



MONASH University

Understanding teacher professional identity through storying learner and teacher experiences

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Abstract

This thesis is an autoethnographic study based on narratives from my own student and teacher experiences as a teacher of Greek in Community Language Schools (CLS) and English as an Additional Language (EAL) and English in mainstream schools in Victoria, Australia. The narratives cover a chronological continuum from 1965 to the present day.

This study aimed to explore how my experiences as a student and teacher have contributed to the construction of my teacher identity. Underpinning the study is the belief that teachers' experiences, whether in childhood, adolescence or beyond, exert an influence long after they have ended (Brookfield, 1995). Autoethnography allowed me to use my experiences as a way to explore my teacher identity with the view to achieving understanding for future direction and to contribute to knowledge about other teachers whose experiences are similar to mine. Greene (1984) counselled that it is in view of "what was understood and known before" (p. 61) that new knowledge emerges. Analysis of my own memories of experience allowed access to the sub-culture of learners and teachers of second generation bicultural learners and teachers with Greek ancestry working in CLS and mainstream schools.

The study draws on the theories of identity construction, including Gee's Construct of Identity, the influence of boundary crossing on identity construction, and Dialogical Self Theory (DST). These theories align with post-modernist conceptions of identity, which maintain that identity is dynamically evolving, intrinsically related to others and the social context, and consists of multiple positions. Using these theories of identity construction as a theoretical and analytical frame, I analysed the narratives using a thematic approach. The two key findings from this analysis were that: 1) my early experiences involved conflicted and multiple identities as I moved between my various educational and familial contexts, and 2) these experiences enabled me to begin to take agency and to construct a professional identity that encompassed my beliefs and values as a Greek-Australian teacher. Taking agency involved the will to make my own meanings of the situation and attentiveness to emotions.

Conclusions from this study suggest that 'becoming me' is a process that involves:

- The construction and examination of personal and professional knowledge.
- The recognition that the endeavour to be the teacher I want to be is a work in progress and requires time, space, effort, and deep reflection.

- Attentiveness to the multiple voices within and outside the self and valuing the personal parts of the self that matter.

The significance of the study lies in understanding that our identity comes to depend strongly on many forces as we move through different social, educational, cultural, and political contexts. It offers insight into how the teacher, as an individual, can work towards maintaining a sense of self that is consistent and coherent across multiple contexts. This is important because it is the self's continuous effort to synthesise its different parts working towards a coherent whole that constitutes agency. This is critical to becoming the teachers we want to be. As a teacher, working in both mainstream and CLS, understanding the nature of the boundaries between these separate worlds, and the different positions within the self that particular experiences evoke, help frame my teaching practice and provides the motivations for the work I do.

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:

A handwritten signature in dark ink, appearing to read 'Papadopoulos Papas', with a stylized flourish at the end.

Chrisoula Papadopoulos Papas

Date:

17 August 2020

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I am indebted to my teachers, colleagues, and students—in both mainstream schools and Community Language Schools—who enriched my life and have been so instrumental in my becoming a teacher comfortable in my own skin. It is to them I owe my passion and commitment to what I do in the classroom.

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This thesis is for my parents, Haralambos and Maritsa, who so valued the education they never had the chance to acquire and who so selflessly did all they could to instil in me the value of life-long learning. It is their sacrifices that have inspired this project.

Give flame to a candle and watch it glow,

Give voice to a teacher and watch them grow.

Chrisoula (Christine) Papadopoulos Papas

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Glossary of Key Acronyms

ABS	Australian Bureau of Statistics
ABCB	Australian Broadcasting Control Board
AEAC	Australian Ethnic Affairs Council
AIMA	Australian Institute of Multicultural Affairs
ALLC	Australian Language and Literacy Council
ALLP	Australian Language and Literacy Policy
ASPA	Australian Secondary Schools Association
AUMLA	Australian Universities Modern Language Association
CIAC	Commonwealth Immigration Advisory Council
CLS	Community Language School/s
CLT	Communicative Language Teaching
COAG	Council of Australian Governments
CPD	Commonwealth Parliamentary Debates
CTMLS	Committee on the Teaching of Migrant Languages in Schools
DEET	Department of Employment, Education and Training
DST	Dialogical Self Theory
EAL	English as an Additional Language
ECC	Ethnic Communities Councils
EFL	English as a Foreign Language
ELL	English Language Learner
ESL	English as a Second Language
ESA	Ethnic Schools Association
ESAV	Ethnic Schools Association of Victoria
HL	Heritage Language
ILO	Industry Liaison Officer
LOTE	Languages other than English

MCEECDYA	Ministerial Council for Education, Early Childhood Development and Youth Affairs
NALSAS	National Asian Languages & Studies in Australian Schools
NNS	Non Native Speaker
NPL	National Policy of Languages
NS	Native Speaker
NSW	New South Wales
SA	South Australia
TA	Thematic Analysis
TM	Traditional Method

Prologue—Who am I?

From as early as I can remember, my parents had an enduring reverence for education. They were part of the post-war generation of children in Greece who experienced a prematurely truncated childhood. Though my father loved school, he withdrew at the age of 10 to fulfil the role of caretaker as the son next-in-line to provide for the family. With all the older men fighting a civil war, he fought his own circumstances by attending to his farm duties by day and studying by night. He religiously completed the schoolwork, dutifully passed on to him each day by a friend and returned it to the teacher promptly via the friend cum go-between. On the rare visit he made to school, he collected the work, filing it carefully in his hand-me-down school bag to explore in the wee hours of that night. Ever-so-aware of the rigorous testing that lay ahead and that was salient to promotion he pored over the corrective feedback hopeful that he could salvage the academic year. His marks, while not brilliant, foreshadowed success and better days to come. Government policy, however, dictated that poor attendance excluded students from sitting the end-of-year exams. He remembered his grandmother pleading with the sole teacher at the village school to consider the extraordinary circumstances, but rules were rules and inviolable. He resigned himself to his fate and to a life of working on the land. While my mother lived in a period where public education was compulsory and free—at least in theory—she was part of the hapless generation who carried the collective responsibility to rebuild a Greece that had been ravaged by war for over a decade. Familial obligation outweighed the sanctity of the individual. Not surprisingly, and by no means the exception, her year 6 graduation saw her admitted to the child brigade of young teens who became regular breadwinners contributing to the family coffers.

My parents drew a perverse lottery—growing up in an era where education was a privilege afforded to few. They were acutely aware of what it could do. They believed that knowledge was the only way to a better life—a secure job with its attendant material benefits, including food, shelter, and clothing. It endowed one with respect and dignity. Moreover, it was the vessel for personal determination. It is no surprise that, for my parents and Greek immigrants, generally, in, Australia, a world so far removed from where they had grown up, education was sacrosanct, a serious business; and, to waste it, on any level, was sacrilegious.

Many commonly agree that it is in adolescence, that people begin to face the issues of identity. As a child of immigrant parents, I have carried this concern like a heavy blanket for as long as I can remember. Prior to starting my first year at school, protected by age and confined to the social realm of my family, identity was not an issue. But on starting school, in the 1960s in Melbourne, Australia, I became part of an important social institution that was an extension of the identity forged within my family. My school experiences brought home the stark reality that I was different from those around me in language, in the food I ate and so much more. My parents reminded me often that my differences were beautiful and that they bound me to the Greek nation, which had a glorious historical portrait, and in whose shadow, all others were 'barbarians'. My ancestors were the forefathers of civilisation and the birthplace of the Olympic Games whose winners were touched by Gods. "The legacies of your ancestors have touched the whole world. There is a little bit of Greek in all of them" my father assured me. But their words were little comfort; they were my parents; they were Greek and were supposed to see my differences as nothing less than beautiful. The Melbourne beyond my domestic arena, as represented in my mainstream school setting, was not yet ready to celebrate difference. The school playground often became a testing ground where difference meant hostility. Overwhelmed by a fierce desire to fit in, I was constantly smoothing out the differences between my Australian peers and me, struggling to make my two disparate worlds jell together. I accepted my Anglicised name, disguised my exotic lunches and even adopted a football team. Even so, being different caused confusion and established the beginnings of a fractured sense of self. The importance of exogenous forces and social institutions beyond the family in anchoring the identity of an individual is a strong theme in my life and this study.

Our parents are our first teachers, and they teach us values, attitudes and beliefs that help define us. My parents had a formidable work ethic. They arrived as powerless and worked hard, determined that their strong work ethic would amount to more than moving along; they wanted to move ahead. They expected nothing less of their children viewing hard work as the way to succeed in life. Moreover, successful children bring honour to the family. It is no wonder that comparing their children's reports became an important ritual at Christmas Day gatherings, with each A grade foreshadowing a prosperous future. The word that prevailed was 'halali' 'it's worth it' a term that captured the collective sentiment that academic success validated the sacrifices made by the immigrant parents.

Struggling with English and not comprehending the Australian culture, my parents drew strength from their extended family and cultural rituals. Maintaining their traditions and language to preserve their identity, they were happiest in the company of their extended family and others from the old country. Together they created a cultural bubble that allowed them to live as authentic Greeks in the lucky country that, if nothing else, provided opportunities, as the national anthem says, “we’ll toil with hearts and hands” (McCormick, 1878, line 12). I was heavily immersed in this cultural bubble outside my conventional school hours and hold nothing but fond memories of it, ever so comfortable in the powerful sense of belonging it offered. Nonetheless, with the insight that only hindsight can provide, it served to compound my fractured identity.

Long before I could articulate it, I sensed that I was more than just Greek. There was this insistent need to combine my Greek heritage with my Australian reality. When migrant children wish to learn the ways of the prevailing culture, this act of embracing Australian ways often means disappointing loved ones, particularly, parents. My parents wanted me to succeed in the Australian setting but also wanted me to avoid becoming Australian in attitude and behaviour. Although the urge to rebel surfaced repeatedly, it was tempered by the knowledge and gnawing guilt that they continually worked tirelessly so that I could live a comfortable life.

Social institutions like Church and Community Language Schools (CLS) reinforced this cultural segregation. Collectively, they saw it as their responsibility to safeguard against my generation of Greek stock becoming too Australian oriented and flitting away to the other side—the ‘ξένοις’ (foreigners). “Study their language, study their literature, study their ways but nothing more” advised one of my well-meaning Greek school teachers. However, this ‘them’ and ‘us’ mentality served to widen the rift between my two selves. Life became an interplay between being Greek and Australian. With parents and social institutions that could not comprehend the experiences of the migrant child, I compartmentalised my conflicting selves. I looked with envy on those fortunate peers whose parents were at ease in Australia and who, albeit slightly, dared to take on aspects of Australian culture. These peers seemed more settled in their Australian world. But I was also acutely aware that this came at a price. The extended family and the community offered a powerful sense of belonging, but it was also censorious and critical. Assuming a hybrid Greek-Australian identity brought estrangement for the family, casting them as second-class Greeks. Thus,

began a long journey to find ways to straddle two worlds seamlessly. Learning how to navigate my two worlds was just as important as learning the languages when it came to finding a sense of belonging and forging an identity that was not conflicted.

In 1983, I graduated as a teacher of English, Greek and English as an Additional Language (EAL). I had a strong sense of having made it; I was an immigration success story. Interestingly, my specialist disciplines reflected critical dimensions of my identity; pride in my background (teacher of Greek), evidence of my place in the Australian setting (teacher of English), and an acute sense of responsibility for playing a pivotal enabling role for those on the same journey as I was as a child (teacher of EAL). I embarked on my teaching career with a spring in my step, believing that I had struck some form of equilibrium combining the best of both cultures to create a personal and newly minted sense of self as both Greek and Australian. In 1984, Australia seemed to have come of age also in its shift from God Save the Queen to Advance Australia Fair as the nation's official anthem. In so doing, Advance Australia Fair had come to embrace me: "For those who've come across the seas/We've boundless plains to share/With courage let us all combine/To Advance Australia fair"(McCormick, 1878, lines 15-18). As a teacher, I was soon to discover that identity was hardly a closed book but an open, gaping wound. Uncertainty of where I belonged endured.

The issue of identity came to the fore when the President of the School Council thanked me for his daughter's brilliant final year results in English. His words of praise were marred by his adding, "I can tell you that I had my reservations, and let the Principal know as much, at the number of teachers teaching English at Year 12 who do not have an English-speaking background." His words were a brutal realisation that there was an Australia out there of which I was still not a part. To the Anglophones whom I regarded as the gatekeepers of Australian Identity, I was not 'really Australian'. In fact, to the beholders that I thought mattered, I was not quite there; and possibly never would be. My experiences at Community Language Schools (CLS) that expected me to be a traditional Greek teacher no different to the Greek-born teachers that had taught me compounded my frustration. My two worlds collided once more, but with more intensity. The hegemonic beliefs of the institutions in which I worked left me feeling like a puppet; my actual practice, at times, contradicting some of my deeply held beliefs fostering the dual identity of my students that reflected their reality growing up as Australians with Greek ancestry. My feelings of not being authentic and doubts about the authenticity of my professional identity led to confusion. Issues about

my 'selfhood' re-emerged, bringing memories and feelings to the surface I thought I had buried long ago. Experience showed that I had moved on but not, necessarily, ahead. This dissonance further compounded feelings of powerlessness to navigate my professional identity and be the teacher I so wanted to be. I needed to embark once more on the journey to settle this un-Australian and un-Greek issue if I was ever to be 'master of my fate' and 'captain of my soul' (Henley, 2010, Invictus, para 1 line 4). This journey began with a graduation speech.

Chapter 1 Introduction and Context of the Study

What makes a woman in the twilight years of her teaching career embark on a PhD? In my case, it was the belief that my intimate experiences as a bicultural learner and teacher in Victoria, Australia, within a particular historical period in that state, offered a rich source of knowledge about the teacher I became, and continue to become. “The qualitative researcher does more than observe history; he or she plays a part in it. New tales of the field will now be written, and they will reflect the researcher’s direct and personal engagement with this historical period” (Denzin & Lincoln, 2008, p. 19) quintessentially underpinning the belief.

To reflect on my direct and personal engagement with what it means to be a bicultural learner and teacher, I started from the beginning, addressing the basic question of ‘Who am I?’ In this way, the prologue sets the scene and grounds the research. It intended to illustrate the close link that exists between narrative and identity and, most especially, the role that political and cultural contexts play in the construction of learner and teacher identities. Specific, local, concrete and grounded in space and time, the preceding narrative, ‘*Who am I?*’, reveals that, as learner and teacher, I felt caught within the tension of the powerful social and symbolic boundaries and contexts in which my daily life unfolded. The narrative highlights that, in measuring my sense of self, I have often taken my cues from my contexts. Although living with different cultural values, norms, beliefs, and languages has greatly broadened my horizons, the narrative also indicates an identity that is multiple, unstable, even in crisis, displaced by experiences of doubt and uncertainty. It highlights moments in my life where I questioned my own identity—unsure of where exactly I belonged; at times, feeling like an outsider even in my own apparent community. Often, I saw myself conflicted between my roots as a child of Greek immigrants and my Australianness that rested in the fact that Australia was my birthplace; the country I had lived in all my life. The narrative suggests that who I am, has been very much shaped by the interplay of these two major forces which, at times, pulled me in different directions and, other times, left me floating in a state of ‘in-betweenness’ (Tsolidis, 2006). It explains my life-long endeavour to work towards establishing a coherent sense of self. It is precisely the experiences of having to face these challenges as a bicultural learner and teacher, and the impact they have created on my

professional identity, that have led to my desire to investigate the issue further. Put simply, finding an answer to the question, ‘Who am I?’, was the motivation behind this research.

Why this Study?

The experiences outlined in the Prologue—*Who am I?* beg the questions: what sort of teacher did I want to be and what sort of teacher did I become? I address these questions in a rather unorthodox way. My final words to one of my graduating classes from a Greek Community Language School (CLS) in 2013 were essentially the trigger for undertaking this study and provided some insight into that decision. Jean Paul Richter, the German Romantic writer, who argued that it is in the hour of meeting and farewell that a person’s feelings are always purest and most glowing, inspired my choice to include this particular speech (Richter, (n.d.)). What I chose to say to my students on that graduation evening demanded clarity of reflection and integrity to discern what was integral to my own selfhood, and what might inspire the next generation to embrace their bicultural identities. The speech confirmed that I did more than teach a subject. It revealed me to be a teacher with a caring disposition and a strong sense of vocation. Publicly, I appeared to be oblivious to the fact that the context demanded I be in my role as a CLS teacher, or that my speech was on behalf of other CLS teachers, or that my audience consisted of the extended CLS community and my own family members. The speech presented a version of me comfortable with my ‘in-betweenness’ affirming that ‘in-betweenness’ together with celebrating the choices it afforded my bicultural students and, by implication, me as a bicultural teacher. In the graduation speech, I was aware of my identity and the political, historical and social forces that had shaped me and that continue to shape me. It is a version of myself that assumed agency. I seemed to have found my own voice and to take the authority to shape my own professional path and identity. The Graduation speech follows.

The Graduation Speech

Dear Graduates,

Tonight, we celebrate your commitment to learning the Greek language, learning about your culture and heritage and devoting so many years to developing your dual identity as young Australians of Greek background.

As your teachers and parents, we know that this has required you to give up many other things you would have liked to do each Saturday: watching your favourite television programs; playing your favourite sport; attending the sleepover to which you were invited or just simply sleeping in. We also know that learning Greek for you has been a more difficult journey than it was for us and your parents because you do not hear and speak the language anywhere near as much as we did when we were your age. But you have achieved so much in spite of this! We are so proud of you!

No words can describe the feelings that you stirred in us with tonight's performance of The Iliad. Each one of you showed us that you can achieve the unimaginable; and, you have been doing this since year 3. Over the past few years, you have had your parents and teachers moved to tears and younger students watching in awe. You have set a high benchmark for so many of us to follow in years to come.

Some of you will continue with your Greek studies, and others will not. In whichever group you fall, we want you to take the positive learning experiences that we have shared into the next stage of your academic journey. We want you to have faith in your own ideas, even if everyone tells you they are nonsense. Christopher Columbus was told he was a fool to believe that the world was round. Those who dreamed that Man would one day fly were also mocked. Look at us now! We want you to remember the rewards that come with persisting and working hard. Odysseus, on his journey back home to Ithaca from Troy, got lost many times. He was tossed by waves, but he did not sink. He persisted and, eventually, he reached his goal, which was to return to his country and family. One of my favourite quotes is what Buddha said:

"In the confrontation (struggle) between the stream and the rock, the stream always wins; not because it is strong but because it persists!"

Buddha and Odysseus both knew the importance of persistence; they simply teach us about it in different ways.

- 1. Important in achieving your goals is to remember that all great achievements have come about as a result of taking many small steps. Think of how we approached our end-of-year class play each year. We broke the process into many little steps and stages before we put it all together for that final production: first the fluent reading, then the learning by rote, then adding the gestures, working out our sequence, adding*

the props, working out the costumes and, finally, performing to the music. The lesson we all need to take from this is that:

“It takes little strokes to fell great oaks” (Franklin, 1821, p. 81).

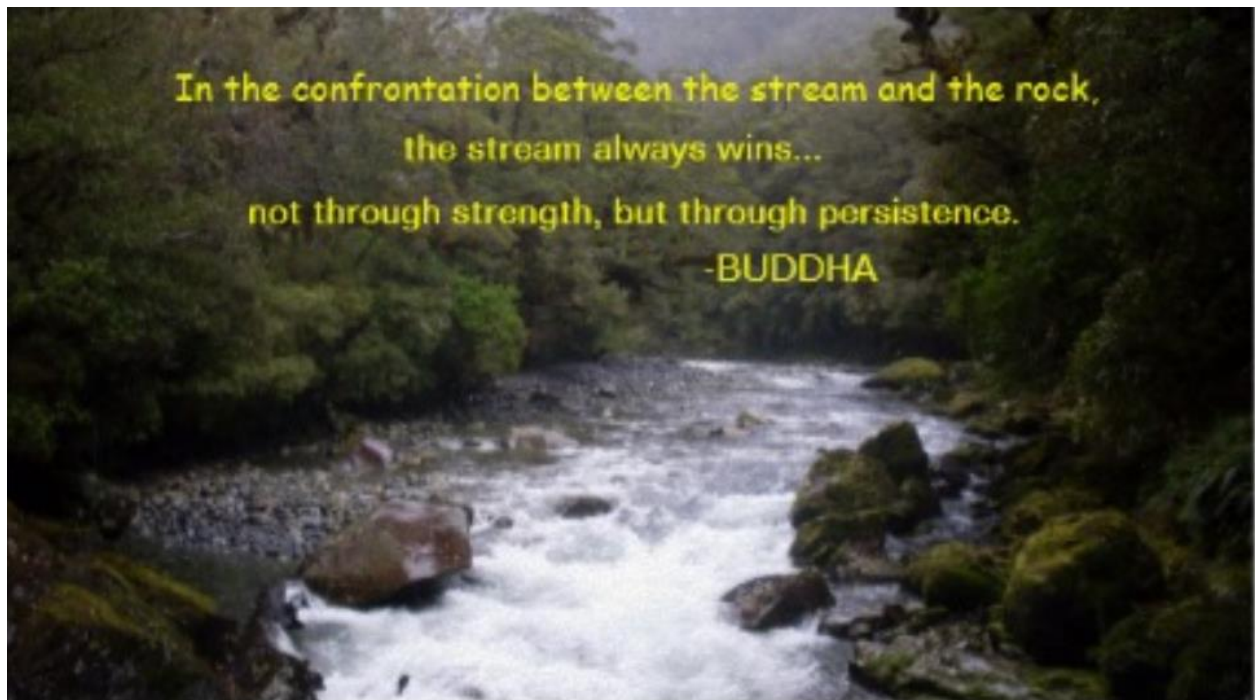
- 2. We want you to have the courage to face your fears. Look around you. You have so many who love you and are prepared to support you all the way – your parents, your teachers and your language school, whether you are officially enrolled or not. You are not alone!*
- 3. We want you to be open to continuous learning. Do not be a victim of “I have done this before” or “This is boring. I know all this!” There is always something new to be gained from every experience. You have seen some of your favourite films, read some of your favourite books over and over again. And yet, every time you do, you notice or pick up something new. Doing the same thing with a different person or another friend, can give you a whole new perspective!*
- 4. We want you to always find the time to laugh a little and even laugh at yourself. Remember that there is nothing wrong with slipping up if you have given it your best shot! There is so much truth in the saying that laughter is the best medicine!*
- 5. We want you to not be afraid to admit you have made a mistake. If everyone in the world could say that powerful word “sorry” more easily, many of the horrible things that happen in our world today would never happen. What is important is to learn from our mistakes and to avoid repeating them.*
- 6. Remember that the person most responsible for what you do or do not do is YOU! Although there are some things in our life over which we have no control, there is always that “something” that we can do to make the best of our situation. I saw a documentary last week called “I Am Eleven”. One eleven-year-old boy was determined to still have a wonderful Christmas and said, “I’m going to be the Christmas tree this year because we’re financially messed up!” I recommend that you all see this documentary. I have never learnt so much from a documentary and the experts are children your age.*

7. *We want you to remember the importance of self respect but to also respect those around you, whether or not they are your best friend. We are good at sharing things with those we love but we must learn to share this world with everyone; even those who are not our friends. We think that this is hard to do. And yet, it is really quite simple. Just follow this rule. If you do not like something done to you, then do not do it to someone else. If we all followed this, we would not have the problem of bullying; in fact, we would not need any other rule. More importantly, stand up for what you know is right. One of the best posters I read in our year 6 area this year said,*
- “Wrong is wrong even if everyone is doing it, and right is right even if no one is doing it!”*

It is not easy to say to your friends “I don’t think we should do this!” when all of them are saying that we should. We understand that this is hard because it is hard for us as adults, too. But these words will give you the strength to follow your heart and your beliefs when your peers are telling you to do something that does not feel right.

