the ways in which

the agency of individual teachers is a crucial mediating factor in the process of identity formation in teacher education contexts.

From two different directions, then, it became apparent that in order to understand language teaching and learning we need to understand teachers; and in order to understand teachers, we need to have a clearer sense of who they are: the professional, cultural, political and individual identities that they claim or that are assigned to them (Varghese et al., 2005).

The findings showed that the STs had one or two core dominating identities, which characterised them as language teachers. However, some other different kinds of identities were also layered into their transitions. It is seen that, at the start of the practicum, the majority of them had either cue-based or exemplar based identities, since they had some role models who influenced them into the teaching profession and prompted the desire to be teachers like them. However, they also exhibited dominantly rule-based identities since they were quite keen on teaching through the ‘right methodology’, which they accepted as a rule (i.e., a precondition) of being a good teacher. This could be emerging from the fact that the learning culture in Turkish universities is quite knowledge-based, and not only at university but also throughout their apprenticeship (Lortie, 1975). STs experience and witness knowledge-oriented teaching, which, therefore, becomes their main pedagogy. The second dominant type was cue-based identities. Culturally-oriented, STs desired to be role models, which is commonly achieved by teachers in Turkey. A teacher is highly respected and has a very distinguished place among other professionals in Turkey.

These findings showed that there were dominating identities of participants; however, the STs were transferring to different identities in some certain circumstances where they were exhibiting multi-faced, shifting and unstable characteristics (Beijaard et al., 2004). In addition, the dominating identities of the STs were strongly bound to their personal characteristics (Beijaard et al., 2004; Singh & Richards, 2006).

In pursuing the answer to RQ2 (What did the STs [of EFL/ESL] reflect on concerning their transformation from imagined/narrated to practised/enacted professional identities during the practicum?), it was found that STs' reflections of their practices were very effective. They were very keen on their new C(s)oP as a source of the transformation from a student to teacher while transferring from imagined to practised. The journals, as a means of (oral, discursive) critical reflection on the practicum process, consistently showed awareness of identity formation and reconstruction processes at specific instances and through time. It should, however, be noted that they were more descriptive compared to their other reflections commented on in oral sources (interviews and SRSs). The data collection instruments reflected the same, with the STs' explicitly citing the influence of elements of both the practicum process and critical reflection on the same.

In pursuing the answer to RQ3, (How did reflecting on their transformation contribute to the STs' [of EFL/ESL] professional identity construction and reconstruction during the practicum?), STs commonly expressed an awareness of how reflective practices contributed to them understanding what was happening to their identities. They were discovering new things about themselves constantly and consciously. In the journals, identity catharsis could be observed within individual entries. Moreover, in the mid- and

post- interviews, enthusiasm for the CoP in the *Practice Teaching* course and the benefits of sharing critical reflections were expressed repeatedly.

These findings are reviewed in great detail in the Analysis section below.

CHAPTER FIVE: ANALYSIS AND DISCUSSION

Introduction

This chapter aims to present the analysis, synthesis and discussion of the findings with regards to the research questions and to relate the findings to the relevant literature as well as the context of the research. Furthermore, the efficacy of the methodological framework, research methods and approaches is discussed. An analysis of the participants' self-inquiries and own accounts and the several emergent themes is presented.

The chapter focuses on the role of the critically reflective practicum process in identity construction and reconstruction in teacher education in accordance with the overall aim of the research. Wenger's (1998) theory of identity, as constructed while individuals negotiate the meaning of their participation as members of what is called a 'community of practice' (CoP), provided the theoretical lens to analyse the participants' narrative data.

As the constituents of the theoretical framework of the study, an identity is conceptualised as "... our understanding of who we are [or] who we think other people are" (Danielewicz, 2001, p. 10) in the study. The study adopted Beijaard et al.'s (2004) definition of professional (teacher) identity construction as an on-going process of integration of the personal and professional selves (p. 113) and Singh and Richard's (2006) conception of teacher identity as "'woven' through the ideologies, discourses, contents and approaches of the course, and the individual teacher's own desire to find meaning in becoming a teacher" (4).

In light of the theoretical framework, the research questions that guided the study are as follows:

RQ1: What kind of professional identities did the student teachers (of EFL/ESL) demonstrate during their transformation from imagined/narrated to practised/enacted identities during the practicum?

RQ2: What did the student teachers (of EFL/ESL) reflect (understand) on concerning their transformation from imagined/narrated to practised/enacted professional identities during the practicum?

RQ3: How did reflecting (understanding) on their transformation contribute to the student teachers' (of EFL/ESL) professional identity construction and reconstruction during the practicum?

Five broad themes regarding the transformation of identities from identity-in-discourse (Weedon, 1997) to identity-in-practice (Wenger, 1998) emerged from the data: (1) Imagined identities; (2) Practised identities; (3) Personal factors affecting the transformation of identities from imagined to practised: (a) personal qualities including personal background for self-identification and (b) personal professional background and concerns for self-identification; (4) Professional factors affecting the transformation of identities from imagined to practised: (a) *Practice Teaching* course at the faculty as an imagined CoP for learning to teach: [(i) theoretical and methodological field knowledge and development in the coursework, (ii) relationship with the course lecturer and the peers], (b) the practicum school as a practised CoP for learning to teach: [(i) teaching practices in the practicum school, (ii) relationship with supervisor/cooperating teachers,

(iii) relationship with students and (iv) practising in a private or state school]; (5) Possible future identities: (a) STs situating themselves as (non-native) foreign language teachers in Turkey and (b) in the world.

In brief, the categorisation based on Wenger's (1998) 'Modes of Belonging' showed that all categories were related with any of the five broad categories about the transformation of identities from imagined to practised, the outcomes of this transformation and the factors that affected STs' professional identity construction and reconstruction:

(1) Imagined professional identities

(2) Practised professional identities

(3) Personal factors affecting the transformation of identities from imagined to practised

(4) Professional factors affecting the transformation of identities from imagined to practised

(5) Future aspirations and possible future professional identities

The five broad themes that emerged from the data concurred with the dimensions of identity proposed by Wenger (1998), as negotiated experiences, community membership, and learning trajectory nexus of multiple memberships and as "a relation between the local and the global where we define who we are by negotiating local ways of belonging to broader constellations and manifesting broader styles and discourses" (p. 149).

While comparing and contrasting these categories with the findings, it seems necessary to look both at the form (socio-historical situatedness) and content (beliefs, attitudes, dispositions and behaviours) of STs' teaching identities, which are supposed to emerge

from their personal experiences, their apprenticeship of observation and the embedded cultural artefacts (Sugrue, 1997).

In this chapter, sections 5.1, 5.2 and 5.3 deal with the three RQs in turn, drawing answers from the data considered by instrument and collectively. Section 5.4 discusses theoretical perspectives on the findings. Finally, section 5.5 offers a summary of the chapter, addressing the findings as responses to the three RQs along with the validity of the methodology.

5.1 Identity Types STs Demonstrated during the Practicum Process

RQ1 was answered through a content and discourse analysis of the data that emerged from all three sources (interviews, SRSs and reflective journals (RJs)). It was seen that the transition from ‘identities-in-discourse’ (imagined/narrative) to ‘identities-in-practice’ (practised/enacted) generated some other identity types throughout the research that emerged from their engagements with their personal factors (self-identification), contexts, people and activities in the practicum process.

