MONASH University

'Learner-centredness' in English language education in Thai universities:

A narrative-based inquiry into EFL teachers' beliefs, practices and identities

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Abstract

This PhD is a qualitative, narrative-based case study, investigating the knowledge, practices and identities of teachers of English as a Foreign Language (EFL) in Thai universities. The study is situated in a context where 'learner-centred education' (LCE) had been nationally mandated in Thailand since 1999. I explored the ways in which the knowledge, practices and professional identity of these teachers were mediated by this LCE policy and a range of other institutional, historical and cultural factors. To explore the three topics (teachers' knowledge, professional development experiences and professional identity), I undertook fieldwork in four contrasting universities in different geographical locations across Thailand, involving interviews and classroom observations of 11 Thai EFL teachers.

Underpinning this investigation, there are two theoretical frameworks: Bernstein's (1990, 1996, 2000) notion of pedagogical device and Gee's (1999) poststructuralist theorising of teacher identity. The former framework helped me to examine the alignment and discontinuities between the prescribed National Education Act of 1999 in Thailand, which mandated LCE for all educational settings and teachers' knowledge and classroom practices. The latter framework informed my critical engagement with the relationships between the teachers' knowledge, their professional practices (in contrasting classrooms and PD experiences) and their professional identity.

In line with the social constructivist research paradigm where a researcher tries to understand "the world in which [her participants] live and work" (Creswell, 2007, p. 20), I construct multifaceted and nuanced accounts of the teachers' "multiple realities rather than a singular one" (Mishler, 1999, p. 150). To do this, I drew on a combination of three qualitative methodologies: narrative-based inquiry methods (Doecke & Parr, 2009), a collective case study design (Merriam, 1998), and critical incident analysis (Tripp, 1993, 2012). Data generation involved a series of extended, semi-structured interviews with each of the teachers and multiple observations of their classroom practices. The qualitative data are drawn from narrative-based accounts and analyses of teachers' stories of experiences and their reflections on their exposure to and understandings of LCE and PD in the context of their professional work and their wider engagement with Thai society and culture. In the process of 'making sense' of teachers' stories (Parr, Doecke, & Bulfin, 2015), I examine similarities and differences based on their interview responses, personal and professional beliefs, as well as their engagement and teaching practices with respect to LCE, PD and professional identity. For the purpose of more focused analysis, my interpretations of these stories are grouped into three collective cases.

This study presents a multifaceted critically grounded account of the complex and dynamic nature of the teaching and professional identity of the 11 Thai EFL university teachers and the ways these are mediated by mandated LCE policies in Thailand. In the context of this social constructivist paradigm, this research argues that learner-centred education needs to be seen as much more than a neat set of teaching strategies, and that teachers' LCE mediated knowledge, understandings and practices cannot be applied in a similar way in every classroom, irrespective of cultural and institutional differences. At the same time, the critical narrative accounts of teachers' perceptions of their identity also reveal an evolving and ongoing process that is strongly influenced by many contextual factors; a teacher's professional identity is not just a static entity or personality trait. By re-narrating and delving into the narratives of teachers' experiences of the three topics (teachers' knowledge, PD and identity), their individual stories provide deep insights into the diverse EFL teachers' voices and the complex nature of their work.

Following its findings, the study urges Thai policy-makers and institutional leaders to re-visit LCE policy as well as the practicality of its implementation since the findings indicated that there was lack of support for teachers in a number of ways, such as professional development opportunities and mentoring. Therefore, this study addresses the urgent need to provide appropriate support and resources that meet Thai university teachers' current needs in relation to their ongoing professional development. Finally, I call for educational reforms in English language teaching in Thailand as well as in professional development programs that can help equip Thai teachers with the knowledge they need and enable their readiness to engage with LCE and other developments in teaching knowledge in their individual classrooms and institutions.

Declaration

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

Signature:

Aunyarat (Jane) Tandamrong

Date: 27 November, 2017
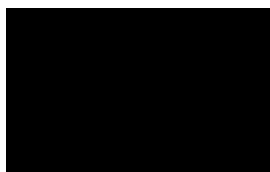
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- Tandamrong, A. (2017). *Narratives of learner-centred education and professional identity: A case of Thai EFL university teachers. AARE 2016 Conference Proceeding.* Melbourne, Australia: The Australia Association for Research in Education. Available at https://www.aare.edu.au/data/2016_Conference/Full_papers/550_Jane_Tandamrong.pdf

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As I have reached the final stage of my PhD journey, I have started to understand the reason why many friends, such as former and current PhD students, who like to say to me: "Writing a thesis seem to be a very simple task. However, when you try to complete it, it is extremely difficult". I often say to myself, "if it was easy, everyone would do it". The more I try to finish it, the more I realise that it is an arduous journey that involves other people around me.

Back in 2013 when I started my PhD, I had never seen myself as a PhD researcher. Yet, during the last four years, my multiple identities were constantly developing, such as a future thinker and an investigator of my research topic. At the same time, my PhD thesis has tremendously improved through multiple drafts and is finally well-structured by the help of people around me, especially my supervisors, Associate Professor Graham Parr and Dr. M Akshir Ab Kadir, who provided their academic support, guidance and thoughtful engagement and critiques in every aspect of my studies. Particularly, my heartfelt thanks goes to Graham who has given me constant support, intellectual stimulation and strong encouragement throughout this writing journey since my first year. In every meeting I had with Graham, he often asked me, "How are you?" which told me that he not only cared about my research progress, but also my health and wellbeing. He often said to me: "My job is to bring out the best in my students, and also to help them develop their ideas to their full capacities". Graham has taught me to challenge myself as a narrative writer who truly expresses my ideas, personal and professional experiences. Along the writing journey, Graham often prompted me to think critically, innovatively and into becoming more than being just a PhD thesis writer, but also a reflective and reflexive researcher who can see beyond her own research. I told myself that I would definitely help my future students in the same way that Graham did and continues to do for me. I feel fortunate to have been mentored by him at all three stages of my PhD candidature and until the last day of my thesis submission.

I want to express my sincere gratitude to my 11 participating teachers for the generous time they offered me during my four months of fieldwork and the number of fruitful conversations where they prodded me to think critically and more closely about the stories told by them. Within the conversations, I could also relate their stories and struggles to my personal experiences. I would like to thank them for providing insight into the Thai educational system as well as for their inviting me to go to their classrooms with big smiles on their faces.

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CLT – Communicative language teaching

EAL – English as an additional language

EFL – English as a foreign language

EIL – English as an international language

ELF – English as a lingua franca

ELT – English language teaching

L2 – A second language

LCE – Learner-centred education

MOE – Ministry of Education

MUHREC – Monash University Human Research Ethic Committee

NEA – The National Education Act

ONEC – Office of the National Education Commission of Thailand

PD – Professional development

PL – Professional learning

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PART ONE:

INTRODUCTION

Part One: Introduction

Preamble: 'LCE and I'

When I was in primary school in Bangkok, Thailand in the 1990s, I heard many teachers talking about a new teaching pedagogy called 'Karn jat karn rian ruu tii nenn Puu rian bpen Sum kan' ['การจัดการเรียนรู้ที่เน้นผู้เรียนเป็นสำคัญ'] which translates as 'the learner is the centre of teaching and learning' or 'learner-centred teaching'. As young children at that time, my classmates and I did not really understand what 'learner-centred' meant; we were informed that we would be taught under this teaching approach, and that was that. I learned much later on that our teachers had been forced by the Ministry of Education (MOE) in Thailand to adopt this pedagogy since the passing of the National Education Act (NEA) of 1999.

As it happened, I saw few changes in my day to day experience of school. One thing I do remember is that we were all encouraged to keep our work in a 'portfolio'. I remember my teacher telling me to keep all my pieces of work together, and that one day I may need to use them in the future. Another change was that we were encouraged to repeat the teacher's utterances quite often, especially in an English class. Some of the most common phrases I remember hearing and using at that time were: 'Repeat after me…', 'Good morning teacher. How are you?'; 'I am fine, thank you. And you?'; 'I am fine. Thank you'. These English phrases have stayed in my mind until today. *Was this what 'learner-centred teaching' meant?*

At that time, I did not really care whether mimicking what teachers said to us and collecting all of my classroom work in a portfolio were methods of implementing 'learner-centred' teaching. I recall from my experiences of school in Thailand that Thai educators and learners appeared to have varied interpretations of learner-centred pedagogy. Some teachers used textbooks as a

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reference point for teaching, whereas some teachers liked group work and other activities such as role plays, and singing English songs. I also recall that this new pedagogy was referred to by different phrases, such as 'learner-centred teaching', and 'child-centred'. However, these phrases shared a common idea of 'a learner' as the centre of teaching and learning. Regardless of the level of understanding, Thai people tended to recognize that 'child-centredness' was a combination of two English words, 'child' and 'centre', which are equivalent to the common Thai words of 'Puu rian' ['ผู้เรียน'] and 'Sum kan' ['สำคัญ'] respectively.

I, an International Student in Japan

I studied in Japan for a year in 2008 under the sponsorship of the Japanese government exchange program called 'ISEP' or 'International Student Exchange Program'. My experiences of learning English in Japan were undistinguishable from what I had experienced in Thailand. My first exposure to an English classroom was a literature class, which was taught by a native English lecturer, who liked to translate all English passages into Japanese for his students. I remember being impressed by his proficiency in Japanese but I did not see his teaching method as being the best way I could improve my ability to write and speak English. Nevertheless, he did help me improve my Japanese *listening* skills.

In contrast, my second teacher was an American lecturer, who taught a subject called American Film and Society. He strongly believed in teaching *communication* to his students. In every class, he encouraged all the students to become involved in classroom discussions regardless of whether the students' utterances included grammatical errors or not. I noticed that this American teacher never interrupted our conversation flow to point out any mistakes. Instead, he paid attention to our willingness to communicate in English. Remembering such things then has made me want to find out more about teachers' beliefs about language teaching.

I, an EFL Student in Australia

My learning journey has been continuing since 2010 when I first came to Australia, a country where I had always thought learner centred education was strongly embedded in all levels of education. In Australia, I have observed Australian school students on excursion walking around the streets of Melbourne learning about their city. I have seen these local students drawing pictures of buildings, completing questionnaires and taking notes. I remember once being asked to complete a questionnaire about horse-racing in Melbourne. In fact, I was interviewed by a high school student, who wanted to know if foreigners perceived horse-racing as a symbol of Melbourne city. Her questionnaire was not in any way related to my formal academic study. However, her method of interviewing me and generating data from our conversation intrigued me. Such experiences have been important in my ongoing quest to better understand the educational ideas I had been introduced to in primary school. I have come to appreciate that learning English happens well beyond the classroom walls.

As an English language learner studying in these aforementioned countries, I have experienced various teaching approaches practiced by different teachers who perhaps possessed varied beliefs about language teaching. Some may have believed that the best way of learning was to provide a summary of important materials to students; whereas some others may have preferred their students to find information by themselves.

Ongoing confusion and uncertainty about this underlying idea have followed me since primary school. In a way, this PhD study is inspired by my wondering if other people were as uncertain about these ideas as I was! Teachers of English as a Foreign Language (EFL) in Thailand in particular, were (and still are) not only struggling to teach a foreign language; they were/are also attempting to apply learner-centredness in their practices.

As a student of English, I have been able to observe my learning experiences in three different countries. In this research study, I explore my personal interest in this topic by, in the first instance, generating a critical autobiographical narrative of my experiences as a student who experienced learner-centred teaching in different institutions in Thailand, Japan, and Australia.

Prior my PhD study, I taught English language at one of the private tutoring schools in Thailand preparing high school students for their entrance examinations. While undertaking this PhD in Melbourne, Australia (since 2013), I also have been working as a Teaching Associate, a volunteer teacher's aide, a peer support facilitator, and an English language teacher teaching English Language Intensive Courses for Overseas Students (ELICOS) in a range of university contexts. These opportunities have enabled and allowed me to explore and utilise learner-centred teaching approaches in different cultural and institutional contexts.

Chapter 1   Situating the Study

When I started to explore the concept of learner-centred education (LCE) as part of this PhD study, I came across an online practical guide for Thai teachers. It purported to explain how to implement learner-centred approaches in Thai classrooms. The author concluded the final paragraph by quoting an English language nursery rhyme, *'The wise old owl'* (as below), and invited all teachers to be *the wise old owl*, who always remains calm and patient, listening to his/her students' voices, and who always continues to learn from their surrounding environment (G. Rogers, 2002).

> A wise old owl lived in an oak;
>
> The more he saw, the less he spoke;
>
> The less he spoke, the more he heard;
>
> Why can't we all be like that wise old bird?

While reading the guide, I remember being excited by the way the authors appeared to be communicating their ideas through a number of questions, inviting me as a reader to engage in a dialogue with them about this topic. Soon, though, my excitement waned as the questions were followed by short statements confidently identifying the problems that Thai teachers were surely having in implementing LCE. That disappointment turned to irritation when I turned to the last page of this document and found that it was written by a British educator who currently worked at the British Council in Bangkok. The British writer was presenting what he saw as the most salient characteristics of Thai classrooms along with some of Thai teachers' concerns about having to teach LCE (e.g., large classroom sizes, and the imperative for Thai teachers to teach English grammar for an entrance examination).

This paper was focusing on '*What'* the researchers had observed and heard in Thai classrooms, in response to the edict that all Thai teachers must use LCE pedagogy (ONEC, 1999). There was no attention given to asking '*How'* teachers understood concepts like LCE, and '*Why'* teachers taught as they did, or '*How'* their classroom decisions were shaped by different factors beyond their control as teachers (such as classroom size, numbers of students in a classroom, and various curriculum frameworks). In other words, I felt that this document did not discuss factors that were currently mediating teachers' actual practices as well as other dimensions such as teachers' knowledge of LCE, their readiness to implement it, the levels of support given to teachers to learn about LCE and develop their practices in ways that align with LCE policy dictates. I wondered whether the surrounding factors may have included the nature of the institution where teachers currently work, and also the types of professional learning opportunities that they had participated in. Moreover, I got the impression that the chosen nursery rhyme, *the wise old owl*, only sought to idealise characteristics of *what LCE teachers* should look like (or what they *should do*). However, this document did not attempt to address issues such as the range of possible interpretations of LCE, and it did not identify or explore factors that might promote or prevent teachers from becoming engaged and engaging LCE teachers. To some extent, my PhD thesis was inspired by the frustrations I felt in reading this document and seeing the gaps in the dialogue it presented about LCE. With this in mind, my PhD aims to present a more insightful perspective on a broader dynamic landscape of Thai English language teachers' knowledge and experiences of LCE.

1.1   Where It All Began

This PhD thesis has emerged from my personal experience and interest in 'learner-centred education' (LCE) or student-centred approaches in the teaching of English in Thai universities. Researchers and teacher educators around the world are always trying to find ways to improve pedagogy so that teachers could improve students' learning outcomes. One of the most

influential pedagogies invoked by both Western and Eastern contexts is 'learner-centred education' (LCE), characterised by the core idea that learners should be the focal point of teaching and learning activities. According to the literature that advocates LCE, learners are more focused and active when they are positioned as the centre of teaching and learning. Some researchers claim that students in LCE classrooms are likely to learn more effectively, and ultimately develop a disposition to become lifelong learners, when they are taught using LCE principles (Attard, Di Lorio, Geven, & Santa, 2010; Clarke, 2010; Thompson, 2013). In some respects, in spite of the bleak picture presented by the British author of the document discussed earlier, the phenomenon of LCE actually had some impact on Thailand when it was introduced as part of educational policy for the first time in Section 22 of the National Education Act of B.E. 2542 (1999) (ONEC, 1999).

However, LCE imported from Western research literature has also been robustly contested in education systems across the world (see Phan, 2014; Schweisfurth, 2013). Schweisfurth (2013) even refers to LCE as "a promising but problematic policy" in countries like China and South Africa (p. 61). Likewise, previous studies in the Thai context have found only occasional evidence of teachers implementing the policy in their everyday teaching (e.g., Iemjinda, 2003; Israsena, 2007; Vanichakorn, 2009). On this point, it can be argued that the nature of LCE implementation in Thailand is more complicated than just being a neat set of teaching pedagogies that can be applied in every classroom according to a government edict. This echoes Nunan's (1999) view, which is that LCE can be understood differently by different individuals (see also Schweisfurth, 2013). A number of other studies internationally also suggest that the relationship between teachers' understandings of LCE and their interpretations of this approach at the classroom level is complex and researchers should avoid making simple generalisations about it (Dang, 2006; Phan, 2014; Schweisfurth, 2011; 2013); this was also evident in Thailand (see Cheewakaroon, 2011; Phungphol, 2005).

Another dimension of my personal inspiration to commence this PhD study is my passion for the English language, particularly where English is taught as a foreign language (i.e. an EFL context). In *the Preamble* I provided my own story in the form of a critical autobiographical narrative of my learning experiences as an EFL learner who studied English under the LCE approaches in three countries: Thailand, Japan, and Australia. Since my own schooling in my home country, Thailand, learning English has almost always been part of my life. I still remember singing old children's songs like 'Merry Christmas' and 'Old MacDonald had a farm' from kindergarten to primary school. I have used English not only to communicate with Australians (my lecturers, friends, university staff and people on the street), but I have also used the English language to narrate my personal experiences through my PhD journey (from 2013-2017). Such activities have of course influenced the ways I have understood English as a means of communicating and understanding myself and the world I live in. In writing this PhD thesis, I intend to present narrative accounts of the experiences of my participating Thai teachers, showing their varied understandings of LCE and telling stories of what I have observed in Thai English language classrooms. It should be noted that the terms 'student-centred', 'child-centred' and 'learner-centred' are used interchangeably in most policy and curriculum documents. Therefore, to remain consistent with these underlying terms, my study will use the term 'LCE' (learner-centred education) since this term is most widely used in educational research.

In this introductory chapter, I present a brief outline of this PhD study comprising nine sub-sections: 1) where it all began; 2) what problems the study is addressing; 3) important key concepts involved in this study; 4) other relevant contexts of the research; 5) aims of the study; 6) research questions; 7) implications of the study; 8) a summary of the methodology; and 9) the organisation of the thesis.

1.2 What Problems Is the Study Addressing?

Despite the fact that English has been present in Thailand for more than 100 years, empirical studies have critiqued English language teaching (ELT) in schools and universities (e.g., Forman, 2005; Pattapong, 2010; Phairee et al., 2008). Particularly, under the discourses of learner-centredness, a number of studies have investigated the relationship between teachers and learners in past decades. Some previous studies have explored Thai teachers' beliefs and the implementation of learner-centred curriculum and pedagogies at the classroom level, while other studies have closely examined factors that question and point to teachers' poor implementation or 'mis-implementation' of learner-centred principles. Common findings of these studies in the Thai context can be summarised into four points:

(1) Amongst Thai teachers, there is a widespread misinterpretation/or misunderstanding of LCE resulting from the teachers' insufficient knowledge of LCE;

(2) Thai teachers are unwilling to change their practice or employ LCE in their classroom;

(3) Many teachers fail to recognize students' individual differences (and characteristics) in their everyday teaching; and

(4) Thai learners are not well-trained to develop their analytical and critical thinking skills so they are unwilling to express their personal opinions, which consequently makes it very difficult for teachers to teach using learner-centred pedagogies (see Israsena, 2007; Phungphol, 2005; Vibulphol, 2004).

Interestingly, most of these previous studies were based on only one type of data collection method – 'pencil and paper' questionnaires – and there is little qualitative research based on classroom observations combined with in-depth interviews with teachers to generate a richer picture of current problems as well as to listen to individual teachers' voices. Despite the fact that the Thai Ministry of Education (MOE) has tried to mandate LCE in all educational settings, the implementation of LCE across the country appears to be far from comprehensive. As with so many educational reforms in many countries across the world, there is a significant gap between policy-

makers' pre-determined syllabi (and policies) and teachers' actual classroom practices. Nunan (2003) refers to this scenario as the gap between 'rhetoric and reality' or a mismatch between the prescribed educational policy and teachers' actual instructional practice, and this would seem to apply to ELT conditions in Thailand. Therefore, it is important to further investigate not just questions about the 'extent' to which Thai teachers understand LCE, but also questions about the relationships between teachers employing LCE in their individual classroom practices and how they continue to learn and acquire relevant skills and knowledge during their careers as EFL teachers in Thai universities. In fact, these questions underpin my aims to investigate surrounding factors or why teachers choose (or do not choose) to use learner-centred approaches the way they do. On this point, my research explores not only the topics of Thai teachers' understanding of LCE and their continuing professional development, but I am also interested in how these teachers perceive and enact their professional identity (or identities) in their classrooms and university settings.

1.3   Important Key Concepts in this Study

Before I begin to clarify the context of this research, it is crucial to understand seven key concepts involved in this study.

1.3.1   Learner-centred education (LCE).

There are many competing definitions of LCE as well as some disagreements over the concept's origins; additionally, it has been referred to by different names such as *student-centred learning* along with the historical or traditional name, *child-centred education*, in the literature. For example, Kumaravadivelu (2006) states that LCE emerged as an approach to foreign language teaching which was formally introduced by Western European countries (through the formation of the European Economic Community or 'EEC') in 1971. In contrast, Schweisfurth (2013) suggests that the genesis of LCE dates from the publication of the novel, *Èmile*, written by the French

writer and philosopher, Jean-Jacques Rousseau in 1762. Rousseau's original ideas and beliefs have influenced education communities across the world for two and half centuries in areas such as: recognition of children's individual differences; understanding the value of diverse cultural backgrounds; and appreciating diverse learning needs in school classrooms.

Before the turn of the century, Nunan (1999) pointed out that LCE appeared to be dynamic and flexible in implementation rather than a neat and quantifiable concept. Therefore, LCE may invite "multiple interpretations" (see Nunan, 1999, p. 10). In other words, at a theoretical level, LCE has different meanings for different people; consequently, the practicality of applying LCE principles in the EFL context is even more complicated. For instance, EFL teachers across the world have often found it very challenging to create curricula and to plan classroom lessons, and this is certainly evident in Thailand. Empirical studies conducted in Thailand in the past decades have also suggested that the confusion about LCE among many Thai teachers can be seen at three different levels: the system, the institutional, and the classroom levels (Ngowananchai, 2013; Vanichakorn, 2009).

For the purposes of this thesis, I adopted the following working definition: LCE is a way of describing curriculum and educational practices where the teaching is strongly influenced by the need for active involvement by both teachers and students, and a deep appreciation of institutional and cultural contexts.

1.3.2   Language.

Similar to the first concept, language also appears to have a history of different explanations and robust debates about these explanations. For example, Noam Chomsky (1968), an American linguist, philosopher, cognitive scientist, historian, social critic and political activist, proposed that "the study of language is one of the ways to understand human nature and behaviours…. Human language plays an essential role in human thinking and interaction" (p. ix). According to Chomsky,

the two major traditions that have enhanced the study of language are "the philosophy of language (philosophical grammar) and structural linguistics" (Chomsky, 1968, p. 65). In fact, the former study can be traced back to the end of the 17th century. One of the key writers during this period was John Locke who described some properties of human languages as 'signs' and 'artefacts' that humans use to communicate (see Locke, 1959). Chomsky (1968) extends what Locke said and argues that human language directly reflects the characteristics of human intellectual capacities stating that "language mirrors human mental process" (p. 1).

While these approaches to theorising language focus on a symbolic system, signs, or the mechanics of language, there have been numerous other theorists who also considered the social dimensions of language. These range from M.A.K. Halliday (1978), who shifted some of the focus onto the language user and the different contexts in which language is used, to Mikhail Bakhtin (1981) and his theorising of a dialogic way of understanding language and its relationship to culture, context and the identity of the user (see Bakhtin, 1981). Thomas Holtgraves (2002) extends Chomsky's ideas theorising language in complex social ways; his work includes the interpersonal consequence of talk where language can influence the behaviours of others as well as their perceptions (see Holtgraves, 2002).

While some scholars (such as Chomsky, Locke, Halliday, and Bakhtin) are interested in the philosophical dimensions of language, other scholars look at the origins of human language in terms of other aspects such as neurobiological advances (or where our voices begin, and differences between human and animal communications), and the evolution of language and pedomorphosis (see Landsberg, 1988). These studies suggest that there are some aspects of evolutionary biology and neurobiology that are crucial to language study. Taking all the aforementioned definitions into account, a common understanding of language study involves an exploration of its function, which is an ability to communicate, where people (as individuals and

as social groups) use artefacts, symbols and signs to express what they think and to some extent, influence others' behaviours.

1.3.3 English(es) language.

For several decades, scholars have debated definitions of the English language. Common discussions include the notion of English as a language of imperialism (linguistic imperialism along with the domination of English over other local languages) (see Canagarajah, 1999; Pennycook, 1998; Phillipson, 1992); English as a global language (Crystal, 1997); English as an international language (EIL) (see McKay, 2002; Smith, 1983); World Englishes (WEs) (see Jenkins, 2006; Kirkpatrick, 2007; Kubota, 2001a; 2001b); varieties of English (Kirkpatrick, 2002); and English as a Lingua Franca (ELF) (see Baker, 2009; Foley, 2005; Kirkpatrick, 2008, 2011, 2012). The first notion of English as an international language was associated with the expansion of the British Empire during the late 16th century until the early 18th century, with a range of colonial outposts (see Phillipson, 1992, 2003), and a language reliant on native speaker 'norms' of English. This idea is portrayed by the Kachruvian three circles model (Kachru, 1985, 1992). In contrast, other notions of English or English(es) propose the idea that the English language has been globally expanding and transforming with changing contexts and roles due to an increasing number of bi-/multilingual speakers with diverse backgrounds. These notions present robust criticisms of the Kachruvian model, suggesting that it no longer represents the reality of the English language spoken nowadays, particularly in the expanding circle countries (see Jenkins, 2009; Kirkpatrick, 2007; Kubota, 2012; McKay, 2002).

1.3.4 Practice(s).

There has been extensive research on education and teacher practices in different contexts around the world in the last decades. For example, an edited book, *Reconceptualizing teaching practice: Self-study in teacher education* by M. Hamilton (1998) explores teachers' different

teaching practices based on a combined self-study in four continents: Australia, Europe, North America and South America. Kemmis, Wilkinson, Edwards-Groves, Hardy, Grootenboer and Bristol (2014) look at teacher practices (in a plural form, instead of a singular form or 'a practice') by working collaboratively with schools, school leaders and consultant staff in New South Wales and Queensland, Australia. In fact, Kemmis et al. (2014) extend their work based on Schatzki's (1996, 2002) definitions of practice, and present their version of teacher practices in multiple actions as "a nexus of sayings, doings, and relatings" (p. 36). They believe that teacher practices comprise three forms: 1) sayings (understandings); 2) doings (new modes of actions); and 3) relatings (new ways that people relate to one another and the world).

Despite the fact that there has been increased interest in research on teacher practice internationally, less attention has been paid to exploring the nuanced and dynamic nature of teacher practices – that is, more than the act of transmitting knowledge or content. According to Kemmis et al. (2014), teachers often do more than the traditional act of teaching; they take an initiating action to explore ideas or knowledge or "what needs to be taught and what makes students feel engaged" (p. 93). Kemmis et al. (2014) refer to this process as the act of 'stirring in' (or being initiated into practice) where teachers interpret and modify the curriculum in order to make it meaningful to their students. I have found Kemmis et al.'s (2014) ideas to be useful and relevant to my study.

1.3.5   Professional development (PD) and teacher learning.

Professional development (PD) has been gathering considerable attention in education research in the past 20 years (Vescio, Ross, & Adams, 2008). A number of studies have addressed important topics in relation to teacher practices and educational policies such as teacher professionalism, continuous professional development, teaching quality, teacher-networking (communities), and professional identity (Mayer, 2003; OECD, 1996, 2002; UNESCO, 1996). In

response to rapid changes in the globalised world and the diverse characteristics of learners, this kind of research emphasises that teachers are required to be lifelong-learners throughout their careers (Doecke & Parr, 2009; Doecke, Parr, & North, 2008). They not only need to acquire knowledge of subject matter (content knowledge), but also to rethink or reflect on their classroom practices (Bradley, 1991; Vescio et al., 2008). Many studies have suggested that PD programs are designed to equip teachers to be able to respond to diverse cohorts of learners as well as enhance their knowledge and relevant skills in order to maintain teaching standards, to deliver effective teaching quality, and to create more knowledgeable teachers (OECD, 1996, 1999, 2001, 2004).

Although PD is recognized as 'an important vehicle for educational reform' (Doecke & Parr, 2011, p. 1), many scholars have identified that effective PD is not widely sustained in many settings (Gordon, 2004) due to various factors such as 'a lack of follow up of PD events' (Darling-Hammond, Wei, Andree, Richardson, & Orphanos, 2009, pp. 44-46), and the failure to address teachers' ongoing professional learning needs. Particularly in Thailand, the quality of PD appears to be problematic although a number of education policies (e.g., Basic Education Curriculum B.E. 2544, A.D. 2001 and Educational Reform Act of 2006) have been introduced to improve the quality of teachers (Ministry of Education, 2001, 2006). I note here that there has been considerable disagreement and different understandings in the literature about the appropriateness of the two terms, 'professional learning' and 'professional development' to describe teacher learning (see Doecke et al., 2008, p. 9). In my study, however, I use the two terms interchangeably since they tend to be used interchangeably in Thailand.

1.3.6 Identity.

In the literature on teachers' professional identity, 'identity' is widely discussed using different terms such as 'self', 'self-image', 'self-conceptions', and 'self-narrative'. Often, these words are

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used interchangeably to define an individual's beliefs, experiences, or the nature of one's identity. Although definitions of identity are widely and robustly contested, many scholars (e.g. Beauchamp & Thomas, 2009; Beijaard, Meijer, & Verloop, 2004; Beijaard, Verloop, & Vermunt, 2000; Day, 1999; Gee, 2000; Varghese, Morgan, Johnston, & Johnson, 2005) appear to agree that 'identity' can be seen as an ongoing and dynamic process, which is constantly shifting, constructing, reconstructing and being negotiated within a given context and time. Beauchamp and Thomas (2009) explain that one reason why it is difficult to define teachers' professional identity is because it not only refers to a combination of personal and professional knowledge (Beijaard et al., 2000), but also presents more than one perspective of one's identity, which is known as multiple identities and sub-identities (Beijaard et al., 2004). On the one hand, teacher identity refers to a teacher's self-image, or how they perceive themselves in a teaching role (Goodson & Cole, 1994). On the other hand, it can also reflect the influence of other people's expectations as "an accepted image in society of what teachers should know and do" (Beijaard et al., 2004, p. 108).

Teacher identity has become a significant area of research in recent decades. However, there is relatively little research into how a language teacher's identity is formed, particularly in the fields of second and foreign language studies (Lee, 2013). By inquiring into Thai EFL university teachers' understandings of their identity, my study not only provides a deeper insight into their classroom practice and what they learn during their career, but it also identifies their meaningful perceptions of themselves as teachers as well as EFL teachers. In this study, I follow James Paul Gee's (2000-2001) post-structuralist perspective, which emphasises that an identity is not only an individual concept, but also collectively experienced as a result of social engagement and the influence of social discourses.

1.3.7 Narrative-based inquiry.

The last key concept in this study is related to narrative inquiry, which is a methodology concerned with generating knowledge through representing and analysing people's stories and experiences (Clandinin & Connelly, 2000). In this study, I represent and analyse stories of Thai EFL teachers' experiences and understandings (and knowledge) of learner-centred education from their childhood memories through to their current professional practices as EFL university teachers. I employ narrative-based inquiry approaches to construct accounts of their experiences. I use these accounts to generate insights into teachers' early experiences as learners who experienced learner-centred approaches in their own schooling, and also their most recent experiences as EFL teachers who seek to make sense of and apply this concept in their day to day teaching. In this study, I am interested to understand whether, and if so how, these teachers are still learning about how to teach the English language with the implementation of LCE and how to improve their teaching in general.

Advocates of narrative inquiry argue that a study using narrative techniques can help researchers to respect and better understand their participants (Clandinin & Connelly, 2000). In narrative-based inquiry research on teachers and teaching practice, researchers have dedicated considerable time in explaining in detail the particular contexts in which participant teachers operate in order to truly comprehend their experiences and their professional learning – see for example Manara (2012) and Parr (2010). In such studies, the participants often feel that their voices are being heard, and therefore, they are more willing to share their stories and help the researcher to develop a micro- as well as a macro-analytical picture of their individual stories (Mishler, 1986). This present study also aims to present Thai EFL university teachers' experiences, contexts and professional and personal understandings of learner-centred teaching and learning. In order to do this, my interview data are used to construct situated narrative-based accounts of

the teachers' professional practices where they share their life experiences as well as certain beliefs they hold that guide their classroom actions.

1.4   Other Relevant Contexts of the Research

This study aims to examine Thai university teachers' exposure to and (personal and professional) experiences with respect to the nation-wide policy of 'learner-centred education' (LCE) that was first introduced in Thailand in 1999. My particular focus in my fieldwork was on teachers who were teaching English as a foreign language (EFL) in Thai universities, and their perceptions of their practices and professional identity (or multiple identities) as EFL teachers. I explore their understandings and experiences of their learning as teachers (and learners) throughout their careers, and how this has impacted upon their understandings and practices vis-à-vis learner-centred education.

To better understand potential factors that have contributed to characteristics of English language teaching (ELT) and the implementation of LCE policy in Thai university classrooms, it is crucial to explore the following topics: the roles of the English language in Thai contexts, and key educational policies and developments such as the National Education Act (NEA) of 1999. I briefly engage with these topics in the following sections.

1.4.1   The roles of the English language in Thailand.

In addition to the English language being spoken by most Thai people in recent times, it is also the language chosen by Thais to communicate with other countries and its neighbours in many important international events and official meetings (such as The World Economic Forum and ASEAN meetings). In fact, the status of English in Thailand still appears to be unique compared to its neighbouring countries. In countries like Singapore and the Philippines, English is established as an official second language (L2) (Foley, 2005). In contrast, the English language in Thailand is

often perceived as a form of "career advancement for Thai learners in schools and universities" (Tutwisoot, 2012, p. 17) rather than as something needed to communicate in daily life.

On the one hand, the use of the English language still remains 'foreign' among Thai people. Hayes (2009) argues that this situation can be explained by the fact that Thailand was never colonized by any colonial power (see also Hayes, 2008). In this sense, Thai people have never been forced to communicate in English in their daily lives as their second language. According to Smith (1983), the term EFL refers to "a location where English is taught as a school subject … for the purpose of giving the student a foreign-language competence" (p. 13). These descriptions are relevant to Thai educational settings (schools and universities) where English language is taught as a foreign language subject in the curriculum. However, on the other hand, Thai people still use English as a Lingua Franca (ELF) in communication with neighbouring countries who do not share the same mother tongue.

In the next section, I present information about some radical changes in Thai educational history, particularly the introduction of learner-centred approaches in all educational settings under the enactment of the National Education Act of 1999.

1.4.2   Educational reform: The National Education Act (NEA) of 1999.

As mentioned previously, one of the most significant education reforms in Thai history was the National Education Act (NEA), enacted on 20 August, 1999 (Punthumasen, 2007). It was the first educational reform that attempted to cover foreign language learning at all levels, particularly for the English language, which at the same time became a compulsory subject and taught to "Thai children beginning at Pathomsuksa 1 or Grade 1 level onwards" (Punthumasen, 2007, p. 4). An ultimate goal of this learner-centred policy was to create "continuous lifelong learners" of Thai people (ONEC,1999, p. 7).

Although the NEA of 1999 was mandatory for Thai teacher educators, Punthumasen (2007) claims that it has been difficult to employ some LCE principles in reality. He argues that this is due to constraining factors such as "limited class time, teachers' work load, and teachers' insufficient knowledge of English, and lack of knowledge of what learner-centred education is" (p. 6). Moreover, there is evidence suggesting that most Thai learners do not see the necessity of learning English unless they need to pass an entrance examination to tertiary education (see Anuyahong, 2011; Israsena, 2007; Nonkukhetkhong, Baldauf Jr., & Moni, 2006; Phungphol, 2005; Prapaisit de Segovia & Hardison, 2009). Introducing the NEA of 1999 was one of the strategies used by the Ministry of Education (MOE) of Thailand to create a revolution in Thai learners' ways of learning, in the hope that it would encourage Thai people to be more independent and become autonomous learners not just in formal education but in their everyday lives.

1.5   Aims of the Study

The first aim of this study is to inquire into the diverse ways in which 11 Thai EFL university teachers understand what 'learner-centredness' is. I do this by representing and analysing stories of their experiences and understandings of LCE as communicated in interviews I conducted over the course of four months in 2015. The second aim is to investigate, using narrative-based inquiry methods, how these perceptions impact on the teachers' instructional practices. This aim also includes an exploration of how teachers' knowledge is encapsulated through their engagement in professional development and learning during their career. The study also explores factors contributing to teachers' beliefs and understandings of 'self' in a teaching role (as EFL teachers), as well as perceptions of 'self' (learners and teachers) in a professional/academic community. I aim to develop a richer understanding of Thai EFL university teachers and how they improve their teaching practices, especially with respect to LCE pedagogies.

There are three key concepts related to EFL teaching that underpin my study. These are: learner-centred education; teacher professional development; and teacher professional identity (multiple identities). In order to address these three concepts, I have developed the following research questions:

1.6   Research Questions:

1. **What do university-based EFL teachers in Thailand know and understand about learner-centred education (LCE)?**

   The rationale behind this research question is to create a rich understanding of Thai EFL university teachers' experiences and understandings of LCE. During the data generation, I interviewed and observed 11 teachers in four different university settings in different geographical locations in Thailand. Based on the literature mentioned above, I expected that this data collection method would allow me to see the diverse ways in which the 11 teachers understood LCE.

2. **How did/do university-based EFL teachers in Thailand learn and develop as teachers (and learners)?**

   This research question signals my attempt to inquire into what teachers know as well as being an exploration of potential factors that have helped them in the past, and are currently helping them, to learn and grow as educators and academics during their career. This research question helps me to examine teachers' experiences of current PD programs and the support that was available for them at the time when I gathered the data.

3. **How does the teachers' engagement with notions of LCE (and PD) mediate and shape their professional identities?**

   The ultimate goal behind the last research question is driven by my desire to scrutinize how teachers develop and enact their teacher professional identity (or multiple identities) and engagement in their classrooms. This research question also assists me to delve into

the ways teachers talk about their perceptions of themselves as EFL teachers who implement LCE. Additionally, this question also aims to examine how PD has helped teachers to gain knowledge and develop relevant skills during their career.

1.7   Implications of the Study

The study aims to generate deeper insights into Thai EFL university teachers' understandings, beliefs, personal and professional experiences, and the nature of their work that contributes to all of these. It includes a focus on their stated perceptions as well as their actual classroom practices in Thai universities. My study not only aims to describe current attitudes that some EFL teachers hold in their practices, but also to indicate factors that may influence their beliefs towards the level of LCE implementation/adoption. Potential benefits of this study include helping Thai teachers to better understand LCE concepts through teachers' voices and stories told by current Thai university teachers as well as to accept students' differences in areas such as their needs and learning preferences/styles. Moreover, it could prompt relevant stakeholders such as the Ministry of Education (MOE) and policy-makers in Thailand to better support university teachers' ongoing professional development.

From the three research questions above, I hope to provide a rich picture of teachers' experiences and understandings of LCE and their classroom practices. However, I have no intention of claiming that LCE is *a magic pill* that Thailand needs to improve educational outcomes. Instead, this study hopes to raise awareness among different stakeholders such as Thai policy-makers, teacher educators, and institutional leaders on this topic. Particularly, this study encourages leadership in Thai universities to work closely and collaboratively with university teachers in order to accommodate and respond to their needs directly. Finally, I hope to make a contribution to the research literature about LCE in EFL contexts across the world, particularly in terms of studies of teachers' personal and professional experiences that may be conducted in Thai university classrooms.

1.8   A Summary of Methodology

This qualitative study is a collective case study (Merriam, 1998; Yin, 2014), using narrative inquiry methods, investigating the ways in which Thai EFL university teachers understand and work with the notion of LCE in their classrooms. Early in the chapter, I briefly discussed seven key concepts involved in this PhD research, which also include other aspects relevant to the educational policy contexts for the study. This is an important point to help readers make sense of my representations of the three different collective cases that I will present later in the study (Chapters 6, 7 and 8). The 11 teachers originally selected for my study were drawn from four contrasting institutions spread across quite diverse geographic regions of Thailand. Over a period of four months (January to April, 2015), I conducted two interviews (pre- and post-classroom observation interviews) with these 11 teachers individually and I observed each teacher teaching in their classrooms at least twice. I chose to conduct two interviews because it allowed me to have a chance to get to know my participants as individuals. This also helped me to build a relationship of mutual trust that assisted me to better understand how their biographies were rooted in certain beliefs and how this guided their instructional practices as Thai EFL teachers (as well as learners). Using narrative-based inquiry methods, I represented the teaching of these teachers, sometimes through short narrative accounts of my observation of their teaching, and sometimes through presentation and analysis of the teachers' stories of their teaching experiences in the interviews.

My analysis of the teachers' stories of experiences proceeded through a number of stages. One early decision I made that significantly influenced my data interpretation (and analysis) was to group the 11 teachers into three categories which corresponded to their levels of engagement and teaching practice with respect to LCE, PD and professional identity (or multiple identities). These three categories enabled me to draw some generalizations, in relation to certain trends in teaching practices and beliefs, but they also allowed me to delve into differences within each

category. As I explored the study further, it became apparent that I needed to investigate not just the teachers' understandings of and practices with respect to EFL teaching, but also their professional development and professional identity and the ways in which their engagement with LCE contributed to these.

In the course of making meaning of my qualitative data, I employed a range of narrative-based methods, one of which was the use of 'a reflexive dimension' in the ways I represented the stories and analysis of my participants (Etherington, 2004; Parr, Doecke, & Bulfin, 2015). At this point, my data interpretations were not aimed at presenting the definitive 'truth' of the stories told by these teachers, but rather to provide theoretically grounded accounts of Thai teachers' voices, practices, and personal as well as professional experiences.

1.9   Organisation of the Thesis

This PhD thesis, comprising ten chapters, is organised into four parts: (1) Introduction; (2) Frameworks; (3) Cases; and (4) Discussion and conclusion. Part 1 comprises a *Preamble* and *Chapter 1.* The *Preamble* presents my personal interests in conducting this study. In this, I use a form of critical autobiographical narrative to present my learning experiences as an EFL school student during a period when LCE was first introduced in Thailand. The narrative techniques were purposefully used here to tell contrasting stories of my experiences of learning English under a paradigm of LCE employed by different English language teachers in three different countries: Thailand, Japan and Australia. *Chapter 1* situates the research within national and international policy debates about LCE and English language education. I briefly provide an overview of seven concepts that are significant in the study. This chapter also includes a short outline of other aspects explored in this study such as some important educational reforms in Thai educational history. I have presented a brief rationale for my research questions and a summary of my research methodology, before finally describing how the chapters are organized in the thesis.

Part 2, "Frameworks", comprises four chapters: 2, 3, 4 and 5. *Chapter 2* is a critical review of the relevant literature, which corresponds to the three dimensions of this study: (1) the paradigm of LCE in English language teaching; (2) professional development and professional learning; and (3) teacher professional identity. The chapter provides a review of the national context of this study – i.e., Thailand – as well as international perspectives. *Chapter 3* presents two theoretical perspectives chosen as a basis for my conceptual framework underpinning this study, which are Bernstein's (1990, 1996, 2000) notion of a 'pedagogic device' and Gee's (1999) theorising of identity.

I present the research methodology in *Chapter 4*, which includes my rationale for using case study design and narrative-based inquiry methods across the whole study as well as particular methodological approaches such as critical incident analysis methods at certain moments in the study. This chapter also addresses my philosophical stances and research paradigm. This chapter ends with a summary of how I analysed my data, and the 'believability' of my data interpretations. *Chapter 5* looks at the research methods I have chosen which are broadly combined under a social constructivist paradigm of research. The chapter explains how I generated the data, and this is followed by my rationale for selecting participating institutions and teachers.

Part 3 comprises three 'collective cases' chapters: *6, 7* and *8.* The structure of this part is designed to connect my research findings of teachers' narrative accounts (and my observation of their teaching) to the three collective cases I had constructed in the early stages of analysing the teachers' stories. The chapters are titled: 'On the margins of LCE' (*Chapter 6*); 'Towards richer understandings of LCE' (*Chapter 7*); and 'LCE as knowledge embedded within practice' (*Chapter 8*). These three chapters represent the three broad groupings of Thai EFL university teachers I had interviewed and observed for this study. They include critical narrative accounts of how these

teachers perceived their professional identities as EFL teachers as well as other identities situated in Thai society. Through presenting and analysing the teachers' narratives, I have also shown evidence of teachers' struggles, challenges and dilemmas during their work.

Part 4 is the last part of this thesis comprising two chapters: 9 and 10. *Chapter 9* is a discussion chapter, where I revisit some key features of the teachers' narratives presented in Part 3. I highlight how these narratives represent the ways in which the teachers enact their identities differently (but also with some common characteristics). It is organized into three sections corresponding to research questions 1 to 3. This chapter identifies the range of factors that have contributed to teachers' knowledge of LCE and that continue to mediate their classroom practices. Finally, I present a critical discussion of the topic of Thai EFL teachers' accountability, which emerged from the fieldwork where teachers talked about the struggles and challenges they faced during their day to day work.

Chapter 10 is the final chapter where I identify the key findings and propose recommendations for different stakeholders. I note that the findings are sometimes significantly different from findings present in existing empirical studies. Following this, I address the significance and some possible limitations of my research. I also make suggestions for future research in the same field. Lastly, I conclude my thesis with final words that may inspire future studies and researchers to build their studies upon this current study.

PART TWO:

FRAMEWORKS

Part Two: Frameworks

Chapter 2   Context of the Study

2.0   Introduction

Part two of the thesis, which consists of a critical review of the literature, is divided into two separate chapters: 2 and 3. *Chapter 2* focuses on the local context of the study, with topics related to the discourses of English language teaching (ELT) in Thailand, as well as a review of international literature on professional development. *Chapter 3* presents two theoretical frameworks underpinning this PhD study.

This chapter of my literature review brings together three related topics: (1) the discourses of the English language and English language teaching (ELT) across the world; (2) the particular impacts of learner-centred education (LCE) on ELT in Thailand; and (3) topics related to teacher professional development (PD) and teacher/professional learning (PL), and teacher professional identity in Western and Thai contexts. The first two sections explore the discourses of English language education across the world and how it is perceived in various forms such as World Englishes, English as *a Lingua Franca* (ELF), and English as *an International Language* (EIL). The third section provides a review of the history of ELT in Thailand since the passing of the mandated LCE policy and curricula in official policy documents in 1999. Finally, the chapter ends with a review of the literature on professional development.

2.1   English Language in the World: Contrasting Perspectives

In this section, I present a critical review of the literature in the area of the English language, focusing on how the discourses of imperialism have influenced the ways the English language is spoken about in the literature and in policy, and how the discourses of English as *an International*

Language (EIL) are not limited by native speaker norms, practices and various geographical boundaries.

2.1.1   The discourses of English language.

For several decades, scholars across the world have been engaged in robust debates over definitions of the English language and how it mediates communication across geographical boundaries. Common frames for these debates include: (1) notions of English as a language of imperialism (linguistic imperialism and colonialism along with the domination of English over other languages) (see Pennycook, 1998; Phillipson, 1992); (2) varieties of the English language that are categorised by regions, norms, and language features (see Kachru, 1982; Kirkpatrick, 2002); (3) World Englishes (WEs) (see Jenkins, 2006; Kirkpatrick, 2007; Kubota, 2001b); and two fairly recent concepts in the literature: (4) English as *an International Language* (EIL) (see Marlina, 2010; Sharifian, 2009), and (5) English as *a Lingua Franca* (ELF) (see Baker, 2009; Foley, 2005; Kirkpatrick, 2008, 2011, 2012).

2.1.1.1 *The notions of English as a language of imperialism.*

One of the enduring notions of the English language is that it is a language which is associated with the constructions of the British Empire with a range of colonial outposts (see Phillipson, 1992, 2003), and a language reliant on native speaker 'norms' of English. Before the turn of the century, Pennycook (1998) argued that the English language was used as a medium of communication as well as a pragmatic policy when the British Empire spread its colonial tentacles during the late 16th century until the early 18th century, and he specifically refers to this idea as "the cultural constructs of colonialism" (p. 1). Examples of the far reaching colonialist influences can be found in Hong Kong, India and countries within Africa (see Pennycook, 1998). Additionally, some scholars believe that the notion of English as a language of imperialism also includes the

rising status of English language education as a form of 'business' in higher education sectors since the 1960s (see Crystal, 2003).

In an attempt to make sense of the discourses of English colonialism in relation to regions, norms, and language features, Kachru (1985) categorised speakers of the English language in the world using a three circles model consisting of an inner, outer and expanding circle (Kachru, 1985, 1992). The Kachruvian three circles model attempts to represent how the English language has been acquired in various countries, how it currently functions, and in some circumstances, how it has travelled from the inner circle to the outer circle, and finally to the expanding circle countries (see Jenkins, 2006; Kachru, 1985; Kirkpatrick, 2007; Kubota, 2001a).
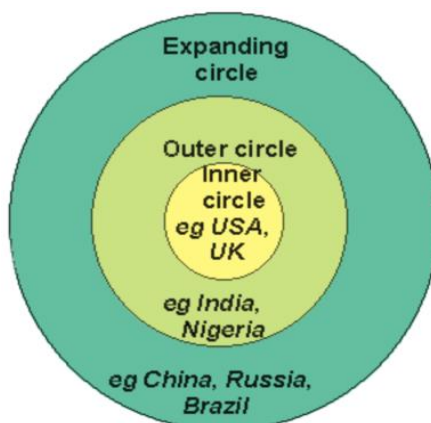
Figure 2-1. Kachru's (1985) three circles model. Adapted from Greenbaum's (1985) book: *The English language today*

Over the last two decades, many writers have observed that English has been globally expanding and transforming with changing contexts and uses due to an increasing number of bi-/multilingual speakers with diverse backgrounds (Kubota, 2012). There have been vigorous critiques of the Kachruvian three circles model, including the claim that it no longer represents the reality of English language usage (see Jenkins, 2009; Kirkpatrick, 2007; Kubota, 2012; McKay, 2002). Based on these criticisms, these scholars have urged for the introduction of new paradigms of the

English language and ELT (e.g., English as an *International Language*, and English as a *Lingua Franca*), and the reconceptualisation of contemporary sociolinguistic English language usage (Marlina, 2013). For example, Kirkpatrick (2006, 2007) promotes an equal recognition of the English language spoken among non-native speakers in the expanding circle countries under a paradigm of English as *a Lingua Franca* (ELF), particularly in relation to what he refers to as 'ASEAN English' (see also Kirkpatrick, 2010). Whereas, some scholars (e.g., Marlina, 2013; McKay, 2002; Sharifian, 2009) conceptualise English language usage as an *International Language* (EIL) – i.e., a language of international and intercultural communication regardless of who speaks it (native or non-native speakers).

Furthermore, some scholars (Jenkins, 2007, 2009; Kirkpatrick, 2007) still question the relevance of the Kachruvian three circles model, arguing that it underestimates the significance of the English language spoken in the expanding circle countries due to the large number of people who learn and speak English for different purposes (e.g., educational, international trading, and intercultural/cross-cultural communication) (see Crystal, 2003; Friedrich & Matsuda, 2010; Graddol, 2006; Kirkpatrick, 2007). Nonetheless, these scholars still often refer to Kachru while attempting to explain the origins of the English language in various contexts.

It seems that the English language, particularly in the expanding circle, is now understood in terms of a new paradigm of English language usage which is not bounded by supposed native speaker norms and practices (see Kirkpatrick, 2012; Seidlhofer, 2001). The following section briefly touches upon one example where the English language is conceptualised as a *Lingua Franca* (ELF).

2.1.1.2 *English as a lingua franca (ELF).*

> Ownership of English is not limited to speakers of so-called 'Standard English'
> but extends to people with various linguistic and cultural backgrounds.
> (Kubota & Ward, 2000, p. 86)

A number of scholars (Friedrich & Matsuda, 2010; Jenkins, 2007; Kirkpatrick, 2010) point out that the idea of a '*lingua franca*' is not a recent concept; in fact, it has been used to refer to common language(s) spoken in the Mediterranean since the 15th century. These scholars connect the term *lingua franca* to the 20th and 21st centuries where the English language has been similarly used as a medium of communication and has since spread globally through developments in information technology across the world; this has facilitated the emergence of English as a language spoken by diverse bi-/multilingual speakers. In this respect, the notion of the English language can be seen as not only 'owned' by native speakers (see Graddol, 2006; Jenkins, 2009; Kirkpatrick, 2007; Kubota, 2001b; Marlina, 2013; McKay, 2003; Seidlholfer, 2003), but as existing in different dynamic forms such as World Standard English (McArthur, 2002), World Englishes (WEs) (Kubota, 2001a), World Standard Spoken English (Crystal, 2003), English as *a Lingua Franca* (ELF) (Jenkins, 2007; Kirkpatrick, 2012), English as *an International Language* (EIL) (Marlina, 2013; Matsuda, 2003; Sharifian, 2009), and *Englishes* i.e. language as in a plural form (Jenkins, 2009).

All the above suggests that there is considerable disagreement over definitions and notions of the contemporary English language usage in the world; nonetheless, in this study, I interpret the status of English spoken in Thailand as both a foreign language (EFL) as well as a *Lingua Franca* (ELF) (Canagarajah, 2007). In saying this, I provisionally accept the Kachruvian's three circles model in which he categorises Thailand as being one of the expanding circle countries (Kachru, 1992). On the one hand, I see the English language taught as being a foreign language without an official status in Thailand. On the other hand, I also recognise the fact that English still has a significant role as a tool of communication especially when Thai people communicate with any non-Thai person and at international meetings such as in the Association of South-East Asian

Nations (ASEAN) or the ASEAN community[1]. I align with scholars like Kirkpatrick (2007) who describe the English language in this particular context as a *'Lingua Franca'* (see also Jenkins, 2007; Seidlholfer, 2005). To further illustrate this example, the form of English spoken in the ASEAN community has been considered by some scholars as unique; this is because the English language is automatically and inevitably chosen as a communication channel used by people "who do not speak the same mother tongue" or a first language (L1) (Kirkpatrick, 2007, p. 155). Moreover, Kirkpatrick (2010) argues that the majority of English language speakers (and learners) are bi- and multilinguals – i.e., they learn English as a foreign language (FL) or a second language (L2), and even as a 'later' language. These ideas are also evident in a number of studies that investigate characteristics of the English language in use, and examine how it is negotiated in ELF contexts (e.g., Kirkpatrick, 2002; Ramly, Othman, & McLellan, 2002; Roberts & Canagarajah, 2009).

Moreover, within the ELF paradigm a number of studies have examined the influence of native speaker norms, practices and standards (see Cook, 1999; Graddol, 2006; Kirkpatrick, 2010; Kubota & McKay, 2009; Marlina, 2013; Matsuda, 2002, 2003; McKay, 2002; Sharifian, 2009). For instance, Kirkpatrick (2012) claims that English language education based on native speaker norms has little relevance in Asian settings; instead, an ability to successfully communicate or negotiate meanings especially in multilingual settings is more important than using English based on native speaker language rules or being grammatically error-free (see examples in Jenkins, 2007; Kirkpatrick, 2007, 2008). Under this paradigm, the traditional way of teaching English in Asia, utilising primarily Western practices and pedagogical norms, has been challenged by the multilingual

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[1] The ASEAN Community was established on 8 August 1967 in Bangkok, Thailand by 'the Five Founding Fathers: Indonesia, Malaysia, the Philippines, Singapore, and Thailand', with the signing of the ASEAN Declaration (Bangkok Declaration). Nowadays this organisation comprises ten nations of the Southeast Asian region who collaborate on interests in economic growth, social and cultural development. Source: http://www.asean.org/asean/about-asean

model or bi-/multilingual or plurilinguistic discourses of English language usage (Kumaravadivelu, 2006; Marlina, 2013; McKay, 2002).

Whilst there have been a number of studies which have examined concepts of English other than as being the language of colonialism (such as World Englishes and English as *a Lingua Franca*) in different parts of the world, there have actually been few studies using these discourses to inquire into English language education in Thailand, the only country in Southeast Asia that has never been colonized (Forman, 2005; Lohakart, 2009). Taking this argument into account, among the ten countries in the ASEAN community, the status of the English language (as well as English language education) in Thailand appears to be different from its neighbouring countries (Baker, 2009; Foley, 2005; Kirkpatrick, 2010). Some might argue that English language proficiency among Thai people is very low when compared to their neighbours since the English language does not have an official status in Thailand (this topic is further discussed in Section 2.3).

The following section briefly discusses a recent emerging paradigm of English language education which appears to move away from so-called 'Standard English' language teaching (Kubota & Ward, 2000).

2.2   Ongoing Debates about ELT in the 21st Century

Over the last decades, there has been a proliferation of studies about and approaches to teaching the English language in countries where English is not the mother tongue; many researchers have pointed to what they see as a tendency to move away from traditional paradigms of English language based on native speaker norms (see Alsagoff, 2010; Friedrich & Matsuda, 2010; Hamayan, 2003; Jenkins, 2007; Kubota & McKay, 2009; McKay, 2002). Some scholars (such as Jenkins, 2007; Kirkpatrick, 2012; Seidlholfer, 2003; Widdowson, 2012) advocate the teaching of English as a *Lingua Franca* because the primary focus of language teaching under this paradigm is to enable learners to participate in everyday authentic language practices within communities

who speak varieties of English rather than to limit usage only to supposed native speaker grammatical rules. Meanwhile, debates sometimes defer to former scholars (such as Kachru, 1992; Quirk, 1985) who see perceived errors of English grammar produced by EFL learners as *an obstacle* or *interference* to effective communication; such critiques tend to use terms such as 'L1 transfer errors' and 'L1 interference' (see Ellis, 1994; Jenkins, 2000; Odlin, 1989).

All of the studies mentioned above provide important insights into recent debates about new paradigms of ELT, especially those that describe the use of the English language as a '*Lingua Franca'* and an *'International Language'* (for a comprehensive overview, see Ali, 2009; Marlina, 2013; McKay, 2002; Sharifian, 2009). In fact, many scholars working in the area of higher education are raising awareness among English language teachers about the importance of revisiting and reconsidering traditional ways of conceptualising English language education, and reassessing their classroom approaches based on an understanding of their students' local contexts, cultural and linguistic backgrounds and histories (Marlina, 2013). Hayes (2010) also encourages EFL teachers to project their "multilingual identity" instead of an identity based on native speaker norms (p. 316).

While many different theories and concepts of ELT exist, and English language teachers in different settings across the world tend to use a range of these conceptions, it is fair to say that English language teaching in the 21st century can no longer be assumed to be purely focused on native speaker norms or some centralised notion of English grammar or rigid structures, or so-called 'Standard English'. In reality, many English language teachers and scholars have begun to pay closer attention to local socio-cultural factors that impact on the syntactical, lexical, semantic, and pragmatic features of the English language being taught and actually spoken, and they are coming to appreciate the ways in which students' diverse backgrounds can be seen as significantly influencing teachers' classroom practices (Clyne & Sharifian, 2009; Sharifian, 2010). Whilst many

studies have been actively conducted in the inner circle countries such as the US (Kubota, 2001b) and Australia (Marlina, 2010; Sharifian, 2009, 2010), qualitative research on EFL classroom practice has only recently begun to be conducted in the Asian context, and as yet there has been very little of this research conducted in Thailand, particularly in the university setting.

The next section maps the emergence of learner-centred education (LCE), referred to briefly in Chapter 1 (see 1.3.1), which has come to influence foreign language teaching approaches and educational policies in many countries nowadays.

2.2.1   From early philosophies to learner-centred education (LCE).

English language teachers around the world, whether they are teaching students whose first language is English or whether their students are learning English as an additional language (EAL) or foreign language (EFL), have been subjected to almost unrelenting scrutiny in relation to their classroom practices (Vicars, Steinberg, McKenna, & Cacciattolo, 2015). Common questions that these teachers are often asked – and indeed many ask these questions of themselves – include: *'What is best practice in teaching the English language to learners whose first language is not English?'*; *'Are teachers employing these best practices*?'; *'How do teachers facilitate learners' learning in the classroom?'*, and *'How do teachers keep their learners motivated to learn the language?'.* In the context of revisiting the early philosophies of language education, Nunan (1999) claimed that during the 1960s, the majority of all language teaching primarily focused on the grammatical rules (and syntactic structures) of the target language rather than on authentic communication practices. Under this approach, many language teachers placed utmost importance on learning and teaching language structures (in what was commonly called 'grammatical knowledge'). A common belief was that language learners would acquire the target language through their memorization of common phrases, and this would help them to master the structures and norms of native speakers of the language (examples of a target language

teaching through grammar, see Harmer, 2013). This teaching paradigm has since been referred to as 'a transmission of content knowledge approach' or 'a transmission model of teaching' (Schuh, 2004), where the greatest emphasis was placed on the teachers' role of authority and their subject knowledge in the classroom; there was a much greater focus on content or 'products' of the target language and much less focus on the learners' learning process.