8. *As your teacher, my final advice to you is what I have always tried to instil in my own daughter. Do not ever say “I did not achieve this because I had this problem”. Live your lives by saying “I have achieved this in spite of having this problem”. Successful people do not look at their problems and make excuses, they problem solve armed with optimism and believing in themselves and never afraid of hard effort.*

Class of X, all this is a big order! We know, however, that you are wonderfully fine individuals, descendants of Homer and his heroes. Mythology, however, showed us that even heroes can get things wrong and do things that are not admirable or praiseworthy. Through our journey into our Greek Myths and Legends, we have learnt what to do and what not to do! We are doubly blessed to have a country like Australia that gives us many opportunities as our birthplace. Combine the two, and you will shine!



Note. Source: Zazzle.com (Designed by Strangely Beautiful). Reprinted from website for educational purposes only.

With all my love and best wishes

It is the ‘freedom to be me’ that pervades this graduation speech. I seem to have expunged all “the emotional garbage I had carried all those years” (Griffin, 1962) by having reached an “understanding that the Other is not ‘Other’ at all” (p. 458). Based on his experiences as a white man who chemically changed the colour of his skin in order to experience life as a black man in the South of the 1960s, Griffin (1962) concluded that “there is no Other—that the Other is simply Oneself in all the significant essentials” (p. 459). My speech suggests that I had transcended the duality of my Greek and Australian identities having reached a more general human position, a third position (Hermans & Hermans-Konopka, 2010), that represented a resilient me and a whole me. However, it is a misconception that my resilient self is free from negative emotions.

Crucial to understanding what it reveals about me as a teacher is my memory of writing it. As I picked up a pen to write the speech, I found myself wondering who I was as a teacher. I knew I wanted to write from my heart and engage the audience of the CLS in which I taught—students, parents, and colleagues. Amongst them were my own parents. I

had a plethora of experiences that connected me to where I was from and my own experiences as a student in a CLS, however, I did not want to speak about history. I wanted to talk about where I was now. Born and having lived in no other place other than Australia, I felt qualified me as Australian. However, I had a Greek identity. My father described my name, Chrisoula, as part of the ‘human cargo’ shipped here with immigrants in the 1950s. I drew oxygen and sustenance from both; I did not want to deny either. I wanted to capture this sentiment with integrity in the speech. Integrity required that “I discern what is integral to my selfhood, what fits and what does not and that I choose life-giving ways of relating to the forces that converge within me” (Palmer, 1998, pp. 13-14), demanding that I look into my soul to ask the question: What sort of a teacher am I now? In the speech, I was not merely talking to an audience; I was at the centre of a story of me, a story that revealed who I had truly become. I knew that revealing the answer demanded courage on my part.

I was acutely conscious that it was going to take place in a setting I valued. As a learner, CLS had given me a sense of belonging. They had played a critical role in the construction of my Greek identity that I loved, enacted, and passed on to my own daughter. As a CLS teacher, I had been so committed to the linguistic and cultural maintenance of Greek going beyond the call of duty. I adapted the curriculum in self chosen ways to engage students so that they do not sideline Greek classes to other more appealing interests that clashed with the operating hours of the CLS such as karate, ballet, and sport. However, I knew that CLS had also been one of the battlefields of my issues to do with identity. I struggled from whose perspective I should write this speech, concerned that answering with integrity might portray me as a lesser Greek. I guess that this is what happens when you are told over and over again, by those who think it best to divide the world, that you are not good enough, you do not qualify, you need to take sides, and that you cannot enact that part of yourself in this context.

The writing of the speech sent me on a journey to examine my enduring ‘not enough’ or ‘in-between’ status and to understand who I had become. In truth, I had been on this journey my entire life, yearning to love both my identities equally and unconditionally. Palmer (1998) argued that “it is by choosing integrity that one becomes more whole” and this means “becoming more real by acknowledging the whole of who I am.” (pp. 13-14). On reflection, what stands out in the speech is my holistic approach to identity. It is suggested in the opening of the speech when I gave primacy to my students’ dual identity as “young

Australians of Greek background.” I reminded them that CLS and their curriculum are not only about acquiring the Greek language but skills and attitudes that will support students in their life endeavours. It portrays me as a teacher who fosters positive self esteem and promotes universal qualities that transcend the teaching of language. It is evident in my explicit reference to habit-bound learning that includes having a strong work ethic, persistence, morality, fellowship, and humanity.

The speech suggests that time had facilitated a symbiosis between my Australian and Greek identities. It is implied in my comment that “*one of the best posters I read this year*” was displayed in the classroom of a mainstream school—a space no different to the one I worked in during regular school hours but worked as a CLS every Saturday. My reference to the poster was not to suggest my “in-betweenness” in this space (Tsolidis & Kostogriz, 2008), but about making connections between my two worlds and teacher roles. It appears that I had given myself permission to be whole and that, as a teacher, I no longer had a need to be fully one or the other in any given context pointing to fluidity or amalgam of my identities,

Switching between Hellenic and non-Hellenic metaphors and role models - Christopher Columbus, Odysseus, Buddha—and extending these to make global connections reflects an essential aspect of my becoming. It is possibly this emerging sense of global citizenship that allowed me to abandon the exclusively grand notion of being Greek I had embraced as a student, and to find the courage to do so in a public forum in the very institutions that had promoted this belief. It is evident in:

We know, you are descendants of Homer and his heroes. Mythology, however, showed us that even heroes can get things wrong and do things that are not admirable or praiseworthy. Through our journey into our Greek Myths and Legends, we have learnt what to do and what not to do! We are doubly blessed to have as our birthplace a country like Australia that gives us many opportunities. Combine the two, and you will shine! (Graduation speech)

In the space of becoming, I spoke my story free of the constraints or expectations others may have put on me. I gave primacy to the sanctity of the individual, which is evident in my recognition that learning Greek for third and fourth generation learners is a choice and not an obligation, and in my encouraging them that they “*Follow [their] heart and [their]*

beliefs.” The speech provided a perceived acceptance that, in the end, I am just me. It suggested a reconciliation of sorts that implied I was comfortable in my own skin, reinforced in the closing salutation that saw me sign off as “*teacher of Greek*” giving primacy to my role as a teacher with the subject being secondary. I found equilibrium as well as a sense of wholeness, where the only medium that changed in my teaching was the language. What prevailed was the importance of being authentic. The speech suggested that time had strengthened my belonging and resolve, with Australia seen as my students’ and, by implication, my birthright. In the face of deeper understanding, the past ills and wounds captured in the prologue, ‘*Who am I?*’, seem to have become acclaimed features in my identity. The accompanying visual that encapsulated my new equilibrium suggested that this was liberating, and enlightening. Nature, as a metaphor, represents a natural progression and development culminating in order. The affirmation that “in the confrontation between the stream and the rock, the stream always wins; not because it is strong but because it persists” is an acknowledgement that my becoming did not just happen but required effort and patience that led to personal and professional growth for me.

The speech went well. In the spirit of Pelias’ (1997) *Confessions of an Apprehensive Performer*, from memory, there had been no sweating and no dry mouth throughout my delivery. As I finished the speech, I experienced a moment of relief with the suggestion of a momentary flush of pride, but it was all too brief. What followed was a wave of anxious self doubt, wondering how others would perceive me and the risks associated with not playing by the rules. The motivation “I will present the real me and let them judge if they must” faltered as I braced myself for the criticism to which I had left myself open. Nothing seemed to have changed. That my parents were in the audience could not have helped. Although they never broached the topic, I wonder, even today, if it were a day of great shame for them to see the real me. My memory of their commitment to the maintenance of my Greek heritage and the high regard they had for my CLS teachers who promoted—that “*to be all things Greek was best*” (*HIWIAOII*), made me feel how could they not have felt some shame. I found comfort in the thought that the positive response of the audience to the speech might have ameliorated their possible shame or dismay. These thoughts suggested that unruly feelings from my very early life as a student could surface any time giving me a sense that there was a vale of painful emotions and vulnerabilities in me, I may never reconcile.

My speech resonated with many parents in the audience. Their response highlighted that this was not my story alone. It was the story of Australia—a country founded on migration and whose commitment to migration continues. This is not to say that, in my becoming, I had reached my destination. The speech simply encapsulates where I was at a certain point. Importantly, it led to my undertaking a PhD to explore how my experiences as a Greek-Australian eventuated as the teacher portrayed in the speech—a teacher better able to manage the gnawing pain of ‘not being good enough’ to qualify as an Australian or Greek. The juxtaposition of the graduation speech against the prologue raises the question of how these changes emerged. It is this question that this research endeavours to answer.

Research Question

As a consequence of the personal dilemmas presented the research question for this study became *‘How have my experiences as a Greek-Australian learner and teacher informed my identity and beliefs as a teacher?’*

Rationale and Aims of the Study

This thesis reports on a study about how the familial, social, political, and educational contexts of language teaching and learning in Victoria influenced my learner and teacher identity. The understanding that many forces shape our identity as we move through different contexts grounded this study. As a student and teacher in both mainstream schools and CLS, my experiences of the boundaries between these separate worlds, and the different positions within the self that particular boundary experiences evoke, offers insights into how the individual works towards maintaining a consistent, coherent and authentic sense of self across multiple and shifting contexts. I contend that this study is important for two reasons. Firstly, it is my continuous effort to synthesise the different parts of my selfhood, working towards a consistent and coherent whole, that constitutes agency which is crucial to becoming the teacher I want to be. Secondly, it is important to learn from the experiences of one bicultural learner and teacher (me) to fully understand and appreciate the possible challenges faced by other bicultural learners and teachers. This knowledge can provide supportive ways in which other bicultural teachers can reflect on and learn from their own cultural experiences, helping them find their voice and take authority in shaping their own professional identity. Crucial to their wellbeing, while it may not always make issues of

identity easier, it may make them smoother, putting them in a better position to support their own bicultural learners.

This study had several aims. The first aim was to explore my personal and professional identity as learner and teacher through the writing and analysis of a series of narratives. Adopting an autoethnographic approach allowed me to use my narratives as data to discover how the process of autobiographical writing itself can be a method of research. Richardson and St Pierre (2005) best express this when they state that writing personal narratives

become the structures through which I make sense of my world, locating my particular biographical experiences in larger historical and sociological contexts. Using writing as a method of discovery... I have altered my primary question from 'how to write during the crisis of representation' to 'how to document becoming' (p. 966)

The narratives served as a lens elucidating on memories of my own experiences influencing what I did, and continue to do, as a classroom teacher. A key assumption underpinning the study is that our memories give valuable insights into the work and identity of teachers and are a rich resource through which we understand ourselves and our work. Kierkegaard (1938) argued that while we can only live our lives forwards, we can only understand them backwards. So, going back to the beginning and tracing the root of the issues authenticated the power of those past experiences I brought, consciously or unconsciously, to my classroom. By deliberately tracing and weaving together fragments of my lived experiences, this study specifically aimed to investigate the many processes of my identity formation. Consequently, this research aimed to provide a deeper insight into the complex nature of my teacher identity which in turn, provides me with a better understanding of who I am, my professional becoming, and how I attained a sense of coherence in my teaching life. These understandings of the past and myself have helped me, and continue to help me, frame my teaching practice and the motivations for the work I do.

The second aim was to explore, describe, and interpret my lived experiences to shed light on the experiences of other bicultural students and teachers in Victoria. The importance of such experiences became apparent given that 179, 694 domestic students who spoke a

language other than English at home enrolled in full-time or part-time in Victorian schools in 2018 (McKenzie, Weldon, Rowley, Murphy, & McMillan, 2014).

According to the Ethnic Schools Association of Victoria (ESAV) (2018), current figures indicate that in Victoria alone, close to 42,000 students are committed to cultural and language maintenance across 52 languages other than English in 202 CLS. Table 1 presents enrolments in Victorian CLS for the top 20 languages in 2018.

Table 1

Top 20 Community Language School Enrolments 2018

Language	No. of schools	No. of students	No. of teachers
Chinese	30	16 701	766
Greek	37	5 845	408
Vietnamese	15	5686	321
Arabic	27	3401	272
Tamil	5	1243	135
Sinhala	7	1185	84
Dari	4	800	64
Japanese	2	771	70
Somali	5	658	35
Bengali	2	575	24
Russian	7	546	71
Italian	2	465	26
Serbian	3	353	21
Persian	3	346	45
Korean	3	314	47
Turkish	2	274	31
German	3	241	28
Punjabi	2	224	19
Assyrian	2	207	16
Polish	3	200	28

Note. Adapted from “Statistical Data” by Ethnic Schools Association of Victoria (ESAV). 2018. www.esav.org.au © (2018) ESAV.

Table 2 provides an overview of all language enrolments in Victorian CLS for 2018.

Table 2

Total CLS Enrolments in Victoria 2018.

Languages	Schools	Students	Teachers
52	202	41,997	2061

These figures suggested that my experiences as a bicultural learner and teacher at CLS and mainstream schools are not phenomena that belong to the past but are very much part of the current Victorian reality. As a teacher in Victoria, a state for which immigration constitutes part of its unique genetic code, understanding of Australia's policy context and my own experiences within this are instrumental to my commitment to be an effective and empathetic teacher and necessary for this autoethnography. Such an understanding is also essential in my relationship to my bicultural students shaped within a broadly dissimilar epoch to me, but no less impacted by issues to do with culture, language, and identity.

While a search on the ethnicity of teachers in Victorian/Australian schools yielded no results, it would be safe to assume that there are teachers within our schools with a bicultural identity given Australia's multicultural profile. Given that all teachers interact across similar contexts, one might ask how the work of a bicultural teacher is different from that of any other teacher. Further discussion in Chapters 2 and 4 will address the historical, political, and cultural forces rendering identity, education and teaching complex and challenging for bicultural students and teachers. I aimed to show how the effects of such forces, emphasising assimilation, multiculturalism, and prioritisation, worked organically in shaping my 'becoming' as a teacher by drawing on my experiences as learner and teacher in both mainstream schools and CLS. My experiences showed the identity shifts I have undergone as a bicultural learner and teacher, and the complex relationship between identity and context. In this respect, this research contributes to knowledge about migration and education by drawing on narratives of the experiences of one teacher who has experienced and continues to experience these challenges firsthand. My bicultural teacher narratives served as a starting point for understanding the complex nature of identity and concerns, challenging other bicultural teachers in teaching bicultural learners.

By focusing on the specific, the third aim of the study is to give ‘voice’ to teachers who might otherwise remain silent. The literature review on community language schools in Australia and, specifically, the experiences of teachers in CLS, suggested that research in this area is limited with the literature that does exist centring on the challenges and concerns of language teachers working in CLS. There continues to be little information on community language teachers about their *own* experiences and in their *own* voices (Gindidis, 2013). The experiences of CLS teachers crossing educational borders, in particular, moving between the work domains of their mainstream schools and CLS, and the challenges they face in maintaining a sense of self that is consistent and coherent across their teaching contexts, is a relatively understudied area. Therefore, the current research addresses “what is missing” (Cochran-Smith & Lytle, 1990, p. 3) in the literature. In exploring my own story and describing my experiences personally, professionally, and contextually, this research responds to the call for teachers’ voices to be heard highlighting that the construct of voice is a valid means of contributing to a broader dialogue about educational transformation (Hargreaves, 1996).

The current study offers insights into the specific realities of one bicultural teacher, with the aim of greater understanding of the experiences of others. In this way, it provides the possibility for policy makers to consider and include the needs of the teachers working within our educational institutions as crucial because issues of bicultural identity will continue to be influential for Australia throughout the 21st century. The 2016 Census of the state of Victoria, Australia, indicated that, in Victoria alone, 38.5% of people had both parents born overseas and 10.6% had one parent born overseas. Victoria’s statistics showed that 32.1% of people spoke a language other than English at home with the progeny of these immigrants committed to the maintenance of their bilingual-bicultural identities. Current figures, for example, indicate that in Victoria alone, 42000 students are enrolled in CLS across 52 ethnic languages (see Table 2). It is not unlikely that, like me, these bicultural learners will find their way as teachers in our mainstream schools or CLS contributing to the maintenance of their ancestral language and culture of the next generation of ethnic learners. Considering the needs of these teachers is vital to their wellbeing, social and professional development constituting the foundations for their being able to serve the needs of their bicultural learners.

Outline of the Thesis

The thesis commenced with the Prologue—*Who am I?* Here, I introduce myself as a bicultural learner and teacher. Drawing on the events and feelings I had in these roles, I present a conflicted self. In this way, *Who am I?* serves to highlight my personal engagement with the current study, setting the scene and grounding the research.

In this first chapter, I have introduced myself as both subject and researcher, a connection further discussed in the research design presented in Chapter 5. I have explained the significance of the prologue, '*Who am I?*' and the graduation speech and how these two texts provided the impetus for this study. I have introduced the research and briefly contextualised it, stating the research question and explaining the aims of the study.

Chapter 2 presents the political and educational context of the study. I outline the social and political factors that have affected migration and language policies in Australia, and by extension, Australian educational policy, and institutions. The chapter includes a discussion of Community Language Schools (CLS) and the impact that they have had on the education and identity of generations of children from migrant families. I use the work of Eltis (1991) to frame the literature in this chapter given that his framework provides a valuable point of reference for seeing the history of language policy in Australia through three major periods—(1) language as a problem, (2) language as a right; (3) language as a resource.

The theoretical framework of the study presented in Chapter 3, explores contemporary theories of identity construction, with reference to three theories of identity that align with the postmodernist view of identity. They are: 1) Gee's (2001) Construct of Identity, 2) notions of boundary experiences as facilitators of identity construction and, 3) Hermanns' Dialogical Self Theory.

Following on from the discussion of theories of identity in general, in Chapter 4, I present a review of the literature related specifically to teacher identity. Key elements as they pertain to my study are what is meant by the notion of teacher professional identity and its construction, the role of emotions and emotional labour in the development of teacher identity, and the importance of agency in how teachers 'become'. Given the study context and my profile as the main participant, the chapter ends with a review of the literature on language learner and teacher identity.

In the research design presented in Chapter 5, I discuss the methodological approach for the study that includes a discussion of qualitative research. Next, I explain my reasons for choosing autoethnography as my methodological approach. I also outline the data creation and analysis processes, and address issues of credibility and trustworthiness of the study.

In Chapter 6, I present the findings pertaining to the first theme, *Identities are Multiple and Conflicted*, followed by a discussion of the findings in relation to theories of identity construction and the relevant literature.

Chapter 7 presents the findings from the analysis of data as they relate to the second theme, *Developing a Sense of Self* followed by a discussion of these findings in relation to the relevant literature and theoretical concepts.

In Chapter 8, I respond to the research question and present the conclusions of the study, followed by a reflection on this autoethnography and how it enabled me to contribute to knowledge. By reflecting on my autoethnography, I also consider the strengths and potential limitations of the study. I end with the insights, knowledge, and skills that I have gained as a researcher and the implications for future autoethnographic and other types of research.

Following Chapter 8 is the 'Epilogue' in which I reflect on where I am now as a researcher.

Summary

In this chapter, I have outlined how the current study is essentially concerned with understanding my bicultural identities as Greek Australian learner and teacher through my lived experiences and in my own voice. Specifically, I have argued that my memories of experiences as bicultural learner and teacher provide a valuable resource to understanding my becoming as a teacher. Moreover, I argue that my identity and my becoming was not detached from my wider environment but highly dependent on contextual and sociocultural forces. After providing a graduation speech, which became a 'critical moment' in my journey towards undertaking a PhD, I have outlined the research question, the rationale and aims of the study. I followed with an outline of the thesis. In the next chapter, I provide the political and educational context of the research, including policies in Australia in relation to language planning and development, Community Languages, and the impact of these policies on CLS, learners and teachers. The various phases of language policy and the impact of these on

schools, students and teachers is an important context for understanding the position and voice of the teacher in this study.

Chapter 2 The Socio-Political Context of the Study

Introduction

My study is underpinned by the belief that any educational system reflects the cultural, political and social attitudes of wider society. This has had significant effect on the educational institutions and my experiences as bicultural learner and teacher within mainstream and CLS in Melbourne, Australia. The intent of this chapter is to identify the central issues, challenges and themes of these educational institutions identified by scholars, government bodies, and language policies. Here I provide an overview of the social and political factors that impacted Australian language policy from World War II to the current day. To frame the literature in this chapter, I use Eltis' time frame that sees the history of language policy through three major periods: (1) language as a problem, (2) language as a right, and (3) language as a resource. A discussion of how the ideology of each period impacted CLS institutions given that they have played a crucial role in the education and identity of generations of children of migrant backgrounds follows. Attention is given to CLS because they clearly fall within the field of Australian language policies and provide a significant educational context for my experiences as a learner and teacher. This chapter summarises the changing understanding of CLS within broader policy parameters linking their operation to national language policy and planning.

Language as a Problem—Assimilation

Australia's attitude to immigrants in the 19th and early part of the 20th century reflected the prevailing ideology of this language as a problem phase. The assimilationist view endured through from the end of World War II until the mid-1970's when Australia officially recognised multiculturalism.

Following World War II, Australia's language policies reflected a nationalist response to economic interests and military conflicts waged in Europe and the Pacific, involving Australia. The Australian government's national insecurity centred on a concern that its low population was a hindrance to its post-war reconstruction that demanded a labour force for developing manufacturing industries and its capacity to defend its vast territory (Ozolins, 1993). The political position was that the most efficient way to address this population crisis was by a program of mass immigration. The search for population necessitated that Australia opened its doors to non-British immigration. The Immigration Minister, Arthur Calwell, defended

Australia's new immigration program, particularly its decision to welcome non-British immigrants. He stressed that it aimed to completely absorb migrants so that they became "distributed as widely as possible throughout our country, in order to facilitate their assimilation into our population". (Ozolins, 1993, p. 1). Ozolins argued that Calwell's address in 1947 established the tone for language policy that prevailed well into the 1970s.