First, the results showed that the identities STs demonstrated agreed with Weedon (1987), as they were not fixed, unitary and ahistorical but shifting, multiple and in conflict in terms of the resources of sociocultural and educational contexts available. Therefore, here, it should be remembered to differentiate mainly between ‘assigned identity’, which is imposed on one by others, and ‘claimed identity’, which implies an identity one acknowledges or claims for oneself (Buzzelli & Johnston, 2002). It was seen that all of the participants demonstrated both identity types. However, it was seen that the assigned identities dominated in most cases. This could be due to their apprenticeship of observation

for years during their education (Lortie, 1975). They were demonstrating assigned identities, especially when it was about their teaching practices, because they were so keen on ‘being a good teacher’, ‘teaching perfectly’ and ‘using the right method’, which probably referred to those assigned to them throughout their education at the faculty.

Regarding their engagements with their personal qualities (self-identification), STs referred to their affective domains constantly to define the kind of teachers they were or wanted to be, such as Elmas saying, “I want to be a different and great teacher to be followed”. Elmas’s personal account here also reflects a cultural tradition due to the fact that a teacher is an idealised figure in Turkish culture as well. As a typical example of this discourse, Elmas represents the “idealised language self . . . which constitutes identity goals and aspirations of the language teachers—that is, involves the self which they would ideally like to attain”, as defined by Kubanyiova (2009, p. 316). This concurs with the findings of Tsui’s (2007) study, demonstrating the complex interplay of appropriating and reclaiming ownership of meanings between the participant and his superiors, which can be explained by Wenger’s (1998) concept of power and economies of meaning.

When the data from STs’ individual and focus group interviews were examined through Moscovici’s (2000) model, (Rule-based identities [extrinsically stipulated by rules]; Cue-based identities [regarding himself or herself as a hero or heroine]; Exemplar-based identities [relying on representative examples of social entities]; and Schema-based identities [embedding a series of social cognitions and behaviours in response to a dynamic context or situation]) participants demonstrated various identities at the different stages of the practicum.

The findings agreed with Danielewicz's (2001) idea that everybody has multiple, often conflicting, identities that exist in unstable states of construction and reconstruction, reformation or erosion, addition or expansion, which has been supported in numerous studies (Xu, 2012; Trent, 2011a, 2011b). However, it was also seen that STs had a dominant identity they always demonstrated in some ways, even if partially covered or shaded by the other identities that were engaged with personal, contextual, professional or aspirational factors (the five broad categories mentioned above).

At the start of the practicum, the data from the individual and focus group interviews showed Sevil, Fulya, Elmas, Defne, Arkin and Bige demonstrating 'exemplar-based' imagined identities, which turned into 'cue-based' imagined identities, because they were inspired by their former teachers. Their preconceptions about the teachers they had idealised in their past shaped their ideas and emotions to a great extent; their effect was maintained even after they started their education at the faculty. Although the impact of it was maintained throughout the practicum, their practised identities showed 'cue-based' characteristics as well deciding to be more idealistic because of criticising the teachers' practices in the practicum. Belma and Nida also demonstrated 'rule-based' identities, because they wanted to teach well because of their love of teaching. Arkin was not very specific, but he showed some 'schema-based' characteristics with his dream to teach in a private school as an imagined identity. When the data from the SRSs and reflective journals were triangulated with the interview data, it was seen that they all demonstrated stable rule-based identities along with their changing ones, because they were very keen on meeting the 'requirements' of teaching such as good lesson planning, good teaching, good

material preparation and so on. Their ‘rule-based’ identities were demonstrated during the practicum, especially through the reflective journals most of the time.

Although it is very difficult to talk about very stable identities at all times, it was interesting to see that they demonstrated, in a way, some layers of identities. The first layer consisted of their stable ‘rule-based’ identities. The ‘rule-based’ identities were probably representations of their aspects of their learning culture or Turkish culture, which first looks at teaching as transmitting knowledge; it might be considered that these identities, though composing the first layer in the present case study, may be supplanted in a different cultural context.

The second layer included the identities representing their personal qualities. Those teaching identities were like mirrors of their personalities. The third layer was very unstable, with frequent changes in the ways they described themselves. In that layer, there were more than one or two identity types, transforming continually according to the conditions, facts, events, problems and so on. Thus, it can be said that all participants displayed ‘layered (and at the same time mingled or embedded) multiple identities’.

For instance, the most dominant and stable second-layer identity types that emerged from their personalities that all sources of data generated were as follows: ‘idol-model’ (cue-based, Elmas); ‘innovative’ (schema-based, Belma); ‘confused’ (schema-based, Arkin); ‘knowledgeable’ (cue-based, Defne); ‘interrogator’ (rule-based, Sevil); ‘worried’ (rule-based, Fulya); ‘synthesiser’ (schema-based, Bige); and ‘congenial’ (schema-based, Nida). They positioned themselves according to these general second-layer images, although they also displayed various identities in their third layers on various occasions. In a sense, the

second and third layers were the battlegrounds for the struggle between their assigned (first-layer, in Turkish tradition, as discussed above) and claimed identities. From such layers, a more specific categorisation might be possible for the ‘imagined identities’, although it cannot be possible to divide them so clearly: (a) idol-model, (b) knowledgeable methodology expert, (c) responsible interrogator, (d) communicative facilitator, (e) reflective practitioner, (f) congenial empathy-builder, (g) unconfident/confused/worried methodology expert, (h) inefficient/worried, (i) theory-practice transformer and (j) motivated synthesiser.

The transformation from imagined to practised was revealed in the third-layer identities quite obviously, because when they were reflecting on different facts, conditions and incidents, they were revealing their practice-bound identities.

In terms of their transformation, at the middle of the term, they reported a shift from negative to positive personal qualities related to professional identities, except for Elmas, who reported that she felt the same, emphasising her ambitious personality, and except for Fulya, who was more anxious compared to the beginning of the practicum. However, at the end of the practicum, all of them reported a shift from negative or neutral to positive status. Only Arkin was indecisive and volatile. Participants described these transforming identities with adjectives like ‘more competent’, ‘less confident’, ‘very open’, ‘more patient’, ‘very idealistic’ and ‘lively’ when they implied the change in their practised identities. A more specific categorisation emerges from such descriptions, although it is again impossible to label them as certain descriptions: (a) inefficient theory-practice transformer, (b) unconfident practitioner, (c) inefficient class manager, (d) cautious methodology expert, (e)

developing practitioner, (f) idol-model, (g) cautious practitioner, (h) innovative practitioner, (i) worried practitioner, (j) risk-taker and (k) safety provider.

The analysis also showed to a great extent that personal selves and professional selves are reciprocally influential. When the STs were asked about their personal identities in the pre-practicum focus group and individual interviews, they all talked about their personal qualities in general. However, in the post-focus group interview, although they were asked about their personal qualities only, they related their personal selves to their teaching selves, implicitly or explicitly, given that all of them related the changes in their personal qualities to their practices in the practicum.

Personal qualities, emotions, personal choices and personal decisions influence the process of identification along with its iterative and shifting nature. The reciprocal relationships between personal constructs and professional acts tended to reveal themselves in the process of identity formation, in line with the findings of Xu's (2012) study.