In the 1970s, amongst some communities of practitioners there was a move away from this transmissive model (i.e., a transmission of normative grammatical rules and structures). In these communities, language teaching and learning began to be perceived as an introduction to all kinds of communication, the expressions and meanings of the target language which significantly involved a more active use of different grammatical structures and vocabulary knowledge. Some teaching strategies in these language classrooms during the 1970s began to adopt the emerging discourse of 'learner-centred education' (LCE) or a student-centred approach (see Nunan, 1988, 1999; Tudor, 1996). An important goal of this approach was to maximize opportunities for language learners to be exposed to the target language in a variety of 'authentic' contexts. Such an approach to language teaching has been adopted and implemented in many second and foreign language teaching classrooms in the past twenty years, although many groups of teachers have continued to practise in ways that are predominantly focused on teaching language structures first and foremost. Learner-centred teaching approaches tend to be underpinned by a constructivist way of thinking, where language teachers are more concerned about the differences between learners, sometimes described as backgrounds, learning needs and preferences (see Cornelius-White & Harbaugh, 2010; Klein, 2012; McCombs & Whisler, 1997; Prawat, 1992).

Since then, amongst those teachers who have advocated for, or claimed to be utilising, LCE approaches, interpretations of LCE have been vigorously contested, and no consensus has

emerged amongst teachers as to how to define LCE. Most researchers recognise that the concept is susceptible to multiple interpretations as well as practices (Burns & de Silva Joyce, 2000; Cornelius & Gordon, 2008; Nunan, 1988; Schweisfurth, 2013). Likewise, there are many competing definitions of LCE that have been proposed in the literature. For example, Kohonen (1992) proposes a definition of LCE that he says emerges from different educational philosophies – such as Dewey (1938), and Piaget (1936) (for more details see Broughton, 1981; Inhelder, Chipman, Zwingmann, & Piaget, 1976; Piaget, 1936). In recent years, Schweisfurth (2013) calls LCE "a travelling idea and a travelling policy", which emerged from the West (influenced by European philosophies and understandings of education) and then spread across to the East and the South (p. 2). Similarly, Kumaravadivelu (2006) believes that LCE emerged as an approach to foreign language teaching which was formally introduced by Western European countries through the formation of the European Economic Community (EEC) in 1971 (p. 115; see also Phan, 2014).

Moreover, Schweisfurth (2013) suggests that the emergence of LCE can be traced to the French writer and philosopher, Jean-Jacques Rousseau (1712-1778), particularly from his novel, *Èmile*, which chronicles the life of a boy from childhood to adulthood describing how the boy experiences education in very different ways. Although Rousseau's novel was first thought to have been destroyed during the French Revolution, it still inspired later generations in many ways, such as by recognising and in appreciating children's individual differences and their unique knowledge construction processes. For many education communities across the world, it has been influential in forming their philosophy of children's education and in teaching learners with diverse backgrounds.

Regardless of where LCE originated, a common basis in its theorising is 'constructivism', a theory that emphasises learning as involving the construction of knowledge by learners rather than the transmission of information (or knowledge) from teachers. In this study, I used Vygotsky's

sociocultural theory to help explain various perspectives on LCE. For example, Vygotsky (1978) suggests that language and various sociocultural dimensions of the learning environment are important factors in mediating different stages of learners' language acquisition as well as learning experiences. Vygotsky's theory as applied to language acquisition pays close attention to the diversity of learners, and the variety of situations in which learning takes place, rather than just concentrating on some central notion of the grammatical structures (or rules) that make up one version of the language being learned.

It is important to note that although LCE has emerged as a popular approach to help learners achieve higher learning outcomes, to some extent, it has been also linked with negative notions such as 'a problematic policy' producing 'academic ineffectiveness' in some countries (see Schweisfurth, 2013) and a 'political tool' used by Eastern governments wishing to appear democratic (see Phan, 2014). The following section presents a review of some critiques of LCE.

2.2.2   Critiques of learner-centred education (LCE).

Before the turn of the century, Nunan (1999) pointed out that learner-centred education was open to "multiple interpretations" (p. 10), and that even at a theoretical level, the notion of LCE had different meanings for different people. This situation has only become more complex in recent years. In *Learner-centred education in international perspective: Whose pedagogy for whose development?,* Schweisfurth (2013) shows how LCE has been interpreted differently in different countries, and how sometimes this has led to what she calls "a promising but problematic policy in the Global South" (p. 61), or to failures to implement its approaches in actual classroom settings. Likewise, Phan (2014) suggests this 'problem' is particularly prevalent in Asian classrooms where an adoption of Western notions of LCE such as in "cooperative learning and individualism can be problematic" (p. 55). In the realm of LCE and the literature related to its implementation in Asian countries, four criticisms have been identified. These include: (1) a gap

between theory and practice in implementing LCE approaches (e.g., the high level of freedom expected to be given to learners can sometimes not suit learners' individual needs, interests, and skills); (2) teachers' negative perceptions towards LCE; (3) difficulties in employing LCE associated with diverse learners' characteristics and backgrounds; and (4) mismatches between teachers' and students' perceptions on what is important for teaching and learning the English language.

When it comes to the practicality of applying LCE principles in the teaching of English as a foreign language (EFL), EFL teachers across the world have often found it very challenging to create curricula, to plan their classroom lessons and to make them meaningful to learners. This is partly explained by the fact that many EFL teachers have relied on English language textbooks in their teaching, most of which have been written by English language teachers or native speakers who themselves might not understand LCE principles or the appropriateness of LCE methodology in different cultural contexts. Therefore, many studies have identified that "LCE tends not to be implemented in practice" (Fitzpatrick, 2011 cited in Hayes, 2016, p. 74). That is to say, most existing curriculum materials and textbooks are not informed by LCE underpinning theories (or how to create LCE activities), while some teachers are not used to thinking for themselves, and so are less likely to explore new ideas that are not supported by these textbooks. This conventional approach has been premised on the assumption that one can treat all learners as basically similar, and thus, the teacher's pedagogy can mainly be 'a one-size-fits-all' practice. Yet, LCE makes it clear that one should not assume this; in fact, it suggests that language learners are very different in terms of their learning needs, languages, cultural backgrounds and educational experiences (e.g., differences between Western styles of teaching to Eastern, see Clarke, 2010), and also how the learners bring different levels of knowledge of the target language with them into the classroom.

LCE principles and related theories promote the idea that one must respond to these differences in ways that respect these differences. Teachers who are not used to approaching their teaching in this way, and have not engaged in sustained professional learning (or PD) that will help them to develop new approaches to their classroom teaching, are not likely to quickly or easily employ LCE elements. Moreover, some students are not used to being asked for their views and opinions during the teaching and learning process, and thus, are not used to making choices in their learning. This claim was also highlighted over a decade ago by Nunan (1999), when he mentioned that it was nearly impossible for learners who were not used to thinking independently to respond to being asked to make informed choices of what they wanted to learn in classrooms. In addition, several studies recently conducted in the Asian context – e.g., Cheewakaroon (2011), Hayes (2008, 2009, 2010, 2016), Phungphol (2005), and Thamraksa (2003) in Thailand; and Dang (2006) and Phan (2014) in Vietnam – have also shown some evidence that the implementation of LCE at a classroom level is not as straightforward as the policy-makers hoped it would be.

In a later critique of LCE implementation, Nunan (2003) uses the term *'rhetoric and realities'* to explain what he refers to as a gap or mismatch between the day to day demands of the classroom and the prescriptive planning imposed on teachers by language policy-makers (and institutions). Phan (2014) picks up this criticism when she describes English language teachers in Vietnam and Thailand as those "who have a sense of being victimised" because of the mandatory LCE implementation (p. 398). She strongly believes that this results from a mismatch between the idealistic mandate of LCE conveyed by policy-makers which is in direct conflict with teachers' everyday challenges in their classroom. She also shows how this produces a range of tensions and confusion for most teachers. Likewise, Tsui's (2007) study presents a story of one EFL male teacher's struggle in implementing the Western communicative language teaching approach (CLT), which was introduced in China after an open door economic policy was implemented in 1978, and mandated at a national level in 1985; her participant referred to CLT as "cruel language

teaching" (p. 677) and identified CLT as being an "unrealistic approach" for the context he was currently teaching (p. 664). Schweisfurth (2013) also questions the practicality/reality of LCE in terms of the contextual (and local) factors in some countries, particularly, the local resources which were not sufficiently available to enable the promising LCE principles to connect with the 'realities of its implementation' in contemporary classrooms (see also Hayes, 2009, 2010). Schweisfurth specifically points out that LCE may well have been mandated by policy-makers and other educational authorities, but it is less likely to be enacted in every classroom, especially in rural areas, due to "a lack of support and monitoring in those areas" (see Schweisfurth, 2013, p. 135).

Tudor (1996), writing more than a decade earlier, had identified this idea of resources in practically supporting teachers who are required to implement LCE. Two resources that are particularly relevant to my study are: (1) access or availability of resources to all teachers (some of the participant teachers in my study are in remote and regional parts of Thailand); and (2) classroom size (some of the classrooms I visited had just 20 students; others had in excess of 200 students). This is not a recent problem, but it is evident in several studies which have been conducted in Eastern settings (such as Cheng, 2004; Dang, 2006; Pham & Renshaw, 2013; Schweisfurth, 2011; Tsui, 2007a). In Asian countries like Thailand and China, the concept of LCE has been talked about and promoted for more than twenty years, and yet it is still problematic for most teachers to implement it, and most classrooms remain unaffected by government policies that mandate or try to regulate it (see, Clarke, 2010; Phungphol, 2005; Thamraksa, 2003).

In fact, one does not need to travel to Asian countries to see some of the dilemmas and challenges faced by teachers in enacting LCE theories in practice; many studies which have been conducted in Western contexts (see Barcelos, 2000; Cornelius-White & Harbaugh, 2010; Howell, 2006; Phan, 2014) and elsewhere (such as in Malawi and Nigeria - see Mtika & Gates, 2010;

Thompson, 2013, respectively) also reveal constraints and problems in relation to the implementation of LCE and how some teachers show their preference for teacher-centred transmission pedagogy over LCE. For example, Howell (2006) conducted a study in the US on students' voices in the LCE context; her study revealed that many students had lost their sense of security and experienced stress and anxiety under what Howell portrays as the teachers' dogmatic implementation of LCE. This is because these students were most reluctant to engage in unfamiliar activities in their classroom. Moreover, Schweisfurth (2011) reviewed 72 articles on how LCE is considerably problematic in some countries. Upon her review, she calls for local innovations and local teacher educators to introduce "a preferred alternative" (p. 429) as a local way of implementing LCE rather than expecting all local teachers to directly translate Western LCE ideologies into different cultural and linguistic settings (see examples in Tsui & Ng, 2010).

In the following sections, I shift the focus of the literature review to the local context of this study, Thailand. The focus in this section is on (i) some historical perspectives on language exposure in Thailand (2.3.1); (ii) how the English language has been taught and learned and an introduction to LCE in ELT (2.3.2); (iii) some criticisms of LCE *imposed* in the Thai context (2.3.3); (iv) a review of empirical studies conducted in Thailand (2.3.4), and (v) a summary of gaps in previous research (2.3.5). I then end the section with some relevant educational policies contributing to the original mandated LCE policy (2.3.6 and 2.3.7).

2.3 English Language Teaching (ELT) in Thailand through Learner-centred Education (LCE)

2.3.1 History of language exposure in Thailand.

Since the 16th century or the beginning of the Ayutthaya period of Thai history, many Thais have been exposed to different foreign languages and cultures. Siam ['สยาม'] – the former name of Thailand – was described by Western sailors (such as the Portuguese, Dutch, and French) as one

of the most flourishing countries in the Eastern region, and these sailors traded with local Thais in goods ranging from cultural artefacts to weapons (Aksornkool, 1985; Lohakart, 2009). During the 19th century, King Rama V – one of the former kings of Thailand – introduced notable radical changes intended to modernize as well as westernise Siam, and this included learning a number of foreign languages (such as English, French and Portuguese) (Aksornkool, 1985). King Rama V wanted to protect Siam from being a colony of Western Imperialism, the British Empire in particular, and ultimately, he wanted to show all potentially colonising countries that the Siamese were, in fact, civilised and modernised, unlike some other countries in the South East Asian region.

During his reign, King Rama V announced a number of social reforms and government policies in an attempt to modernise Thai society, and many of these reforms were associated with his desire to develop the education level of his countrymen and women. Two of the most radical social reforms were the abolition of Siamese slavery and the establishment of English language education for all Thai citizens. Initially, English was taught by native speakers who came to Siam along with the expansion of Christianity from the British Empire (as British missionaries) (Aksornkool, 1985). Nonetheless, it is important to mention that the English language education during this period was relatively limited since it only introduced to the monarchs of Thailand: The Thai royal society and Thai elites. The English language education only became more accessible for Thai commoners in 1921 when King Rama VI announced a Compulsory Education Act declaring "all [Thai] children between the ages of four to eight years old to attend school. English was a compulsory subject to be studied after grade 4" (Darasawang, 2007, p. 188). Some argued that one particular legacy of the many radical changes introduced during King Rama V's reign is the fact that many Thai people, to the present day tend to be, on the whole, fairly open-minded, and receptive to multicultural influences (especially from the West) (Lohakart, 2009); this also includes

their willingness to engage with different foreign languages, especially the English language that "has gained its importance and acceptance from past to present" (Rungruang, 2008, p. 2).

2.3.2 ELT in Thailand.

Due to the fact that tourism plays a major role in the Thai economy and the Gross Domestic Product (GDP), nowadays the English language is inevitably used by many Thais to communicate with tourists from different nationalities (Theparat, 2017). Furthermore, the English language is a tool of communication chosen by Thais as well as other neighbouring countries in many important international events and official meetings (such as The World Economic Forum and ASEAN meetings). While the status of the English language in Thailand still appears to be unique compared with its close neighbours, it remains a foreign language (EFL) among Thai users. Smith (1983) defines the notion of *English as a foreign language* (EFL) in countries "where English is taught as a school subject … for the purpose of giving the student a foreign language competence" (p. 13). In contrast, in countries like the Philippines, Singapore, and Brunei, the English language has been established as an official second language (L2) (Foley, 2005). Once again, it appears to be significant that "Thailand has no colonial links with English" (Hayes, 2008, p. 476); and so, in this sense, one might argue that Thai people have never been 'forced' to communicate in English in their daily lives or outside their schools, even though the powerful effects of globalisation on a country like Thailand make it difficult to say that they elect to speak English purely from their own choice (Appadurai, 1996).

Furthermore, successive Royal Thai State Governments have explicitly emphasised the standard Thai language as their priority in all educational settings since the 1980s in order to maintain a sense of 'Thainess' for the sake of national unity and security (Foley, 2005). Rappa and Wee (2006) state that the primary language used in Thai society is "Standard Thai…[which] is the primary medium of instruction in the school system, reflecting the important attached to this

language in Thai culture" even though the two authors believe that Thailand is "both multilingual and multiethnic" (p. 105) and "is an ethnically diverse country" (p. 106). As a result of this, all Thai children are expected to master Standard Thai before other languages. Smalley (1994) strongly believes that 'Standard Thai' is not only the official language used by all Thai people, but it significantly represents a symbol of identification for the Thai nation, or the identity of being Thai. In 1996, the status of the English language in Thailand changed significantly due to changes in school curricula, where it moved from being an elective subject to a compulsory subject from grade one with an explicit agenda to develop Thai students' English language proficiency (Wongsothorn, 2000; Wongsothorn, Hiranburana, & Chinnawongs, 2002). This was followed by the introduction of one of the most significant educational reforms in Thailand in modern times, the National Education Act (NEA) of 1999. Through this act, the national government aimed to reform the Thai education system at all levels, and a large part of that reform related to the importance of English language education, and the mandated introduction of LCE in all educational settings in Thailand.

2.3.3 Critiques of learner-centred education in Thailand.

In general, confusion and misinterpretations of LCE among Thai teacher educators can be seen at three levels: the educational system level, the institutional level, and the classroom level (Ngowananchai, 2013; Vanichakorn, 2009). Thamraksa (2003) asserts that some Thai teachers feel reluctant to employ LCE principles in their classroom because they fear losing their power to control their students. Similar results are also evident in the studies of Phungphol (2005), Nonkukhetkhong, Baldauf Jr., and Moni (2006) and Israsena (2007), revealing that some Thai teachers prefer the traditional teacher-centred approach over LCE. The studies show that, at the same time, many Thai students are unwilling to change and become familiar with LCE practices because they do not want to take on a bigger responsibility for their own learning. In other words,

most Thai students do not appear to respond well to the invitation (and the ultimate goal) of LCE to be an autonomous and independent learner (Weimer, 2013).

Below, I summarise some common criticisms of LCE in the Thai context, which are divided into two themes: teachers' preference for a teacher-centred approach and a popular caricature in social media in Thailand of '*Kwai*-centred' education.

2.3.3.1 Teacher-centred approaches (TCA) to teaching EFL.

Thamraksa (2003) identifies two potential reasons why *teacher-centredness* is deeply rooted in Thai society: a hierarchical society and an image of teachers being a second parent as well as an expert in content knowledge. The former reason relates to social status and social hierarchies that have long been dominant in traditional Thai communities; many Thais are taught to respect their elders, senior people, and anyone who is in a superior position, particularly in an educational setting (see Hayes, 2009). Thai teachers are typically regarded as authority figures who have the unquestionable power to transmit/transfer their content knowledge to Thai students in whatever way they want. In addition, Thai teachers are often perceived as being equivalent to a second parent as well as being the expert in subject content knowledge. Some Thai teachers believe that they have many responsibilities along with their teaching duties; Hayes (2008) cites a teacher stating,"[She] teaches the subject and takes care of students in many things –physical, mental, moral…" (p. 485). Throughout Thai history, Thai teachers' responsibilities can be seen as not just to educate Thai students with specific knowledge and necessary skills, but also to demonstrate good characteristics, and the cultural values, beliefs and morality of the society they live in (Deveney, 2005). In this sense, some teachers continually see themselves as needing to be an authority figure, and thus, they often are afraid of losing this classroom power/classroom management role during the implementation/adoption of LCE where they feel that their power and roles are being reduced. This feeling is typical when teachers are described as facilitators of

learning instead of instructors or transmitters of knowledge. Likewise, in terms of the cultural values of Thai society, Thai children are 'taught to listen, to be obedient', and to respect their teachers as their own parents ['เชื่อฟังคำสั่งสอนจากครู']. Hence, they are discouraged from questioning or doubting their teachers' knowledge (and areas of expertise). To some extent, these two factors still strongly influence Thai children's minds and identities as passive learners who only learn to memorize information rather than having the opportunity to exhibit any critical, innovative and creative thinking skills. The following section reviews a critique of LCE as perceived by Thais in using the provocative term of '*Kwai*-centred' education.

2.3.3.2 'Kwai-centred' education.

A widely disseminated blog post in Thailand recently described LCE as 'Kwai-centred' education ['ควายเซ็นเตอร์'] or 'Buffalo-centred' education. For Thais, the word 'buffalo' or 'Kwai' ['ควาย'] presents a provocative image of someone who is stupid/dumb and lazy. This not only portrays a negative picture of Thai learners, but also denigrates Thai teachers who are presented as seeing their students as animals. The word '*Kwai*' is widely used by many Thais not only in social media (e.g., http://pantip.com/topic/31916750), but also in the famous Thai phrase saying '*Ngoo muaen Kwai*' ['โง่เหมือนควาย'] which is translated into English as "someone, who is dumb/unwise, is like a buffalo". Since Thailand is an agricultural society, all Thais could imagine a scenario of a rice field with Thai buffalos that are passive and grazing all day. This scenario has been used in the representations of the classroom in Thailand as a rice field, and Thai teachers act as farmers whose work is to provide buffalos with instructions/directions and tasks during the teaching and learning process.

Figure 2-2. Images of Kwai-centred education frequently seen in social media

Source at

http://w3.manager.co.th/Daily/ViewNews.aspx?NewsID=9560000012563&CommentReferID=22666902&CommentReferNo=52&TabID=2&

Although it is unclear where the notion of 'Kwai-centred education' comes from, my own experiences as well as the common understanding of the discourse of 'Kwai' is that it has always been applied to Thai students who were considered lazy, passive and dependent on their teachers to guide them in the classroom at all times. Recently, images denoting 'Kwai-centred' education have been used to criticize the whole system of Thai education, as evident in the aforementioned studies.

2.3.4   Empirical studies in Thailand.

A number of studies have been conducted in Thailand in response to the global impact of LCE (see studies by Anuyahong, 2011; Graham, 2009; Prapaisit de Segovia & Hardison, 2009). Problems in the implementation of LCE have been similarly discussed under three categories: teacher-, school-/institutional-, and student-related factors. Some examples include the lack of understanding of LCE among teachers (as well as learners), insufficient local resources and support in classrooms (e.g., English language materials and teacher professional development programs), and the low level of motivation for learning English among Thai learners regardless of the fact that motivation plays a crucial role in foreign language acquisition (Dörnyei, 2000).

The everyday reality of LCE practises in Thai classrooms can be captured by Nunan's (2003) phrase, 'rhetoric and reality' describing a mismatch between a prescribed educational policy (curriculum) and actual classroom practices exhibited by both teachers and learners (Nunan, 2003). This phrase also reflects the disconnect between Thailand's National Education Act of 1999 that made LCE mandatory and empirical studies (such as Hallinger & Lee, 2011; Hayes, 2009), as well as less academic discourses, which suggested that there is a shortage of qualified EFL Thai teachers who know how (and are confident and ready) to apply LCE principles and the underpinning theories in the classroom. The mismatch between 'rhetoric and reality' then may cause one to question the readiness of some Thai teachers as well as students to work with this pedagogy, but, more importantly, it urges different Thai stakeholders to pay closer attention to support at the system level for teacher professional development (and teacher learning) in this area.

2.3.5 Gaps in previous studies.

There have been major gaps in the previous research about learner-centred education and the teaching of English as a Foreign Language in Thailand, which this study seeks to address. Firstly, there have been few studies of English language education conducted in the university sector, particularly teachers' knowledge of LCE, the ways in which they develop or acquire that knowledge and the role of professional identity in their teaching and professional learning. Previous studies mainly investigated different educational settings such as kindergartens, primary and secondary schools (see Hayes, 2009; Iemjinda, 2003; Israsena, 2007; Nonkukhetkhong et al., 2006; Prapaisit de Segovia & Hardison, 2009). Secondly, there is a lack of qualitative studies (in any sector) involving any form of classroom observations which could then be used to connect with interview data. For example, Israsena's (2007) study presents research results based solely on teachers' self-reported paper questionnaires: the Teacher's Beliefs and Practices Surveys and the Assessment of Learner-centred (ALCP) for K-3 which was adapted and based on Barbara

McCombs' assessment in the US (McCombs, 2001). Israsena's study does not provide other types of data, especially Thai teachers' interview responses or a researcher's classroom observation notes. In this respect, her study is very different from my study. I was also interested in a study of human's stories of experiences, especially coming from teachers' knowledge and practices of LCE from their childhood memories (or their first exposure to LCE) up to the point where they engage with LCE as part of their current practices. Therefore, I chose to employ narrative-based inquiry methods that have allowed me to narrate as well as re-narrate teachers' stories of their experiences which have rarely if ever been pursued in studies of LCE in Thailand.

The following sections further discuss some important educational policies that mediate teachers' practices of and beliefs about LCE in Thailand.

2.3.6 Educational reform: The National Education Act (NEA) of B.E. 2542 (1999).

As mentioned in section 2.3.2, through the passing of the National Education Act of 1999, the Royal Thai State Government aimed to reform the Thai education system at all levels and unify all manner of existing Thai educational policies. Through this Act, the Ministry of Education (MOE) also hoped to prepare Thai people (referred to in the policy as 'human resources' ['ทรัพยากร

บุคคล']) to have more strength and stability in the age of globalization. The two stakeholders (the

Thai government and MOE) wanted "to transform Thailand into a knowledge-based economy" (ONEC, 2001, p. 1). It is helpful to remember that the 1999 act, which was introduced just after the Asian economic crisis of 1997 at a time when Thais were presumed to be less optimistic about their futures, signalled an urgent need to create Thai citizens who were modern thinkers and well-equipped with knowledge and important skills. According to the Royal Thai State Government, Thai people were informed that the enactment of the Eighth Development Plan (1997-2001)

would help to re-establish the nation's security and sustainability in the current globalising times (National Economic and Social Development Board, 2012).

At that time, the Thai Office of the National Education Commission (ONEC), under the control of the Thai Prime Minister (Mr. Chuan Leekpai ['ชวน หลีกภัย'], the leader of Democrat Party) and his government, passed a series of important changes in the educational system on various levels. These changes were based on educational research carried out in "successful experiences of 12 countries as well as an analysis of provisions on education included on the constitutions of different countries" (ONEC, 1999, p. 3); some of these changes involved the introduction of 'new' ways of teaching where Thai students, not the teacher, were now the most crucial element of the teaching and learning process. Under this new educational reform, the goals were:

(1) to create Thai students who were capable of engaging in continuous (lifelong) learning;
(2) to develop powerful bodies of knowledge and learning processes that were relevant to Thai needs; and
(3) to improve the quality of life for Thai citizens
    (ONEC, 1999, pp. 5-7)

After the establishment of the 1997 Constitution in the Kingdom of Thailand, the first National Education Act (NEA) was introduced, in 1999, to serve as "the fundamental law for the administration and provision of education and training" throughout the Kingdom (ONEC, 2000, p. 17). The NEA policy asserts that "all [Thai] learners are capable of learning and self-development, and are to be regarded as most important"; the policy also sets out a vision for teaching and learning in all schools and universities, in which teaching should "aim at enabling learners to develop themselves at their own pace and to the best of their potential" (ONEC, 2000, p. 10). In so doing, the NEA publically advocated learner-centred education for all educational systems operating in Thailand for the first time. Section 7 of the NEA states that "the learning process shall aim at ….acquiring thirst for knowledge and capability of self-learning on a continuous basis" (p.

7). Later, in section 8, we read that teaching and learning should be based on significant education principles, including 'lifelong learning' and 'continuous development of bodies of knowledge and learning processes' (p. 7). The sentences recorded in Sections 7, 8, and 22 of the NEA have been widely interpreted as reflecting theories and practices of LCE pedagogy, where learners are regarded as the centre of teaching-learning process. Thamraksa (2003) claims that "[the term 'LCE'] was not much recognized until the NEA of 1999 made it the key concept in the reform of education" (p. 59). Likewise, Isarasena (2007) strongly believes that the statements indicated in the NEA of 1999 are related to LCE as she specifically mentioned "this statement confirms that each individual is able to learn and is considered as the centre of teaching-learning activities. Learner-centered education supports children's enjoyment of learning to think, and discovering what interests them." (p. 9). Therefore, the NEA of 1999 is often seen as a major education reform recorded in the Thai history since for the first time it gave an emphasis on the greater importance of learners over teachers (ONEC, 2004).

In the NEA, there are three major principles mandating the process of learner-centred teaching and learning. These are: "(1) lifelong education for all; (2) participation by all segments of society; and (3) continuous development of bodies of knowledge and the learning process" (ONEC, 2000, p. 17). Chapter 3 of the NEA of 1999, titled 'Educational systems', indicates that there are three types of educational system in Thailand: formal, informal, and information education. Section 16 also records that formal education in Thailand is divided into two levels: basic education (i.e., usually in the form of schools) and higher education. Section 19 explains that Thai higher education refers to "universities, institutes, colleges or those under other names in accord with the laws on higher education institutions, and those on the establishment of such institutions and other relevant laws" (ONEC, 1999, p. 10).

A later Ministry of Education policy document, *Basic Education Curriculum B.E. 2544 (A.D. 2001)* (Ministry of Education, 2001), outlines eight learning areas in the Thai educational system, which are Thai language, mathematics, science, social studies, religion and culture, health and physical education, arts, occupations and technology, and foreign languages (e.g., English and German). To reflect the aims of the act of 1999, all curricula were required to give an emphasis of learners' learning process, which is referred to in a subsequent policy document as a more learner-centred approach. Under the Basic Education Core Curriculum reformed document, the goals were "learners are most important…priority is given to learners' benefits…For learning management through the learner-centred approach, learners will depend on a variety of learning processes that serve as tools for enabling them to achieve curriculum goals." (ONEC, 2008, p. 27).

This increased focus on communication is especially evident in English language curriculum documents published by the Ministry of Education in *Basic Education Core Curricula* of 2001 and *Basic Education Core Curriculum: Revised English language curriculum* of 2008. They emphasise that language teaching should be "for communication", specifying that foreign languages should be understood as "for listening, speaking, reading and writing, exchanging data and information, expressing feelings and opinions…"(ONEC, 2008, p. 267). To some extent, these goals have encouraged many teachers to explore their pedagogies through 'communicative language teaching' (CLT) approaches.

The relationships between the NEA of 1999 as a reformed document (or policy) and the English language curricula (as practice) are summarised in a table below:

Table 2-1 *From policy to practice: An overview of the English language policy in Thailand (Adapted from Fitzpatrick, 2011, p. 28)*

Policy	Curricula (Policy to Practice)	Learning standards (Practice)	Strands (Practice)	Goals (Practice)
The NEA of 1999 (Principles of LCE)	Basic Education Core Curriculum (2001) and Basic Education Core Curriculum (2008)	Basic Education Core Curricula (2001 and 2008) address eight learning areas	Four strands of foreign language teaching and learning	Learners' Key Competencies
• To build a body of knowledge by creating a learning environment and learning society and the availability of factors conducive to continuous lifelong learning (Section 4); • To create learners' thirst for knowledge and capability of self-learning on a continuous basis (Section 7); • To create lifelong learning for all and continuous development of the bodies of knowledge and learning process (Section 8); • To provide language content and arrange activities in line with learners' interests and aptitudes bearing in mind individual differences; To provide training in thinking processes and solving problems; and organising activities for learners to draw from authentic experiences and drill in practical work; to assist learners to think critically and acquire reading habits and a continuous thirst for knowledge (Section 24)	• To formulate a set of core standards; • To provide a greater amount of autonomy for schools and teachers; • To provide a clearer framework for the eight learning areas	• Thai language • Mathematics • Science • Social studies, religion and culture • Health and physical education • Arts • Occupations and technology • Foreign languages (e.g., English, Japanese, Chinese, and German)	• Strand 1: Language for communication; • Strand 2: Language and culture; • Strand 3: Language and relationship with other Learning Areas; • Strand 4: Language and relationship with community and the World	• Communication capacity; • Thinking capacity; • Problem-solving capacity; • Capacity for applying life skills; • Capacity for technological application

It is important to mention again that although English does not have an official status as a second language in Thailand, it is often regarded as one of the most important foreign languages for Thais. Arguments for learning English include: it is the foreign language most often used in university entrance examinations; it is lingua franca for Thai people to communicate with non-Thai people at international forums (Praprutitum, 2008 cited in Firzpatrick, 2011).

Although the NEA of 1999 alludes to LCE using different terms (e.g., self-development, learners as most important, promoting learners' thirst for knowledge and capability of self-learning), it does not provide teachers with specific practical instructions; nor does it prescribe a set of teaching pedagogies or norms which might be directly linked to LCE literature. However, the language of the act invites teachers to enact and experience LCE-like pedagogies in their own ways. Fitzpatrick (2011) sees this as offering "flexibility", which "may be seen as something positive as teachers create new ideas in the classroom." At the same time, Fitzpatrick concedes that this lack of specificity has often contributed to some "teachers and their school directors … not fully understand[ing] the concept" (p. 60). Finally, the last few pages of the NEA of 1999 mention that the ONEC "has conducted research and development on learner-centred teaching-learning process" and that the "results of the implemented pilot projects have … been disseminated for nationwide replication in the future" (ONEC, 1999, p. 26). Based on the finding of this thesis as well as previous studies, the implementation of LCE in Thailand, as with all nationally implemented policies in education across the world, has had a complicated and by no means straightforward history.

Nonetheless, the most immediate and significant consequence of this Act was the introduction of an innovative approach to teaching that required all Thai teachers to employ what they called 'learner-centred' practices. The rationale for the changes was that the most meaningful knowledge for Thai students is something that should be constructed, not transmitted from

teachers to learners. The goal was to better prepare Thai children to be independent and lifelong learners. The implementation of LCE or child-centred education (CCE) is known in Thai as 'Karn jat karn rian ruu tii nenn Puu rian bpen Sum kan' ['การจัดการเรียนรู้ที่เน้นผู้เรียนเป็นสำคัญ'] (ONEC, 1999).

One example of the significant educational changes included the introduction of 12 years of free basic education for all students in state/public schools, funded directly by the Thai government (for more details about the 1999 Act, see Appendix 8).

Regardless of the number of specific regulations introduced during the 1999 Act – which has been followed up by many educational acts since (such as in the Second National Education Act of 2002; National Education Standards, 2004; and Basic Education Core Curriculum, 2008) – the reality of LCE implementation has not been comprehensively or successfully implemented to the extent that the Thai policy-makers might have aspired it would be (see studies of Iemjinda, 2003; Israsena, 2007; Nonkukhetkhong et al., 2006; Phungphol, 2005; Vanichakorn, 2009). The link between compulsory EFL teaching, and now the mandatory implementation of LCE attracted a steady flow of criticism from teachers as well as some researchers in Thailand soon after the introduction of the 1999 Education Act.

Even students themselves were not necessarily convinced of the value of these new changes that are supposed to respect them more as learners. For instance, Nonkukhetkhong et al. (2006) claimed that the main reason students took the study of English seriously at school was because they needed to pass a university entrance exam. Similarly, many Thai university students did not see any value in learning English for their own purposes (Nonkukhetkhong et al., 2006). In other words, it had nothing to do with their English learning being taught with a pedagogy of learner-centredness, where they were supposedly treated with more respect and finally become autonomous learners. Furthermore, because Thailand is often described as having a collectivist culture and being open to change at least in some parts of its society, this has meant that the

uptake of modern education approaches to LCE and the English language has been quite varied across the country. However, a more recent study conducted in Thailand shows a contrasting result from Nonkukhetkhong et al. (2006). Hayes (2016) suggests that nowadays many Thai students appear to see the importance of learning English because they believe that it is a tool for their personal career advancement or to enable them to get a better job.

In the next section, I discuss how Thai policy-makers are attempting to reinforce LCE practices in the Thai educational system today, particularly through the passing of centrally driven National Development plans.

2.3.7 Further reforms: The Tenth Plan (2006-2011) and the Eleventh Plan (2012-2016).

As stated earlier, many studies have shown that the implementation of LCE since the NEA of 1999 was not as straightforward as the Thai policy-makers in the 1990s thought it would be. I have also mentioned some contributing factors such as the lack of national resources for education, and inadequacies in teacher support and professional development opportunities (see Kirtikara, 2001; Nonkukhetkhong et al., 2006). In particular, the notion of LCE as an educational approach underpinned by the idea of 'people-centred empowerment' is weakened by a suspicion from some educators that this sense of empowerment is a Western-oriented construct perhaps more suited to Western democratic societies than to Thailand (Phan, 2014). This appears to be one reason why some ideas in the original NEA of 1999 have been revisited and revised since the 1990s. Recent revisions have included: The Ninth Development Plan (2002-2011); the Tenth Development Plan (2006-2011); the Eleventh Development Plan (2012-2016); and most recently the Twelfth National Economic and Social Development Plan (2017-2021) (National Economic and Social Development Board, 2012).

Of all these plans, the Eleventh Development Plan appears to be the most significant one because it explicitly encourages Thailand to engage globally, especially with its near neighbours, through a

strategy of economic cooperation (e.g., by actively participating in the ASEAN Economic Community or 'AEC', the Asia-Pacific Economic Cooperation Forum, and ASEAN-China-Japan-India Free Trade Agreement). Thai policy-makers have also continued to introduce many opportunities for educational and cultural development under the policy of international cultural cooperation; the policy includes more opportunities for educational and cultural exchanges overseas and inducements to participate in a more open flow of labour with neighbouring countries. At the time of writing this PhD thesis, the Twelfth Development plan was less than eight months into its implementation with most objectives of the plan having been substantially extended from the Eleventh plan.

Considering these developments, the quality of English spoken and written by Thais appears to be a major concern to many stakeholders. Pressure is mounting for it to gain full recognition in the country's language policy, and there has been talk of it being taught officially as Thailand's second language (L2) (National Economic and Social Development Board, 2012). Consequently, just as interest has grown internationally in the importance of teacher professional learning in supporting educational reforms (see Doecke, Parr, & North, 2008; OECD, 2010), in Thailand too, topics such as teacher in-service training, professional development and teacher learning have been proposed as key initiatives to enhance English teachers' skills, intellectual ability and self-improvement during their career, as discussed particularly in Section 5.2.3 (see National Economic and Social Development Board, 2012, pp. 52-55). The challenge of supporting and resourcing the professional learning needs of English language teachers in schools as well as universities was barely mentioned in the earliest attempts to legislate LCE in the teaching of English in Thailand. However, in the most recent plan, it appears that Thailand may be moving into a new phase of development in its education reforms, one which more fully appreciates the importance of teachers' ongoing professional development (or human resource development). This leads to the following section that reviews the literature on teacher professional development.

2.4 Teacher Professional Development (PD)

2.4.1 Teacher practices.

Before I discuss what PD means in this research, I first present a brief summary of how I interpret teacher (classroom) practices in this study. There has been extensive research on teachers' pedagogies and classroom practices in different contexts around the world in the last few decades. For instance, an edited book, *Reconceptualizing Teaching Practice: Self-study in Teacher Education* by M. Hamilton (1998) summarises teachers' interpretations of their practices based on a self-study in four continents: Australia, Europe, North America and South America. Taking a different methodological and conceptual approach, Kemmis, Wilkinson, Edwards-Groves, Hardy, Grootenboer and Bristol (2014) collected interview and observation data in diverse Australian contexts and described teacher practices (in a plural form '-es' instead of a singular form 'a practice'). In their book, *Changing practices, Changing education*, they conceptualise teacher classroom practices in terms of three dimensions or actions: 1) sayings (understanding); 2) doings (new modes of actions); and 3) relatings (new ways that people can relate to one another as well as to the world). In fact, the ideas are not new, as these scholars acknowledge their work is based on Schatzki's (1996, 2002) definitions of teacher practices as "a nexus of sayings, doings, and relatings" (Kemmis et al., 2014, p. 36).

According to Kemmis et al. (2014), teachers' *sayings* refer to their abilities to communicate ideas and deliver their lessons effectively to learners. The notion of *doings* refers to their abilities to implement a wide range of classroom strategies such as: listening to students; promoting focused student talk in small groups or whole class discussions; introducing authentic lessons/materials; integrating information and communication technology (ICT), and other strategies that increase levels of student engagement in classroom activities. It also acknowledges that teachers should also be challenging existing teaching and learning approaches rather than just implementing

existing practices. Furthermore, Kemmis et al. (2014) urge that teachers' *relatings* are hugely influential in their teaching practices. These relatings can be described as teachers' relational and social abilities, which show in their developing meaningful and trusting relationships with their students and promoting meaningful and trusting relationships between students. It also applies to enabling students to make meaningful connections between their lessons/classroom activities and the world in which they live, or connecting students' prior knowledge and experiences to the particular learning they are engaged in.

Taking Kemmis et al.'s (2014) ideas into account, teacher practices should be seen as more than just an act of imparting/transmitting content knowledge from teachers to learners or the metaphor of a teacher pouring water into empty vessels (students). Instead, these researchers believe that teachers are required to perform more than the act of teaching/or facilitating, and they specifically refer to this as the act of 'stirring in' (or being initiated into practice) which refers to how teachers take an initiating action to explore and modify teaching materials/curricula in order to make it suitable for their own students. In this sense, I found Kemmis et al.'s (2014) ideas useful in my study; teachers' daily practices also require them to update their content knowledge and skills regularly. The following sections further explore one of the ways that enhances teachers' knowledge and their teaching skills, which is through professional development (PD).

2.4.2   Professional development (PD).

Professional development (PD), sometimes referred to as Teacher Professional Development (TPD), has been gathering considerable attention in education research in the past 20 years (Vescio et al., 2008), particularly among international bodies like the Organization for Economic Co-operation and Development (OECD), and United Nations Education, Scientific and Cultural Organization (UNESCO). PD or TPD research sponsored by these organisations addresses important topics such as teacher professionalism, continuous professional development, teaching

quality, teacher-networking (communities), and professional identity (Mayer, 2003; OECD, 1996, 2002; UNESCO, 1996). Research conducted in and outside these organisations commonly uses the term teacher professional learning (PL). It emphasises how, in response to rapid changes in the globalised world and the diverse characteristics of learners, teachers are required to be lifelong-learners throughout their career (Doecke & Parr, 2009; Doecke et al., 2008). They not only need to acquire the knowledge and skills of a subject matter (or pedagogical content knowledge 'PCK'), but they also need to reflect on and rethink their practices (also pedagogies) to improve their future teaching (Bradley, 1991; Hayes, 2009; Tsui & Ng, 2010; Vescio et al., 2008). This is similar to how Darling-Hammond and McLaughlin (1995) define PD which is a process of learning "new visions of what, when, and how teachers should learn" during their careers (cited in Vescio et al., 2008, p. 80).

Ongoing debates about the needs for high-skilled teachers suggest two reasons why teachers' ongoing professional development or professional learning is essential for generating and sustaining quality teaching. First, there is a belief that intensive professional development (well-designed and high quality) programs directly affect teachers' instructional practices (Darling-Hammond, 2009; Darling-Hammond, Wei, Andree, Richardson, & Orphanos, 2009), which leads to improvements in students' learning outcomes and academic achievement (Supovitz, 2001; Vescio et al., 2008). Second, PD or PL programs should be designed to enhance teachers' knowledge and skills, even just to maintain the quality of teaching, as well as to develop teachers' critical thinking, leadership and problem-solving skills (see also Churchill et al., 2016). These are necessary skills for teachers nowadays so that they are able to respond to diverse cohorts of learners (OECD, 1996, 1999, 2001, 2004).

In the literature on PD and PL, Australian educators have actively contributed to debates on the topic of teacher-empowerment; particularly, I found a government funded project report by

Doecke et al. (2008) is very insightful. This report not only provides a detailed literature review on teacher professional learning across Australia, but also internationally. It describes teacher professional learning as 'capacity building' for 21st century individual teachers (in different states in Australia), and it explains that this occurs in various activities and contexts such as formal courses, ongoing partnerships and programs/networking between schools and universities, and through school-based inquiry or practitioner inquiry (see also Doecke & Parr, 2009). It also includes collaboration between teachers and teacher educators, as well as teachers and members of local communities. Moreover, this 2008 report presents teachers' attitudes to, and involvement in their professional learning along with the different perspectives of other stakeholders (e.g., researchers, academia, school principals, leadership teams, and system representatives) (see also Day, 1997; Doecke et al., 2008; Grundy & Robinson, 2004). Although PD and PL have been widely discussed and researched in many contexts around the world, there has been little research conducted in the Thai context.

It should be noted that some scholars have different understandings of the two terms, 'professional learning' and 'professional development' (see Doecke et al., 2008, p. 9). In my study, I used the two terms interchangeably (as they tend to be used interchangeably in Thailand), and in order to collect together a wider snapshot of teachers' learning and skill development in Thailand.

2.4.3 Knowledge in professional development.

Cochran-Smith and Lytle (2001) propose three conceptions of knowledge associated with teachers' learning and professional development:

- *Knowledge-for-practice:*
  defined as formal knowledge and theories of teaching and learning

- *Knowledge-of-practice:*

  defined as teachers' critical thinking from their experiences in classrooms (teachers' reflections on practice or from their experiences)

- *Knowledge-in-practice*:

  defined as teachers' practical knowledge associated with the concept of 'inquiry as stance' (or teachers' own systematic inquiry of knowledge/or intentional investigation and professional practice). In other words, teachers generate local knowledge of their practices and they construct knowledge from their work connecting to other areas beyond their immediate settings. (adapted based on Cochran-Smith & Lytle, 2001, pp. 47-50)

Furthermore, Hargreaves (1998) proposes another type of knowledge, 'knowledge-of-self', which captures a wider picture of teachers' knowledge and practices such as teachers' emotions, cognition, beliefs and identity.

> Good teaching is charged with positive emotion. It is not just a matter of knowing one's subject, being efficient, having the correct competencies, or learning all the right techniques. Good teachers are…passionate beings who connect with their students and fill their work and their classes with pleasure, creativity and joy… (Hargreaves (1998: 835) cited in Day and Sachs, 2001, p. 9)

Likewise Opfer, Pedder, and Lavicza (2011) assert that teachers tend to bring an orientation to their professional development, which refers to their attitudes, beliefs, different practices, and the alignment of one's self or ideas. In this view, 'knowledge-of-self' not only indicates teachers' emotional engagement, but also their core values and individual beliefs about their career. Richardson (1996) mentions that "beliefs are thought of as psychologically held understandings, premises or propositions about the world that are thought to be true" (cited in Opfer et al., 2011, p. 444). Taking this statement into account, teachers' core beliefs (as well as personal and professional opinions) appear to be the most significant predictors of individuals' classroom practices and behaviour changes associated with PD, PL and understanding these (Green, 1971; Powell & Birrell, 1992; Smylie, 1988).

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2.4.4 Professional development (PD)/ Professional learning (PL) in Thailand.

Although teacher learning is widely recognized as "an important vehicle for educational reform" (Doecke & Parr, 2011, p. 1), many scholars across the world claim that effective PD is not widely sustained in many educational settings, particularly in schools (Gordon, 2004; Hayes, 2010). This is because of a number of surrounding factors such as "ineffective PD workshops", the lack of follow-up on teachers' practice and ongoing support (e.g., funding, insufficient conference hours, and inadequate mentoring programs) (see Darling-Hammond et al., 2009, pp. 44-46); this also includes the failure to address teachers' ongoing professional learning needs (e.g., insufficient time and resources). This kind of research has prompted debates in many countries (for debates in Western contexts see Beveridge, Groundwater-Smith, Kemmis, & Wasson, 2005; Day, 1997); debates have also been conducted in the East (in Asia see Jogthong & Pimolbunyong, 2006; Noom-ura, 2013; Shimahara, 1998; Wichadee, 2011). Echoing the debates in Western literature, empirical studies conducted in Thailand also suggest some evidence of teachers' concerns about ineffective PD programs in Thai schools (see Musikul, 2007; Nuntrakune, 2008; Tantranont, 2009). However, some of these studies show that many Thai teachers, in fact, have positive attitudes towards PD and career learning since they have had good experiences attending some PD programs. When making positive comments about their PD and the consequent improvements in their teaching, Thai teachers mentioned: the opportunity to update their content knowledge; exposure to various and new teaching strategies; the enhancement of their knowledge and critical thinking skills; and the ability to produce and develop authentic lessons/materials and assessment (see Musikul, 2007; Nuntrakune, 2008; Somprach, Popoonsak, & Maneewong, 2012; Tantranont, 2009). These studies similarly suggest that there is an urgent need for Thai teachers to adapt to the new role of being a lifelong learner as well as a teacher who constantly updates his/her knowledge to meet the challenging and diverse needs of students. Some scholars like Hayes (2009) and Tsui (2007) also urge for a meeting of the need for EFL teachers to pay closer attention

to the more localised contexts, cultures and traditions that they are situated in, and to engage in in-service training to develop their professional competency and teaching quality (see also Tsui & Ng, 2010).

However, these studies still indicate some criticisms of PD practised in Thailand which are consistent with Darling-Hammond et al.'s (2009) findings. Their criticisms include: insufficient funding and resources; lack of support/follow-up of PD events; lack of collaborative work in PD; and a shortage of qualified advisors/mentors in their school settings; "lack of collaboration in teaching" and "little guidance" especially for pre-service teachers (Hayes, 2009, p. 311). In fact, these studies claim that teachers appear to lose confidence with adequate follow-up, professional learning community or quality mentoring in their school contexts. For instance, Tantranont's (2009) study conducted in a primary school in the northern part of Thailand concludes that ineffective PD programs are caused by four factors: 1) lack of funds and resources; 2) short duration/time for a course; 3) poor quality of delivery and lack of practice; and 4) teachers' overwhelming workload when they return to their school setting. Her study calls for different stakeholders such as school leadership teams, head-teachers, and administrative staff to closely and effectively promote teachers' participation in PD/PL as well as to collaboratively work with the teachers in an ongoing way (or what she calls continuously working under supervision).

PD is also not a recent concept in Thailand; it was introduced along with the LCE policy through the passing of the NEA of 1999. Under this act, the ultimate goal was not only to improve students' learning outcomes, but also to elevate the overall quality of the Thai education system as well as the quality of Thai teachers through pre- and in-service teacher training and PD, particularly for university staff and educational personnel. Moreover, a number of Thai Education Acts have been introduced (e.g., Basic education curriculum B.E. 2544 (A.D. 2001), Educational reform of 2006, teacher-in-service training programs) to re-emphasise the importance of PD

(Ministry of Education, 2001, 2006). However, as I pointed out earlier, to some extent, many problems have been identified in the implementation of these policies.

Another example of the studies conducted in Thailand is Wall's (2008) small-scale study of teachers' needs assessment. Wall concludes that what Thai EFL teachers wanted most is in-service teacher training, particularly in what could help them improve their English language proficiency and increase their understanding of communicative lesson plans under LCE. Wall (2008) suggests that English language education in Thailand still remains teacher-centred and teachers continue to favour grammar-translation methods and rote-learning practices regardless of the mandatory LCE policy. Wall's study also reveals that teachers' opinions of their students are one of the key factors determining how they felt about their career. For instance, some teachers mentioned that their students are lazy and have a poor attitude towards the English language; consequently, "it has discouraged their feeling and motivation to teach as … an EFL teacher" (Wall, 2008, p. 56). The conclusion of this study provides the important message that there has been an ongoing dilemma (and tension) for some Thai EFL teachers as they feel uneasy in employing LCE principles. They feel that they have no control in the LCE classroom, and want extra support in terms of opportunities to engage in PD from different stakeholders such as the educational leadership team (see also Hayes, 2009).

Nonetheless, Wall's (2008) study was conducted in a high school context and based on semi-structured interviews and a paper-based assessment investigating teachers' understanding of what is best teaching practice. Unlike my study, Wall's (2008) study has some limitations, particularly in terms of the language barrier between the researcher and teacher participants. As my *Preamble* shows, I have grown up and been educated in Thai schools. Thai is my home/first language. This meant that I was able to observe classroom interactions in the fieldwork I undertook in Thai universities, and I was able to understand all the Thai speech in those

classrooms. It also meant that I was able to encourage the Thai university teachers I was interviewing to shift between Thai and English when I was interviewing them.

The next chapter presents two theoretical frameworks in this research, which are drawn from Basil Bernstein's (1990, 1996, 2000) notion of a pedagogic device and James Gee's (1999) poststructuralist theorising of identity (Gee, 1999, 2000, 2001).

Chapter 3   Theoretical Frameworks

3.0   Introduction

This section begins with a critical review of the literature that theorises discourse and language, with a particular focus on the discourses of LCE, given that knowledge of this literature is crucial in understanding how LCE is engaged with and understood by Thai EFL university teachers.   The review brings together two theoretical frameworks underpinning this research. The first framework is based on Basil Bernstein's (1990, 1996, 2000) work on a pedagogic tool for investigating the discourses of educational policy and practice. Bernstein's framework is chosen to assist in my exploration of how LCE, as prescribed for all educational sectors in Thailand through official government policies (e.g., the NEA of 1999 and The Basic Education Curriculum in 2001), is contextualised, regulated, controlled and negotiated in practice by 11 EFL teachers who teach in four different universities in Thailand.

The second framework is based on James Paul Gee's (1999) theorising of teacher identity, particularly his work on teacher multiple identities (see also Gee 2000, 2001). Gee's work addresses various topics such as identity construction, situated identities, teacher learning (e.g., through social interaction and teacher professional communities) and teacher knowledge, and is seen as integral to this study that explores Thai EFL teachers' experiences of PD and their professional practices.

First and foremost, I use Bernstein's notion of a 'pedagogic device' to explore the alignment and discontinuities between the prescribed education policies and the Thai EFL university teachers' knowledge and classroom practices. At the same time, Gee's work helps me to critically engage with the discourses of teacher professional knowledge and identity (Gee, 2010). Importantly, it enables me to investigate how teachers' knowledge is constructed through the different forms of teacher professional identity (or, more often, multiple identities) through various language

practices and connections with the notion of teacher communities and various learning/PD

opportunities. In the last section, I present the overall conceptual framework for this study, based

on the two theoretical frameworks I have examined in the previous pages.

3.1   Understanding Pedagogy

> In everyday educational contexts, pedagogic discourse constitutes a social
> division of labor for knowledge production and acquisition, setting the limits
> and possibilities for social identities and relations within classroom and
> curriculum settings…. (Bernstein, 1996, p. xiii)

This section focuses on how I have interpreted and adopted Bernstein's (1990, 1996, 2000) notion

of pedagogic device to examine Thai EFL teachers' knowledge and their practices of LCE. Bernstein

was one of the most influential educators, linguists and writers in the fields of sociology and

education in the UK in the late twentieth century. He proposed *a pedagogic device* as a

theoretical framework explaining the complex relationship between educational policy and

teachers' interpretations of that policy at the classroom level. With this notion, Bernstein sought

to explain how differences in policy and practice are recognised and realized in different

institutional contexts. For example, Chen and Derewianka's (2009) study adopted Bernstein's

pedagogic device to examine how knowledge and educational theories in the field of literacy

education were brought together (what Bernstein refers to as '*knowledge production'*) and how

this knowledge production has been realised in particular curriculum policies and interpreted and

reproduced by teachers (in *the field of reproduction*) (Chen & Derewianka, 2009).

In the above, Bernstein's statement also accounts for how cultures, cultural knowledge and

identities are constructed and sanctioned. Although most of Bernstein's early work focuses on

specific topics related to certain language features used by different social classes (see Bernstein,

1975) and the correlation between educational success and difficulties in schools in the UK (see

Bernstein, 2000), his work has been used across different disciplines (e.g., in psychology,

linguistics, anthropology and education) (P. Atkinson, 1985). Across these different disciplines,

Bernstein's work provides an explanation of three interrelated entities – *power*, *control* and *management* – which seek to explain the complex relationships between agency, agents, activities and discourses in a particular education system. Based on these considerations, Bernstein's work on a pedagogic device is chosen to achieve the first research question in this study.

Bernstein's notion of 'pedagogic device' comprises three main components: rules, fields and processes. The first component, *rules,* is usually interpreted as ways in which educational authorities seek to influence educational practice 'on the ground'. The second notion, *fields*, focuses on the spaces where educational knowledge (and theories) is brainstormed, selected, contextualised, and reproduced by different education agents. This notion of 'fields' locates the production, recontextualisation, and reproduction of knowledge*,* which Bernstein argues are fundamental to all knowledge activity in education. The third component, *processes,* looks at various actions enacted in particular educational contexts such as the creation of educational knowledge, transmission of that knowledge to relevant agents/educators, and teachers' acquiring that knowledge.

In my study of EFL teaching and learning in Thai universities, Bernstein's notion of *field* locates the three major educational activities of policy formation, policy dissemination, and policy implementation (see Bernstein, 1996). The notion of fields encouraged me to explore these activities in the particularity of Thai university settings in a number of ways. First, it helped to explain how educational theory/knowledge (e.g., in second and foreign language teaching and learning theory, particularly learner-centred education) was selected and prioritised in the 1999 National Curriculum Plan and education policy in Thailand. Second, it could help explain how a significant education policy (such as the Act of 1999) had been implemented across a country as large and as geographically dispersed as Thailand. Third, I used Bernstein's notion of *field* to make

sense of and analyse teachers' practices (and categorise them based on their similar experiences and knowledge of the LCE policy).

3.1.1 A pedagogic device.

According to Bernstein (1996), a pedagogic device operates according to three types of *rules*: distributive rules, recontextualising rules, and evaluative rules. These rules are interrelated in a hierarchical power relationship. Chen and Derewianka (2009) summarise Bernstein's theory as a system of rules that regulate various educational processes by which specialised knowledge is transformed (or "pedagogised") to constitute "pedagogic discourse" (such as forms of curricula, selected texts and teacher talk) (p. 224). Based on Chen and Derewianka's interpretations, Bernstein's pedagogic device explains how educational knowledge is selected and pedagogised into education policy or national curricula. The workings of a pedagogic device can be illustrated in the following way.
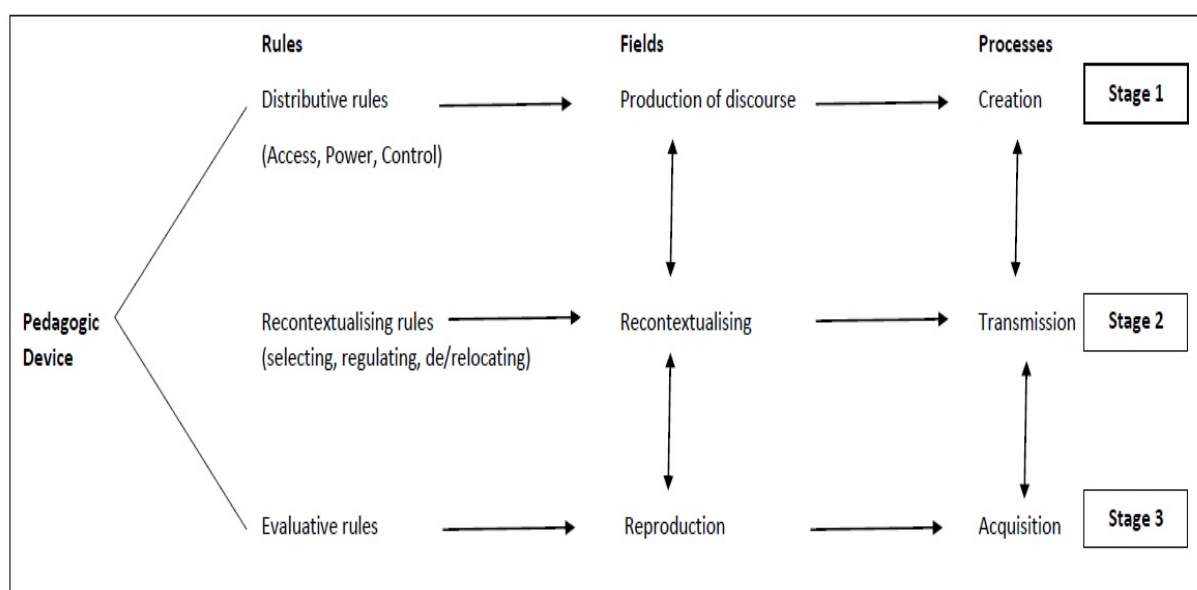
Figure 3-1. The pedagogic device and its structurings. Adapted from Bernstein (1996, p. 52)

3.1.1.1 Distributive rules.

Bernstein (1990) says that 'distributive rules' seek to show the relationship between powerful authorities (in my study, this pertains to the Royal Thai State Government and the Ministry of Education) and other social groups. In an education system, he goes on to say, the distributive rules help to explain the distribution of power and control in terms of *who* (educational authorities) transmits *what* (forms of educational knowledge, theory, policy and assessment) to *whom* (other agents like teachers and educators in various institutions) and under *what conditions* (the particular way of how the prescribed policy or curriculum is translated into practice) (for more details, see Bernstein, 1996, p. 46). Bernstein (1990) suggests that the distributive rules help us "to understand the social basis of a given distribution of power and principles of control, power and knowledge, and knowledge and forms of consciousness" (p. 181). Chen and Derewianka (2009) also assert that the distributive rules are a representation of how the production of different forms of educational and intellectual knowledge, forms of practice, and distribution of the knowledge are *governed* and *given to* different social groups (e.g., different stakeholders, educational officials, educational institutions, principals and teacher educators). Simply said, the notion of distributive rules helps us to understand how certain discourses are established as legitimate, and how this contributes to any attempt to control the pedagogic practices in teaching and learning spaces (see Chen and Derewianka, 2009; Cheewakaroon, 2011).