Throughout the 1950s, the prevailing policy was that learning English was the best option for migrant children. In 1948 the Victorian Liberal parliamentary member William Hutchinson reminded Parliament of "the necessity to assimilate non-British migrants in our communities [which] can best be done by maintaining an English language press solely [together with] common schools where English is the main language" (Ozolins, 1993, pp. 46-47). Djité's (1994) account of this period showed that even a decade later with television's introduction in Australia in 1956, such an attitude to languages other than English persisted. For example, the Eighth Annual Report of the Australian Broadcasting Control Board (ABCB) (1956) stated that

because Australia is an English-speaking country, and because it is desirable that those persons who have migrated from other countries be assimilated into Australian life as quickly as possible the use of foreign languages should be kept to a minimum.
(Commonwealth of Australia, 1956, p. 66)

Some argued that the government saw assimilation of the children into the Australian community as a crucial test of the success of the immigration program (Djité, 1994). To this end, schools tackled the influx of native speakers of other languages into Australian classrooms by attempting to assimilate them into the Anglo-Australian mould. Ozolins (1993) argued that the consensus was that teaching should proceed as if the student's ethnic identity did not exist. He pointed out that irrespective of their background treating all children in exactly the same way signalled equal opportunity suggesting equality of opportunity as a euphemism for non-recognition. The school acted as an assimilationist agency aimed at enforcing acculturation into the Anglo-phone Australian-oriented society. Seeing it as a justification of the assimilation model, the government lauded the success of the first wave of migrant children in learning English. For example, the *Journal of Inspectors of Schools in Australia* gave accounts of such success and the "astonishing ease of migrant children's assimilation" (Ozolins, 1994, p. 74) as indicated in the summation given by McDonald (1952):

I should say that the inclusion of New Australians in our secondary schools has created practically no problem at all; their assimilation has been completed, and the general tone of the school....enhanced by their presence. (p. 23)

The question of whether this idyllic picture reflected reality, particularly given that State or Church bureaucracies mostly administered the education systems holds relevance for this study. Ozolins (1993) noted that little federal intervention led to education systems lacking co-ordinated policies regarding migrant children. In many cases, even basic information about migrant children was unobtainable as the government made no official attempt to determine even the number of children from diverse cultural backgrounds enrolled in schools. At the 1963 Citizenship Convention, the Director-General of New South Wales, Dr. H. S. Wyndham, defended this practice, stating that

his department deliberately refrained from collecting statistics about overseas-born school pupils because once they are enrolled in school they are, from our point of view, Australian children. (Vasta, 1994, p. 414)

This period of assimilation rarely acknowledged the value of native language maintenance (Ozolins, 1993), though there were emerging hints of the view that a child's mother tongue afforded a resource and not a hindrance. For example, at the Second Australian Universities Modern Language Association (AUMLA) Conference in 1951, McCormick pointed to specific demographic factors that would boost Italian numbers suggesting that "increasing numbers of Italian migrants must mean that eventually, more school children will desire to take Italian if the opportunity is offered" (McCormick, 1951, p. 49). While subtle, McCormick's references to the desire of Italians themselves to maintain their language challenged the policy that had up to that point underpinned the teaching of languages in Australia. More telling was Calwell's comment in 1953, with reference to the success of the immigration program, intimating that migrant children succeeded in the mainstream school system due to their bilingualism or even trilingualism. According to Ozolins (1993) by 1957, there was a public campaign run in Melbourne with a series of articles in the Melbourne newspaper *The Age* calling for Melbourne University to offer the Italian language. Already offered at Sydney University, academics like Chisholm (1957) overtly promoted language maintenance:

Migration had been growing rapidly, and had brought many Italians to this, as to other Australian states. True, they needed, above all to learn English. But why should their children be compelled, through local inertia, to waste their rich cultural heritage? Why

should Australia be deprived of all that this heritage means? (Chisholm, 1957, p. 9, as cited in Ozolins, 1993, p. 63)

Despite these small steps towards recognition in the post-war years, bilingualism only became lauded, where one argued that it facilitated the rapid learning of English (Ozolins, 1993). Where English uptake was slow, the migrant child and his or her other language were still perceived to be an enduring problem (Eltis, 1991).

The Dovey Report. Ozolins' (1993) account of this period is that both official and academic sentiment was that there was a direct link between the maintenance of one's first language and lack of ability in English and that this had implications for the migrant child's education and ability to assimilate. *First Report on the Progress and Assimilation of Migrant Children in Australia* (The Dovey Report) produced in 1960 drew its information from a national survey of 1000 teachers in schools across the country. The report presented an optimistic celebration of the success of assimilating the migrant child and was seen as the most emphatic declaration of the primacy of English language learning alongside the migrant child's mother tongue (Ozolins, 1993). In arguing that the small number of migrant children experiencing problems in settling into Australian school life came from "families where English [was] not spoken in the home" (Commonwealth Immigration Advisory Council (CIAC), 1960, p. 4.), the report pressed for European parents to use English in the home, arguing that this would also facilitate family cohesion. Coleman (1960) was one of the strongest critics against such comments pointing to misunderstanding and misrepresentation of migrants and their children. Coleman argued that the Report's argument that the mother tongue caused tensions and divided loyalties were misguided and "a crude attempt to assimilate" (Coleman, 1960, p. 6, as cited on Ozolins, 1994, p. 78). He argued that

if the council had bothered to observe some migrant homes or talk to some migrants, they would have found that in many cases ...tensions and all sorts of problems often develop when children are not taught the mother tongue and feel left out of their parents' life, when they cannot understand their conversation. Further, the more migrant culture is maintained in the home, the less likely is 'tension' leading to 'delinquency' likely to develop. (Coleman, 1960, p. 6 as cited in Ozolins, 1994, p. 78))

Many academics supported Coleman's sentiments. Of particular significance is Clyne's (1964) challenge of the Dovey Report. He argued that rather than impede assimilation, bilingualism facilitates it. Clyne contended that language learning functioned as paradoxically

important for successful assimilation in Australia, as ‘locally-bred’ bilinguals acted as a conduit between migrants and their monolingual Australian hosts. He stated that

we have, in our community, many bilinguals who can be saved from the misery of hovering between two unaccomplished goals if given a chance to develop their innate resources. This would enable them to bridge the unfortunate gap between the less-assimilated older generation of migrants (and future generations of new settlers) and the English-speaking community in which they will spend the rest of their lives, much to the advantage of both individual and society. (p. 11)

Clyne (1964) stressed that mainstream schools needed to take responsibility in this endeavour arguing that, while not undermining the Saturday School of Modern Languages’ (and by implication after-hours language providers such as CLS) activities they were “perhaps not as conducive to assimilation as would be the teaching of migrant languages at day school to both Australian and migrant children” (p. 11). Clyne argued that this would raise the status of these languages and support their preservation. By advocating that migrant language could be studied by ‘Australian’ children as well, Clyne had taken McCormick’s (1951) argument—that of the desire of the migrant child of Italian background to study Italian—one step further. By 1968, Clyne was openly arguing that bilingualism should be an educational and societal objective for Australia.

Migrant languages post Dovey. Although still embedded within the ‘language as a problem’ era, the Dovey Report created an environment for critical review of the prevailing policies of assimilation. It highlighted changes in opinion about the assimilation model and the basic assumption that it was a one-generation problem and essentially temporary. For example, Martin (1978) argued that predictions about migrant assimilability did not reflect reality. As pointed out earlier, while the Dovey Report (CIAC, 1960) lauded the success of assimilating the migrant child, it also showed that migrant children and their families were not abandoning their first language upon settlement in Australia. According to Martin, this was particularly evident in schools of high migrant density due to a severe decline in the proportion of Anglo-Australian children who, under the assimilationist model, served as human ‘assimilators’. The first Commonwealth response to the necessity of addressing migrant education was the Child Migrant Education Program which began in 1971 established by Snedden (Minister for Immigration). Relevant to this study is its introduction of a new teacher category—English as a Second Language (ESL). The programs devised in the schools under the program confirmed and

accepted that fluency and literacy in the mother tongue provided a bridge to English language acquisition. The inter-relational links between English and the migrant child's mother tongue made it increasingly clear that English need no longer be learnt in an environment devoid of any help from a first language. Martin stressed that teachers and school communities should identify and address migrant education as an issue—that meant looking after the physical, social and cognitive needs of the migrant child by not ignoring their broader social context. Important here is that, although Martin points to a shift in this period to see the migrant child holistically, the emphasis remained the integration and eventual assimilation of the migrant child into Australian mainstream society.

What is clear in the academic accounts of this period is that any notion of migrants' linguistic and cultural rights remained unarticulated at the policy level. However, scholars like Ozolins (1993) and Clyne (1991b) noted that it was this period (the 1950s and 1960s) that produced the population whose children in the 1970s overturned assimilationist English-only language policy and produced the multicultural language ideology. Clyne argued that Australia was an undisputed leader in this endeavour. I discuss this period in the following section.

Language as a Right—Recognition

An overview of the social and political factors that prevailed in the 'language as a right' phase appears in this section. This phase developed in the mid-1970s as a result of a strong campaign by language professionals and ethnic groups for the recognition of minority languages. It coincided with Prime Minister Whitlam pioneering policies of multiculturalism in 1972. It is important here to provide some fundamental definitions of multiculturalism and its conceptualisation. According to the *Review of Multicultural and Migrant Education* by Australian Institute of Multicultural Affairs (AIMA) (1980), multiculturalism had two fundamental definitions. The first referred to a demographic fact—that Australia was a nation ethnically, culturally, and linguistically diverse but for whom English is the official or primary language. The second meaning of multiculturalism is as a policy response that considers the goals, aspirations and needs of the nation's pluralist population, including Indigenous Australians, immigrants, and their Australian-born descendants.

During the 1970s, multiculturalism found expression in multicultural education and encompassed three strands—teaching of English as a Second Language (ESL); teaching of Community Languages; and Studies of Ethnic and Cultural Diversity in Australia. Migrant groups who saw a direct link between English competence and equal opportunity in their new

homeland accepted English as the pre-eminent common language (AIMA, 1980). Clyne (1991a) pointed out that this ‘ethnic revival’ movement was evident in several countries. However, what was unique about Australia was that both sides of politics produced responses based on permitting cultural diversity to play a role in shaping policy. It saw the Liberal Government in 1975, led by Malcolm Fraser, officially responding to the needs of migrants, with the Hawke Labour Government in 1983 continuing the core multicultural agenda. In this period, cultural diversity was to be the basis for language education policy choices. In discussing the ‘language as a right’ period, I particularly attend the Victorian context and Greek response to multicultural ideology undergirding language policy during this time.

Linguistic and Cultural Views at the Policy Level

The Greek community in Australia had a history of establishing a system of out-of-hours schools teaching Greek language and culture (discussed later in this chapter), and they had also put great effort into having their language introduced at the secondary and tertiary levels (Ozolins, 1993). For example, in 1970, a small Modern Greek committee established at the University of New England, enabled academic input for developing a course of study for New South Wales schools. Similar moves occurred in Victoria (Ozolins, 1963). The turning point for Greek, however, came at a conference attended by significant community figures in August 1970. This conference coincided with an Australian Universities Modern Language Association (AUMLA) conference in Melbourne, which “initiated a campaign to raise \$150,000 to set up a lectureship in Modern Greek at the University of Melbourne” (Ozolins, 1963, p. 95). The possibility of establishing a Modern Greek academic position strengthened the educational commitment of the Greek communities to language maintenance. Lo Bianco and Slaughter (2009) argued that these developments came about through bottom-up lobbying directly influencing policy, caused largely by the active engagement of second-generation Australians in policy making. The Australian Bureau of Statistics (2016) defined second-generation Australians as those who were Australian-born, with at least one overseas-born parent.

The government position on immigration strengthened these initiatives. In 1972 the new Immigration Minister, Al Grassby, was the first Minister for Immigration to defend multilingualism. He outlined concerns for language and language maintenance, challenging the assumption that Australia was an Anglo-Australian dominion through comments such as “On present trends, no one group in our society by the year 2000 will be able to exercise any inalienable claim to permanent dominance over all the others” (Grassby, 1973b, p. 6). Surveys of

Australia's school population at this time indicated that in Victoria, as many as one in every five students came from a home in which English was not the dominant language of communication, putting a dent in the presumption that migrants would soon find his or her niche in Australia and adopt English (AIMA, 1980). Such research led to a political response to strengthen the place of languages in Australian education with the establishment of a Migrant Task Force in each State. These Migrant Task Forces made critical language education and services recommendations based on the belief that Australia would "have to accept the fact that English is not the only language spoken in Australia[n]" society (Migrant Task Force, South Australia, 1973, p. 10, as cited in Djité, 1994, p. 11) and that "opportunities should be available for all children—Australian born as well as overseas born—to learn [languages other than English]" (Australia Migrant Task Forces, 1974, p. 7, as cited in Djité, 1994, p. 11). Also, AIMA (1980) argued for action towards integrating ethnic schools into the education system together with supporting the language maintenance function of these schools.

This renewed government position catalysed migrant communities to voice and pursue their linguistic and cultural rights at the policy level. For example, Sydney and Melbourne, created Ethnic Communities Councils (ECCs) who argued that Australian schools and universities did not adequately address the issue of cultural diversity and that, as a consequence, migrant children were at a disadvantage. In 1974, another migrant organisation, Migrant Education Action, called for migrants' right to maintain their language and culture within Australia's pluralist society. The Schools Commission established in the early 1970s as the main educational policy advisory body to the Federal Government, with the role of making recommendations on the allocation of Federal funds for various school systems, including CLS. The prevailing sentiment accepted multiculturalism as a conduit to creating communication between groups allowing society to "be greatly enriched through a wider sharing in the variety of cultural heritages now present in it" (Bayly, 2011, p. 27).

The Mather Report—1977. The Mather Report (1977) was one document that had a significant influence on thinking and action on language planning during this period. It represented a shift in the official position of Commonwealth education authorities to the importance of education and languages in Australia's pluralist society. While it still maintained the pivotal link between English language competence and equality of opportunity, the Report addressed a broader concept of the role that education should play in a multicultural society. Similarly, the ERDC Report No. 22 titled *Identity: A study of the concept in education for a multicultural* pointed out that,

Comprehensive planning to meet the needs of migrant children must address itself to the question of their identity and self-esteem. The migrant child needs to be viewed in the context of his family and ethnic group affiliation if his individuality and integrity are to be respected and if his educational experiences are to be directly related to his actual life... [T]he variable interest among adult migrants and their children in maintaining dual cultural identity must also be taken into account in planning. (Harris, 1980, p. 27.)

By acknowledging that identity derived from many sources can manifest itself in different ways, this quote implied that the prevailing detachment adopted by Australian governments towards the migrant child under the assimilation model should not continue. The main message of the Mather Report was that Australians of all backgrounds should be afforded the opportunity to maintain and develop their ethnic and cultural heritage within Australia's democratic framework (Australia. Committee on the Teaching of Migrant Languages in Schools (CTMLS, 1977). The Report's advocacy for language policy that reflected multiculturalism is evident in its recommendations.

That all children should be given the opportunity to acquire an understanding of other languages and cultures from the earliest years of primary school. (2.5)

[That] opportunities for students to learn modern languages at secondary level should be wider. (3.1–3.4)

That all languages for which there is a demand and for which suitable resources are available in the community should be recognised for matriculation purposes. (3.17)
(Australia. Committee on the Teaching of Migrant Languages in Schools (CTMLS, 1977, p. 119, 120, 121).

The report's comment about teachers in Ethnic schools and the need to address the quality of teaching is particularly important for this study. Ethnic schools in general recruit teachers from their own community. While these teachers may be fluent and literate in the specific language, many either lack formal teaching qualifications, or have overseas qualifications, but with no specific language teaching methodology training. Ethnic school authorities were well aware of the need for a higher standard of instruction based upon formal teaching qualifications, and of the need to improve the teacher-pupil ratio (CTMLS, 1977). The report also revealed that, while there was support for the more traditional teaching methods with an emphasis on rote-learning and unquestioning respect for authority used by overseas-trained teachers at a number of schools,

most felt there was a need for teachers to learn modern techniques more in-line with those practised in the general education system a suggestion particularly important for teachers who trained some years ago in their country of origin.

The Galbally Report—1978. The Federal Government responded to documents such as the Mather Report by taking a more interventionist Commonwealth role in education. This interventionist role found expression in the establishment of a range of committees, including the Committee on the Teaching of Migrant Languages in Schools (CTMLS). The role of the CTMLS was to undertake a quantitative assessment of resources, provision and needs in the teaching of migrant languages. It culminated in the announcement by Prime Minister Malcolm Fraser of the Galbally Committee of Inquiry on August 30, 1977. The Galbally Report, known as the *Migrant Services and Programs: Report on Post-Arrival Programs and Services for Migrants* (Australia. Review of Post-arrival Programs and Services to Migrants, 1978), came to constitute the key multicultural document of the Fraser Government (Ozolins, 1993).

The Galbally Report had a substantial national impact on language education policy and practice in that it signalled a greater acceptance of multiculturalism. Like the Mather Report, it urged the government to respond to the needs of migrants and warned about the social dangers in repressing cultural diversity and imposing assimilation. Its message was that Multicultural Education was a means through which ethnic communities could become involved in broader society but through which they could also retain their linguistic and cultural heritage. This alternate view marked a shift from the assertion that the maintenance of ethnic heritage was at odds with national loyalty that had dominated assimilationist ideology in the previous period. The Galbally Report's influence on language policy thinking and action is evident in the Fraser government's response which accepted all the recommendations contained within the report. Such acceptance saw Prime Minister Malcolm Fraser openly contesting the traditional fears of divisive Australian bilinguals arguing instead that immigrants and their progeny may maintain their linguistic and cultural identities and be effective members of Australian society (Djité, 1994). Particularly relevant for this study is that it instituted public support for complementary language providers, the so-called ethnic schools (discussed later in this chapter). The Galbally Report led to the establishment of the Australian Institute of Multicultural Affairs (AIMA) in 1979. One of the Institute's initiatives was Federal Government support for ethnic schools (Djité, 1994). In accommodating multicultural ideology, the Fraser government allocated \$5 million over the next 3 years to develop multicultural and community language education programs (AIMA, 1980).

National Policy of Languages (NPL)—1987. What distinguishes the NPL from other documents such as the Mather and Galbally Reports, which no doubt influenced language policy, is the fact that the NPL shaped language planning and action as a formally adopted policy position. Prime Minister Hawke released the report on April 26, 1987. In June 1987, the NPL received the formal endorsement of Cabinet, thereby becoming the first official National Language Policy in Australia. The National Policy on Languages (NPL) was comprehensive and aimed at

1. Overcoming of injustices, disadvantages and discrimination related to language.
2. Cultural and intellectual enrichment.
3. Integration of language teaching/learning with Australia's external needs and priorities.
4. Provision of clear expectations to the community about language in general and about language-in-education in particular.
5. Support for the component groups of Australian society (ethnic communities, the communication impaired, aboriginal groups) for whom language issues are very important. (Lo Bianco, 1987, p. 189)

The NPL produced the first-ever programs in a number of areas that included indigenous languages, deafness, and sign language and, more relevant to this study, the study of community and Asian languages. Between 1987-88 and 1990-91, the Commonwealth Government allocated approximately \$94 m for the implementation of key programs of the NPL. According to Ozolins (1993), the NPL (1987) legitimised language policy as an issue in its own right. This approach extended language issues beyond the ethnic domain and language interest groups to a wider group of public and private agencies thereby drawing more resources into addressing them. Importantly, the NPL's principles of English for all, the support for Aboriginal and Torres Strait Islanders languages, Languages other than English (LOTE) for all reflected a broader and comprehensive approach towards language policy. Notably, the NPL emphasised external and economic rationalism which affected LOTEs in this period. In addition, the acronym LOTE replaced the term 'community languages' suggesting a shift in emphasis on the teaching of languages considered to be of economic significance.

Djité (1994) noted that an important part of the NPL agenda was the targeting of Asian languages in schools stressing that languages were not an issue for ethnic communities alone and warranted attention to broader geopolitical reasons derived from trade and diplomatic interests. The NPL advocated that Australia was a stakeholder in a globalised world and that the ability to communicate, interact and negotiate within and across languages and cultures was fundamental to the establishment of a harmonious and tolerant society (Lo Bianco, 1987). The basic notion of languages as a valuable intellectual, social and economic resource underpinned the NPL's adoption by the Federal Government. In arguing that language learning was a valuable endeavour, Lo Bianco (1987) counselled that “for planning purposes, resource allocation efforts and the establishment of long-term goals, choices must be made on language issues.” (Lo Bianco, 1987, p. 124) signalling the beginning of a shift to the next phase of language policy—*language as a resource* discussed in the next section.

Language as a Resource—Prioritisation

Eltis (1991) described this ‘language as a resource’ phase as being based on the notion that languages are resources, particularly in relation to their impact on economic activity. In view of this, and including arguments about geographical proximity and geopolitical interests, certain languages warranted priority over others. Eltis pointed out that while discussions about Australia's political and strategic needs in opening up links with countries in the Asia/Pacific Region are not a new phenomenon, as the economic consequences of Britain's acceptance into the European Community became clear, these discussions became stronger. Lo Bianco (1990b) contended that these arguments have dominated debates and language policy ideology since the 1990s and post NPL in Australia.

Economic Imperatives and a Globalised World. Eltis (1991) argued that the strong advocacy of language policy at this time connected to three fundamental changes in circumstances:

First, a change in appreciation of Australia's position in the world. Second, the change in the perception of the importance of multiculturalism. Third, a return to appreciating the benefits to be gained by individual learners as a result of language study. (p. 5)

In a climate dominated by the “economic imperative” (Eltis, 1991, p. 6), the Federal Government gave language policy in Australia a new direction in 1990-1 with the publication of two major documents: *The Language of Australia: Discussion Paper on an Australian Literacy*

and Language Policy for the 1990s (the Green Paper); and Australia's Language: The Australian Language and Literacy Policy (ALLP).

The Green Paper—A review of Australia's language and literacy needs. The Green Paper (Australia. Department of Employment, Education, and Training (DEET), 1990a, 1990b) aimed to review the language and literacy needs of Australia, as most programs funded under the NPL were ending by June 1991. The paper's position was that “we have arrived at a critical point in our language history [and that] it is time to focus and consolidate our efforts and to build on the achievements of the National Policy on Languages in the development of the Australian Language and Literacy Policy” (Australia. DEET, 1990a, p. ix). The purpose of the review was to lead to ‘fine-tuning’ of the national strategy for the promotion of literacy and language learning, with the view of making them more relevant to Australia's political and economic needs.