Elmas provides an interesting case with regards to the categories suggested by Higgins (1987) and Kubanyiova (2009), which fail to account for her 'over-ambitious self' beyond her ideals, fears and obligations. Her conception of her ideal self involved being better than anybody else. However, this may be seen as something of an aberration, as teaching is not inherently competitive and can be assumed to be less attractive to those of a competitive bent.

In brief, the way STs redefined their self-images as individual human beings transitioned to defining themselves as both individual human beings and teachers in the course of the practicum process. The findings here supported Bullough and Gitlin's (2001) argument that

“... who you are as a person has a profound influence on what you will or will not learn in teacher education” (p. 15). STs’ identities were also demonstrated through their practices. Generally speaking, in response to RQ1, the STs demonstrated a broad range of personal identities that merged with the professional; however, their professional identities seemed to show a primary (first-layer), though potentially mutable, identity, with other layers of multiple identities that shifted significantly throughout the practicum. This leads to RQ2, concerning how these changes in identity were perceived by STs. The most significant difference in the results of this study regarding identity types and transformation of identities was that the STs’ identities did not fall apart as they did in Xu’s (2012) study, for instance. Instead, STs preserved their imagined identities but added many new practised identities to them. Their hope, enthusiasm, idealism and excitement seemed to be maintained through their cue-based and exemplar-based identities. However, they took new positions with their imagined schema-based practised identities that seemed to be adaptations to their communities-in-practice, although they had disappointments or disillusionments from time to time. Except for Arkin, who was already unsure about his choice of career at the beginning of the practicum, none of the STs was inclined to change profession, which is in contrast to some cases in other studies (Xu, 2012; Trent, 2011a).

5.2 Student Teachers’ Reflections on their Transformation from Imagined to Practised Identities

RQ2 was answered by all sources of data. Regarding the findings, the discourse in the data was also examined from the post-structural perspective, in which discourses constitute rather than determine a teacher’s identity (Morgan, 2004; Norton, 2000, 2001) and where

teacher identity and beliefs appear to be co-constructed, negotiated and transformed on an on-going basis by means of language.

The findings from STs' reflections showed that STs' imagined identities became practised identities and that STs reflected on this transformation both implicitly and explicitly during the practicum. Their professional identities underwent notable transformations in the practicum. It supported the idea that identity and practice are mutually constitutive, as implied by the concept of identities-in-practice (Wenger, 1998). This result concurred with the findings of many studies (Figueiredo, 2011; Kanno & Stuart, 2011; Xu, 2012; He & Lin, 2013; Trent, 2011a, 2011b, 2013).

The findings regarding STs' reflections on their transforming identities were focussed mainly on their teaching practices. However, they were also engaged with their coursework at the faculty, as well as their future concerns. Their descriptions were generally grounded in their concerns over teaching. The emergent themes were concerns about the teaching practices in the class, transition from theory to practice, methodological knowledge, sense of teaching competence, lesson planning, relations with students, relations with supervisor/co-operating teachers and class management.

STs were found to be best at reflecting on themselves through spoken discourse. In the journals, they tended to give the chronological order of the events happening in the practicum school, most of which were descriptions of their teaching practices. Although they were requested to reflect on their inner thoughts critically, this was done at a superficial level compared to the comments they made during the interviews. Therefore, their reflections in the journals were more descriptive (Ho & Richards, 1993) than the

interviews and the SRSs, while their oral reflections from the interviews and SRSs were more critical.

STs formulated and fixated their identities through their teaching practices (rather than their emotional journeys) to a great extent in their written self-reflections. It seems quite obvious from their discourse that this tendency was not due to a conscious effort. It may have occurred due to their not having a habit of reflecting on their inner self-identities very critically through writing, which is less common in the Turkish teacher education system, echoing the ‘Westernised’ criticisms laid against critical analysis approaches, as discussed towards the end of the Methodology chapter.

They tended to over-emphasise ‘good’ and ‘right’ teaching regarding their practices, which could, likely, have been based on the ‘good teaching’ pedagogy that was emphasised by the faculty throughout the three years (or could even have been based on their transmission-based learning culture as young students). After each teaching performance, they would criticise themselves by using adjectives like ‘terrible’, ‘very bad’, ‘very good’, ‘good’, ‘not bad’ and ‘efficient’ (Fairclough, 2003).

During the interviews and SRSs, Sevil, as a kind of person who interrogated herself constantly about her experiences, revealed that she felt ‘responsible’ for any failure happening in the class. She referred to the language teachers’ cognitive representations of their responsibilities (Moscovici, 2000) and obligations with regard to their work, which may involve latent expectations of colleagues, parents and students (in the participant STs’ case, supervisor teachers, co-operating teachers, supervisor lecturer, observing lecturer,

peers and students) as well as the ‘normative pressures’ of the school rules and norms (in this study, the practicum school and the course at the faculty) (Kubanyiova, 2009, p. 316).

Fulya was sometimes overanxious and worried, though less so than Sevil. Her fear of not being successful or not being a distinctive teacher was frequently revealed in her discourse. For example, she said, “I don’t understand why teachers are still using the traditional method of teaching grammar. It confuses me. . . Will I be the same way?” She made constant comparisons between progressive and traditional teaching. She was likely doing this since she was raised in a foreign country (Germany) and was uncertain of, and uneasy about, the cultural differences. This specific finding accorded with Kubanyiova’s “‘Feared Language Teacher Self”, which refers to someone that the teacher could become if either the ideals or perceived obligations and responsibilities are not lived up to” (2009, p. 316).

Even though some of the STs’ characteristics dominated, the shifting (as well as continual) nature of the identity-construction process caused them to evolve through different characteristics, which is in accordance with Beijaard et al.’s (2004) definition of professional identity. This also accords with Varghese et al.’s (2005) suggestion for the conceptualisation of professional identity, which is (1) dependent upon and formed within multiple contexts that bring social, cultural, political and historical forces to bear upon that formation; (2) formed in relationship with others and involves emotions; and (3) shifting, unstable and multiple and involves the construction and reconstruction of meaning through stories over time (p. 22). Finally, this substantiated a complex notion of identity as “. . . transformative, complex, and fluid; and also professional, cultural, political and individual” (Varghese et al., 2005, p. 22).

The STs' descriptions were also congruent with the perspective that identity is not a fixed but a 'socialised' product, and a socialising process in which identities can be received as well as shaped (Furlong, 2012). All of the participants implied or mentioned various kinds of 'socialised' or 'unsocialised' personal identities, including qualities such as helping people, caring for people, feeling responsible for people, enjoying observing and trying to understand people, following idealised people, being anti-social, being nervous in front of people and so on.

With regards to RQ2, STs' reflections on their transformations from imagined/narrated to practised/enacted identities during the practicum were emotionally and professionally cathartic. Most often, both positive and negative reflections raised consciousness of the transformation, as shown in all three datasets. Finally, having determined that reflective content showed consciousness of the transformation, RQ3 is addressed in the next section in an attempt to determine the efficacy of these reflections on their transformation for facilitating professional identity construction and reconstruction during the practicum.