In my study, Bernstein's distributive rules help to pinpoint the role of Thai educational authorities such as the Royal Thai State Government (under the Thai Prime Minister), the Thai Office of the National Education Commission (ONEC), Office of the Education Council (OEC), Office of the Higher Education Commission (OHC), and Ministry of Education (MOE) who are vested with the authority to introduce and enact educational plan(s) into a national policy/curriculum, and all forms of standardised tests/assessments throughout the country (see www.moe.ac.th). An

example of this can be seen when Thailand was struggling with the Asian financial crisis in July 1997. Mr Chuan Leekpai ['ชวน หลีกภัย'], the Thai Prime Minister and the leader of the Democrat Party, argued that one way in which Thai citizens could better cope with this economic crisis was through improvements in education. He argued for the mandating of LCE through an enactment of the National Education Act of 1999 (ONEC, 1999).

When politicians make such pronouncements from positions of obvious power, this can be seen as part of the *'production of discourse'*, and this, Bernstein argues, plays an important role in the launch of national policy. Chen and Derewianka (2009) and Cheewakaroon (2011) suggest that the *production of discourse* represents where educational research, theories and knowledge are brought together, negotiated and modified in order to create the intellectual field of the educational system. In my study, *the field of production* can be used to refer to the situation where Thai policy-makers and relevant educational authorities were selecting and gathering together various pieces of Western educational research, and constructivist theories in teaching and learning a second and a foreign language in the formulation of the National Education Act.

In Figure 3-1, the last major section in Stage 1 after the production of discourse is *creation,* which refers to how policies or curricula are finally created or put into policy. According to Bernstein (1996) there are two stages (2 and 3) that can mediate the practicality or feasibility of a national policy. For instance, Chen and Derewianka (2009) believe that the prescribed policy/curriculum is invariably recontextualised or pedagogised into a particular practice at the local level (i.e., specific institutions and particular classrooms within those institutions).

It is interesting to reflect on the fact that one of the most radical educational changes in Thai history, the introduction of LCE in 1999, was underpinned by educational theories derived from studies conducted in Western contexts such as from the UK, Canada and the US. These studies (and the theories which emerged from them) suggested that in order to improve educational

outcomes, more attention should be paid to learners rather than teachers, when considering how learning and teaching should take place. This position was influenced by Western constructivist understandings of pedagogy which challenged what were seen as traditional teaching practices, also characterised as a transmissive (or teacher-centred) approaches to pedagogy (Nunan, 1988). Thai policy-makers in the NEA implied that the theory of LCE emerging from Western studies would translate readily and easily into the Thai context. Little attention seems to have been given to how the theories and practices would translate across what are in fact fundamentally different cultural contexts. Similarly, little attention appeared to have been given to how teachers across the geographically dispersed country of Thailand would learn about (and proceed to implement) learner-centred principles. The priority appears to have been, in the first instance, to develop a clear educational plan that would prepare Thai learners (human resources) to have more strength, capacity and stability in the age of globalization. Concerns about the appropriateness of a Western model of pedagogy (LCE) in the Thai context seem to have been ignored in favour of this clarity. It was important to create an authoritative LCE discourse, which would help the Thai nation become more economically competitive in global markets (National Economic and Social Development Board., 2012).

3.1.1.2 Recontextualising rules.

In Figure 3-1, the second level of *rules* is *recontextualising rules*, which refers to how authorities attempt to regulate and control their knowledge production into specific pedagogic discourses (see Bernstein, 2000). Chen and Derewianka (2009) believed that *recontextualising rules* could be used to explain how educational knowledge is formulated through different actions such as selecting, regulating, relocating and refocusing; in other words, "when the knowledge is turned into national curricula and educational policies" (Chen and Derewianka, 2009, p. 225).

Bernstein (2000) suggests that the *recontextualising field* has an important role in the process of creating autonomy of any discourse and policy. Bernstein's notion of autonomy can help to shed light on the relationship between educational authorities and teacher educators. In the recontextualising field, educational agents such as policy-makers and government officials attempt to exercise their authority through a process of selecting and endorsing educational discourses and knowledge into national curricula and educational plans for the country as they believe that the knowledge would be useful for their educational system.

In Thailand, the Royal Thai State Government, consists of a number of hierarchically organised authorities that seek to manage and steer the process of policy drafting. They have direct control over how long a period of consultation is permitted before a particular policy is made into law. In the case of the NEA of 1999, the drafting process took just a little more than one year to pass through all of the relevant educational authorities and one might argue that this was a relatively a short period of time. In comparison, the development of the new Australian curriculum, another hugely significant educational change in Australia, was initiated in 2007 but new parts of the curriculum were still being implemented for the first time in 2015, eight years later. Cheewakaroon (2011) suggests that Thai educational plans would have been more successful and effective if educational authority had been more decentralised, giving institutions more autonomy in decision making and offering them some capacity to work independently of government control. However, such autonomy would mean that the journey of implementing educational reform would have taken much longer than the one year of consultation which the Thai government allowed.

In my study, the term autonomy can also refer to learner's autonomy in learning and acquiring knowledge which is premised by a constructivist model; this notion is deeply grounded in this study since it is a core idea in the learner-centred approach (Brookes & Grundy, 1988; Wenden,

1991). Although LCE was legislated for Thai learners more than fifteen years ago, the reality is that the policy is still far from being comprehensively implemented in many regions across Thailand. Thamraksa (2003) suggests that one of the reasons contributing to this is that many teachers feel reluctant to adopt LCE because they fear losing their power and authority in the classroom. Likewise, studies from Nonkukhetkhong et al. (2006) and Israsena (2007) reveal that most Thai students have been unwilling to take more responsibility for their own learning since – that is, they have not responded proactively to the invitation to be independent or autonomous learners (see also Ngowananchai, 2013; Vanichakorn, 2009). Therefore, to some extent, the Western notion of learner autonomy has been interpreted and exercised differently in Thai classrooms.

During the formation of educational policies/curricula, Bernstein (1996) believes that there are two crucial actions in *the field of recontextualising* (see Figure 3-1: Stage 2) which include *an official recontextualising field* (ORF) and *a pedagogic recontextualising field* (PRF). He argues that ORF is created and dominated by the State government along with the relevant agents, authorities and ministries who operate, endorse and control the formation of national curricula, policies, pedagogies and standard assessments for all educational institutions (Bernstein, 1973, 1975; Chen & Derewianka, 2009). According to Bernstein, ORF includes "specialised departments and sub-agencies of the State and local educational authorities" (Bernstein, 1990, p. 192).

In contrast, a pedagogic recontextualising field (PRF) represents direct educational agents, particularly "educators in schools, colleges, departments of education, specialised journals and private research foundations" (Bernstein, 1996, p. 48). Chen and Derewianka (2009) are interested in Bernstein's notion of PRF; they refer to this group as other educational actors such as the "teacher, education institutions, educational researchers, professional journals, textbook writers, professional associations and professional development providers" (p. 225). Applying these ideas in the Thai context, I equate ORF with the Thai government and major educational

authorities such as the MOE, whereas PRF refers to Thai teacher educators, teacher education institutions, PD providers and those who offer professional learning opportunities (e.g., workshops, courses, development programs and educational research related to these) in which teachers engage during their career (see also Cheewakaroon, 2011).

3.1.1.3 Evaluative rules.

The last component of Bernstein's pedagogic device in Figure 3-1 (Stage 3) is *evaluative rules* which constitute specific pedagogic practices; these rules often exist in the form of criteria for legitimating the forms of knowledge. Bernstein suggests 'evaluative rules' are helpful to consider in the final stage of how the education policy/or intellectual knowledge is understood, used or practised by relevant educational agents. It is important to note that by making a connection to Bernstein's term of *evaluative rules* in this study, I have *no intention* of evaluating or judging how well individual Thai teachers are implementing or employing LCE policy in their practice. Cheewakaroon (2011) suggests that these evaluative rules deal with legitimating the acquisition of instructional discourse such as curricula content and regulative discourses (e.g., a social conduct, characters and manners). The notion of *evaluative rules* explains where the *pedagogic discourse* is transformed into "a pedagogic practice in the classroom level" (Bernstein, 1996, p. 49).

As Chen and Derewianka (2009) and Cheewakaroon (2011) have observed, the process of developing a pedagogic device is rarely simple or easy; rather, there are always conflicts and problems occurring between different educational agents and social groups at different levels of practice. For example, there might be a mismatch between a particular education policy mandated by policy-makers or institutional authorities and teachers' understanding of that policy and their classroom practice.

As previously mentioned, my study is primarily concerned with Bernstein's notion of *fields* (and others' engagement with this notion). In the following section, I explain how I have adapted Chen and Derewianka's (2009) slightly reworked model of fields, showing how a variety of actors act upon and connect with the Thai university system, especially as it has operated in response to the concept of learner-centred education.


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┌─────────────────────────────────┐
│   Field of Knowledge Production │        ┌───────────┐
│                                 │        │  Stage 1  │
│ (Distributive rules: Access,    │        └───────────┘
│  power and control)             │
│ (e.g., ELT and learning         │
│  theories)                      │
└─────────────────────────────────┘

┌─────────────────────────────────┐
│   Field of Recontextualisation  │        ┌───────────┐
│                                 │        │  Stage 2  │
│ (Recontextualising rules)       │        └───────────┘
│ e.g. The NEA of 1999            │
└─────────────────────────────────┘

┌──────────────────────┐          ┌──────────────────────────┐
│ Official             │          │ Pedagogic Recontextualisng│
│ Recontextualising    │  ←→      │ field                     │
│ field                │          │ (such as Thai EFL         │
│ (e.g., the Thai      │          │ university teachers)      │
│ government and MOE)  │          │                           │
└──────────────────────┘          └──────────────────────────┘

┌─────────────────────────────────┐
│     Field of Reproduction       │        ┌───────────┐
│                                 │        │  Stage 3  │
│      Evaluative Rules           │        └───────────┘
└─────────────────────────────────┘
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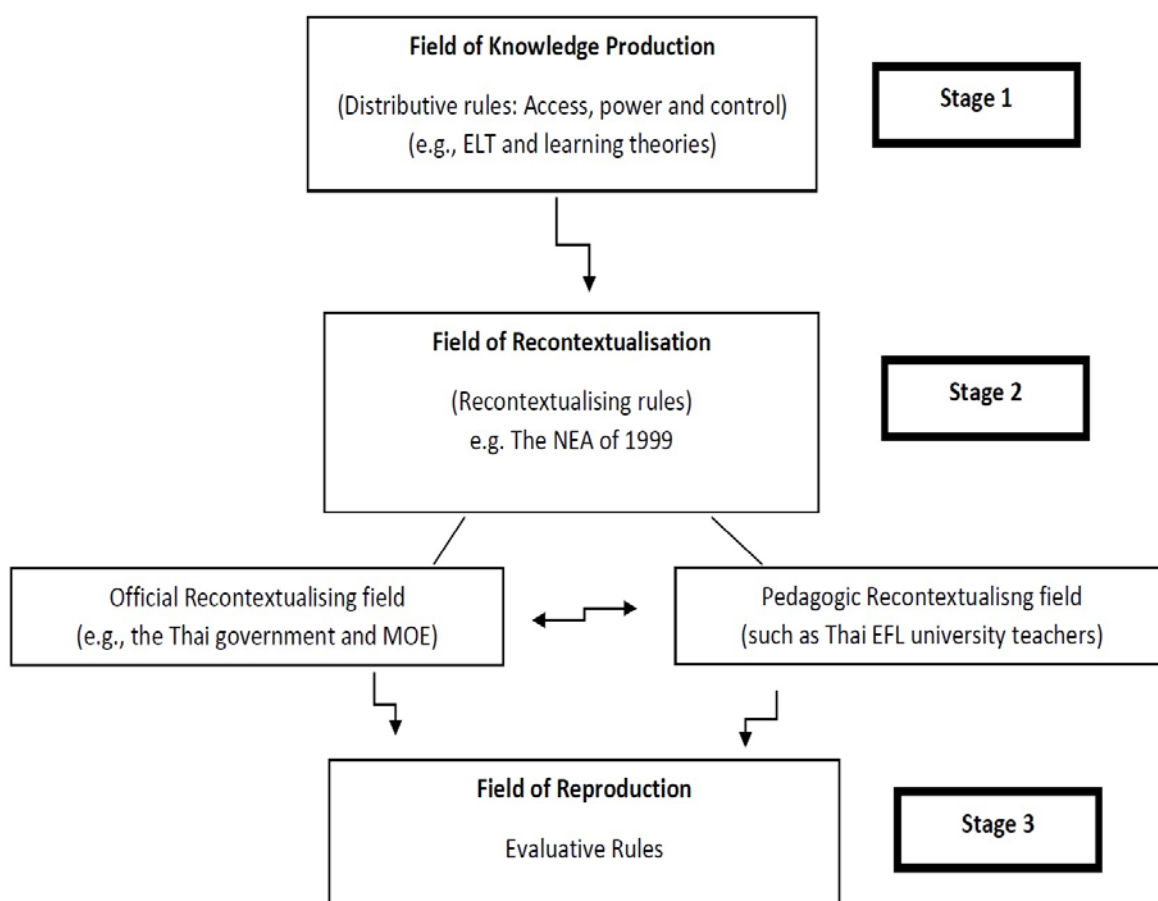
Figure 3-2. Bernstein's fields with respect to the Thai university system. Adapted from Chen and Derewianka's (2009) study

In Figure 3-2 above, the jagged arrows represent possible problems or difficulties occurring in the Thai university system as the Pedagogic 'idea' of LCE moves through the process, from *the field of knowledge production*, through *the field of recontextualisation*, on to *the field of reproduction*. According to Chen and Derewianka (2009), conflict may arise from potential contradictions,

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ambiguities and dilemmas during the process of the distribution of power and social relations (see also Cheewakaroon, 2011). In relation to the Thai context, the jagged arrows or difficulties at the implementation level can be seen in *the fields of recontexualisation* and *reproduction*. This includes contradictions and discontinuities between the official policy document and the implementation of LCE mandated in every university classroom as stated in the aforementioned studies.

In addition, Bernstein's (1996) notions of fields can help us take into account, and appreciate, Thai university teachers' struggles in the implementation of policy. This is particularly relevant to my study in which the Thai educational authorities have tried to directly impose LCE policies and educational plans; although research has shown that many Thai teachers have struggled to understand and translate them into practice.

3.1.2 Classification and framing.

In the field of curriculum studies, Bernstein's pedagogic device takes account of the two important concepts of *classification* and *framing* which underlie the discourses of classroom practice and the enactment of policy. These two concepts are used to explore what constitutes and constrains the possibilities for policy transformation, reproduction and resistance to change in the education system (Bernstein, 1996). Bernstein (1973) believes that these two notions are powerful ways of explaining policy development and policy implementation under the discourses of knowledge and pedagogies. Other studies (such as Cheewakaroon, 2011; Chen and Derewianka, 2009) also use *classification* and *framing* to explain the relationships, interactions (communications) and pedagogic practice in the context of their studies.

According to Cheewakaroon (2011), *classification* refers to roles and power relations; whereas *framing* refers to forms of control in a particular relationship (such as the relationships between teachers and students, and parents and children). Taking her ideas into account, I interpret

Bernstein's classification as power relationships between different educational agents and social groups in the Thai context. Examples of these are the Royal Thai State Government, the MOE, universities (and their administration and management); this also includes those who have power to influence the policy-making and enactment process. Bernstein refers to these groups as the social division of labour (see Bernstein, 1990, 1995, 2000). According to Bernstein (2000), *classification* indicates the degree of maintenance of boundaries between categories (subjects, spaces, and discourses). In this context, his work can be used to explain how Thai teachers acquire knowledge of LCE and translate it into practice. On this point, I have chosen Bernstein's ideas on *classification* to investigate the relationship between different stakeholders and the official LCE policy in Thailand (see also Hoadley, 2007; Morais & Neves, 2001).

In contrast, *framing* refers to social relations, communication, control and practice in education. Many researchers (such as Cheewakaroon, 2011; Hoadley, 2007) believe that framing can be used to explain the degree of teacher control over their classroom management and practice; this also includes the relationship between teacher and students (see also Bernstein, 1973, 1975). Therefore, I have followed Bernstein's ideas of *classification* and *framing* and used them to explore the power relations between the Thai educational authorities and the ways in which the LCE policy is implemented and practised (or prioritized) through teachers' practices and their communication with students in a classroom.

Although many studies have been conducted in Western classrooms adopting Bernstein's pedagogic device, very few of these studies have been done in an Asian context. The latest study was conducted by Cheewakaroon (2011) who claims that there were no studies done in Thailand using Bernstein's theory. By implementing Bernstein's ideas on classification and framing, Cheewakaroon (2011) was able to explain various educational relationships occurring in the Thai

context, particularly the discourses of LCE policy (and curriculum) which sought to regulate how LCE should be implemented in all Thai institutions.

Unlike my study, Cheewakaroon (2011) was mainly interested in exploring the multiple and complex relationships between various stakeholders (e.g., those at the policy-making levels, the institutional administrators, and management teams) with the aim of creating changes in the policy formulation and the institutional curricula. Her study employed multiple interviews with various agents such as representatives of State government officials, institutional principals, administrators, and teacher instructors. Although I have shown in this chapter and in sections of Chapter 2 that I am aware of the influence of these agents, when it comes to my fieldwork my study pays closer attention to individual teachers and aims to understand their knowledge and practices of LCE; instead of remaining focused on the policy-making and administrative levels, I am more interested in exploring teachers' stories of experiences, their professional identity, and their exposure to professional development.

Nonetheless, I found Cheewakaroon's (2011) study valuable in providing various insights for my study. Her interpretation of Bernstein's *classification* and *framing* assisted me in understanding the relationships between Thai teachers and their students as well as the LCE policy. For instance, while *classification* explains how LCE is prescribed and addressed in the official policy documents (as in the NEA of 1999), *framing* describes the relationship between teachers and students in a classroom as well as how the teachers translate their knowledge and understanding of LCE policy into practice. My interpretation of the two terms is presented in Table 3-1 and Table 3-2 below.

Table 3-1 *Classification (C) of theories and knowledge of teaching and learning*

Classification (C) of theories and principles of teaching and learning in the Thai context stated in the National Education Act of 1999	
Strong classification (C+)	The official policy document focuses on a particular teaching and learning approach rather than multiple teaching learning approaches. This refers to the statement indicating the implementation of learner-centred education principles.
Weak classification (C-)	The official policy document mentions numbers of different theories in teaching and learning to be implemented in classrooms. This refers to multiple ways of teaching and learning such as a teacher-centred approach together with a learner-centred approach.

Note. (Adapted from Cheewakaroon, 2011; Morais & Neves, 2001)

Table 3-2 *Framing (F) of the classroom relationship between teachers and students*

Framing (F) of the relationship (and interaction) between teachers and students stated in the National Education Act of 1999	
Strong framing (F+)	The official policy document states that the role of teachers is as transmitters of knowledge or directors in teaching and learning processes. Students are allowed to ask and speak at certain times. Students have less control over what is transmitted and acquired in the content of pedagogic relations or at the classroom level.
Weak framing (F-)	The official policy document includes statements encouraging students to exert their autonomy in the learning and teaching process. Students are encouraged to be involved in classroom activities and lesson planning. Students are encouraged to think critically and creatively. They can question a practice of a teacher's action. These scenarios are dedicated to a learner-centred teaching pedagogy where teachers constantly encourage students to learn and construct knowledge by themselves.

Note. (Adapted from Cheewakaroon, 2011; Morais & Neves, 2001)

Morais and Neves (2001) assert that Bernstein's model deals with the concepts of a teacher as a transmitter who has more power and control over the subject. At the same time, the researcher can explore a classroom activity that is happening in sequences as well as the reaction of students as acquirers (or the classroom interactions). Based on the two tables above, the implementation of learner-centred education in Thai universities can be seen as having a Strong Classification (C+) and Weak-framing (F-).

3.1.3 Summary.

This research aims to explore how the loose collection of practices known as LCE, as mandated in the National Education Act of 1999, was understood and enacted by 11 selected Thai EFL university teachers. I am interested in investigating their knowledge, experiences, understandings and perceptions of Thailand's LCE policy, and to some extent, how these teachers enacted their understandings and perceptions in their classroom practices. Moreover, the topics of teacher professional development and teacher learning were also explored, as well as the extent to which teachers were supported in these areas by their institutions.

I employ Bernstein's pedagogic device as the first theoretical framework for this investigation, in exploring the extent to which Thai EFL teachers understand LCE and their current instructional practices. I have shown how all of Bernstein's fields account for the policies introduced by the Thai authorities especially the Thai government and the MOE, and how they help us to understand the complexities involved in such a large scale educational project of mandating LCE curricula and practices in universities across Thailand.

In the following section, I introduce the second major theoretical framework for this study, identity.

3.2 Understanding Identity

> ….we are endlessly forced to twist and mould our identities, and are not allowed to stick to one identity even if we want to….(Bauman & Vecchi, 2004, p. 90)

The second primary aim of this study is to explore factors contributing to the development of Thai university teachers' professional identities as EFL teachers, and professional learners, in particular Thai university departments in particular universities. In the literature on teacher identity, 'identity' has been discussed using different terms such as 'self', 'self-image', 'self-conceptions', and 'self-narrative'. Often these words are used interchangeably to define an individual's beliefs

and experiences of one's identity. There is little agreement in the literature as regards a common definition of identity, but many scholars (Beijaard, Meijer, & Verloop, 2004; Beijaard, Verloop, & Vermunt, 2000; Gee, 2000; Varghese, Morgan, Johnston, & Johnson, 2005) appear to agree that 'identity' can be seen as ongoing and dynamic. It is constantly shifting, reconstructed, and negotiated within a given context/place and time in a process of life-long learning (Day, 1999) and identity development.

Beauchamp and Thomas (2009) argue that one reason for a lack of agreement about definitions is that a teacher's identity not only refers to a combination of personal and professional knowledge (Beijaard et al., 2000), but it also presents more than one perspective of one's sense of self – sometimes it is known as 'multiple identities' and 'sub-identities' (Beijaard et al., 2000). On the one hand, an image of teacher identity refers to teachers' self-reflections – that is, how they see themselves in a teaching role (Goodson & Cole, 1994). On the other hand, teachers' reflections on their identities can also reflect their day to day dilemmas and tensions that result from other people's perceptions and expectations of them, and surrounding factors which impact on these perceptions and expectations, such as "an accepted image in society of what teachers should know and do" (Beijaard et al., 2004, p. 108).

The topic of teacher identity has been a central area of research worldwide in the past decades, but there is relatively little research into how a language teacher identity is formed, negotiated and perceived, particularly in the field of second and foreign language studies (Lee, 2013). The literature suggests that teacher identity construction and development are influenced by various factors (such as social, cultural, and historical backgrounds); in other words, teacher' identity is influenced by the contexts in which they are situated (Gee, 1999). Inquiring into teacher identity not only gives us better insights into their classroom practices, but it also sheds light on their

meaningful constructions of 'self-image' as language teachers, along with their perceptions of how they are accountable for that image during their career (Beech, 2008; Lee, 2013).

Davey (2013) states that there are three theoretical frameworks predominantly and actively used to inquire into teachers' identity formation. These are: psychological perspectives, socio-cultural perspectives, and post-structuralist perspectives. The first perspective is based on the classic theories such as those of Mead (1934) and Erikson (1968) who are interested in the importance of teacher identity formation in an 'individual's self' and the inner world of the individual's experiences and minds. The second perspective is exemplified by socio-cultural theorists such as Lave and Wenger (1991), Wenger (1998) and Bourdieu (1983), who believe that one's identity is embedded within a social phenomenon and a community (and a professional community). According to these theorists, teacher identity is individually and socially constructed. Within this theoretical perspective, identity is mediated by and developed through social interactions, which create a form of learning or understanding from teacher's participation in a social engagement (or shared practices), often referred to as a community of practice (CoP) (Wenger, 1998).

In addition, Bourdieu's (1983) social theory concepts, particularly his notions of *habitus* and *fields*, have profoundly influenced understandings of the nature of identity as 'a socialised concept'. According to Webb, Schirato, and Danaher (2002), Bourdieu's work on habitus refers to professional knowledge or the way we understand our beliefs, values, thoughts and actions which are influenced by our cultural trajectories. In other words, *habitus* refers to "the values we hold, the desires we pursue, or the practices in which we engage" (Webb et al., 2002, p. 38). In contrast, Bourdieu's concept of *the fields* refers to how individuals respond to the external structures such as a social space that an individual participates or lives in. For example, Bourdieu (1998) believes that there is a distance between lecturers and students in a university setting; this

is because of the influences of multiple factors such as the kind of language used by the two parties (or academic discourses), and certain classroom environments as well as practices.

A post-structuralist perspective places greater emphasis on how one has multiple identities which are constituted and continually negotiated and reconstructed through a discursive activity and a communicational practice (see Davey, 2013). One of the most influential theorists is James Paul Gee, who proposes that one's identity is not only an individual phenomenon, but also collectively shared (Gee, 2000). The notion of 'collectively shared' refers to a form of social engagement or social discourses. Likewise, Bauman and Vecchi (2004) believe that one's identity is, in fact, multiple. To illustrate their ideas further, the two scholars identify and compare identity to jigsaw puzzles which consist of more than one piece. So for instance, one's identity can comprise a personal identity, a national identity, a professional identity, several cultural identities and so forth. Bauman and Vecchi (2004) challenge the jigsaw puzzle metaphor, since it implies that the final picture of one's identity is already determined, or that the final identity destination after the identity journey is like making the jigsaw puzzle complete. They argue that one's identity is different because it can be reformed and changed continually and consistently. As Bauman and Vecchi (2004) mention, "You are experimenting with what you have…" and "you can order and reorder them [the jigsaw pieces] to get some pleasing pictures" (Bauman & Vecchi, 2004, pp. 48-49). To some extent, Bauman and Vecchi's challenge to the conventional metaphor of the jigsaw echoes Gee's theorising of 'multiple identities'.

3.2.1 Empirical studies in teachers' professional identity.

Varghese, Morgan, Johnston and Johnson (2005) summarise three studies of teachers' professional identity based on three theoretical perspectives: (1) social identity theory (e.g., Abrams & Hogg, 1998; Tajfel, 1978; Tajfel & Turner, 1979); (2) situated learning theory (Lave & Wenger, 1991); and (3) post-structural theory, particularly the concept of the dynamic and

changeable image-text (Simon, 1995). Varghese et al. (2005) assert that these three theoretical frameworks are equally valuable in terms of helping us to understand the multi-faceted and complex nature of teachers' identities.

Likewise, Beijaard, Meijer and Verloop (2004) believe that research on teacher identity can be categorised into three types: (1) studies on teachers' identity formation; (2) studies on characteristics of teachers' professional identity (e.g., what is perceived by teachers and identified by the researchers); and (3) studies on identity that are based on teachers' narrative stories and experiences. The first type investigates the process of teacher identity formation (a formation of 'self') or the ways that teacher educators (and student teachers) make sense of themselves in relations to others and the situated context they live and work in. Examples of such studies, such as from Cochran-Smith and Lytle (1999) and Samuel (2008), explore the relationships between teachers' self-reflections of their identity formation and the sense of agency in a given structure or a particular environment. The major findings in this research reveal the tensions and dilemmas that teachers face during their careers. A particular example of teachers' comments is feeling "incompetent in their own knowledge of a subject that they are assigned to teach, while they are expected to behave like an expert" (Beijaard et al., 2004, p. 115).

Unlike the first category, the second category of identity studies pays more attention to the ideal characteristics of teachers and general perceptions of their professional identity. Examples of such studies are Beijaard et al. (2000) and Siraj-Blatchford (1993) which closely look at teachers' voice, reflecting factors that influence and mediate how they perceive their identity. Most of these studies relate to teachers' perceptions of their workplace and they tend to want to formulate characteristics of an ideal teacher.

In contrast, the last category focuses more on teachers' multifaceted stories of experiences and narratives as a reflection of their practice. This kind of study not only represents some dimensions

of identity formation, but also covers factors that can influence teachers' personal and professional lives. Connelly and Clandinin (1999) refer to this type of study as 'teachers' professional landscape on their professional lives'; this study is a reflection of teachers' stories of experiences from inside and outside their classrooms. Such research has been gaining more attention across the world since the stories of personal and professional experiences shared by the teachers can strongly encapsulate the teachers' dilemmas, conflicts and difficulties that they often face during their careers. This also includes teachers' perceptions on the relationship between their identity and curriculum in actual practice. Gee (2001) specifically refers to this type of research as teachers' stories and their identity work.

For many decades, scholars have proposed that teachers often do more than just teach content, and that they therefore should be continually learning and developing their knowledge about the range of things they should be teaching. Almost four decades ago, O' Hear (1981) was promoting the idea that one of the tasks (and responsibilities) that teachers should fulfil is to impart an understanding of the morals of society: "It is necessary to give them [students] a good basis of self-sufficiency, both economic and intellectual,….but also emotional and personal" (p. 11 cited in Hirst & White, 1998). According to Hirst and White (1998), teachers often pass on moral reasoning, moral principles, and ethical habits to students; this action also results in a form of trust and friendship created between teachers and students. The studies of teachers as moral guides have continued to be rigorously discussed in the East (see Forman, 2016; Gandana, 2014; Phan & Baurain, 2011). Taking the ideas of teachers as a moral guide into the context of teaching LCE in Thai universities, it is fair to suggest that a teacher in this sense, is believed to be "a person who teaches not only knowledge and skills, but also attitudes, sentiment, and excellence" (Hirst & White, 1998, p. 65). One of the interesting perspectives on my analysis of the identity of teachers – through reflecting on the classrooms I observe and the interviews I conduct with teachers – will be to consider how teachers respond to directives where they are supposedly compelled to teach

using LCE approaches. In this study, I hope to explore the discourse of teaching as 'a moral guide' among teachers who may believe that they have obligations to pass Thai cultural values and morals to students during their teaching career.

Identity is also a particularly helpful framework for analysis, when it comes to investigating teachers' professional development and its relationship to their other teaching practices (i.e. the work of teachers that might be seen to take place out of a classroom). This topic could also assist me in understanding potential factors that determine the similar and different ways these teachers perceive their identity. By using the framework of teacher identity, the data may point to a number of relevant topics such as teachers' willingness and motivation to actively participate in a professional learning community of some sort (see Lave & Wenger, 1991), teachers' biographical factors, learning and teaching experiences and teacher education (see Lee, 2013), and the ecology of the classroom and the specific culture and norms of the institution (Beijaard et al., 2000).

In order to inquire into the ways in which the 11 Thai EFL university teachers understood their multiple identities (as a teacher, an EFL teacher, a second parent, a guru of knowledge and so forth) along with their interactions within teacher professional communities, I have followed Gee's poststructuralist theorising of multiple identities.

3.2.2 Gee's (1999) theorising of teacher identity.

> We build an identity here and now as we speak. We each act out different identities in our lives in different contexts. For example, a person might, at one and the same time or at different times, be acting as a parent, a male, an African-American, a professor, and an avid video gamer, an evangelical Christian, a committee chair and other such identities, and, too, each of these identities can influence the others when any one of them is being performed. (Gee, 2010, p. 106)

In an influential paper from 2000-1, Gee suggests that identity is an important analytical tool to understand one's identity and a society from the post-structural view. Gee argues that identities

(in the plural form) are tied closely to broader factors and forces such as history, culture, and institution. He proposes that there are four perspectives for viewing and analysing identity: the nature perspective; institutional perspective; discursive perspective; and affinity perspective. The nature perspective (or N-Identities) suggests that identity is powerfully constructed by biological and natural factors (such as genes); to some extent, an individual is recognized by others (and ourselves) by this identity. Gee (2000) gives a specific example of his N-identity as being seen in his identical twin where he was defined by a biological factor or genes where he had no control over this identity.

A second perspective, institutional or I-Identities, suggests that one's identity can be influenced by institutional factors such as laws, rules, traditions, and key authorities. The source of power under this identity type is an institution which installs a form of status. This might be a role in an organisation, or a title defining one's identity such as a professor, a lecturer, a student and so forth. I-Identities can change due to various reasons such as a change of role in an institution. For example, one's identity is identified by his/her institution as a professor as well as a dean of the faculty, but the role may change when she/he moves to a different institution.

A third perspective for analysing identity, the discursive perspective or D-Identities, can be defined as an individual trait or one's individuality. Gee (2000) suggests that the source of this identity is neither natural nor from institutional factors, but is directly related to an individual's rationale in terms of the decisions he/she makes. Gee specifically refers to discursive here as different discourses, dialogues and interactions between an individual and other people.

The last perspective is the affinity perspective or A-Identities, which is defined by a set of distinctive practice or belief(s) shared by different people within a particular social or affinity group. Gee (2000) identifies A-Identities as those created by participating in specific social practices such as when students and teachers attend university. They share a common university-

related community, and thus they share a form of university identity. A-Identities can be divided into two practices: primary and secondary. A primary practice refers to a set of common practices which has more specific purposes such as how people come together in a lecture theatre and classroom; whereas a secondary practice refers to a broader and more inclusive view such as a culture shared within an institution. Within a certain group or affinity group which engages in a certain practice, Gee (2000) refers to this as a capital 'D', Discourse (particularly Discourse space), whereas others have called this concept by different names such as a community of practice (CoP) (Lave & Wenger, 1991), and cultural communities (Clark, 2012). In this study, the Thai EFL teachers' might be seen to share A-Identities through their engagement in teaching and learning activities in Thai universities.

The four ways of viewing one's identity has helped in this study in understanding the multi-faceted nature of the identities of the participating EFL university teachers. However, it is important to highlight once again that Gee's theorising of identity, like those discussed in previous pages, agree on the point that one's identity should not be seen as static, but constantly shifting, evolving and intermingling with surrounding environments as well as social groups. For example, one's I-identities may change from a professor to a colleague or a football player depending on the group that this person interacts with. Yet, his/her nature in terms of core identity (such as being an identical twin) still remains the same (see Gee, 2000).

Another important idea from Gee's theorising of identity is what he refers to as 'a situated identity', which is particularly relevant to this study. According to Gee (2000-1), a situated identity refers to how one's identity is grounded and linked to a given context that she/he is situated in. One's identity can be influenced by surrounding environments and sociocultural factors. Moreover, Gee further discusses one's identity as mediated by 'cultural models' that help to explain the ideas and stories shared by a particular group of people who belong to a specific social

or cultural group. Within the same social group, these people tend to create their common understandings, social practices, and networks (see Gee, 2010). In my study, I employ Gee's (1999, 2000) ideas as a second framework exploring the dynamic relationships between the 11 Thai EFL university teachers' perceptions of their self-image and their practices where they are situated in a context where LCE had been nationally mandated since 1999. Doing so allows me to explore the ways in which the multiple identities of these Thai teachers are mediated by, and interconnected with, broader factors such as Thai history, culture, and the institutions where they live and work.

3.3   Applying the Two Frameworks

In this section, I explain how I bring together Bernstein's work on *fields* and Gee's theorising of identity to articulate the focus of my conceptual framework for this whole study. The framework consists of three main domains: (i) teachers' knowledge of LCE; (ii) teachers' experiences of professional development/professional learning; and (iii) their professional identities. This conceptual framework is also drawn from the literature presented in Chapter 2 (which is depicted in the diagram below).
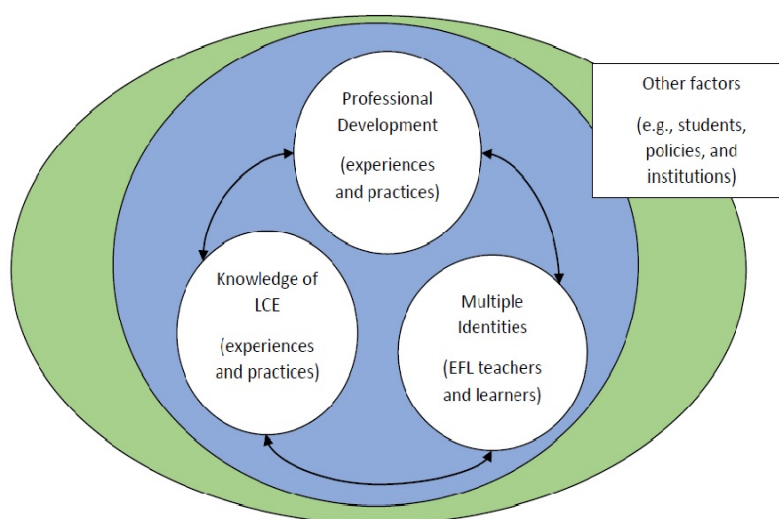
Figure 3-3. The conceptual framework for this study

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In Figure 3-3, the green zone represents what Bernstein (1996, 2000) calls *the field of reproduction*, or where teachers interpret (and try to implement) a range of educational policies in their practices. In this research, *the field of reproduction* refers to how the 11 Thai EFL university teachers understand (and interpret) the NEA of 1999 which mandated the implications of a learner-centred educational policy. The blue zone presents the dynamic relationships between teachers' actual practices (and knowledge) of this underlying policy as well as connections to other related topics such as the Thai teachers' perceptions of their multiple and situated professional identities where they interact and interconnect with both internal and external factors such as their personal biographies, economic and sociocultural factors, students, their institutions, administrators, university staff, the management level, and national policies.

In Chapter 4, I present the range of methodological theories and issues that I have had to grapple with in undertaking this study, and my rationale for responding to these issues as I have.

Chapter 4   Research Methodology

> Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences. (Merriam, 2009, p. 5)

4.0   Introduction

This methodology chapter is organised into three major sections. The first section starts with an explanation of the philosophical stances and research paradigm underpinning this study, and proceeds to situate the study within a particular paradigm based on a socio-cultural approach. The second section is a discussion of the interpretive qualitative methodologies I used to make meaning of the data. The last section discusses the believability of my data interpretations.

4.1   Research Framework: Qualitative Approach

When it comes to fundamental questions like, "Why do you want to conduct this study? What theories, beliefs, and prior research findings… will you draw on for understanding the people or the issues you are studying?" (Luttrell, 2010, p. 159), many researchers have 'stumbled' upon answers. Similarly, the process of establishing and articulating a rationale for conducting their studies, especially in explaining their philosophical underpinnings, research methodologies and designs, is often an iterative one. Michael Crotty's introductory chapter to his book, *The Foundations of Social Research,* uses a quote from William Shakespeare's *Henry V* "…many arrows, loosed several ways, Fly to one mark…" as a powerful metaphor to describe the apparently natural character of qualitative research (Crotty, 1998). It may appear 'natural' and yet is a complicated process and not as straightforward as some researcher might think it would be (or that outsiders might see it to be). David Hamilton (2005) makes a similar point when he asserts that most qualitative research is a "fumbling act of discovery" (D. Hamilton, 2005, p. 289), despite the efforts of researchers to make it seem, after the fact, carefully calculated and mapped out in advance (see also Parr, 2010).

In my study, the qualitative, narrative-based case study research framework that I have engaged with has involved some careful calculation and mapping out in advance, as well as a certain amount of fumbling towards discoveries as I sought to better understand Thai EFL university teachers' understandings, practices and experiences of LCE. Merriam (2009) states that qualitative researchers not only seek to discover people's everyday lives such as the meaning of their experiences, but they also have "an interest in knowing more about one's practice, and indeed in improving one's practice" (p. 1). One clear instance of this is where I discovered, some way into the research journey, that in order to develop this understanding I wished to explore teachers' understandings of PD and teacher learning during their career. I was also interested in teachers' perceptions of their professional identity (and multiple identities).

To justify the methodological framework used in my study, I have drawn on the definitions of qualitative research proposed by Creswell (2007), Denzin and Lincoln (2005), and Merriam (2009), who believe that a qualitative study involves an inquiry into an individual's (or a group of people's) worldviews, experiences and meanings of their lived experiences vis-à-vis some social or human problems occurring in somewhat 'natural' settings. I employ this broad framework in my research, with the understanding that the word 'natural' is provisional, since any suggestion that real life or natural experience can be captured by research without that research mediating that experience is fanciful. Unlike a study that is being conducted in a laboratory, Norum (2008) asserts that a qualitative study involves researchers examining phenomena as they occur in everyday contexts. This means that a qualitative researcher needs to interact face-to-face with participants such as through interview conversations and observations.

My study can be seen to align strongly with what Creswell (2007) and Merriam (2009) suggest as being essential characteristics of qualitative research. These include:

- An explicitly theoretical/philosophical framework for the study;

- An emergent design;
- Data generation in a 'natural' setting;
- The researcher as a key instrument in the data generation;
- Multiple sources of data;
- A focus on meaning making in understanding participants' perceptions.

Applying these characteristics has allowed me to critically scrutinise and explore Thai EFL teachers' knowledge and practices of LCE, and their personal and professional experiences in an everyday setting (i.e. in the Thai universities where they worked). My data were gathered from multiple sources (two interviews, multiple classroom observations, and policy and curriculum documents), which allowed me to provide multiple and nuanced perspectives of teachers' meaning-making of what LCE, PD and professional identity meant to them.

It is important to note again that a qualitative study is focused on living and breathing human beings whose work and experiences emerge in sometimes unexpected ways. In this respect, it has been important to allow the research process to be emergent and responsive to particular experiences and events that have happened along the research journey (Patton, 2002). Stake (2010) believes that a qualitative study relies heavily on personal experiences which require the researchers to have "face-to-face encounters with the research activity" (p. 68). Stake further suggests that "qualitative research draws heavily on interpreting by researchers – and also on interpreting by the people they study and by the readers of the research reports" (p. 37). On this point, I have constructed this study in ways that readers of the research are able and encouraged to ask questions about possible biases and the standpoint of the living and breathing investigator who was managing the research process, and also the ways in which these dimensions of the research have mediated the findings or meanings that are developed. The following section presents the philosophical standpoint of my study.

4.1.1   Philosophical stances and research paradigm: social constructivism.

To identify my philosophical stances in this PhD, I have borrowed from Creswell's (2007) statement that one's research paradigm needs to be clearly identified and explained by the researcher. He also points out that this paradigm is invariably constructed from a combination of the researcher's epistemological, ontological and methodological standpoints. Merriam (2009) defines the terms epistemology and ontology as "what one (researcher) believes about the nature of knowledge and the nature of reality respectively" (p. 8). To put this another way, a research paradigm helps the researcher explain the rationale of their studies, and this also clarifies their underpinning epistemological and ontological beliefs.

As I have outlined in the previous section, in this qualitative research, I began this study seeking to inquire into the ways in which university-based Thai EFL teachers had learned about LCE. Early in the study, it became clear that I would also need to explore the teachers' perceptions of the ways in which they were continuing to learn about LCE during their everyday work, and that these teachers' understandings and experiences of professional development/learning were closely connected to their understandings and experiences of LCE as a form of professional knowledge. This is one example of the many decisions I made as a researcher in undertaking this inquiry, where I was guided by my commitment to a social constructivist paradigm, in which a researcher "seeks understanding of the world in which [she and her participants] live and work" (Creswell, 2007, p. 20). The flexible and emergent social constructivist paradigm has allowed me to be able to better understand individual teachers' experiences and the beliefs that the Thai EFL university teachers have and hold. This is because the epistemological purpose of a social constructivist paradigm is to understand "the meaning people have constructed; that is, how people make sense of their world and the experiences they have in the world" (Merriam, 2009, p. 13). Patton (2002) also asserts that research conducted under a constructivist paradigm tends to report "[the participants'] perceptions, truths, explanations, beliefs, and worldview" (p. 96).

Furthermore, Merriam (2009) believes that, to some extent, qualitative research is a broad term that covers multiple layers of interpretive techniques. By saying that, Merriam believes that the researcher not only "seeks to describe the experiences" or "the meaning people have constructed", but the researcher also tries to 'decode' and 'translate' those meanings (p. 13). In this respect, research conducted within a social constructivist paradigm is commonly called 'interpretive research' (Creswell, 2007) since it refers to how the researcher tries to interpret and make sense of the ideas gleaned or conveyed to them through the process of data generation.

Likewise, Crotty (1998) points out that "meaning is not discovered but constructed…that meanings are constructed by human beings as they engage with the world they are interpreting" (pp. 42-43). According to Creswell (2007), individuals' experiences are socially and historically negotiated. In my study, when I interpret the 'meanings' of Thai EFL teachers' knowledge and practices, I appreciate that these interpretations are very much influenced by my social interactions (and multiple conversations) with these teachers. Merriam (2009) asserts that an interpretivist approach to research assumes that reality is socially constructed, and that any representation of reality needs to be constructed through multiple investigations rather than a single examination of one event. For this reason, social constructivist researchers tend not to speak of collecting data, but of *constructing the data* (thus also relying on participants' construction of their lived stories), and this is something that I make quite explicit in my presentation of my data. As Merriam says, researchers "do not find knowledge (from the data), they construct it" (pp. 8-9).

Within a broad qualitative research paradigm, I was also interested in exploring teachers' professional identity or multiple identities. Therefore, I used Mishler's (1999) interview approach which places great importance on generating a richly dialogic conversation between an interviewer and interviewees, rather than a traditional interview focused around "a standardized

survey-type questionnaire" (Mishler, 1999, p. 150). When a researcher is able to conduct a richly

dialogic interview, Mishler believes that the "respondents and interviewers together negotiate a

'meaning' of questions and responses" (Mishler, 1999, p. 150). The dialogic interviews I

conducted in this research prompted me to pay greater attention to the teachers' different stories

and better understand "[their] multiple realities rather than a singular one" (Mishler, 1999, p.

150).

The following section provides an explanation of the three qualitative approaches used in the

study: 1) narrative-based inquiry; 2) case study research design; and 3) critical incident analysis.

4.2   Qualitative Methodologies

The first section provides an overview of my narrative-based inquiry approach, which not only

includes a literature review of its origins, pivotal definitions and characteristics, but also looks at

the position statement of how narrative-based inquiry was interpreted in this study. I particularly

refer to this section as *my standpoint within many versions of narrative-based inquiry*. The second

section presents a rationale of how case study research design is suited for this study, which

includes a critical consideration of some case study literature. Together with narrative-based

inquiry methods within a case study design, I also present the third approach used which is a

version of Tripp's (1993, 2012) critical incident analysis (see Tripp, 1993, 2012).

4.2.1   Narrative inquiry (NI).

It is important to mention again that 'a qualitative study' or 'qualitative inquiry' is an umbrella

term consisting of diverse forms of qualitative research which can be conducted in a number of

ways. In Merriam's (2009) book, *Qualitative research: A guide to design and implementation*, she

summarises different types of qualitative research proposed by other scholars such as Patton

(2002), Creswell (2007), and Denzin and Lincoln (2005). Merriam proposes that there are five

methodological categories commonly used in a qualitative study: phenomenology, ethnography, grounded theory, narrative analysis and critical research.

Given that my research interest was in investigating teachers' educational experiences, I purposefully employed narrative-based inquiry as one of my methodologies based on arguments proposed by some narrative researchers such as Chase (2005) who believes that narrative inquiry enables a researcher to understand how individuals construct meaningful accounts of their lives (Chase, 2005). Similarly, Schaafsma and Vinz (2011) state that narrative inquiry helps the researcher to understand "the complexities of student and teacher identities" (Schaafsma & Vinz, 2011, p. 1).

4.2.1.1 Origins of narrative.

Tracing back to the origins of narrative study, Chase (2005) believes that it was first started in the 1920s by Chicago School sociologists and narrative researchers. The first narrative study was conducted to record the lives and histories of Polish immigrants in the US during that period, together with a collection of their personal documents. This type of research not only revealed the multiple-dimensions of the subjects' life histories (such as their biographies, racial issues, and social class), but it also teased out some cultural and social interactions that included the relationship of these individuals to the society they lived in and to the people undertaking the research. Between the 1940s and 1950s, narrative studies continued to record more personal aspects of people's lives and their individual experiences. For example, a book written by one of the American folklore editors, Benjamin Botkin (1945), *Lay my burden down: A folk history of slavery*, represents a form of narrative life history. Botkin's book was able to convey powerful messages (as research conversations) from personal opinions and reflections of African Americans whose voices might not otherwise have been heard in the public domain during that time (Botkin, 1945).

After the 1960s, narrative research developed across a wider range of subject matters which aimed to present people's everyday real stories such as the language they spoke, different interactions they engaged in, their illnesses, marriage, and schooling experiences. During that time, a group of scholars, including Emanuel Schegloff, John Gumperz, and William Labov explicitly referred to their research paradigm as 'narrative studies' (cited in Chase, 2005). From the 1980s onwards, educational researchers began to use 'narrative' in more systematic and theorised ways. Examples of these studies include the work of Elliot Mishler on patients' stories of their illness experiences (Mishler, 2005); Shirley Brice Heath's examination of the home literacies of children in the US in *Ways with words: Language, life and work in communities and classrooms* (Heath, 1983); Harold Rosen's work and his inquiry into the ways in which narrative permeates all aspect of human existence in *Stories and meanings* (Rosen, 1985); and Donald Polkinghorne's (1988) work on *Narrative knowing and the human sciences* (Polkinghorne, 1988). Since then, there has been a rapid proliferation of studies that have used narrative methods and have identified themselves as *narrative inquiry studies*.

4.2.1.2 *Towards a definition of narrative inquiry.*

In the past decades, many narrative researchers have referenced the work of Jean Clandinin and Michael Connelly, the Canadian researchers, who had explicitly talked about 'narrative' in educational research. In their often cited book, *Narrative inquiry: Experience and story in qualitative research*, Clandinin and Connelly (2000) propose a definition of narrative inquiry as being:

> A way of understanding and inquiring into experience through collaboration
> between researcher and participants, over time, in a place or series of places,
> and in social interaction with milieus. (Clandinin & Connelly, 2000, p. 20)

Webster and Mertova (2007) echoed Clandinin and Connelly's ideas on a study of human stories of experience; they commented that this type of study provides researchers with "a rich

framework through which they [researchers] can investigate the ways humans experience the world depicted through their stories" (p. 1).

Unlike the aforementioned scholars, Chase (2005) seems to believe that it may be difficult to give a universal definition of narrative inquiry. This is because she strongly believes that many narrative researchers have developed "flexible meanings" of narrative inquiry in their own terms or definitions (p. 3). Nonetheless, the common characteristics of narrative inquiry proposed by many narrative researchers involve a process of *storying* (and *re-storying)* of individuals' experiences in multi-dimensions. This storying and re-storying enables the researchers to convey or report a range of real experiences and to explore the meaning of those experiences (sometimes referred to as the meaning-making process) (Leavy, 2009).

Notwithstanding the robust debates over definitions, there tends to be three words that narrative researchers commonly associate with 'narrative inquiry'. These are: 'experiences', 'multiple voices', and 'identity'. I will examine these one at a time. The first word, experiences, often relates to the fact that narrative-inquiry researchers are strongly interested in the meanings that people construct about their experiences and the complexities of their lives within the society they live in (Trahar, 2009, 2011). Sheila Trahar's (2011) collection of narrative studies of students' learning experiences in multicultural contexts in the UK presents a rich perspective on narrative research in recent years. In this collection, Trahar states that she has found narrative inquiry helpful for exploring "what happened in the classroom and the meanings of what happened for the people (teachers and students) involved in the teaching and learning events" (Trahar, 2011, p. 47). Trahar refers to her findings as '*rich stories*' that inform her about a wide range of her participants' experiences as well as surrounding factors that have influenced their lives or what she refers to as '*cultural discourses*' (Trahar, 2009).

Trahar (2011) also believes that narrative inquiry not only presents the stories she has constructed from and with her participants, but her studies have also involved making clear the process of how she (as a researcher) understands and interprets the stories told by her participants. Trahar comments that "in order to make sense of what others are telling us, we [researchers] need to draw on our own histories, especially when what we are hearing resonates with our own lives" (Trahar, 2011, p. 45). On this point, Trahar's ideas on the understanding of other people's experience is clearly related to the vast body of literature that examines the notion of 'a reflexive researcher' (see also Cole & knowles, 2001; Etherington, 2004). Ritchie and Wilson (2000) make a similar point: "telling the story of one's life is often a way of stepping back and making it an object of reflection, of spectating on one's life" (p. 23). In other words, the storying and re-storying process, to some extent, refers to a researcher's reflection of his/her experiences from the stories told by the participants.

The second commonly referred to keyword for narrative inquiry that I wish to engage with is 'multiple voices'. Bruner (1998) states that "narrative may also be described as an interactive practice with all the give and take of conversation when it values a multiplicity of voices and perspectives" (p. 17). Bruner (1998) believes that narrative research is inherently a dialogic conversation, where a researcher enters into a dialogue with their participants. After that, the researchers need to make sense (and capture) the complexities of these participants' lives as well as how they are engaged with and situated in the world. In this respect, the narrative interpretations can be seen as 'multiple possibilities' or what Bruner calls "a blending of public and private life" (Brunner, 1998, p. 17).

The last keyword I want to refer to here is 'identity'. Ritchie and Wilson (2000) believe that narratives help researchers to understand and make explicit the multiple layers (and complexities) at play between the personal and social dimensions of teachers' professional identity (or

identities). These complexities also refer to the multiplicity of paths of one's identity. Ritchie and Wilson (2000) point out that there has been a growing body of research exploring teacher knowledge in and through teachers' narratives. These narratives have provided important data reflecting on teachers' educational experiences inside and outside their particular educational institutions. In this sense, teachers' narratives reveal both the personal and professional lives of the teachers. As Ritchie and Wilson (2000) mention, "the stories teachers construct about their own experiences as learners, about their lives and their students' lives" invariably also include (or connect to) other stories about their colleagues and their thoughts (p. 21). The two scholars conclude by saying that teachers' narratives (or what they refer to as 'teachers' insights') help the researcher to bridge a gap between teachers' knowledge and teachers' practices at the classroom level.

Narrative inquiry not only enables a researcher to articulate the multidimensional stories of the individuals and their perceptions of their identities, but the teachers' narratives also reveal their professional knowledge (Parr, 2007). Parr (2007) believes that reflexive narrative accounts of teachers' teaching help teachers to think "critically, flexibly, and creatively" about their experiences and multi-faceted identities. Parr (2007) also suggests that teachers' narratives can be seen as a powerful form of "practitioner inquiry into teachers' routine practices" (p. 40). Clandinin and Connelly (2000) make a similar suggestion that narrative can be thought of as a 'tool' to help researchers better understand various topics such as identity formation, teacher knowledge, and educational experiences. In this respect, teachers' narratives not only speak out about teachers' real life stories and experiences, but they also "prompt readers to research and reconsider the stories of their own teaching", and therefore, "it has become a tool for teacher development" (Ritchie & Wilson, 2000, p. 20).

4.2.1.3 Common characteristics of narratives.

Some authors in the field of narrative inquiry prioritise structuralist notions of narratives. For instance, Bamberg (1997), Labov (1972), Labov and Waletsky (1967), and Schegloff (2003), and Cortazzi and Jin (2012) tend to be in agreement that prose narratives should consist of the following structural sections:

- An abstract (a summary of what the story is about);
- Orientation (setting the scene such as time, persons, place, situations, characters as who, when, what, and where);
- Complicating action (what happened as the main event sequence, or turning point);
- Evaluation (the significance of the story to the narrator);
- Resolution (how the situation pans out, or a question of what finally happened?);
- Coda (how the narrator moves out of the story-world and back into the here and now –as a short optional section to bring listeners to the end).
  (Adapted from Cortazzi & Jin, cited in Delamont, 2012, pp. 461, 479).

Nonetheless, Cortazzi and Jin (2012) point out that it is not necessary for all narratives (or personal stories) to show all of these features; in fact, some stories may present only some of these sections. In my study, the interview data revealed that all of the six elements were not present in every interview conversation that I had with the teachers. Neither do my narrative accounts of the interviews necessarily include all of the above elements in every case in the thesis.

A number of authors speak about the relationship between 'narrative' and 'story'. For instance, Chase (2005) argues that in any mode of narratives (either oral or written data), story may occur in three ways: 1) a short story about a specific event of one's life; 2) a story about a significant aspect of one's life (e.g., schooling and working experiences); and 3) a story of one's entire life history (from birth to the present) or what researchers describe as "an extensive autobiographical narrative" (see Chase, 2005, p. 209). In support of this idea, Creswell (2012) suggests that in narrative research design, researchers tend to start their report by describing the lives of

individuals. In other words, narrative researchers tend "to collect and … retell stories about people's lives", which are known as narratives of an individual's experiences (Clandinin & Connelly, 1990 cited in Creswell, 2012, pp. 474-475).

In this thesis, I follow Mishler's (1999) argument that "narrative research is an umbrella term that covers a large and diverse range of approaches" (p. xv). This means that I need to make clear what particular theories of narrative I subscribe to and which approaches to narrative inquiry I employ in my study. But before critically examining some of these methods, it is necessary to ask a more fundamental question: *What does my study understand by the term 'narrative'?* Therefore, the next section presents my own understanding of narrative inquiry, which I refer to as 'narrative-based inquiry'.

4.2.1.4 My standpoint within many versions of narrative-based inquiry.

As I discussed earlier, different scholars and narrative researchers refer to 'narrative inquiry' in diverse ways. In this thesis, I follow a narrative inquiry paradigm and I adopt narrative-based inquiry (or narrative-based approaches) as a research tool inquiring into the stories that Thai EFL teachers tell about how they were exposed to LCE from their childhood (until the present day in terms of their knowledge of LCE). I particularly employ Mishler's (1999) interpretation of narrative as:

> [It is] not simply expressions of a story, the one true story already and always inside the person. Rather, all 'stories' are situated retellings. They are responsive to the contexts of their production. (Mishler, 1999, p. 51)

In my context, narrative is partially explored through 'a life history interview' and through a number of 'casual conversations' with my participants. I follow Parr, Doecke and Bulfin's (2015) approach to narrative-based inquiry as involving not merely re-telling stories of experience, but also generating solid analytical life stories from different points of view. Through this, I hope to

better understand the relationship between Thai EFL teachers' present knowledge (and beliefs) and practices.

Another area of interest in this study is to make sense of the ways in which these Thai teachers form and develop their identity in the face of policies that often require much of them in terms of changing their practices, but do not always support this change through sponsored opportunities to engage in professional learning. In this area, I was inspired by Mishler's (1999) study on *Craftartists' narratives of identity*, in which he suggests that one's identity formation can be understood through an analysis of "life stories… which are contextualised by the individual life course – culturally, socially, and historically" (p. 25). According to Mishler (1999), narrative research has three elements that enable the researcher to understand identity formation: 1) "narratives are socially situated actions"; 2) narratives are "identity performances"; and 3) "narratives are fusions of form and content" (pp. 18-20). These three elements have been major guiding principles in my data generation.

By employing Mishler's (1999) first element that narratives are 'socially situated actions', I hoped to gather teachers' narratives through observing their teaching and conducting interviews and casual conversations with them in a variety of settings in their universities. My approach was to present carefully contextualised narratives of their classroom teaching (as I had observed), and to connect these narratives to the stories they told me during interviews about their experiences in and beyond classrooms. This enabled me to explore multiple social dimensions of their life and work. Mishler (1999) believes that the interview not only refers to a form of social interaction between interviewee and respondents, but it also indicates a negotiation of meaning in the course of the interview conversations, or what he calls as "a mutual understanding of interview questions and responses" between the two (p. 19). I wanted to ensure that the interviews I conducted with my participants where they divulged personal narratives and life stories, were

explicitly 'socially situated', and then connecting them to the classroom teaching I had observed helped to make this happen.

In regard to the second element of narratives, Mishler (1999) states that "we express, display, make claims for who we are – and who we would like to be – in the stories we tell and how we tell them" (p. 19). This idea suggests that the stories my participants related to me during our interviews, provided a strong indication of their 'multiple/various identities'. In my re-storying of their stories, it was important to me that I do justice to as much of this multiplicity as possible, without leaving my reader confused. Mishler refers to the third element of narratives as "the fusion of form and content" (p. 20), which is another way of saying that narratives as 'set pieces' can sometimes be seen to comply with Cortazzi and Jin's (2012) structures of stories – for example as stories of an experience related to me by a teacher about an extended series of events in their lives – or it can constitute a way of narrative sense making of a particular moment or incident in a teacher's day (or, as I use it more often, in their teaching in a classroom). In this study, I refer to narratives as the different stories of experiences that I re-tell, which the Thai teachers had originally shared with me during the interview conversations (and some of my own autobiographical stories as well). Narratives are also evident in my re-construction of incidents which I had I observed during my classroom observations of these teachers' teaching in the different universities where I conducted my fieldwork. The next section provides a summary of the benefits of narrative-based inquiry.

4.2.1.5 Advantages of narrative-based inquiry.

Conventional depictions of narrative inquiry, such as Creswell's (2012), suggest that valuing narrative in the research interview helps a researcher to create a close bond with participants, and assists in the forming of trusting, mutually respectful relationships between a researcher and participants. This kind of rapport building with interviewees helps participants to feel that their

voices will be heard in the research. They are thus more willing to share more of their stories and experiences.