Despite its goals, there were some critics of the Green Paper. Amongst the many concerns was the paper's change on the importance placed on multiculturalism. Lo Bianco (1990a) argued that the paper's treatment of pluralism as a resource was “hard-nosed multiculturalism” (p. 80) while Eltis (1991) described the paper's position on multiculturalism a “toughened-up stance” (p. 7). By describing it as myopic, Smolicz (1991) pointed to its narrow outlook. Another concern was the paper's single-focus emphasis on English literacy that reflected the findings of the Australian Report, *The Relationship between International Trade and Linguistic Competence* (Stanley, Ingram, & Chittick, 1990). Stanley et al. (1990), pointed to a frequent response in the Australian report from firms surveyed to establish whether or not they saw foreign language skills as relevant to their activities. The most frequent response was that English was the language of international trade and that the business community should all speak English. Amongst its more strident critics was Moore (1991, January), who described the Green paper as “a reversal of achievements...since the early 1970s” and a “completely crisis-driven and instrumental [paper] in its research for quick solutions and attempts at disguised cost-saving” (p. 46). She warned that we need to watch with caution the development of the Green Paper into a White Paper and ensure that in the final proposals for the 1990s the gains under multiculturalism were not eradicated, creating once again a hostile environment for language learning.

The White Paper—Australia's Language and Literacy Policy (ALLP). Issued in September of 1991, the basic policy position of the White Paper was that Australians become “literate” and “articulate” in “Australian English our national language” (Australia. DEET,

1991b, p. 111). Through the ALLP, the Commonwealth Government made clear its commitment to the maintenance and development of the range of Australia's language resources. The goals of the ALLP are outlined below.

1. All Australian residents should develop and maintain a level of spoken and written English which is appropriate for a range of contexts, with the support of education and training programs addressing their diverse learning needs.
2. The learning of languages other than English must be substantially expanded and improved to enhance educational outcomes and communication within both the Australian and international community.
3. Aboriginal and Torres Strait Islander Languages should be maintained and developed where they are still transmitted.
4. Language services provided through interpreting and translating, print and electronic media and libraries should be expanded and improved. (Australia. DEET, 1991a, p. xiii)

While the White Paper recognised the importance of Languages Other Than English (LOTE), most telling were the Paper's overtones—that the forces driving language policy involved “[helping] to secure our future economic well-being” and that the nation's multilingual skills “[invest] us with valuable linguistic resources” (Australia. DEET, Foreword, 1991b, p. iii-iv). The instrumental motivations that the policymakers felt should underpin the learning of a language are evident in the policy's introduction:

Global economic forces are demanding changes in the structure of Australian industry, in our ability to compete in world markets, and in our readiness to adapt to new jobs, new career structures, and new technologies. These changes will require new skills in communication, understanding and cultural awareness, in the workplace as much as in the international marketplace. They will also place added pressures on our education and training systems. (Djité, 1994, p. 26)

The shift from the integrative motivation to learn a language that characterised the NPL was evident in the fact that the ALLP identified 14 languages as priority languages and included the

nine languages of wider teaching listed in the Languages Action Plan (Lo Bianco, 1989). The priority languages include languages of significant ethnic communities such as Aboriginal languages, Italian, German, Greek, Spanish and Vietnamese, and six languages of regional and economic importance including Chinese, Indonesian/Malay, Japanese, Korean, Russian and Thai. The remaining two languages, Arabic and French, were languages that were also relevant for economic or cultural reasons but were less salient community languages. The ALLP's utilitarian rationale for this list of priority languages is given expression in the comment that "it is not feasible to expect that all languages [spoken in the community] can be taught on an Australia-wide basis. Nor is it desirable, given limited teaching, curriculum, and financial resources, to spread them thinly in an attempt to accommodate all interests. Some concentration of effort is required" (DEET, 1991b, p. 16).

This shift in emphasis from community languages and domestic pluralism to languages considered to be economically significant, pursuing "clear economic and employment ends rather than ends of social justice, educational access and personal satisfaction" (Herriman & Burnaby, 1996, p. 52) was one of the strongest criticisms of the ALLP. In the view of Lo Bianco and Slaughter (2009), although the ALLP claimed to build on the NPL, in reality, it restricted the scope in the NPL in its "emphasis away from domestic pluralism towards a foreigner understanding of languages" (p. 22). These scholars argued such thinking results in pedagogical and sociological implications amongst which is the potential marginalisation of community languages. Particularly relevant for this study is the distinction Lo Bianco and Slaughter (2009) made between a community language and a foreign language, and the resultant repercussions pedagogically and sociologically. They drew the following distinction:

A community language is one which is available to learners in a setting through its presence in a range of institutional structures that aim to teach, reinforce or transmit the language.... It is associated with a diaspora culture so that local experiences and expressive norms arise in local settings in which the community language is the exclusive or main linguistic code. By contrast, a foreign language taught in mainstream schools relies overwhelmingly on teacher input and occasional foreign immersion. (p. 6)

A number of scholars felt that the progress made by ethnic groups in the multicultural period were now under threat. For example, Ingram (1991) criticised its "insufficient acknowledgement of the continuing importance of the multicultural goals promoted in the 1970s" and expressed his fear that "the Government may, in fact, be resiling from its 1987 policy" (Ingram, 1991, p. 5).

Clyne (1991b) expressed a similar sentiment when pointing out that the absence of a mention of multiculturalism suggested a shift against multilingualism and that this constituted a “backward step” (Clyne, 1991b, p. 3). Lo Bianco and Slaughter (2009) noted that the *Melbourne Declaration of Educational Goals for Young Australians* (MCEETYA) (2008), that set the direction for national schooling for the next decade, reinforced this focus on economic rationalisation. While the Melbourne Declaration identified priority learning areas stating that ‘languages’ are among these, by inserting in parentheses “especially Asian languages”, its policymakers left, no doubt as to utilitarian motives that should drive language choices in Victoria in the 21st century. In the next section, I discuss the impact that the ideology driving language policy in this period had on CLS.

Community Language Schools (CLS)

It is important to consider how Greek CLS reflected the language policies of the day, given that these institutions have been part of the history of migrants’ experiences in Australia for many years. The AIMA (1980) argued that the need for maintenance and teaching of community languages is of considerable significance to ethnic groups and that ethnic communities regarded the maintenance of their languages as necessary for preserving their cultures. As such, language became a prized possession to pass on to successive generations. The standard model of Greek CLS is consistent with that described by the AIMA (1980), in that they are institutions maintained by the local ethnic community with little official support. They offer Greek classes that mostly operate after regular school time or on weekends and are supplementary to the regular day schools. They vary in size, and students attend classes between two and six hours, usually on Saturdays. Research revealed that Australian language policies largely influenced CLS. It is evident that their image and status, and the challenges that they experience have changed within each socio-cultural period and are largely reflective of the prevailing ideology. In the following sections, the focus is on Greek CLS given that, as a student, they were significant in maintaining my continued sense of Greekness and, in my role as a teacher, capture the tensions associated with my hybridised identity.

CLS in the period of assimilation. In the 1950s and 1960s, students who attended CLS teaching Greek language and culture originated from homes where families spoke Greek. Such learners understood the community or heritage language and were, to some extent, bilingual in both English and their community language (Valdes, 2001). By bringing these students together, CLS served an important function enabling second generation learners of Greek to feel secure

through an awareness of belonging to a larger socio-cultural group in society (Tsounis, 1975). This belonging was most important given that, particularly during the period promoting assimilation, many politicians, academics, parents and teachers alike shared considerable concern for the children caught between cultures, unwilling to identify with their background and unable to identify with mainstream society. Some official acknowledgement of the CLS fulfilling this role came through the NSW Ethnic Affairs Commission (1978), when it stated that,

these schools have become an integral part of the structure and way of life of ethnic communities. Their basic aim is to teach language to facilitate communication with parents, relatives, and friends, to preserve family cohesion. (p. 146)

As pointed out earlier in this chapter, until the mid-1970s, the Australian government's ideology and social policy were generally committed to the quickest possible assimilation and absorption of all non-British immigrants and their Australian-born children, who by the *Census of the Commonwealth Australia, 1961* (No: 2107.0) comprised as much as 20 per cent of the population (Australian Bureau of Statistics (ABS), 1961). Tsounis argued that the views of Australian educators on the use of ethnic languages by their students, ranging from open hostility to complete indifference, reflected such an ideology with many educators insisting that Greek was a definite hindrance to academic achievement in the mainstream educational system. One might consider that Australian educators, were doing no more than implementing educational policies aimed at the smooth running of their schools, in the context of the values of the dominant Anglo-oriented society. Ozolins (1993) maintained that implicit in this, was the idea that ethnic communities established and maintained CLS because the mainstream education system did not meet the linguistic and cultural needs of immigrants.

Tsounis (1975) argued that there were several factors for the existence of Greek schools in Australia. First was the vast difference between the Greek and English language that makes the learning of English an extremely difficult task for Greeks, especially for those who settle in Australia as adults with the limited facilities for Greeks to learn the English language. Second was the strong awareness among Greeks that they possess a linguistic and cultural heritage which they felt they must preserve. Third is the awareness that Greeks have always lived abroad, their survival made possible by the preservation of the Greek language, thereby setting a precedent for undertaking to preserve their cultural and linguistic heritage in Australia. What is clear is that while the era that saw immigrants as a problem acknowledged the right of ethnic communities to maintain their cultural heritage through ethnic schools, it saw no place for these

schools in the established educational system. This notion found expression in the fact that they had no claim on public funds (Martin, 1978). The work of Tsounis (1975) provided a picture of these institutions. Deprived of financial support, CLS became the responsibility of Greek Orthodox Communities. The majority of funds came from school fees and the support of their own countries of origin. Ethnic school authorities rented most school premises. They were, ineffectively lit, heated, resourced, and often completely unequipped.

Support from Greece came in the form of small grants to select schools in the form of textbooks. However, Tsounis (1975) argued that the textbooks supplied by Greece were problematic. In their effort to preserve the Greek identity of Australian-born children in the face of assimilationist policies, like their mainstream education system, CLS expended little thought and even less effort in initiating positive measures to help migrant children overcome their disadvantaged position and their educational challenges arising from learning Greek in the diaspora. Tsounis (1975) concluded that much of the teaching material supplied by Greece, while useful in helping children develop their reading skills and also learn something of their heritage, lacked suitability because they did not relate to the life of children in Australia. Some textbooks might even appear as nationalistic in view of events in Greece during the junta of 1967. The texts often dealt with topics exclusively to do with Greece and Greeks in Greece; hence the emphasis on nationalism and the glory derived from serving the 'old country' was a strong theme.

CLS in the period of recognition. The advent of multicultural conceptions of Australian society saw community languages become an object of positive attention, bringing ethnic schools out of obscurity. As discussed earlier, their real legitimacy came through the Fraser Government's commitment to multiculturalism and the establishment of the AIMA in 1979, as well as the provision of Federal Government support for ethnic schools. Underpinning these initiatives was the belief that students at ethnic schools should enjoy a standard of teaching equivalent to that offered in the mainstream education system. The Committee on Multicultural Education further legitimised their role reporting that

students' education can only benefit from a closer liaison between the programs taught in ethnic schools and programs provided in normal schools—within the ethnic school system there exists a great deal of knowledge and expertise regarding the teaching of community languages and cultures, and it seems wasteful to undertake the provisions of similar programs without the benefit of this expertise. (Australian Ethnic Affairs Council

(AEAC), Committee on Multicultural Education., & Commonwealth Schools Commission (Australia), 1979, p. 54).

The natural corollary of such developments was that the number of students enrolled in CLS grew during 1975 to the late 1980s, especially in the Greek community. Although the figures of 600 part-time ethnic schools providing instruction for 50,000 students appeared in a number of sources these figures probably underestimated the real numbers. Tsounis' (1975) study of Greek ethnic schools indicates that the Greeks alone had 350 ethnic schools that catered for 25,000 students. Education for a Multicultural Society: Report of the Committee on Multicultural Education (AEAC, Committee on Multicultural Education., & Commonwealth Schools Commission (Australia), 1979) discussed a substantial increase in the number and size of secondary ethnic schools among the Greek communities from an estimated 2000 in 1976 to 6000 in 1979. According to the 1986 Census, 277,472 people claimed that they used Greek in the home, pointing to the strong commitment to linguistic and cultural maintenance during this period. Research conducted by Tamis (1991) showed that the number of students learning Modern Greek reached 316,992 in 1991 with particularly strong numbers at the secondary level (Djité, 1994). Tamis argued that these figures reflect the revival of interest in ethnic identity during this period, given that adolescents are generally less responsive to parental pressure to attend secondary CLS.

As was evident in the preceding period, the teaching materials continued to be largely from Greece in the multicultural period and post NPL. The prevailing sentiment was that they were still not appropriate to meet the needs of Australian-born learners. According to the AIMA (1980), this was the case with a number of language schools receiving books supplied by their own countries of origin. The content, oriented to the countries from which they originated, presented an image of history and literature that disregarded the contribution and points of view of other countries. In this way, they did not reflect the social realities of Australian students. The AIMA (1980) revealed that it was necessary to produce material in Australia to show the essential complementary nature of cultures and to teach language and cultural heritage from a comparative perspective. Particularly problematic to the Greek context were the challenges to do with learners' language proficiency, which saw the command of Greek in Australia almost always less highly developed than that of their age group in the country of origin. Using texts from Greece, teachers frequently faced the problem of materials in which content and level of language difficulty did not match. Some Ethnic Schools Associations (ESA), of which there were approximately 40 across NSW and Victoria (AIMA, 1980), attempted to produce materials

with the occasional support by Schools Commission innovation grants. However, the process demanded time, and it was impossible to meet the demand. Of particular relevance to this study is the concern that teachers were not always professionals with appropriate training and experience. The report by Tamis and Gauntlett (1993) pointed to the problematic aspects of the Greek material, including the lack of appropriate resources, particularly at the primary level. Tamis and Gauntlett argued Australian textbooks produced overseas compounded this problem of paucity of appropriate materials meaning that cultural content in Greek books was neither adequate nor relevant. They suggested that fulfilling the need required presenting the culture and history of the country where the language is spoken as well as the culture, history, social and linguistic realities of the community which speaks that language in Australia.

The quality of teaching available at ethnic schools continued to be a concern in the 1970s. According to the AIMA (1980), the survey of after-hours schools and immersion classes found 70% tertiary level teachers with more than 30% of those teachers receiving their tertiary training in Australia. The AIMA report maintained that teachers trained overseas had a particular need to acquaint themselves with Australian educational philosophy, psychology, and methodology. An emerging concern in this period was that Australian-educated teachers had few opportunities to study the language, history, geography, and culture at a formal level except as students themselves in ethnic schools (to be discussed later in this chapter).

With their legitimacy since 1975, CLS increasingly came to occupy the classrooms of neighbourhood schools—primary, secondary, government or non-government. However, despite this increased visibility, and because of the very setting they occupied, Tsolidis and Kostogriz (2008) argued that CLS continued to constitute a form of marginalisation. They suggested that these community-based schools, holding Greek language and culture classes after hours in spaces commonly occupied by mainstream day schools, were a metaphor for the ‘in-between’ identities of their diasporic language learners. By way of illustration, they explain that

these students who attend such schools, for example, come face to face with the ambivalence of their belonging through the placement of furniture or displayed artwork that speaks of their students learning other things at other times. In this environment, they are interlopers. (Tsolidis & Kostogriz, 2008, p. 327)

In this way, the ambivalent nature of these institutions assists with the formation of hybrid or ‘in-between’ identities—be it Greek-Australian or Australian-Greek.

Interestingly, Ang (1996) pointed to the paradox of ‘in-between’ identities, arguing that these after-hour schools, located in in-between spaces, can represent both entrapment and empowerment. According to Ang, on one level, these institutions serve as a link between these students and their parents’ and grandparents’ sense of belonging somewhere else. The paradox exists because this non-belonging also becomes the conduit for belonging to community and family. Of particular importance is the conceptualisation of ‘in-betweenness’ as a rite of passage (Tsolidis & Kostogriz, 2008). These researchers argued that conceptualising ‘in-betweenness’ as a

rite of passage to somewhere else [these schools] have a broader application because through them students acquire transcultural literacies, a key component of which is the capacity to comprehend that culture cannot be purified and contained within any one space. (p. 327)

In light of this, students experience these spaces as spaces of “transition and multiple belonging” (p. 327). In this way, this process is understood “not to be a matter of being Greek and becoming Greek-Australian on the way to being truly Australian” (p. 322)—a linear process that underpinned the assimilation model.

CLS in the period of prioritisation. As Australia transitioned into the 1990s, with its strong emphasis in language as a resource, the number of students attending CLS declined. As part of the provision and delivery of Greek at all levels in the Australian Education System since the NPL (1987), the Report by Tamis and Gauntlett (1993) found that since 1897, the Greek community utilised more than 400 after-hours schools across Australia, teaching Modern Greek classes to almost 22,000 students enrolled in these CLS. The report highlighted that

over the...six years (1987-1992) the number of students enrolled at schools administered by the Greek Orthodox communities and parishes affiliated with the Archdiocese declined by 25 percent, from 15,672 in 1987 to 11,650 in 1992, while the overall decline, during the same period, was less than seven percent for other Greek ethnic schools. (p. 79)

According to Tamis and Gauntlett, the decline in numbers was most evident at year 12 and the tertiary level though this was not unique to Greek but evident across all 9 key languages. While attributing this to a number of factors including generational shifts, Di Biase, Andreoni, Andreoni, & Dyson, (1994) pointed to the removal of these languages from the core curriculum

in mainstream schools, and the status of language study within the curriculum as playing a big part consistent with the view of Lo Bianco and Slaughter (2009), who posited that the commitment and wavering of many parents and students related to their sense of the hierarchy among school subjects. For example, in research undertaken between 2005 and 2008 in Melbourne with students taking Italian and Japanese Lo Bianco and Aliani (2008), found a considerable number expressed clear preferences for more academically serious programs, for more evidence of school and system commitment and for a more diverse curriculum linked to “actually using the language” (p. 7).

The significant effect of the ideology driving this period of prioritisation was evident in the area of teacher supply. Of particular relevance to the Greek context is the work of Leal, Bettoni, and Malcolm (1991), who pointed to the main concern of very low enrolments at the tertiary level. In 1992, Greek was amongst the 7 languages most widely taught at this level—a total of 67 students or 6% of the total, were enrolled in Honours and post-graduate studies raising concerns about teacher availability and teacher supply for Greek language teachers in CLS and mainstream schools. By 1993, the work of Nicholas, Moore, Clyne, and Pauwels found that in all states, a significant proportion of teachers rated their proficiency in the language as inadequate to deliver quality language programs. They pointed out that this did not suggest that language teachers lacked competence. Rather, the low rating of their proficiency was “a statement by the profession that the level of language instruction available to them and the opportunities for language refresher and upgrading courses are less than what they need to do what they consider the best possible job” (p. 196). One major report produced in 1996 by the Australian Language and Literacy Council and National Board of Employment, Education, Training (NBEET) titled *Language Teacher: The Pivot of Policy* (Australian Language Literacy Council (ALLC), & National Board of Employment, Education, Training (NBEET), 1996) estimated that a 500% increase in language teachers would be needed to fulfil the language policies in primary and secondary schools of the day.

According to Lo Bianco and Slaughter (2009), the growing concern for language teacher supply and availability post-NPL coincided with the expansion of the four prioritised Asian foreign languages in the National Asian Languages and Studies in Australian Schools (NALSAS) program 1994-2002. The NALSAS was the culmination of the 1986 National Strategy for the Study of Asia in Australia. With its strong economic rationales, it saw the well over \$200 million by the program’s termination in 2002 granted to only four languages—Mandarin, Indonesian, Japanese, and Korean. The gravity of this issue is evident in that,

between 2003 and 2006, this lack of qualified teachers contributed to more than 100 schools discontinuing their language programs (Lo Bianco & Slaughter, 2009).

As Australia transitioned into the 21st century, the further attrition in the number of students learning Greek was most evident. In 2006, student enrolments of the top 10 languages in each state showed that Greek featured in the top 10 languages in four states. See table 3:

Table 3

Enrolments of Top 10 Languages in each State

ACT	NSW	TAS	VIC
200	2590	99	6523

Note. Reprinted from “Second languages and Australian schooling” by J. Lo Bianco & Y. Slaughter, 2009, p. 55. © (2009) Australian Council for Educational Research.

With its strong emphasis on language as a resource, the motivation of the teachers, parents, and communities to establish and continue such schools varied enormously as has their philosophies of the role of these institutions. Curricula often reflected this. The work of Tsolidis and Kostogriz (2008) provided some insights. For example, in some schools, particularly those that ran on a commercial basis, a philosophy existed to teach Greek language and culture. They described one principal’s deep commitment to a rigorous program that prioritised linguistic and cultural maintenance including Greek literacy, Greek dancing, familiarity with a Greek way of being—critical customs, knowledge of history and recognition of the religion. In other cases, the schools provided students with an opportunity to develop transcultural literacies. In such settings, teachers and their curricula often included topics related to identity through which students could explore their sense of self in the context of culture as lived in Australia and Greece. Tsolidis and Kostogriz (2008) posited that these assist in the formation of global identities:

These are ways of meaning-making that are compatible with globalization, and that can remain outside the curricula of mainstream schooling. Maintaining and developing a familiarity with other ways of being is paramount in the context of globalization and extends beyond knowledge as content about another place, its history, language and culture. (p. 327)

Summary

In this chapter, I presented the socio-political context of this study through the history of language policy in Australia from 1965 to current times, a period broadly determined as the period of assimilation, multiculturalism, and the prioritisation of languages. By looking at the prevailing ideology of each period, I explored some of the challenges that assimilation, multicultural and utilitarian ideologies created. I argued that this is important because as a member of the Greek diaspora in Australia, it has been my experience to face these challenges as a bicultural learner and teacher. These experiences impacted and continue to impact on my professional identity.

Significantly post World War II, during a period of assimilation, Australia's language policies saw mainstream schools act as assimilationist agencies aimed at acculturating children of immigrants into the dominant Australian-oriented society. This meant that the linguistic and cultural maintenance of the progeny of immigrants was exclusively the responsibility of family and, in any formal sense, CLS. The suggestion is that in the thrust of strong assimilationist attitudes, the disadvantaged status of CLS led them to be homeward-looking, presenting an idealised view of culture and the fatherland rather than reflecting the reality of migrants' lived experience in Australia. In contrast, the advent of multiculturalism in the early 1970s revealed Australia's commitment to language education and its reasons for making this a priority. Its vision outlined the social and economic benefits for Australia as well as the benefits for a student's personal development. Although this period saw the legitimisation of CLS, their role remained uncertain, and language and cultural maintenance remained their core function.