5.3 The Contributions of Student Teachers' Reflections to their Identity Construction and Reconstruction

The findings of the study showed that STs benefited from the reflective process of the practicum and the *Practice Teaching* course. These findings agreed with those of many studies that support the positive contribution of reflective practice (Farrell, 1999a, 1999b, 2007, 2011, 2013). In discussing the positive contribution of reflection, a Turkish study conducted by Eröz-Tuğa (2012) is in agreement with the findings of this study, noting that the provision of reflection helps STs "become insightful and realistic about their own

teaching practices by helping them to discover their own strengths and weaknesses in teaching and guiding them in finding ways to improve their classroom performance” (p. 9). Similarly, another Turkish study, conducted by Yaman (2010), asserts that the integration of the reflection component in the practicum facilitated STs’ active involvement in their own progress; however, this has limited applicability in schools.

When the STs were asked questions about reflection as a practice in itself and as a contributant to their professional development, their answers were all positive. Reflective teachers always question themselves in order to become better teachers. They try to solve problems, particularly those rooted in their professional identities, by questioning the reasons and looking for reasonable solutions. All these aspects of critical reflection were mentioned repeatedly by participants, with explicit comments to that effect, such as, “Being reflective helped me to be aware of my weaknesses and strengths as a prospective teacher” (Bige), “If you know your weaknesses and mistakes in the classroom, you can improve yourself to avoid them in the future” (Belma), “Being critical is a must for improvement” (Defne), “I think that it [reflection] would help us become a better teacher” (Nida) and “Reflection increased our awareness of what we’re doing during teaching” (Sevil). These quotes offer a small but representative cross-section of the comments on the efficacy of the reflective practices.

Their motivation triggered them to try in the practicum classes whatever they had learned at the faculty, which sometimes resulted in disappointment with the real-life environments in the schools, including friction with the supervising or cooperating teachers, who sometimes explicitly overruled the teaching approaches taught at the university. Nevertheless, their descriptions of the teacher they wanted to be also indicated a high

motivation level, and they often perceived their reflective practices as emboldening them to become that teacher.

The results also showed that teachers' identity construction was highly complex. The STs' stories showed that identity is relational as well as experiential, reflective as well as participative and individual as well as social, in agreement with some studies in SLTE (Tsui, 2007; Xu, 2012). The lived experiences of reifying oneself and having oneself reified as a member of a community constitute an important aspect of identification. The legitimate access to practice and the competence so developed constitute another crucial dimension of identity formation, which appeared to be approached actively by means of the various reflective practices employed in the study. This study further shows that identification involves not just being given legitimate access to practice but also legitimating one's access to practice as well as legitimating reifications, whether these reifications are given by oneself or others. Both processes could be captured under the broader concept of legitimacy of access to practice.

In response to RQ3, crucial to the overarching purpose of the present study, it can be seen from the above quotes that the reflection process elicited clear, concise and positive target (professional) selves for the student teachers. This provides a model professional trajectory for them to aim for in their progress through the practicum. In other words, the conceptualisation of the teachers they wanted to be (through reflective practices) contributed significantly to STs' motivation.

5.4 Theoretical Perspectives on the Findings

The findings were examined from different theoretical perspectives, and they were found to accord with, and thus substantiate, several theories positioning teacher identity in the literature. Concerning social identity theory, which “espouses the concept of identity based on the social categories created by society” (Varghese et al., 2005, p. 23), numerous ST comments fell into one of two social categories: (1) the impact of Turkish culture on educational acts, such as supervisor teachers’ traditionalism, or the transmission-based nature of education, especially in teacher education, in Turkey and (2) non-nativism. They did not mention other issues, such as class, nationality or race.

Gender issues were mentioned, but only once. Defne, who exhibited the most powerful personality among all STs, indicated a sense of comfort in being a male teacher in Turkey, emphasising men’s authoritarian empowerment and their impact on students in the post-practicum interview.

Only two STs had native-like English speaking skills. The others tended to see their non-nativism as an obstacle in their careers. This was particularly true for Elmas, who always described herself as an ‘ambitious character’, and said, “It [being a non-native teacher] affects me negatively. Teaching English is our profession, and we actually are not as good as we think”. Similarly, Nida ascribed her lack of confidence to her lack of L2 competence. Defne, who was a determined and strong character, was markedly pessimistic about it: “It is demoralizing to know that whatever you do you won’t be native-like”. However none of them was obsessed with it.

Bige adopted a stoical attitude to the situation: “If you constantly think that you are a non-native, this can have a negative impact on you. It is certain that you cannot change this fact, but it’s possible to improve yourself” (Post-Practicum, FGI). However, Fulya, and Belma, did not consider being a non-native a serious problem. Given that they had grown up abroad, they did not find non-nativism disturbing. As Belma commented, “I don’t consider being a non-native teacher negative. We are non-native teachers, and nothing can change this, but we have to improve ourselves”.

In brief, the STs were not concerned with socio-political and cultural issues, except for those directly related to their profession, which were actively considered part of the reflective process.

From the perspective of ‘Situated Learning’, which is known as the process of becoming a part of a CoP (Wenger, 1998), STs made a link between learning and their identities by viewing learning as an identification process. Since learning can be seen as “an evolving form of membership” (Wenger, 1991, p. 53), it has a progressive dimension. The participants mentioned their learning process many times, and they related it explicitly to the reflective dimension of the practicum process. The more reflective they became, the more they requested feedback and support for their learning and the more critical they became—in other words, it prompted/emboldened them to engage with a CoP. Since the CoP, which in this case is the practicum process, is “a not well-defined entity but rather an activity system about which participants share understandings concerning what they are doing and what that means in their lives and for their communities” (Wenger, 1998, p. 98), it elicited multiple identities and levels of participation.

Linking participation and motivation as an integral part of their becoming members of the practicum, the participants were highly motivated and willing to teach and improve their teaching skills at the start of the practicum. None of them seemed to be exhibiting 'resistance to change' due to their pre-training cognitions. However, the nature of their motivation started to change after the initial weeks. It became volatile, depending on the success of their teacher practices, proving that affective factors play a significant role in teacher development (Kubanyiova, 2009).

Most of the related research conducted in Turkey had similar findings to those of this study. The majority of the STs see their practices based on knowledge competencies as a key factor in their preparation for teaching as a career (Seferoğlu, 2006; Boz, 2008; Kömür, 2010). Boz's (2008) study supports the findings of the present study, in that in both studies, the majority of the STs, from a public university, were concerned about their class-management skills. However, the STs in her study were concerned about task-related issues such as overcrowded classes, excessive administrative interruptions, inflexible curricula and rigid instructional outlines, which she defined as the main characteristics of classes and curriculum regarding the public schools in Turkey.

The results of one Turkish study (Seferoğlu, 2006) indicate that practicums offer very limited teaching experience, no continuity in opportunities for observation, limited school settings and problems with co-operating teachers. However, this study took place before the 2007 reforms; the fact that the practicum environment of the STs in the present study included a more progressive approach (e.g., involving reflective practices) could explain the STs' perception of benefits from the practicums.

Nevertheless, Çakıroğlu and Çakıroğlu (2003) criticise the provision of practice teaching classes as ideal settings for teaching–learning processes, where there is generally a limited concern about the other aspects of classroom culture, such as group dynamics. On the other hand, it is difficult to imagine a viable alternative for STs’ introduction to teaching practice.