Cortazzi (1993) claims that the use of narrative is crucial in educational studies because working with narrative helps the researcher to get to know and understand teacher educators' personal perceptions and thoughts as well as offering a way for us to hear their voices. Creswell (2012) refers to this process as "empowering teachers to talk about their experiences" (p. 503). That is why it was so important to me to establish a good rapport with the Thai teachers prior to the interviews I conducted (see Section 5.1). Additionally, Cortazzi (1993) asserts that narrative researchers tend to pay closer attention to teachers' reflections, and thus, narrative research places more emphasis on teacher knowledge (such as what teachers know, how they think and make decisions in their classroom, and how they develop their career). Aligned with the views of Cortazzi and Creswell, this study not only presents critical incidents of the participants' teaching which helps to tease out their opinions towards LCE (or knowledge of LCE) in English language education, but it connects them to those interview excerpts where participants relate aspects of their biographies. In this way, it has been important to me that I relate the close critical analysis of incidents of the teachers' teaching in the university classroom with other aspects of their life and professional experience.

Moreover, Merriam (2009) states that "narrative analysis uses the stories people tell… to understand the meaning of the experiences as revealed in the story" (p. 23). Since individual stories are an accumulation of individual experiences over time, narrative-based inquiry has enabled me to understand the 'meaning of experiences' through stories told by the participants. In particular, it has allowed me to hear the Thai teachers' voices which include a reflection of their educational experiences in formal and informal settings, precisely, inside and outside of the university classrooms. Watson (2012) states that "narrative integrates ways of knowing and being

and is therefore intimately linked with questions of identity, currently the focus of much interest in social and educational research" (cited in Delamont, 2012, p. 460). Therefore, in this qualitative case study, I chose narrative-based inquiry as a methodology that allowed me to listen to and value teachers' oral narratives and more importantly, to make sense of their experiences and to witness their everyday practices (see examples of studies in Elbaz-Luwisch, 2007; Gandana & Parr, 2013). Ultimately, using narrative-based inquiry approaches has helped me to better understand Thai EFL teachers' identity (and multiple identities) that were consistently negotiated, shaped and mediated by institutional factors and a wide range of Thai social and cultural values.

4.2.2 Case study.

The second research approach used in this thesis is case study as a research design. This section situates my study within the variety of approaches taken to case study in the literature. I review a range of existing definitions of case study, outline key features, and explain the particular 'cases' that are the focus for the analysis of the experiences, beliefs and practices associated with LCE amongst a group of EFL teachers in Thai universities.

4.2.2.1 Definitions of case study research.

For decades, case study research has been employed across a variety of disciplines (such as anthropology, sociology, education, and psychology); it is argued that this type of research helps researchers to comprehend a particular 'phenomenon' (Creswell, 2007), a real-life context, or perhaps the "experiential life-world of human beings" (Freebody, 2003, p. 37). In the 1980s, some scholars like Merriam (1988), Stake (2005) and Yin (2014) began to call case study research 'a methodology' (see Merriam, 2009); however, there are significant differences between these authors' approaches to case study, and there continues to be a high degree of contestation over definitions of case study. For instance, researchers like Creswell (2007) and Merriam (1998) define case study research as a strategy of inquiry into participants' experiences or 'a methodology',

whereas Stake (2005) refers to case study as "less of a methodological choice than a choice of what is to be studied" (cited in Merriam, 2009, p. 40). In Stake's definition, the '*what*' refers to *a case* that is within 'a bounded system' or 'a unit of study'.

Creswell offers the following definition of case study research:

> A qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audio visual materials, documents and reports), and reports a case description and case-based themes. (Creswell, 2007, p. 73)

Furthermore, Creswell (2007) suggests that researchers can interpret 'a bounded system' or a bounded sense according to a particular setting or a context that they want to study. According to his definition, researchers often start to explore 'a case', which may involve multiple data sources, and end up reporting a description of the case in a form of 'case-based theme(s)' or 'a theory' (see Creswell, 2007, 2012). Likewise, Merriam (2009) defines a case study as "an in-depth description and analysis of a bounded system" (p. 40). Extending these ideas, Yin (2014) defines case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, when the boundaries between phenomenon and context are not clearly evident, and in which multiple sources of evidence are used" (p. 23).

Although definitions and designs of cases study vary widely, all the literature tends to suggest an emphasis on the notion of building meanings out of representations of people's experiences, and they all place great importance on data interpretation. Data in a case study usually do not speak for themselves; indeed, the researcher attempts to understand and interpret the data with an awareness of the case being 'a bounded system' or a unit of study. The following section presents the common characteristics of case study proposed by various scholars (especially Chase, 2005; Denzin & Lincoln, 1994, 2005).

4.2.2.2 Common features of case study research.

In the literature on case study as methodology, common features proposed by the aforementioned scholars can be summarised as:

- An exploration of real-life activities, experiences and contexts through 'multiple sources of information' (Creswell, 2007, p. 75);
- An emphasis on the complexity of the lives of the individuals under examination, and the end product of a case study is "a thick description" (Merriam, 2009, p. 43);
- An inquiry into participants' experiences, opinions, and multiple realities and perspectives (Brunner, 1998; Chase, 2005; Trahar, 2011);
- There must be a bounded sense and framing of the case; sometimes (although not in my study) this boundedness comes from looking at a specific setting of the study (Yin, 2003);

- The bounded sense and framing of the case can alternatively come from identifying what is 'particularistic' in situations, events, and phenomena (Merriam, 2009). In my case study, the boundedness comes from groups of EFL teachers' shared understandings of knowledge and practices associated with LCE.

Freebody (2003) also asserts that some researchers may use case study as "a way of conducting and disseminating research upon practice, and to refine the ways in which practice is theorized" (p. 81), which attempts to establish a relationship between researchers and practitioners. Thus, case study research in educational settings tends to focus on the lived dimensions of teachers' lives, and how they view their educational experiences during their career. In other words, case study research enquires into participants' lived experiences and beliefs, which allows both the researcher and the participants to reflect together upon these experiences and stories told by the participants (Freebody, 2003; Merriam, 2009). The next section presents my particular standpoint on case study research and how I have employed the ideas as my research design.

4.2.2.3 My position vis-à-vis case study design.

In this study, I critically examined and adapted varied definitions from many of the scholars mentioned in the previous section. I constructed my case study research design, around three collective cases of EFL teachers in Thai universities, in ways which enabled me to focus on the

particular stories of experiences told by the study participants in each case. The unifying character of participants in any one case are Thai EFL teachers who share a range of understandings and experiences of LCE; they also share similar journeys of professional development and learning that they have undertaken in their various professional and academic careers. Specifically, each case is 'bound' by the characteristics of the Thai EFL teachers, rather than the particular university setting in which they teach. So, it is possible for teachers from different universities in different regions of Thailand to be part of a specific particular bounded case. Alternatively, teachers from the same university sometimes conveyed quite different understandings of LCE, and their classroom practices were quite different, and so they were not grouped together in the same collective case.

Under the definitions of case study research, I chose to view 'a bounded system' or 'a case' in my study as *a collective case*. The teachers in each collective case were bounded by the following characteristics: 1) the teachers' understandings of LCE, as they emerged in interviews and in their classroom practices; and 2) the teachers' professional learning biographies, and their particular views about their learning as an EFL teacher in a Thai university. The three collective cases that provide the structural architecture of my case study are:

1. Case 1: 'On the margins of learner-centred education'

2. Case 2: 'Towards richer understandings of learner-centred education'

3. Case 3: 'LCE as knowledge embedded within practice'

I devote a separate chapter to the presentation of each case (see Chapters 6-8), and I explain the ultimate characteristics of these three collective cases in the Discussion chapter that follows the presentation of the three cases.

The following section presents my strategies for case study analysis.

4.2.2.4 Case study analysis.

My research goals were to explore teachers' understanding of LCE along with their classroom practices; this also included an investigation of their perceptions of their professional learning as teachers (or in the lead up to their becoming teachers) and their professional identity as teachers. Therefore, it was important the participants' interview data contained both personal reflections on their everyday life as well as professional perceptions of their ongoing work as EFL teachers. Consequently, in some interview data, it may be hard to detach teachers' professional perceptions from their personal opinions. In other words, teachers' perceptions of their work and personal life stories can intermingle/overlap with their professional lives without clear-cut boundaries. Therefore, the interpretive framework I used in the study is adapted from what Creswell (2007) and Yin (2003) called 'an embedded analysis' where I focused on a specific aspect of the case. I also analysed the particular events (such as history, from a chronology of the events, and activities) according to particular theme(s) which emerged from the interview conversations and classroom observations. I employed Yin's (2003) work on 'within-case theme analysis' that allowed me to look at similarities and differences within a collective case and across cases before I was in a position to present provisional generalisations in my discussion of the data (in Chapter 9). The three themes that I use to present provisional generalisations are consistent with the research questions that underpin the whole study. These themes are:

1. Teachers' knowledge of LCE (and their practices)

2. Teachers' understandings of professional development (PD) and teacher learning

3. Teachers' perceptions of their professional identity

4.2.3   Critical incident analysis.

The third approach to analysis in this study draws on David Tripp's (1993, 2012) views of critical incident analysis in educational experiences. In particular, I employ his work on *Critical incidents in teaching*. In order to help teachers to improve their practices and to help researchers to comprehend teachers' classroom actions (and decisions), Tripp (2012) proposes that critical incident analysis is crucial not only for the educational researchers to understand the subjects in their research, but also for teachers to be able to reflect on their everyday practices as well as their theoretical knowledge (see Cottrell, Kilminster, Jolly, & Grant, 2002; Tripp, 1993, 1994, 2012). Critical questions in this form of analysis raise a number of questions such as: '*What' is going on*?', '*Why' is it going on?'* and *'How did we get to this point in time?'*. By articulating possible answers to these questions, Tripp believes that it ultimately helps both teachers and researchers to think critically about educational practices and to formulate ways to improve these practices (Simon, 1988 cited in Tripp, 2012).

In fact, active debates over the importance of 'thinking skills' and 'self-reflection' have been under discussion much earlier than before Tripp's work. Significant examples in education are John Dewey's work, especially his book in 1933, *How we think*, and Donald Schön's (1983) work on *The reflective practitioner: How professionals think in action* (see Schön, 1983, 1991). Beyond the field of education, critical incident analysis techniques have been applied to other disciplines such as psychology and clinical studies - for example, Flanagan's (1954) work on critical incidents (observed behaviours) (Flanagan, 1954). In my study, I have employed critical incident analysis techniques drawn from Tripp's (2012) work along with Flanagan's (1954) critical behaviours analysis, yet I needed to adapt some of their ideas to fit the context of my study. To help me better understand Thai EFL teachers' educational experiences, teachers' reflection/analysis of their own practices, and perceptions of their own identity, I specifically presented and reported the data through a form of critical incidents together with teachers' narrative accounts.

The following section provides an overview of features and benefits of critical incident analysis.

4.2.3.1 Features and advantages of critical incident analysis.

In this study, I used Tripp's (1993, 2012) interpretations of critical incident analysis, particularly, his definition of 'critical incidents' which explicitly situates the incidents within a dynamic interpretation and analysis. Tripp defines critical incidents as:

> [Critical incidents] are not things which exist independently of an observer and are awaiting discovery like gold nuggets or desert islands, but like all data, critical incidents are created. Incidents happen, but critical incidents are produced by the way we look at a situation: a critical incident is an interpretation of the significance of an event. (Tripp, 2012, p. 8)

According to Tripp (2012), in order to perceive any incident as being 'critical' the researcher needs to be able to see the significance (on different levels) of that particular incident/event. Tripp proposes that critical incidents in educational experiences should have at least one of the following features, but not all of them. The incidents might:

- Have an unusually high emotional charge and remain with us over the years in our memory (p. 98) and/or;
- Have a continuing significance (such as a turning-point in career paths) and/or;
- Allow us to see the significance of an event and understand what allowed or caused it to happen. In other words, we can see a single aspect with a deeper insight (p. 41).

Tripp (2012) further suggests that there are a few techniques that can help researchers to create some form of criticality in representing educational incidents which are: (1) a comparison between what are "typical or atypical events"; and (2) a comparison between others' experiences to "your own experiences" (see Tripp, 2012, pp. 36-38).

Moreover, Tripp (2012) proposes that the kind of events that might constitute worthwhile raw data for a critical incident should have some of the following features: (1) a particular trend or

'sequence'; (2) "a particular person who is involved in a certain kind of action"; (3) a particular person who is involved in a 'particular kind of relationship'; and (4) a particular thing that typically "occurs in a particular context" (p. 36). For example, the researcher may mark a normal event observed in classrooms to be 'critical' and support the claim by providing evidence of his/her analysis of important issues such as a hierarchical power relationship operating between a teacher and her students. From this example, practitioner researcher has the capacity to see what incidents are critical through a technique of critical reflection or 'a comparison of certain elements that happened in the classroom to their own experiences or judgment' (Tripp, 1993, 2012).

4.2.3.2 *My interpretation of critical incident analysis.*

My study draws heavily on Tripp's (2012) ideas in respect to critical incident analysis helping to reveal teachers' perceptions of their professional identity. Specifically, Tripp relates this to the concept of 'professional judgement'. That is, a teacher may reflect that 'who she is' as a teacher is a combination of two dimensions: (1) herself as a private person; and (2) herself as a professionally trained and experienced person. The former refers to teachers as individuals who have a unique set of experiences, interests, values, circumstances, and beliefs that they bring from outside their profession, but which influence their work as teachers. The latter refers to teachers as experienced or 'trained people' who consciously or unconsciously subscribe to various theories or ways of operating as professionals. Through presenting and analysing critical incidents, teachers' judgements can be seen to connect to (or sometimes contradict) the beliefs they hold about their work as teachers.

Additionally, Tripp (2012) proposes that 'professional judgement' can be categorised in four ways: practical, reflective, critical, and diagnostic. These four categories represent teachers' thinking about their everyday practices. The first judgement is a practical analysis which refers to how

teachers assess the practicality of their everyday actions, such as whether a particular strategy 'works' or not in their classroom. The second one is reflective judgement which indicates teachers' personal judgement of a situation or action they perform in the classroom. Tripp (2012) contrasts a judgement where one is "doing something professionally and being in a professional setting" versus a personal choice where one's professional status or context has no bearing on the judgement (p. 131). The third judgment is critical thinking that reveals not only teachers' understanding of theories in teaching, but it also indicates teachers' abilities to apply that understanding in their classroom actions. The last judgment is teachers' diagnostic judgement which Tripp summarises as a teacher's ability to solve or manage problems that arise in their classrooms. Tripp explains his rationale for using the word 'diagnose' (although this term is commonly used in medical contexts), because he believes that a teacher's work is similar to a doctor's. By saying this, Tripp wants to emphasise that teachers need to be able to 'diagnose' their students individually according to situations and differences. I found all four of Tripp's (2012) ideas of 'judgement' to be particularly helpful in developing a critical perspective on the narrative accounts I constructed of the teachers I observed during my fieldwork. Table 4-1 below presents some of the specific questions I asked myself about the various teachers' identities (as well as when I was interviewing the teachers) throughout the thesis:

Table 4-1 *Data analysis strategy*

Kind of professional judgement	Analysis Strategies		
	Inquiry into	Questions asked	People involved
Practical	LCE procedural /LCE knowledge and understanding	What is LCE in your opinion? How do you implement it? When? Where?	With whom do you use it?
Reflective	Personal evaluative /justification of LCE, and PD/PL	How do you like LCE? Is it a good thing? Why do you like (or do not like) it?	Do other (such as students, institutions) like the LCE?
Critical	Understanding of the natural and social world Other influences Social factors: social implication and communication	How do you use your understanding of the LCE in classroom practices? Could you give me an example?	Influence by whom (to implement the LCE in classroom)?
Diagnostic	Descriptive	What happened in the classroom? What is your role in classroom? What are the students' roles?	Who was involved?
	Causal (factor)	What made LCE implementation happen?	Who acted? Who was involved?
	Explanatory	Why did (does) certain actions occur?	With whom?
	Effectual	What does LCE do in your classroom? What are potential benefits of applying LCE teaching strategies? Is there any disadvantage?	For whom? Who influence this?
	Affectual	What does it feel like when you apply LCE?	What are students' action towards teacher's LCE implementation?

Note. (Adapted from Tripp, 2012, p. 27)

To sum up, critical incident analysis techniques have also helped me to analyse the critical narrative accounts of teachers' experiences in both the interview data and teachers' everyday experiences which I had observed and recorded from my classroom observations (i.e., phenomena that happened in classrooms or a description of what happened). In this study, I

hoped to generate and re-tell the critical incidents told by the Thai EFL teachers as well as provide examples of critical incidents that I had gathered through my fieldwork in the form of critical incident narratives.

4.3   The Believability of My Data Interpretations

To justify the results of the study, some researchers may use specific terms such as 'triangulation' and 'validity', while some refer to 'reliability' and 'trustworthiness'; the aforementioned notions appear to be more related to a quantitative study rather than a qualitative case study. In my study I follow Polkinghorne's (2007) ideas of what he calls "the believability of a statement or knowledge claim by the researcher" (p. 474) to justify the trustworthiness of my data interpretations. I specifically chose the term 'believability' because my research topic directly concerns my participants' beliefs, understandings and experiences, and I hoped to provide multi-dimensional perspectives of my participants' stories of their experiences evidenced by multiple data sources rather than judging their stories to be right or wrong, valid or invalid, in terms of 'answers' to my research questions.

According to Polkinghorne (2007), a researcher's interpretation of data is "like a conversation dialogue through which meaning is a product of interaction" (p. 483). My data interpretations or '*the product of interactions*' also invite the readers of this thesis to engage in the dialogues that I had with all the 11 participating teachers. In order to strengthen an argument or any knowledge claims by the researcher, Polkinghorne (2007) further argues that the qualitative researcher must provide a valid and reasoned argument. In this study, I followed Polkinghorne's evidence-based techniques consisting of two strategies: 1) collection of 'evidence' from multiple sources, and 2) nuanced analysis or interpretation of the evidence (see Polkinghorne, 2007, p. 478). Similar to Polkinghorne's ideas, I borrowed Creswell's (2012) ideas in which he refers to "corroborating evidence from different individuals, types of data, or more than one method of data collection"

(pp. 252-253). In my study, these aforementioned ideas reduce the possibility of misinterpretation of stories told by participants. In order to maximise the believability of my data interpretations, I draw on data from multiple sources (including interview transcripts, multiple classroom observations, and my field notes and research journal) to support my arguments that begin to emerge in my presentation of the collective cases in Part Three (Chapters 6-8) of this study. Moreover, I maximised the rigour of my data generation and data interpretation through adopting the following approaches: 1) using a voice recording as a main reference and as a point of reference to the field notes I took while interviewing participants and observing their teaching; 2) keeping detailed field notes at every step of the fieldwork and, in fact, throughout the whole study; and 3) revisiting my field notes and research journal to check memories I had and to clarify things details in what I believed I had observed.

It needs to be emphasised again that my study directly focuses on people's everyday experiences, therefore, my data were based on how the participants represented, talked about, and reflected upon, their individual experiences in their own stories/words. Magnusson and Marecek (2015) state that narratives can best be understood as 're-presentations' of what participants choose to talk about. In other words, "they are not (and cannot be) copies of reality. Rather, they are 'edited versions' of reality" reported by the researcher (p. 103). In this respect, stories told by the Thai EFL teachers in this study are always 'selective' rather than a full version of reality. As the researcher and interpreter of their stories, I could only ever analyse "what [was] told and how it [was] told" (Magnusson & Marecek, 2015, pp. 103-104). Nonetheless, Creswell (2012) claims that "there are elements of truth in any story told by the participants" (p. 484). I make no claims about any definitive truth of the interpretative research presented in this thesis. It is best to see the teachers' narratives that I present (and represent) in my study as partial truths, but truths whose process of development are made transparent and explicit by me as the researcher.

Whereas the focus in Chapters 3 and 4 has been on theoretical or conceptual ideas, the focus in Chapter 5 is much more on the practical implications of the theoretical tools and frameworks I have worked with in this study. I identify, describe and rationalise my methods of generating data during the four months of fieldwork I undertook in Thailand. This includes my methods of selecting participating universities in Thailand and particular EFL teachers within these universities.

Chapter 5   Methods for Data Generation

5.0   Introduction

This chapter illustrates the methods used for data generation in this study. It is divided into three

sections: (1) approaches to building rapport with teachers; (2) data generation practices; and (3)

the selection of participating institutions and teachers.

Magnusson and Marecek (2015) assert that qualitative data are the collection of people's

experiences, beliefs and their understandings of the world. Therefore, the best way to

encapsulate rich multi-faceted nuanced accounts of people's experiences is "to listen to people

talk about their experiences in their own way and in their own words" (Magnusson & Marecek,

2015, p. 2). In order to let them talk in an open manner, the first method used in this study was to

build a good rapport with the teachers prior to the fieldwork.

5.1   Building Rapport with Teachers

> The vast majority of people really want to share their life story, all that most
> people usually need is someone to listen or someone to show a sincere
> interest in their story, and they will welcome the interview. (R. Atkinson, 2007,
> p. 235)

In order to better understand Thai EFL teachers' voices and life experiences, my initial research

agenda was to establish a form of a good relationship and mutual trust with these teachers. I was

very conscious of the possible perception that I was coming to the Thai universities as a stranger

or an outsider, who wanted to 'collect data' from them. First of all, I was a PhD student researcher

from outside their universities, and outside their country. On this point, a form of 'trust' was

important especially during the classroom observations. I hoped that the teachers would see me

(and my position) almost as a 'piece of a furniture' in their workplace/classrooms, rather than

someone who had come in to judge their work and their institutions. Likewise, I hoped to create

ongoing and fruitful conversations where teachers would feel that their voices were being heard so they were willing to share their individual lived stories (Mishler, 1986).

From the earliest point of contact I had with potential participants in this research, I followed the ethical procedures laid down by my university in Australia. This involved, through phone calls and email conversations, informing potential participants about the purposes of my study, the nature of the data generation I was proposing, and their potential time involvement should they agree to participate in the research. Finally, each participant in my study was given a consent form to complete and sign at the beginning of the first official interview with each one. Details of these forms and documentations are found in Appendix 1.

My first face-to-face interaction with the teachers who had agreed to participate in the research was a series of casual conversations with each teacher. This allowed me to get to know them individually in a more relaxed manner as well as to make them familiar with my presence in their classrooms when I would be observing them. Magnusson and Marecek (2015) state that data generation can be seen as "a partnership for producing knowledge"; they believe that the researcher should not perceive the participants as "a container of information". Instead, both parties should be seen as cooperating and "engag[ing] together in exploring the participants' experiences and reflections" (Magnusson & Marecek, 2015, p. 69).

The first casual conversation I had with each teacher took place before the first interview (the pre-classroom observation interview). During that conversation, I tried to position the teachers as being in charge of the dialogue. For instance, they usually asked me about my personal life stories and educational background (such as who I am, where I came from, and what I was doing). Surprisingly, I (as the researcher) was actually being interviewed by my participants. Nevertheless, I strongly believe that these kinds of casual conversations that I had with all teachers were a useful preparation for the more formal data generation events. Not only did the teachers have a

chance to explore my research intentions, but to some extent they also appeared to show that they trusted me in that I was not there to judge their performance as teachers in classrooms.

Apart from my intention to build a meaningful rapport with the teachers, a questionnaire was also given to them to complete at home during the time leading up to my formal interviews and before observing their teaching. The teachers were invited to complete all the questions (in short answer form), which took approximately 10-15 minutes. The aim of this questionnaire was to initially/briefly explore information about their biographies, their general perceptions of LCE and PD, and their educational backgrounds (e.g., their first exposure to the English language under a paradigm of LCE, and their years of teaching), before I conducted a formal interview with them.

Throughout my fieldwork, it remained important to me to maintain a good rapport with the teachers, particularly through an ongoing casual conversation that usually happened prior to, or after the class when I had observed them teaching. Some of these casual conversations took up to 20 minutes. I found that most teachers utilised this time as an opportunity for them to comment on (or explain about) certain actions in their classroom I was about to observe, or had just observed. For example, some teachers asked me to comment on specific aspects of their practice; examples of common questions asked by the teachers are *"What do you think about my class [my pedagogy] today?"* and *"Do you want to know why I did that?"*

Although I believe I established a good rapport with all 11 teachers, at the same time I was also aware of the ethical issues associated with this form of relationship. For instance, I did not want this 'closer' relationship to emerge as a bias that might distort my data interpretation.

5.2   Data Generation Practices

The fieldwork was conducted from January to April in 2015 (semester 2 in the Thai university academic calendar). This relatively extended period of fieldwork allowed me to generate data in

multiple forms: (1) a questionnaire; (2) transcripts of two interviews (pre- and post-classroom observations); (3) notes from classroom observations (at the beginning, middle, and end of semester); and (4) a collection of artefacts (e.g., my research journals which I kept during my fieldwork and throughout the four years of the study). The data generation practices were divided into the four steps summarised in the table below:

Table 5-1 *Data generation practices*

Data Generation Practices				
Actions	Step 1	Step 2	Step 3	Step 4
	Distribution of a questionnaire (completed at home); Pre-classroom observation interview	Semi-structured classroom observations	Post-classroom observation interview	A collection of artefacts (e.g., my research journal containing plans, reflections, and emerging analytical ideas)
Time taken	Approximately 30 minutes per teacher	Three classroom observations per teacher	Approximately one hour per teacher	Through the four years of study and four months of data generation

5.2.1 Interview data from steps 1 and 3.

In narrative-based and case study research, interview data is one of the most important elements of data generation since the aim of interviews is to find out the interviewees' thoughts, opinions, perspectives, and what is in their minds (Hollway & Jefferson, 2000; Patton 2002; Wellington, 2000). According to McMillan (1992), an interviewing process allows the researcher to generate depth and richness in the data because the interviewer/researcher can take account of not only the interviewees' verbal responses, but she can also notice behaviours and non-verbal communication. Therefore, multiple modes of communication between the researcher and

interviewees are crucial. As I was keen to inquire into the complex nature of teachers' work, semi-structured interview techniques and observation protocols were very helpful. For instance, I was able to ask teachers to suggest possible foci for my observations of their classroom practices, or to elaborate on their responses to interview answers they had previously given. At the same time I was "free to adapt" my approaches and to move to different interview questions depending on the flow of the conversations that I had with different teachers (Magnusson & Marecek, 2015, p. 47). My interview approach was to create a dialogic conversation with the teachers, in line with Bakhtin's (1981) theorising of dialogue and Mishler's (1986) ideas on narratives and identity (see Mishler, 1986). I also followed Magnusson and Marecek's (2015) ideas on the importance of an active listening skill during the interview conversations.

In this study, I conducted two interviews with 11 teachers, which I refer to as 'pre- and post-classroom observation interviews'. It is important to note that the interview questions were completed into two versions: English and Thai languages, which were proofread by two native speakers of Thai as well as fluent speakers of English language prior the data generation practice. The interviews were audio-recorded with the permission of all 11 teachers. All interviews and conversations were originally carried out in Thai, according to the individual choices of all 11 teachers, who preferred to be interviewed and recorded in Thai rather than in English. Since there have been robust debates on the effectiveness of communication in a mother tongue (Lartec et al., 2014), I believe that communicating in Thai with the participant teachers benefited my study in two ways: (1) it helped the teachers express their opinions more clearly and confidently than if they had been communicating in English (which was not their first language); and (2) it was less time consuming. It turned out that speaking in their mother tongue actually consumed less time in explaining certain terminology, and it also reduced the number of translation complications. I transcribed all interviews in Thai, initially, and then generated my own English translations thereafter.

Step 1: Pre-classroom observation interviews

Pre-observation interviews were carried out to explore the teachers' educational backgrounds and experiences such as their teaching and learning experiences. Examples of interview questions included: *How did you start your teaching career?* and *How did you decide to become an EFL teacher?* Details of the questions are found in Appendix 5. The interviews generally took approximately 30 minutes per teacher; however, some interviews lasted between 40 – 60 minutes.

During this process, I also gave the teachers an opportunity to inform me of what they wanted me to pay attention to during my classroom observations. In response to this, some teachers specifically asked me to observe particular practices, and aspects of the physical setting in the classroom (e.g., arrangement of furniture, arrangement of the number of students in the classroom, and students' behaviours in response to particular actions on the part of the teacher) that they felt were mediating their teaching practices.

Step 3: Post-classroom observation interviews

Post-observation interviews were conducted near the end of the semester, usually after my third classroom observations. The interviews were a minimum of one hour and sometimes lasted up to one hour and thirty minutes (see details in Appendix 4). I approached these interviews with some ideas about what was contained in what I intended to ask the interviewees (see Appendix 4), but it was important to me to be able to elicit more detailed responses from the teachers, and therefore, interview questions were mostly "semi-structured but combined with informal open-ended questions" (see Merriam, 2009, p. 89). The interview questions were divided into four themes: 1) teachers' experiences in the teaching profession; 2) teachers' understandings and experiences (knowledge) of LCE; 3) teachers' perceptions towards their students; and 4) teachers' recommendations for ELT in Thailand (see Appendix 4).

5.2.2 Classroom observation data from step 2.

Step 2: Semi-structured classroom observations protocols

Classroom observations assisted me in better understanding teachers' day to day teaching experience, their knowledge of LCE and their understandings of how LCE can be implemented in classrooms. Therefore, in designing the protocols I would use to note down and reflect upon their classroom practices, I was mindful of what particular teachers had said during the interview conversations. The classroom observations were conducted three times – at the beginning of a new teaching semester, in the middle of that semester, and at the end of the semester – in the hope that I might be able to see any similar or different practices over an extended period of time. I arranged my observations according to what was convenient for each teacher. My note-taking approach during the observations was strongly influenced by Creswell (2009) who suggests, for instance, that observations allow qualitative researchers "to record information as it occurs and unusual aspects can be noticed during observation" (Creswell, 2009, p. 179). Likewise, Merriam (2009) suggests that observation is helpful for researchers to observe not only behaviours/actions being investigated as the research topic, but also topics that "people cannot or will not discuss" (p. 136). In this case, my classroom observations allowed me to observe and witness surrounding environments that mediate teachers' practices such as the number of students, the classroom settings and facilities.

Throughout this process, I was mindful of the fact that any observation of human action in everyday situations is complicated, and as a researcher I needed to begin by acknowledging that my observations of classroom teaching could only ever be 'partial and situated'. Merriam (2009) states that "no one can observe everything, and the researcher must start somewhere" (p. 120). In this respect, I was always conscious that it would be impossible to capture the full picture of all the actions that happened in the classroom I was observing. Nonetheless, my classroom

observations were carefully planned, to take account of my research questions but also of particular things that a teacher had said in a pre-observation interview. In this way, I was guided by Merriam's (2009) "checklist of what researchers should observe" (pp. 120-121).

In order to provide a richer and more nuanced account of my classroom observations, I constantly supplemented the audio recordings with detailed field notes. For instance, I watched interactions between a teacher and students, and between students and students; I listened to their conversations and carefully took notes of verbal and non-verbal interactions. These notes invariably constituted crucial data that guided the ways I conducted my follow-up interviews with the teachers. I also recorded my thoughts of the moment – my reflective notes - as I hoped to later tease out the complexities of the data that I had been gathering.

5.2.3   Maintaining my research journal from step 4.

Step 4: Collection of my field notes

Before, during and after the data generation steps, I maintained a detailed research journal – that is, throughout the course of the four years of the study. In this journal, I recorded my formal decision-making as a researcher as well as my personal musings and wonderings about the whole research process. For instance, I articulated my emerging ideas and interpretations about what I was observing in classrooms and hearing during the interviews. I also recorded my concerns and asked the questions that I felt I needed to have answered as I came to better understand the different field settings (i.e., the university classrooms) in which I was generating the data. Sometimes, I began to construct detailed ethnographic accounts or word pictures (and sometimes sketches or maps) of the classroom settings which I was observing, and these accounts eventually became crucial parts of this thesis' artefacts. This echoes Creswell's (2009) ideas that these documents "can be assessed at a time convenient to the researcher – an unobtrusive source of information" (p. 180).

Creswell (2012) further comments that a record of personal thoughts not only reveals ideas that the researchers have at the research sites, but also proposes potential theme(s) of the study as the study continues. Merriam (2009) also believes that researchers' descriptive field notes are highly valuable because the notes not only consist of a verbal description of the scene/setting, activities, and direct quotations of participants, but also the researchers' personal and professional reflections and insights on certain actions being observed. Taking Creswell's and Merriam's ideas into account, all the documents that I generated, recorded and highlighted, especially those written during the interviews and classroom observations, allowed me to pay closer attention to the nuances of teachers' understandings of LCE and the connections/tensions between these understandings and their classroom practices.

In order to help explain my approach to generating text for my research journal, I next present an example of my reflective notes, generated around one of my classroom observations. The notes below not only present the casual conversations that I had with one of my participants, Darika, an EFL teacher at Mahabundit University (all pseudonyms), but it also includes my field notes taken during a pre-observation interview and the scenario that happened on the day before I observed her classroom.

An example of my reflective notes:

During my pre-observation interview with Darika, she explained to me the reasons that she taught as she did. This is a translation of the actual words she said to me in Thai:

> "พี่คิดว่าการสอนของพี่คือครูเป็นศูนย์กลางเพราะว่าพี่เองก็ไม่ค่อยรู้จักซักเท่าไหร่
> ไม่เคยได้รับความรู้ในส่วนนี้จริงๆ ไม่มีการเทรนไม่มีการอบรม
> คือมีการเอานโยบายมาพูดแต่ไม่เคยมีการให้ความรู้ให้ครูไปอบรมความเข้าใจ
> ส่วนตัวก็ไม่ได้คิดว่ามันจะใช้ได้จริง จะใช้นักเรียนเป็นศูนย์กลางในการศึกษาไทย เป็นเรื่องยาก
>
> วันพรุ่งนี้มาที่ห้องเรียนของพี่ ห้องRN06 แล้วน้องจะเข้าใจ"

My teaching is pretty much teacher-centred, because I have not ever learned about being learner-centred. I don't know what it really means. No one tells us how to use it. We just do what we think is learner-centred! I think learner-centred education is a bit difficult to apply in Thai contexts…. Tomorrow when you come to my classroom, you will understand why… It will be in a room RN06. (Darika, pre-observation interview, 10/02/2015, My translation)

As well as presenting quotes, and translated quotes, from interviews with the Thai teachers, I also occasionally provide an account of my own experience of entering a classroom to observe one of the teachers teaching (see my narrative account of observing Darika's teaching below). The account is based on the descriptive and reflective notes I took during and immediately after visiting Darika's classroom, which Western countries would be more likely to categorise as a lecture theatre. In order to reduce the linguistic complexity of such accounts, I tend to translate all the words spoken in Thai during the observation into English.

When I came to room RN06, I was confronted by a massive classroom that could fit up to 250-300 students. There was a stage and podium at the front where Darika was standing and projecting her textbook onto the TV screen projector. The size of the class was perhaps four or five times bigger than the typical Western language class in a university (that usually fits approximately 40 students). The room was composed of more than forty rows of long narrow tables, each accommodating about six to seven students. Multiple TV screens were hanging in the middle of the classroom ceiling. At first I was unsure where to sit and I asked myself: *Should I sit at the front so I could see Darika's classroom practices?* Or *should I sit at the back where I could see the full classroom environment?* I ended up sitting at the back of the class next to a female student.

'What is the name of this class?' I asked this student. 'I don't know', she promptly replied. 'Do you know the teacher's name?' I asked her again. 'I'm not sure. It is a compulsory English language subject so I have to take it, but I don't come to this class much!' the student replied.

By the time the class was about to start, there were over 200 students seated on chairs behind their tables. Darika stood on the stage using a microphone at the podium. *'Good morning everyone,'* she said (in Thai). There was no response from a single student. *'Okay, open your book and turn to page ….'* From where I was sitting, I could barely see Darika's face, yet I could still hear her. I glanced around at the students sitting near me. One was using her mobile phone, and some were already putting their heads down on the table as if getting ready to sleep…

From the narrative account above, it might appear that there are some discrepancies between the mandated LCE policy and the reality of its implementation. Before I visited Darika's classroom, she explained to me that there were some factors that prevented her from applying LCE approaches, and this quickly became apparent as I watched her, and watched students with their heads on their tables. In this respect, I began to understand why Darika seemed reluctant to talk about her underlying pedagogy in the pre-observation interview, but this observation provided me with plenty of material for conducting my post-observation interview with her (see Chapter 6, the collective case of teachers 'On the margins of LCE', and Chapter 9, the discussion of all three collective cases).

In the following section, I explain how I selected participating institutions and teachers for this study.

5.3   Selection of Participating Institutions and Teachers

To provide good qualitative data, researchers face difficult questions to justify their rationale for selecting participants and locations such as *'How do they decide who are the best participants for their study?'*, *'How many participants do they have to interview?'* Magnusson and Marecek (2015) suggest that "there is no single fixed or ideal number of participants for interpretative studies…. The answer always has to be: It depends! It depends above all on the researchable questions of the project" (p. 37). Some scholars use the term 'purposive' to indicate that the specific number and range of participants are chosen by the researcher in order to study particular conditions and phenomena see Creswell and Plano Clark (2011); Magnusson and Marecek (2015). In other words, the researcher selects participants who are likely to have had the experiences that are associated with the phenomenon they are investigating.

It was necessary, at the outset, to select teachers who shared some fundamental similarities in professional experiences. So, they needed to be current teachers of English as a foreign language

(EFL) in a Thai university setting, and they needed to have some experience of talking about their professional practices at university and prior to this time. Although they were teachers of EFL, I did not require them to be able to converse about their practice in English; most were much more comfortable communicating in Thai. Nevertheless, beyond these basic similarities, I was keen to select teachers whose practices and knowledge of LCE were influenced by different geographical, economic and institutional factors. Therefore, when making decisions regarding who was best suited to participate in my study, I considered the following: 1) I wanted a small number of participants (9-15), and I wanted teachers who were currently teaching EFL; 2) I hoped to speak with and observe teachers with varying levels of experience; 3) I hoped to be able to speak with and observe teachers from different age groups, and 4) I was keen to conduct fieldwork in different types of universities in Thailand.

In order to achieve the greatest diversity of data generated by varied participants, after emailing the leadership of several different universities across Thailand, I eventually conducted fieldwork in four universities in Thailand, which were located in contrasting provinces of Thailand: the Bangkok metropolis, Pratumtani, Mahasarakam, and Khonkaen. I was able to select three participating teachers from each university. I have used pseudonyms for the names of all these teachers as well as the names of the institutions.

The selected universities represented three quite different kinds of universities with contrasting management styles/structures: public/government, private, and autonomous (partially sponsored by government but operated privately). These participating institutions can be considered to be a "purposeful sample" since I believed that they would help to generate the richest variety of nuanced data (Patton, 1990 cited in Creswell, 2005, p. 204). I also employed "a chain referral" participant recruitment technique that produces "a string of potential participants" (Magnusson & Marecek, 2015, p. 39). For instance, I initially approached via email communication, the Deans

of the language departments of several universities, inviting their departments and institutions to participate in the study. Once I had secured the agreement of four of these Deans, they helped me to make contact with the relevant EFL teachers in their universities. Participants were all voluntary, but some were directly recommended by a Dean, while some participants were recommended by other teachers who had already agreed to participate (for full details of participant recruitment, see Appendix 2).

5.3.1   Institutions and participants.

In selecting the universities for site visits in this study, two criteria were uppermost in my mind: 1) the university had to have a high public reputation and be ranked among the top 10 (out of 77) provinces in Thailand; 2) the university had to be amongst the largest universities in Thailand, as measured by the number of student enrolments (National Statistical Office, University-ASEAN Report, Thailand, 2013). Knowing the extreme diversity of universities across Thailand, I wished to capture some of that diversity, but I had already suspected (from existing research) that many universities would have had little exposure to, or knowledge of, LCE. I hoped that in the large and more highly ranked universities, I would be more likely to encounter some lecturers who had at least some knowledge of LCE.

The criteria for selecting teachers were as follows: 1) teachers needed to be actively involved in teaching EFL to undergraduate and graduate students in the university; 2) they needed to be currently assigned to teach during the semester when the study was conducted; 3) they had to have some experience with LCE or at least to have heard about the concept; 4) it was expected that they would be bi-lingual speakers of Thai and English (and perhaps other languages); and 5) they needed to be interested in the topics being investigated in this study.

The following sections are a brief set of profiles for the participating universities and the teachers who participated in the research.

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5.3.1.1 Rattanakosin University.

Rattanakosin University is operated by the Royal Thai government and the Department of Education of Thailand as a public institution ['มหาวิทยาลัยของรัฐ']. It is located in Pratumtani, a province located just beyond the Bangkok metropolis province. Rattanakosin University has a long history in teacher training college. An initial aim of the university was to produce teachers for the country, and therefore, a major teaching program was established to educate students who wanted to become teachers in schools. Rattanakosin University has been continuously developing their teaching programs and curricula including the introduction of English as an international program for both Thai and international students since 2013.

Three EFL teachers from Rattanakosin University agreed to participate in this study. Two were male teachers (Nattawut and Anon) and one was female (Kanjana).

5.3.1.1.1 Nattawut: A teacher of the English language through the Performing Arts.

Nattawut, aged in his early thirties, was the youngest teacher participating in the project; he had been an EFL teacher for more than 10 years. His expertise was in teaching the English language through the use of multimedia and performance-based activities such as acting or role plays. Nattawut strongly believed that 'fun activities' and a safe learning environment have an important impact on students' learning, especially their confidence and understanding of the English language.

In the multiple casual conversations that I had with Nattawut before and after observing his classroom, he often mentioned the importance of life-long learning, learner autonomy, and project-based learning (PBL) in English language teaching. From multiple classroom observations, I observed that Nattawut frequently asked his students to summarise the lesson being learned for the day in front of the classroom voluntarily. In some of his classes, he invited a friend of his, who

taught acting lessons, as a guest speaker, to perform role play activities and to demonstrate the value of drama in learning the English language. For Nattawut, "Acting is a fundamental behaviour. If my students have enough confidence in doing the role plays, then you know that they also have the same confidence to speak English".

5.3.1.1.2 Anon: A teacher of Business English.

Anon, aged in his late forties, had been an EFL teacher for over 20 years, and at the time of my fieldwork had been teaching at Rattanakosin University for more than 10 years. Unlike Nattawut and Kanjana who were hired as temporary contract lecturers, Anon was hired as a government official teacher, 'Kharachakarn' ['ข้าราชการ']. This means that his teaching career was guaranteed until his retirement. Anon was educated in a Christian school during his primary and secondary education, thus, he was exposed to the English language with native English speakers under the influence of a Christian mission from a young age. Anon's areas of expertise were English grammar and reading comprehension.

In multiple casual conversations and interviews with Anon, he often mentioned his preference for a traditional way of teaching, which could be described as 'grammar-focused' or textbook-focused. Anon strongly believed in the importance of the memorization of English vocabulary and grammatical structures. Anon stated that these techniques were crucial for students' language acquisition since these methods worked for him when he was a student. During our interview conversations, Anon claimed that the majority of his students appeared to have a negative attitude towards the English language, consequently, their language proficiency was quite low when compared to other students in different faculties.

5.3.1.1.3 Kanjana: A teacher of English for Tourism.

Kanjana, a female EFL teacher, appeared to be aged in her late thirties. She had been teaching at Rattanakosin University for less than a year, yet she had been an EFL teacher for over five years.

In comparison to the other two male teachers, Kanjana had completed a higher degree, which was a doctoral degree. During my first interview with Kanjana, she said that she had some experience of studying overseas during her one-year high school exchange in America; she also mentioned that English had always been her favourite subject at school.

I had the benefit of conversing with Kanjana on many occasions. She was keen to point out that the teaching profession had not been her first career choice. Her previous jobs were in a human resource department and in a management position in an international context – she mentioned in an airline – where she often had contact with both native English speakers and other internationals. However, Kanajna had made a radical career change and discovered her real passion in the teaching profession about five years ago. Kanjana told me that she felt extremely happy when she was able to help students to learn new things and to accomplish their learning journey. Kanjana believed that the best way of learning English was through a communicative language teaching (CLT) approach, which she called, in Thai, "Bpid-Bpark Kru Bperd- Bpark Zit" ['ปิดปากครู เปิดปากศิษย์'], which can be translated into English as "teachers should stop talking, and let their students talk instead".

5.3.1.2 Thonburi University.

Thonburi University was initially founded as a small educational centre, and later established as a university. It is located in the Bangkok metropolitan province. This university is one of the earliest universities to operate as a private university ['มหาวิทยาลัยเอกชน']. Thonburi University has a vision of promoting and producing Thai citizens as potential human capital (or human labour). Thus, at the time of my fieldwork, it had started to expand campuses in different provinces across Thailand. Three EFL teachers from this university agreed to participate in this study. They were Artitaya, Orapa, and Worawan. All were female, and their average age was in the late forties.

5.3.1.2.1 Artitaya: A teacher of Grammar and Writing Skills in English (and French).

At the time of my fieldwork, Artitaya had been teaching at Thonburi University for over 25 years. Initially, she was employed as a French language teacher since her Bachelor's degree provided her with expertise in French. However, over the past ten years, she had also been teaching EFL along with French. From the informal conversations and two interviews I had with Artitaya, she often mentioned that the best way to teach a foreign language is through an intensive focus on grammatical structures. She claimed that if language learners were able to memorise certain grammatical formats/rules (or different tense structures), they would then be able to apply the rules in any contexts.

From my classroom observations, I noticed that there were approximately 25-30 students in Artitaya's classroom; when she wanted any of them to answer a fill-in-the-blank activity from a textbook, she usually called them by name (at random) from an attendance sheet she had with her at the front of the room. During the interviews, she frequently commented on her passion for attending conferences and participating in teacher 'refresher' activities such as seminars and professional development workshops. Artitaya claimed that these PD opportunities were crucial for her career, allowing her to learn from and share knowledge with other teachers.

5.3.1.2.2 Orapa: A teacher of Grammar and Writing Skills in English.

When I met Orapa for this research, she had been an EFL teacher for over 13 years. Her areas of expertise were teaching English through vocabulary, listening and reading skills. Orapa suggested that there were two factors facilitating students' understanding of the English language which were students' motivation and teachers' implementation of communicative language teaching (CLT) strategies. In the casual conversations and interviews I had with Orapa, she often stated that an EFL teacher is a good role model for students. In her mind, a good model of an EFL teacher directly motivates students to learn more. In order to be a good role model or a good teacher,

Orapan claimed that there was one characteristic that teachers should have and hold onto, which she referred to as "oww-jai-sai" [เอาใจใส่]. This translates into English as 'a sense of caring'. Orapa made a further comment that since English is not the Thai students' mother tongue, therefore, teaching EFL is a challenge for all Thai teachers.

From my classroom observations, I often noticed how Orapa usually gave her students a warm-up activity before the class started. Orapa sometimes started her lesson by using authentic activities such as learning English through songs and a classroom discussion of a current affair in the Thai social media. During her class, I often witnessed how Orapa gave her students opportunities to work either on their own or in a group while she was walking around the classroom and making sure that her students had completed the activities.

5.3.1.2.3 Worawan: A teacher of Everyday English.

In contrast to the other two teachers from the same university, Worawan was both an EFL teacher and a senior administrator at Thonburi University. She was the Head of the Foreign Language Institution as well as a Vice-Dean of the faculty of Liberal-Arts. Worawan also had some experience studying in international contexts; she had completed a diploma in teacher education in the United States of America, and completed her doctoral degree in Thailand. Her areas of expertise were policy administration and quality assessment in higher education. In the casual conversations and multiple interviews I had with Worawan, she occasionally expressed her concern about the struggles she had combining teaching with her high level administrative jobs. Worawan stated that she had little time to prepare her teaching materials as well as plan lessons. She often commented that an EFL teacher is 'a coach' who facilitates students' learning, and that this can be achieved through a teacher's correction of students' pronunciation in English. I often witnessed how Worawan often encouraged her students to speak English; she communicated with her students in English in most of the class time, while the other two EFL teachers in her

university mostly spoke to their students in Thai. Furthermore, Worawan also made her students speak back to her using a microphone during the classroom activities. One of the significant characteristics of Worawan's teaching was that she required all of her students to speak in English during the class. This may have been because there were less than 10 students in her classroom, whereas the other two classrooms I had observed at Thonburi University had over 25 students in them. Worawan also mentioned that her classroom was audio-recorded through the university's e-learning system, which allowed her students to get access and listen to their pronunciation later while the other two classes did not have access to the same facility.

5.3.1.3 *Mahabundit University.*

Mahabundit University is located in the Northeast of Thailand in a province called Mahasarakam. It was first founded as a small teachers' college, and was established as a public university later on. Since 1997, Mahabundit University has been offering education not only at the tertiary level (from Bachelor's to Doctoral degrees), but also primary and secondary schooling was also offered within the same campus. This university is one of the largest campuses in the north-east of Thailand, and its student population includes students from neighbouring countries, speaking many languages as well as Thai. Initially this university operated as a public university, similar to Rattanakosin University; however, it has gradually adopted the management style of the 2007's as an autonomous university ['มหาวิทยาลัยนอกระบบ'], and so it is now partially sponsored by the Thai government but also operates its finances independently. As a consequence of this management style, some of the university's employees are on a temporary employment contract instead of a life-time governmental official contract. Of the EFL teachers who agreed to participate from this university, two were female (Titima and Darika), and one was male (Kittikorn).

5.3.1.3.1 Titima: A teacher of Teaching English as a Foreign Language 1 and 2.

At the time of my fieldwork in Mahabundit, Titima, who holds a PhD in Education from the United

States of America, had been an EFL teacher for over 30 years; her area of expertise was teaching

English as a foreign language (TEFL) and teaching English to Speakers of Other Languages (TESOL).

During the casual conversations and interviews I had with Titima, she claimed that she strongly

believed in John Dewey's philosophies in education. She also stressed the importance of students'

freedom of learning and learner autonomy, which she claimed were key ideas in improving

students' academic achievement. Moreover, she mentioned that "students' learning should not

be limited only to within a classroom wall. They should exercise their autonomy by doing self-

discovery learning and be "discovering ownership of the subject they are studying".

During my observations of Titima's classroom, despite the fact that she was teaching over 40

students, I was constantly surprised by her students' creative activities and the fun learning

environments she managed to promote. For example, I often saw students giving group

presentations as the main teaching and learning activity in several classes, rather than the

traditional lecturing which I saw in so many other teachers' classrooms during my fieldwork. I

recall a group of students giving a presentation on the topic of 'cooperative learning', and I recall

a different group of students performing a role play activity where they took roles as an EFL

teacher and a classroom of EFL students applying strategies like 'think-pair-share' and 'inner-and-

outer circles'. I often noticed that her students actually took control of classroom activities, while

Titima sat at the back of the classroom and monitored her students. At the end of some classes,

Titima announced to her students the topic of a collaborative research project which they would

be commencing in the next class. Invariably, the students would leave the class excited to

contemplate what this new project would involve.

5.3.1.3.2 Darika: A teacher of English Phonetics and Phonology.

Darika had been teaching at Mahabundit University for over 18 years. On leaving high school, she had received a scholarship and completed her Bachelor's degree, after which she pursued her Master studies in an overseas university. From the first time I contacted Darika and informed her about my study, she was very excited to hear about my thesis topic. It emerged that Darika had once attempted to pursue her PhD studies in Australia, but unfortunately she had had to discontinue due to personal reasons. Nevertheless, she was very pleased to be working with another PhD student (myself) who was doing the kind of research that she had hoped she could do so many years ago.

During the process of generating date with Darika, she appeared to have some knowledge about LCE and the concept of teacher learning (or PD). However, she often commented that she was not convinced that the teaching strategies associated with LCE were always appropriate in her contexts/classrooms due to a number of factors, which she was able to identify (and many of these were ultimately borne out by my research). These included: large class sizes (Darika's own class had 150 students in it); Thai students' low English language proficiency, and the teacher's lack of a developed understanding of LCE. Occasionally, Darika observed that using a grammar focus to teach English was the most effective approach in her context, because most of the language assessments appeared to focus only on students' grammatical knowledge and understanding of generic sentence structures.

5.3.1.3.3 Kitikorn: A teacher of Fundamental English, English Grammar and Writing.

Kitikorn, the only male teacher from Mahabundit University, had been teaching English for more than 14 years when I met him. He identified his areas of expertise as English grammar and what he called 'error analysis'. From the interviews I had with Kitikorn, he often commented on his passion for LCE; I also witnessed some of his LCE practices such as student-to-student discussions,

authentic activities and games. Kitikorn observed that the large number of students in his classroom often prevented him from applying learner-centred strategies; instead, he had to employ a mixture of teacher-centred approaches (such as lecturing for longer periods) and student-centred activities (to a lesser extent).

Kitikorn always started his lesson with a short talk with his students, or with an interactive brainstorming activity, which connected his students into the lesson he had planned, and/or built students' curiosity about the lesson to come. When Kitikorn appeared to have gained his students' full attention, then he typically moved on to give a short lecture on the topic for the day. During this lecture time (approximately 20-30 minutes), his focus was almost entirely on a textbook. After this lecture, he usually organised students into a group activity where they had the opportunity to explore the ideas he had presented in his lecture. In every class that I observed, towards the end of the lesson, Kitikorn asked for a volunteer student to summarise the key ideas they had learned during the lesson. This strategy was similar to how Nattawut (from Rattanakosin University) concluded his classes.

5.3.1.4 *Chiang Saen University.*

The fourth university in which I conducted my fieldwork was Chiang Saen University. It was the first public university to operate in Khonkaen province, in the Northeast of Thailand. Initially Chiang Saen University was established as an institution for technology and engineering in 1960s, which was inspired by the national goal to renovate the country and expand education at all levels after the devastation of World War II. By the 1970s, Chiang Saen University had become a well-established public university under the management of the Thai government. The three participating teachers from this university – Yaowapa, Mayticha, and Siripan – were all female, and they were all from the English language department. Two of the three teachers (Yaowapa and Mayticha) agreed to be observed by me and to undertake interviews with me. The third teacher,

Siripan, withdrew from the study after initially participating in some interviews, which she had every right to do (as explained in the consent form). This meant that the final total of participating teachers in this study was 11 teachers (from the 12 who initially agreed to participate).

5.3.1.4.1 Yaowapa: A teacher of English language Writing.

Yaowapa, aged in her early forties, had been an EFL teacher for over 18 years. She had completed her doctoral degree (PhD) in Australia about 7 years ago. In my conversations with Yaowapa, she regularly showed her understanding of LCE, at least at a theoretical level. However, she was not at all convinced that LCE approaches were appropriate for every EFL classroom, particularly the ones in which she taught. Yaowapa further commented that "learner-centred education only works at a certain level where teachers know *when*, *where* and *how* to apply it in their classrooms. Otherwise, students might end up learning nothing".

From my classroom observations, I noticed that Yaowapa usually started her lesson with a formal lecture (about 15-20 minutes long), where she focused on a particular aspect of English language writing. After that she typically gave students time to write in English (about 30-40 minutes), while she walked around the classroom monitoring and checking their work randomly. After the students completed their individual writing tasks, Yaowapa moved on to peer-to-peer cooperative activities where students commented on each other's writing. At this time, Yaowapa's role switched to that of a coach (or a facilitator) who monitored the classroom activities and answered students' questions. Under this routine, Yaowapa enacted her belief in 'time on task' which she claimed was crucial for the development of students' English writing skills.

5.3.1.4.2 Mayticha: A teacher of English for Business and English for Healthcare Business.

Mayticha completed her PhD study about five years ago in the same institution in Australia as Yaowapa. Like, Yaowapa, her interest and expertise in teaching EFL appeared to be strongly driven by her interest in English language writing and not much in listening and speaking English.

In our interview conversations, Mayticha occasionally identified two related factors which she believed facilitated her students' learning: their intrinsic motivation to learn, and their positive attitude towards the English language. Another dimension that made Mayticha similar to Yaowapa was her understanding of LCE as implemented in the Thai context. She too thought that "LCE appears to be difficult to implement in Thai contexts, particularly where I teach", although she was still convinced that there were some LCE elements that seemed appropriate and helpful for Thai classrooms. For instance, Mayticha commented that Thai students appeared to be interested in using information technology (IT) and various forms of social media. She often introduced students to material on an online channel as a platform for students to read and engage with authentic English, and also to learn as well as check each other's work. One of her classroom activities was a writing blog where her students created their blogs and practised their writing. These latter activities seemed strongly consistent with an LCE approach to teaching and learning English in Thailand.

During my classroom observations, I often noticed that Mayticha raised the issue of *plagiarism* with her students. I subsequently asked Mayticha, in a post-observation interview, why she made such an issue of plagiarism. She replied that the majority of Thai students did not know about the concept of plagiarism. She then narrated her personal story of how she discovered and learned about this concept when she commenced her PhD in Australia about five years ago. Her personal experience had inspired her to share this knowledge with her students in Thailand.

In Part Three (which consists of three chapters) I present the three collective cases, which comprise data from grouping of the 11 teachers listed above. I explain my rationale for grouping the teachers into three categories as I have, and I outline who is in which category.

PART THREE:

COLLECTIVE CASES

Part Three: Collective Cases

Introduction

The following three chapters present three collective cases, showing how the 11 teachers from the four Thai universities understood and implemented their versions of LCE in their EFL classrooms. In constructing the collective cases, I grouped together teachers who showed similar understandings of LCE and professional development (PD), both through the stories they told of their experiences and the observations I made of their teaching. I found that my grouping of the teachers according to these considerations tended to align well with my grouping of the teachers' understandings of their identity as professional educators and their appreciation of 'multiple selves' that make up their identities (such as a Thai educator, a learner of English and a teacher, amongst a range of other identities) in their professional/academic communities. Table 5-1-1 outlines the groupings of these teachers:

Table 5-1-1 *My grouping of the teachers into three collective cases*

Collective cases of teachers	Names of teacher	Names of institution	Employment types	Years in service
Collective Case 1: 'On the margins of LCE'	Anon	Rattanakosin University	A government official	>25 years
	Darika	Mahabundit University	A government official	>18 years
	Artitaya	Thonburi University	On a contract	>25 years
	Worawan	Thonburi University	On a contract	>15 years
Collective Case 2: 'Towards richer understandings of LCE'	Kittikorn	Mahabundit University	On a contract	<15 years
	Yaowapa	Chiang Saen University	A government official	>18 years
	Mayticha	Chiang Saen University	A government official	>12 years
Collective Case 3: 'LCE as knowledge embedded within practice'	Titima	Mahabundit University	A government official	>30 years
	Orapa	Thonburi University	On a contract	<15 years
	Nattawut	Rattanakosin University	On a contract	<10 years
	Kanjana	Rattanakosin University	On a contract	<5 years

Note. I have use dotted lines between the Collective Cases in the left hand column to indicate that the boundaries between the groupings of teachers (i.e. cases) are not always clear cut

In grouping the teachers into these three collective cases, I also paid particular attention to the two conceptual frameworks I outlined in Chapter 3: Gee's (1999) theorising of multiple identities and Bernstein's (1990, 1996, 2000) notion of a pedagogic device, particularly *'the field of reproduction'*. These two frameworks help to elucidate the relationships between the Thai mandated LCE policy and teachers' current knowledge, their instructional practices and their professional identity.

In the following three chapters, I remain focused on the three research questions I outlined in Part 1 of the thesis:

1) What do university-based EFL teachers in Thailand know and understand about learner-centred education (LCE)?;

2) How did/do university-based EFL teachers in Thailand learn and develop as teachers (and learners)?;

3) How does the teachers' engagement with notions of LCE (and PD) mediate and shape their professional identities?

The data from which these cases have been constructed are drawn from multiple sources: the transcripts of the extended interviews which I undertook with the 11 teachers (before and after observing their teaching); my fieldwork notes from when I observed the teachers in their classrooms; and notes I compiled in my research journal throughout the course of my fieldwork in Thailand. In constructing the cases, I attempted to represent the teachers' experiences and their background stories of their professional and learning lives. I also provided accounts of segments of their interviews when they spoke about their knowledge and everyday practices as teachers of EFL in Thai universities. Occasionally, I present an extended story that a teacher told me or an observation of a classrooms episode, in the form of a critical incident narrative, which I then proceed to analyse.

Before critically examining the three collective cases of teachers in the chapters that follow, it is necessary to mention that some aspects of the teachers' stories were shared across all three cases. For instance, there was a common story told by all teachers about their first exposure to LCE through what they called 'public speaking' or a public discourse ['มีแต่คนพูดถึงเสมอ มีคนพูดถึง ตลอด มีการพูดถึงมากไม่ว่าเป็นสื่อหรืออะไรก็ตาม']. Referring to their exposure to LCE as 'public speaking' might suggest an awkward translation from Thai to English. However, I have left this awkwardness intact. This is because the Thai phrases above do not have a simple or equivalent translation in

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English. These Thai phrases also refer to other English phrases such as 'common knowledge', 'a widely recognised idea', 'general information' and 'broad and shared knowledge'. Thus, I have defined 'public speaking' as a discourse that is spoken by everyone in Thai society, but it does not necessarily mean that all Thai people know about the concept in any depth. So when the participants use the term, they do not mean that everyone who mentions 'learner centred education' has a comprehensive understanding of underlying theories of LCE and its application such as student-oriented teaching and learning activities, authentic materials and learner autonomy.