This chapter revealed CLS as institutions largely influenced by Australian language policies. Despite their official recognition since the 1970s, their status has in the main been seen as a matter for ethnic communities. The transfer of responsibility from federal to state governments strongly suggested that these schools (their learners and teachers) are no longer central to the Australian national language. Despite the fact that they are accredited providers of second language learning, under the planning of economic rationalism in the 1990s, their struggle to survive continues to be a concern. This struggle manifests itself in the lack of teacher training as well as the lack of resources and support for creating relevant and appropriate materials for second and subsequent generations of learners. This chapter highlighted that what is missing is the voice of the learners and teachers who have experienced the realities of these language policies within the classroom context. This study is timely as it seeks to capture the

feelings, thoughts and experiences of one learner and teacher who has experienced the impact of these policies first hand, and to understand how my experiences in this political and language context shaped me as a teacher.

As this study aims to explore teacher identity through learner and teacher experiences, an understanding of the theoretical concepts of identity and identity construction is necessary. In the next chapter, I discuss theories of identity construction, which provide the theoretical framework for this study.

Chapter 3 Theories of Identity Construction

Introduction

In the previous chapter, I presented the socio-political context of the study. In this chapter, I describe and discuss the theoretical and analytical framework. The notion of identity and how its construction transpires resonates throughout social, cultural, and political aspects of life. I contend that as a member of the Greek diaspora in Australia, my experiences of dealing with challenges within the socio-political context as a bicultural learner and teacher impacted the construction of my professional identity. Given that this study aims to provide insight into understanding my professional identity through my learner and teacher experiences, it follows that I explored and discussed theories of identity construction. This chapter begins with a discussion of different conceptualisations of identity, then moves on to explore the complexity of identity construction, emphasising its interrelation with context and our experiences within these spaces.

There is much discussion in the literature about the meaning of identity, and it is clear that different sources highlight different perspectives. Particularly relevant to this study are contemporary post-modernist views of identity. Three theories that align with this view of identity and that have particular relevance to this study are Gee's (2001) Construct of Identity in relation to sources of power; notions of boundary crossing as facilitators of identity construction; and Herman's Dialogical Self Theory. Concepts drawn from these three theories form the theoretical framework of this study.

Given that the concepts I draw on align with post-modernist views of identity, it is important to identify some of the tenets of the contemporary post-modernist world view. In the contemporary world, the tendency is to view identity as dynamic, multiple and constructed rather than fixed, singular and given (Gee, 2001), a fundamental shift away from conceptions of identity that preceded it—the centralised and rigid structures of the traditional world view and the sharp demarcation between self and society. The post-modernist world view holds that change and flux characterises society. Consistent with this, the post-modern self “highlights the importance of difference, otherness, local knowledge and fragmentation” (Hermans & Hermans-Konopka, 2010, p. 4). The post-modern self becomes more open to the influences of the surrounding world, capable of constantly changing in order to adapt to the circumstances

presented to it. In this sense, the self is understood through the notion of decentralisation. While theorists such as Gee acknowledge the existence of a “core identity” (Gee, 2001, p. 99), that tends to be more stable across contexts and constitutes a person’s true self and individuality, the key issue brought to the fore in the post-modern perspective is the multi-dimensional, non-unitary, complex and changing nature of identity. In contrast to Gee, Hermans and Hermans-Konopka (2010) argued there is no constant or true self but a self “populated by a plurality of voices that make it difficult or even impossible to speak from one single voice” (p. 92). In the current study, I took a post-modern perspective on identity because it explored how I am influenced by the contexts in which I became immersed as student and learner and how I endeavoured to establish a self that is coherent and consistent.

Theories of Identity Construction

In this section, I discuss Gee’s Construct of Identity. Gee identifies four ways of viewing identity, namely from the perspectives of nature (N-identity), institution (I-identity), discourse (D-identity) and affinity (A-identity). Its particular relevance to this study is that each process stems from different sources of power that impact my student and teacher identities.

Gee’s Construct of Identity. Gee (2001) defined identity as ‘the kind of person’ one is recognised as ‘being’ at a given time and place” (p. 99). Given that the kind of person an individual is recognised as being can change from context to context renders identity “ambiguous or unstable” (p. 99). Gee’s construct is specifically relevant to this study as it encompasses Western society’s historical transformation of identity as well as my own:

From the belief that we are what we are primarily because of nature; through to the second, that we are what we are because of the positions we occupy in society; to the third, that we are what we are because of our individual accomplishments as they are recognized by others; to the fourth, that we are what we are because of the experiences we have had within certain sorts of affinity groups. (p. 101)

Gee contended that each process stems from different sources of power. The *nature-identity* is a state developed from forces of nature. By way of illustration, he gives the example of an identical twin and a child diagnosed with ADHD. Gee explained that both these states are a matter of genetics and not determined by anything the individual has done. According to Gee, “the ‘power’ that determines it or to which [the individual] is ‘subject’—is a *force* (italics in original text) over which [the individual] had no control” (p. 101). In explaining this concept,

Gee's example of the child diagnosed with ADHD is most useful. He noted that, while the power of nature determined a child's ADHD state, if the child were to become a patient of a psychologist who works to address the neurological condition, ADHD comes to function as an institutional identity (I-identity). The child

takes up a position or role 'officially' defined by (the ever changing) [brackets in original] psychological and medical discourses and practices relevant to ADHD.....The child can, in fact, become deeply socialized as a 'representative' ADHD child (in word and deed) [brackets in original] as this is defined by the clinical institutions 'in charge' of ADHD. (p. 103)

In this way, the *institution-identity* refers to a position authorised by authorities within institutions, such as being a prisoner or a professor at a certain university. For example, the authority to which a professor is 'subject to' includes the Department of Education, the University in which he or she works and the subject faculty of which they are a member. Each of these authorities provides the laws, rules and traditions that govern their role. Along with that position, the occupant holds both designated rights and responsibilities. In Gee's view, this type of identity can be either a "calling" or an "imposition" (p. 103) and placed on a continuum will reveal how actively or passively the occupant fills the position. By way of illustration, Gee drew on the example of prisoners forced to complete activities they might not have done under their own volition starkly contrasting to a professor's commitment to fulfil their role to the best of their abilities because they see their profession as a calling.

The third identity is the 'discourse-identity', which refers to an individual trait recognised in the dialogue of 'rational' individuals. An example of this is acknowledgement as a charismatic person, which she or he can only accomplish through interaction with other people. By the term 'rational', Gee suggested that individuals who may regard a person as 'charismatic', for example, are not forced to regard that person as such by tradition, rules, or institutional authority. Pressure to regard a person as 'charismatic' would render the source of power as I-identity, rather than D-Identity. D- Identity can be seen in terms of "the extent to which [a particular trait] can be viewed as merely ascribed to a person versus an active accomplishment of that person" (p. 103). By way of illustration, an individual may actively facilitate the responses of others that constitute his or her D-identity as 'charismatic'. Alternatively, ascribing the quality of being 'charismatic' to them may occur through how others respond to them in interaction or how they describe them in their absence.

The fourth of Gee's identities is the *affinity identity*. Gee (2001) maintained that the source of power of this identity rests on the "distinctive social practices that create and sustain group affiliations" (p. 105). For example, one way of understanding an individual is to look at them as a supporter of a particular sports club. Being a fan or member of the sports club would be considered an affinity-identity because it requires certain experiences and practices shared by the affinity group. As a member, they would have distinctive experiences such as attending games and participating in social events that arise from their membership. They would have technical knowledge about the game, know the club song and dress in club attire when opportunities arise. While it would seem that one must actively choose to join an affinity group, Gee made the point that "one can force someone to engage in specific practices, but cannot coerce anyone into seeing the particular experiences connected to those practices as constitutive (in part) [brackets in original] of the 'kind of person' they are" (p. 106).

Although Gee's conceptualisation of identity here may be considered rather basic, Gee emphasises that all these four strands are not to be seen as discrete categories but rather as different ways of identity formation at different levels. The inter-relational nature of the perspectives is reinforced in that N-identities "always [collapse] into other sorts of identities" (p. 102). After all, they can only become identities because they are "*recognized*" (italics in original) (p. 102), not only by the individual but others. In this way, they "always gain their force as identities through the work of institutions, discourse and dialogue or affinity groups, that is, the very forces that constitute the other perspectives on identity" (p. 102). Gee gave us an understanding that the perspectives, interconnected in complicated ways thereby provided a framework to understand how an individual functions within a given context and across contexts, offering insights into forming and sustaining identities. The framework provides a way to identify which perspective dominates in a specific context and to consider reasons why. In this way, Gee's explanation of identity is useful in exemplifying the multiplicity, fluidity, and context-bound nature of identity and how it aligns with contemporary notions of identity. It is interesting to note that Gee proposes three out of four socially constructed perspectives. It is, therefore, no exaggeration to say that Gee based his conceptions about identity on social rather than natural phenomena. Gee acknowledged that given the fact that the identities a single individual holds are context-dependent, the possibility of these identities coming into conflict with one another is very tangible.

Recognition. Central to Gee's conceptualisation of identity is the notion of recognition. Gee (2001) argued, "if an attribute is not recognised as defining someone as a particular 'kind of

person', then it cannot serve as an identity of any sort" (p. 109). One society and a specific epoch might recognise a certain combination of characteristics in one way, yet, a different historical context or a different society, might recognise the same combination differently. To illustrate the point, he gives the example of the changing conceptualisation of what constitutes multiple personality disorder. For a person to be considered as having 'multiple personality disorder' in 19th century France, they had to display three or four different personalities. In contrast, in 20th century America, the person had to display 12 or more and give evidence of having repressed the memory of childhood abuse. Gee's (2001) explanation of recognition served to illustrate that recognition is "a social and political process, though of course, one rooted in the working of people's (fully historicized and socialized) [brackets in original] minds" (p. 111). Particularly relevant for this study is that as a child of Greek immigrant parents, I had to work across time and space to secure the type of recognition that met my needs. Inherent in this aspect of recognition is interpretation. Gee (2001) posited that

the interpretive system may be people's historically and culturally different views of nature; it may be the norms, traditions, and rules of institutions; it may be the discourse and dialogue of others, or it may be the workings of affinity groups. What is important about identity is that almost any identity trait can be understood in terms of any of these different interpretive systems. People can actively construe the same identity trait in different ways. (p. 107)

Here, Gee pointed to the fluidity of identity that is not only dependent upon and formed within multiple contexts but on the "social, cultural, political and historical forces that come to bear upon that formation" (p. 733). Gee noted that, as far as interpretation is concerned, individuals or groups can accept, contest, and negotiate identities in terms of how they see themselves and how others see them.

Despite there being various ways of constructing identity, Gee (2001) maintained that construction is always dependent upon relationships within contexts. He argued that to have an identity, one must be recognised as a certain kind of person by others. Gee pointed out that relationship cuts across all four of his perspectives on identity. To illustrate he directed attention to the paradoxical nature of D-identity, arguing that, despite its individualistic nature, it is inter-relational because one cannot achieve it independently. To use an earlier example, the source of an individual's recognition as a 'charismatic' person is subject to the discourse of other people—colleagues, friends and family—who interact and talk about the individual as a 'charismatic'

person. Who we are, therefore, is, to some extent, shaped by and through relationships. Gee noted that identity shifts according to context and the relationships within these. Relationships are particularly relevant to the current study, given that my learning and teaching experiences were in differing but parallel school and social contexts. It was these differences between contexts and the relationships within these that, I argue, came to constitute boundary crossing experiences, during which I moved between different familial, social, linguistic, and cultural spaces. Therefore, it is important to examine the notion of boundary crossing as another way in which to understand the process of identity construction. I discuss this concept in the next section.

Boundary Crossing, Third Space, and the Construction of Identity. Boundary crossing is another concept for understanding identity construction. Suchman (1994) maintained that instances of boundary crossing, involve “encountering difference, entering onto territory in which we are unfamiliar and to some significant extent, therefore, unqualified” (p. 25). Ackermann and Bakker’s (2011) notion that boundary crossing referred to “a person’s transitions across different sites” (p. 133) is particularly useful to this current study in that my boundary crossing as a student and teacher between mainstream schools and CLS did not always constitute unfamiliar domains. Conceptualisations of boundary crossing in relation to identity construction perceive it in terms of central elements—people and objects (Ackermann & Bakker, 2011). In their literature review, these writers generated some important conceptual ideas related to boundary crossing and people and objects at the boundary. In contending that a subject may experience boundaries as “learning resources” (p. 137), they presented specific mechanisms that play a role in the construction of identity. As a teacher who worked in both mainstream schools and CLS schools’ boundary crossing, boundary objects and the learning mechanisms were useful concepts for understanding my learning at the boundary. Given that boundary objects can denote space, I also discuss the ways in which the creation of third spaces contribute to the construction of identities.

People at the boundary. Terms such as brokers, boundary crossers, and boundary workers are often assigned to people at the boundary of social and professional spaces. Majchrzak, More, and Faraj (2012) argued that in boundary crossing multiple ways of impeding knowledge might occur, including people in the boundary not understanding each other or misinterpreting others’ contributions. Looking at three teams from different companies, they identified the different ways in which they could achieve the challenge of knowledge integration. Their findings pointed to the importance of creating a psychologically safe environment to

engage in collective sense-making about the task and members' expertise with respect to the task. Also, the safe environment provided opportunities for members to express doubts collectively and obtain reassurance without fear of being misinterpreted as lacking commitment. Instead of using existing organisationally embedded boundary objects, the teams adopted the '*practice of co-creating a scaffold*' that served as a boundary object to establish a collective team focus to the problem-solving process. The findings of this study provided a strong case for the crucial role that dialogue can play in the knowledge integration process, particularly when the task was novel. Majchrzak et al. (2012) argued that "knowledge integration within cross-functional teams facing novel situations clearly benefits from dialogue even when the members have few shared perspectives and shared coordination protocols" (p. 964). Although not in the field of education, the findings of this study can be generalisable to my own experiences and the tensions I encountered in my own boundary crossing experiences.

Particularly relevant to the tensions in my boundary crossing is the view of Ackermann and Bakker (2011) that relates to the paradox of people at the boundary in that they represented the demarcation of their related domains. Star and Griesemer (1989) elucidated what is problematic about this ambiguity in the following quote:

For people, managing multiple memberships can be volatile, elusive, or confusing; navigating in more than one world is a non-trivial mapping exercise. People resolve problems of marginality in a variety of ways: by passing on one side or another, denying one side, oscillating between worlds, or by forming a new social world composed of others like themselves. (p. 412)

For example, focusing on identity formation of apprentices in a trade vocation, the study by Tanggaard (2007) showed the difficult position of the role of the research administrator as boundary worker. On the one hand, she was in the valuable position of creating change in the way learning was conceptualised by apprentices—as "something done for one's own benefit" (p. 169). On the other hand, she was also seen at the periphery, perceived by the apprentices to be irrelevant and even "a conspirator" for introducing the subject of psychology into the training—a decision the apprentices believed reflected her loyalty to new educational reforms rather than meeting their needs. The study suggested that the multiple memberships of boundary crosser created problems of identity and loyalty (Star & Griesemer, 1989).

Objects at the boundary. In their literature review about boundary crossing, Ackermann and Bakker (2011) identified the boundary object as an important element in boundary crossing

in relation to identity construction. Boundary object refers to the artefacts doing the crossing across sites (Star, 1989). In this way, they can serve as a means to bridge intersecting practices and help to explain how identities are formed and sustained. Understanding how boundary objects contribute to the construction of identity necessitates some consideration to what can or cannot constitute a boundary object. According to Star and Griesemer (1989), ‘boundary objects’ can

both inhabit several intersecting social worlds *and* satisfy the informational requirements of each of them. [They] are both plastic enough to adapt to local needs and the constraints of the several parties employing them, yet robust enough to maintain a common identity across sites. They are weakly structured in common use and become strongly structured in individual site use. (p. 393)

Given the definition, conceptualising boundary objects occurs in different ways. Koskinen (2005) maintained that boundary objects “can be artefacts, documents and even vocabulary that can help people from different organisations to build a shared understanding” (p. 327). He provided the example of a contract produced in a meeting between a supplier and a customer. In the context of education, Ackermann and Bakker (2011) gave the example of a teacher portfolio used by both the mentor and the school supervisor to track the development of the student teacher. In their study, Kynigos and Psycharis (2009) developed a set of mutually constructed and negotiated questions that operated as boundary objects amongst teams of experts in mathematics to elucidate otherwise implicit issues. The researchers found that the use of this boundary object addressed all the contextual concerns mentioned but with an emphasis on joint research. They stressed that the power of this boundary object was that it

made it legitimate, appropriate and necessary for the teams to express their concerns, theoretical approaches and concerns, theoretical approaches and contextual specificities while making explicit characteristics of their research which would not otherwise be visible to other teams. (p. 295)

The work of Koskinen (2005) illustrated how boundary objects could be abstract. The study looks at how metaphors can serve as boundary objects that build understanding between people working for a company. Koskinen contended that by finding the right metaphor—the metaphor becomes a boundary object that serves as a coordinator of perspectives of various parties for a particular purpose that “generates creative and coordinating responses among individuals” (p. 329).

The flexibility of boundary objects gives the impression that, as far as boundary objects are concerned, anything goes. Star (2010) contended that “boundary objects are not useful at just any level of scale or without full consideration of the entire model” (p. 601). By way of explanation, Star deconstructed the concept of ‘boundary object’. She explained that, although boundary is often understood in terms of something that is on the periphery, in boundary crossing, it refers to “a shared space, where exactly that sense of here and there are confounded” (p. 603). She added that “an object is something people ... act toward and with” (p. 603). What is important here is that, for Star, objects must be seen “not from a sense of prefabricated stuff or [their] ‘thingness’” but as “the stuff of action” (p. 603). Understanding that an object’s materiality is derived from action explains how a ‘theory’ or a ‘metaphor’ can serve as a boundary object and why a material object like a car may not. Star emphasised this by noting that “a car *may* (italics in original text) be a boundary object but only when it is used between groups in the ways [Star] described” (p. 603).

Nonetheless, like boundary crossers, boundary objects can be problematic in that they are also subject to ambiguity. On the one hand, they are artefacts that articulate meaning and address multiple perspectives. On the other, they are common enough to make them recognisable across these worlds. Boundary objects can also be problematic in that they mean different things to different people and in different contexts. To illustrate that “boundary objects and methods mean different things in different worlds” (p. 388), Star and Griesemer (1989) use the example of a road map. For a group of holidaymakers, the road map may point the way to a place for recreation, whereas for a group of geologists, this very same map may point to important geological sites for scientists. Star (2010) pointed out that “such maps may resemble each other, overlap, and even seem indistinguishable to an outsider’s eye [but] their difference depends on the use and interpretation of the object.” (p. 602). From this, it is logical to claim that what is further problematic about boundary objects is that they are subject to interpretation. Although this can render them challenging, their power lies in the “acknowledgement and discussion of these differences that enables a shared understanding to be found” (Koskinen, 2005, p. 327).

In the next section, I discuss how the creation of third spaces contributes to the construction of identities.

Third space. To avoid fragmentation, people need to find ways to connect and mobilise themselves across social and cultural practices (Hermans & Hermans-Konopka, 2010) necessitating the building of knowledge and learning at the boundary. Bhabha (1994), Gutierrez

(2008) and Cook (2005) utilised the concept of the third space to describe the learning and identity development that takes place when ideas and experiences from different worlds meet and create new meaning. It is important to acknowledge that, although often applied to educational theory, the concept of third space is one conceived in relation to culture. Bhabha (1994) introduced the concept in the context of his identity and life experiences within a colonised India. As he attempted to negotiate his identity between the two cultures as a student at Oxford University in England, Bhabha claimed to have found himself drawn neither to English nor Indian literature. Instead, the Caribbean characters of Trinidadian-British writer, V. S. Naipaul, and their “in-between cultural traditions” (Bhabha, 1994, p. xiii) enticed him. Bhabha argued that in this position of “in-between cultural traditions” the individual needs to abandon pre-existing subjectivities and “focus on moments or processes that are produced in the articulation of cultural differences” (p. 2). In this way, the boundary becomes the place (that is, the third space) where difference can exist and where the individual can question “the sum of the ‘parts’ of difference” (p. 3). Bhabha argued that these in-between, third spaces provide the setting for an individual or community to explore identity, offering the possibility to “initiate new signs of identity” (p. 2) and one that is essentially their own.

Although not specifically referring to a ‘third space’, Hall (1990) also discussed the connection between cultural identity and ‘diaspora’, and the importance of the notion of fluidity. He maintained that cultural identities “come from somewhere” (p. 225) and are anchored to particular histories and interests. He added that it is the constant interplay between the two forces of culture and power, that keeps identities from being repaired. His point is made clear in the following excerpt from *Minimal Selves* (Hall, 1987) where he describes or acknowledges the role that the interplay between culture and power has had on the construction of his own cultural identity.

I ... went through the long, important, political education of discovering that I am ‘black’... The fact is ‘black’ has never been just there... It has always been an unstable identity, psychically, culturally and politically. It, too, is a narrative, a story, a history. Something constructed, told, spoken, not simply found. People now speak of the society I come from in totally unrecognizable ways. Of course, Jamaica is a black society, they say. In reality, it is a society of black and brown people who lived for three or four hundred years without ever being able to speak of themselves as ‘black’. Black is an identity which had to be learned and could only be learned in a certain moment. (Hall, 1987, p. 45)

From this, it is logical to claim that, for Hall (1990), like Bhabha (1994), identity must be understood in the context of history, culture, and power. While he argued that it could not be detached from “the different ways we are positioned by, and position ourselves within, the narratives of the past” (Hall, 1990, p. 225), he also stresses that it is bound to the existing resources that contribute to shaping who we might become.

The education field commonly explains the third space in terms of different ways of knowing or integration of knowledge and Discourses drawn from different spaces. Moje, Ciechanowski, Kramer, Ellis, Carrillo, and Collazo (2004), maintained that, in this conceptualisation of third space, knowledge “merges the ‘first’ space of people’s home, community and peer networks, with ‘second space’ of the Discourses they encounter in more formalised institutions such as work, school, or church” (p. 41). Moje et al. (2004) argued that

the naming of what counts as ‘first’ or ‘second’ space is arbitrary; one could easily reverse those labels to suggest that ‘first space’ is often that space which is privileged or dominant in social interaction, whereas second space is that which is marginalized. What is critical to [this] position is that these spaces can be reconstructed to form a ‘third’, different or alternative space of knowledges and Discourses. (p. 41)

A number of studies (Moje et al., 2004; Cook, 2005), explored how schools can help students transition from home ways of knowing and learning to those expected in schools in the context of elementary and secondary schooling. These studies, considered first spaces as home ways of knowing, schools as second, and the third space as that created by teachers to bridge these two ways of knowing. In her study, Cook (2005), aimed to achieve continuity between home and school by creating a model incorporating students’ outside school experiences into classroom practice. According to Cook, these conceptual, linguistic, or physical third spaces, include curriculum derived from children’s out of school experiences supported by curriculum resources travelling to and from home. Characteristics of these third spaces included “the use of learners’ own ‘funds of knowledge’ (Moje et al., 1992) to inform the curriculum; flexible teaching and learning roles; and unscripted dialogue in which there is equality of participation” (p. 87). According to Cook, “within the classroom, therefore, children experience both home and school ways of constructing texts and have direct and immediate experience of moving from one to the other” (p. 85). Cook maintained that children’s knowledge is central and of “visibly high status” (p. 87) where students’ ways of knowing and doing are as privileged as ‘school’ ways of knowing and doing. What is important here is that Cook’s application of third space

served as a scaffolding mechanism for students to be able to eventually move beyond or do without, not one that calls for permanent or long-term transformation of the curriculum or school practices.