The findings about personal factors that affected STs in terms of being the teachers that they wanted to be supported Abednia’s (2012) Iranian study of pre-service teachers. In his study, the findings indicated that the participants’ preconceptions about becoming teachers depended on both the perceived conformity and romanticisation of the teaching profession that they created in their minds or adapted from their cultural and social backgrounds. Similarly, in the present study, positive feelings and expectations regarding the teaching profession centred on feelings of love: loving teaching, loving the English language, loving teachers in the past, loving people and students and so on. Their ideology, from their perceptions of and attitudes towards past teachers to those towards their future students, also proved to be a romanticised idealism. This often manifested in the desire to be idols for their prospective students; this can be seen as the influence of Turkish culture, in which teachers are society’s models/ idols, empowered to shape the nature of future generations.

5.5 Summary of the Chapter

This chapter attempted to analyse, synthesise and discuss the findings. The results indicated that the findings were able to answer all three of the research questions.

Regarding RQ1, the findings indicated that STs (through self-critical reflection) actively, consciously engaged with modelling their professional selves within the transition from

imagined/narrated to practised/enacted multiple identities. This followed from a complex learning process concerning the metamorphosis of the professional self in this way, which was evidenced clearly in the data from all three sources. They tended to demonstrate a more dominant identity positioned according to the context or emerged from their apprenticeship of observation, which was rule-based. Then, based on their personal qualities, as well as some societal norms, they displayed some stable identities. They also demonstrated many different identities that changed over time within the conditions of the contexts.

Regarding RQ2, the findings revealed that STs reflected on their practised identities to a great extent. Their choice of methods (i.e., choice of professional self in practice) played an important role in their other choices relating to class management, relationships with teachers, relationships with students, integration of materials and so on. It was seen that they positioned themselves somewhere between the two termini of the traditional–progressive continuum, albeit unknowingly. They wanted to see examples of progressive methodology and teacher models who practised it, and they produced very negative discourse about traditional methodology. However, they were generally traditional in terms of a focus on implementing the ‘right’ methodology, a concept that evolved, deconstructed and reconstructed dynamically throughout the reflective practices. As a result, there was an emergence of a new identity, the ‘compromising identity’, in which they blended their past preconceptions and new memberships, and the layers of their multiple identities, though their attitudes remained broadly traditional in performative respects. Although the discourse at the faculty led them towards the progressive, the practicum school, or other environments, would tend to nurture their traditional identities. Crucially for RQ2, the STs

(in many cases) explicitly conceptualised the transition of their professional identities from imagined to practised via the critical reflexive practices (in the course, with C(s)oP and, for example, in the journals).

Regarding RQ3, participants perceived the reflective process in the practicum as an invaluable tool for monitoring (and, thus, motivating) their own progress in constituting their professional identities. This improved their personal qualities, characteristics and decision-making skills; it also enhanced the effects of the practicum as a sociocultural context and the STs' professional commitments, activities and relations and concerns about their future careers.

CHAPTER SIX: CONCLUSIONS and IMPLICATIONS

Introduction

The study was designed to critically analyse self-critical reflections in the practicum element of teacher education in order to augment STs' professional identity formation. The initial aim of this research was to explore the professional identity construction and reconstruction of STs of EFL during their transformation from identities-in-discourse to identities-in-practice through self-critical reflections during a practicum course in Istanbul, Turkey. It was designed specifically to explore the types of identities they demonstrated during this transformation as well as their understandings of their transformation and how reflecting on their transformation helped their identity construction and reconstruction throughout the practicum.

The impetus to conduct this study stemmed from the author's personal position and interests as a teacher educator, practicum co-ordinator and lecturer of the *Practice Teaching* course.

The remainder of this chapter is comprised of six sections: 6.1 summarises the study; 6.2 discusses the implications of the study; 6.3 discusses the contribution, generalisability and limitations of the study; 6.4 offers recommendations; 6.5 offers brief concluding comments; and 6.6 presents my gains from the study as a teacher educator.

6.1 Summary of the Study

The analysis, synthesis and discussion of the findings clearly demonstrated that STs were able to develop their understandings of their professional identity construction through the contribution of the reflective process in the practicum. Their self-critical reflections seemed to help them understand the initial part of their ‘becoming teachers’ journey. However, this process also tended to have an ongoing, iterative nature; therefore, this reflective dimension of the study was thought to be triggering (and/or deepening) their understandings of their professional selves. The reason for the strong recognition of the positive influence of reflection by the STs may be (as they reported) that they had not encountered such reflective processes throughout their education.

As the findings showed, participant STs developed their understandings of their identity construction with the help of their reflection through their iterative and discursive processes of discovery (confirming a positive answer to the third research question, which is a central concern/aim of the present study). It was seen that they tended to have mingling, embedding and competing professional identities being constructed and reconstructed among the complex, shifting, reciprocal and idiosyncratic interaction of multiple identities along with at least two dominant identities that emerged from their background until the practicum (as STs and, further, as young students) along with their general personal qualities. Though usually only implicitly, it was apparent from the data that the reflective practices raised an awareness of this complex dynamic among the participant STs.

Finally, it was seen that they reflected on the role of reflection very positively, demonstrating throughout the data that they had started to develop their understanding of

themselves as prospective teachers by means of self-reflection concerning their past, present and future selves.

6.2 Implications of the Study

The fundamental aim of this study is to attempt to understand how STs become teachers and to be able to apply outcomes of the study to teacher education practices, particularly in the arena of the practicum. Given the STs' eager engagement in their search for self-understanding, the idea that more progressive practicum programmes could be developed grows in appeal. With the provision of such programmes, the complex nature of reflective practice could be addressed considering the means, dimensions and logistics embodied in multi-layered and intertwined limitations and constraints.

By recognising the limitations of 'traditional' reflective practice, which offers the potential for mindful, well-informed practice and for reflective learning a more sociologically informed, critically reflective practice, which would provide a basis for emancipatory practice (Hawkins & Norton, 2009; Thomson & Pascal, 2012), could be established in teacher education systems in Turkey; it is hoped that the present findings could inform this process.

6.3 Generalisability, Contribution and Limitations of the Study

6.3.1 Generalisability

This study is a small-scale, mainly qualitative study. Therefore, its findings cannot be generalised to a large extent. Nevertheless, it is hoped that the findings of this study contribute to understanding the processes through which students can see and develop their

own understandings of their professional identity construction and reconstruction through critical reflections, thus informing the methodology and approaches of future studies conducted on a larger scale.

In addition, it should be considered that the findings are particularly transferable to other cultural contexts, where the pedagogical paradigm is undergoing a shift from traditional, transmissional teaching methodologies. However, it should be noted that the conduct of qualitative studies in multiple settings where findings may be varied, transferability and generalisability should be considered with special care.

6.3.2 Contribution of the Study

The main contribution of this study is its critical reflective dimension, which is not very common in the Turkish teacher educational system. Critical inquiry encompasses the capacity for both critical inquiry and self-reflection in the reconstruction of professional identity. It is valuable not only in its pedagogical dimension but also in its consideration of moral and ethical implications as well as consequences of classroom practices. It is also very important to make critical inquiry a component of teacher education considering the significant functions of teachers in societies, where they shape the generation, whether intentionally or otherwise. “The more teachers explore, the more they discover. The more they question, the more they access new realms of possibility” (Larivee, 2000, p. 306).