The structure of the three chapters is driven by the same three research questions. Thus, in each chapter, I have organised the case into the same six sections, which respond to the following six questions:

(1) How did Thai EFL teachers learn about LCE?;

(2) What were their understandings of LCE?;

(3) How did LCE influence their classroom practices?;

(4) What were their understandings of PD and teacher learning?;

(5) How did they develop their skills and knowledge during their careers (and within their professional/academic communities)?;

(6) How did they see themselves in relation to teaching English using LCE?

The responses to these questions involve a combination of narrative descriptions – in effect, relating the stories that the teachers told me – but also analysis of these stories, and occasionally my own critical narrative accounts of teachers' practices from my observation of their classrooms. I begin in Chapter 6 with the collective case of teachers whom I categorised as 'On the margins of LCE'.

Chapter 6   On the Margins of LCE

6.0   Introduction

The first collective case represents a grouping of four teachers whom I categorise as 'On the margins of LCE'. This phrase is intended to convey the sense that the teachers had only a minimal knowledge of what LCE might be and whether or not their classroom practice could be considered 'learner-centred'. The teachers' awareness of concepts such as professional identity and professional development or professional learning was also similarly underdeveloped. The teachers are: Darika (a female EFL teacher at Mahabundit University); Worawan and Artitaya (two female EFL teachers at Thonburi University); and Anon (a male EFL teacher at Rattanakosin University).

6.1   How Did Case 1 Teachers Learn About LCE?

Case 1 teachers' answers for the first question can be divided into two parts: (1) the voices of three teachers (Anon, Artitaya and Darika) who shared similar experiences of their hearing about LCE; and (2) the voice of Worawan, a senior lecturer, who elaborated upon her theoretical understanding of LCE during a pre-classroom observation interview.

In the first part, I present the interview data from Anon, Artitaya and Darika who referred to their first exposure to LCE as 'public knowledge' or 'public speaking'. They both described how they had heard about LCE from "everyone talk[ing] in the public domain"; specifically, they referred to this experience in Thai as ['มีคนพูดถึงตลอดไม่ว่าเป็นสื่อหรืออะไรก็ตาม']. They explained that LCE was introduced to Thai people for the first time in a very well publicised way, particularly through the National Education Act of 1999. During my pre-classroom observation interview with Darika, she stated that "everyone talks about LCE in a public space. It is the public speaking. The public speaking is the main source that informs us [teachers] how LCE should be implemented in all

educational settings in Thailand" (Interview 1, 10/02/2015, my translation). Likewise, Anon and Artitaya narrated similar stories of their first exposure to LCE through word of mouth. The rhetoric of the Education Department seemed to inform the views of these teacher educators, as they spoke of this approach to teaching pedagogy being one of the keys to improving Thai citizens, and for relieving the economic crisis of 1997 in Thailand.

During my formal interviews and other less formal conversations with each of the three teachers, they repeatedly used the former name for LCE, 'child-centred education' or in Thai *"Karn jat karn rian ruu tii nenn Puu-rian bpen Sum kan"* ['การจัดการเรียนรู้ที่เน้นผู้เรียนเป็นสำคัญ'] which had been a fundamental part of the 'public speaking' discourse and a general understanding of LCE for over 15 years into the first decade of the 21st century. The two terms, 'learner-centred education' and 'child-centred education', have become interchangeable for most Thai educational contexts due to the same direct translation of the Thai word '*puu-rian*' ['ผู้เรียน'] to the English word, 'learners' representing both young and adult learners. Examples of the teachers' comments include:

> I heard about LCE from public speaking. Everyone talks about it. You can see this concept in the Thai media like TV and radio. Some famous Thai academics and teacher educators have been talking about LCE. There have been active discussions about this topic in the public domain, but I think many people don't really understand what it is. (Anon, pre-observation interview, 14/01/2015, my translation)

> Everyone talks about it [LCE]. People always talk about it. My teachers often mentioned about a child-centred approach when I was a student. My university lecturers used to tell me that we have to adopt this kind of teaching [LCE], and

then we have to create a variety of activities in our classroom. (Darika, pre-observation interview, 10/02/2015, my translation)

I am not sure when my first time hearing about LCE was, but I am sure that it has been in the Thai media like TV, newspapers and educational documents. I remember how everyone used to talk about it [LCE], people like Thai policy-makers, school teachers and university lecturers. Basically everybody talks about it. (Artitaya, pre-observation interview, 28/01/2015, my translation)

During my conversations with the teachers, they often mentioned that everyone has an opinion about LCE: from educators, to government officials to journalists in the media. Yet, the three teachers commented that they had not ever been formally educated about this pedagogy ['ปัจจุบัน เป็นการพูดคุยกันอยู่เฉยๆแต่ไม่มีการสอนครูจริงจัง'], and consequently they had never really understood the complexities and underpinning theories behind it. Recalling her former experience and exposure to LCE, Darika claimed that many Thai teachers (like herself) do not have a "real" understanding of LCE:

Darika: Everyone talks about it, but I believe that most Thai teachers don't have a real understanding of it. Honestly, I don't know what it actually means and the best way to implement it. (Pre-observation interview, 10/02/2015, my translation)

I was struck by Darika's honesty in admitting that she did not know much about LCE ['ไม่ค่อยรู้จักซัก เท่าไหร่']; she occasionally talked about how LCE has been criticised by many educators as 'kwai-centred' ['ควายเซ็นเตอร์'] or 'buffalo-centred' which explains the failure of LCE implementation

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caused by many factors such as students' characteristics, teachers' inadequate knowledge of LCE, and other external factors (see Section 2.3.3.2).

In contrast to the teachers' voices above, where they were often self-deprecating and honest in admitting that they did not understand theories underpinning LCE, the following interview dialogue presents the voice of a senior lecturer and a Director of Language and Culture from Thonburi University, Worawan, who spoke with a firm tone of voice, obviously wanting to give the impression that she was confident about her knowledge of LCE. During the interview conversation I had with Worawan, she promptly mentioned how she saw LCE as a lifelong learning process.

When I asked Worawan to recall her first memory of LCE, she immediately replied with what sounded like a textbook definition, which included quite a credible explanation of some aspects of the concept:

> Worawan: I have been an EFL teacher for a number of years. LCE is a lifelong learning process which means that a language teacher is a facilitator of learning and teaching whereas a learner is a centre of the two processes. LCE is a paradigm shift of the 21st century, and nowadays students should become lifelong learners… I have been learning about this concept for a number of years. In fact, I have been very familiar with this concept since I did my undergraduate degree. (Worawan, pre-observation interview, 28/01/2015, my translation)

In our interview, Worawan gave the impression that she had had a very different level of exposure and experience of LCE, although like Anon, Artitaya, and Darika, she had first heard of it as 'public speaking'. But whereas the other three teachers claimed that they had never been educated about LCE or had a chance to attend a formal workshop or any programs that would have helped them acquire either a theoretical or practical knowledge about LCE, in stark contrast,

Worawan tried to give the impression of having a comprehensive preparation for the understanding of LCE at theoretical and practical levels. This was evident, not just in statements that she had been "learning about this concept for a number of years" and that she had been "in fact, … very familiar with this concept since [her] undergraduate degree". It was also evident in her seemingly assured use of keywords associated with LCE policy such as the "teacher is a facilitator", and LCE is "a lifelong learning process". In the next section I probe a little deeper into all four teachers' understandings of LCE.

6.2 What Were Case 1 Teachers' Understandings of LCE?

During my four-months of fieldwork in Thailand, I had multiple interview conversations with the teachers prior to, and after the classes I observed. Most of the teachers in this study were not afraid to admit that they had an under-developed understanding of LCE, and consequently some of them were less confident in implementing this approach in their classroom. During the pre-and post-classroom observation interviews, 3 of the 11 teachers (Anon, Artitaya and Darika) stated that the implementation of LCE in the classroom really just came down to 'common sense'. However, the three teachers expressed their thoughts about 'common sense' in a slightly different way. For example, Darika directly used the English phrase 'common sense', whereas Anon talked about the same concept, but he used the Thai phrase ['ก็เหมือนเป็นความรู้สึกและสามัญ

สำนึกของครูผู้สอนมากกว่า'], which can be loosely translated as "a teacher's feeling and what they should already know". Likewise, Artitaya claimed that LCE is one of the pedagogies that EFL teachers should naturally apply in their practice.

Regardless of the teachers' levels of understanding of LCE, they all agreed on the point that as an EFL teacher in Thailand, they felt obliged to apply LCE principles in their classroom. And yet, as they all firmly argued, they had never had a chance to be formally educated about how to apply

LCE in their classroom practice. Although LCE was publically introduced in 1999, they pointed to a number of 'problems and factors' preventing them from implementing LCE in their classrooms. In this regard, they mentioned the high number of students, the behaviours of certain students which made it problematic to teach using LCE methods, the physical set up of EFL classrooms at their university, and their students' English proficiency levels and negative attitudes towards English (e.g., a reluctance to actively participate in student-centred classroom activities).

Despite admitting that they did not know much about LCE or about how to implement it, each of these three teachers was able to give examples of what might be interpreted as LCE practices. For example, they described some teaching situations where there was teacher-and-student negotiation about the topics students wanted to study in a certain area, and they all mentioned that occasionally they negotiated with students about the weighting and scoring of some assessment tasks. With these few exceptions, there were many factors that seemed to have contributed to these Thai EFL teachers not applying LCE principles and approaches to accommodate students' individual learning styles and preferences.

To support this argument, during my classroom observations I noticed that the four teachers in Collective Case 1 used the textbook as the main reference for their teaching in most of their class time. At the same time, there was minimal opportunity for students to participate either collectively or individually in classroom activities (e.g., a whole classroom discussion or a discussion in pairs). In other words, there was little chance for students to be involved in student-centred activities. Instead, the students were mainly required to sit at their desk, in the same chair, and complete the same grammar drill activities from the textbook as everyone else in the class was completing.

Another common understanding of LCE of teachers in Collective Case 1 is that it involves 'fun activities'. The teachers seemed to interpret 'fun activities' as those using some form of

technology, multimedia and games. They believed that these 'fun activities' had helped them build students' curiosity to learn and foster their thirst for new knowledge. One of the common examples of fun activities using Information Technology (IT) was as an alternative teaching tool that helped entertain the students. During my classroom observations, I often witnessed how these Collective Case 1 teachers tried to use some technology in their teaching. For example, Anon often used a video clip from YouTube and made his students listen to English songs; whereas Artitaya used an online quiz for her students to play games and engage in English vocabulary both inside and outside her classroom. Regardless of Artitaya's attempt to apply authentic LCE activities through the use of technology in her classroom, during my interview conversation with her, she claimed that many students were reluctant to engage in these activities. Furthermore, when I observed Worawan's and Darika's classrooms, I noticed they used a data projector (and a screen projector) as their main teaching tool. They frequently placed their textbook on the overhead projector and completed the textbook exercises along with their students with an explanatory commentary as they did this. During my three observations of their classrooms, I saw no evidence of other activities such as games or video clips.

The most common form of activities shared between the four teachers in this case were grammar-focused activities, or the explicit teaching of grammar rules through the use of a data projector. For instance, they attempted to teach a certain grammar rule from the textbook; they often used a fill-in-the blank activity, vocabulary exercises and other grammatical drills. Apart from this, I also witnessed that the four teachers occasionally created some opportunities for their students to speak during the class time, such as through a reading aloud activity (either as a whole-classroom or an individual student), and a question and answer session (Q & A) – where the teacher asked questions and called upon students to provide answers. Some research argues that these types of activities, sometimes referred to as 'passive question-and-answer sessions' contribute to the characteristics of being a passive learner (see DiCarlo, 2009; Favero, 2011;

Johnson, Johnson, & Smith, 1991). In fact, from my multiple classroom observations (three to four times) in four different classrooms, I often saw that when there was no student attempting to answer questions, indeed, the teacher of that particular classroom usually took charge and called individual students' names to answer. Nevertheless, to some extent, this was still evidence to support the idea that students were *able to speak* and express their understanding of the lesson in these classrooms.

Regardless of how students in these classrooms were either forced to speak or volunteered to answer questions by themselves, all four teachers in this case *still tried* to create opportunities for their students to interact with them. Some gave students the chance to reflect on what they had learned during the class to some extent. One of the examples of my classroom observations is Anon's classroom, in which he had over 30 students. I frequently noticed that Anon taught English through reading aloud activities (either individually or collectively). He often asked students to 'repeat after him': for example, "alright everyone, repeat this sentence together" and "repeat after me…" (my second classroom observation on 23/02/2015). I asked Anon about his reasons for using the reading aloud approach, and he argued that it helped him assess if his students had a correct sentence structure and/or correct English pronunciation. Although Anon's main teaching reference was a textbook, I still witnessed that whenever he realised that his students were about to fall asleep, he spontaneously changed his lecture format to more interactive 'fun activities'. For example, he gave them opportunities to listen to English songs and he sometimes told funny stories from his experiences. It was at these times that Anon appeared to gain his students' attention, after which he would switch his approach back to a textbook-focused activity.

During the interviews I had with Anon, I specifically questioned him about the song activities. Anon replied that he strongly believes in learning the English language through music, especially through old English songs. He stated that "singing English songs once helped me with English

vocabulary, and I really enjoyed learning and singing the songs" (post-observation interview, 24/03/2015, my translation). He believed that music can not only create students' positive attitudes towards the English language, but it can also reduce student anxiety while they are learning English. Anon explained that this 'fun activities' time usually took place during the middle of the day, when he felt it was hard for some students to stay focused:

> My class usually takes place during lunch time. Many students are either falling
> asleep or getting hungry. Therefore, most of them do not have any concentration
> on what they are studying or to stay focused for long time, so that's why I have to
> come up with fun activities to wake them up. (Anon, post-observation interview,
> 24/03/2015, my translation)

Although Anon claimed that LCE appeared to play a minimal role in his classroom, my classroom observations on many occasions still showed evidence that, to some extent, Anon's classroom practices illustrated a learner-centred approach, particularly in what he called 'fun activities' (e.g., an integration of teaching English through authentic sources like music, and narrated stories of his experiences). The next section presents teachers' opinions of how LCE can potentially influence their practices.

6.3   How Did LCE Influence Case 1 Teachers' Classroom Practices?

During my interview conversations with Anon, Artitaya and Darika, they often claimed that they were not convinced that LCE was an appropriate pedagogy for their classrooms. In this section, I begin by presenting three of their responses to my question, "How did/does LCE influence your classroom teaching?":

> Anon: I have been trying to use LCE activities as much as I could, and
>   whenever I feel like I can. In every first classroom that I had, I

usually ask my students about their learning preferences and their individual needs. For example, I ask what topics they want to study; what things that they are interested in; and what do they want to learn for the next class?... But no one tells me! I think most of my students not only have low English language proficiency, but they are also afraid to tell me what they want. They do not want to stand out. I can tell you this because whenever I ask them questions, no one is able to answer my questions. Some students do not even understand the questions. Actually, there might be someone who knows the answers, but again, they are afraid to say it out loud because they don't want to lose face in front of other students. Most of them are afraid that their friends will make fun of them when they make mistakes. Also, their friends will ask them that "why are you trying to show off and impress the teacher". This is a culture when someone wants to do a good thing, but it turns out to be a bad thing… Most students just want to be safe! (Anon, post-observation interview, 24/03/2015, my translation)

Darika: Personally I don't believe that LCE can work in Thailand, especially in the classrooms where I teach. I have been trying to use student-centred activities as much as possible. I let students play games. Actually, I am not sure if this is LCE or not. My main problem here is I usually have over 200 students (occasionally up to 250 students) in one class. If I let everyone speak one-by-one, I think I would not be able to finish my lesson until the next day. I

think LCE is not applicable, there are some factors preventing me. For example, my university often provides us [teachers] a course description or a subject outline that actually mandates and determines what we [my students and I] need to do. Therefore, we cannot make any changes according to what our students want. We [teachers] can only think on behalf of our students and assume what they should be studying. The worst case in my context is how my students (most of them) lack enthusiasm to learn; they lack motivation, not even a thirst for knowledge. Most of previous students that I have had, they do not even take on the responsibility to do their own assignments…. Unfortunately, many students come to my classroom with an empty mind and they don't want to study. What happens next is whenever you ask them something, they just say, "I do not know". The only reason that these children are here [at university] is because their family wants them to study and get a good job. (Darika, post-observation interview, 10/04/2015, my translation)

Artitaya: It is hard for me to say how LCE has influenced my practice. Many people can talk about it, but it is very difficult to employ LCE in reality. What I normally do in my class is I often ask my students what they want to learn and what are their interests. Can this be considered as LCE? Actually, none of my students say a word! Everyone [students] sticks together in a group. No one says anything. They are afraid of being judged by their friends. They often stick together in a safe zone! I do not think that LCE is

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practical in my classroom. My students not only have low English language proficiency, but most of them are also lazy. Some students do not even know what English verbs and nouns are. Whenever I assign them a task to complete, they often copy answers from each other. Whether you believe it or not, when I create a mid-semester exam, I have to make it into at least five versions to prevent my students from cheating. Occasionally, when I let them complete their assignments, it turns out that everyone had the same answer and made the same mistake! Can you believe that? ... I think the traditional approach is better than LCE since it worked for me as an EFL student. For me, LCE is just about fun, but I am not yet convinced that my students will learn much from it. I think an explicit way of teaching grammatical structures is much easier for my students to learn, and they can eventually adapt and use these structures in different contexts and tenses. I do not think that LCE activities really help them remember any grammar rules. (Artitaya, post-observation interview, 26/03/2015, my translation)

The teachers' oral narratives (interview responses) revealed their voices as well as their personal and professional opinions about factors that mediate (or prevent) them from applying LCE principles in practice. In fact, the teachers mainly did not talk about how LCE influenced their classroom practices; instead, they talked about their attempts (and willingness) to implement LCE practices, and what they believed were the various factors that were preventing them from doing so. For example, Anon revealed his concerns about his students' lack of confidence in expressing their individual ideas and opinions on what they wanted to study as he specifically mentioned "no

one tells me". Darika also mentioned, "I don't believe that LCE can work in Thailand" ['การสอนแบบ

นี้ก็ใช้ไม่ได้จริงในการศึกษาไทย']. Likewise, Artitaya was not convinced that LCE was easy to employ

regardless of the fact that many people often talked about it ['คนก็พูดไปเถอะการสอนแบบนี้มันทำได้

ยาก'].

Moreover, these interview excerpts also indicate two emerging themes which are: (1) an absence
of the belief that LCE is an appropriate approach or practical, and (2) a criticism of Thai students'
characteristics (e.g., a fear of speaking out loud, sticking in a group, and being lazy and having a
lack of enthusiasm for learning) and the sense that these are the real reasons why they are not
using many LCE activities in their classrooms. The first theme suggests some evidence of teachers'
lack of belief that LCE is practical in their classroom. For instance, they often addressed a number
of factors that they thought prevented them from using LCE (e.g., a large number of students in
classroom, the institutional-related factors such as a course description and a unit guideline). In
contrast, the second theme refers to student-related factors such as students' low level of English
language proficiency and certain characteristics such as being 'spoon-fed' or 'being obedient' to
the teacher ['เชื่อฟังคำสั่งสอนจากครู']. For example, Artitaya referred to certain students'
characteristics of "stick[ing] together in a safe zone" meaning that most of her students appeared
to be afraid of speaking in public or answering her questions because they were afraid of being
judged by their classmates.

Another example is from Worawan's classroom. Despite suggesting that she regularly
implemented LCE practices in her classroom, from observing Worawan, I learned several possible
explanations for why they may not be implemented. For the limited time Worawan permitted me
to observe her teaching, I noticed that her teaching almost always involved working through

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exercises and drills in a textbook in a manner that was highly teacher-centred. I never once saw a student-focused activity (e.g., students working in pairs or groups inquiring into an open-ended problem or researching an issue). I also noticed that unlike the other three teachers' classrooms that had a bigger number of students (from 40 to 250 students), Worawan's classroom had less than 10 students. In contrast to Artitaya's and Darika's classrooms where the classroom tables were fixed to the ground and unable to be moved, the tables and chairs in Worawan's were movable, and yet she never took advantage of the potential for varied seating positions in the classroom. The students' tables and seats were arranged in a circle, and there was a microphone attached to every seat which positioned students to face the teacher in any group discussions (see sketched illustrations below).
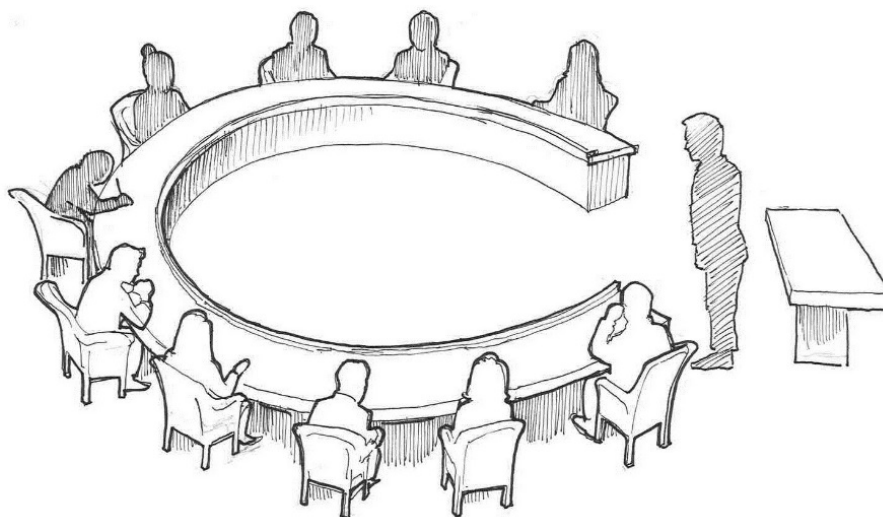
Figure 6-1. Worawan's classroom
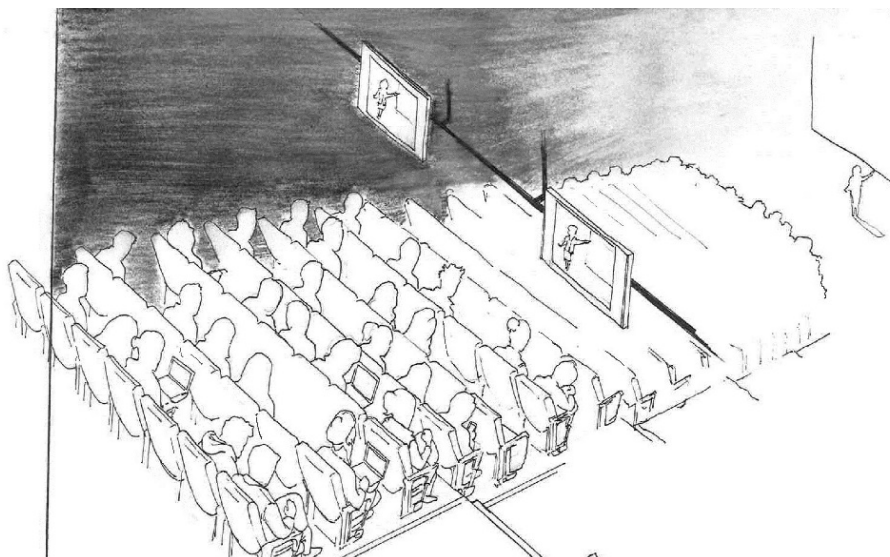
Figure 6-2. Darika's classroom
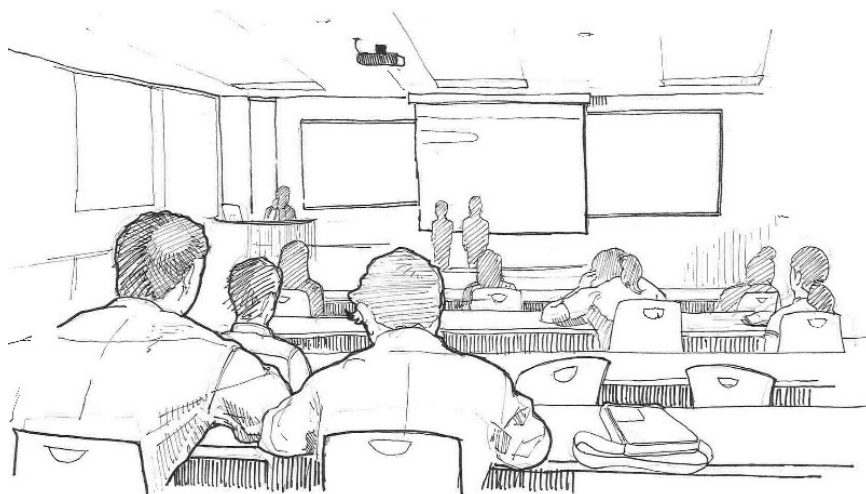
Figure 6-3. Artitaya's classroom

Consistent with LCE theories, Worawan stated during our conversations that she strongly believed that speaking was the most important skill for students to acquire during her teaching. She further argued that she wanted to build students' confidence in speaking English by using a microphone, which again might be interpreted as consistent with LCE principles. Yet throughout

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the session that I observed, she insisted that her students answer her questions and grammar exercises by quoting from the textbook. This seemed to take away the student agency she was implying that she wanted to foster in the students when she spoke about the importance of students being able to speak. From my observation notes and my classroom observation checklist, there was a significant tension between Worawan's espousing of the theory of LCE and her classroom teaching practices. In reflecting on my 40-minutes observation of Worawan's classroom that I was permitted to observe, I wrote the following in my reflective journal:

> Worawan's classroom is very small. The classroom setting is very interesting; there are two rounded tables (forming almost complete circles). There are about 10 students more or less, and the students only sat in the smaller (inner) circle of tables. The classroom setting is similar to a meeting room. There is a microphone right in front of each student's seat. During the first 20 minutes, Worawan remained seated at her table (in front of the classroom, next to an overhead projector). In this seated position, she went through a series of exercises in the textbook, such as a fill-in-the blank activity and following audio recordings of conversations from the textbook CD (the recordings featured English spoken with a strong American accent). For the audio recordings, she placed her textbook on the machine and projected it onto the screen behind her at the front of the class. Then she let her students listen to some prepared audio recordings of conversations on the recordings. During this time, students were required to follow the conversations in their textbooks. Immediately after playing the recordings, Worawan used her overhead projector to highlight particular grammatical structures that she wanted her students to learn. After that she proceeded to read aloud the exercise questions in the textbook, and called upon her students to answer the questions one by one. Each student was reminded of

the importance of speaking clearly into the microphone when answering her questions.

Occasionally, her students struggled to find the right answers or were unable to pronounce some English vocabulary correctly. At these moments, Worawan walked around the classroom, stood behind the student's back, and pointed to the possible answers for the students to repeat after her. Worawan usually called the students with either their nickname or 'Loook' ['ลูก'] meaning 'my baby or my child'. The use of the Thai word, 'Loook', gives a sense of a close relationship and a bond between her (as the EFL teacher) and her students, as if they were her own children. Despite her use of this language, my sense was that students showed few signs of feeling that closeness to their teacher. (My classroom observation notes, 09/03/2015)

The role of the microphone in building students' confidence was something that Worawan often spoke about during our pre- and post-classroom observation interviews: "I believe that the best way to build students' confidence in speaking is making them use a microphone". Worawan placed great emphasis on giving opportunities for each student to speak. She explained that all of her classroom teaching was recorded, and this allowed her students to get access and listen to recordings of their speech whenever they wanted to outside the class. This level of technological support or resourcing was not always available in other university classrooms, and so in this way it can be seen that the physical resources available to teachers can have a significant mediating effect on the ways that a teacher implements their understanding of LCE.

Often, while observing Worawan's lesson, I was interested to see if her students were given many more chances to communicate in English than students in the classes of other teachers in Collective Case 1. This aspect, along with the importance she placed on students developing their

confidence as English speakers, combined to suggest some form of understanding of learner-centredness. And yet, this was in tension with my observation that Worawan almost exclusively used the textbook as the main point of focus for her teaching and the students' learning, which detracts somewhat from other aspects of learner-centredness. Significantly, the only opportunity that her students had to speak was when they were required to answer Worawan's questions (as in the fill-in-the blank activity from the textbook). In the part of the lesson that I observed, there was no opportunity for students to initiate their own dialogue in English or to respond to a dialogic invitation by providing their own choice of words. That is, there seemed to be no opportunities for students to be engaged in active discussions during the part of the lesson I observed. Indeed, one might characterise this drilling of grammar activities as a rather passive form of learning, which is not consistent with any principle of LCE. This passive dimension of the pedagogy was more disturbingly evident when I saw, as I often did, students in this class pass on correct answers to their friends when Worawan called their names and required them to speak into the microphone. Therefore, my classroom observations multiple times and my classroom checklists suggested that Worawan's teaching was more associated with a traditional form of teaching English as a foreign language.

The following section, 6.4, is focused on the second main topic of this study which is an enquiry into teachers' understanding of professional development (PD).

6.4   What Were Case 1 Teachers' Understandings of PD and Teacher Learning?

This section is aimed at answering the second research question: How did/do university-based EFL teachers in Thailand learn and develop as teachers (and learners)? My intention here is to investigate how the participants in this study continue to develop their knowledge and skills of teaching, including knowledge and skills of LCE, during their career. In order to investigate this, I formed the following three sub-questions:

- What are Thai EFL teachers' understanding of PD and teacher learning?
- How did they learn and continue to learn and develop as teachers (and learners)?
- How did/do they develop skills/knowledge within their professional/academic communities?

In reporting on their responses to my questions, I am aiming to present the complex relationships between teachers' ways of learning or acquiring knowledge (and relevant skills in teaching) and their identity. The explorations of teachers' understanding of PD and teacher learning are one of the crucial elements in this study; this is because, there is often an assumption in educational policy that teacher professional programs (such as those where they learn about LCE) can directly influence their instructional practices (as previously discussed in Section 2.4). This suggests that if Thai EFL teachers participated in PD programs (such as in LCE workshops), then the knowledge acquired during the programs should directly influence their classroom practices.

The transcripts of my brief conversations and more extended interviews with the four teachers in the first collective case reveal that their experiences of engaging in PD were rare and fairly superficial. All four teachers suggested that PD is compulsory in a Thai teacher's career; they 'must' participate in some form of PD, whether they like it or not. And yet they were not at all convinced that this was useful. In contrast, the seven teachers from the other two collective cases perceived PD as *an individual choice.* They gave the impression that they had plenty of choice in the PD they chose to do, and some even enjoyed doing it (see Sections 7.4 and 8.4).

This section presents brief excerpts of my interviews with the four teachers from Collective Case 1 in response to my question. Their common answers referring to PD and teacher professional learning in similar discourses are 'a must', 'a mandatory thing', 'a compulsory requirement' and "something that teachers have to do during their careers" [ก็เหมือนการบังคับที่เราต้องเข้าร่วมกิจกรรม ตรงนี้']. The following excerpts illustrate how the teachers understood the term professional development (PD) and how it related to their work as teachers.

Anon

PD is like an educational program for teacher educators. I think PD may include formal classes, lectures/workshops and conferences either local or international. (Anon, post-observation interview, 24/03/2015, my translation)

Artitaya

I think PD is a program, may be a workshop or a seminar. Actually, I really like attending a conference and a seminar because I feel like I can learn new knowledge directly from famous people, academia, researchers and educators. This also gives me an opportunity to exchange my opinions with other teachers. (Artitaya, post-observation interview, 26/03/2015, my translation)

Darika

To be honest with you, I am not sure what PD is. I have heard about it, but I have never been to a particular program. I actually do not think that we [her faculty] have ever had this kind of thing [PD opportunities] available for us. I believe that many teachers here are like me. They probably have heard about the PD concept, but no one really wants to participate in a particular program. Everyone here is very busy! Actually, what is PD? Is that some kind of a workshop, a seminar or a conference? I am actually interested in this topic. I think it will be very useful, but I am not sure that there is enough support from my university. (Darika, post-observation interview, 10/04/2015, my translation)

Worawan

PD is one of the ways to help teacher educators to make progress in their professional career. My university usually provides different forms of support to

our teachers and administrative staff to engage in PD. For example, every year we [her university] usually has a three-day workshop to educate new teachers about important information that they need to know during their career. This learning opportunity also includes topics like teaching strategies, how to conduct test assessments, how to use some technological tools and how to be a good teacher. (Worawan, post-observation interview, 28/04/2015, my translation)

What is common between the four teachers in this collective case is how they perceived PD as workshops, seminars, conferences, programs and classes. The teachers seemed to assume that PD only occurs in a formal education setting (or formal learning opportunities). This belief is relevant to what Cochran-Smith and Lytle (2001) refer to as 'knowledge-for-practice' referring to an acquisition of formal knowledge (a content knowledge) and theories of teaching. For most of the teachers this amounted to knowledge of grammatical rules and structures, and strategies that enable teachers to teach this knowledge.

From the excerpts above, it is obvious that among the four teachers, Worawan's statement appeared to show more confidence. Her knowledge of PD appears to be more sophisticated. For example, Worawan stated that "PD is one of the ways to help teacher educators to make progress in their profession"; whereas the other teachers struggled to articulate what it might be, beyond suggesting that it might happen in some kind of workshop, seminar and conference. In fact, as well as mentioning participating in workshops, Worawan's statement might have been implying that there are other forms of teacher learning apart from attending a formal workshop/seminar/conference. Nevertheless, she did not actually elaborate on the specific knowledge that she had ever studied or even talked about with colleagues. Also, she did not mention any potential benefits this might have had for her teaching. Beyond the confident phrases that Worawan offered to me, it was not apparent to me whether she had a very clear

sense of what PD was beyond the formal structured workshop/seminar/conference understanding.

Overall, the perceptions of PD among the four teachers in this case appeared to be under-developed. Ultimately, all four teachers could not really explain their understandings of PD beyond a formal way of learning through workshops, conferences and seminars. The next section further elaborates on how these teachers learned and developed their knowledge during their careers.

6.5 How Did Case 1 Teachers Develop Their Skills and Knowledge During Their Careers?

During the four months of my data generation, I had multiple conversations with the teachers prior to and after my classroom observations, and sometimes conversations happened outside the scheduled interview times. It was in these less formal interviews, when the teachers from this case admitted that they did not know much about professional development apart from the common discourses of PD as a formal way of learning which took place in classes, conferences, workshops, and seminars. Since these teachers expressed their understandings of PD through English words, while the rest of the conversation they had been speaking in Thai, I initially assumed that the topic of PD was relatively new among Thai people. In a few instances, I tried to help them make sense of the term 'professional development' by mentioning a more commonly used Thai phrase, of *"Karn patthana wichachieph Khong Kru"* ['การพัฒนาวิชาชีพของครู'] meaning "a

development for a teaching profession". However, I discovered later that the idea of PD had been spoken about at the same time that the LCE policy was introduced, although it was framed in a way that it was up to an individual teacher whether they did it or not. Knowing this helped me make sense, for example, of Anon's and Darika's comments, when they explained that going to seminars and workshops was important for their academic status. It also helped them justify their

income. However, they still argued that PD was time-consuming and less helpful. Examples of their interview responses are presented below:

Darika

There are many workshops at my institution, but what they [workshop presenters] normally do is a formal lecture and using PowerPoint slides to summarise theories and quoting other people's ideas... In fact, I can just read these theories myself. I do not need to attend the workshop to have someone reading the slides for me. If I could choose, I would rather attend a practical workshop where I can learn something that I can actually use in my classroom. Unfortunately, some workshops or events here are compulsory so I have to attend in order to increase my index or performance value; otherwise, it would directly affect my income or promotion. (Darika, post-observation interview, 10/04/2015, my translation)

Annon

I really enjoy attending some seminars and conferences. For me, it is extremely annoying when you have to complete all your administrative work afterwards. Also, it is really time-consuming when you want to organise some events or workshop here; there are lots (lots...lots...lots) of documents to write before and after the events. (Anon, post-observation interview, 24/03/2015, my translation)

Darika's comments here reveal that she had both negative and positive attitudes towards PD. On the one hand, Darika appeared to willing to participate in PD events. On the other hand, her experiences of PD and learning opportunities at her university did not seem to accommodate her preferences and meet her current needs. Darika would have preferred to attend workshops in her

own university that were more practical and relevant to her classroom context instead of listening to a lecture about some theories. Similarly, Anon's statement indicated his appreciation of some PD programs even though they were inevitably associated with extra administrative work such as writing a report.

Another perspective of teachers' experiences of PD was provided by Artitaya, who referred to her PD as "teacher refreshment" or "teacher refresher courses". It is significant that she used English phrases such as "teacher refreshment" and "refresher programs" instead of using Thai words. Further in the conversation, she referred to PD as the way for teachers to "gain new knowledge and practices" and "to refresh and update their existing knowledge" (post-observation interview, 26/03/2015, my translation). Artitaya gave examples of her experience of participating in PD programs in relations to an alumni event and a conference held by the French language alumni in Thailand along with the French embassy. Artitaya claimed that these opportunities were remarkable for her career as a French language teacher. In particular, she mentioned that it was a fantastic opportunity for her to update her knowledge in French and to talk to experts in the field. However, when I asked Artitaya about a similar experience of PD in relations to English language teaching (ELT), she only provided a short answer about attending a workshop at her institution and did not give a further narrated story of the experience the same way as she did for French. It seems that this workshop was not at all "remarkable", and I suspected it was out of politeness that she did not make a more critical evaluation of the ELT workshop.

To sum up, one of the common PD opportunities shared by all Case 1 teachers was a formal way of learning (e.g., through workshops, seminars, conferences and classes), which were usually conducted by their universities. Using Cochran-Smith and Lytle's (2001) discourse I have conceptualised this mode of PD as teachers acquiring 'knowledge-for-practice'. The following

section discusses teachers' perceptions of themselves in their professional/or academic communities.

6.6 How Did Case 1 Teachers See Themselves in Relation to Teaching English Using LCE?

> We build an identity here and now as we speak. We each act out different identities in our lives in different contexts. (Gee, 2010, p. 106).

According to Gee (2000), one's identity is closely related to the surrounding environment or the wider context; these contexts may include multiple aspects of cultures, historical backgrounds, experiences and workplaces (as discussed in Section 3.2.2). Taking Gee's ideas into account, rather than seeing one's identity as being static or single, my study conceptualises identity as multifarious, evolving and consistently shifting. Nevertheless, Gee (2000) proposes that there is still a way to identify one's identity regardless of the various contexts in which a professional operates, and that is to acknowledge that it is possible for an individual to be operating with 'several selves'.

In this section, I delve into the ways teachers talk about their identity, including their perceptions of themselves as practitioners and perhaps as learners. The ultimate goal is not only to reflect the ways in which each individual teacher sees him or herself (or the individual meanings each of them see in a teaching role), but also to show the teachers' construction (and reconstruction) of their educational experiences as in multiple roles in their professional/academic communities. It should be noted again that in the education literature, although the terms 'identity', 'professional identity', 'self', 'self-image', 'self-concepts' and 'self-narrative' are often discussed in a number of studies, there remains a great deal of debate about the definitions of these words (Davey, 2013). However, these words are used interchangeably in Thai context to define an individual's beliefs, experiences, or the nature of one's identity.

From the two interviews that I conducted with the four teachers from Collective Case 1, I begin by showing how their perceptions of their teaching selves can be categorised into two ways: 1) a role model of an English language user; and 2) a giver of knowledge.

During the individual interview conversations with Anon and Artitaya, the two teachers articulated their perceptions of themselves in a similar way, which addressed the importance of a language teacher being a good role model of the target language for students. Particularly, the contexts where they taught, the two teachers identified themselves as a good role model of an English language user, especially in relation to using correct grammar in the basic four communication skills. For example, Anon said "I see myself as a role model of an English language user. My job is not only to teach students English, but also to provide them with good examples to follow". Anon described his identity as a good role model of an English language user who delivers the correct version of English grammar based on native speaker norms ['เป็นแบบอย่างการใช้ ภาษาอังกฤ']. To support Anon's stated beliefs, during my classroom observations I often noticed that he explicitly connected this perceived identity through his reading aloud approaches. Part of this perceived identity was the belief that Anon's students were his followers, who constantly repeated his English utterances.

Likewise, Artitaya perceived herself as a 'mould' of the Thai nation, "Mae pim kong chart" ['แม่พิมพ์ของชาติ']. The direct English translation of Artitaya's language in Thai is that she is not just *a 'role model'*, but also, a 'mould' for her students to follow and to replicate her actions. With a direct translation of the English word, 'mould' may seem semantically odd, but in Thai society, the word *'mould'* strongly provides 'the sense of being the replica of teachers' or 'the good copy' of the teacher. For example, during my conversations with Artitaya, she mentioned that "a teaching career is an act of being a mould of the Thai nation, as everyone [in Thai society] expects us to

produce good Thai citizens who have knowledge and skills" (post-observation interview, 26/03/2015, my translation).

Darika and Worawan also spoke of themselves not only as 'role models', but also as 'a giver of knowledge' or a 'person who teaches students new knowledge and skills' –"Puu-hai-kwam-ruu" ['ผู้ให้ความรู้']. For example, during my post-observation interview with Darika, she stated that "I am a giver of knowledge in the English language to my students". Similarly, Worawan saw herself as a provider of the English language which she exemplified in her teaching role as below:

> I am a provider of the English language and communication for my students. I show them English language structures. I help them understand grammar and show them how to pronounce certain words in English correctly. I help them by facilitating their learning process. (Worawan, post-observation interview, 28/04/2015, my translation)

It is interesting to note that Worawan juggles two somewhat contrasting perceptions of herself as ''a provider of knowledge", which suggests that knowledge is something that can be given and received, while at the same time seeing herself as "a facilitator" of students' learning, which implies quite a different understanding of knowledge that is constructed by the learner. However, Wowaran did not show any awareness of the contradictions in the language she used to describe her different teaching selves.

Despite some slight variations among teachers in Collective Case 1, the common perception of identity understood and shared by all four teachers appeared to subscribe to a traditional transmissive model of language teaching and learning, where the language teacher must be a 'good role model of a target language' as well as a 'giver of knowledge for students to follow'. These two identities, in fact, represent the traditional model of teachers in seeing their students

as being empty vessels waiting to be filled with knowledge (see Battro, 2010; Lakoff & Johnson, 1980; Rodriguez, 2012).

My reporting of the conversations with the four teachers - Anon, Artitaya, Darika and Worawan – as well as my observations of their teaching, show how in so many ways they are 'On the margins' in terms of their understandings, knowledge and attitudes to their work as EFL teachers and their knowledge of LCE and PD in particular. The following chapter shows examples of three different teachers, who understood LCE in more reflective and practical ways. To some extent, the teachers showed that they were successfully implementing some of the LCE principles in their classroom practice. I refer to the second collective case as 'Towards richer understandings of LCE'.

Chapter 7   Towards Richer Understandings of LCE

7.0   Introduction

In contrast to Collective Case 1, the Case 2 teachers appeared to have developed a better understanding of LCE and they had more positive attitudes towards LCE. Of the three teachers categorised in this case, two are female teachers (Yaowapa and Mayticha) from Chiang Saen University, and one is a male teacher, Kittikorn, from Mahabundit University. The sections for Case 2 are organised in a structure that is aligned with my structuring of Chapter 6.

7.1   How Did Case 2 Teachers Learn About LCE?

In pre- and post-classroom observation interviews, Kittikorn, Yaowapa, and Mayticha (like all of the 11 teachers in this study), revealed that they had first heard about LCE through what they called 'public speaking'. Yet, the three teachers in Case 2 strongly believed that participation in formal workshops or some other form of independent learning helped them better understand the theories underpinning LCE. Here is Kittikorn's response to my question about how he learned about LCE:

> The first time that I heard the word 'LCE' was from the public domain. It's like everyone talks about it as public speaking. However, I like to be a master of something, and I always wanted to learn more about this Westernised concept, so I try to get access to all international journals/articles and read online books every day. In the past years, I have been trying to attend public lectures, workshops and all kinds of teacher programs that could help me to better understand LCE. (Kittikorn, pre-observation interview, 10/02/2015, my translation)

Before critically examining Kittikorn's knowledge of LCE, I want to provide a brief narrative of my experiences when I first met Kittikorn during my fieldwork. When I contacted Mahabundit University, Kittikorn was the first person who voluntarily responded to my invitation to participate in this research. When I met him in person, he was enthusiastic and curious about my study; he constantly mentioned that he was very interested in an investigation into how Thai teachers understand LCE since he had been reading about studies conducted in neighbouring countries. During my fieldwork, Kittikorn liked to spend extra time with me talking about his childhood memories about LCE exposure (and how it was implemented by his past teachers), until the time when he became an EFL teacher. In most of the conversations I had with Kittikorn, I sensed that he had always wanted to be an EFL teacher and he was passionate about teaching:

> I was not a smart child, but I always wanted to be a teacher so that I can teach other people. Many people often say, "You can be a teacher only if you are smart or wise", but I am not. I am a teacher because I want my students to know that they don't need to be smart. If I am a teacher today, then they [students] can do it too! (Kittikorn, a casual conversation after my second classroom observation, 06/04/2015, my translation)

During my pre- and post-classroom observation interviews with Kittikorn, he often mentioned about his passion for implementing LCE in his language classroom, even though he believed that it would only be fully successful where English is taught as a second language. Kittikorn argued that implementing LCE in many EFL classrooms was problematic; this was also evident in the empirical studies mentioned in Chapter 2 (e.g., Iemjinda, 2003; Israsena, 2007; Nonkukhetkhong et al., 2006). To support his own argument, Kittikorn gave examples of how he believed that communicative language teaching (CLT) was a popular approach in countries like Singapore and Malaysia, whereas many language teachers in counties like Thailand, China, and Japan often faced

many difficulties implementing it. He thought this was due to a number of different factors such as an inadequate English language exposure outside the classroom.

> I think many EFL teachers have been struggling trying to adopt LCE and CLT, especially in the expanding circle countries; the best example is our context, Thailand. I believe that many Thai teachers do not know much about this concept. However, this is my opinion and from what I have read so far. Perhaps, we can blame the fact that we are an expanding circle country where there is no need for our students to speak English outside the classroom; unless, they need to speak to a foreigner. We sometimes do not see the necessity of learning this foreign language [English]. Also, we can blame ourselves as teachers; we only teach content to our students to pass their exams. (Kittikorn, post-observation interview, 10/04/2015, my translation)

Kittikorn indicates a good awareness of how LCE is implemented in the Thai context. He particularly referred to a cause-and-effect relationship and some critiques of LCE. At the same time, he also showed his critical thinking about how LCE has been mandated in other countries. During the conversations and two interviews I had with Kittikorn, he suggested that he had been reading and learning about this topic for quite some time; in fact, the transcripts indicate his knowledge of LCE is considerably beyond what would have been learned from 'public speaking' in the Thai media and everyday conversations.

Similarly, the other two female teachers, Yaowapa and Mayticha, also mentioned that their first exposure to LCE came from the 'public domain'. Nevertheless, they addressed the importance of an individual teacher's curiosity to learn - in this case, learning about LCE knowledge from sources outside their university. In several conversations with them, both teachers pointed out the notion of a teaching career as 'a lifelong learning process'. They felt that the teaching profession required

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them to continually update their knowledge and teaching skills. On that point, I was aware of the fact that these two female teachers were colleagues (and possibly friends) who were currently working at the same institution. In fact, the two teachers had been working at Chiang Saen University together for over 15 years; and in that time they had attended workshops, conferences and classes together. Therefore, the two teachers may have developed similar understandings and attitudes. Both teachers mentioned two things: (1) that they both had commenced a PhD degree at the same international institution (in Australia), and (2) that they were a second senior generation of authority figures at Chiang Saen University, which meant that they made important decisions on a number of faculty matters.

7.2   What Were Case 2 Teachers' Understandings of LCE?

Throughout the conversations I had with Kittikorn, Yaowapa and Mayticha over four months, I learned that these teachers appeared to have positive attitudes towards LCE. It was interesting for me to hear them explain the different ways in which they developed their knowledge of LCE and its applications in classrooms. For instance, Kittikorn stated the following:

> LCE emerged from Western ideologies and cultural values which are sometimes opposite to certain aspects of Thai culture and norms. However, I think that LCE as interpreted by many Thai teachers is a work in progress. LCE in Thailand is in a transitional period. All Thai teachers just need some time… and to try to understand it … We need time to apply it in our contexts ['ผมว่าตอนนี้เราอยู่ใน transitional period ซึ่งทำได้ระดับหนึ่งแต่ต้องใช้เวลาพยายามทำความเข้าใจ']… (Kittikorn, post-observation interview, 10/04/2015, my translation)

Additionally, in the lengthy conversations I had with Kittikorn, he often talked about examples of the cultural differences between Thailand and the West. One example that he gave is how Thai

students tend to value their teachers as their main source of knowledge (or a giver of knowledge) and teachers too had this view. Thus, many Thai students were simply seen as *empty vessels* waiting to be filled with knowledge. Kittikorn claimed that this partially contributed to a passive learning culture among Thais which he believed was unlike most Western classrooms that focus on an active learning culture. Kittikorn further mentioned that sometimes when one of his students attempted to ask him questions, this action was often perceived by other students as *show-off behaviour* and that some other teachers might see the student as *being disrespectful* to his/her ways of teaching/or knowledge if they asked questions in this way.

Like Kittikorn, the other two female teachers firmly believed that most Thai EFL teachers were still trying to understand the Western ideas and theories behind LCE. Yaowapa specifically referred to this scenario as a 'bridge' that Thai teachers were on, as they sought to understand LCE principles and also to be able to translate these principles into Thai environments. Nonetheless, the two female teachers still believed that there were some factors mediating and preventing them from using LCE. They mentioned that it was often difficult to get Thai students to actively participate in classroom activities or discussions, and they suggested that this may be because Thai students were inherently lazy. For example, Yaowapa said, "My students will not voluntarily participate in my activities unless they are asked to do so. Whenever I call someone's name, the others try to avoid having eye contact with me" (Yaowapa, a casual conversation after my first classroom observation, 04/02/2015, my translation). Moreover, Yaowapa and Mayticha similarly referred to some Thai students' characteristics such as a lack of motivation, passive learning, uncooperative behaviours, "sticking together in a group" ['เด็กชอบเกาะกลุ่มกัน'] and a belief that "they cannot work alone" ['ทำคนเดียวไม่ได้']. Mayticha asserted that:

> My students prefer to work in a group; they cannot work alone. When I ask
> questions in my class, none of them wants to answer. Later I discovered what I

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should be doing instead, which is giving them a group assignment or some kind of activity that does not make someone stand out from their peers because they do not like that. They like to stick together in a group. (Mayticha, post-observation interview, 07/04/2015, my translation)

During my interview conversations with the two female teachers, two similar comments made by them were: 1) a teacher should act as a facilitator of students' learning; and 2) most of the classroom activities should be completed by students in groups. It should be noted that the reason why I chose the English word to 'stick together' to describe the cultural characteristics of Thai students is because the teacher participants in this study described their students by the Thai phrase, "Dek chorp koh krum gun" ['เด็กชอบเกาะกลุ่มกัน'] which gives a direct translation in English as 'to stick'. However, I was also aware that the word 'stick' is more commonly used in spoken language rather than in academic writing.

Moreover, all three teachers in this case remarked that more regular adoption of LCE principles in their classrooms was encouraging Thai students to respond to their questions and to participate in classroom activities. On this point, these three teachers still believed that LCE is still only *partially* implemented. Interestingly, they referred to the stage of LCE implementation in their classrooms as "half learner-centred and half teacher-centred pedagogy" or "half-and-half strategies" ['สอนแบบครึ่งๆ…แบบเด็กเป็นศูนย์กลางและครูเป็นศูนย์กลาง']. In the section below, I refer to this as a 'restricted implementation of LCE'.

7.3 How Did LCE Influence Case 2 Teachers' Classroom Practices?

During my fieldwork, the three teachers often showed positive attitudes towards LCE being successfully implemented in different countries other than Thailand. Yaowapa and Mayticha often talked about their good memories and impressions of Australian classrooms as they had

once been international students in Australia having gone there to pursue their PhD degrees. Mayticha said:

> My memory tells me that for some classrooms that I observed in Australia, students were always able to move around and to get into a group discussion. They [students] talked in class along with their teacher. Sometimes I could not even tell which one was the teacher. This is totally opposite to most Thai classrooms. [In Thailand] you can easily tell who the teacher is because she/he is the one who sits at the front and gives students a lecture for most of the class time. (Mayticha, post-observation interview, 07/04/2015, my translation)

At this point, I should explain that in most Thai universities, there are certain rules and regulations that every university student must abide by. For example, all students must wear a university uniform (white shirts and black skirts or pants with a brooch on their shirts indicating the university logo). Whereas uniforms are common in Western schools (both primary and secondary schools), it is very rare to see uniform regulations for students in universities in the West. In this sense, there is another important aspect to take into account, that is the notion of Thai universities' uniforms may have influenced the ways Maythicha perceived that it was easy for her to distinguish Thai teachers from Thai students (as Thai students were required to wear a uniform); and this was not the same when it comes to Australian university classrooms. In other words, the uniform may have contributed to an easy way of distinguishing between Thai teachers and Thai students.

Generally, the three teachers in this case appeared to have developed deeper levels of LCE knowledge than the teachers 'On the margins of LCE'. Yet, Case 2 teachers still had some uncertainty and were occasionally in doubt about the practicality of LCE in Thai classrooms. This was evident when they mentioned certain factors and problems in relation to LCE. Their

reluctance to apply LCE can be seen from the interview transcripts when all three teachers presented their personal and professional opinions about how they were not likely to use LCE practices for the whole of any lesson. Instead, they showed their preference for a 'restricted implementation of LCE' or "half-and-half strategies" that they believed worked best for their students. That is, they believed that LCE was best implemented in Thai contexts through a combination of Thai traditional ways of teacher-centred pedagogy and Western notions of learner-centredness ['สอนแบบกึ่งกลางแบบการสอนตะวันตกและไทย'] or 'a mixture of the two strategies' ['สอนแบบสองอย่างผสมกัน']. Examples of their comments are:

Kittikorn

The more that we use LCE, the worse our students become… I am not sure if my students learn anything from purely LCE activities. Personally, I think we [teachers] need to use both strategies [a teacher-centred approach and a learner-centred approach], in order to guide our students, and then we can let them do the activities by themselves. I think it is a mixture of two strategies. Otherwise, my students do not really know what to do. (Kittikorn, post- observation interview, 10/04/15, my translation)

Yaowapa

I think LCE is a good approach, but it depends on how you use it. If I ask my students what they want to study, they usually (almost always) say whatever is easiest for them to learn. We [teachers] have to meet our institutional requirements for every subject we are assigned to teach, so I cannot just let them [students] do all student-centred activities and learn nothing [without any target content knowledge]. You know why I think that my students would not learn

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anything? This is because most students actually end up talking, gossiping, chatting, browsing on the Internet or using their Facebook without any actual group discussion [on the intended topic] when I just let them work independently throughout the class time. (Yaowapa, post-observation interview, 07/04/15, my translation)

Another explanation of the idea of 'half-and-half strategies' came from Mayticha, who believed that a teacher-centred approach is somehow a fundamental part of her teaching:

The best way of implementing LCE is how I have structured my classroom in two ways: a lecture-focus where it is all about me talking, and then a student-focused activity when my students can do the activities themselves. In this way it would be easier for my students to understand the content and to know what they have to do when I let them complete the activities independently. For example, I first teach them a certain grammatical rule; after that I let them work in pairs and provide each other with feedback on their writing. (Mayticha, post-observation interview, 07/04/15, my translation)

To support Maythicha's statement, my classroom observation notes also indicated that Mayticha usually divided her teaching into two parts. The first half of her lesson was usually a lecture where she explained a concept or conveyed information, whereas in the other half she often assigned her students a writing task and then got them to work in pairs and to provide each other with feedback on their writing.

Considering the similarities that I found in the Case 2 teachers' knowledge and understanding of LCE during their interviews, it should be no surprise that I witnessed some similarities in classroom practices across all of the Case 2 teachers. For instance, all three teachers often managed their classroom activities through dividing their class time between a teacher-centred

lecture preceding student-centred activities. They were quite adept in shifting from the role of a lecturer to a facilitator, in which they would walk around the classroom monitoring students' writing or their participation in a group activity. Here, it was apparent that these three teachers shared a common understanding of classroom management comprising a combination of teacher-oriented and student-oriented activities.

In this section, I also present another interesting perspective on their understanding of LCE, which is based on my observation of Kittikorn's classroom. I often saw that regardless of the number of students in his class, Kittikorn was always able to apply some LCE principles with some success (based on my classroom observation checklist). To some extent, Kittikorn was able to perform a unique combination of teacher-centred pedagogy and some LCE elements, which I will illustrate in the narrative snapshot below.

Before presenting the narrative, I must point out again that Kittikorn felt he did not know much about LCE when I first met him for a casual conversation. Yet, Kittikorn believed that he was able to adapt classroom activities in ways that he thought were learner-centred. In a number of our conversations, he often exclaimed that his success in this depended on the number of students in the classroom he was teaching. Kittikorn claimed that in some classes he had about 30 to 35 students, whereas in some classes there were between 200 and 250 students. Kittikorn argued that he only applied LCE activities when he felt that he could do it effectively, and when it was possible in a practical sense. He usually started his class by giving students a brainstorming activity or a game that required his students to interact with each other as well as for them to talk back to him. After that, Kittikorn typically began to teach students a grammar-focused topic through a lecture-focused activity or teacher-centred approach, before again allowing them to participate in a more student-centred learning activity. When they were engaged in student-centred activities, Kittikorn's students were freely able to move around the classroom. Towards

the end of the class time, Kittikorn often called one student to volunteer and summarise what they had learned during the lesson. The following section is my narrative-based account of what Tripp (2012) would call a critical incident. I saw incidents like this on many occasions during my observations of Kittikorn's classroom.

A minute after Kittikorn walked into the classroom, he prompted all of the 20 students in the classroom to give a ritual greeting in English in chorus: 'Good morning teacher. How are you?' Kittikorn replied promptly, 'I'm fine. Thank you. And you?'. All students in turn responded, 'I'm fine. Thank you'. When I heard this small English talk between the teacher and his students, I was reminded of the time when I was an EFL learner in school in Thailand.

Kittikorn wasted no time and launched into the lesson, posing a question (in English), 'Have you done your homework from last week? Now raise your hand if you've done it!' A few students raised their hands promptly. 'For those who didn't raise your hands, I guess that you have not done your homework!? He paused for a moment, as if to allow the students to reflect on their actions. Then he proceeded, 'Now turn to page 18. Today we will be looking at English error analysis of countable and uncountable nouns in these English passages...' Quietly and efficiently, he projected his English textbook onto the TV screen at the front of the room, and then began to explain the next question-and-answer activity to his students.

After a time, Kittikorn noticed that the same few students were answering his questions. This prompted him to close his book, move away from the front of the classroom and walk amongst his students. This classroom was middle sized and could fit up to 35 students. Tables and chairs were fixed in place, but students

could still spin their chairs around and turn to the person sitting behind them. As he walked around the room, Kittikorn took the students by surprise, saying (in English), 'I'm getting hungry. What do you guys feel like having for lunch?' Immediately after this question was asked, many students who were half-sleeping seemed to wake up. One student responded, 'I want to eat Pizza!!!' Other voices piped up: 'I want to have KFC', 'McDonald's', 'Fuji' (a Japanese restaurant), 'Hot pot', and 'Som-tum' (Thai cuisine, Salad). Kittikorn then asked seemingly random questions such as, 'What is your plan for the weekend?' Finally, he announced, 'Let's vote on what we should have for lunch!' Different students raised their hands when he asked what kind of food they preferred.

After the voting finished, Kittikorn asked the students to reflect on the conversation they had just had. 'Do you remember what food you guys chose? Now let's group together the foods that you like. We will now do some error analysis in groups!' Students stood up and moved away from where they were originally sitting, and walked towards their groups. (My classroom observation notes, 07/04/2015)

It is evident from this narrative that Kittikorn was capable of using a number of LCE teaching strategies in his classroom. And yet in multiple conversations I had with Kittikorn, he regularly spoke of "obstacles" that prevented him from applying LCE activities all the time. These included student-related factors (e.g., students' different levels of knowledge) and limited class time, which prevented students from practising their oral English skills in conversations. Kittikorn also mentioned that some LCE elements required a longer preparation time, as he needed time to decide what were the best or the most suitable activities for his students. He further commented:

I usually have a big load of teaching hours may be about 20 to 24 hours, and this is not including when I have to do other administrative work. LCE needs time. I have to prepare activities for my students. At the moment I just have too many things on my plate. I often get assigned to do many things in the faculty. (Kittikorn, a casual conversation after my third classroom observation, 07/04/2015)

This issue of Thai teachers' workload was raised by all Case 2 teachers. They explained that as well as their normal teaching hours, they were required to complete a number of administrative tasks that consumed an enormous amount of time, which took away from their time to plan their teaching. The three teachers told similar stories of being informally 'pushed' to complete other tasks such as to undertake further study (such as a doctoral degree), and to engage in PD programs. Case 2 teachers appeared to agree on the point that all of these factors limited their ability to implement LCE in their classrooms, leading to 'half-and-half strategies' or a 'restricted LCE implementation'.