In their study of content area learning within a secondary Science classroom, Moje et al. (2004) also conceptualised third space as spaces where multiple perspectives were encouraged and where the knowledge of students is valued. These researchers argued that teachers could create these spaces by engaging students in discussion. They noted that this inclusion of “multiple funds of knowledge” (p. 41) where students’ out-of-school experiences and knowledge incorporated in literacy learning is characteristic of the ELA classroom and contended that it should extend to other school disciplines such as Science. Moreover, they posited that this inclusion of “multiple funds of knowledge [can help students learn] how to navigate the texts and literate practices necessary for survival in secondary schools and the ‘complex, diverse, and sometimes dangerous world’ they will be part of beyond school” (p. 41). The approach of Moje et al. invited teachers to teach students how to navigate schools’ discourses but also to develop in students an awareness of “how Discourse operates, and knowledge is produced in both their everyday and school lives” (p. 46). One could well suggest that, in this way, and dissimilar to Cook (2005), Moje et al. (2004) moved beyond scaffolding and looked to the third space as developing long-term, even permanent skills.

Adopting Moje et al.’s position of third space, Benson (2010) also called for a prioritising of the knowledge that students bring to the classroom. She explored this in the context of one high school student and his resistance to traditional practices within her language arts classroom. Benson attributed the student’s resistance to the gap that existed between his own and school’s ways of learning. Benson raised several important questions in relation to the student’s resistance and the difference that could occur by establishing a third space to share this resistant student’s voice and perceptions. By asking questions such as “What if teachers were to view student resistance as an effort by the student to reclaim some sense of expertise and ownership of the assignment?” (p. 561), it is logical to claim that Benson’s conceptualisation of third space calls for a reconsideration of power in the classroom—one where the student’s knowledge bears the same weight as that of the teacher. The study suggested that a third space allowing displacement of traditional structures of authority provided the possibility of a curriculum that is more open, complex, and inclusive. Benson intimated that this resulted in a classroom space where no one is at home because traditional roles have been disturbed and replaced with an alternate classroom space where students and teachers are co-learners and co-teachers with new

understandings of others and oneself. Benson maintained that this is not an approach that invalidates teacher expertise, rather, it calls for consideration of how the teacher uses that expertise. Like Moje et al. (2004), Benson claimed that a third space that acknowledges the relevance of students' everyday knowledge to content area learning resulted in greater student engagement, benefitting all. Her comment that "such a dynamic has the potential to reduce student resistance because teachers and students mutually determine what knowledge and products are appropriate to meet both parties' learning goals" (p. 562) offered support for this claim.

To date, I have presented two different approaches to third space: (1) third space as a bridge between two kinds of knowing and (2) third space as a place where students' ways of knowing receive priority. Some scholars, however, conceive these approaches as insufficiently critical. For example, Gutierrez (2008) contended that third space must consider the historical, social, and political forces at play naming this 'sociocritical literacy', where one must go beyond the personal. She asserted that this construct of third space

has always been more than a celebration of the local literacies of students from nondominant groups; and certainly more than what students can do with assistance or scaffolding; and also more than historical accounts of individual discrete events, literacy practices, and the social interaction within. Instead, it is a transformative space where the potential for an expanded form of learning and the development of new knowledge is heightened. (p. 152)

Gutierrez (2008) applied this more critical approach in her work with the UCLA Migrant Institute investigating what counts as learning and schooling for youth in the United States. In her study, using student testimonio, she asked students from non-dominant communities to examine ways in which they were socially and historically situated by exploring various forms of oppression throughout history. In this way, the third space comes to constitute a problem-solving site, considering students' personal struggles in light of larger social, political, and historical factors. The third space she established became a space of growth with her students. Gutierrez noted that one of the most important aspects of her approach is the prevailing theme of 'hope' as "students begin to historicize their lives and to see themselves and their futures as historical actors" (p. 155).

Although in the context of teacher education, the study of Eppley, Shannon, and Gilbert (2011) is of particular relevance to the current study in that it highlights the complexities of third

spaces and the level of knowledge building required to maximise the potential of learning in third spaces. Eppley et al. used a pen pal project with their preservice teachers to connect them to the rural discourses of local students. This project aimed to raise pre-service teachers' awareness of how place impacted schooling. These researchers used Gutierrez's (2008) definition of third space—a space that provides the “social context for learning at the intersection of formal and informal, official and unofficial scripts” (p. 291). They believed that the project would allow the preservice teachers and students to enter a third space. Their home discourses and knowledge (first space), and school discourse and knowledge (second space), could come together in that third space that would transcend home/school boundaries creating a place for discussions of difference. Although Eppley et al. did find that the children “made clear and repeated attempts to connect personally with their adult pen-pals, the teacher candidates' efforts to connect with the children consisted mostly of asking questions” (p. 296). The investigators explained this by suggesting that the teacher candidates “did not seem to recognize the children's expertise on the subject of their own lives, [adding] the preservice teachers demonstrated interest in entering the third space, but they resisted entering into a different teacher/student relationship” (p. 296).

Given the boundary crossing tensions, I encountered as a teacher working in both mainstream and CLS I found the work of Tsui and Law (2009) particularly relevant for this current study. These scholars focused on the generation of collective knowledge that can come by crossing community boundaries. Their conception of third space is a space in teacher education programs that can bring together school and university-based teacher education programs, as well as practitioner and academic knowledge in new ways to enhance the learning of prospective teachers. By using lesson study as a boundary object, these researchers explored the learning that took place when different communities crossed boundaries. It led to negotiations to resolve problems in the boundary space, thereby transforming the process from “helping student teachers learn to teach into learning for all participants” (p. 1289). Central to this was the mutual exchange of knowledge and all parties working collaboratively. According to Geijsel and Meijers (2005), collaboration requires “discursive meaning-giving” that involves looking for concepts that give “an explanation that is logically and emotionally satisfactory for all who are involved [resulting in] mutual understanding and shared values” (p. 225). Tsui and Law (2007) concluded that “we should not only be concerned about how much our students know but more importantly, whether they have developed the capability to engage in expansive learning by tackling ill-defined problems through crossing community boundaries and collaborating with members of other communities of practice” (p. 1300). These researchers'

proposal forms one of a coming together of program areas rather than individuals in the third space.

Learning mechanisms at the boundary. The previous sections discussed how boundary crossing and the creation of ‘third spaces’ contribute to the construction of identities. In their review of the boundary crossing literature, Ackermann and Bakker (2011) argued that there are particular mechanisms at play in boundary crossing experiences which contribute to learning that provides a foundation for identity construction. In discussing some of the different ways of experiencing boundaries, Ackermann and Bakker maintained that boundaries have the potential to be “learning resources rather than barriers” (p. 137), and this can be in terms of four learning mechanisms in boundary experiences. These are identification, coordination, reflection and transformation. In defining boundaries as “socio-cultural differences that give rise to discontinuities in interaction and action” (p. 139), Ackermann and Bakker argued that these mechanisms play a key role in the construction of identity. These mechanisms were particularly helpful in the analysis and interpretation of data in the current study. A discussion of these learning mechanisms follows.

Identification. Ackermann and Bakker (2011) maintained that learning at the boundary can be described in terms of identification. This learning mechanism demanded that the individual question “the core identity of each of the intersecting sites” (p. 142) and delineate the differences. Timmons and Tanner (2004) in their study investigated the boundary dispute that emerged between theatre nurses and members of a new profession, the Operating Department Practitioner (ODP). Drawing on fieldwork and interviews, the researchers showed how theatre nurses felt threatened with the introduction of the new profession because of the similarities and overlap between practices of the two roles. The researchers found that the nurses studied sought to establish clear lines of demarcation between their role and that of the ODPs by showing how the two practices differed. Ackermann and Bakker referred to this process as ‘othering’. The theatre nurses used a variety of strategies to achieve this, including atrocity cases that centred around themes of technology, caring for patients and the status of the ODPs as professionals. The potential in the identification mechanism is that both constituencies—nurses and ODPs—were able to overcome feelings of uncertainty and preserve their roles. While this study focused on an occupational boundary in health care, it provided an understanding of what happens and why when a change destabilises established demarcation lines in a workplace that does not preclude the field of teaching.

Coordination. Ackermann and Bakker (2011) suggested coordination as a key mechanism for people's interaction in boundary space. They posited that effective coordination involved various processes, including establishing a communicative connection, efforts of translation, enhancing boundary permeability and routinisation. In his paper, Koskinen (2005) highlighted how a boundary object served as coordinator by referring to a contract produced in the exchange of different viewpoints between supplier and customer in a business meeting. The contract produced through the communicative process between parties served as a coordinating mechanism in that it reflected the "common understanding" between the different viewpoints and perspectives of the two parties that can be processed. Ackermann and Bakker maintained that the potential in the coordinative mechanism resides, not in innovation but in "overcoming the boundary to facilitate future and effortless movement between different sites" (p. 144).

Translation. Ackermann and Bakker (2011) argued that coordination, in some instances, required that different parties engaged in efforts of translation to find a balance in ambiguities between boundaries. Here, the work of Fisher and Atkinson-Grosjean (2002) was relevant. In investigating the role of Industry-Liaison Officers (ILO) managers in the context of University-Industry partnerships, the study points to the challenges these ILO managers faced in their role "charged" with the responsibility to "translate academic science into intellectual property" (p. 463). Within the university boundary, they come to constitute a boundary object on the periphery of business and science. The study described them experiencing the clash between university culture and commercial culture as they deal with 'purists' who strongly opposed commercialisation and those researchers who supported it. As boundary workers, they are on the boundary that separates public and private interest. As boundary workers, they need to build partnerships between the University and industry charged with protecting the interests of both the University and their clients in the private sector. Their translation work demands "a diversity of possible understandings" (Ackermann & Bakker, 2011, p. 144).

Reflection. In their review of the literature, Ackermann and Bakker (2011) identified reflection as an important mechanism in boundary experiences, thereby contributing to the construction of identities. They argued that critical to reflection as a learning mechanism is that, in realising differences between practices in boundary crossing, individuals come "to learn something new about their own and others' practices"(p. 144). In this way, "where identification represents a focus on a renewed sense of practices and a reconstruction of current identity or identities, reflection results in an expanded set of perspectives and thus a new construction of identity that informs future practice" (Ackermann & Bakker, 2011, p. 146).

Consideration of Williams and Wake's (2007) study offered insight into how a lack of meta-cognitive knowledge can hinder learning at the boundary. In their study, Williams and Wake sought to investigate differences between College and industry mathematical cultures. As "outsiders and boundary crossers" (p. 317), the role of college students and teacher-researchers was to "gain insight into mathematics in vocational settings and hence infer how College students might be better prepared mathematically to understand the workplaces in which they might later become employed" (p. 317). The study emphasised not only comprehension (identification mechanism) but also the importance of reflection in forming distinctive perspectives such as making sense of the mathematics of others and how others use mathematics. The study drew attention to the difficulties posed for students by the research as a result of a lacking meta-cognitive insight. The investigators argued that "to make sense of workplace mathematics, outsiders need to develop flexible attitudes to the way mathematics looks, to the way it is 'black boxed' by instruments and divisions of labour" (p. 338). They found that college students had little awareness of the extent and limit of their mathematical knowledge and were unprepared for utilising the inquiry skills needed "to probe the mysteries of the work place situation" (p. 338) therefore failing to maximise learning at the boundary. The study pointed to the potential of reflection creating an opportunity for individuals to see themselves through the eyes of others so "workers who did not perhaps see their activity as mathematical were sometimes brought to see ...their practice with a new, more mathematical perspective" (p. 340).

Transformation. Ackermann and Bakker (2011) maintained that transformation in relation to boundary crossing is a key learning mechanism in that it may lead "to profound changes in practices, potentially even the creation of new in-between practice sometimes called a boundary practice" (p. 146). According to these researchers, central to transformation is the notion of confrontation. They defined confrontation as "some lack or problem that forces the intersecting worlds to seriously reconsider their current practices and the interrelations" (p. 146). They argued that "if such a confrontation is not occurring, transformation cannot be expected (p. 146).

A disruption in the flow of work can instigate a confrontation with the boundary or third space (Ackermann & Bakker, 2011). Kelley, Hart, and King (2007) examined characteristics of physical and psychological transformation spaces in their work with preservice teachers as they engaged in a practicum project tutoring elementary students at the local community centre. The researchers found that in their work with students the preservice teachers experienced "pedagogical dissonance" (p. 106) because their beliefs about teaching writing contrasted widely

with their practice of teaching writing leading to frustration and devaluing the experience. The researchers argued that the transformation was possible through multiple opportunities to reflect on their teaching that included written course and tutoring reflections, interview with tutors and student focus groups. The researchers believed that “without reflection, or a way to talk about experiences, learning opportunities [could have been] lost” (p. 107). Preservice teachers had to adjust their methods and instruction to fit the learners they were working with, which Kelley et al. (2007) believed would help them to become “third space practitioners” in their own classroom in the future.

A significant process in learning at the boundary in terms of transformation is *hybridisation* (Ackermann & Bakker, 2011). Given a certain problem space practices that cross their boundaries engage in a creative process which combines aspects from different contexts into something new. Gannon’s (2010) work investigating the transformation that takes place in the third space (Bhabha, 1994)—more specifically, the sites where pre-service teachers undertake their practicum held particular appeal in that it saw transformation in pre-service teachers’ ideology. Gannon argued that this conceptualisation of the third space evoked a hybrid, in-between space that reflects graduate-teachers’ “two states of being” (p. 21). Gannon showed how the subjectivities and perceptions of her graduate-students of education are disturbed through their encounters with students deemed to be “difficult” in and out-of-school. Confronted with experiences that did not fit their expectations, forced the teachers to reconsider their current practices and their interrelations. The graduate teachers started to examine and critique their preconceptions about students deemed to be “difficult” and to establish collaborative and creative relationships that differed in emphasis from those in their other practicum experiences. The transformations in ideology included one student stressing he no longer feared working in a tough school. Another declared that teaching is not all about rules and regulations or syllabus outcomes and, yet another dissociated herself from the category of teachers in schools who fail to adopt alternatives to the normative way of perceiving students with troubled lives and histories of schooling. The following account powerfully encapsulates one pre-service teacher’s transformation in ideology:

These students have been labelled as students that have behavioural issues or refuse to participate in activities for various reasons. After teaching these students and camping with them, I have come to the conclusion that these students do not deserve this label. These students do not deserve this label. These students act up in regular classes simply

because they are bored. The work they are asked to complete is not interesting or significant to them. (p. 26)

In providing experiences for students to work in alternative educational facilities, Gannon (2010) positioned third space as one for challenging or deconstructing students' perceptions. Gannon believes that maintaining such programs will allow the space to question practices and knowledge that can lead to reconfiguration of their personal identities and subjectivities.

Particularly relevant for the current research is Richards' (2013) study in that it investigated transformation in the context of ethnic identity. Richards looked at how ethnic density created new options for second generation West Indians. She examined this in a local context in which the immigrant ethnic group (West Indians) was the majority but where the native-born group (African Americans) remained as a frame of reference at the societal level. The study showed a shift from the pressure in earlier decades to identify as African American in order to fit in with their African American peers. The researcher argued that this was largely because the majority of the black students in the schools had Caribbean ancestry. The study showed evidence of transformation in a number of ways. It included students showing intense pride in their ethnic ancestry and enacting their Jamaican identity through music, fashion, and language. Drawing on studies that showed the social value of West Indian ethnic identity as less pronounced in locations where West Indians were a minority, Richards contended that "this pride in their ethnic origins is because it does not come at a social cost" (p. 986). As the progeny of immigrants, the findings are not dissimilar to my own experiences and identity transformation. In this way, the findings of Richards' study could be generalisable to this study.

Through the lens of boundary experiences, the identity formation process is seen as relating experiences and the self concept by using concepts and endowing them with personal and shared meaning. This process constitutes identifications with persons, roles, organisations, and values by reinterpreting the self and the situation. Ackermann and Bakker (2011) in their literature review promulgated that, in considering the value of boundary experiences as a learning process, dialogicality comes to the fore. Interestingly, these learning mechanisms are also apparent in the Dialogical Self Theory outlined in the next section of the chapter.

Dialogical Self Theory (DST). This section of the chapter provides an overview of Dialogical Self Theory and how this theory contributes to an understanding of identity. Consistent with Gee's (2001) conceptions of identity and boundary crossing theory, DST

acknowledges a post-modern self. According to Hermans and Hermans-Konopka (2010), the post-modern self

tends towards dissolution of symbolic hierarchies with their fixed judgments of taste and value and prefers a blurring of the distinction between high and popular culture. It reflects a far-reaching decentralization of the subject and tendencies towards a consumer culture and argues for the dependence of ‘truth’ on language communities with an important role of social power behind definitions of what is true and not true, right and not right. (p. 4)

Like Gee, DST rejected the self-society dichotomy of the modernist world view that conceived the self and the environment as two separate entities speaking to the interconnectedness of the individual and society. Fecho and Clifton (2016) made the point that this interconnectedness achieved in DST ensues by the self extending dialogically into the world and the world extending into the self. Meijers and Hermans (2018) held that this “bridge between the individual and society [allows] people to study the self as a society of I-positions and, on the other hand, consider society as populated, stimulated, and renewed by the selves of its individual participants” (p. 41).

Particularly useful in understanding the concept of DST is the distinction Hermans and Hermans-Konopka (2010) made between DST and other related concepts of talking to oneself such as “inner speech” and “self talk.” Unlike these other equivalent concepts that are mono-voiced, DST consists of multiple voices. These voices, anchored in different social and cultural origins, can be “private” but also “collective.” Further to this, they point out that the notion of dualism between the self and other is not characteristic of the dialogical self. Rather, the other which can be individual, or collective is “an intrinsic part of a self that is extended to its social environment” (p. 7). From this, Meijers and Hermans (2018) understood that the dialogical self was “a dynamic multiplicity of I-positions in the society of the mind...which is part of the society at large” (p. 42).

I-Positions. Understanding how DST helps us to understand identity necessitates an awareness of several principles central to the framework. Hermans and Hermans-Konopka (2010) argued that, subjected to the environment and its tensions, a self emerges in which different voices—real, remembered or imagined—are present as temporary or more stabilised positions in and around the self. These different voices represented particular parts of the self and constituted a main feature of DST known as I-positions. It is precisely this sense of multiple

I-positions that recognised that identity is multiple. In terms of understanding what an I-position constitutes, Ackermann and Meijer's (2011) explanation is most useful. They explain that

an I-position can be considered as a 'voiced' position that is, a speaking personality bringing forward a specific viewpoint and story. Each I-position is driven by its own intentions, for example, the artist in me who wants to express, the mother in me who wants to care, or the pragmatist in me who strives for solutions. (p. 311)

The theory recognised that, as the 'I' moves from one position to the other in a particular situation, it logically leads to an identity that is "continuously (re)constructed and negotiated" (p. 311). The theory emphasised that this existence of multiple I-positions demanded that the 'I' moves from a particular position but not without considering other positions. According to Ackermann and Meijer (2011), the I-positions evoked in a particular situation "are always in a dialogical relationship of inter-subjective exchange and temporary dominance" (p. 312). Given the focus of this study is my journey to becoming, of particular relevance, is that the I-position can respond in a number of ways. As Hermans and Hermans-Jansen (2001) put it, the 'I' in a particular position "can agree, disagree, understand, misunderstand, oppose, contradict, question, challenge and even ridicule the I in another position" (p. 249). From this, it is easy to understand the claim by Ackermann and Meijer (2011) that "the coherence of self resides in the continuous attempt to synthesize the different parts" (p. 312). I believe that these multiple positions, possibly conflicting, allow me to make specific sense of my learner and teacher identities and understand how I am constructing these in certain situations as presented in my narratives.

Central to DST as a framework is the distinction it draws between internal and external I-position "in order to integrate external influences as part of the self" (Vandamme, 2018, p. 112). One feels internal I-positions as part of oneself, for example I-as a child of immigrant parents, or I-as caring teacher. In contrast external I-positions are people, such as my father, my year 3 teacher, or objects felt as part of the environment. In this way the external I-positions indicate the extension of self into the environment (Hermans, 2001), and mutually, the internalisation of otherness into the self (Vandamme, 2018). By way of explanation, dialogue may take place internally between different internal positions in the self, such as, between I-as mother and I-as daughter, or between an internal I-position and an external I-position, for example, between I-as novice teacher and the remembered or imagined voice of my former Grade 3 teacher. Of course, external dialogue also occurs between I positions and actual external others, as demonstrated, when I take the perspective of I-as teacher during an actual conversation with another colleague.

In this instance, discussing a particular problem with this experienced colleague may see me conclude that I have learnt a lot from that interchange. This previous and other described interactions indicates that the self consists of a multiplicity of internal and external positions in the space of the mind—some actual and some imagined—whose interaction reflects how the self relates to the environment. The extension of the self into the environment and the multiplicity of I-positions within the self evoke Hermans' (2013) metaphoric notion of a “society of mind” (p. 12) with “tensions, conflicts, and oppositions as intrinsic features of a (healthy functioning) [brackets in original] self; and, at the same time, as participating in society at large, with similar tensions, conflicts, and oppositions” (p. 84).

Movements—Centring and decentring. Based on the discussion so far, what happens when individuals encounter uncertainty is central to understanding identity. Here, DST's notion of centring and decentring movements is important. Hermans and Hermans-Konopka (2010) argued that, from a dialogical perspective, uncertainty is “an intrinsic feature of a dialogical self that opens a process of interchange with an outcome that is, to a larger or lesser degree, unknown” (p. 29). They contended that, in encountering tension, “the self becomes more open to the influences of historical circumstances and the surrounding world” (p. 94) inducing decentring movements in the self that result in a decentred subject composed of different parts. By way of explanation, Meijers and Hermans (2018) noted that when individuals encounter uncertainty in situations of boundary crossing, a density of I-positions emerges within the self that becomes “heterogeneous and complexly organized, laden with differences, tensions, oppositions and contradictions that entail the risk of disorganization, confusion and fragmentation” (p. 49). Particularly relevant for this current study is their point that a dialogical self evokes a process of dealing with the uncertainty and problem-solving. For example, during the process

the positions that are relevant to a particular problem, including their needs, aims, and expectations, can be organized, reduced, and simplified; they also can be evaluated on their merit as contributing to problem solving. During the interchange, some positions become more dominant than others, or different positions become combined and integrated in a new coalition that is experienced as common to the participants and functions as a centrepiece in creative decision making. (p. 47)

Here, these investigators pointed to a process that demanded the self undertake a variety of centring movements, which involve positioning and repositioning. From this, it is logical to claim that this is a form of organising the different I-positions that ultimately restore a degree of

continuity and unity to the self. Hermans and Hermans-Konopka (2010) identified five reactions available to an individual to reduce uncertainty and, by implication, sustain the self.