A more specific contribution is as a representative case study of a teacher education curriculum that is still in flux, emerging from the 2007 Turkish education reforms. With each year that passes, opportunities to make a detailed assessment of the impact of the

reforms are lost. It is hoped that the present study acts to validate, albeit in a relatively minor way, the adoption of a more progressive methodology.

More specifically still, it is hoped that the study will inform strategies adopted in maximising the benefit of the practicum element of teacher education and training courses, particularly in the Turkish context.

As do all countries, Turkey needs thoughtful, conscientious, well-educated, responsible and methodologically progressive teachers. The significance of such teachers is multiplied because of the cultural, social, political, and the geographical conditions in Turkey since it is a nexus between the East and the West in all these respects.

This indicates an important consideration that Turkish English teachers may contribute a great deal to the education in their country by leading the way in synthesising the Western educational practices and local educational practices. Being aware of this opportunity and capacity, the Turkish context requires and produces unique models of foreign language teachers in the world, especially for the ones in the non-Western countries. This was apparent in the findings of the present study. The STs approached the issues in quite a ‘Western/Eastern’ way, in that they focussed on neither their own culture nor that of the West too much; their overriding concern was being ‘good’ teachers, accepting their flaws as non-natives but not seeing that as a sociocultural problem but another element of professional development to be tackled as individuals.

6.3.3 Limitations of the Study

This study was conducted in one university in Istanbul, Turkey. Thus, universalizability is limited here given differences due to the provision of resources, applications and styles of educators.

Another limitation is the relatively small cohort (N=8). Although there were 120 students who took the same course and the same practicum in Year 4, only eight were used to facilitate in-depth and rich data given the time and resource constraints imposed on the author.

This study did not scrutinise some aspects, such as gender and age; however, some comments of the STs' implied various facts about them, and so they were interpreted briefly in the findings section. Similarly, exploring the distinction between teaching and learning EFL in private or state schools was not one of the aims of the research; however, through the comments and reflections of the participants, this subject was also interpreted.

The present study also confirms that the dichotomy of native vs. non-native is discussed very limitedly in terms of discrete (speaking) skills rather than social, ethnic, cultural and racial ones (Figueiredo, 2011). One particular limitation of the present study is that this issue was not addressed explicitly with teachers, and, therefore, no claims about their experiences in relation to non-nativeness, race and ethnicity can be made here.

6.4 Recommendations for Future Research

Future research adopting similar methodological approaches should be conducted in other universities in Turkey. A comparative study could be conducted across different types of

universities, such as private or public, in the same region, or across different universities in different regions, such as the Aegean Region or Black Sea Region.

Further research studies should be conducted that are designed to consider the differences emerging from different constructs such as gender and age and socioeconomic background.

The study was conducted only during the first term of the final year, encompassing the practicum and the *Practice Teaching* course. A broader study should be conducted over two terms throughout the final academic year of the teacher training programme to enable comparisons between ‘observing’ and ‘performing’ acts of the STs.

Perhaps most significantly, a longitudinal study that monitors the long-term modes of identity formation for STs/teachers trained in critical reflective practices would confirm the long-term benefits (and, possibly, challenges) that such practices bring to teacher and student outcomes.

The study was implemented with only Turkish STs of EFL. It could be conducted with both Turkish EFL STs and foreign EFL STs who live in Turkey to scrutinise the professional identity construction from different sociocultural perspectives.

Finally, a comparative study could be conducted with STs from other countries to draw comparisons among learning and teaching cultures in the teacher education of different countries.

6.5 Conclusions for Application to Education

The results of the study suggest that identity work, as Trent (2013) puts it, is an essential component and feature of STs’ experiences of a practicum in teaching, since they attempt

to position themselves as particular types of teachers, not only within their faculty, but also regarding their understandings of what it means to be a foreign language teacher, both within Turkey and in other places in the world. However, this study underlined that there would be no conclusions in the identity work, as proposed by Danielewicz (2001); therefore, it demonstrates an ‘identity-in progress’ and ‘identity-under-construction’ situation.

STs’ reflective dialogues were produced in their journals; interviews; and SRSs in the conversations with the author in the lessons at the faculty, with their peers at the faculty and practicum school and with the supervisor teachers, co-operating teachers and students in the practicum school (and, conceivably, elsewhere [e.g., with friends and family]). These convey various positive dimensions and aspects of their metacognitive selves, such as intentionality, commitment, responsibility, awareness and self-confidence, as put by Urzua and Vasquez (2008), but also negative dimensions, such as disappointment, fatigue, stress, fear and guilt. This can be interpreted as meaning that the identities are under a pragmatic construction process, adulterated by various frictions, both internal and external to the ST.

The study has shown that the concept of conscious reflection embodied in Vygotskian sociocultural theory provides a theoretical framework with which to understand and analyse the data that emerged from all sources in student teachers’ professional development in our teacher education programme. This was substantiated by following the unique paths of eight individual STs who tried to understand and analyse their own professional construction and reconstruction regarding the conditions, facts and situations within their practicum.

This study showed the significance of individual stories of STs in teacher education. Considering that the field of teacher education has been seeking a tool to mediate teachers' professional development that is comprehensive, individualistic and reflective (Antonek et al., 1997), this research showed that STs' own understandings and analyses of their own development could be studied through their reflections with reflective tools such as diaries, SRSs and interviews. The reflective aspect of the present research provided an opportunity for the STs to think about (and, ultimately, influence) their own professional identity construction and reconstruction.

The significance of the concept of professional identity lies in its relationship to professional knowledge and professional action; however, these links are both subtle and complex. The relationship between professional identity and practice is not a simple, unidirectional one in which some essential core of self, a stable entity comprising who we think we are, determines how we act in a given situation. Rather, the processes involve the emergence of different possibilities as changing contexts shift perspective. STs' reflections/understandings/stories provide a means by which they are able to integrate knowledge, practice and context within prevailing educational discourses. Telling stories involves reflection on, selection of and arrangement of events in an artful manner that contains meaning for the teller and seeks to persuade the listener of their significance (even if, as in the present case, the teller and the listener are the same person). Telling stories is, then, in an important sense 'doing' identity work. Further, STs' stories are told within a CoP, which adds a collaborative dimension to the development of professional identity and has importance for the establishment and maintenance of school culture.

Finally, as a means of carrying out research, the stories are important, since they are the area where practice and professional identity meet. They, therefore, not only facilitate these processes, but also provide a research tool to examine these processes. It is the overall contention of the present study that this tool should be explored and used widely in the SLTE context.

6. 6 My Gains from the Study as a Teacher Educator

This study enhanced my understanding of my STs' complex personal and professional journeys. I observed that, despite the difficulties, they generally seemed excited and energised by their experiences (especially at the beginning and end of the practicum process). It seemed that, during this journey, both the constraints they encountered and the opportunities they were afforded contributed to their becoming teachers. Their welcoming attitude gave me both more energy and more desire to overcome the problems and benefit from the opportunities together to contribute to their journey of becoming.