7.4   What Were Case 2 Teachers' Understandings of PD and Teacher Learning?

This section focuses on Case 2 teachers' personal and professional opinions towards PD and teacher learning. Each teacher, like the Case 1 teachers, initially spoke of PD as some kind of in-service learning opportunities, or a teacher training seminar or course. I sensed that although they claimed most PD programs available to them were compulsory, they still showed positive attitudes towards PD and formal learning opportunities and this was quite different from the attitudes of most Case 1 teachers. More contrasting still was their belief that their participation in some PD programs was driven by their personal choice and they felt a strong intrinsic motivation to be involved in such programs. For example, Yaowapa explained that:

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PD can exist in various forms such as a mentoring program and pre- or in-service teacher training. At my university, I think we have a work culture where everyone works individually. No one helps each other. It is very rare to see a mentoring program here. In the teaching profession, one of the compulsory PD checklists is that we [teachers] have to pursue some further education such as a PhD degree. Apart from that I see PD as a good thing that helps me improve my teaching. For example, I like attending conferences where I can meet other experts. I like attending workshops and whatever class there is where I can learn new things and update my knowledge. (Yaowapa, post-observation interview, 07/04/15, my translation)

Yaowapa claimed that PD was crucial for her career because she felt that teachers were expected to update their content knowledge all the time. Likewise, Kittikorn and Mayticha firmly expressed their positive attitudes towards PD and gave examples of their preferences for PD through conferences, workshops, training programs, and learning something that they might organise of their own volition. In their discussion of the different notions of PD and learning opportunities, these Case 2 teachers believed that teacher learning is best when teachers can learn from each other.

7.5   How Did Case 2 Teachers Develop Their Skills and Knowledge During Their Careers?

The Case 2 teachers made it clear that most of their exposure to PD was in the form of formal training programs or compulsory units for them to participate in. However, they still mentioned other forms of PD and independent learning, often involving collaboration with their colleagues. For instance, Kittikorn mentioned:

I really like attending a workshop and conference that allows me to learn from the experts in the field. However, if I had to choose the best way of doing PD here, I want to have something like co-teaching practices. For example, one unit I teach in allows me to work with both senior and junior teachers. This is very important for my career because I believe that everybody has their own strengths so we can learn from each other. At the moment, everyone has long teaching hours and heavy workloads, so no one really wants to do this. I hope that one day we can have something like a co-teaching program or even a mentoring program in which we would help each other… (Kittikorn, post-observation interview, 10/04/15, my translation)

Kittikorn pointed out that his workload involved over 20 hours of face to face teaching per week, which required an enormous amount of preparation time. In this environment, he believed that attending an additional workshop or a teacher training seminar was difficult. Nonetheless, Kittikorn's response indicated that he strongly wished to work collaboratively with his colleagues. He believed in a form of 'shared knowledge' where he could learn from his colleagues. Although seemingly unwilling to criticise his institution or his colleagues, Kittikorn often gave me the impression that PD in his context appeared to be under-developed and rarely practised.

Maythicha and Yaowapa were less keen on collaboration, but they were strong advocates for independent learning throughout their careers. Yaowapa expressed a preference for independent learning (such as through conducting a study or some research), and Maythicha said that she learned a great deal from teaching a new subject that she had never taught before. Maythicha explained the variety of ways that she liked to learn:

The best way for me to learn something new is through reading and collecting knowledge by myself. A good example is when I was assigned to teach a new subject where they told me that I had to write my own textbook for the subject. In this way, I had to do some research, to read and find out what I needed to teach my students. After that I came up with my product which is my own textbook. (Mayticha, post-observation interview, 07/04/15, my translation)

It can be seen from the above discussion that the three Case 2 teachers appeared interested in pursuing their learning not just through formal PD programs or workshops. They also chose to engage in different PD activities based on their preferences and their needs at different times in their teaching lives. Nonetheless, by saying that PD is crucial and beneficial for their careers, to some extent, Kittikorn, Maythicha, and Yaowapa still felt that there were significant barriers to their participation in PD in their current situations. In order to explain their thoughts about this, I must highlight that in Thai university contexts, the status of a teacher is one of two types: a governmental employed official - "Kharachakarn" ['ข้าราชการ']; or a temporary contractual employee. For some teachers who were hired as government officials, they would be on a contract for the full life of their employment, whereas the second type of teachers are employed on a series of temporary contracts. Yaowapa proposed an interesting concept of what she called "a slow-life society among some Thai teachers" ['สังคมเฉื่อยของครู'], which can be understood as being influenced by the differences between the two employment types. That is, those who have the luxury of assured employment for their whole lives can afford to take things more slowly than those who have to continually search for their next teaching contract.

It should be noted that during my interview conversations with the two female teachers, they often addressed some 'invisible' institutional and cultural characteristics of where they currently

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worked. They referred to *an invisible hierarchical* power in some teaching communities at their university. They specifically referred to two groups of people: 1) those who have power to choose how they participate in some PD opportunities (such as being selected to study overseas) or 'a senior teacher' 'Phu-yai' ['ผู้ใหญ่']; and 2) those who do not have this power or 'a junior teacher/pre-service teacher', 'Phu-noi' ['ผู้น้อย']. They specifically referred to this group as *a 'mafia' society,* suggesting that PD in universities is controlled by a small leadership elite, and those with less power are acutely disadvantaged. Examples of the kinds of references they made are illustrated below:

Mayticha

PD can be seen as good and bad. I mean, for the teachers who were hired on a temporary contract, they would be afraid of being judged by their superiors on their performance or their index/performance value such as how many conferences they have attended, and how many journal articles they have produced. These young teachers then just wanted to complete their PD checklist, and ignore their classrooms. Some of them do not even come to teach, they just tell their students to do homework or to complete the assignment. The worst case is that they even tell their students to research data and gather all important readings for the teacher's own work to help them write a journal article. (Mayticha, post-observation interview, 07/04/15, my translation)

Kittikorn

Because I do not have a PhD degree, so they [the faculty and leadership team] try to give me many different subjects to teach, consequently I have so many teaching hours in my workload. In my faculty, some teachers did not even want to

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teach because they only want to improve their index value ['คะแนนการทำงาน'] by

attending a conference, conducting research, and so on… (Kittikorn, post-

observation interview, 10/04/15, my translation)

Kittikorn felt that because he did not have a PhD, he was forced by his institution to take on more

of a teaching workload. This was also evident in Mayticha's statement when she claimed that

there was pressure for university teachers to pursue further study, particularly, a PhD, which is

part of the teacher's index or a measure of calculating a teacher's expertise. Maythicha's

interview responses suggested that some teachers reacted to this kind of pressure by ignoring

their teaching duties. Further in the conversations, Maythicha claimed that a teacher's record of

participation in some forms of PD can directly affect their employment contract renewal or even

their chances of getting a promotion. They said this was quite different from evaluations of their

classroom teaching and student evaluations that were not included in performance reviews.

Therefore, the pressures to participate in PD was perceived by the Case 2 teachers as having

benefits and disadvantages at the same time.

7.6   How Did Case 2 Teachers See Themselves in Relation to Teaching English Using LCE?

All Case 2 teachers saw themselves as primarily responsible for developing of positive attitudes in

their students towards the study of English, although they expressed this view in slightly different

ways, as seen in the following excerpts from the interview transcripts:

Yaowapa

I see myself as an EFL teacher who is devoted to students' learning. I give my

students not only time and commitment, but also a personal feeling such as

empathy and sympathy for student matters. I also believe that being an honest

teacher is very important… just to make sure that my students can learn something from me. It might even be the subject content… I hope that at least my students would have a better (and positive) attitude towards the English language in the same way as I do. Sometimes, I can see through my students' eyes and know that they are very thankful for what I have taught them. (Yaowapa, post-observation interview, 07/04/15, my translation)

Kittikorn

I see my identity as a creator of students' positive attitudes towards the English language. I do not think that my job is about giving or providing my students only content knowledge. But I want to create and promote students' motivation to learn English beyond my classroom. I see myself as a helper and a creator for students to be able to utilise their knowledge in English language usage. I also want to equip them with the relevant skills necessary for their lives. (Kittikorn, post-observation interview, 10/04/15, my translation)

Mayticha

I have never seen myself as a role model of an English language user, or even a perfect user of English. This is because I am not a native English speaker. I can only be a facilitator of students' learning and their English language acquisition. I see myself as a person who wants to make changes in their [students'] lives. I want to create their positive attitudes towards the English language, and then they can learn from there. I strongly believe that learning is a lifelong journey. (Mayticha, post-observation interview, 07/04/15, my translation)

These excerpts present quite a distinct contrast to the ways Case 1 teachers saw themselves, as 'a good role model of an English language user'. In contrast, Case 2 teachers tended to identify themselves as 'a creator of students' positive attitudes towards the English language' ['ผู้ช่วยทำให้พวกเขารักภาษาอังกฤษ'] and ultimately 'a facilitator of students' language learning'. It is interesting that Maythicha seemed apologetic about the fact that she was "not a native speaker of English", and yet she saw this as an advantage as a teacher because it enabled her to empathise with the struggles and challenges of a foreign language learner. In a general sense, all Case 2 teachers viewed their identities as being a 'creator' or a 'producer of positive attitudes towards the English language. They were in a sense the starting point for their students to acquire English on a lifelong learning journey.

The following chapter presents an account of the understandings, experiences and knowledge of the four remaining teachers, Titima, Orapa, Nattawut and Kanjana. My grouping of these teachers is partially explained by my use of the title, 'LCE as knowledge embedded within practice'. This phrase is intended to indicate the greater depth of the teachers' knowledge and skill in teaching with LCE, and also their higher level of understanding and engagement in terms of their professional learning and their professional identity (and multiple identities).

Chapter 8   LCE as Knowledge Embedded within Practice

8.0   Introduction

The last grouping of EFL teachers in this study are characterised as 'LCE as knowledge embedded within practice'. The four teachers are: 1) Titima (a female teacher from Mahabundit University); 2) Orapa (a female teacher from Thonburi University); 3) Nattawut (a male teacher from Rattanakosin University), and 4) Kanjana (a female teacher from Rattanakosin University). These four teachers appeared to have developed comprehensive understandings and knowledge of LCE beyond just that of *a catch phrase being said in the public domain*, and they appeared to have developed considerable skills in applying LCE principles in their classrooms.

8.1   How Did Case 3 Teachers Learn About LCE?

In spite of the fact that all the teachers in this study referred to the notion that LCE is frequently spoken about in the public domain, and this was how they were originally exposed to the concept, the four teachers stressed the importance of teachers continuing to learn throughout their careers in order to acquire a deeper understanding of LCE. Each one had positive attitudes towards LCE, and they also mentioned their curiosity to learn more about concepts such as 'an independent learner' and 'teachers' self-study'. Examples of the teachers' interview responses on this topic, are shown below:

> **Titima**
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> I do not believe in everything that people talk about because everyone likes to talk; they always talk. I don't think it is always right when people tell you what you should be doing regardless of the level of your understanding. I actually like to discover the truth by myself before I choose to do it. With LCE, for example, I would not employ it if I do not know about it well enough... My job [as an EFL

teacher] is not only about teaching my students, but I am also looking at myself as a learner who also learns from my students. (Titima, post-observation interview, 06/04/15, my translation).

Orapa

In the Thai media, I have only heard bad things about LCE. For example, many people refer to LCE as 'Kwai-centred' [a buffalo-centred] learning, where students are lazy and unmotivated. At the same time, the media says that we teachers are unable to implement LCE. If we always think about LCE in this way, then we would see ourselves as a Thai farmer. Who would want to be a buffalo [a stupid/unwise person] then? Are we calling our students stupid and lazy like animals/buffalos? Although at first I didn't know much about the theories underpinning LCE, I still tried to engage in different learning opportunities such as attending workshops, and reading and talking to the experts. I believe that these things have helped me to learn more about LCE and I now feel more confident using it in my classroom. (Orapa, post-observation interview, 28/04/15, my translation)

Kanjana

I am not sure how much I know about LCE, but I have been hearing about this concept since I was a student. I think I learned about LCE via word of mouth can lead to either good or bad notions... The best way for me to learn about it has been through self-study, which has allowed me to understand the concept in more detail. For example, I read journal articles about it and I often talk to people who can help me gain more knowledge. (Kanjana, post-observation interview, 17/03/15, my translation)

Nattawut

> When I didn't know much about LCE, I tried to attend all available workshops
> either at my university or somewhere else. What I like to do the most is to
> undertake my own research, which involves reading and understanding other
> people's ideas. More importantly, I can study more about important theories.
> (Nattawut, post- observation interview, 24/03/15, my translation)

Most of these quotes speak for themselves, but I will reflect on a few of the things that Orapa said about her knowledge of LCE in our interviews. Orapa, who had initially been exposed to LCE through the Thai media, asserted that LCE can be seen as a double-edged sword. She believed that there were positive and negative attitudes towards LCE out there in the community, and she was concerned that many people tended to pursue knowledge from just one source, such as through the media. She claimed that one of the most significant failures of LCE implementation in Thailand was that many Thai teachers appear to have negative attitudes towards their own students – they think of them as lazy, stupid and unmotivated. Despite admitting that she did not have a deep understanding of LCE, Orapa was still curious to learn more through formal sessions or PD events, and she valued learning where she could communicate with other people including experts.

8.2 What Were Case 3 Teachers' Understandings of LCE?

When I asked the Case 3 teachers about their understandings of LCE, and whether or not they claimed to have a deep knowledge of it, all four of them responded in ways that suggested they had already thought at some length and in some depth about LCE. All four teachers believed that rather than giving the students a lecture or providing them with information (or answers), their two main duties as EFL teachers were: 1) to give students interesting tasks to do; and 2) to

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facilitate students' understanding of a particular task in order to maximise their learning. For example, Nattawut mentioned:

> Today students are actually smarter than us [teachers]. They can use technologies better and faster than us. We do not need to teach them all the subject content; we can just tell them a topic that we want them to study. When the next class comes, I always observe many interesting ideas and presentations from my students. In fact, these ideas are much better than what I wanted to teach them… Nowadays, our students can just use Google and get the answers straightaway! My job now is to facilitate their learning, not to teach. (Nattawut, a casual conversation prior my first classroom observation, 20/01/2015, my translation)

After my third classroom observation of Nattawut's teaching, he reflected on the ways in which teaching and learning had changed since he attended university as a student:

> Back in the old days when I was a student, many teachers used to get angry if a student wanted to ask a question. They would say, 'Didn't you listen to what I was talking about earlier?' At the same time, many students were also afraid of being judged by their friends if they asked a question in a class. They didn't want to be seen as stupid and to not know the answers. I think these cultural behaviours and characteristics had become the norm, so that Thai students were afraid of asking questions in front of their classmates. (Nattawut, post-observation interview, 24/03/2015, my translation)

One of the significant differences between Nattawut's reflection, here, and the stories told to me by Case 1 and 2 teachers, is that Nattawut was talking about these teacher attitudes (e.g., teachers getting angry if students ask questions) as if they were in the past. Nattawut went on to suggest that there was an urgent need for teachers of the 21st century to change their mindsets

towards their students. He said, "We should encourage our students to ask questions rather than discourage them" (pre-observation interview, 20/01/2015, my translation). Nattawut believed that students' questions helped teachers to better understand the different student learning needs. He referred to this idea as "creating a safe zone for the students where they can ask questions as much as they wanted to, and where no one dies from asking too many questions" (post-observation interview, 24/03/2015, my translation). When I specifically asked him about his rationale behind the use of the English words, 'safe zone', Nattawut promptly replied that the word 'safe' is commonly used by Thai people, but usually their view of safe involved the idea of the students being anonymous, just a face in the crowd. Nattawut wanted to use the word *safe* to show that students should feel 'safe' to be creative in a class, and to exhibit their creative thinking. Nattawut wanted to challenge the ways in which Thai teachers spoke critically about the common cultural characteristic of Thai students, in that they wish to *stick together in a group*. Nattawut believed that, in fact, this characteristic could be helpful to students' learning because some students feel more comfortable learning from their peers, such as in creative activities, where they feel safe.

Similar to Nattawut, the other two female teachers (Titima and Kanjana) also commented that most of their students made significant progress when classroom tasks were assigned to students with clear instructions. For example, Kanjana narrated a story of her teaching during the first few years as a professional teacher, when she was trying to learn how to teach English under the new LCE policy. Kanjana claimed that she applied LCE elements at what she described as "a surface level". For example, she would ask her students about what they wanted to learn because she thought that this was what inquiry-based learning involved:

> During my first lesson, I used to ask my students about topics that they were
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> interested in. I often used to ask them directly, 'What do you want to learn about

this topic?' ['ถามเด็กตรงๆว่าเค้าอยากเรียนอะไร']. I often received the same answer from them saying, 'Anything is fine with me. It is up to you' ['เรียนอะไรก็ได้แล้วแต่คุณครู']. After several experiences when students said this, I was inspired to change my practice and I discovered that this approach to implementing LCE was in fact only on a surface level. Also, I discovered that this approach didn't work…

(Kanjana, post-observation interview, 17/03/2015, my translation)

Kanjana further explained how she learned more about LCE through her teaching experiences as well as other learning opportunities (such as reading books about it). Towards the end of my post-observation interview with her, she concluded that she had decided it was less important for her as a teacher to spend time inquiring into what students wanted to learn; instead, she believed that the best LCE teaching she did was when she encouraged her students to have ownership of their own work. This was more likely to happen when she gave them authentic tasks or projects to complete outside the classroom. She explained that the tasks she required her students to do involved them working either individually or collectively (in a group of three to four students). Kanjana claimed that her students often completed very good quality work under these circumstances, and they seemed to be proud of their own projects rather than feel bored when they had to listen to her lecture. Kanjana's LCE practice was to encourage her students to have a voice in their learning process ['ช่วยเค้าให้กล้าแสดงออกและแสดงความคิดเห็น'].

Similar to Kanjana's stories, Titima also believed in encouraging students to feel ownership of the subject. During my conversations and the two interviews I had with Titima, she often discussed the importance of enhancing students' creative thinking and building confidence in their learning. She claimed that these two elements were crucial in LCE. She did not believe in a summative assessment that was based on mere memorization of factual information or English grammar.

Rather, Titima wanted to assess her students' ability to apply the English language they were learning in their daily lives. I saw this in action when I observed Titima's classroom. She clearly did not like to run her lesson based on a transmission model of learning where she would need to transmit the knowledge she had to her students. Sometimes, she created a role play for her students to participate in. In one lesson, all of her students were assigned different roles in a role play of a Year 5 classroom: there was an EFL teacher who facilitated the lesson; a timer, who kept track of the time; an evaluator for the lesson, who commented on how well the lesson had been taught; and the rest of the class were Year 5 EFL students who were being taught by the EFL teacher. During my visits to Titima's classroom (four times), there were usually some students giving a presentation for at least a part of every class. From my observations, I often saw that there was a five minute-session where three students would give a presentation on the topic they had been listening to in a lecture. In this situation, the three students performed their roles as EFL teachers, whereas the other students in the classroom (approximately 35 students) pretended to be active EFL learners in Year 5, occasionally asking their 'teacher' questions.

I also witnessed that in Titima's class the lesson would often start with one student greeting the class, followed by an introduction to the day's topics (in Thai). After that, a second student would explain the day's activities, and would give clear instructions to everyone in the classroom to follow either in pairs or in groups. It is important to know that Titima was teaching a subject called 'Teaching English as a foreign language (EFL1)'. The content for this subject allowed her to use a range of teaching practices and different classroom activities, such as role plays, whereas other types of classes, such as a writing class, required students to sit in their seats and complete a piece of writing. Thus, I do not want to give the impression that students were always doing role plays in Titima's lessons.

Orapa firmly believed that one way to implement LCE in her classroom was to look for opportunities to build the curiosity of her students about the topic they were about to learn. During the conversations I had with Orapa, she asserted that all EFL teachers have a responsibility to create student motivation as well as to build their curiosity. One way to do this, she said, was through peer learning. Orapa mentioned:

> One of the natural and cultural characteristics of Thai students is that they like to stick together as a group. They do not like to work alone, so I always give them a task to do in pairs or groups. This opportunity allows students who are good at some things to help other students who were less proficient or slightly weaker in that area of content or knowledge. (Orapa, post- observation interview, 28/04/15, my translation)

Similar to Nattawut, Orapa was convinced that she could translate this common behaviour (or cultural characteristic) of students preferring to stick together into something useful for her in a lesson. She found that the students helping each other was one way in which they could stick together. Orapa called this "a student peer support strategy" ['เพื่อนช่วยเพื่อนเรียน']. Orapa strongly believed that this strategy was useful for students inside and outside the classroom. I saw this approach in my observations of Orapa's teaching of writing to her students. She usually gave her students some time (the second half of the lesson) to read and check each other's written pieces in pairs. At the same time, I often saw Orapa walking around the classroom and ensuring that all her students were focused on the peer checking activities. She also spoke to students individually and gave them opportunities to ask her questions. When I asked Orapa about her teaching of the class I had observed, she informed me that there might be only a few students who were very good at English (among a total of 40 students). She believed that the student peer support

strategy was useful for her students because it allowed them to check each other's work without being judged by grades, and they could learn from their peers in a safe learning environment.

From all the excerpts above, it can be seen that a common theme among Case 3 teachers was how they addressed the importance of students' learning curiosity. During my interviews with them, each of them would occasionally mention important principles or discourse in relation to LCE in Thai classrooms which had influenced their teaching. Key phrases that I heard many times in my interviews with these Case 3 teachers included: 'students having a voice in their learning' ['ช่วยเค้าให้กล้าแสดงออกและแสดงความคิดเห็น']; 'student peer support strategy' ['เพื่อนช่วยเพื่อนเรียน']; and 'sticking together in a group or safe zone' ['เด็กชอบทำงานกลุ่มเพื่อปกป้องตัวเอง'; 'ชอบเซฟตัวเองอยู่ใน a safe zone ไม่อยากเสี่ยง']. These phrases reflected their beliefs in key concepts in the literature about LCE, such as a learner autonomy, lifelong learning, learning outside the classroom, ownership of the subject, and independent learning (see Cornelius-White & Harbaugh, 2010; Klein, 2012; McCombs & Whisler, 1997; Prawat, 1992).

8.3   How Did LCE Influence Case 3 Teachers' Classroom Practices?

One example of a teacher using language like this was when Titima illustrated her vision of teaching informed by LCE: "I just want to create autonomous learners who can survive in the world". Clearly, this informed her planning for all manner of student-oriented activities. It also helped to explain her sense of LCE transforming ways of learning in Thailand beyond universities. Titima used the phrase, 'a post learner-centred education', to describe her hope for a future where teachers and students would work together to create innovative ways of teaching and learning in university classrooms, rather than relying on either the teacher or the learners to direct the learning in the classes.

Even among the four teachers in this 'knowledge embedded within practice' category, Titima's classroom stood out. This is in spite of, or because of, the fact that her classroom contained more students than the other teachers' classrooms. Despite the large student numbers in her classes – about 40 students – most were still actively involved and engaged in most classroom activities. All lessons were carefully planned so that, except when they were writing, there were only short periods of time when students were required to sit at their own tables. Most of the time, they moved around and collaborated during student-oriented activities. In every class I visited, I noticed that Titima had instilled in the students a strong awareness of the need to know their roles in the different activities, and they seemed to appreciate their responsibility in carrying out these different roles. For example, when a group of three students was presenting a method of teaching EFL, there would be one student who shared the theory, a second student who explained activities that were influenced by that theory, and a third student who ensured that other students knew what they needed to do in the various activities. The timer in the group told everyone in the classroom that they needed to stop their activities and move to the next group's presentation when their 20-minute presentation time was up. The timer in Titima's classroom acted as Titima's assistant for her classroom management.

Regardless of the relatively large number of students in her classroom, Titima's students were able to move around the class and keep focused on their activities. One thing that was remarkable to me about her classes was that all the students in her classroom were given opportunities to express their ideas about the content they were learning in one way or another. During the presentation activities, I noticed that Titima usually moved to the back of the classroom. From that position she was able to generate notes about their presentations and afterwards give feedback to the students about their presentations or the other roles they were playing. In my conversations with Titima, I asked her about any other LCE practices that helped her students to stay so focused in the classes such as those I had observed. She promptly replied that she

required her students to do a number of activities for work outside the classroom (what in Australia we call 'homework') before they came to participate in the role plays. Sometimes their preparation for these role plays involved doing independent research on a topic. She also emphasised that she made herself available to speak with students privately during consultation hours that were outside of normal class time.

Another technique that Titima believed was useful for her practice, was students' diaries ['อนุทิน'].

The diaries included her students' reflections about their learning and the lessons they had participated in during scheduled classes. Just as importantly, Titima added that she valued her students' feedback on what they thought about the subject and its progress throughout the semester. She claimed that the diaries were a valuable but indirect way for her to find out how her students were coping in their learning journey. Some students might be afraid of expressing their opinions to their teachers directly, but they were happy to write about such matters in their diaries. Also, Titima claimed that the diaries often revealed students' dilemmas and the areas that students seemed to struggle with. She usually asked her students to hand in the diaries every Friday, and read these diaries on her weekends. Titima felt that the diaries were an important communicating channel between her and her students. They also helped her to adjust her lesson planning for the following week, depending on how students were responding to the activities and the learning she had required of them the week before.

In the following sections, I present a critical incident that I witnessed in one of Titima's classes. The details of the incident are drawn from notes I wrote in my research journal while observing her class. In this critical incident narrative, I try to capture in words everything that I observed, all the ordinary and extraordinary actions of the students and their teacher.

> Standing at the door of Titima's classroom, I can see there are about 35-40
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> students in the room. They are seated behind the same kind of fixed long tables I

had seen in Darika's classroom, with six to seven students in any one row and six rows of tables in this medium sized classroom. As I step into the classroom for the first time, I am surprised to see a small group of students' smiling enthusiastically. They greet me warmly with a Thai expression of welcome, 'Wai', each student closing their hands together in front of their faces and bowing their heads towards me in a gesture of respect. A minute later, four or five students enter the classroom chatting with their teacher, Titima. Seconds later, after she enters, everyone stops their morning chit-chat and greets her in the same friendly way they had greeted me.

Titima speaks with her students informally, initially using a local dialect (from the Northeast of Thailand), but then she immediately switches into English as she launches into what seems to be a regular routine: 'So...who wants to go first?' she asks. 'Me, Me, Me, Me!!!' 37 students yell all at once. Titima calls upon one student: 'Dtim, aren't you the timer and organizer for the day? So, which group would you like to pick?' Dtim looks around at her classmates, and then exclaims, 'Tan's group can go first ka!' She finishes her English sentence with the Thai word 'Ka', a polite way of saying 'I have finished saying what I wanted to say'. When Tan's name is mentioned, he and his two mates come to the front of the classroom. One male student has a bunch of green papers in his hands; the other one has yellow papers. Tan addresses the class loudly (in Thai): 'Today I will introduce to you one of the cooperative learning strategies, which is known as inside-outside circles. But before that, I want everyone to count '1-2-1-2' to include the person next to you, then you can group together with those who have the same number'. After Tan finishes his instructions, he steps back and lets his friend greet the classroom exactly the same way as he had done, but this time in

English…. While all this was going on, Titima had slowly moved to sit at the back of the classroom. As the students speak and then begin their role plays as EFL teacher and students, Titima watches carefully and takes notes from time to time… (From my classroom observation notes, 05/04/2015)

In our post-conversation interview after this class, it was interesting for me to hear Titima confidently say that she was very curious to see what the future teaching pedagogy would be like that goes beyond current LCE practices. She often mentioned that in the context where she currently lived and worked, there were many disadvantaged people with low socio-economic backgrounds, including immigrants from neighbouring countries. Titima expressed her desire that her students would be good future Thai citizens after they graduate. Titima hoped that her students were able to apply the knowledge they had learned in her classes, and teach disadvantaged people perhaps voluntarily. Later in our conversation, Titima described this defined volunteer teacher as "a teacher who sacrifices everything (such as time and money) to teach other human beings, free from any controls like institutional-related factors and assessments" (post-observation interview, 06/04/2015, my translation). At this stage, Titima's stated beliefs about LCE appeared to go beyond my question of her current knowledge and practices of LCE. Through a number of fruitful conversations and interviews with Titima, many interesting ideas emerged, which not only revealed her knowledge of LCE as implemented in her context, but also that reflected her hope for the future of LCE, or what she called 'post learner-centred education'.

8.4   What Were Case 3 Teachers' Understandings of PD and Teacher Learning?

During the one-to-one interviews I had with Case 3 teachers, each one was more comfortable talking about their exposure to, and knowledge of LCE and the ways in which this influenced their sense of self. They were much less comfortable talking about PD and teacher learning. This was the most pronounced with Case 1 and 2 teachers, but it was still evident in Case 3 teachers.

Nevertheless, all Case 3 teachers still had some clear ideas and opinions about PD, and were able to illustrate these with concrete examples of their experiences in different forms of professional learning.

Similar to Case 2 teachers, Case 3 teachers often referred to PD as a formal event or seminar, but they were more likely to see significant value in opportunities which allowed them to actively refresh or build on their existing knowledge. They also spoke about reflecting on their practice, and doing this in social settings (i.e. with other teachers) as being a valuable form of professional development. For example, Titima claimed that:

> For some teachers, they perceive PD as a bad thing because it requires them to work more than their regular teaching hours. For me, it is a good thing. PD is not only good for quality assurance purposes, but it also helps teachers to see their practices through their own eyes as well as others' eyes. For example, if you are looking at classroom practices, you can learn from your colleagues, even when you walk past them in the corridor. Teachers' learning happens everywhere - more than just in a formal workshop. More importantly, I often think about my classroom actions from yesterday; it is a form of reflection on my own experience from my previous classroom. (Titima, post-observation interview, 06/04/2015, my translation)

Likewise, Nattawut referred to PD as being more than just formal events involving teacher learning or training. In fact, he said he particularly enjoyed learning from more senior teachers, especially when he was assigned to work on a particular project. He related the following story of when he was selected to participate in a collaborative research project within his institution.

> Once, when I was assigned to work on a university research project, I was very nervous that I would let them [senior teachers] down. Instead, all the important

people [the dean, the university's management and leadership team, and senior researchers] were kind to me. They gave me suggestions and good advice. I actually learned a lot from them and this helped me to become the open-minded teacher I am today. (Nattawut, post-observation interview, 24/03/2015, my translation)

Nattawut's and Titima's stories suggest that throughout their careers, they have been able to take advantage of opportunities to build their teaching knowledge and skills outside of formal settings, such as workshops or seminars. The four strongest themes that emerged from my conversations with them were: 1) PD in various forms had been valuable for them in learning how to implement LCE ideas and practices; 2) their learning almost invariably involved reflection on classroom practice ['การเรียนรู้และสะท้อนจากประสบการณ์จากทุกห้องเรียน']; 3) they valued opportunities to engage in PD with colleagues or professional communities which included academics and other educators ['กลุ่มผู้เชี่ยวชาญและชุมชนครู'], and 4) they believed that professional learning should be an ongoing and continual process for all educators.

Nevertheless, these teachers still addressed the issue of inadequate support for PD and professional learning from their institutions. Titima mentioned that her university leadership team could create a better range of PD events that suited teachers' existing knowledge and interests (or needs). Titima claimed:

There were many programs or events at my university but I only saw two to three teachers attend them. In contrast to the number of people attending the event, the venue or the place for the event was often prepared for a hundred to two hundred people. I think this is because the topics are not very interesting for most

teachers, and that's why they do not attend. (Titima, post-observation interview, 06/04/2015, my translation)

Clearly implied in the concerns raised by Titima and the other Case 3 teachers, there was a range of factors that may have contributed to Thai university EFL teachers' inadequate understandings of PD. I will come back to address these concerns in more detail in Section 8.6. Before this, it is important to report some of the stories told by Case 3 teachers about learning and developing their skills during their careers.

8.5 How Did Case 3 Teachers Develop Their Skills and Knowledge During Their Careers?

The interview transcripts revealed that the Case 3 teachers spoke about their participation in formal PD events and other teacher learning opportunities in three ways: 1) independent study; 2) active participation in a collaborative professional/academic community) ['กลุ่มผู้เชี่ยวชาญและชุมชนครู'], and 3) reflection on classroom practice ['การเรียนรู้และสะท้อนจากประสบการณ์จากทุกห้องเรียน']. The first form of participation emerged most strongly in the conversations I had with Orapa and Kanjana. They both preferred to acquire new knowledge and update their existing knowledge through independent study such as when writing a textbook for a new subject they had been assigned to teach. For example, Kanjana stated:

I have acquired the highest educational degree in a PhD, so I don't feel like studying in a formal classroom or attending any workshops anymore. I actually prefer to do something a bit more challenging like writing a textbook for new subjects that have never been taught before. I think that would be the best way for me to learn. Now, I have a lot of teaching hours, I don't want to overload my

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teaching duties [with additional PD]. (Kanjana, pre-observation interview, 17/03/2015, my translation)

At the time when I interviewed Kanjana, she appeared to be reluctant to participate in PD programs, yet, she still showed a positive attitude towards teacher learning in other forms such as through writing a textbook. She related some unsatisfactory experiences of traditional PD in Thai universities, which she said were less enjoyable because they often seemed preoccupied with reinforcing participants' academic status – she referred to the 'subordinate and superior relationship' ['สังคมผู้น้อยผู้ใหญ่'], which she believed was tainting teachers' PD opportunities. Also, because her teaching load was already very high, she preferred to learn independently through her teaching responsibilities rather than attending additional PD events.

Orapa also spoke about her long teaching hours. She pointed out that "Apart from my teaching hours, I also work as an assistant for Worawan as a learning skills advisor. In that role, I organise all the academic events for my university". Because of the large amount of administrative work she was required to do along with her regular teaching hours, Orapa found it extremely difficult to find extra time to attend any additional workshops or training beyond her current duties. On this point, time for participation in formal PD appeared to be restricted for both Kanjana and Orapa.

In contrast, Nattawut and Titima said that they had actively participated in PD and various forms of teacher learning and they found this extremely valuable for renewing or updating their existing knowledge. For example, Nattawut mentioned that he enjoyed taking part in a university-supported research team, and being able to conduct his own research voluntarily if this was not possible. He gave an example of how he had been trying to create a form of co-teaching in the English language, which included three teachers who brought different areas of expertise to the co-teaching endeavour: one was an EFL teacher, one was an IT teacher, and the third was a Thai language teacher. Nattawut believed that he learned from working with, and talking with teachers

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from other disciplines, and he claimed that his students also benefited from being taught by teachers who had different expertise. When I asked him why he thought this, he responded that he strongly believed in the value of multi-disciplinary endeavours in education. Nattawut also pointed out the practical benefits of co-teaching for his own teaching. His classes usually contained between 100 and 150 students, and so having three teachers in one classroom enabled him to pay closer attention to the individual needs of his students.

Titima also told stories of learning through co-teaching with colleagues and she felt, at least in theory, that it was valuable for teachers to share opinions and teaching ideas at any stage of their careers. In spite of how much she believed in the importance of teachers' collaboration, networks and communities, she argued that the institution where she currently worked did not always facilitate this form of teacher learning. Titima characterised most teachers in her university as contributing to a 'slow society' ['สังคมเฉื่อย'], where individual teachers were reluctant to participate in any kind of PD program organised by the university. "It was hard" she said, "to learn collaboratively with colleagues who were not interested in learning".

Outside of her institutional setting, however, Titima said that she often shared her knowledge and teaching experiences at conferences and through writing chapters in academic books or journal articles where she reflected on her practice. The excerpt below illustrates Titima's commitment to reflection as a form of teacher learning:

> I am old, I am nearly retired… but for me, teacher learning will never stop. It is everything. When I am no longer in a teaching career, I can still read and write books to share my ideas with others. PD is not limited to only a workshop, a class or a seminar. Yet, these formal courses help us to gain relevant knowledge in our fields. …. The worst part of being an EFL teacher in Thailand is how we are often assigned to teach so many hours. Some have to teach more than 20 hours a week.

Apart from that we also have other responsibilities in our lives outside the university. I am lucky that I don't have a husband and children, so I can spend more time doing my administrative work. The university is public space where no one can tell you what to do... In reality, PD and teacher learning depend on an individual's preference and choice whether they want to participate or not. I choose to do it because I want to share my personal and professional thoughts, my teaching experiences and my reflections on my practices through my academic work where other people can also learn from me. (Titima, post-observation interview, 06/04/15, my translation)

In this section, by reporting on some of the stories told by the Case 3 teachers about their PD and professional learning experiences, I have shown some of the many varied ways in which they participated in forms of PD or some form of teacher learning. Activities they mentioned included: reading, researching, writing academic books, co-teaching, and building knowledge through reflection on their practice. They saw all of these approaches as contributing to a development or renewal of their knowledge and skills, and it sometimes meant that they were able to come together in these activities as part of an academic/professional community. In their different ways, they appreciated that effective teacher learning involves reflection on their practice, some degree of independent learning, but also they believed in a social dimension of learning (and I include in this the writing of a textbook that invariably requires interaction with others to write, and which is written with an assumption that others will read and engage with it). The following section looks at teachers' perceptions of their professional identity.

8.6   How Did Case 3 Teachers See Themselves in Relation to Teaching English Using LCE?

The identities discussed by the four Case 3 teachers can be divided into two types: 1) a second parent who performs multiple roles in students' lives (including being a moral guide); and 2) a facilitator of students' learning of particular knowledge (such as the English language). During the interview conversations with Titima and Orapa, they spoke about themselves as 'a second parent' ['แม่คนที่สอง'] in the classroom. I have included some examples below of Orapa's and Titima's interview comments about their sense of themselves:

> **Orapa**: Although I still believe in the idea that teachers should be a good role model for their students, yet a role model for me means being a moral guide, just like being their parents. I see myself as a model for them in terms of the good morals of Thai society such as being punctual and responsible. My students can make use of these good characteristics in their future careers. (Orapa, post- observation interview, 28/04/15, my translation)

> **Titima**: My job is an EFL teacher, but I also feel like I am a second parent. I usually teach my students good morals such as how to be a good citizen who can sacrifice for others and how to be a good person in the society including one who does not hesitate to share things. For example, every semester, I create a program for my students to be a volunteer teacher who goes to remote areas in Thailand and teaches English to vulnerable people from a low socio-economic background: people who cannot afford education. I feel like my job is to train my students to be ready for any battle fields in their lives – I mean the competitive society. I want to

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equip my students with the relevant knowledge for real-life contexts, especially giving them life skills. (Titima, Post-classroom observation interview, 06/04/15, my translation).

Orapa expanded upon her sense of 'self' as a second parent, by discussing the emotions she felt towards her students and the close relationship she built with them:

My feeling for my students is like they are my own children. I care about their feelings. I feel responsible for their development in their intellectual, wellbeing and mental abilities. (Orapa, a casual conversation after my third classroom observation, 27/04/15, my translation)

When observing Orapa's teaching, I noticed that she often called students 'Nuu' or 'Loook' ['หนู']

or ['ลูก'] which in English means 'my children' and 'little children'. I also noticed that during her classroom activities, Orapa's students often asked her for clarification in a relaxed and friendly manner. This was unlike the way students that I observed in other classes tended to speak to their teacher. It should be noted that it is very common in Thai society to address someone who is much younger than you as 'my little sister and brother', 'my children', or 'my niece or nephew'. This language is seen as a friendly gesture and shows a sense of caring for the person being referred to. Yet, such use of language is not very common in university classrooms in Thailand.

Likewise, Titima's interview responses indicated that she perceived her identity as not limited to only being a teacher of content knowledge, but also a person who prepares Thai students to be able to use the relevant knowledge in a real-life context. Titima referred to preparing students to be good citizens of Thailand who have good characteristics such as having a sense of caring, sacrifice, and devotion towards disadvantaged people in Thai society. Titima also identified herself as being a second parent for her students, but interestingly her concern was how to

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prepare them for survival in the competitive world they would be entering when they leave university. She felt a responsibility to equip her students with important life skills and dispositions for what she called the "battlefield of life".

In contrast, Nattawut and Kanjana spoke about their identities slightly differently. Where Opara and Titima had seen themselves as second parents to the students, and as the person who prepared students for the future (in one form or another), Nattawut and Kanjana repeatedly came back to the concept of the teacher as a facilitator: for example, 'a facilitator of the relevant knowledge of English' and 'a facilitator of English culture and language'. They believed that their students could easily acquire knowledge of English from the Internet and various books, but learning how to have social skills and applying their knowledge to real-life contexts was something that needed their particular skills and knowledge as university teachers. Thus, they tended to describe their identities as teachers in terms of being 'a cultural facilitator' or 'a facilitator of relevant knowledge', in stark contrast to the framing used by Case 1 teachers who saw themselves as 'a giver of knowledge in the English language'. I include below two key excerpts of Nattawut's and Kanjana's interview responses:

> **Kanjana**:   I believe in what we call "Bpid-Bpark Kru Bperd- Bpark Zit" [ˈปิดปากครู
>
> เปิดปากศิษย์ˈ], which means *'Teachers should stop talking, and let their*
>
> *students talk.'* In other words, if you want your students to learn, you
>
> have to let them speak or question you. I don't think that everyone is
>
> born to be a teacher, yet we (and our students) can develop our
>
> teaching skills. I see my position as a sharer of experiences as much as
>
> a provider of relevant knowledge. This is because I have more
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> experience than my students, so my job is to share good experiences
>
> as well as knowledge. For example, I often share my stories of when I

was an exchange student in America and made mistakes in my English pronunciation, so my students can learn from my mistakes. (Kanjana, post-observation interview, 17/03/15, my translation).

Nattawut: The majority of Thai students don't like English, so I want to assist them to have positive attitudes towards English. I see myself as a model for them, but not in the sense of being a strict perfect English language user who always uses correct grammar. Instead, I am a model of a person who *loves* English in all its aspects. I don't care what accents people have. I don't judge people from their minor grammatical errors as long as they can get their messages across. I want to facilitate other knowledge which my students could never learn from a textbook. For example, I want my students to know that English also has its own varieties. I don't want them to learn English in a way where they are too afraid to make mistakes, or worry if they have a different accent from native speakers. (Nattawut, post-observation interview, 24/03/2015, my translation)

In the above excerpt, Kanjana uses the Thai phrase, "Bpid-Bpark Kru Bperd- Bpark Zit" [ปิดปากครู เปิดปากศิษย์], which I have translated into English as '*Teachers should stop talking, and let their students talk*.' Although this translation may sound odd in a tertiary education context, it emphasises the idea that Kanjana saw herself as a teacher who valued meaningful communication in English, a far cry from the sense of a teacher whose role is to correct students' errors in grammar or their pronunciation and to mould their accents. Likewise, Nattawut's comment also aligns with Kanjana's stated beliefs, where she wanted her students to feel proud of themselves for being non-native English speakers who could still communicate in a meaningful way in English.

For both these people, their role and their identities as teachers revolved around helping their students gain confidence in speaking and writing, and this confidence was more important than correctness.

To sum up, the identities projected by all four Case 3 teachers were not totally aligned with each other. However, my presentation of their responses to the six questions showed their identities to involve a more dynamic and engaged sense of themselves as teachers. The relationships they formed with their students appeared to be (when I saw them teaching) more nuanced and mostly more personalised than what I saw in the classrooms of Case 1 and 2 teachers. While all four saw their identity as EFL teachers involving a combination of transmitting knowledge of English grammar, spelling and pronunciation, it also seemed that they more highly valued their responsibility to facilitate students' developing skills in applying their knowledge of English in real-life contexts. Also, they saw their identity as a kind of second parent as completely congruent with their sense of responsibility as 'a facilitator of students' English language learning'.

PART FOUR:

DISCUSSION AND

CONCLUSION

Part Four: Discussion and Conclusion

Chapter 9   Discussion

9.0   Introduction

In presenting the multiple interview conversations I had with the 11 participant teachers, I organised their narrative accounts into three collective cases – 1) 'On the margins of LCE'; 2) 'Towards richer understandings of LCE'; and 3) 'LCE as knowledge embedded within practice' – which I presented in Chapters 6, 7 and 8 respectively. In this chapter, I present a critical analysis and discussion of these three collective cases, initially focusing on teachers' knowledge of the concept of 'learner-centred education' as stated (in interviews) and demonstrated (in classroom teaching). I also identify the range of factors that have contributed to teachers' conceptions/understandings of LCE and mediated their classroom practices. Furthermore, I revisit the topics of professional development (PD), teacher learning and professional identity in response to questions 2 and 3 of the study. My presentation of the key findings of this study are structured in three themes, which are aligned with my three research questions. The themes are: (1) teachers' knowledge of LCE, and factors mediating their LCE practices; (2) teachers' understandings and experiences of professional development (PD) and teacher learning; and (3) teachers' perceptions of their professional identity. For each theme, I explore how the findings are connected to the existing literature and my conceptual framework, which is based in Bernstein's (1990, 1996, 2000) notion of a 'pedagogic device' and Gee's (1999, 2000) poststructuralist theorising of 'multiple identities'. After that, I summarise the pre-eminent aspects of the findings.

9.1   Teachers' Knowledge of LCE and Their Practices

The first theme addresses my first research question: *What do university-based EFL teachers in Thailand know and understand about LCE?* In order to respond to this question, I have closely worked with Bernstein's (1996, 2000) notion of 'the field of reproduction' which has allowed me to explore the relationships between the LCE policy mandated since 1999 and the classroom/instructional practices of the 11 Thai EFL university teachers who participated in my study. At the same time, my investigation also works with Nunan's (2003) ideas of 'rhetoric and reality' or the mismatch between teachers' practices and what is mandated in state endorsed policy documents. Overall, the collective cases show that the understandings of LCE varied a great deal between the different groupings of teachers, and that the variations are best explained through a closer examination of their individual histories, learning preferences and the different contexts, such as how I was able to show in the cases in Chapters 6 to 8. Table 9-1 (below) outlines, at a schematic level, how the different groupings of teachers (signified by the different collective cases) varied with respect to their knowledge of LCE and their conceptions of teaching knowledge.

Table 9-1 *A schematic representation of teachers' knowledge of LCE and their conceptions of teaching knowledge*

Collective Cases of teachers	Teachers' knowledge of LCE	Teachers' conceptions of teaching knowledge
1. On the margins of LCE	LCE as a commonly invoked concept in public domain	Knowledge as either common or easily acquired – 'common sense'
2. Towards richer understandings of LCE	LCE as a 'work in progress', in transition	Knowledge as 'translated' from Western concepts – resulting in a 'half-and-half' pedagogy or a pedagogical hybrid
3. LCE as knowledge embedded within practice	LCE as deeply grounded, situated in a teacher's practice	Knowledge embedded within practice, mediated by culture, context and history

In Table 9-1 above, I want to draw attention to the fact that while I have identified 'three collective cases' (representing three groups of teachers), the boundaries separating the groups of teachers were not always clear and definite in terms of their levels of understanding/knowledge of LCE and their conceptions of teaching knowledge. Indeed, the cases are best understood as structural concepts in a continuum from one end of a spectrum of understanding and knowledge to another. I found that the ways in which the teachers perceived and employed LCE could change in different situations for a temporary period (i.e. when they felt that the students were disengaged in the lesson). In other words, their knowledge of LCE and classroom practices were mediated by surrounding environments and individual classroom circumstances. The following sections present the findings from each collective case of teachers in more detail.

9.1.1 Case 1: On the margins of LCE.

9.1.1.1 LCE as a commonly invoked concept in public domain.

I begin my discussion focusing on the four teachers (Anon, Artitaya, Darika, and Worawan) I have grouped together in Collective Case 1: 'On the margins of LCE'. A recurring theme emerging from their interview responses was the notion that LCE was a commonly invoked concept in the public domain. During the interview conversations, three out of the four teachers could not articulate their knowledge of LCE beyond the explanation that they had heard the name in public spaces, yet they had never been formally educated about the pedagogy. The one remaining teacher, Worawan, gave an answer that sounded like it was lifted from a textbook, yet she was unable to expand on this definition. Most of the teachers in Case 1 admitted that they did not understand any of the theories underpinning LCE, and this perhaps explains why they were reluctant to engage with me in a lengthy conversation about what LCE is, what it could lead to, and how to put LCE into practice.

However, during my fieldwork, I witnessed that some of the teachers were still able to talk about or employ some LCE principles in their practices even though they may not have consciously realised that what they were doing could be described as 'learner-centred teaching'. For example, during my pre-observation interview with Darika, she honestly admitted that she had a low level of LCE understanding ['ไม่ค่อยรู้จักซักเท่าไหร่']. Yet, she was still able to articulate her knowledge of some LCE principles such as "[teachers have to] create a variety of activities in our classrooms" (Darika, pre-observation interview, 10/02/2015, my translation). This aligns with what the literature says about LCE teaching approaches helping teachers to accommodate learner diversity in a language classroom (Weimer, 2013). Even Worawan, who taught in a classroom of less than 10 students, still underlined the importance of student involvement in classroom activities. In her interview response, she highlighted her style of teaching as creating a lot of opportunities for her

students to speak through a microphone even if they were just required to respond to her questions from a textbook. In fact, Worawan's descriptions of her students in her classroom practice is relevant to what Richards and Rodgers (2001) call "organisms that can be directed by skilled training techniques to produce correct responses" (p. 62). According to Richards and Rodgers (2001), this is a criticism of how some language teachers treat learners like robots that respond to their questions based on a textbook with a certain format of answer, in this case, a grammatically correct answer or 'correct response' rather than an answer that comes from learners' creative and innovative thinking skills. Nevertheless, one might argue that there was some evidence of LCE ideas applied in Worawan's classroom.

The most distinctive characteristic that separated Case 1 teachers from teachers in the other two cases was the Case 1 teachers' stated beliefs that LCE was not suitable for Thai universities (see Section 6.3). This helped to explain their reluctance to employ LCE approaches in their classrooms. Additionally, three out of the four teachers proposed that there were two main areas affecting their LCE implementation which were student-related and other-related factors. For them, student-oriented activities were too time-consuming because they often had a large number of students in their classrooms – anything from 40 to 250 students. They also stated that their students often had low English proficiency and certain characteristics that made them (as teachers) reluctant to implement LCE strategies. These characteristics included students' poor motivation, lack of curiosity and low enthusiasm for learning, and their desire to 'stick together in a safe zone'. All of these characteristics appeared to be mediating factors and even obstacles preventing some Thai students from being thought of as being independent/autonomous learners in Case 1 teachers' classrooms.

Moreover, the Case 1 teachers often spoke about what they called Thai cultural practices such as learners expecting to be 'spoon-fed', and they suggested that the collectivist nature of Thai

culture made Thai students rely heavily on their teachers to give them knowledge rather than have them actively participate in a self-discovery learning culture. In fact, the factors mentioned by these teachers are sometimes cited in the literature, especially those studies that show how a majority of Thai students do not see the necessity of learning English (see Iemjinda, 2003; Israsena, 2007; Nonkukhetkhong et al., 2006; Prapaisit de Segovia & Hardison, 2009). Overall, teachers 'On the margins of LCE' appeared to perceive LCE as an approach that purely focused on teachers teaching through student-oriented activities (e.g., answering questions or working on a textbook exercise). There was little appreciation of the teacher's role as an interactive facilitator in the classroom, or as someone who responds to the students' diverse learning preferences and practices.

9.1.1.2 *Knowledge as either innate or easily acquired – 'common sense'.*

Because teachers 'On the margins of LCE' tended to see LCE as a body of knowledge that is either commonly known or else easily acquired by anyone, they were more likely to underestimate the complexity of LCE as a concept. They specifically referred to LCE knowledge as 'common sense' that all teachers should have (and should apply) during their practice. Rather than perceiving LCE knowledge as an accumulation of teaching experiences and skills that they gradually acquired over time, the four teachers similarly expressed their conceptions of LCE as 'their gut feeling', intuitions, or just a general responsibility fundamental to their professional communities and Thai society (see Section 6.2). In other words, although elsewhere in the interviews they admitted that they did not know the theories about LCE, these teachers believed that all Thai teachers should already know how to apply LCE principles regardless of any circumstances (e.g., the size and a number of students in the classroom, and students' characteristics).

Despite the fact that some teachers referred to some characteristics of LCE to some extent, they seemed to be far from having developed a comprehensive understanding of LCE. In my classroom

observations, I noted that some teachers enacted surface understandings of LCE such as calling students by name when they wanted students to respond to their questions (which is by no means common practice in Thailand). However, most of the teachers in Case 1 admitted that they were not convinced of the value of using LCE. Rather than enacting student-oriented activities, these teachers preferred to apply traditional ways of teaching English through teacher-centred pedagogical practices such as textbook-focused drills when teaching grammar. Such teacher-centred practices are not uncommon, particularly in Thai language classrooms, as a number of studies have frequently discussed (see Cheewakaroon, 2011; Clarke, 2010; Dang, 2006).

From the data, the conceptions and knowledge of LCE proposed by Case 1 teachers can be seen as fairly basic in comparison to the other two cases. By conceptualising LCE knowledge as common sense, all four teachers did not make further comments on LCE as if they strongly believed that there was nothing important that needed further discussion. Consequently, this perception appears to have discouraged them from acquiring more knowledge about LCE, as they were also not convinced that LCE was a suitable pedagogy for Thai students. In the next section, I present the contrasting aspects of Case 2 teachers, who tended to perceive LCE as a teaching method that is *a work in progress*.

9.1.2 Case 2: Towards richer understandings of LCE.

9.1.2.1 LCE as a work in progress – in transition.

The three teachers, Kittikorn, Yaowapa, and Mayticha, whom I have included in Case 2: 'Towards richer understandings of LCE', appeared to have a fuller understanding and knowledge of LCE – beyond just teachers' gut feelings (or common sense). Based on their narrative accounts, I have explained their knowledge of LCE in terms of being very much *a work in progress* because they expressed interest in talking about LCE as a Western teaching pedagogy that they were struggling to utilise and apply in their classrooms. For example, during my interview conversation with

Kittikorn, he emphasised (in English) that "LCE in Thailand is in a transitional period" (see Section 7.2). All Case 2 teachers showed their awareness of the fact that many Thai teachers had not necessarily been able to successfully and coherently apply LCE in all classrooms in Thailand, and they saw this situation as a widespread experience across different geographical regions of Thailand.

Despite the fact that these teachers said that they had been exposed to LCE from public discourses, they all commented that they were highly motivated and enthusiastic to acquire more knowledge of LCE through their own independent learning such as by using online resources and participating in all kinds of professional communities as part of their individual ongoing professional development and learning. These teachers strongly believed that many Thai teachers were still working hard to learn about LCE and to develop their pedagogical practices so as to make it feasible and suitable for all Thai students as well as for teachers' individual circumstances.

To some extent, Case 2 teachers appeared to have certain understandings/knowledge of LCE which involved an appreciation of the concept that learners should be regarded as the centre of the teaching and learning process. However, some Case 2 teachers wondered whether Thailand was ready yet for complete LCE implementation (see Section 7.3) due to a number of mediating factors which could be divided into two types: student-related and teacher-related factors. In terms of student-related factors, the Case 2 teachers made comments similar to those made in the Case 1. For instance, they referred to some cultural characteristics of Thai students, such as they "stick together in a group (and do not like to work alone)" and they lack motivation in learning. Nevertheless, Case 2 teachers also claimed that teacher-related factors highly affected their willingness to prepare and employ learner-centred activities. Examples include the teachers' heavy workload imposed by their universities, some characteristics of Thai teachers who prefer to work individually (rather than to collaborate), and the teachers' inadequate understanding of LCE.

By this, I suspect they meant that some Thai teachers were unmotivated and reluctant to learn new knowledge during their career. In Yaowapa's opinion, some characteristics of Thai senior teachers or what she referred to as 'a mafia society' or 'an invisible hierarchical power', appeared to prevent some teachers engaging in the PD opportunities that were available to them within her university (see Section 7.4).

It is apparent that the levels of LCE knowledge among Case 2 teachers were more sophisticated than that articulated by Case 1 teachers. Their developing understanding was clearly enhanced by their curiosity to learn more about LCE and their willingness to engage in various PD opportunities. The following section discusses how they conceptualised LCE as a restricted implementation, or 'half-and-half pedagogies/strategies'.

9.1.2.2 Knowledge as translated from Western concepts – resulting in a half-and-half pedagogy.

The Case 2 teachers all spoke of LCE as a transformation of Western theories and cultural aspects, forming *a pedagogical hybrid teaching practice*. Two of the three teachers (Yaowapa and Kittikorn) specifically referred to this concept as a combination of the traditional Thai teacher-centred approach and the Western LCE pedagogy, or as being 'half teacher-centred and half learner-centred' (see Section 7.3). Upon closely looking at the three teachers' educational experiences, I noted that all of them had studied overseas, particularly in a Western context for either a short period (Kittikorn studied abroad for less than six months) or longer period (Yaowapa and Mayticha completed their doctoral degrees in Australia over a period of about four years). These teachers had experiences of studying and practising outside Thailand, and these prior overseas experiences no doubt influenced the way they currently taught as well as their understandings and beliefs. During the interviews with these teachers, they frequently provided

contrasting examples of teachers' practices in Thailand, some of which were very much teacher-centred and some were more student-centred.

From their narratives, there was a shared rationale amongst the three Case 2 teachers as to why they preferred to call LCE 'half-and-half strategies'. They all believed that there was still a need for Thai teachers to have a certain degree of control or 'teacher-centredness' in their classrooms in order to provide students with sufficient guidance or clear instruction. They believed that it was necessary to keep students engaged in classroom activities (see Yaowapa's and Kittikorn's examples in Section 7.3). This perception is related to Fullan's (2007) idea of teachers needing to be key 'agents' who maintain control over the pedagogical practices they employ in their classrooms. Furthermore, Case 2 teachers claimed that whenever they tried to employ too much student-focused activity, it often turned out that many students chose to do their own activities such as browsing on the Internet. Therefore, they believed that the best LCE practice in their classrooms should be *a pedagogical hybrid*. This was also evident in my classroom observations where I often noticed that whenever these teachers realised that their students were losing concentration/interest in a teacher-centred activity, they would immediately shift their teaching to student-focused activities that required students to move around rather than to learn passively. Over the course of my observations, I could clearly delineate their teaching according to the two approaches: (1) a lecture by the teacher, interspersed with (2) student-focused activities.

The Case 2 teachers believed that employing LCE practices in Thai classrooms was not as easy and simple as some Thai policy-makers and educators expected it should be. However, these teachers showed there were still ways that Thai teachers could employ some LCE approaches. By contrast with the first case, Case 2 teachers showed more evidence that they were in the process of developing LCE knowledge and possessed a more sophisticated understanding of teaching. They not only showed their awareness of the fact that many Thai teachers were not only *still working*

on adopting the Western LCE ideologies, but they were also trying to translate these pedagogies and cultural aspects into more traditional Thai classroom practices. As mentioned earlier, one of the Case 2 teachers mentioned that LCE in Thai universities was still *'in a transitional period'*. I interpret this view as suggesting that many Thai teachers were working on *'cultural as well as pedagogical translations'*. More importantly, the Case 2 teachers strongly believed that it was also crucial for all Thai EFL teachers to adapt LCE elements along with their experiences in order to make LCE suitable for their various contexts.

9.1.3   Case 3: LCE as knowledge embedded within practice.

9.1.3.1 LCE as deeply grounded, and situated in a teacher's practice.

The four teachers, Titima, Orapa, Nattawut, and Kanjana, whom I grouped as being in Case 3, 'LCE as knowledge embedded within practice', shared similar stories about their initial exposure to LCE at the beginning of my interview conversations with them as originating from 'public speaking'. Like the teachers in the other two cases, Case 3 teachers also thought that LCE discourses were initially communicated by word of mouth. Yet, further in the interviews, Case 3 teachers tended to describe LCE as a form of teacher's knowledge that is deeply grounded in their everyday practice. They referred to their practices in terms of different notions such as educational experiences and knowledge that is situated within (and learned from) their affiliated professional/academic communities. They characterised their experience in these communities as a continual process while still working within traditional Thai cultures, and these cultures were also being influenced by the traditions in the particular institutions where they currently taught.