1. A reduction of the number and heterogeneity of positions in the repertoire.
2. Giving the lead to one powerful position that is permitted to dominate the repertoire as a whole.
3. Sharpening the boundaries between oneself and the other and between in-group and out-group.
4. Adding instead of diminishing the number of positions in the self.
5. Going into this uncertainty rather than avoiding it. (pp. 44-46)

The last reaction ‘going into uncertainty’ is of particular appeal and relevance to this study because of what sets it apart from the other four reactions. Important, here, is the distinction Hermans and Hermans-Konopka (2010) made between those reactions to uncertainty that are pre-dialogical and those that are post-dialogical. They maintain that, while the first four reactions pursue pre-dialogical certainty, ‘going into uncertainty’ implies ‘travel into uncertainty’ allowing for the possibility of learning to cope with uncertainty by entering a dialogue, with other individuals or with oneself and “developing a dialogical self that achieves an adequate way of dealing with emotions” (p. 47). This uncertainty will be discussed further later in this chapter.

In considering uncertainty and its decentring impact on the self in boundary crossing society, DST identifies three positions that represent centring movements. These are the third position, the promoter-position, and the meta-position. These are particularly useful in that they can provide insight into the specific centring movements I apply to achieve unity and continuity (Hermans & Hermans-Konopka, 2010) of the self within a context and across contexts and consider reasons why. A brief description of each will follow.

The third position. DST acknowledges that I-positions do not operate as mutually exclusive entities in the self but can interact and form new combinations meaning that, when the self is faced with two conflicting I-positions, it can construct a counter-position from an original point of view resulting in a reconciled third position that “is able to lessen and mitigate the conflict between the original positions” (Hermans & Hermans-Konopka, 2010, p. 156). While it might seem that the third position is a compromise of sorts, Hermans (2013) pointed out that the

conciliatory nature of the third position should be understood to be more than a compromise in that “a third position profits from the energies originating from the two positions and combines them in the service of its strengthening and further development” (p. 85). In the case of migrant children, for example, the hybrid position is not a compromise. However, it provides a way to reconcile their, otherwise conflicting dual identities allowing movement in the direction of a higher level of integration of the self. I believe that, here, Hermans (2013) pointed to a process. In describing the conditions for achieving a third position, Meijers and Hermans (2018) argued that the individual must have a degree of self knowledge cognisant of which positions are responsible for the conflict. They stress that a third position can only develop if the individual does not allow one position to dominate over the other, contending that this will in turn “open boundaries” between the two positions involved in the tension “so that the energy can flow from one to the other” (p. 56-57). The final requirement in the process is a meta-position (explained in a later section) “with a distance large enough to take a stance outside the conflict zone so that the self is not overwhelmed by the immediate stress of the conflict” (p. 57). What is important here is that, as far as creating a third position, a self has to work towards establishing certain conditions that are more than just conciliation.

Promoter positions. Originally conceptualised by Valsiner (2004), promoter positions provide another way to understand how dialogue between different I-positions contribute to the unity of the self. Given the acknowledgement that, within society, there are figures we respect and admire more than others that come to function as sources of inspiration, DST assumes that these figures can function as “promoters” in the society of mind. Hermans and Hermans-Konopka (2010) contended that confronted by uncertainty promoter positions can provide order within the self by having somebody, real or imagined, serve as a dialogical partner and through whom the self, works towards resolving a tension. By way of illustration they explain that, in the context of education, these figures can be significant teachers in the life story of a person that are “interiorized as others-in-the-self” via whom the self can seek “advice, direction, confirmation, or encouragement” (p. 234). Here, Hermans and Hermans-Konopka (2010) provided an understanding that these “interiorized others-in-the-self” or external I-positions in the promoter position are important to the ongoing development of the self in that they can serve as a compass and inspiration over an extended period. While it would seem logical to assume that in the course of our life or career those whom we admire may change, Hermans and Hermans-Konopka held that promoters share specific characteristics:

- a. Promoters imply a considerable openness towards the future and have the potential to produce a diverse range of more specialized but qualitatively different positions in the future of the self.
- b. By their openness and broad bandwidth they integrate a variety of new and already existing positions in the self.
- c. By their central place in the position repertoire, they have the potential to reorganize the self towards a higher level of development.
- d. They function as ‘guards’ of the continuity of the self but, at the same time, they give room for discontinuity. (p. 228)

Importantly, while promoter positions emphasise continuity by allowing the self to link the past, present and future (Hermans & Hermans-Konopka, 2010), their capacity to function as a source of new positions makes the self susceptible to a degree of discontinuity in adopting them as a means to achieve coherence.

While it would seem that only people can serve as sources of inspiration, Hermans and Hermans-Konopka (2010) acknowledged that places could also operate in the promoter position. This ability being particularly relevant for this study, given my bicultural identity and my pursuit to find a sense of belonging in Australia and Greece. Hermans and Hermans-Konopka illustrated this point by explaining that a particular place may have made a lasting impression on an individual because of its unique elements or an experience that came to constitute a turning point in their life. In this way, the place can come to speak metaphorically to the self. Their explanation served to illustrate how the place can act in terms of “another I”, with whom the self can engage and work towards restoring order within the decentered self. Their point is made clear in the following

[that] such a place becomes, like a significant other, interiorized as a precious part of the self, and functions as a cradle for the development of new internal positions. Throughout one’s life, one returns to that place in imagination, associated as it is with feelings of inspiration or nostalgia. (pp. 235-6)

Meta-positions. According to various researchers (Hermans & Hermans-Konopka, 2010; Fecho & Clifton, 2016; Hermans, 2018), meta-positions contributed to the unity and continuity of the self through self reflection. Although a form of self reflection, it involves more than isolated introspection (Hermans, 2013). Here, Hermans and Hermans-Konopka made a useful distinction between various forms of self reflection. They identify three levels of self reflection

being, “engaged *in* the position”, “reflecting *on* this position, [and taking a meta-position] from which a greater range of other positions is considered” (p. 147). By way of explanation, they drew on the example of a tennis player who, at the end of a game, may take the opportunity to self reflect. Reflecting *in* the position the player evaluates their performance by exclusively focusing on the quality of their performance as a tennis player. While reflecting *on* the position, the player engaged in self reflection where they consider their position as a tennis player in relation to other important positions. These may include their position as a parent or as a spouse. Hermans and Hermans-Konopka (2010) noted that, while this level involves a meta-position, it is only in the restricted sense in that the player is moving *above* the position at hand but staying in touch with it. Finally, a tennis player could take a broader position. From the meta-position, they can solve a problem by considering a greater range of other positions. This consideration of a broader range of positions reflects a “democratic process [and an organisation of self that is] a more encompassing view of the self and the world” (p. 148). These writers liken it to a committee who must consider the contributions of all members and then create an overview and a long-term perspective in a problem situation. Fecho and Clifton’s (2016) explanation of meta-position encapsulates what this level of self reflection is quintessentially about—it allows the individual “to step a little away from [oneself] to look across I-positions, and to essentially take stock” (p. 83) avoiding impulsive reactions. From this, it is logical to claim that for Hermans and Hermans-Konopka (2010) and Fecho and Clifton, (2016), meta-position constitutes the highest level of self reflection.

Meta-position is most relevant to this study in that it is the level of self reflection demanded by the role that I am taking as a researcher in analysing and making sense of my narratives. As a researcher, this level affords me several benefits identified by Meijers and Hermans (2018). The meta-position allows me a certain distance from other positions. By permitting a bird’s eye view, a range of positions and their linkages become transparent. It allows viewing these linkages between positions in relation to my personal history and the collective history of the group of which I am a member—specifically of second generation students and teachers with Greek ancestry. What is important here is that it establishes a dialogical space, in contact with others or with myself, in which the importance of particular positions become more visible for the future direction and future development of the self I am becoming.

DST and agency. DST provided a framework by which to explore and understand human agency. There has been a great body of writing in the literature about what constitutes human

agency that render discussion about agency problematic. In understanding agency through DST, Fecho and Clifton (2016) contended that

to cultivate agency in a dialogical self is to nurture self-determination across I-positions *and* to foster internal and external dialogues that take up the difficulties and hopeful possibilities that emerge as mutually self-determined people engage as equals with one another. (p. 124)

Closer to the school context, Hermans (2001) held that DST can provide a framework that can help teachers engage in critical discussions of how to stay true to their philosophies of teaching when these do not align with the expectations of the institutions in which they work. Similarly, Hermans and Hermans-Konopka (2010) argued that a site characterised by uncertainty can be transformed to a site for positive change in that it may “open and broaden the space for possible action” as well as present opportunities to resist or completely abandon “dogmas and ideologies of institutions that restrict and confine the self” (p. 28). Of importance here is that, for all these scholars, agency in DST terms is about a self “in dialogue, in flux and in progress” (Fecho & Clifton, 2016, p. 124). Importantly, Fecho and Clifton’s definition points to the fact that we are not free agents when it comes to the agentic choices we have given that, within a particular situation, what we do or who we become is subject to constraints and choices that are dependent on forces beyond our control. Their contention that these are historically, socially, and culturally embedded is elucidated in the following explanation:

The options—ways of using language, character traits, particular activities, pathways – open to a person are contextually enacted ways of being in the world, ways that are more open to some than others, and ways that might not have been open as agentic choices at all 20 years ago. (p. 126)

Particularly relevant for the current research is their argument that, crucial to human agency, is “what a person does with situational constraints and affordances, historically and culturally produced” (p. 128).

In understanding agency through DST, Hermans and Hermans-Konopka’s (2010) distinction between ‘social’ positions (i.e., socially defined and organised positions, for example, I-as teacher), and ‘personal’ positions (i.e., personally defined and organised positions, for example, I-as vulnerable) is useful. According to Hermans (2013), social positions reflect the way the self is subjected to social expectations and role prescriptions, but combining these with

personal positions leaves room for the many ways in which the individual responds to such expectations from their own point of view and for the various ways in which the individual personalises them. For example, I-as a vulnerable teacher. Although this conceptualisation of agency may appear simplistic, Hermans points out that it is possible for social and personal positions to combine and function productively. By way of illustration, a teacher's motivation for a particular task increases when they are not merely conforming to the social norms of their institution but acting on the basis of their conviction for their role. I believe that Hermans' explanation serves to illustrate that agency demands that an individual is willing to pursue "more than voluntary control over behaviour" but "the ability to assign relevance and significance to things and events" (Lantolf & Thorne, 2016, p. 143); and, to this end, act meaningfully.

This conceptualisation of will raises the question of what it means for an individual to act meaningfully in DST terms. In understanding how a dialogical self reflects a will for meaning, Schellhammer (2018) draws on the work of Frankl (1975) for clarification as to what acting meaningfully may involve. Frankl argued that

ultimately man should not ask what the meaning of his life is, but rather must recognize that it is *he* who is asked. In a word, each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible. (p. 172)

Schellhammer (2018) contended that, Frankl's (1975) conceptualisation of "*answering for his life*" was fundamentally about a "dialogical response". By way of illustration, she explained that it demanded the self go "into and through the uncertainty" (p. 215) rather than relying on others to provide meaning for the self. Part of the will for meaning in "going through the uncertainty" resided in the I-positions that the self chooses to draw on. These may include I-as teacher, I-as caring teacher, I-as daughter of immigrant parents. The process required "the self be attentive to the dominant voices but also to the quieter voices in the background whose messages the self resists because they may be unclear or painful" (p. 215). The writer leaves us with an understanding that the will for meaning resides with the self working out which voice matters most in any given situation; a choice made in alignment with the self's values. This idea is not unlike the view of Fecho and Clifton (2016) who argued that "through dialogue you develop the nuances within your belief system, the nuances that help you to better understand your actions and the actions of others" that sees the site of uncertainty develop into "a context

rife with possibility” (p. 140). From this, it is logical to claim that, for Schellhammer (2018), the will for meaning is associated with agency.

Emotions. DST acknowledges that, when it comes to understanding identity, emotions warrant attention. Hermans and Hermans-Konopka (2010) presented a model for understanding emotions as dialogical positions. The model is based on the premise that “a person is able to go into an emotion, to leave the emotion, to go to another emotion (counter emotion) and to develop dialogical relationships between them” (p. 302). Here, Hermans and Hermans-Konopka (2010) pointed to a process that provided the self with “an adequate way of dealing with emotions” (p. 47) and that, ultimately, supports it to move to higher levels of development. The model has seven stages:

1. Identifying and entering an emotion.
2. Leaving the emotion.
3. Identifying and entering a counter-emotion.
4. Leaving the counter emotion.
5. Developing dialogical relations between emotion and counter-emotion.
6. Creating a composition of emotions.
7. Introducing a promoter position. (p. 302)

Understandably the process of going into an emotion demands a certain degree of ‘emotional awareness’ (Hermans & Hermans-Konopka, 2010). In citing Lane and Schwartz (1987), Hermans and Hermans-Konopka (2010) described emotional awareness as “an individual’s ability to recognize and describe emotions in oneself and others, with special attention to their complexity [allowing the individual] to make sense of emotional experience and to overcome avoidance” (p. 303).

From a dialogical view, emotions are I-positions in a socially extended self. This means that the dialogue between two emotions represents two I-positions in which two emotions can directly address each other. As far as the dialogical interchange between emotions is concerned, each emotion has a voice with a different message that can come in the form of advice, experiences, and questions. Implicit in this is that, presented with these different views, a flexible self can emerge—one that is able to move from an initial emotional position, possibly

negative one, to another position that is positive and appropriate in the situation. Hermans and Hermans-Konopka (2010) counselled that, not all negative emotions are ‘maladaptive’. These researchers argued that assuming this would be to ignore the adaptive nature of negative emotions. They advised that one be mindful of the “distinction between negative emotions that are considered maladaptive and negative emotions that have to be acknowledged as potentially important messages or signals for changing the self” (p. 305).

Hermans and Hermans-Konopka (2010) maintained that, to start a dialogue between emotions, there should be a space in the self beyond the dominant or negative emotion. The inability of the self to leave an emotion and move to a different position meant that the emotion in which the self is immersed, as a position, came to constitute an ‘I-prison’. They highlighted the constraints of not being able to access a space beyond the dominant emotion in stating

this space is necessary for exploring what is going on between the emotion and other parts of the self. When there is no distance between an emotion and the rest of the self, the emotion is all that is experienced and, as long as the self is locked up in the emotion, the possibilities of emotion work are very limited. (p. 307)

Hermans and Hermans-Konopka (2010) noted that promoter positions could serve as dialogical agents for the change and development of emotions. In considering emotions in promoter position, these investigators identify two possibilities. First, a particular promoter position that plays an important role in a person’s life may serve as a dialogical agent for the change of emotions. Second, emotions may function as promoters themselves. Given the acknowledgment that some emotions, more than others, like love, may function as promoters, promoter emotions share the principles that apply to promoter positions:

- a. They imply a considerable openness towards the future and have the potential to produce a diverse range of more specialized but qualitatively different emotions in the future of the self.
- b. By their openness and broad bandwidth, they integrate a variety of new and already existing emotions in the self.
- c. By their central place in the position repertoire, they have the potential to reorganize the self towards a higher level of development.
- d. They function as “guards” of the continuity of the self but, at the same time, they give room for discontinuity. Promoter emotions provide continuity in the

future development and function at the same time as being important innovators of the self. (Hermans & Hermans-Konopka, 2010, p. 311)

Of particular relevance to this study is DST's acknowledgement that, in dealing with emotions, attention needs to be paid to "the unknown other in self"; that is, those parts of the self that are hiding in the background of the self and whose messages the self ignores because they may be painful or unclear. Central to this is the notion of caring for oneself. According to various researchers (Schellhammer, 2018) this was not merely about handling the difference of the other to preserve the self. Rather, meeting the other, affords the individual the possibility of to taking care of the self while transforming through the interaction. In citing Allen and Knight (2005), Hermans and Hermans-Konopka (2010) provided an explanation of what this might involve drawing on the Buddhist notion of compassion:

This tradition has taught for centuries that one is not only concerned with the 'suffering' (including emotional reactions) of others but also with the suffering of oneself. This means that when one is emotionally involved in contact with others, dealing with the emotions of the other and incorporating them in one's reaction to the other, implies not only compassion to the emotions and positions of the other but also to those of oneself. (p. 277)

This is not unlike the idea of Schellhammer (2018) that attending to ourselves, by "*intentionally* [italics in original] going into and through the uncertainty" (p. 198), is foundational to caring for the self as it enables us "to respond autonomously, as we are less driven by heteronomous undercurrents" (p. 230). It is interesting to note that Schellhammer (2018) associated 'caring for the self' with agency and pointed to the interconnectedness between self care and caring for the other when addressing uncertainty within a situation. Hermans and Hermans-Konopka (2010) plainly described this interconnected relationship as "they (caring for the other and caring for the self) [brackets in original] make up each other" (p. 260). From this, it is logical to claim that caring for the self can represent a positive tension critical to the unity of the self.

Throughout this chapter, I presented the ideas of emotions and caring as part of the theoretical frame. They will be discussed in more depth in relation to the teacher identity literature in the next chapter.

Summary

In this chapter, I discussed theories of identity. Despite the various ways to construct identity, I found contemporary post-modernist views most useful in my understanding. Gee's construct of identity, notions of boundary crossing as facilitators of identity construction and DST show the complexity of identity emphasising its interrelation with context. The significance of these theories to the current study lies in that they align with the post-modern world view that holds that society is characterised by change and that the post-modern self must be understood as multidimensional, complex, and adaptive. This study aimed to create a window into the lived experiences of a bicultural Greek-Australian learner and teacher in the Australian context of mainstream and CLS. Through the eyes of a post-modernist researcher, I explored my post-modern self as a bicultural learner and teacher obtaining the essence of my lived experiences as they pertain to "[my] difference, otherness, local knowledge and fragmentation" (Hermans & Hermans-Konopka, 2010, p. 4). These theories do not seek essences merely for their own sake, but in order to understand the lived experiences of bicultural learners and teachers as they endeavour to change and adapt to their surrounding world, continually working toward a self that is unitary and cohesive. This unveiled new areas of these experiences, illuminating and linking to any previous research and issues documented in the literature reviewed in the next chapter of this study.

As the teacher identity is situated at the heart of this study, in the next chapter, I move from the theories of identity discussion in general to a review of the literature as it pertains to teacher identity. Given the context of this study and my profile as a bicultural teacher and learner, the chapter includes a review of the literature targeted at language teacher identity and language learner identity.

Chapter 4 Teacher and Learner Identity

Introduction

In the previous chapter, postmodernist views of identity were presented, emphasising the interrelation between identity and context, and our experiences within these spaces. In this chapter, the focus shifts to the construction of teacher identity, although there is some overlap with conceptions of identity presented in the previous chapter. First, I discuss what is meant by the notion of professional identity and how this is constructed. This is followed by an examination of the role of emotions and emotional labour in the development of teacher identity, and the importance of agency in how teachers become the teachers they want to be within the constraints of their lived experiences. Given that the current study explores the experiences of a bicultural learner and teacher, I follow the review of the literature on teacher identity in general with a review of the literature in relation to language teacher identity.

Teacher Identity

A review of the literature on teacher identity revealed that there are many different conceptualisations, and that much of the research provides very broad generalisations. According to Izadinia (2013), while acknowledging its importance, the problem with defining teacher identity stems from the fact that “there is no clear definition of teacher identity” (p. 695). As a result, descriptions of teacher identity tend to refer to its many divergent elements. A large area of educational research on teacher identity is centred on the construction and development of teachers’ professional identity, teachers’ perceptions of their professional roles, and the relationships between these perceptions and their self image (Atay & Ece, 2009; Coldron & Smith, 1999; Day & Kingston, 2008; Lasky, 2005; Nias, 1989). The literature indicated that, since the mid-1990s, substantial attention has also been given to the role of emotion (van Veen, van de Ven, & Slegers, 2005; Nias, 1996; Zembylas, 2005, 2006; Lasky 2000, 2005; Kelchtermans, 2005; Day & Gu, 2010) and agency (Alsup, 2018; Palmer, 1998) in the construction of teacher identity. Research on a more holistic understanding of what it means to be a teacher, focuses on questions to do with ‘who am I-as a teacher?’ or ‘who do I want to become?’ (Palmer, 1998; Kelchtermans, 2009). Such questions draw attention to the teacher’s own perspective and to the idea of the teacher as agent. Although different understandings of

teacher identity exist, Beijaard, Meijer and Verloop (2004) argued that professional identity is the basis for understanding teacher identity.

Professional Identity

A review of the literature on teachers' professional identity revealed various uses and conceptualisations of this concept. According to some scholars (Beijaard et al. 2004; Lasky, 2005), professional identity is generally defined as a combination of teachers' perceptions with regard to how they view themselves as teachers, or their sense of self and their beliefs about their role. Nias (1989) contended that "the teacher as a person is held by many within the profession and outside it to be at the centre of not only the classroom but also the educational process" (p. 202). This means that "it matters to teachers themselves, as well as to their pupils, who and what they are. Their self image is more important to them as practitioners than is the case in occupations where the person can easily be separated from the craft" (p. 202-203). Though this points to an unclear distinction between self and identity, it highlights the two broad categories under which professional identity falls—a personal or individual construct of teacher identity and a sociocultural view of professional identity. While a personal or individual perspective takes the premise of an inner self developed through personal histories and includes a person's personality and self defining beliefs and values, a sociocultural view of teacher identity focuses on the individual within the social environment, and to an identity that is fluid and prone to change within various social contexts. Although it appears that these two broad categories are distinct, much of the body of literature points to their interrelational nature. In light of this, Day and Kington (2008) provided the following definition for professional identity:

Professional identity should not be confused with role. Identity is the way we make sense of ourselves to ourselves and the image of ourselves that we present to others. It is culturally embedded. There is an unavoidable interrelationship, also, between the professional and the personal. (p. 9)

The study of Lasky (2005) is useful in highlighting the relationship between these two broad categories of professional identity. In investigating how four teachers understood and experienced the educational norms of reform in Canada through the lens of their professional identity, Lasky looked at influences that shaped participants' early professional identity and analysed their professional identity as it affected their teaching practice. From a sociocultural perspective, the researcher found that mediational systems that surrounded participants in their younger years shaped how they worked with students and how they understood and responded to

the reforms. However, the study found that the participants' notions of identity inextricably interlaced with their beliefs about the right ways to be a teacher, and the purposes of schooling. For example, although the reforms were establishing new norms and expectations for the profession, these teachers did not change their fundamental sense of professional identity or sense of purpose. The study found that external mediational systems might have less of an effect on shaping teacher identity and agency as teachers become more certain of who they are as teachers. The study found that professional identity, when juxtaposed with teachers' professional roles, aligns with a personal perspective of identity.