The study showed me how every ST was unique and had her or his idiosyncratic story involving preconceptions from the past; immediate emotions, thoughts and problems from the present moment; and concerns and hopes regarding the future. Therefore, my awareness of their individual differences increased, and I started to look for ways to address (and optimise the benefit of) such differences both in my course and in the practicum to help them make their journey more unique, meaningful, constructive and enjoyable. Therefore, I decided to make a more careful plan to improve the encouragement involved in my course already, to help the STs develop awareness of their own weaknesses and strengths, facilitating the latter to grow and the former to diminish.

This study also helped me realise a very important reality concerning myself as a teacher educator as well as other teacher educators per se: While trying to help STs become well-qualified professionals, we have to take great care over the implications of our attitudes and what they imply, lest we inadvertently instil in STs a sense that success means becoming a ‘perfect’ teacher. Again and again in the process of data collection, I found participants agonising (overtly and covertly) over their falling short of becoming ‘perfect’ teachers, although I never meant them to be. Of course, I was not the only teacher educator teaching them—they had had many educators before and during Year 4. However, this tension appears to have a cumulative effect. Nevertheless, I feel that this is an important lesson for me personally.

As a result, I realised that I have to take extra care with my attitudes, implications, messages and direct utterances as a teacher educator to avoid this de-motivating dynamic among STs. I feel that I should place more emphasis on the value of continuous professional development, with the heavy implication that one can never be a perfect professional, let alone in the course of a relatively short practicum experience. It is my aim to instil a sense that ‘perfection’ lies in striving towards betterment (which is always achievable), not in accomplishment (which is generally elusive during the pre-service and novice periods of their careers).

I critically understand that teacher educators can, and should, help and support student teachers to see themselves as growing and developing teachers, not only as novice teachers. We can only succeed in this when we allow them to recognise (and, hence, meet proactively) the challenges in their self-journeys. This can be provided with the implementation of efficient tools generating more in-depth, critical reflections in our

courses and the practicum, which was achieved by the various means used in the present study, both written and oral.

I realised that reflective practice is almost equal to construction and reconstruction of self-identity as an educator, and it requires critical and serious theoretical attention and research to guide SLTE practices. Therefore, conducting more research on this issue and integrating more critical reflection into all of my courses are my primary professional aspirations.

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LIST OF APPENDICES

APPENDIX A

ELT DEPARMENT COURSE SCHEDULE

Year 1: Listening, Phonetics and Phonology I/II, Oral Communication Skills I/II, Contextual Grammar I / II, Effective Communication Skills, Vocabulary Knowledge, Advanced Reading and Writing I/II;

Year 2: Approaches to English Language Teaching I/II, First language Acquisition, Second Language Acquisition, Methods and Techniques in ELT, Linguistics I/II, English Literature I/II, English-Turkish Translation, Teaching Technology and Material Design, Special Techniques in ELT I/II and Teachers' Presentation Skills;

Year 3: Drama, Teaching English to Young Learners I/II, Teaching Language Skills I/II, Teaching English through Literature Teaching I/II, Special Methods in Language Teaching I/II, English-Turkish Translation, Assessment and Evaluation and Class Management;

Year 4: Evaluation and Development of Foreign Language Teaching Materials, Assessment and Evaluation in Foreign Language Teaching, Testing and Evaluation in Foreign Language Teaching, Field Experience (Practicum), Practice Teaching (Practicum), and Comparative Education Language and Culture.

APPENDIX B

Suggestions for keeping a journal

Here are some suggestions on how to approach the writing of your journal

1. Set aside a regular time and place in after each day you spend at the practicum school (and the lecture room if you want) in which to write in your journal.
2. Plan on allowing an amount of time for writing.
3. Keep your journal in a safe, secure place so you will feel free to write whatever you wish.
4. Do not worry about your style, grammar, or organisation since you are writing in your second language.
5. Carry a small pocket notebook with you so you can make notes about your reflections on your experiences related to the practicum.
6. Support your insights with examples. When you write something down, ask yourself: “Why do I feel that is important to me?”
7. Write in the first person (I, my, me.....) which is more personal.
8. Write anything and everything you feel regarding the practicum process in a way that you should not become harsh and impolite about other people you mention.
9. Write your feelings, thoughts, ideas, perceptions, in short, anything you want to say about yourself regarding your experiences during the practicum process.
10. Do not forget that you will be keeping them for yourselves at the first place, for keeping a track on the changes that you will be having while becoming a teacher. They will be feedback for you from yourselves.

Thank you very much for your participation. (Assist. Prof. Kamile Hamiloğlu, (PhD))

APPENDIX C

Informant letter

Dear informant,

Spring Term, 2012, February

This form is designed to invite you to participate in my research. The data and their analyses will be used in my EdD thesis, which I have been doing at the University of Leicester, England.

I would like to explain what I, as researcher, intend to do with you, the participants of my research. This research aims to explore whether the 'Practice Teaching' and its practical component (practicum), which I have been teaching at our department, will facilitate any developmental change in your professional identities as prospective teachers, with the help of your own reflections during the Spring term of the 2011–2012 academic year. It will mainly focus on participants' reflections, which are expected to reveal how they have changed as a result of teaching in schools and gaining teaching knowledge at the faculty.

The data collection methods in this study comprise reflective journals, interviews and stimulated recall sessions. You will be requested to keep journals to record your reflections, paying attention to your feelings, thoughts and anything that happened to you in relation to the practicum. These could be ordinary things such as usual routines and problematic cases, or specific events that have influenced you. Stimulated recall sessions are the meetings for discussing your practice. For this method, you will be requested to video-tape your teaching practices in your practicum school. To minimise stress, these recordings can be done by your peers. You will be requested to give your own reflections and comments on your own experiences. We will have discussions and feedback meetings, where we will talk about those lessons that have been tape-recorded.

I will also conduct interviews with you about your reflections. These interviews will be conducted three times individually with you, and two times with all members of the research group. After I have conducted the interviews, I will send you the transcripts for you to review and verify.

I assure you that I will not use any of the participant-collected data in any other context, including non-research purposes such as assessments. Your identities will be anonymised and your names will never be mentioned anywhere. I will use pseudonyms instead of your real names, both in the thesis and related documents. I also assure you that if you wish to withdraw your cooperation at any time, you may do so.

I believe that participating in this research will contribute to a better understanding of yourselves as prospective teachers; besides, you will be contributing to the academic world and educational research as a part of this community. Our university will also benefit from such a study, taking further steps in the development of the practicum component of teacher education.

This research is not related to my post as a lecturer at the faculty at our university, so I would like you to see me as a researcher here. I assure you that I will not put any pressure on you about the data during the research, since this is not about the evaluative side of my course. I have the necessary approval from the administration of the faculty and I am hoping that you will agree to participate.

Thank You

Assist. Professor, Kamile Hamiloğlu (PhD), Lecturer

APPENDIX D

Informed Consent Form

I read the ‘Informed Consent’ letter and accept to take part, voluntarily, in the research titled as: ‘Student teachers’ reflections on their professional identity construction and reconstruction process during the practicum’, which will be carried out by Assist Prof. Kamile Hamiloğlu (PhD) who is a lecturer at our University, İstanbul, Turkey.