The four teachers claimed that participation in PD programs had been crucial for them in acquiring new teacher knowledge and skills, and they strongly believed that this should be the case for all Thai teachers who teach a language that is not their mother tongue. However, they spoke about a number of factors that mediated teachers' participation in these programs as well

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as learning opportunities. I discuss them here under three categories: student-related, teacher-related and other-related factors. These teachers believed that all three types of factors were connected to, and influenced by, their surrounding environments. For example, some teachers mentioned that institutional factors often determined their classroom decisions to employ LCE approaches. This is because the institutions where they worked dictated the number of students per classroom and how these were organised into physical spaces (e.g., arrangement of tables, the integration of technology, and the use of other classroom resources). Universities/institutions also made decisions about whether to provide (or not to provide) opportunities for teachers to participate in PD. Furthermore, they determined teachers' workloads, which may leave little time for participation in PD programs. In addition, these Collective Case 3 teachers believed that LCE required all teachers to take more responsibility in order to be able to adopt and adapt LCE principles in their classrooms. However, teachers' capabilities and relevant skills may not be developed in all PD training/programs. Thus, they strongly believed that their everyday experience of working with LCE ideas was the most important factor helping them to develop their teaching practice. They further commented that the best LCE practice came from their 'knowledge-in-practice' and critical thinking as well as reflection on their teaching. They claimed that one day's experience, followed up by careful critical reflections, often helped them plan more effectively for the next lesson. On this point, it may be argued that Case 3 teachers had developed their knowledge of LCE from their day to day practices which also involved what is known as 'reflection-in-action' (Schön, 1991).

By explaining that their LCE knowledge was deeply situated and contextualised in their classroom practices as well as their learning during their careers, these teachers recognised their role in helping to shift the traditional notion of the teacher having the ultimate power in a classroom to the progressive notion of the teacher being *a facilitator*. In this way, Case 3 teachers reflected their understandings and knowledge of LCE beyond just *common sense*, so that in most respects,

their understandings were more developed and coherent than what I saw and heard from teachers in the other two cases.

9.1.3.2 *Knowledge embedded within practice, mediated by culture, context and history.*

In terms of their conceptions of LCE, the Collective Case 3 teachers perceived LCE as a form of knowledge that is situated and embedded within the context of where they currently worked. They appreciated that this knowledge was mediated by various surrounding contexts such as Thai culture, their classroom contexts, and the experiences and histories of both teachers and students. For example, Orapa and Kanjana often mentioned the prevailing cultural characteristics of Thai students – for example, they tend to '*stick together in a group'* (or a safe zone) or that they can avoid answering questions asked by teachers. Consequently, these two teachers created activities that responded to their students' characteristics and preferences. They often used student-collaboration approaches such as a discussion in pairs or group work, but they designed these approaches in ways that allowed their students to work within their comfort or safe zone. For instance, Orapa used what she called 'a student peer support strategy' where students, who were more proficient, could help their friends who were less proficient. Orapan often allowed her students choose their own group so that they did not feel forced to form a group; she believed that her approach tended to promote students' active learning (see Richards & Rodgers, 2001; C. Rogers & Freiberg, 1994).

One of the more prominent examples of knowledge being embedded within practice was evident in Kanjana's description of her experiences of LCE when she began her teaching career. At that stage, she believed that LCE required the teacher to "directly ask students about what they wanted to learn" (see Section 8.2). Later, she discovered that it was not necessarily that simple; she ended up employing different strategies such as an indirect encouragement for her students to make choices in their own learning. For instance, she let her students decide the topic of their

own presentations that matched their interests rather than asking them directly about what interested them. Kanjana's knowledge of LCE appeared to be embedded within her everyday practices where she had learned how to engage her students from her own experience. Her practices were consistent with many common descriptions of LCE, such as her efforts to focus on learning as a process (Cornelius-White & Harbaugh, 2010) rather than just preparing students to pass a test, and her efforts to promote her students' motivation over the period of their enrolment in a course (McCombs & Whisler, 1997). More importantly, she created opportunities for students to have a voice and share classroom decisions in terms of goal setting and assessment (Nunan, 1988; Tudor, 1996; Weimer, 2013). Overall, the knowledge of LCE articulated and demonstrated by all Case 3 teachers clearly indicated major areas of difference compared to teachers in the other two cases.

9.1.4 A summary of teachers' knowledge and conceptions of LCE.

By closely reviewing the data, I discovered that while some aspects of all 11 teachers' understandings and conceptions of LCE knowledge were clearly contrasting with each other, there were some underlying similarities. To be specific, the findings revealed a close relationship between teachers' individual beliefs and their actual pedagogical practices (Phipps & Borg, 2009). The data showed that their levels of LCE understanding/knowledge and classroom practices were mediated by surrounding environments such as their classroom contexts, their background knowledge, and their confidence to employ LCE. Although all teachers commented that their first exposure to LCE came from *'public speaking'*, the data suggested that their levels of understanding and knowledge of LCE were, in the end, very different.

In relation to Bernstein's (1990, 1999, 2000) work on a 'pedagogic device', the findings indicate that although LCE has been imposed in Thailand for more than 15 years, there was still a mismatch between *'the field of production'* (the policy-making level) and *'the field of*

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reproduction' (teachers' understandings and knowledge of the policy and their classroom practices). Bernstein's notion of 'the field of reproduction' is helpful here to explain the relationships between Thai EFL university teachers' practices and their knowledge and experiences of LCE. It has helped me to understand how Thai EFL teachers make sense of the LCE policy, and also to tease out the diverse mediating factors that influence and help to determine certain teachers' beliefs and actual practices. By looking at the empirical studies as well as the findings of this present study, it is obvious that from 1999 until the time when the data were gathered, LCE is still not *'a one-size-fits-all-policy'* that can be easily adopted into every Thai classroom. Rather, the level of LCE implementation heavily relies on a number of mediating factors such as teachers' histories and their individual interpretations of LCE, different levels of LCE knowledge and their confidence in employing LCE pedagogies. There is also a wide variety of cultural and institutional factors that mediate teachers' understanding and/or application of LCE approaches. This is summarised in Figure 9-1 below:

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┌─────────────────────────────────┐
│     The Field of Reproduction    │
│                                  │
│  The National Education Act of 1999 │
│                                  │
│    (Learner-centred education)   │
└─────────────────────────────────┘
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On the margins of LCE	Towards richer understandings of LCE	LCE as knowledge embedded within practice	Teachers' levels of understanding of LCE
LCE as a commonly invoked concept in the public domain	LCE as a 'work in progress', in transition	LCE as deeply grounded, situated in a teacher's practice	

Mediating factors

Student-related factors:	Teacher-related factors:	Other-related factors:
-students' low English language proficiency	-teachers' workload	- Thai education system (e.g., a grading system) that heavily relies on a factual test (grammatical structures) rather than communication skills
-students' different background knowledge	- teachers' understanding of LCE (knowledge of LCE)	
-students' attitudes towards English	- teachers' level of LCE implementation	- Institutional factors: number of students in classrooms, prescriptiveness of the syllabus, classroom physical arrangement (e.g., an arrangement of student desk); and support for teachers (e.g., for professional development, incentives for their career a continuing learning, and further supports for in-service teachers)
-students' personal characteristics: willingness to take responsibility in their own learning, confidence level, enthusiasm for learning, use of social media in classrooms, inclination to stick together in a group or be independent, curiosity as learners and resilience	- teachers' attitude towards students	
	- teachers' reliance on textbooks during teaching	
	- teachers' confidence in using LCE practices	
-students' exposure to English outside the classroom	- teachers' motivation to learn	- other cultural factors
- confidence in English proficiency		

Figure 9-1. The relationships between teachers' levels of LCE understanding and mediating factors presented in Bernstein's the field of reproduction

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Figure 9-1 above was developed using Bernstein's (1990, 1996, 2000) notion of the 'field of reproduction' which helped me to map the complex relationships amongst the different Thai stakeholders, and allowed me to explain diagrammatically how the set of educational rules constituted in the National Education Act of 1999 have been responded to by the 11 Thai EFL university teachers in the years that have followed. The figure shows that these teachers did not enact the original LCE policy in *only one particular way*. In order to manage the complexity of the different approaches and to facilitate an analysis, I grouped the teachers' responses of LCE into three collective cases: 'On the margins of LCE'; 'Towards richer understandings of LCE'; and 'LCE as knowledge embedded within practice'. My findings indicate that most teachers have some understanding of LCE and that the level of understanding cannot be reasonably predicted by geographic regions or even institutional settings. There was as much variation within institutions as there was between institutions and regions of Thailand. This is borne out in the data from my interview conversations with these 11 teachers, together with my observations of their classroom practices in four contrasting universities. At the same time, my results are aligned with the ideas suggested by Li and Walsh (2011) that there is no "single and straightforward" relationship between teachers' beliefs and their actual practice (p. 52). I proceed now to explain in more detail how the teachers LCE practices were mediated by various factors, by dividing/categogirsing these factors into three types: student-related, teacher-related, and other-related factors (see the bottom section of Figure 9-1).

In Figure 9-1, I have used jagged and curvy arrows not only to represent the inconsistent relationships between the educational policy and teachers' knowledge/understanding of the policy and practices, but these curvy arrows also suggest teachers' dilemmas, inadequate understandings, contradictions, and ambiguities in their LCE knowledge. In fact, the teachers' dilemmas in understanding some government mandated educational policies are not uncommon in the teaching profession in different parts of the world (Tsui, 2007b). In contrast, the normal

straight arrow suggests a more direct relationship with respect to teacher understandings and the potential for Thai teachers to employ LCE principles in their practice. This is most impressively represented by the Case 3 teachers. Regarding the teachers' knowledge of LCE, the three teacher cases must be seen as interrelated. It is not just a matter of individual Thai teachers being committed or lazy or somewhere in between. This, instead, suggests that teachers' understandings and conceptions of LCE knowledge can change over time and can also shift one way or another depending on contextual, institutional and personal circumstances, and this idea is represented by the small jagged lines that interconnect between each case of the teacher.

My study challenges the claim found in some previous studies that it is *nearly impossible* to employ LCE in Thai classrooms (such as Hallinger & Lee, 2011; Nonkukhetkhong et al., 2006; Phungphol, 2005). For example, Hallinger and Lee (2011) present this situation in the metaphor of the 'impossible dream' (p. 156). In my study, many teachers showed evidence that they have successfully employed LCE principles in accordance with their different classroom contexts. On this point, 'the field of reproduction' has helped me to answer the first research question, as well as to report the mediating factors that have influenced the teachers' contrasting classroom practices, and more importantly, to conceptualise these complex relationships into the above figure (Figure 9-1). From the discussion above, the 11 teachers' knowledge of LCE was shaped by educational policies, by their personal histories and by the particular context in which they worked, and therefore, their LCE practices can be seen as having been negotiated differently.

The following sections present teachers' understandings and experiences of professional development (PD) and teacher learning.

9.2   Teachers' Understandings of Professional Development (PD) and Teacher Learning

The second theme of this chapter addresses research question 2: *How did/do university-based EFL teachers in Thailand learn and develop as teachers (and learners)?* This theme is widely regarded as one of the most important factors that directly affects teachers' practices and ultimately leads to students' better learning outcomes in all conceptions of teaching and learning (Darling-Hammond, 2009; Supovitz, 2001). In this section, I draw on a wide range of relevant literature such as Cochran-Smith and Lytle's (2001) types of teacher knowledge, Hargreaves' (1998) ideas of teachers' knowledge of self, and Lave and Wenger's (1991) notion of a Community of Practice (CoP). For example, the notion of CoP has helped me to explain the existing characteristics of a collective learning space in which some teachers in this study were situated in, and how they shared their professional knowledge and educational experiences through their academic work as well as teachers' talk.

My discussion in this section is organised into three areas which correspond to the teachers' perceptions and experiences of PD as well as the three teacher cases I have introduced earlier. This section ends with a summary of Thai EFL teachers' beliefs about PD and the ways in which they are (or are not) held accountable for their professional learning. The organisation of this section is illustrated in Table 9-2 below:

Table 9-2 *A summary of teachers' general perceptions of PD and the section where this is discussed*

Collective Cases of teachers	General perceptions of PD	Discussion sections
1. On the margins of LCE	A compulsory activity required by their employer	9.2.1.1
2. Towards richer understandings of LCE	Both a compulsory activity required by their employer and a personal choice and commitment during their teaching career	9.2.2.1
3. LCE as knowledge embedded within practice	A personal choice and commitment during their teaching career	9.2.3.1

Note. Emphasising blurred boundaries between the last two cases

Although there has been an increasing awareness of the importance of career-long teacher learning in our 'knowledge driven society' (Armour & Makopoulou, 2012), in Thailand, teachers' career learning is less of a priority in certain teaching contexts due to various reasons. Armour and Makopoulou (2012) claim that teacher learning is "a multi-faceted activity" which can be mediated and shaped by the contexts where teachers live and work (p. 337). The teacher professional learning literature repeatedly espouses the importance of PD programs and opportunities that allow for and promote a variety of approaches rather than just one way of learning for teachers (Doecke, Parr, & North, 2008). This was also evident in this study when it came to Thai EFL university teachers' professional learning.

It is important to mention that when I asked teachers about their professional development, most of them were not confident to discuss this topic. This was evident in the little that they had to say about PD in the interviews, compared to the time they devoted to expressing their opinions about

the other two topics in this study, especially their professional identity. Nevertheless, the data suggest that teachers' understandings of PD can be represented in two distinctive ways: (1) PD as a compulsory activity required by their employer and (2) PD as a personal choice and commitment during one's teaching career. Table 9-3 below is a summary of their understandings of PD and their perceptions of the various types of teacher learning.

Table 9-3 *A summary of teachers' understandings of PD and types of teacher learning*

Collective Cases of teachers	General perceptions of PD	Types of teacher learning (Sources of knowledge)
1. On the margins of LCE	A compulsory activity required by their employer	Formal teacher education, program and training
2. Towards richer understandings of LCE	Both a compulsory activity required by their employer and a personal choice and commitment during their teaching career	Formal teacher education, program and training; Informally shared knowledge between colleagues
3. LCE as knowledge embedded within practice	A personal choice and commitment during their teaching career	All kinds of everyday learning and individual reflective practices

Note. Emphasising blurred boundaries between the last two cases

In Table 9-3 above, teachers' understandings and conceptions of PD are identified in two ways, and I want to draw attention to it being possible, in this area, to clearly separate the teachers in the first case from those in the other two cases. The reason for showing this clear separation is that during my interview conversations with the Case 1 teachers, they clearly expressed their opinions towards PD as *a must* or a compulsory activity that they were forced to participate in by their employer/university. They argued that the only reason that they participated in PD events was because it would influence their likelihood of being paid more (or getting a promotion). In contrast, teachers from the other two cases appeared to believe that PD was somehow related to

a personal choice or an individual's willingness to learn. Some even referred to it as an ethical responsibility rather than something that they were forced into doing.

There was some inconsistency in the ways the 11 teachers perceived PD and how they spoke about their in-service learning. However, all teachers made mention of the fact that they were often required to account for their actions in performing different duties in their work (and this included their professional learning). Some teachers commented that it was often seen as necessary for them to participate in different ongoing PD programs or events, and sometimes they were encouraged to pursue a higher degree of study, but amongst these teachers there were differences in the ways they were accountable for their PD (to be discussed in Section 9.2.4.1: Teacher accountability regimes).

9.2.1 Case 1: On the margins of LCE.

9.2.1.1 PD is a compulsory activity required by their employer.

During the interview conversations, all Case 1 teachers appeared to express their negative attitudes to their experiences of PD programs; they saw PD as a compulsory part of their work requirements rather than something which is enjoyable and enhances their skill development. This view seemed to be encouraged by the fact that, in most instances, their participation in PD activities was either mandated in their employment contract or they felt forced to participate in it. Although some Case 1 teachers admitted that they did not have a real understanding of PD, they still were able to comment about some features of PD and teacher learning. For instance, Darika admitted that she was not sure what PD was and had never been to a PD event. Yet, she assumed that PD referred to attending "some kind of a workshop, a seminar or a conference" (see Section 6.4). The findings suggest that these teachers strongly believed that their PD opportunities were restricted to course-based learning activities such as attending a lecture or a workshop. In fact, this belief corresponds to what has been discussed in the literature as a

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structured-learning environment focusing on 'a training model' (Little & McLaughlin, 1993), 'workshops' (Feiman-Nemser, 2001), and 'courses' (Desimone, Smith, & Ueno, 2006). This aspect also echoes Cochran-Smith and Lytle's (2001) ideas on 'knowledge-for-practice'.

From the rigid and limited ways of conceptualising what PD meant to them, the Case 1 teachers appeared to limit their learning opportunities to only, at best, a targeted workshop or a training program that was offered to them. There was little or no evidence suggesting that these teachers were actively learning from their surrounding environment or in informal ways (e.g., an informal talk with their colleagues and reflecting on their practice with colleagues). Although some teachers agreed that PD programs were meant to be beneficial for their skill development, they still claimed that most of the available PD programs were based on a summary of educational theories 'using PowerPoint slides'. They much preferred the idea of a practical workshop that would be more relevant to the reality of their classrooms (see Section 6.5). All Case 1 teachers claimed that many PD programs also required significant amounts of paperwork for them to complete afterwards, and that they did not like having to leave their students to undertake PD. For example, three of the four teachers mentioned that they had sometimes been required to abandon their lessons in order to participate in some mandated PD programs offered by the institutions for at least a day. These mandated PD programs were part of their institutions' accountability regimes, and each teacher's attendance was documented in their annual professional performance report.

According to Darika, many PD workshops available at her university failed to respond to her needs, particularly the need to acquire relevant pedagogical knowledge and practice (such as teaching skills in an EFL context). Darika's experiences of PD were that they did not meet teachers' current needs and the PD was not focused on classroom practices. In fact, such criticism of PD activities and events in Asian settings is not new. For instance, similar views can be found in

a recent large-scale study of tertiary EFL teachers in China, who voiced their negative opinions about PD (Meng & Tajaroensuk, 2013). In this study, Meng and Tajaroensuk (2013) show that many traditional in-service PD programs often employ a formal course-based setting such as a seminar, a class, and a conference, and that these settings did not encourage participants to connect theoretical knowledge to their practical teaching settings. In other words, this type of PD, with courses that are often "brief, fragmented,… decontextualized and isolated from real time teaching" (p. 1362), is felt to be unhelpful by a majority of teachers. According to most participants in my study, PD programs available at the four universities in Thailand largely comprise formal classes or workshops, which do not always connect with the teachers' day to day situations.

In summary, Case 1 teachers believed that their experience of attending PD events were not only *unhelpful*, but also *time-consuming* and interfered with their lesson planning time. Both themes – i.e., teachers' rigid conceptions of PD and a perceived over-emphasis on educational theories in PD workshops – help to explain Case 1 teachers' underdeveloped skills and level of knowledge of LCE. Rather than judging the individual teachers for their deficits, I have focused on faithfully representing the narrative accounts of these Case 1 teachers. At face value, these accounts suggest a strong need for rethinking and revisiting current PD programs for Thai EFL teachers in order to better connect with the teachers' existing knowledge and their current classroom contexts.

9.2.2 Case 2: Towards richer understandings of LCE.

Unlike Case 1 teachers, all three teachers in Case 2 appeared to perceive PD and career learning as more than just a formal coursed-based setting. Instead, the Case 2 teachers perceived PD in two forms: 1) in-service learning activities which are required by their employer; and 2) an individual choice, which one can choose to pursue in his/her own time. Regardless of their

favourable feelings towards PD, two of the three teachers in Case 2 were aware that many PD programs available in Thailand could be seen as *an incentive* as well as *a requirement*. This idea is supported by their narrated stories of experiences suggesting that their PD participation could reveal both *how well* and *how badly* each teacher performed throughout the academic year. Their interview responses pointed out that they perceived participation in PD as a form of assessing teachers and it was a dimension of their accountability. During the interview conversations, they often talked about *an index value* which referred to a type of a scoring system that measured an individual teacher's performance through their participation in PD opportunities.

During my four months of data generation, none of the teachers in any of the Case groupings clearly explained what the "index value" actually was. However, some Case 2 teachers explained that their index score could be improved by their engagement in a number of professional learning activities (e.g., attending a conference, conducting an independent study/a piece of research, publishing a journal, and writing a textbook). Additionally, some teachers claimed that many early career teachers often 'skipped' their usual lessons because they wanted to have the extra time to improve their index value through developing a publication and attending a conference. Some Case 2 teachers pointed out that participating in PD or publishing a journal article is the way that teachers are assessed, but there was no attention given to the quality of their teaching in classrooms. For example, Maythicha and Kittikorn claimed that many teachers would rather write a paper, attend a conference and conduct research to gain more points, rather than going to teach in their classroom (see Section 7.5).

9.2.2.1 PD is both a compulsory activity and a personal choice.

During the interview conversations, all three Case 2 teachers expressed their conceptions of PD not only as formal course-based learning, but also as a form of knowledge (and professional opinions) learned from their colleagues (or within their teaching communities) and the experts

(Section 7.5). In fact, their comments on 'shared knowledge' are somewhat related to Lave and Wenger's (1991) ideas of CoP, addressing the importance of informal learning between or within teaching communities that do not follow any structured or specific curriculum. Taking Lave and Wenger's CoP ideas into account, teacher learning can occur in various forms including teachers' reflection and in collaborative work. For example, Kittikorn strongly believed in the importance of co-teaching that allowed him to learn new teaching strategies from senior colleagues who had more experience although it was rarely practised in his university.

To some extent, Case 2 teachers made similar negative comments about PD as those expressed by teachers in Case 1, and they agreed with Case 1 teachers that participation in PD was somewhat time-consuming. This claim was supported by their comments on teacher-related factors (e.g., teachers' workloads, extra administrative work, some cultural characteristics of Thai teachers such as *a slow-life society* and the invisible hierarchical power in some teaching communities at universities) (see Yaowapa's comment at the end of Section 7.5). Case 2 teachers also mentioned the inadequate support provided by universities for PD activities (e.g., lack of funding or time off work). One of the interesting examples of teacher-related factors is the invisible hierarchical power in some teaching communities, particularly in the university sector, that was described in the real-life stories of Case 2 teachers. The teachers narrated particular examples of when some junior teachers appeared to have less chance of getting access to PD, especially if they wanted to pursue further study or to attend conferences overseas. It was the senior teachers who were more likely to be selected for these activities. Coincidentally, two of the three teachers referred to this invisible power as *'a mafia society'* – they felt that their own PD opportunities were restricted by this *mafia* society. Nevertheless, it is important to acknowledge that although the notion of this invisible power among the Thai teachers (and teaching communities) was also occasionally mentioned by some teachers in Case 3, at the same time, I also want to remind the reader of this thesis that the findings were mainly based on a particular

and small group of teachers. Care is needed not to generalise the phenomenon of this so-called invisible power as necessarily existing in other institutions.

9.2.3   Case 3: LCE as knowledge embedded within practice.

The Collective Case 3 teachers viewed PD as primarily an individual commitment and responsibility; there was no evidence of negative attitudes to PD amongst the Case 3 teachers. Likewise, some teachers tended to perceive their extra work commitment to be positive as it was an opportunity that allowed them to gain new knowledge. Case 3 teachers claimed that, for them, teacher learning opportunities were broader than just a structured-learning event, and that their learning was primarily their personal choice or commitment. It was significant that one of the important settings for their professional learning was their own classrooms. They spoke enthusiastically about their classrooms as sites which allowed them to reflect upon their work (and practices). In other words, their PD experiences have been mediated by their everyday work as well as situated within the institutional context of that work. Some teachers mentioned that they often shared their knowledge and areas of expertise with their professional/academic communities (such as the Thailand TESOL communities). Examples of their *shared knowledge* included writing a textbook, co-teaching, mentoring new teachers, having discussions with their colleagues, and engaging in informal teacher talk along the corridors of their workplace. For example, Nattawut claimed that he always shared his daily dilemmas and classroom tensions with his senior colleagues because he often received good advice that was helping him improve his future practice. Likewise, Titima claimed that she often led a mentoring program for early career teachers since she had over 30 years of EFL teaching experience (see Section 8.4). In fact, these critical reflections on PD echo Putnam and Borko's (2000) ideas about the 'cooperative-process' of professional learning, where university teachers can learn closely and collaboratively with other teachers in their day to day work.

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9.2.3.1 *PD is a personal choice and commitment.*

All Case 3 teachers expressed their enthusiasm and willingness to engage in PD opportunities more than teachers in the other two cases. At the same time, they discussed their participation in PD as an ethical commitment, allowing them to gain new knowledge and important skills for their career long learning as teachers. When I asked them about the types of professional learning they often engaged in, all Case 3 teachers expressed their preference for independent learning such as reading and exchanging ideas with colleagues (instead of a formal lecture). For example, Kanjana initially mentioned that she was sometimes hesitant to participate in some PD events because she had already completed her PhD study. However, it emerged in my casual conversations with her later that she preferred to engage in more challenging activities such as writing a textbook for a new subject/unit, and that she saw this as an activity that can contribute to her career-lifelong learning (Section 8.5). Likewise, Titima, who was near retirement, claimed that she still actively published journal articles and books because she wanted to share her knowledge and experiences with junior teachers. On this point, it is fair to say that all Case 3 teachers exemplified their beliefs about PD as a form of shared knowledge and as involving informal ways of learning.

9.2.4 A summary of teachers' understandings and experiences of PD.

Overall, teachers' understandings of PD and teacher learning appeared to be underdeveloped compared to their knowledge of the other two main topics in this study. Although PD and teacher learning are written about as inevitably positive for individual teachers and institutions (Day & Sachs, 2004; Doecke & Parr, 2011; Finsterwald, Wagner, Schober, Lüftenegger, & Spiel, 2013), for these 11 Thai EFL teachers, their attitudes towards PD were either 'something they were forced to do' or 'a personal commitment', whereas my conversations with them investigating the other two topics (LCE and identity) were more complicated. From the interview responses, all Case 1 teachers mainly perceived PD as a course-based learning activity where they acquired only

'knowledge-for-practice' or a particular theory where they *could not* connect this to their actual practices. In particular, they referred to PD as *a compulsory activity* or *something that had to be done*. There was little appreciation of PD and teacher learning among Case 1 teachers, and they did not seem to believe that it could help them in their day to day practice. In contrast, teachers from Cases 2 and 3 conceptualised PD as *a choice*, particularly for their lifelong learning journey in which they continued to grow and learn important skills as teachers. However, some teachers still perceived PD as a double-edged sword: it was an opportunity for some teachers to improve their skills and knowledge, but at the same time it was also an unreliable assessment of their performance (i.e. their index value) as teachers.

Most teachers mentioned a range of mediating factors that influenced their willingness to engage in PD opportunities which can be summarised as: the availability of learning opportunities; the time commitment required; heavy workloads; and other commitments (e.g., family and work matters). In fact, these factors are not new, but widely discussed in contexts other than in Thailand (see Chapter 2, Section 2.4). In this study, I want to further delve into the Thai EFL teachers' understanding of these factors in more detail in terms of what I have identified as *teacher accountability regimes* or mandated requirements that these teachers have encountered in their workplace.

9.2.4.1 Teacher accountability regimes.

During my data generation, there were two emerging themes from teachers' stories about *accountability* and its role in their teaching lives. I identified two themes in these stories: 1) the teachers' index value/score; and 2) the differences between teacher employment types (either as a government official or as a university employee on a temporary contract). Some teachers appeared to believe that the pressure placed on teachers to achieve or improve on their required index score varied depending on their employment types. On this point, I want to provide a short

summary of the participating teachers' employment profiles and their years in service – see Table 9-4 below. The majority of participating teachers (six teachers) were, at the time of my fieldwork, currently hired as government officials, which gave them more benefits than those who were on a temporary contract. One important benefit was that they were guaranteed to retain their job until retirement. The other five teachers were employed under temporary contracts negotiated between themselves and their universities. Two out of the four teachers from Case 1 were on official government contracts. These teachers claimed that they were required to participate in certain PD programs and to complete some mandated tasks by their universities, and that these tasks could directly affect their pay and their annual performance reports. At the same time, some teachers who were on temporary contracts were more concerned about their contract continuity rather than a pay rise. If they did not meet certain requirements and gain a very good index score/value, then they might lose their jobs.

Table 9-4 *A summary of participants' profiles*

Cases of the teacher	Names of the teacher	Types of institution	Employment types	Years in service
1.On the margins of LCE	Anon	Public	A government official	>25 years
	Darika	Semi-public	A government official	>18 years
	Artitaya	Private	On a contract	>25 years
	Worawan	Private	On a contract	>15 years
2.Towards richer understandings of LCE	Kittikorn	Semi-public	On a contract	<15 years
	Yaowapa	Semi-public	A government official	>18 years
	Mayticha	Semi-public	A government official	>12 years
3.LCE as knowledge embedded within practice	Titima	Semi-public	A government official	>30 years
	Orapa	Private	On a contract	<15 years
	Nattawut	Public	On a contract	<10 years
	Kanjana	Public	On a contract	<5 years

Note. Emphasising blurred boundaries between cases/categories

In Table 9-4 above, it can be seen that there are three types of employment in Thai universities: public (highlighted in blue), autonomous or semi-public (orange), and private (green). From the table, teachers' employment is categorised into two types – either a lifetime employee/a government official or an employee on a contract. In Case 1, the teachers, Anon and Darika had been employed as government officials, and in this form of employment they perceived their engagement in PD as *an add-on activity*, rather than something that was embedded in their work contract. Yet, they were very aware that PD events were used to assess their annual performance;

and their participation in PD events determined their level of pay. They strongly felt that their employment as government officials provided them a secure position until their retirement, but as government officials they were compelled to participate in PD events. Artitaya and Worawan (also Case 1), on the other hand, were on temporary employment contracts with their private institution. They felt less pressure to do PD to keep their job, but as Anon and Darika experienced, however, they were aware they needed to engage in PD events if they ever wanted to change jobs. The common opinion shared by the four teachers in Case 1 was that PD was 'a compulsory activity' for them, rather than something that they elected to engage in as agentic individuals. Even though two of the four teachers were on a contract of employment as government officials which means that their employment was guaranteed until retirement, this security of employment was not a factor inhibiting their participation in PD activities.

Similarly, Case 2 and 3 teachers' perceptions of PD, albeit slightly different from Case 1 teachers, was independent of their employment types. The three teachers from Case 2 tended to view PD as 'a compulsory activity', but they still associated it with positive opinions about how it contributed to their career learning. For instance, Yaowapa and Mayticha spoke about examples of PD that provided opportunities for EFL university teachers to pursue further study overseas as well as to present their papers at international conferences. They commented that these PD opportunities sometimes motivated them to develop their professional identity rather than just to comply with their employers' demands. In the third case of teachers, 'LCE as knowledge embedded within practice', Titima was the only person who was hired as a government official, whereas the other three teachers were on temporary contracts. As explained above, Titima's job as a government official guaranteed her a job for life; however, this security of employment was not a factor inhibiting her participation in PD opportunities. Yet, in vivid contrast to Anon and Dirika, Titima was highly motivated and always wanted to engage in forms of professional learning. Thus, it would seem that teacher accountability regimes, especially the notion of an

index value, seemed to influence how teachers felt about PD. However, it did not determine their participation in PD in only one particular way. The pressure of the teachers' index score did not seem to be a factor determining a negative opinion of PD among teachers in Cases 2 and 3 in the same way as it appeared to do with Case 1 teachers. Instead, their PD engagement was mainly based on different circumstances such as their sense of what drove them as professionals to want to continue to learn throughout their careers.

Previous studies (e.g., Desimone et al., 2006; Richter, Kunter, Klusmann, Ludtke, & Baumert, 2011) propose that teachers' age and years in service are crucial factors influencing their participation in professional learning and PD events (see Huberman, 1989). They report that older, more experienced teachers are *less likely* to engage in professional learning of one sort of another than younger teachers. However, the findings in my study with respect to these factors are *inconclusive*. Indeed, the most outstanding aspect from teachers' interview responses is the inconsistency of teachers' perceptions of PD regardless of their contracts of employment, or the institutions where they worked. In other words, there was *no* simple correlation between teachers' employment types, years in service and their attitudes towards PD. For example, Darika, Titima and Kittikorn all worked at the same institution (Mahabundit University), with the two female teachers (Darika and Titima) hired as government officials whereas the male teacher (Kittikon) was on a temporary contract. From my analysis, although the three teachers currently worked at the same place, there were variations in terms of their employment types as well as their perceptions of/willingness to participate in PD. Interestingly, in this case, Titima, who was hired as a governmental official, was still keen to engage in PD activities and to take advantage of available learning opportunities.

Whereas previous studies have suggested that Thai teachers are not particularly interested in learning in collaborative ways, by listening to the teachers' voices in this research, I heard that

many teachers were trying to work collaboratively and closely with their colleagues. This was evident for Case 2 teachers, for example, Kittikorn who always wanted to engage in co-teaching and in a mentoring program. Unfortunately, his hope was not always supported by his leadership team. Moreover, some teachers explicitly stressed the importance of 'teachers' reflections' on their practice along with their lifelong learning journey, as much of the contemporary literature in the area of professional learning also attests (see Doecke, Parr & North, 2008; Finsterwald et al., 2012). To be more specific, Case 3 teachers perceived PD as most valuable when learning about relevant theories helped to shape and focus their reflection on their practice, and that this combination of theoretical learning, reflection in and on practice, and applying theories to their practice continued to accumulate over their years of experience. These ideas also reflect Cochran-Smith and Lytle's (2001, 2009) ideas of 'knowledge-of-practice', and 'knowledge-in-practice' respectively.

9.3   Teachers' Perceptions of Their Professional Identity

In order to answer research question 3, *How does the teachers' engagement with notions of LCE (and PD) mediate and shape their professional identities?*, my approach was to create a dialogic conversation with my participants, where "the meaning of [my] questions and [the teachers'] responses was negotiated" between myself, as researcher, and the 11 teachers as my interviewees (Mishler, 2004, p. 19). During this process, I followed Mishler's recommendations for exploring identity which he referred to as "open-ended life history interviews" (p. 19). I was also inspired by Mishler's (2004) notion of understanding identity narratives, where narrators make a "claim of who they [teachers] are, [as much as] who they would like to be" (p. 19). In this section, I discuss some of the narratives that these teachers told me, which helped me develop insights in terms of: (1) their professional identity now, compared to when they began their careers; (2) dilemmas and contradictions in their everyday teaching life; and (3) the ways in which their identities have developed and shifted over time. Preceding a consideration of these three

dimensions, I present a discussion of metaphors (or identity claims) of teachers' identities that emerged from each teacher case.

By discussing these dimensions, it allows me to work with Mishler's (2004) ideas of "identity formation" and "sources and routes of identity" in discussing their identities and the ways the teachers negotiate their professional identities in their day to day professional and academic lives (p. 21).

It is worth noting that during my interviews with these 11 teachers, all of them spent a great amount of time talking about how their identities vary in so many ways. I sensed that they were intrinsically motivated to talk about this topic, and they appreciated that there were *no right* or *wrong answers* (whereas in the questions about their knowledge of LCE and understandings of PD, I suspect they felt that they were being judged for their lack of knowledge about the concepts). All teachers in this study – even those whom I categorised as 'On the margins of LCE' – perceived their teaching role as more than them being just a person who imparts knowledge from a textbook to learners (or as someone who transfers knowledge to students). They claimed that their work required them to be actively involved in a number of activities such as learning, re-learning, negotiating, and growing professionally. My analysis of their stories and teaching identities supports Gee's (2000) ideas that identity is strongly influenced by one's history, one's current institutional context, and the groups with which one is affiliated. Therefore, their identity invariably and dynamically involved multiple and overlapping identities.

In explaining teachers' perceptions of their practices, my discussion is divided into two areas: 1) teachers who mainly believed in a traditional way of teaching English grammar and the accuracy of linguistic knowledge – these teachers were usually unconvinced about the value of LCE approaches, and 2) teachers who believed LCE has something to offer them as teachers, such that they have been interested in using and learning different teaching approaches, and that they

believe these approaches should be varied to meet the individual learning needs of their students.

From these two basic approaches to English language teaching, these 11 teachers can be seen as developing sometimes quite different and distinctive 'selves' or 'identities'. In other words, these two contrasting beliefs significantly influenced their teacher identity formation either as predominantly *a strict role model* or *a facilitator of students' learning*.

Case 1 teachers viewed their identities as complying with what they saw as the correct model of an English language user, where they played the role of a giver of accurate and reliable knowledge to students. In contrast, teachers from the other two cases perceived their identities as, to a greater or lesser extent, a facilitator of students' learning. For instance, Case 2 teachers viewed their themselves as facilitators of cultural participation in the English language as well as creators of students' positive attitudes towards English. Similarly, Case 3 teachers saw themselves as not just, in the words of Kanjana, "a language facilitator who helps students with their foreign language"; she also saw herself as "a sharer of experiences" (Section 8.6). Additionally, Case 3 teachers claimed that they often performed multiple roles at once; some saw themselves as *a second parent* (particularly, Titima and Orapa), who not only imbues students with an ethically and morally sound vision for society, but also helps students to grow and develop as good citizens with some agency and responsibility in a multicultural community and a globalising world.

Participating teachers' early motivations for a teaching career greatly varied, but can be categorised in two ways: teaching was either their 'first choice' or 'a later choice'. While some teachers chose to begin their career early as an EFL teacher, other teachers were not convinced of the value of an EFL teaching career as their preferred first job. Interestingly, all Case 1 teachers began their careers as EFL teachers by coincidence, as a temporary job or a trail period, whereas the teachers in the other two cases started their EFL teaching career as their first choice.

Nonetheless, all 11 teachers currently worked as EFL teachers when I conducted the interviews with them.

9.3.1   Case 1: On the margins of LCE.

During my conversations with Case 1 teachers, it emerged that they all taught using a traditional transmissive model of teaching English with a strong focus on grammatical rules, appropriate and accurate use of English language, and correct pronunciation. The four teachers claimed that their own talk in the classroom was an important element in developing students' linguistic competence and the accuracy of their English language use. These beliefs influenced the way they perceived their identities in terms of *a more restricted role* than the other two cases. Particularly, they viewed their main duty/responsibility as being a perfect role model of English language user.

9.3.1.1 Identity claim: 'A mould of the Thai nation'.

A frequent metaphor used by Case 1 teachers to describe their sense of themselves was 'a mould of the Thai Nation'. I purposefully decided to keep the original Thai metaphor 'a mould' because of the following two reason. Firstly, it was the original phrase used by the four teachers as they described their identities. Secondly, the word *mould* can be interpreted in two ways: as a verb (an action of 'moulding [something]' such as moulding students' knowledge and learning to become certain individuals or a product that teachers want); and as a noun (a description of a person, or a teacher, who performs the act of moulding students to be the kind of person that they want). During my conversations with these teachers, they all perceived their identity in a restricted and rigid way; they described their teaching as having an intensive focus on teaching grammar through either a textbook or pronunciation. They appeared to have a limited view of themselves as someone who transmitted knowledge of the English language to their students – they were a 'giver' of knowledge. Thus, they saw their responsibilities as *a shaper* or *a moulder* of students' knowledge in the English language. Here again, in my translation into English I have kept the

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awkwardness of the original word – 'the moulder' as a metaphor proposed by these teachers – but I also want to represent the fact that at the time of my data generation some Thai EFL teachers still saw themselves as powerful authority figures in the classroom. Also, Case 1 teachers mostly viewed themselves as being 'a creator', or perhaps 'an artist', who could create or sculpt the students to become any shape that they wanted, or even *to duplicate* a certain characteristic by passing it on from themselves to their students. The following sections tease out some more dimensions of their identity claims.

Anon and Artitaya believed that their teaching roles were strongly related to being 'the moulder of the Thai Nation', someone who ensured their students became a *good copy of their teacher*. Anon also described himself, an EFL teacher, as 'a good role model of an English language user' for his students to follow. During my conversations with the two teachers, they often told me that an EFL teaching career was not their first career choice; they narrated their distinctive and unique stories of how they 'accidentally' became EFL teachers. To trace back to the point of entry into an EFL teaching career, Anon stated that he became an EFL teacher during the time he was waiting for an administrative job. Coincidently, his friend informed him about a teaching vacancy at a school nearby to his house. After that, he became a teacher under a governmental contract, which guaranteed him a job for life. Likewise, Artitaya stated that she initially applied to work as a French language teacher, however, she was assigned to teach English after the first few years of teaching French. Nevertheless, these two teachers had been teaching for over 20 years and felt that they were *unlikely to quit* their current position in the near future.

Similarly, Darika and Worawan also perceived their professional identity as being that of 'a giver of knowledge in the English language'. Darika told me that she always wanted to be either a news reporter or a tour guide – these were her dream jobs. However, she stated that due to an unexpected great opportunity from her university, she was offered a full-time position teaching

EFL soon after she completed her bachelor degree. Thus, she often felt that she had become an English teacher accidently. Likewise, Worawan stated that since her parents were both teachers, they then strongly influenced her career choice; she somehow felt obligated to also become an EFL teacher. Worawan even mentioned that she was not sure if she would have chosen an EFL career if it was not her parents' influence.

The ways in which these four teachers described their identities, either as 'a giver of knowledge in English grammar' or 'a perfect role model of an English language user', appear to subscribe to a traditional paradigm of teaching English working with native speaker norms of what language is (Braine, 1999). They believed that the most appropriate teaching strategy for them to use to teach English was based on native English speaker norms. One of their greatest concerns as an English teacher was to avoid falling into 'L1 transfer errors' in front of their students. In addition, the traditions of EFL teaching practiced by the four teachers seemed disconnected from contemporary trends in ELT pedagogy in the 21stcentury where many teacher educators around the world strongly adopt the idea of teaching English as *a Lingua Franca* and subscribe to other varieties of English language rather than concentrating on being a perfect user of English language based on native speaker norms. In other words, my research shows that these traditional beliefs are still being implemented by some teachers in today's classrooms in Thailand in the second decade of the 21st century.

9.3.1.2 Dilemmas and contradictions in teacher life stories.

Case 1 teachers believed that their dilemmas and tensions as professionals mainly came from their classroom contexts. They often addressed issues or examples in relation to student-related factors such as students' low English language proficiency and some students' personal and cultural characteristics (e.g., lazy, irresponsible, and unpunctual). Since the four teachers perceived their identities in such rigid terms, they appeared to perpetuate a certain idea of

themselves as 'a giver of English knowledge' with the responsibilities of teaching English grammar as well as being 'a role model' for their students to imitate. Therefore, whenever their students were unable to imitate or perform a role expected of them, they appeared to struggle to know how they should respond, or what they should do next, and ultimately they perceived the situations as *classroom dilemmas*.

I want to note that three of the four teachers (Anon, Artitaya, and Worawan) were currently working in senior leadership positions in their institutions, thus, their tensions and dilemmas in regards to how they had to adjust to their particular institution's system, culture and environment were absent from their stories of experiences. In contrast to more experienced teachers, some teachers, such as Kanjana from Case 3, who was in her first few years working at her institution, spoke about tensions in terms of the struggle to adjust to their institution's work environment.

9.3.1.3 The ways in which teachers' identities have developed or shifted over time.

Case 1 teachers perceived their identities in quite an authoritative way, compared with other teachers; they connected their identities to a transmissive model of language teaching and they were strongly led by the contents of the set textbook as the main source/reference for the subject that they taught. Their identities seemed to be confirmed through their commitment to traditional models of grammar teaching and appeared to emphasise their authority by their being 'a giver of grammatical knowledge'. Regardless of their identity claims of being 'a perfect role model', I sensed that because English was not their mother tongue, these teachers still felt that they were constantly being required to learn, re-learn and update their content knowledge all the time, thus, this consequently mediated how their identities had developed and changed over time.

The following sections present a contrasting aspect where some teachers made EFL teaching their career as their first choice and appeared to perceive their identities to be multiple rather than restricted to a single type.

9.3.2   Case 2: Towards richer understandings of LCE.

Case 2 teachers viewed their identities as more than just 'a giver of knowledge from the textbook'. Significantly, they saw themselves as people who have a passion for the English language. Additionally, they wanted to pass on their positive *attitudes* towards English to their students unconditionally. They specifically referred to their identities as 'a creator of students' motivation in learning English' or 'a creator of positive attitudes towards the English language'. These teachers expressed their 'selves' as 'a facilitator of the English language', but they did not see themselves as 'a perfect role model of English'. They seemed very conscious that because English was not their mother tongue, they could not present themselves as 'perfect' users of English the same way that native speakers might be.

9.3.2.1 Identity claim: 'A creator of students' positive attitudes towards the English language.

Unlike the first case, Case 2 teachers believed that EFL teachers enact multiple roles in their classrooms, and that this role extends far beyond what any textbook states. The teachers proposed that their main responsibility was to build students' positive attitudes towards the English language because they strongly believed in intrinsic motivation playing a fundamental role in students learning independently and effectively. This also echoes what has already been discussed in the literature, particularly regarding motivation that can stimulate students' engagement in learning and finally help them to pursue their own life-long learning journey (see Dörnyei, 1994). Kittikorn, Yaowapa, and Mayticha told me that they had experienced a passion for learning English since they were young, and this passion had inspired them to become EFL

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teachers today. These teachers also claimed that their practices mainly focused on students' communication and learning about Western cultural values and norms, rather than having an intensive focus on English grammar and linguistic rules.

Unlike Case 1 teachers, the ways in which Case 2 teachers presented their teaching practices reflected a moving-away from a traditional transmissive model of language teaching. For example, Yaowapa claimed that since many EFL teachers were exposed to wider knowledge and had more experience of English cultures than their students, their identities could be seen as *a provider of experiences of the target language* to students. Kittikorn also saw his identity as 'a creator of students' positive attitudes towards the English language'. He strongly believed in building intrinsic motivation for L2 learning, as well as helping students build knowledge while in his classroom but also beyond his classroom. Case 2 teachers acknowledged the fact that their students could access much of the subject-content of the English language without their help through other sources such as the internet and popular culture.

Moreover, Yaowapa narrated a story of her childhood when she had an English teacher who was very patient and kind to her. After that, she was inspired and fell in love with this foreign language (English). She further commented that English not only had beautiful sounds but also a rhythm that was different from the Thai language. Additionally, Yaowapa talked about her experiences of studying English with very good teachers who were always supportive and helpful to her. She believed her positive experiences with her former EFL teachers had strongly influenced her decision to become the EFL teacher that she is today.

9.3.2.2 Dilemmas and contradictions in teacher life stories.

The most common professional dilemma emerging from Case 2 teachers' interviews concerned their discomfort with the pressure they experienced in their institutions to undertake particular forms of teacher development even though they, in other respects, had positive attitudes to

teacher learning. For instance, when I interviewed Yaowapa and Mayticha, I sensed that while they were narrating stories of their teaching experiences positively and fruitfully, they were also expressing their negative feelings about the pressure they felt from their university to pursue their PhDs since they currently worked as senior lecturers. Likewise, Kittikorn shared a similar story of how he felt pressure by his institution to pursue his PhD degree, but when he was unable to complete it, he was assigned more teaching hours and a heavier workload.

9.3.2.3 The ways in which teachers' identities have developed or shifted over time.

Unlike Case 1 teachers, the identities claimed by all Case 2 teachers appeared to be dependent on their individual passion for their teaching rather than any external factors such as students, textbooks or even the paradigm of ELT following native speaker norms. During my classroom observations, it was apparent that all three teachers developed their own ways of teaching the English language through incorporating their real-life experiences and years of learning and teaching English. For example, in Mayticha's classroom, she introduced the Western concept of 'plagiarism' which is rarely known or discussed in Thai contexts. I witnessed that she successfully introduced this concept to her students based on her personal experiences of this concept in Australia. During our interview conversations after I had observed this class, she claimed that she wanted to equip students with relevant skills in case they wanted to pursue further study overseas. I observed that Mayticha's students could easily understand the plagiarism concept because of Maythicha's simple explanations, her authentic experiences of studying overseas as well as her concern for students' motivation and different interests in learning.

Furthermore, Case 2 teachers often mentioned that their teaching consisted of more than just linguistic content knowledge, but it also included their sentiments towards their students such as empathy and sympathy for students' needs and issues. During my classroom observations, I often noticed that the three teachers constantly showed their comprehensive understandings of

students' difficulties in learning English grammar. I witnessed that they often felt a degree of responsibility in the classroom to facilitate students' deeper understanding of the lessons, instead of seeing themselves as merely policing the students' incorrect usage of English grammar. Their identities appeared to have emerged and developed from their previous educational experiences as well as certain characteristics of their former English language teachers.

The following sections describe contrasting aspects from the third case of teachers who believed that their identities were constantly being negotiated between their central identities and sub-identities that existed along with their roles as EFL teachers.

9.3.3   Case 3: LCE as knowledge embedded within practice.

Case 3 teachers viewed their identities in more complex and constantly shifting ways. They claimed that during their teaching, they often enacted more than just one teaching role as 'an EFL teacher'. Rather, they enacted many roles such as being 'a second parent', 'a helper of child and teenager development', 'a moral guide', 'a facilitator of relevant knowledge', and 'a trainer for young people'. These teachers mentioned that they regularly took on many responsibilities in order to equip and prepare their students with relevant and important skills and dispositions for the future or what some teachers like Titima might call the 'battlefield of life' (see Titima's comment in Section 8.6).

9.3.3.1 Identity claim: 'A second parent'.

When I asked them about their perceptions of their professional identity, they responded by identifying a number of different roles (as mentioned earlier). I sensed that these teachers saw their roles and identities as being that of having a profound responsibility for their students' learning and their wellbeing. These teachers claimed that sometimes a particular classroom situation often required them to enact multiple roles at once. For example, Titima asserted that it was important that all teachers equip students with necessary skills more than just knowledge

from a textbook. She referred to this as life skills that students could apply in the future when they enter the workplace. For Titima, these life skills included good moral characteristics such as being independent learners and having confidence when required to present their work in front of others. Titima believed that her identities included equipping students with relevant knowledge in real-life contexts as well as preparing them to be good citizens of Thailand. She told me how she encouraged her students to go out and see the world outside their institution because life can be hard for some students once they complete their degrees.

Likewise, Orapa believed that her teaching involved 'multi-tasking' and multiple roles; she claimed that she often taught her students good morals and behaviours such as being polite, respecting others, being punctual and working in a collaborative environment. Orapa believed that she had an extra responsibility to help her students develop both "intellectual and mental abilities" (see Section 8.6). During my classroom observations, I also witnessed how Orapa often performed a second parenting role in different activities such as how she often addressed her students by name, and 'my children'. I also observed how she taught a short moral lesson whenever students behaved inappropriately such as when they arrived late or used their mobile phones during classroom activities. The identity of 'a second parent' informed the ways in which some Case 3 teachers enacted certain roles – this involved being 'a moral guide' and a person who cared about students' wellbeing, as if the students were their own children. On this point, the two female teachers appeared to express their emotional attachment to their students more than the rest of the teachers in this study.

Although the other two teachers did not express their emotional attachment to their students in the same way as Titima and Orapa, Nattawut and Kanjana still believed that they ultimately performed multiple roles over and above just being a mere teacher of content knowledge. They similarly referred to their identities as being 'a facilitator of relevant knowledge of the English

language and culture'. Due to the fact that Nattawut and Kanjana were relatively new to teaching and still in the early part of their teaching careers, they claimed that they were closer to their students than more senior teachers at their universities. They similarly saw themselves as being 'a person who had more experience than his/her students'. Thus, one of their perceived responsibilities was to share their range of experiences with students, and they hoped that this would inspire and promote students' positive attitudes towards the English language.

9.3.3.2 *Dilemmas and contradictions in teacher life stories.*

One good example of teachers' dilemmas came from Kanjana, who explained that she was relatively new to her institution. At the time when I gathered the data, Kanjana had been working for less than 5 years, and she often talked about her difficulties in adjusting and fitting into the institution's culture, system and beliefs. She gave examples of her struggles to meet the expectations of a new teacher in her university; this included trying to understand the grading system, and getting socialised into a new academic community. She spoke about her experience of the hierarchical nature of Thai professional communities, where she keenly felt her subordinate status, and she suggested that there was an invisible hierarchical system operating in some institutions in Thailand (see Section 8.5). In this case, Kanjana claimed that since she was relatively new, she was most likely to be assigned to teach a new subject whereas a more senior teacher could choose to only teach his/her preferred subject.

Kanjana's perceptions of her identity also reflect some of Gee's (1999) theorising of multiple identities, particularly, his explanations of 'institutional' or 'I-identities' as well as 'affinity' or 'A-identities' where her identities are negotiated in terms of the institution, key authorities and a social group within the university respectively. In this case, Kanjana's 'I-identities' were influenced by her institution which sees her as a low status new EFL lecturer, who thus had less power or independence to choose which subjects to teach than a more senior teacher. At the same time,

her 'A-identities' were influenced by a number of people such as the students in her classrooms and other teachers who shared the same practices and beliefs in the same faculty. Nevertheless, Kanjana's dilemmas can be seen as producing a potentially positive tension because when I interviewed her about her perceptions of PD, she often mentioned her preference for acquiring new knowledge from reading and preparing materials for a new subject. Therefore, Kanjana appeared to use her struggle in managing these dilemmas as positive motivation to improve her work and her status as an EFL teacher.

9.3.3.3 *The ways in which teachers' identities have developed or shifted over time.*

Since Case 3 teachers appeared to perceive their identities as multi-dimensional and nuanced identities rather than a fixed single entity, they appeared to perceive their identities as developing and growing. Interestingly, all Case 3 teachers referred to a traditional Thai metaphor: "Teachers as a hiring boat to help students to cross the river" ['ครูก็เหมือนเรือจ้าง']. One illustration of this came from Titima, who commented that "anyone can get into a teaching career, but not everyone can become a good teacher". Her emphasis on '*becoming a good teacher*' showed her belief in a continuously evolving teaching identity, where each new experience had the potential to be a source of her professional learning and development. She strongly believed that her identity/identities as a teacher were enriched by being able to see her students achieve their career goals and help prepare them for the world of work beyond their university. This was the same with other EFL teachers who perceived their identity as a second parent, a facilitator of their students' learning, but also as a professional who continued to learn throughout his/her career. This combination of identities informed their commitment to ongoing identity work in the classroom and beyond, which was distinctly different from the identities of the Case 1 and Case 2 teachers.

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9.4 Concluding Remarks

In this chapter, I have shown how all of the three dimensions I have discussed here – teachers' knowledge and understandings of LCE, professional development, and professional identity – are interrelated and negotiated within these Thai teachers' professional careers. One of the most influential factors determining their practices came from their beliefs about English language teaching (ELT), and the types of paradigm of LCE they subscribed to. These beliefs can be compared to a point of entry as to where they choose to stand. Their ELT beliefs significantly shaped the ways in which these teachers utilised LCE pedagogies as well as the way they 'performed' their identities in their classrooms and beyond. In other words, the teachers' beliefs about ELT strongly impacted on their individual practices. For example, if a teacher strongly believed that language teaching required ongoing and intensive attention to grammar, then this perception significantly contributed to a more restricted sense of the teacher's identity. In contrast, if a teacher believed in the focus on communication skills and the teaching of relevant cultural aspects, which involved more explicit relational work with the students, then these attitudes would shape his/her identities. This in turn encouraged the teacher to concentrate on engaging his/her students in learner-centred teaching and learning activities, and would usually involve the teacher interacting more frequently with individual students in the classroom. From the two types of beliefs, there are two Thai words that can relate to the acts of students' learning which are 'lian' ['เลียน'] or 'rian' ['เรียน']. The first word, 'lian', describes the act of 'duplication' when Thai teachers intend to transfer their characteristics and knowledge to students; it is also a notion where teachers perceive themselves as being a source of knowledge that students can imitate. In contrast, the second word, 'rian', refers to the act of 'learning/acquiring' where students can construct their knowledge based on learning environments that teachers create for and with them.

Investigating these teachers' personal and professional identities not only involved a focus on teachers' perceptions of their 'self-image', but also explored factors that mediated their individual beliefs such as how their identities could be constructed, influenced, complicated, or challenged (Ritchie and Wilson, 2000). This is the reason why I chose professional identity as one of the streams that helped this research better explain Thai EFL teachers' knowledge of LCE. It was evident from the interviews I had conducted and the classroom observations I had made that some participants in this study still preferred to practise more traditional ways of teaching, where they simply transmitted their knowledge and experience directly to students. In contrast, the majority of teachers in this study were, to various extents, moving to a more progressive form of LCE pedagogy, where students were encouraged to construct their knowledge actively and in social ways. Moreover, the teachers' identities also revealed an important dimension of their teaching career in the way that they sometimes were re-learning and growing, or else developing from a more restricted singular identity as an EFL teacher to having multiple identities that incorporated notions such as 'a second parent' and 'a moral guide'. In other words, for many of these teachers, experience in any kind of professional setting (inside or beyond the classroom) potentially created a significant impact on their ongoing identity development. Some PD programs not only encouraged teachers to acquire new knowledge or even to refresh their existing knowledge, but their participation in PD also helped them to grow into their teaching profession and to perceive things differently.

The stories which the participating teachers have told me revealed a variety of tensions and dilemmas arising from varied teaching experiences and settings. Interestingly, none of the teachers mentioned any experience of a formal mentoring program provided by their universities, especially for early career teachers. I sensed that these teachers appeared to work in isolated environments where they were also required to take on a high level of responsibility for teaching workloads, especially, in the case of new teachers like Kanjana and Kittikorn who were trying to fit

into the institutional systems and culture, while they were also assigned to teach new subjects that they had never been taught before.

Furthermore, the data strongly suggest that some dimensions of teachers' identities overlap with one another. For example, some teachers perceived their roles as being that of 'a second parent', and when we think about parents' roles they often involve a number of great responsibilities such as being the child's first teacher who helps them with learning to read and write and communicate, and also as a moral guide and a role model in so many different aspects of life. These dimensions are good examples of overlapping identity. In this respect, the teachers' stories strongly supported the ideas proposed by Day (1999) that teachers' identities are multiple, dynamic and consistently shifting, and that these identities are constructed and negotiated within particular institutional and cultural contexts, in this case, the institutions where these teachers worked. My investigation of identity has focused not only on the teachers' reflection of how they perceive themselves (Goodson & Cole, 1994), but also indicates significant factors and surrounding environments that have influenced the ways that they performed their roles and practices in the classroom and beyond. By using a narrative-based interview method for this investigation, I was able to hear and tease out teachers' reflections on their life stories and more importantly to hear their individual voices and concerns in terms of the pressures and expectations from other people, not only in the institutions where they worked and the professional/academic communities in which they operated, but also in the broader Thai society. They found themselves needing to respond to what Beijaard et al. (2004) call "an accepted image in society of what a teacher should do and know", and in this case, the image of a teacher teaching according to the mandated LCE policy, even when some of them had never had formal training or PD educating them about the concept. Lastly, however, this chapter has shown that at the heart of teachers' enacting of LCE practices lies teachers' individual beliefs about ELT as well as their perceptions of themselves as *teachers* as well as *learners*.

The following chapter presents the final conclusions of the study. I firstly summarise the study as a whole, including situating the study within national and international policy. Then I draw out the main points of my findings, and follow this with a succinct presentation of the critical implications of the study. I then present some recommendations on how this study could contribute to changes in teacher practice, with support from institutional leadership, as well as future policy developments. Finally, I offer suggestions for future research in the field.

Chapter 10 Conclusion

10.0   Introduction

'Learner-centred education' (LCE) is often referred to as one of the most popular teaching approaches across the world regardless of the specific subject content. Weimer's (2013) advocacy for LCE, for instance, draws attention to the way it encourages greater and deeper learner engagement in classroom activities, and also promotes learner autonomy. However, in recent decades, the value of LCE has been contested in many countries including Thailand, where LCE was mandated for all education sectors after the passing of National Education Act (NEA) of 1999. Despite this mandating of LCE, studies have identified how many Thai teachers are not confident in implementing LCE principles and practices (Vanichakorn, 2009), and that they do not know about LCE activities that teachers can use in their classrooms (Israsena, 2007; Naruemon, 2013; Thamraksa, 2003). Previous studies suggest that some of the most influential factors preventing Thai teachers from employing LCE are student-related factors. These factors include Thai students' low English language proficiency, their low motivation and lack of interest in studying English. All of these factors, and others not previously identified in the literature, have been evident in the findings of my study.

This qualitative research has taken the form of a collective case study (Merriam, 1998; Yin, 2014). It has addressed some research gaps from previous studies, in the first instance, by providing a more complex and rich picture of the EFL teaching and learning landscape in Thai universities. This picture was generated through gathering data via a number of different methods: semi-structured interviews, classroom observations, keeping a research journal (which included my classroom observation notes) and collecting artefacts from other participants' classrooms (e.g., teaching materials). I examined the stories the 11 Thai EFL university teachers told me, which revealed how and to what extent they understood what 'learner-centredness' was. The teachers were from four

universities across different geographic regions of Thailand, representing three types of university management styles: public, private, and semi-private or autonomous universities. Over the course of 22 interviews and multiple classroom observations over a period of four months (January to April, 2015), I conducted interviews with the teachers, which focused on their individual beliefs, and their personal and professional experiences with respect to the mandated LCE policy. I also explored surrounding factors that mediated the ways these teachers employed LCE in their classroom practices. Moreover, I was interested in examining teachers' knowledge and experiences of professional development (PD) and teacher learning during their careers as well as perceptions of their identity, and particularly, how these perceptions influenced their practices. My presentation of the stories told by the teachers often used my own narrative strategies, including critical narrative accounts of their experiences and critical incident analysis (see Part 3: Chapters 6, 7 and 8).

This concluding chapter to my PhD thesis is structured in five sections: (1) a summary of the findings; (2) the significance of the study; (3) an acknowledgement of the limitations of the research; (4) recommendations for stakeholders in the teaching of EFL in Thai universities and suggestions for future research; and (5) my final words.

10.1   A Summary of the Findings

The key findings and my data analysis were organised around three major themes: (1) teachers' knowledge and experiences of LCE, and factors mediating their LCE practices; (2) teachers' understandings of PD; and (3) teachers' perceptions of their identity. These three topics were chosen to align with the three research questions that guided my study:

(1) What do university-based EFL teachers in Thailand know and understand about learner-centred education (LCE)?

(2) How did/do university-based EFL teachers in Thailand learn and develop as teachers (and learners)?

(3) How does the teachers' engagement with notions of LCE (and PD) mediate and shape their professional identities?

In responding to the first research question, *What do university-based EFL teachers in Thailand know and understand about learner-centred education (LCE)?* the study demonstrated how 'learner-centredness' was understood differently by the 11 Thai EFL teachers, and showed how this had implications for their exposure to PD activities and for their professional identity (or multiple identities). Yet, these 11 teachers still shared some similarities in the stories of their teaching experiences. I identified these similarities through the construction of three broad groupings of teachers, which later became three collective cases. The three collective cases were designated and named as follows: (1) 'On the margins of LCE'; (2) 'Towards richer understandings of LCE'; and (3) 'LCE as knowledge embedded within practice'. I grouped the teachers together (or bound them into a case) according to their similar knowledge of LCE and their experiences of PD that related to learning about LCE. Another factor influencing my grouping of teachers into a collective case was their perceptions of their professional identity.

Based on these considerations I classed together four teachers in Collective Case 1: 'On the margins of LCE'. These included three female teachers – Darika (a female EFL teacher at Mahabundit University), Worawan and Artitaya (female EFL teachers at Thonburin University), and Anon (a male EFL teacher at Rattanakosin University). My analysis of their interview responses and classroom practices showed that they shared an overall perception of LCE as an easily acquired concept. They felt LCE was mostly just *common sense,* rather than any form of a teacher's knowledge and skills acquired during their career as mentioned by the teachers in the other two cases. All the teachers in Case 1 perceived their in-service learning and PD programs negatively – it was seen as a burden/or extra work which they would have avoided if they could. Case 1 teachers believed that most PD events that they had ever participated in only occurred in formal settings (or in PD courses) such as compulsory workshops, seminars and conferences.

These teachers further reported that in their experience, the formal PD they participated in did not meet their needs as teachers for various reasons. For example, most of the available programs at their universities only provided them with a summary of educational theories and particular knowledge instead of pedagogical knowledge and practical examples/experiences that they could apply in their classrooms. During my interview conversations with Case 1 teachers, their stated beliefs about teaching English heavily relied on grammar-translation methods or traditional notions of teaching 'appropriate English language use', instead of a communicative language approach that was often highlighted by teachers in Cases 2 and 3. I deduced from these teachers' narratives that their professional identities were somewhat restricted and rigid, mainly consisting of feeling the need to be a perfect role model of an English language user. This was clearly problematic for them when it came to integrating LCE principles into their classrooms, which presumes a paradigm of the teacher as facilitator.

In order to indicate some degree of contrast to Case 1 teachers, I characterised the three teachers in Case 2 as 'Towards richer understandings of LCE'. Their critical narrative accounts, consistent with my observations of their teaching, suggested that to them LCE was more than just a commonly invoked concept in the public domain – it was more than just common sense. Instead, these three teachers perceived LCE as a combination of the Western concept of LCE and the traditional Thai way of teaching, resulting in 'half-and-half' or 'hybrid' strategies. Furthermore, Case 2 teachers tended to believe that LCE in Thailand was still *in a transition period* even almost 20 years after LCE was first mandated. In other words, they strongly believed that LCE had not yet been successfully employed in every classroom, and there were cultural reasons why Thai teachers were struggling to adjust their classroom practice to fit in with their emerging understanding of the Western idea of LCE. My observations of Case 2 teachers in action supported their own descriptions of their practice: most lessons were structured so that they were 'half teacher-centred and half learner-centred'. One of the teachers, Yaowapa, referred to

her attempts to work with LCE in her classroom as a 'restricted implementation of LCE'. In Chapter 7, I specifically described Case 2 teachers' knowledge of LCE as a pedagogical hybrid. Case 2 teachers were sensitive to the fact that LCE had not yet been fully implemented in all Thai classrooms, and this seemed to encourage them to learn more about the concept in a variety of contexts. All Case 2 teachers viewed PD and teacher learning as both a compulsory activity and their individual choice that would help them acquire important knowledge and teaching skills. While perceiving LCE as a pedagogical hybrid, Case 2 teachers perceived their identity as not restricted to a grammar teaching model (as Case 1 teachers did). Instead, Case 2 teachers perceived themselves as facilitators and creators of students' positive attitudes towards the English language.

The Collective Case 3 teachers, to whom I gave the title 'LCE as knowledge embedded within practice', also expressed their knowledge and understandings of LCE as more than just common sense. Instead, the four teachers in this grouping had developed comprehensive understandings of LCE, including some knowledge of teaching and learning theories, that were also embedded and deeply grounded within their classroom practices. From my observations of their teaching and my analysis of their interview transcripts, I concluded that some teachers in Case 3 had developed quite sophisticated understandings of LCE and had implemented these understandings/knowledge in their own ways. Additionally, they adjusted their LCE practices based on varied classroom contexts as well as the diverse characteristics of their students. One impressive example of LCE practised by most Case 3 teachers was 'a student peer support strategy' where students were carefully scaffolded to be able to learn from their peers. In various ways, all Case 3 teachers appreciated that many Thai students learned new knowledge from their friends instead of a teacher's lecture. Moreover, all Case 3 teachers strongly believed that their in-service learning and participation in PD events were primarily driven by their personal commitment (choice) as an ethical responsibility to continue to learn throughout their career.

There was no evidence of them seeing PD as a requirement forced upon them by their employer. From my data analysis, it appeared that Case 3 teachers perceived PD more positively as one of the multiple forums in which they were able to acquire knowledge (either new or existing) from their colleagues and their affiliated professional/academic communities. In terms of their perceptions of professional identity, Case 3 teachers also perceived their identity as multiple and always in the process of unfolding and evolving. These teachers did not see their identity as 'a strict role model of a perfect English language user'. Instead, they strongly believed in the enactment of multiple roles and identities simultaneously in one classroom. One example of their awareness of having multiple identities was evident in their identity claims as a second parent teaching good morals of Thai society while they were an EFL lecturer teaching English as a foreign language to their students.

Although all 11 teachers claimed that their first exposure to LCE was through word of mouth, I still heard many quite encouraging stories of them acquiring knowledge of LCE either through attending a formal course-based workshop or through their own independent learning. I also witnessed how almost all of the interviewed teachers engaged with LCE notions to some extent in their own ways. I have said that some described their teaching as half-and-half strategies; some mentioned that LCE was about creating different classroom activities to support students' learning; some teachers even enacted their own adaptation of LCE principles in distinctive ways such as through 'a student peer support strategy'. Many teachers tended to believe that their knowledge of LCE was embedded within their day to day practice, and that it was also mediated by Thai culture, context (e.g., classroom, universities and students) and history. Many of the teachers' individual practices or LCE teaching varied in response to their students' different personalities and learning styles. This point concludes my summary of my responses to research question 1.

To respond to the second research question, *How did/do university-based EFL teachers in Thailand learn and develop as teachers (and learners)?* the findings show that the 11 Thai EFL university teachers' understandings of PD and teacher learning can be seen in two contrasting ways: (1) PD as a compulsory activity required by their institutions (or their employers); and (2) PD as a personal choice and an ethical responsibility. On this point, there was an inconsistent relationship between how some teachers perceived their in-service learning and their actual career development. The teachers' stories of their experiences showed a strong sense that all teachers in this study were required to account in some way for their performance or what they called *an index score/value*, regardless of the institutions they currently worked for (see Section 9.2.4.1 Teacher accountability regimes). It was evident from the findings that the teachers' perceptions of PD and their participation in learning opportunities were often mediated by their institutional or external factors. For example, Case 1 teachers claimed that many PD activities offered by their universities only occurred in a form of course-based learning where they only acquired 'knowledge-for-practice' (Cochran-Smith and Lytle, 2001), and that they found this type of learning difficult to connect to their actual classrooms. Also, there was little appreciation of PD and the potential for collaborative teaching by the Case 1 teachers. Instead, they tended to view PD as a compulsory and box-ticking exercise during their career. In contrast, teachers from the other two cases perceived PD as more than just formal education. Rather, they not only saw it as a lifelong-learning journey that involved acquiring formal theories in teaching and learning, but also as learning about practical teaching pedagogies by themselves (such as through reflective practice), from their colleagues, as well as from affiliated professional communities. Case 3 teachers appeared to show more positive appreciation and attitudes towards PD and they all expressed the desire to continue to grow and gain important skills and knowledge, which was a significant contrast to Case 1 teachers.

I will now answer the last research question: *How does the teachers' engagement with notions of LCE (and PD) mediate and shape their professional identities?* Clearly, almost all of the teachers in Cases 2 and 3 showed that their identities were multiple rather than one which is single or fixed (or a fixed identity). In presenting the cases of these teachers in Chapters 7 and 8, I was able to show the contrast between teachers who saw themselves as being a second parent to their students, in the course of teaching them English and providing moral guidance and those teachers in Case 1 (Chapter 6) who strove to be neither more nor less than a perfect role model of an English language user to their students. I have argued in the previous chapter that the 11 teachers' perceptions of their identities can be distinguished in two distinctive ways: either as a restricted identity (e.g., a role model of an English language user based on native speaker norms) or as a more expansive identity (e.g., a language facilitator who helps students to learn English beyond grammar). The study has shown how these different identities were connected to the teachers' individual beliefs about English language teaching, and also the sense of LCE they tried to enact in their classroom. I have tried to show that the teachers' narrated stories of their individual experiences frequently reflected the tensions and dilemmas they were grappling with every day of their professional lives as EFL teachers in Thai universities. As discussed in Chapter 9, there were three main factors mediating teachers' knowledge of LCE and their day to day professional/academic lives and practices. These were: student-related, teacher-related and other-related factors. In line with the results of empirical studies (such as in studies of Anuyahong, 2011; Graham, 2009; Prapaisit de Segovia & Hardison, 2009), some teachers in this present study (i.e., Case 1 teachers) believed that student-related factors (e.g., a belief that Thai students were unmotivated and held only negative attitudes towards English) were the major reasons preventing them from fully implementing LCE in their classroom. At the same time, Case 2 teachers believed that teacher-related factors, such as teachers' lack of understanding of LCE and their individual beliefs about English language teaching, heavily determined how and when they

chose to employ LCE in their practices. There were, however, other *external* factors, especially institutional-related factors that influenced teachers' implementation of LCE in their classrooms. Most Case 3 teachers strongly believed that institutional-related factors heavily determined their classroom decisions as to when they should employ LCE as well as the levels/degrees of LCE implementation; it became apparent to me that the institutions they worked in deeply influenced their classroom management as well as the arrangement of the physical spaces they taught in. In other words, these Case 3 teachers believed that the ways they worked were often affected by how many students were assigned to them in a classroom and the organization of students' tables and other facilities in these classrooms.

The following section addresses some significant findings of this study that challenge and differ from the results of previous studies.

10.2   The Significance of the Study

I have shown how some findings of this study appear to confirm what has already been published in some previous studies, most of which employed quantitative methods or very limited qualitative approaches. By employing a collective case methodology, my study was able to present a more nuanced picture of the various ways the Thai EFL university teachers engaged with LCE, and in significant ways, the findings of my study challenges some of these existing studies. While some empirical studies tend to investigate Thai teachers' beliefs about LCE (whether they choose to employ LCE in their classroom or not), my study extended beyond just a report on teachers' beliefs. However, I have taken great care not to judge the performance of Thai teachers as good or bad if they had chosen (or did not choose) to implement LCE principles. Instead, this study has sought to understand that teaching practices are more than just the product of individual beliefs or choices of individual teachers. In order to show this, I conducted a further investigation of two other dimensions of teachers' work: their knowledge and experiences of PD

and their perceptions of professional identity. This enabled me to show powerful links between teachers' identities and their individual LCE practices. One of the ways this study challenges existing studies is with respect to the claim made by some earlier studies (such as Israsena, 2007; Ngowananchai, 2013; Vanichakorn, 2009) that teachers in Thailand seemed almost incapable of engaging with notions of LCE in their classrooms. That claim is most certainly not supported by the findings of this present study.

Like previous empirical studies in the area of LCE, my study did show that *some* Thai university teachers had little understanding of LCE, and *some* teachers were confused about what LCE was. However, the narrated stories of teachers' experiences still demonstrated that there was a growing appreciation among the participating teachers that all Thai teachers should learn more about LCE. In other words, it was evident in the teachers' narratives that the majority of these teachers were still willing and curious to learn more about LCE. In Chapters 6 to 8, I presented evidence that more than half of the teachers in this study were able to actively engage with notions of LCE, and some were rigorously and effectively implementing LCE principles to help them improve their practices. From my classroom observations, I sensed that these teachers also felt some kind of pressure to learn and acquire new knowledge all the time, as required by various stakeholders such as Thai policy-makers, their employers, and the wider Thai society. This in itself paints a more positive picture than has been depicted in previous studies. Even more positive was the realisation that some participating teachers also demonstrated highly developed understandings of LCE and many of my classroom observations suggested that these were being effectively applied in classroom practices to a greater or lesser extent. In this respect, my study suggests something significantly different from previous studies. For example, my findings challenge the two primary findings from past studies that: (1) Thai EFL teachers are reluctant to apply LCE in their classrooms because they are afraid of losing power and do not believe in transferring power and control from the teachers to the learners (see Phungphol, 2005;

Thamraksa, 2003); and (2) Thai teachers are not aware of and do not seek to recognise student differences, such as their individual interests and characteristics (see Nonkukhetkhong et al., 2006; Phungphol, 2005).

In addition, a distinctive dimension of this study is the methodology employed in generating and representing the data: the teachers' narrative accounts. In the course of presenting, re-creating and analysing my participants' stories of experiences in this present study, I employed a range of narrative-based inquiry methods, which often made use of 'a reflexive dimension' (Etherington, 2004; Parr et al., 2015). My representations of the data were not aimed at presenting the definitive 'truth' of the stories told by teachers, but rather at providing theoretically grounded accounts of Thai teachers' voices, knowledge, practices and experiences as EFL teachers in Thai universities. In order to do this, during the processes of my data generation, I adopted Magnusson and Marecek's (2015) active listening skill techniques so that the teachers were willing to talk openly about their personal and professional opinions and their micro-analytic pictures or individual lived stories (see Mishler, 1986). Also, in the process of analysing my data, I consciously avoided rushing to any judgement about how well teachers behaved or taught. This was also evident in my grouping of the 11 teachers into three collective cases based on their different points of views and perceptions of their identities. I was more interested in accurately representing their personal views and identities than in judging which teachers were better than others, or whether any individual teacher fitted into the criterion of implementing LCE in their classrooms or not (see my guideline for data generation in Appendix 5). The methodological approach I adopted was a narrative researcher who had some insider knowledge of the environment she was describing and analysing, rather than being an outsider who came in to judge teachers' work and their own institutions. Thus, it was important for me to concentrate upon establishing trust, mutual respect and generating good rapport with the teachers. This was only possible through committing to four steps of data generation and participating in many

reassuring short dialogues with each teacher before and after the classes I observed (see Chapter 5). Through this approach, I was able to hear teachers' unique stories of experiences because these teachers trusted that I was not there to judge their performance (and knowledge). Surprisingly, there is still an evident lack of rigorous research in Thailand that acknowledges the importance of developing such rapport between a researcher and participants. Therefore, this study shows that there is a need for future researchers to pay more attention to teachers' voices as well as their individual stories, and this would help them work collaboratively and closely with the teachers in order to deepen an understanding of what is really happening in the classroom in Thailand as well as any possible factors that mediate teachers' practices.

10.3   Limitations of the Research

Although I have attempted to present a wide perspective of EFL teachers' voices and knowledge of LCE mandated in Thai universities, I still cannot ignore the fact that I have investigated only 11 teachers. As discussed in Chapter 4: Research Methodology, the main focus of the findings and the implications of this study are based on a limited number of participants across four universities in Thailand. Because of this consideration, my study has not been able to provide a comprehensive picture of LCE in all educational sectors or to further evaluate an average level of LCE being implemented by all Thai teachers operating with different subject content. For this reason, the findings of this study cannot be used to conclusively generalise about all Thai teachers, or to claim that my representations of the voices of Thai teachers I have captured stand for all Thai EFL teachers across all universities as well as all educational settings in Thailand. I am conscious that a study conducted in secondary schools in Thailand may reveal a different story of teachers' experiences, knowledge and exposure to LCE as well as PD, which would contrast with the findings presented in this study.

Furthermore, the time frame of data generation of this study is also limited to only four months where it was possible for the participant teachers and researcher to meet and to co-generate data. I am certain that there will be opportunities for future researchers to work collaboratively with the teacher educators over a longer time frame.

10.4   Recommendations

10.4.1   Recommendations for different stakeholders.

The findings of this study clearly present an appreciation of the nuances and complexities of LCE as it was perceived and implemented by the 11 Thai EFL teachers. The study makes a strong case that the implementation of LCE in Thai universities should not be seen as either solely a Western or a Thai concept – I have argued that the concept of a pedagogical hybrid is more helpful. The study also makes a strong case that LCE should not be seen as a set of idealised teaching approaches (or a nicely neat box-ticking pedagogy), that if implemented, is a prescription to guarantee quality teaching. Rather, the reality of LCE in Thailand through Thai EFL teachers' understandings should be treated as a flexible set of practices/pedagogies which are able to respond to different teaching contexts and students. The findings set out in the three collective cases provide rich illustrations of the diverse ways in which this can happen, and is happening, in Thai universities. This study provides recommendations for initiatives and reforms in three areas: (1) learner-centred education (LCE); (2) professional development (PD); and (3) teachers' collaborative practices.

Firstly, this present study suggests recommendations for relevant stakeholders in terms of the need for pedagogical reform in Thai educational policies, particularly, English language teaching, which would take into account the needs of Thai EFL teachers to continue to learn about educational theories underpinning LCE, as they experiment with implementing the concept or have elements of employing LCE in their practices. Their knowledge of teaching and learning

theories will potentially help them manage their classroom more effectively as well as to progress or develop their identities as teachers accordingly. This is best exemplified in the work of the teachers in Cases 2 and 3: those teachers who had a deeper understanding of LCE felt more confident to experiment and learn through their practices, which in turn helped them teach more effectively and creatively in their own ways. The study has presented evidence that some Thai EFL teachers do, indeed, have inadequate understandings of LCE. These teachers were less convinced about the potential value of LCE, and they felt uneasy in applying LCE elements in their teaching. Nevertheless, the majority of teachers in this study provided substantial evidence to support the fact that they had certain levels of LCE understanding and to some extent they were able to apply these understandings/knowledge in their classrooms according to their individual circumstances. This study argues for a wider appreciation of the fact that the three key dimensions of teachers' practices – their experiences and understandings of LCE, their knowledge and attitudes towards PD and career learning, and their professional identity– are complex and intertwined within the teaching profession.

Secondly, the study recommends that it is crucial for Thai EFL university teachers to engage in ongoing, collaborative and meaningful professional learning with regard to LCE throughout their careers. Thus, I am calling for better levels of support for and resourcing of university teachers' ongoing professional development opportunities, an appreciation of that learning in teachers' workloads and an awareness of how physical and logistical factors can influence teachers' capacities to continue to learn while teaching. I have shown how variations in the support and resourcing of teachers' learning can either facilitate or inhibit teachers' quality teaching, including stifling the development of their professional identity and limiting the likelihood that they could creatively and flexibly respond to different learners and learning environments. From my data as well as the findings of previous studies, many teachers believed that the effectiveness of PD and sustained teacher learning programs must meet the existing knowledge and current needs of the

teachers as well as the institutions (Armour & Makopoulou, 2012). This is because these two factors could directly lead to teachers' intrinsic motivation to actively participate in their learning as well as their willingness to share ideas, knowledge and experiences with their colleagues or professional communities. Guskey and Yoon (2009) propose that a sustainable teacher learning and PD programme is more likely to be achieved by an inquiry-based approach to professional learning. In other words, PD events need to meet teachers' current needs and interests. The participating teachers in this study, in all their diversity, would benefit from leadership within and above their institutions to be investing resources and time to encourage teachers to undertake ongoing PD and learning throughout their careers.

Thirdly, the study showed that most of the 11 Thai EFL teachers were currently working in an isolated environment, and there was lack of support in terms of physical resources, professional development opportunities and mentoring. Another recommendation of this study is that efforts should be made to encourage ongoing professional learning from 'a critical friend' (Churchill et al., 2016, p. 487), someone who can observe and provide constructive feedback in order to work towards the possible practical PD and teaching practices that would be feasible for Thai teachers and in Thai contexts. This idea would help Thai teachers to reflect on their practice and their professionalism under Schön's (1983) ideas of the reflective practitioner and Lave and Wenger's (1991) ideas of a Community of Practice (CoP) as well as becoming proactive participants in a dialogic learning and teaching environment (Doecke, Parr, & North, 2008; Parr, 2010). These new practices would allow teachers to work closely and collaboratively where they feel supported and encouraged to work in their different career stages.

Since the data in this study are based on in-service teaches' narratives of their current experiences, in turn, these narratives then report the teachers' individual stories and voices. Consequently, in the stories I have related in Chapters 6-8 I have been able to represent insights

into the various experiences of teaching English as a foreign language under the LCE policy from many different perspectives: from current EFL teachers to other educational stakeholders. In order to achieve the proposed pedagogical reform in the three areas above, it will require the relevant stakeholders to take action, and this broad data base has allowed me to make the following recommendations with respect to three groups of stakeholders: (1) government and policy-makers (i.e. the Thai Ministry of Education); (2) institutional (university) leadership/ authorities; and (3) individual teachers and groups of teachers.

My study argues that there is a need for all three groups of stakeholders to work collaboratively to establish more cooperative opportunities for PD that will enable EFL teachers across Thailand to be better informed and prepared to teach with LCE pedagogies and curricula. For example, a leadership team at a university could encourage, and provide or maintain inducements for teachers and their colleagues to participate in PD rather than just impose disincentives or even punishments on staff who are not participating. In other words, participation in PD could be seen as a strategy for enhancing mutual respect (as well as self-respect) and for treating staff inclusively and equally regardless of their employment status (either as government officials or temporary workers). Additionally, a leadership team in each university could provide resources and time to run more practical workshops or events that directly address teachers' classroom needs. This would help to intrinsically motivate these teachers to engage in PD programs and their ongoing professional development rather than seeing these events as an imposition on top of their teaching hours. Moreover, relevant educational authorities and policy-makers could facilitate and promote teachers' PD and career development by creating a form of reward or appreciation for teachers who participated in these PD events in order to recognise the teachers who are willing to actively engage in learning throughout their careers.

Furthermore, at the time of writing this PhD thesis, there were still active debates inquiring into the best way to engage teachers in effective and meaningful professional learning or PD. I found insightful ideas from Doecke, Parr and North's (2008) national report on a teacher professional learning project in Australia, which concedes that "there are no simple answers [to improving teacher learning], just as there is no one single approach or practice that should be adopted" (p. 21). It was evident from Thai teachers' narrative accounts of their PD experiences that their in-service or career learning largely depended on the individual teacher being willing and supported to take up the available learning opportunities as well as how they perceived their accountability and requirements to participate in these events. It is clear that in Thailand as elsewhere across the world, *a one-size-fits-all PD policy* focused on LCE can make no guarantees for every teacher in Thailand. Likewise, Finsterwald et al.'s (2013) study proposes that "no scientifically evaluated teacher education programs for teachers in the context of lifelong learning are currently accessible in the literature" (p. 150). Taking a balanced approach is important here. My study makes an urgent call for university leaders as well as Thai policy-makers to introduce some degree of consistency across the country, particularly in terms of new policies, regarding teachers' assessment and performance reviews in order to encourage and motivate teachers to participate in their career learning and ongoing PD events in a similar way. At the time of gathering data (in 2015), my study's findings indicated that there were considerable inconsistencies in teacher accountability regimes between different institutions and tertiary education systems which largely determined how individual teachers took up (or rejected) the available learning opportunities in varied ways.

My first two recommendations (above) now lead to the last recommendation of this study: that individual Thai EFL teachers and groups of teachers should take more responsibility for their in-service learning and PD, so that the teachers are not only actively engaged in their own learning as part of their ongoing professional learning and development, but also collaboratively working

together with their colleagues, as well as professional communities. There is an urgent need to create strong professional learning communities as well as a community of practice among Thai university teachers in order to help them to be able to work collaboratively. From the huge volume of data generated over the four months in this project in 2015, I observed that many Thai teachers were working in isolated environments, which made it difficult for them to learn professionally. To address this problem will require help from more than just teachers. It will require endorsement from all relevant educational authorities and leadership teams. It was evident in teachers' comments that they often wanted to work and teach in a collaborative teaching environment, yet, they did not have the support from their institutions for this (for example, see Kittikorn's narratives).

In the following sections, I would like to address and emphasise how further studies can build on my work as represented in this thesis.

10.4.2 Recommendations for future research.

Although this present study contributes substantial knowledge about Thai EFL teachers' experiences and understanding of LCE, PD and professional identity, there are some areas that future research could build on from the scope of this study. Firstly, there needs to be further studies of teacher knowledge and LCE practices in Thai universities. Future studies would be well advised to explore different perspectives on teachers' professional practices, their participation in PD and the way their teachers' professional identity is mediated by different surrounding factors. For example, future studies could conduct forms of action research (also longitudinal studies) over a longer period of time which would allow the researcher to work closely and collaboratively with the university teachers to facilitate their learning about, and implementing of LCE based on their individual contexts. Additionally, in order to help the teachers to acquire more knowledge about LCE and PD such as how to apply LCE principles where there is a huge number of students

in one classroom (one classroom I observed had nearly 250 students in it), future studies could work closely with the teachers as well as a particular institution where the researcher could provide feedback and advice to the classroom teacher in order to implement LCE in a way that is responsive to contextual/surrounding factors. This type of research could also allow the researchers to investigate what types of teaching strategies the teachers (and students) respond well to, and what could help them to teach using LCE more confidently and effectively. Future studies could extend this present study and follow up on teachers' reflections about their ways of implementing LCE through PD and their experiences of ongoing learning opportunities. Moreover, this study recommends a post-structuralist paradigm as being best able to account for the multi-faceted identity of teachers and the notion that identity is both an individual and a collectively shared concept (see Gee, 2000).

Secondly, the other dimension that future studies could extend from this study could be to explore students' opinions towards teachers' LCE implementation since this present study only focuses on teachers' perceptions of LCE, PD and identities from teachers' perspectives. The researcher may also want to further explore mediating factors in operation on teachers' knowledge of LCE together with students' involvement in teachers' curriculum planning. In other words, the teachers as well as a future researcher may also want to provide a number of opportunities to engage students in lesson planning as well as a certain degree of classroom management. On this point, this approach could also lead to a form of ongoing and continuing PD and learning during one's career which could generate shared understanding of university teachers' learning that could be suitable for different stakeholders such as Thai policy-makers, university leaders, individuals and groups of teachers. These recommendations for future research would not only help to generate new knowledge about teachers' experiences, practices and dilemmas in teaching with LCE, but would also hear students' voices and experiences of their learning under a particular form of LCE implementation.

Thirdly, the last recommendation for future studies to build on this present study would be through an investigation of teachers' experiences as implementers of LCE policy and practices. This present study clearly shows that some teachers in Thai contexts are currently working in isolated working environments, and there appears to be a need for future research to encourage these teachers to work collaboratively (and to generate accounts of them doing so) in order to help Thai university teachers to develop their knowledge and skills, and finally improve their practices. As mentioned in my research methodology (Chapter 4), I took Mishler's (1986) ideas that teachers often feel comfortable in sharing their lived stories when they know that their voices are being heard as well as their stories being worth sharing. Likewise, it is crucial for an individual teacher and their affiliated professional/academic communities to establish a strong sense of community of practice where there is a form of trust and mutual respect. This would liberate teachers to feel welcome to share educational experiences, expertise and work collaboratively (as discussed earlier); most importantly, the available comprehensive PD programs and opportunities must meet the current needs and interests of the teachers.

10.5   Final Words

As I approach the last section of this PhD thesis, I want to refer back to the opening section of my thesis, *Preamble*, where I narrated stories of my experiences of learning English under the global impact of learner-centred pedagogy imposed in three countries: Thailand, Japan, and Australia. In that Preamble, I recalled my childhood memories and exposure to LCE during the 1990s, and how LCE was first introduced to Thailand as a new teaching approach where Thai learners should be placed at the centre of all teaching and learning. However, my personal experience told me that the reality of LCE sometimes meant that, instead, in class I was merely mimicking my teachers' utterances. However, in other significant ways, I began to feel some differences, such as singing songs in English and collecting my classroom work in portfolios. When I studied in Japan in 2007, I experienced a form of communicative language teaching where my English teachers repeatedly

encouraged my Japanese peers and me to speak English most of the time regardless of our grammatical errors during the conversations. My memories told me that, in fact, Japan was implementing a form of LCE. In 2010, when I came to Australia, I started to realise that the level of LCE implementation in Australian classrooms somehow was still not straightforward and, to some extent, comparable to the other two countries.

Although some scholars, for example Schweisfurth (2013), refer to LCE as 'a travelling policy' (p. 42), the practicality (or reality) of LCE is far more complicated than being a neat set of teaching pedagogies that can be applied uniformly anywhere. This has been evident in my presentation and analysis of the experiences and stories of the participating teachers in this PhD study; it has also been my own experience that the implementation of LCE heavily depends on a number of surrounding factors such as a classroom setting, teachers' knowledge of LCE, and students' cultural characteristics. I now find myself teaching at an Australian institution where I am unable to fully admit that I prefer to employ either more Western or Thai concepts of LCE in my own classrooms. Although I have not yet experienced teaching a classroom that contains over 200 students (as I had observed in Thailand), I still sensed that my classroom practices heavily relied on my own version (and my own interpretation) of LCE rather than a faithful mimicking of a model or strategy to enact LCE teaching. Clearly, there was no simple answer to a question: *How much should teachers use or apply LCE in their classroom?* Nonetheless, when I gathered the data in 2015, I still witnessed some dramatic changes in Thai classrooms which I had never experienced during my own schooling. This also confirms the view of this study that LCE should not be perceived as *an idealised paradigm* or *a one-size fits-all policy*. Instead, LCE should be treated as a dynamic, travelling and adaptable pedagogy which teachers can use in a variety of ways depending on their different circumstances.

As I approach the last part of this thesis, I want to take a step back and invite future researchers and educators to pay attention to how teachers as well as learners get into the teaching and learning zone where both parties are fully engaged and immersed in all classroom activities in their own ways (or practices) rather than being judged whether the teachers have utilised LCE for the policy-makers' sake (or for the institutional goals) or whether the teachers have acquired enough knowledge of LCE. I hope this PhD thesis can be an inspiration for current and future teacher educators and researchers to explore beyond teachers' knowledge of LCE, and instead, to better understand the evolving and nuanced nature of the EFL teaching profession.

Appendices

Appendix 1: Research Approval from MUHREC

Note: This research was approved by the Monash University Standing Committee on Ethics in Research Involving Humans (Reference: CF14/2666 – 2014001453)

MONASH University

Monash University Human Research Ethics Committee (MUHREC)
Research Office

Human Ethics Certificate of Approval

This is to certify that the project below was considered by the Monash University Human Research Ethics Committee. The Committee was satisfied that the proposal meets the requirements of the *National Statement on Ethical Conduct in Human Research* and has granted approval.

Project Number:	CF14/2666 - 2014001453
Project Title:	'Learner-centredness' in English language education in Thai universities: a case study of EFL teachers' beliefs
Chief Investigator:	Dr Graham Parr
Approved:	**From:** 16 September 2014 **To:** 16 September 2019

Terms of approval - *Failure to comply with the terms below is in breach of your approval and the Australian Code for the Responsible Conduct of Research.*

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, before any data collection can occur at the specified organisation.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must include your project number.
6. **Amendments to the approved project (including changes in personnel):** Require the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.
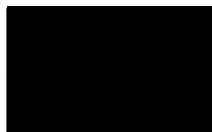
Professor Nip Thomson
Chair, MUHREC

cc: Ms Aunyarat Tandamrong

Appendix 2: Advertisement to Recruit Participants

Note: The advertisement was sent to each university via email prior data generation practices.

What is "*Learner-centred education*"?

How much do you *know* about it?

Have you ever *applied* this pedagogy in your *practices*?

Do you want to want to *share* your stories and *experiences*?

Do you want to be *heard*?

My name is Aunyarat Tandamrong, and I am currently conducting a research project towards a PhD degree at Monash University, Australia.

I would like to invite you to be a participant in a research project designed to understand teachers' experiences and beliefs about 'Learner-centred education' in English language teaching and learning.

I would like to invite English language lecturer with teaching experiences ranging from (1 years to more than 20 years of service) to participate. The teachers will be invited for individual interviews: pre-classroom observation interviews (approximately 30 minutes), and post-classroom observation interviews (approximately 1 hour), and will be audio-taped. I am also interested in visiting the lecturers' class (with the lectures' consent) in the hope of gaining new insights for further discussion with the lectures.

All the information gathered will be confidential and will be used for research purposes.

To participate in this interesting research project, please contact: Aunyarat Tandamrong +66

Appendix 3: Questionnaire

Note: The questionnaire was given to each participant to complete at home before the data generation practices which takes about 10 to 15 minutes

MONASH University
Education

Questionnaire

'Learner-centredness' in English language education in Thai universities: a case study of EFL teachers' beliefs.

A: Demographic details:

1. Name………………………………………………………………………
2. What is your gender?
   ☐ Male   ☐ Female
3. What is your age?
   ☐ 45+
   ☐ 40-45
   ☐ 35-40
   ☐ 30-35
   ☐ 25-30
   ☐ 20-25
4. Current marital status?
   ☐ Single ☐ Married ☐ Divorced   ☐ Bereaved
5. What subject do you normally assigned to teach? ……………………………
6. How long have you been a teacher? …………………………………………
7. Educational qualification (highest)
   ☐ PhD
   ☐ Masters
   ☐ Bachelor
   ☐ Diploma
   ☐ Senior secondary
   ☐ Junior secondary
   ☐ others (please specify)…………………
8. What is your father's occupation? …………………………….
9. What is your mother's occupation? ………………………..
10. Please give the following information in relation to your current teaching career in this semester?
    Subject………………………………………………………………….
    Faculty………………………………………………………….
    How many semester(s) have you teaching this subject?…………………………

B: Teachers' beliefs about 'Learner-centred education':

1. How much do you know about 'Learner-centred education'?
   Could you tell me what it means in your opinion? (Short answers)
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………

2. From your experience, have you had any experiences related to 'learner-centred education? (e.g. your own experiences in school, your instructional practices) If yes, please give examples of classroom activities that relate to 'learner-centred education'?

   …………………………………………………………………………………
   …………………………………………………………………………………

   If no, please write 'NA'

   …………………………………………………………………………………
   …………………………………………………………………………………

3. In your opinion and from your experience of teaching English language, what do you think 'Learner-centred education' promotes? (Short answers)

   …………………………………………………………………………………
   …………………………………………………………………………………

4. Do you think you implement/apply 'learner-centred' in your classroom practices?
   ☐ Yes   ☐ No   ☐ somehow Yes   ☐ somehow No

C: Teachers' beliefs about 'Teacher professional learning and development':

1 Have you ever participate in teacher professional learning and development program?
   ☐ Yes (if yes, go to question 2)
   ☐ No   (if no, go to question 3)

2. What do you enjoy the most about the programs?

   …………………………………………………………………………………
   …………………………………………………………………………………

3. Are you interested in joining teacher professional learning and development programs?
   ☐ Yes   ☐ No   ☐ somehow Yes   ☐ somehow No

Appendix 4: Interview Questions

Note: The interview questions were completed into two versions: English and Thai languages allowing teachers to choose during the interview conversations.

MONASH University
Education

Data Collection

Phase III: Semi-structured Interview questions (Post-observation interviews) ENGLISH VERSION

Teaching career (Perceptions of 'Self' and teaching career, and TPD)

1. What do you think about your role as a language-teacher? Describe your role as a language teacher.
2. How do you describe a good language-teacher? Do you think what characteristics of good teachers?
3. Do you think your language learning experiences affect the way you teach? (to what extent the way you were taught in the past affect the way you teach now?
4. How do you maximize learners' learning? What techniques do you like to teach in class? How did learners react? How do you think if learners understand?
5. In your institution, how do you decide what to teach? Or how to teach?
6. What are your relationships to other teachers? Other students? And administrations?
7. Have you had a chance to attend program related to your career?

Factors/ Effects of teaching learning English language (e.g. Motivation, learner autonomy, LCE)

1. In your opinion, what is the philosophy behind your teaching? What/how do you try to do in class to reflect this philosophy?
2. Could you tell me some of the most rewarding/difficult aspects of teaching for you?
3. Do you think learning English in classroom enough for student to acquire English language proficiency? If not, Could you tell me if there is any source of English learning that students may acquire?
4. What do you think are the most difficult aspect of learning EFL?

Perceptions toward learners

1. How do you see the role of learner? What are your expectations from them? How do you describe good learners?
2. Do you know if our students usually study on their own after class? Or in group? Do you think if this is important for their learning?

Other topic: Recommendation (e.g. Perceptions of teaching learning English language)

1. Do you have some recommendation for EFL teaching in Thailand?

Session Ends

Thank you very much for agreeing to contribute to my research. Please let me assure you again that what you have said in these conversations/ interview will be treated as confidential. I will send you email to arrange a time to review the narrative stories in order to assure the accuracy and validity of the narrated stories that I made.

Data Collection

Phase III: Semi-structured Interview questions (Post-observation interviews) **(THAI VERSION)**

บทบาทคุณครูสอนภาษา

1.คุณคิดอย่างไรกับบทบาทของคุณในฐานะที่เป็นคุณครูสอนภาษา

ให้อธิบายโดยระบุบทบาทของคุณในฐานะที่เป็นคุณครูสอนภาษา

2. คุณให้คำอธิบายของการเป็นคุณครูสอนภาษาที่ดีอย่างไร

และคุณคิดว่าลักษณะพิเศษของคุณครูสอนภาษาที่ดีควรเป็นอย่างไร

3. คุณคิดว่าประสบการณ์การเรียนภาษาของคุณส่งผลถึงวิธีการสอนของคุณหรือไม่

(ประสบการณ์ที่คุณได้รับการสอนในอดีตมีผลต่อวิธีการสอนในปัจจุบันไหม)

4.คุณมีผลทำให้ผู้เรียนมีการเรียนที่ประสบผลสูงสุดได้อย่างไร วิธีการสอนในห้องเรียนของคุณเป็นอย่างไร

นักเรียนมีการตอบสนองต่อวิธีการนั้นอย่างไรบ้าง และคุณรับรู้ว่าได้อย่างไรหากนักเรียนเหล่านั้นเข้าใจในการสอน

5.ในสถาบันของคุณ คุณตัดสินใจอย่างไรว่า อะไรควรสอน หรือ ใช้วิธีการสอนอย่างไร

6. คุณมีความสัมพันธ์กับคุณครูท่านอื่น, นักเรียน, และคณะผู้บริหารอย่างไร

7. คุณเคยมีโอกาสเข้าร่วมการอบรมเกี่ยวกับอาชีพของคุณหรือไม่

ปัจจัย / ผลกระทบไม่ว่าจะเป็นแรงจูงใจผู้เรียนมีอิสระในการเรียนรู้เรื่องการสอนภาษาอังกฤษ

1.ในความคิดของคุณสิ่งที่เป็นปรัชญาที่อยู่เบื้องหลังของการเรียนการสอนของคุณหรือไม่ อะไร / วิธีการที่คุณพยายาม
ที่จะทำในชั้นเรียนที่จะสะท้อนให้เห็นถึงปรัชญานี้

2. คุณช่วยบอกฉันบางส่วนของรางวัลมากที่สุด / ด้านที่ยากของการเรียนการสอนสำหรับคุณ

การรับรู้ที่มีต่อการเรียน

1.คุณเห็นบทบาทของผู้เรียนได้อย่างไร สิ่งที่เป็นความคาดหวังของคุณจากพวกเขา คุณจะอธิบายผู้เรียนดี

2. สิ่งใดที่คุณคิดว่าเป็นสิ่งที่ยากที่สุดของการเรียนรู้การสอนภาษาอังกฤษ

อื่น ๆ : คำแนะนำ (เช่น การเรียนการสอนภาษาอังกฤษ)

1.คุณมีข้อเสนอแนะบางอย่างสำหรับการเรียนการสอนการสอนภาษาอังกฤษในประเทศไทย

Appendix 5: Guidelines for Data Generation

Note: These documents are used by the researcher during the fieldwork

MONASH University
Education

Data Collection

Phase I: Pre-observation interviews (15-30 minutes before class time)

This phase aims to investigate topics of Educational background and general information about participants (Experiences and language learning experiences) and general perceptions of English language.

Introduction

Thank you for agreeing to be part of this study....As I wrote you in my email, the purpose of my research is.....

I'll begin by telling you a bit about myself,......

Could you tell me about your English learning experience? How did you learn English? When did you first exposure to English language classroom? Did you have any problems learning English? How did you like it? Could you tell me about your English language teachers?

How did you start your teaching career? What/How did you decide to become EFL teachers?

How long have you been teaching? In what subjects?

How do you like your job?

Before we move on to next phase, which is classroom observations, Is there something that you would like me to observe in particular?

Data Collection

Phase II: Classroom observations Checklist (For the researcher)

Direction:

Scales checklist and reflexive notes

5 –Very often

4 –Often

3 –Sometimes

2 –Occasionally

1 –Never

I.   General classroom environment:

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

II. Types of learning and teaching activities:
1. Activities allow a high degree of learner participation ………………………..
2. Activities are more focus on textbook, comprehensive input………………….

3. Activities involve classroom discussion, group activities……………………..

4. Activities involve active roles of learners……………………………………...

5. Activities involve learner participation in teacher's discussion……………….

6. Teacher provides opportunities for learners to collaborate……………………

7. Activities involve learners' critical thinking skills……………………………

8. Activities involve drills in learners' language output…………………………

III. Teacher roles:
1.   The teacher encourage student-to-student discussion………………………..
2.   The teacher facilitates learning tasks along with textbook…………………..
3.   The teacher provides opportunities to students to discuss……………………
4.   The teacher offers different activities/tasks…………………………………..
5.   The teacher only uses course materials during class…………………………

6. The teacher utilizes textbook along with activities……………………………...
7. The teacher's reaction towards students' output
………………………………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………
8. The teacher uses different approaches/activities in teaching………………….
9. The teacher has different range of evaluation…………………………………...
10. The teacher fosters learners' critical thinking/creative skills…………………
11. Note:
(teachers'instructions/roles)…………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………
…………………………………………………………

IV. Learner roles:
1. Learners are encouraged to participate in activities………………………..
2. Learners are able to convey information from teachers…………………….
3. Learners involve in group works……………………………………………
4. Individual learner participates in classroom discussion…………………….
5. Majority of learners involve classroom activities……………………………
6. Learners seem confident to work individually……………………………….
7. Learners seem to prefer to work in group……………………………………
8. Learners seem to learn from each other………………………………………
9. Note:
(learners' involvement in terms of choosing learning
materials)………….. …………………………………………………………………
………………………………………………………………………………………
………………………………………………………………………………………
……………………………………………………………………

REFLEXIVE FIELD NOTES: (classroom objectives, etc…)

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Data Collection

Teacher	Casual Interview Notes	Classroom Observations	Formal interview Notes

Keys to follow up:

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FIELD NOTES:

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Appendix 6: Excerpts from Interview Conversations

Note: These selected excerpts from the interview conversations (in Thai) were chosen to present as raw data before the translation process from Thai to English.

Example 1: An Interview Conversation on Learner-centred Education

เจน: อาจารย์คิดอย่างไรกับแนวคิดการจัดการเรียนรู้ที่เน้นผู้เรียนเป็นสำคัญตามพระราชบัญญัติการศึกษาแห่งชาติ พ.ศ. 2542

อาจารย์: มีคนพูดถึงตลอด ไม่ว่าเป็นสื่อหรืออะไรก็ตาม สำคัญมากนะ เพราะเรามีความเชื่อเรื่อง Existentialism อยู่แล้ว เราไม่เชื่อในเรื่องปรัชญารุ่นเก่าพวก Transmitted knowledge เลยแต่เราเชื่อเรื่อง autonomous learner จะสอนอย่างไรให้เด็กเค้าหลุดจากเราไปได้เป็น independent learner เรียนรู้ได้ด้วยตัวเอง แค่อธิบายสั้นๆก็พอ ความเชื่อของเราก็คือลองอ่านลองทำเอง เราก็อยากให้เด็กได้ develop การเรียนตรงนี้ การเป็นตัวเองแบบนี้ทำให้เราสอนเด็กแบบเป็นผู้ใหญ่ เราอยากสอนให้เด็กหลุดพ้น ไม่ต้องพึ่งพาครูตลอดเวลา เราว่าครูส่วนใหญ่ก็อาจมีความคิดเห็นเชื่อพวกนี้ แต่การที่จะทำการจัดการเรียนรู้ที่เน้นผู้เรียนเป็นสำคัญนั้นไม่ใช่เรื่องง่าย อย่างครูไทยมีความเชื่อฝังมาว่า ใครเก่งเนื้อหาก็มาเป็นครูได้ทุกคน ความเชื่อนี้ถูกฝังรากลึกมาตลอด มีความเชื่อว่าอาชีพครูคือการ transmit knowledge เน้นการสอนที่ท่องจำ มีความเชื่อว่า "ครูที่ดีคือครูที่อธิบายเก่ง" มันผิดมาตั้งแต่ค่านิยมต่างๆที่วัดการเรียนรู้ที่ข้อสอบ fact วัดองค์ความรู้เนื้อหาท่านั้น มีแต่การทดสอบแค่ความจำ เรามีการสอบแค่ paper and pencil วัดค่าความจำของบทเรียน เด็กก็ไม่รู้ว่าเรียนไปนั้นสนุกไหม เด็กก็ไม่รู้เรื่องอิสระในการเรียน การทดสอบความรู้มันวัดแค่นั้น วิชาชีพครูต้องมีจิตวิทยาในการสอนรู้วิธีเลือกเนื้อหาที่สอดคล้องกับการเรียน ค่านิยมในสังคมของคนไทย

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Example 2: An Interview Conversation on Teacher Identity

เจน: อาจารย์คิดอย่างไรกับบทบาทการเป็นครู มุมมองวิชาชีพ อัตลักษณ์วิชาชีพครู

อาจารย์: เรามองตัวเองว่าเป็นครูของครู ก็มีบทบาทในการเตรียมครูออกไปสู่สนามรบ เราก็มีหน้าที่เทรนเค้า เด็กเราเป็นพวกฝึกหนักจึงรอดตาย เช่นเด็กชอบบ่นว่าทำไมต้องฝึกหนัก ต้องทำงานเยอะ เราก็บอกว่าเรามีหน้าที่เตรียมงานให้เค้า ไม่ว่าจะก่อนทำงานจริง ฝึกสอนหรืออื่นๆ เตรียมตัวเค้า ซึ่งมันจะต่าง เราก็มีการสอนแบบจะต้องเตรียมเค้า ไม่ใช่แค่สอนหนังสืออย่างเดียว ไม่ว่าจะสอน content แต่ต้องสอนให้เค้า apply content knowledge ผนวกกับ pedagogies to teach them to be able to use both, also technology (TCPK-technological content pedagogical knowledge) งานของเราก็คือเตรียมครู และช่วยให้เค้าใช้ content ที่เรียนมาทั้งหมดใช้ได้ในชีวิตจริง หน้าที่ครูสอนภาษาก็มีบทบาทคือว่า เราเปรียบว่าสอนเด็กให้เค้าเป็นคนที่สอน ทั้งนี้ก็เพราะว่าหน้าที่ของเค้าคือผู้สอนคนที่ความพิการทางภาษา อ่อนไม่รู้ภาษา การสอนภาษาจำเป็นมากว่าการใช้เนื้อหา แต่ต้องจิตวิทยาในการสอนหลายๆเรื่อง เราจะให้เด็กมองว่าเค้ากำลังสอนเด็กพิเศษ เพราะการสอนภาษาที่ไม่ใช่ภาษาแม่มันยากนะ เพราะต้องเจอกับทัศนคติที่ไม่ชอบภาษาด้วย เราต้องช่วยเสริมให้เค้ารู้สึกว่าเป็นคนใจเย็นมากในการสอน ไม่เน้นเพียงแค่การเปิดสไลด์หรือแค่อ่าน การเป็นครูภาษาต้องทำงานหนักมากกว่าครูอื่นๆ เราก็สอนหลายๆทางไม่ว่าจะเป็นการเรียนรู้นอกห้องเรียน ดึงดูดใจ ทำให้ผู้เรียนรู้สึกสนุกและอยากจะเรียน ครูต้องมีความใจเย็น อดทน สอนศิษย์ให้เป็นคนที่เสียสละไม่เห็นแก่ตัว ให้ช่วยเหลือผู้อื่น ไม่เห็นแก่ตัว ชอบบอกให้เค้าไปทำงานเสียสละเพื่อคนด้อยอยาก ด้อยโอกาส มีบำเพ็ญประโยชน์ การสอนของอาจารย์จะมีการให้เด็กเขียนอนุทิน เค้าจะเขียนบอกความคิดเห็นและสิ่งที่เค้าทำ ความคิดเห็นของเค้า มีการบอกเล่าเหตุการณ์ว่าใครทำงานและไม่ทำบ้าง นอกจากนี้อาจารย์คิดว่าอนุทินมันเป็นนานะ เพื่อรักษาตัวเค้าว่ามีความคิดเห็นอย่างไร อนุทินที่จริงแล้วคือการช่วยปรับพฤติกรรม ว่ามีสิ่งดีไม่ดีอย่างไรจะแก้อย่างไร มีการปรับตัวเอง

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Example 3: An Interview Conversation on Teacher Identity

เจน: อาจารย์คิดอย่างไรกับบทบาทการเป็นครู มุมมองวิชาชีพ อัตลักษณ์วิชาชีพครู

อาจารย์: บทบาทคือเสมือนผู้สร้างชาติคนหนึ่งในสังคมและประเทศ แม่พิมพ์ของชาติ และ เป็นครูสอนภาษา เพราะภาษาถือเป็นสิ่งสำคัญในการสอนให้ลูกศิษย์ของเราสามารถสื่อสารโดยใช้ภาษาได้ เพราะจะเป็นประโยชน์เพราะโลกไร้พรมแดนซึ่งคนทั่วโลกสามารถติดต่อสื่อสารหากันได้ โดยมีสื่อกลางคือภาษาอังกฤษเพื่อให้เข้าใจกัน และถ้าลูกศิษย์สามารถสื่อสารโดยภาษาอังกฤษได้แล้วเค้าก็จะเปิดตัวเองสู่โลกกว้างเพื่อค้นหาความรู้ที่เค้าต้องการเพื่อ มาพัฒนาตัวเอง เช่นการค้าการพาณิชย์ก็สามารถค้าขายกับต่างชาติได้ไม่สะดุด เราก็เป็นแรงผลักดันให้ประเทศ อาชีพต่างๆที่ใช้ภาษาและสร้างความสัมพันธ์กับต่างประเทศ และแสดงให้เห็นขนบธรรมเนียมประเพณีที่ดีของไทย ให้นักท่องเที่ยวเข้ามาท่องเที่ยวไทย

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Example 4: An Interview Conversation on Teacher Identity

เจน: อาจารย์คิดอย่างไรกับบทบาทการเป็นครู มุมมองวิชาชีพ อัตลักษณ์วิชาชีพครู

อาจารย์: ครูสอนภาษาสำหรับพี่นั้น ก็เหมือนเป็น role model โมเดลเป็นแบบอย่างการใช้ภาษาอังกฤษ ในรูปแบบของตัวภาษาสื่อสารให้ถูกต้องตามกฎ การพูดให้ถูกต้องตามกฎนั้นสำคัญและดูดีเพื่อให้เด็กได้ทำตาม ในการสอนมีเอกสาร โมเดล ไวยกรณ์ต่างๆเป็น reference ดังนั้นเราก็สอนนักเรียนได้ไม่ยาก อีกอย่างเราก็เรียนภาษาอังกฤษนี้มาแต่เด็ก พี่ก็จะสอนเด็กและบอกเค้าว่าให้เค้าเรียนแบบจำ similar structures and formula โครงสร้างทางไวยกรณ์ เรียนรู้เพียงแค่ท่องจำ มีสูตรอะไรก็ใส่ไปตามนั้น เมื่อมีเวลาเราก็เข้าห้องไปฟังlab เสียงเจ้าของภาษา ฝึกทักษะการออกเสียงได้

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Example 5: An Interview Conversation on Professional Development and Teacher Learning

เจน: อาจารย์คิดอย่างไรกับการพัฒนาวิชาชีพของครู

อาจารย์: สำหรับพี่นั้น งานสอนคืองานหลัก งานวิจัยหรืองานอื่นๆควรได้มาจากงานสอน ไม่ใช่แทรกมาจากการสอน ไม่ค่อยเชื่อว่าอาจารย์ได้ดีจากทางงานวิจัยได้ เพราะหน้าที่หลักคือสอน การทำผลงานทางวิจัยก็ควรได้มาจากผลของการสอน สมัยนี้มันเป็นแบบ สอนน้อยลงแต่เอาเวลาไปทำวิจัยแทน การ การพัฒนาวิชาชีพของครูก็เหมือนจะเป็นการประเมิน การทำวิจัยชิ้นหนึ่งมีเล่มด้วยจะได้คะแนนมากกว่าการสอนหนึ่งถึงสองวิชาทั้งเทอมเลยนะ ควรให้ค่าคะแนนการสอนเทียบเท่าการทำผลงานการวิจัย ก็ไม่เข้าใจว่าคนทำวิจัยเป็นแต่สอนไม่เป็นกลับได้ดิบได้ดีไปไกลกว่า ไม่รู้ว่าทำไมเค้าถึงตัดสินกันแค่นี้ ผลกระทบมันก็มีต่อเด็ก ครูสอนน้อยลง ครูได้ค่าตัวเลข indexสูงมาก ไม่ได้วัดจากการที่บัณฑิตได้เกรดดี จบแล้วมีงาน ปรัชญาของพี่คือ หน้าที่ครูก็คือการสอนเป็นหลัก ครูควรจะสอนให้ดีที่สุด และอาจจะมีการแทรกการทำวิจัยไปบ้าง ไม่ใช่เน้นแต่ทำด้านนี้ เด็กไม่อยากจะถูกกระทบว่าเค้าเป็นเครื่องมือ การทำวิจัยของครู มันอาจจะเบียดเบียนการสอนของอาจารย์ไปบ้าง ส่วนตัวพี่ชอบนะ

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Appendix 7: Guidelines for Data Analysis

Note: Data analysis (interview and classroom observations) were based on Tripp's (1993, 2012) critical incident analysis and Flanagan's (1954) observed behaviours.

Tripp's (1993, 2012) critical incident analysis

By adapting Tripp's (1993, 2012) critical incident analysis, I also created a list of questions that have guided my thinking about 'incidents' that I observed or heard about that might have justified the use of critical incident analysis within the case study. Questions are presented below:

1. What are some common characteristics between the teachers I interviewed and observed? (e.g. opinions, educational background, experiences, and stories told by teachers) (Data analysis from the interviews)

2. What are the most significant characteristics of learner-centred practices performed by the teachers in their classrooms? (Data analysis from narrative accounts of an incident from classroom observations)

3. What are the consequences or certain phenomenon from that action? (Data analysis from narrative accounts of an incident from classroom observations)

4. What conditions sustain and preserve teachers from applying LCE practices? (Data analysis from narrative accounts of an incident from classroom observations)

5. What are structural, organizational and cultural factors that are likely to prevent teacher from implementing LCE practices? (Data analysis from narrative accounts of an incident from classroom observations)

Critical incidents

Professional Judgement
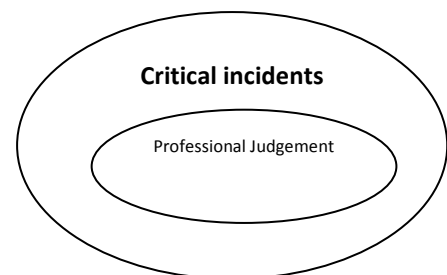
Flanagan's (1954) analysis of classroom observations: Observed behaviours

Flanagan (1954) states that "it should be emphasised that the critical incident technique does not consist of a single rigid set of rules governing such data collection. Rather it should be thought of as a flexible set of principles which must be modified and adapted to meet the specific situation at hand" (p. 335). According to Flanagan (1954), there are five steps to obtain and report critical incidents, which are: 1) establish general aims or statement of objectives; 2) establish plans (e.g. classroom observations and multiple interviews) and specifications ('a delimitation of the situations to be observed' (pp. 336-345) 3) collect the data; 4) analyse the data; and 5) interpret and report the data. By adapting Flanagan's five steps, a general aim of multiple observations in my study is to report information relevant to LCE teaching and learning, which are observed through 1) classroom activities; 2) teachers' and students' behaviour; 3) teachers' role; 4) students' role; 5) interactions (between teacher-to-students, or students-to-students). The analysis of observed behaviour is summarised in a table below:

Table 10-1 *Guidelines for the analysis of observed behaviour during the data analysis*

EFL Class (such as Writing in English)			
General type of classroom activity	**teachers' specific behaviours**	**Participants' role (Teachers roles)**	**Respondents' role (students role)**
❖	❖	❖	❖

Appendix 8: The National Education Act of 1999

Note: A summary of key ideas from the National Education Act of 1999

In order for Thailand to survive as an autonomous and independent country in the era of globalization, it was necessary deal with the increasing demands of building a knowledge-based economy. Thus, the Education Act introduced three urgent reforms: 1) learning reform [การพัฒนาสาระและกระบวนการเรียนรู้]; 2) administrative reform [การจัดระบบโครงสร้างและกระบวนการจัดการศึกษา]; and 3) legislation reform: educational standards and quality assurance [มาตรฐานและการประกันคุณภาพการศึกษา]. The first key of learning reform emphasised the importance of the learners' process of actively acquiring knowledge, rather than teachers transmitting it. The second reform referred signalled a determination to modernise educational institutional structures, and administration systems (in Section 39, mentions decentralised powers of the Ministry in educational administration and management), and (importantly for my study) it included some awareness of the need to improve the professional development and resourcing for teachers in schools and universities [การพัฒนาบุคลากร]. The last reform (particularly in Section 47) indicates the regulation, system, and law by ensure the improvement of educational quality and standard at all levels through internal and external quality assurance (e.g., An Office for National Education Standards and Quality Assessment) (More details see Office of the National Education Commission of Thailand (ONEC), 1999).

To support the development of the first aim of learning reform, particularly to create lifelong learners and implementing of LCE (as noted in NEA of 1999, Sections 24, p. 11) all educational institutions were required to address particular issues such as the following:

1) Provide substance and arrange activities in line with the learners' interests and aptitudes, bearing in mind individual differences;

2) Provide training in thinking process, management, how to face various situations and application of knowledge for obviating and solving problems;

3) Organize activities for learners to draw from authentic experiences, drill in practical work for complete mastery, enable learners to think critically and acquire the reading habit and continuous thirst for knowledge;

4) Achieve in all subjects, a balanced integration of subject matter, integrity, values, and desirable attributes;

5) Enable instructors to create the ambiance, environment, instructional media, and facilities for learners to learn and be all-round persons, able to benefit from research as part of the learning process. In doing so, both learners and teachers may learn together from different types of teaching-learning media and other sources of knowledge;

6) Enable individuals to learn at all times and in all places. Co-operation with parents, guardians, and all parties concerned in the community shall be sought to develop jointly learners in accord with their potentiality.

(Section 24, The National Education Act of B.E. 2542 (1999), ONEC, 1999, pp. 11-12)

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