Participant’s name:

Participant’s signature:

APPENDIX E

Sample journal pages from Sevil's journal (Originally written in English by her)

May 2, 2012

Today, I just presented a reading lesson to the 5th Grades. Young learners are living in a quite different world. They are always affected from something the teachers do. I experienced it today. I asked Ss to make groups of two or three, which is actually my duty. Somehow I couldn't say "you two, you will work together." So, they benefitted from my lack of enough instructional ability. I couldn't cope with the chaos, in the end. Then, I tried to lead some of the students by asking them to be group with someone they didn't want to work together. Some of them didn't listen to me, or complete the task till the end of the class.

Lesson plans, classroom management are important; but our students are more important than them. We are responsible for both their learning and helping them love the other people. If they don't love us, we cannot teach them loving the others, especially themselves.

"All they need is love!"

APPENDIX F

A sample extract from the stimulated recall sessions (Translated from Turkish to English)

About her recorded macro teaching (Bige) SRS (2)

Bige : A few minutes later, they read but they got bored. Their attention spans were already low... However, since I had observed that class before I knew the dynamics of that class. This is a successful female student who would always give correct answers and I knew her name. I am going near her, because I was sure that the answers would be correct. Thanks God, I finished this part without any problems.

KH: So what would have happened if there had been problems?

Bige: I would give weird instructions. I could get so panicked that I couldn't give instructions. I was also aware of that. Here, my voice was trembling. I would lose my control on the students.

KH: What would happen if you lost control on the students? What would they think about you?

Bige: Oh, they would think terrible things about me. They wouldn't believe that I could teach them, which would be terrible for me.

APPENDIX G

Individual Interviews (mid-practicum)

What kind of a teacher are you (in terms of your relationships with the students)

Belma: ...I believe that a teacher should be strict in her lesson. In a lesson, students should respect their teacher; also they should love their teacher. I want to be a teacher like that.

Interviewer: Why do you want to be a teacher like that?

Belma: I think that an extreme strict teacher is a boring one. Students can be afraid of that teacher. If they had a fear like that, they would not like the teacher's lesson. If they did not like the lesson, they could not be successful for this lesson. ...but an extremely sincere teacher is not a good teacher model too. Teachers are not schoolmates of students. Also students are not friends of teachers. But I believed that teachers should be loved by students. I want to be a teacher who loved by my students. We would have a friendly relation but never share our private problems. Out of the class we can chat like a friend, but in the class they are supposed to respect me.

APPENDIX H

Focus-group Interviews (post-practicum)

(25, June, 2012)

(Talking about relationships with students)

Sevil: ...but in the private school ...there is a distance between the teacher and students. But, even English teachers sometimes ask the students which teacher they like the most, their English teachers were usually not among the ones they like the most.

Interviewer: Really?

Sevil: Yes, they usually say... "I love my Music teacher; I love my Turkish teacher."

Interviewer: Why does it happen?

Sevil: to always speak English with students...it is not even our mother tongue. We communicate in a different language. Actually both sides are non-native, but to some extent, ... we try to interact with them. This damages the love between us. It puts a distance between us.

Interviewer: Your interaction?

Sevil: I feel like that.

Interviewer: Who else thinks like this?

Defne: I do... it is nonsense to me. I am not English; they are not English; why do we use English in expressing our emotions? I don't mention about of course, using English while teaching; Sevil, you mention about emotional relationship, we can use Turkish (our mother tongue) in expressing at least our feelings with students, so they like our course more.

Interviewer: Does speaking English with the kids all the time negatively affect anything else?

Defne: No, I don't think so actually. Just expressing emotions

Bige: But, it is not just verbal; we can express it with our behaviours and manner as well.

Defne: But now we mention about its verbal aspect.

Bige : What language you use is not important so much in expressing your feelings... I mean, the way you say it, your voice, and your behaviour are enough to express it.

Sevil: But again, I always feel the distance in my relationships with the children when I speak English in the classroom all the time.

APPENDIX I

A sample Nvivo Analysis Sheet (From Arkin's Journal)

The screenshot displays the NVivo software interface. The title bar indicates the project name: "LEICESTEREDD-18feb-yedek2.nvp - NVivo". The menu bar includes File, Edit, View, Go, Project, Tools, Window, and Help. The toolbar contains various icons for file operations and analysis. The left sidebar shows a "Folders" pane with a tree structure including Internals, Externals, Memos, Free Nodes (selected), Tree Nodes, Cases, Relationships, Matrices, Sets, Queries, Results, Sources, Nodes, Sets, Queries, Models, Links, Classifications, and Folders. The main area shows a "Free Nodes" table with columns: Name, Sources, References, Created On, Created By, Modified On, and Modified By. The table lists four nodes: "becoming tea", "personality", "personality as", and "reason to be". The "personality" node is selected, and its content is displayed in the main text area. The text area shows a journal entry titled "2nd Week - March 7, 2012" with the following text: "Today, I presented 3 macro lessons to the 7th Grades. I was lucky because all of these lessons were with the same teacher, and I presented the same lesson plan in these three classes. At the end of each class she criticised me and I tried to correct my mistakes in the next lesson. The third lesson was the best one, of course."

Name	Sources	References	Created On	Created By	Modified On	Modified By
becoming tea	0	0	2/1/2013 8:25 PM	1	2/1/2013 8:26 PM	1
personality	1	1	2/1/2013 8:27 PM	1	2/1/2013 8:40 PM	1
personality as	0	0	2/1/2013 8:29 PM	1	2/1/2013 8:29 PM	1
reason to be	0	0	2/1/2013 8:29 PM	1	2/1/2013 8:29 PM	1

2nd Week - March 7, 2012

Today, I presented 3 macro lessons to the 7th Grades. I was lucky because all of these lessons were with the same teacher, and I presented the same lesson plan in these three classes. At the end of each class she criticised me and I tried to correct my mistakes in the next lesson. The third lesson was the best one, of course.

APPENDIX J

Tabulated data from NVivo

STs' responses to "Do you think it is important to focus on professional development? Why/Why not?" (Individual interviews)

Question and Categories	Pre-Interview	Mid-Interview	Post-Interview
Do you think it is important to focus on professional development? Why/Why not?	Total	Total	Total
Agree	8	7	0
for being ideal models for students	2	0	0
for being innovative	3	1	3
for better, more effective teaching	3	3	1
for creating a better environment for students	1	0	2
for feeling happy and content	1	1	0
for not being old-fashioned, boring and monotonous	2	1	1
for self-confidence	1	0	0
for updating and expanding methodological and theoretical knowledge	0	3	0
for better teacher-student relationship	0	0	2
Disagree	1	1	1

Note: The red rows for the categories only emerged in the mid-interviews; green rows for the categories only emerged in the post-interviews.

APPENDIX K

An extract from Elmas's utterances as a sample for Fairclough's (2003) analysis

June, 25, 2012

From post-practicum focus-group interview

Elmas: **Of course**... I also felt that I wasn't planned as much as I thought. [Laughter] In addition, the most important thing, at the end of the term I learned that I had so many lessons to learn. I mean, I **can** be **highly self-confident** but... I **can** also be well-planned.

Elmas: I **should** use effective activities in the lessons that I **should** be different from the ordinary teachers. For example, I **shouldn't** teach grammar by writing the rules on the board.

Elmas I mean, also ... because I expected that I **would** be a great, well-planned teacher. My lessons **would** be perfect. But, when I saw it wasn't as I expected, I realised that I **should have studied** more, I **should have been** more creative.