A sociocultural perspective. The sociocultural perspective of professional identity emphasises that teachers construct their identities not only from their personal and professional lives, but also from interactions between personal experiences and the broader social, cultural, and institutional environment. In their longitudinal study on teacher identity, Day and Kington (2008) argued that identities, while more or less stable depending on the individual teacher's capacity to manage their identity in various social settings, are also influenced by their social context. The work of Coldron and Smith (1999) also argued that professional identity is embedded in the contexts within which teachers work. In exploring how centralised control that saw managerial surveillance of teachers' work and the introduction of standards of competence impacted teachers' professional identities, Coldron and Smith contended that prescriptive practice was a risk to good teaching and that instead the establishment of a professional community in which a teacher is both 'technician' and 'critical enquirer' of their practice is crucial. They reasoned that this had implications for the kind of support and professional development made available to teachers indicating that it contributed positively to the on-going construction of their professional identity while positing that

in schools, [teachers] should be empowered to work and debate with fellow practitioners so that they can watch and learn from one another. It is necessary for teachers to be part of a professional community that legitimates moral questioning as a core responsibility" (p. 722). They noted that "a diverse educational community (of which government is only one member) is the only location in which the teacher's professional identity should be developed and which professional development will be encouraged. (p. 724)

Self understanding. In understanding the interrelationship between the professional and personal, Kelchtermans' (2005) concept of "self-understanding" is useful. Kelchtermans rejects the idea of 'identity' altogether, contending that it has "decontextualized connotations" and

because of “its association with a static essence, implicitly ignoring or denying its dynamic and biographical nature (development over time) [brackets in original]” (p. 1000). Here, Kelchtermans makes the point that self understanding refers to teachers’ sense of self. Of particular relevance to the current study is that for Kelchtermans, self understanding must be understood as both a product and a process. It referred to

both the understanding one has of one’s ‘self’ at a certain moment in time (*product*) (italics in original), as well as to the fact that this product results from an ongoing *process* of (italics in original) making sense of one’s experiences and their impact on the ‘self’ (p. 1000).

He argued that this double characteristic of the concept—being both process and a product

acknowledges that one can meaningfully represent, reconstruct, and make explicit one’s understanding of oneself with a sense of internal coherence, consistency, continuity, and meaningfulness, without getting trapped in the deterministic or essentialist stance. Yet at the same time, the gerund form indicates the ongoing dynamic, development, and changes in one’s sense of self as life goes on. (Kelchtermans, 2018, p. 232)

In exploring teachers’ accounts of career experiences in the context of reform, Kelchtermans (2018) deconstructs the concept of self understanding by distinguishing between five components. These five components are: *self image* (the way teachers describe and typify themselves as teachers); *job motivation* (the reasons people choose to become a teacher and to remain or leave the profession); *future perspective* (a teacher’s expectations about the future); the *evaluative or self esteem* component (a teacher’s sense of how well they feel they are performing their role); and *task perception* (the teacher’s idea of what constitutes his/her professional duties in order to do a good job). Kelchtermans (2018) noted the task perception component “implies value-laden choices, moral considerations, and ethical stances” (p. 230). While it would seem that these components are personal, Kelchtermans contends that self understanding can never be purely individual given the inevitable contextualisation of teaching. By way of explanation, he argues that self understanding results from individuals’ meaningful interactions with the context that stems from “the broader culture, institutional rules, organizational structure in which a person is situated” (p. 232) and ultimately influences the practical decisions and choices a teacher makes. In noting that the relationship between teacher agency and structure are often ambiguous, Kelchtermans pointed to the tensions that may emerge between the personal and

professional identities, and that acknowledging these tensions is part of the process of self understanding.

A holistic perspective of professional identity. Ackermann and Meijer (2011) pointed to the complexity in dealing with the distinction between a personal and professional identity, within various sociocultural contexts, and the tensions that may emerge between them. They maintain that, from a dialogical perspective, in conceptualising teacher identity as being composed of different I-positions related to particular situations, the distinction between a teacher's personal and professional identities can be clear. However, they also pointed out that the boundaries between the personal, professional, and sociocultural context can become blurred when simultaneously accepting the self as unitary in terms of personal and cultural continuity, and in terms of self dialogue between different I-positions. In dealing with this dichotomy, they posit that

all that a teacher considers relevant to his profession, that he or she tries to achieve in work is part of the whole 'personal' self. Vice versa, a teacher is not merely a professional regardless of all that he or she is otherwise; personal histories, patterned behaviour, future concerns may all inform the position(s) of the teacher as professional (p. 316)

Here, Ackermann and Meijer (2011), pointed to a holistic view of teacher identity – one that is inclusive of the personal, professional, and sociocultural. Palmer's (1998) definition of teacher identity was most useful in understanding what a holistic view of teacher identity constitutes. It encompassed a teacher's personal experiences, family background, sociocultural contexts, influential people as well as emotional elements. It was evident in his description that it is an identity

where all the forces that constitute my life converge in the mystery of self; my genetic makeup, the nature of the man and woman who gave me life, the culture in which I was raised, people who have sustained me and people who have done me harm, the good and ill I have done to others and to myself, the experience of love and suffering – and much, much more. (p. 13)

Palmer's (1998) definition is particularly useful to the current study in that it includes a person's integrity. He explains that 'integrity' is a process that

requires that I discern what is integral to my selfhood, what fits and what does not – and that I choose life-giving ways of relating to the forces that converge within me: Do I welcome them or fear them, embrace them or reject them, move with them or against them? By choosing integrity, I become more whole, but wholeness does not mean perfection. (p. 13)

Important, here, is that Palmer's conceptualisation of integrity is one that includes teacher agency and speaks of a process where the integrity between the intellectual, emotional and spiritual aspects of teacher identity can lead to a "wholeness". Palmer's notion of 'integrity' is of particular relevance to the current study given that this study is essentially about my journey to become "more real by acknowledging the whole of who I am" (p. 13).

In relation to the idea of a holistic perspective of teacher identity, Hayler and Williams (2020) argued that the separation of personal identity and professional identity is somewhat problematic. Although they are referring to their identities as teacher educators, I found Hayler and Williams' argument just as relevant to an understanding of a holistic teacher identity. Similar to the current study, they investigated how their personal and professional experiences shaped who they are as teacher educators. Their study pointed to the complexity of separating the personal from the professional identity stressing the interrelationship between the two and how one, quintessentially, informs the other. Particularly relevant to the current study is their argument that their own school experiences as learners constitute a central part of the life histories and that "despite the fact that their place in [their] lives and work has shifted, they are central to [their] sense of self and [their] contribution to teacher education practice and research" (p. 181). Here, the writers make a strong case for teachers valuing and understanding the whole self "being who we are" (p. 181) and making "a contribution [that is] individual, unique, sometimes imperfect, but nonetheless complementary to the contributions of others" (p. 181). Their thoughts supported my argument that past experiences are central to understanding who we are as teachers. It is consistent with the belief that underpins the current study—that storying experience offers a means to uncover and examine the interplay between the personal and professional connecting "'public theory' with our own private theories and beliefs" (p. 180) about teaching. Hayler and Williams (2020) posited that this is "a truly valuable resource for understanding the present, taking decisions and making plans for the future" (p. 179). The insight this endeavour provides is central to our becoming the teachers "we were destined to become" (p. 181) rather than "*becom[ing]* (italics in original) someone else and wear[ing] their pedagogy or persona like an overcoat" (p. 181). This echoed Palmer's (1998) notion of integrity.

The professional, holistic, and socio-cultural perspectives on teacher identity emphasise the importance of the emotional aspects of teaching and teachers' personal lives in the construction of their professional identities. As such, the role that emotion plays in teacher identity comes to constitute a central theme in the literature.

Emotions and Teacher Identity

The literature shows that emotions are an essential part of teacher identity and the process of teacher change. Before discussing the role they play in the development of teacher identity, it is important to define what is meant by the term 'emotions'. According to Denzin (1984), emotion is "defined and studied from within, as a lived, interactional process" (p. 404). This is not unlike Nias (1989) who contends that teaching has an emotional dimension given that teaching involves human interaction. Seen as an interactional process, emotion is understood to be a state of being that changes as an individual interacts with their immediate context, other individuals within it, and by reflecting on past, present or future events.

The study of emotions has been evident in educational research since the 1990s and it is still growing. However, there appears to be some suspicion amongst scholars about emotions as a construct. For example, Xu (2013) argued that emotion was excluded from the dominant rationalist structure of research because it was considered to be elusive, vague, and unquantifiable. Similarly, Palmer (1998) maintained that although the academy claims to value multiple modes of knowing, "it honours only one – an objective way of knowing where objective facts are regarded as pure, while subjective feelings are suspect and sullied" (p. 61). This view is echoed by Zembylas (2006) who posited that educational research perpetuates the traditional dichotomy of reason and emotional, by privileging research of teachers' cognitive thinking and teacher beliefs over their emotions. In understanding the significant role of emotions in the construction of teacher identity, Zembylas (2006) pointed out that, "certain aspects of teaching can only be learned in practice through how one feels and are not easily described by cognitive schemes" (p. 468).

Emotions and cognition. Many scholars uphold the view that emotion and cognition are inextricably intertwined. Day and Leitch (2001) talked about the emotional mind contending that there are two different ways of knowing and understanding. They maintain that "first, there is the rational mind, characterised by the logical, deductive mode of comprehension, which is careful, analytic, reflective and frequently deliberate" (p 406). However, parallel to the rational mind is "the emotional mind, which is powerful, impulsive, intuitive, holistic and fast – and

often illogical” (p. 406). Similarly, Sutton and Wheatley (2003) argued that teaching cannot be reduced to technical competence but rather involves emotional understanding. In their literature review on the emotional aspects of teachers’ lives Sutton and Wheatley (2003) noted that, according to empirical research findings, emotions may influence teacher cognition and problem-solving abilities. The writers give the example of a beginning teacher who, highly anxious about his lesson plans and unruly students, is less likely to solve the problems that emerge in the classroom. Importantly, Sutton and Wheatley (2003) claimed that emotions may also influence teachers’ motivation. From this, they advocated for more research regarding the direct influence of specific emotions on teacher motivation, for specific teaching tasks and contexts—particularly negative emotions given that teachers’ negative emotions are “a central component of management and discipline because they focus attention so powerfully” (p. 336). These studies speak to the importance of teachers addressing those emotions that impede their effectiveness in the classroom.

Emotional vulnerability. An emotional experience that appears frequently in the literature on teacher identity is that of teacher professional vulnerability. Kelchtermans (2005; 2009) and Lasky (2005) both see vulnerability in the context of broader socio-cultural and political systems that leads to uncertainty and anxiety, and impact on a teacher’s sense of self. For example, Kelchtermans (2009) argued that teachers’ vulnerability linked to the structural characteristics of the teaching job, rather than personal characteristics of the individual. He identified three elements that contribute to feelings of vulnerability in teaching, explaining that

teachers are not in full control of the conditions they have to work in; teachers can, only to a very limited degree, prove their effectiveness by claiming that pupils’ results directly follow from their actions; and, teachers make decisions about when and how to act in order to support students’ development but don’t have a firm ground on which to base their decision on. (pp. 265-266)

From this, it is logical to claim that, for Kelchtermans (2005, 2009), teachers are susceptible to vulnerability given that they develop their professional identity within school environments and political contexts that hold them accountable to a range of stakeholders that include students, parents, school administrations, and politicians.

Day and Gu (2010) also contended relationships and systems of values in their cultures, and school situations socially construct teacher emotions. They found that the positive and negative influences in the contexts in which they worked and lived affected teachers’ sense of

vulnerability. Day and Gu reasoned that as teachers experience and respond to influences, their vulnerability will increase or decrease, and that vulnerability can develop due to feelings of powerlessness, betrayal, or defencelessness in situations of high anxiety or fear. Not unlike Kelchtermans (2005, 2009), Day and Gu maintained that, in situations like these, teachers are shown to have or to believe they have no direct control over factors that affect their immediate context or feel they are being forced to act in ways that are inconsistent with their core beliefs and values. In understanding the role of emotions in the construction of teacher identities, emotions constitute part of self understanding in that “emotion and cognition, self and context, ethical judgement and purposeful action...are all intertwined in the complex reality of teaching (Kelchtermans, 2005, p. 996). What is important here is that opportunities to build self understanding can see teachers learn from vulnerable experiences. The study of Lasky (2005) offers some insight.

Lasky (2005) also explored the idea of vulnerability in relation to teacher identity and argued that emotions are inseparable from social and cultural forces and are in turn shaped by them. In the context of significant educational reforms in the Canadian educational system, Lasky found that teachers experienced vulnerability due to inconsistencies between their professional identity and beliefs and the reform mandates. She noted that, rather than willingly open themselves up emotionally in such situations, teachers may in fact adopt a defensive or protective stance. She argued that adopting such a stance inhibits trust building and collaboration and, ultimately, the possibility of learning from the vulnerable experience. Additionally, Lasky discussed a particularly interesting notion of an open/willing component, as well as a more protective/inefficacious component to vulnerability. One participant commented in relation to her professional identity that it is, “a commitment to...make yourself not necessarily professionally vulnerable, but vulnerable as a human being to do the profession right” (p. 907). This comment echoed Palmer’s (1998) argument about the inherent nature of vulnerability in teaching, that is, that

in every class I teach, my ability to connect with my students, and to connect them with the subject, depends less on the methods I use than on the degree to which I know and trust my selfhood—and am willing to make it available and vulnerable in the service of learning. (p. 49)

Some research participants in Lasky’s study saw being openly vulnerable and authentic with their students as essential to building the prerequisite rapport for effective learning. Seeing their

students benefit from this practice only strengthened their firm belief that being openly vulnerable and authentic should constitute an essential element of their professional identity. Additionally, some noted that being willingly vulnerable was something that became less intimidating as they gained more experience in being open with students.

Caring through emotional understanding. Caring also featured extensively in the literature about teacher identity. In understanding ‘caring’, the concept of ‘emotional understanding’ is useful. Denzin (1984) theorised the concept of emotional understanding as “an intersubjective process requiring that one person enter into the field of experience of another and experience for herself the same or similar experiences experienced by another” (p. 137). The work of Hargreaves, Earl, Moore, and Manning (2001) illustrated that emotional understanding is a core feature in teachers’ successful interaction with their students, and that caring is a critical part of this interaction. Hargreaves et al. argued that emotional understanding is historical in nature, in that it forms through interpreting current situations in the light of past emotional experiences. They illustrated this concept by describing how the teachers in their study sought to develop emotional understanding with their students and the ways in which this was “central to how they taught them, how they evaluated them, what kinds of curricula they planned and selected for them, and what kinds of structures they adopted as a context for teaching them” (p. 144). Here, the study pointed to the fact that, creating emotional understanding simultaneously involved forming caring relationships. Hargreaves et al. explained that “emotional engagement and understanding in schools (as elsewhere) [brackets in original] require strong, continuous relationships between teachers and students so that they learn to read each other over time” (p. 138). They also made the case that teachers’ success and fulfillment depend on these caring relationships and that this is an essential element in their sense of professional identity.

While caring and emotional understanding can lead to positive outcomes and a strong sense of self, the literature also revealed the occasionally problematic nature of ‘caring’ as an emotion. For example, Hargreaves (1998) made the point that “emotional misunderstanding is a chronic feature of many schools and classrooms” (p. 839). Like Kelchtermans (2009), Hargreaves directed attention to the structures of schools as often being responsible for this. By way of illustration, he explained that emotional understanding can be hindered, not because teachers do not care about their work, but because many of the structures of schooling, like timetables and a prioritisation with content and standards, may leave teachers little time for successful emotional understanding of students. Isenbarger and Zembylas (2006) also posited that, although caring is one of the visible emotions that teachers demonstrate in their work, “it is

often invisible, unacknowledged, or devalued; consequently, conceptualizing this as a form of work challenges assumptions of care as natural or effortless” (p. 123). These researchers give an example of one teacher who reported being criticised too much for caring early in her career: “People would say to me in my first few years of teaching, you’ve got to toughen up. You’re too soft, you’re too sensitive, and you take everything so seriously” (p. 141). Her resistance to such expectations, revealed that caring was an important part of this teacher’s professional identity encapsulated in her comment that if she had stopped caring, she would have ceased being a teacher.

Emotional labour and emotional work. Ramvi (2010) described teaching as involving daily intensive and extensive use of both emotional labour and emotional work. Originally conceptualised by Hochschild (1983), the term ‘emotional labour’ is “the management of feeling to create publicly observable facial and bodily display; emotional labour is sold for a wage and therefore has *exchange value* (italics in original)” (p. 7). For example, Hochschild discusses the case of employees who must as part of their work, smile at customers on a regular basis though they themselves do not feel the need. Closer to the teaching context, Oplatka (2009) distinguished between *emotional labour* and *emotional work* by defining emotional work as the emotions that teachers freely experienced and self regulated. By way of illustration, he explained that they are emotions that are unexpected or are not part of job responsibilities such as expressing concern or care for students. Isenbarger and Zembylas (2006) made a particularly useful distinction between the two terms. They suggested that, while emotional labour involves the external regulation of emotions by cultural expectation, displaying emotions that are not felt or autonomous, emotional work refers to “the intention as well as the actions to improve how others (students) feel” (p. 123). Exploring the experiences of two newly trained teachers at different schools, Ramvi (2010) found that to manage the challenges of teaching particularly, the inconsistencies between teachers’ ideals and their work reality required both emotional labour and emotional work. Like Lasky (2005), Ramvi concluded that, in “establishing a defence system”, schools prevent or discourage teachers from “acknowledging mutual vulnerability relationships with students” (p. 342). In terms of the construction of teacher identity, this limited opportunities for teachers to learn from vulnerable experiences.

Similarly, Isenbarger and Zembylas (2006), contended that school environments in which working conditions and cultures serve to suppress professional beliefs, values, and identities are likely to result in teaching as ‘emotional labour’ rather than ‘emotional work’. Using case study to explore the emotional labour of caring to establish an inclusive classroom, these researchers

found that, whilst care was enacted by the strength of the teacher's sense of vocation, caring relationships were also shown to have the potential to become a source of emotional strain, anxiety and disappointment, and that they impacted teachers' commitment, satisfaction and efficacy—all elements of professional identity. Although the study seemed to reinforce Hochschild's emphasis on the negative effects of emotional labour, which include burnout as well as self esteem issues given that "it is often invisible, unacknowledged, or devalued" (p. 123), Isenbarger and Zembylas intimated that it is possible that "individuals might seek out emotional labour as a rewarding, fun, and exciting part of their job" (p. 124) such as the satisfaction of helping improve students' lives. This is not dissimilar to Lasky's (2005) findings where teachers chose to maintain "willing and open vulnerability with their students that they so valued, while they also felt inefficacious kinds of vulnerability due in part to the structural conditions of reform" (p. 912). Teachers in that study described how their feelings of job satisfaction came largely from their interactions with students and the feeling that they had a tangible positive influence on students' academic, social, and emotional development. The teachers revealed that the beliefs they held about how to be a good teacher, and to engage on an emotional level with their students, were inseparable from their notions of professional identity.

Developing coping mechanisms. The research about the emotional dimensions of teacher identity showed how teachers need to find every possible way to deal with their emotions, not only for the sake of their work but for their own health as well. Day (2018) argued that "emotional wellbeing is a factor that has a bearing on the expression of identity and the shaping of it" (p. 61). Likewise, Kyriacou (2001) argued for the need to examine "the prevalence of teacher stress, the sources of teacher stress and the coping actions used by teachers" (p. 32) that impact teacher-student interaction, and teachers' career development. Kyriacou makes a case that this is important for teachers' wellbeing and effectiveness. Fredrickson's (2004) 'broaden-and-build' theory of positive emotions suggested that a subset of positive emotions—joy, interest, contentment and love—could serve to build individuals' physical, intellectual, social and psychological resources serving as coping mechanisms. This assertion is not unlike Lasky (2005) who found teachers' core values and notions of professionalism provide "an anchor in a stormy political and reform climate" (p. 912) sustaining them in what they described as more constrained teaching conditions.

Key components of professional wellbeing and the construction of teacher identity include emotional management and a capacity for resilience. Day (2018) argued that "managing their own and others' emotions demand[s] considerable energy from teachers, and requires that

they have an ongoing capacity for resilience—a capacity for ‘bouncing back’ from the trauma of adverse physical and psychologically threatening experiences, actions or events” (p. 67). Day makes the distinction between ‘coping’ and ‘managing’ emotions, arguing that “‘coping’ implies survival, whereas ‘managing’ implies being able to meet challenges in such a way that success is achieved” (p. 61). In terms of professional identity and resilient teachers, Day (2018) and Day and Gu (2014) conceptualised resilience as a capacity rather than a fixed trait. They found that this capacity fluctuated according to the individual’s willingness, commitment, and ability to manage potentially conflicting forces and that teachers’ capacity for resilience is closely linked to their “internally driven strength of purpose and relationships within the workplace” (p. 67).

One way to nurture emotional management and a capacity for resilience is through self-care and self-compassion. Neff (2016) described self-compassion as representing “compassion turned inward and refer[ring]s to how we relate to ourselves in instances of perceived failure, inadequacy, or personal suffering” (p. 265). Likewise, Neff and Germer (2013) argued that self-compassion comprised “self-kindness versus self-judgment, a sense of common humanity versus isolation, and mindfulness versus over-identification when confronting painful self-relevant thoughts and emotions” (p. 28). Each of these components represents a positive and negative pole. Individuals who, in situations of distress, focus on the positive components—self-kindness, a sense of common humanity, mindfulness—are likely to demonstrate psychological strengths that include happiness, optimism, empathy and the ability to bounce back from failure. These benefits of self-compassion point to the importance of teaching individuals how to become more compassionate towards themselves. Neff and Germer (2013) contended that self-compassion is teachable. Although they point to the study’s limitation of having a narrow sample that consisted of highly educated, middle-aged females, they argued that the study had implications for professional groups. Given that self-compassion is an important aspect of mental and physical health, teaching teachers how to be more self-compassionate should be of interest to educational institutions to help teachers deal with challenges in teaching with greater ease and more effectively. Developing comprehensive self-compassion skills in teachers is “far from being self-indulgent, [it] fosters mutual understanding and empathy for all” (p. 40).

In this section, I discussed the role that emotions play in the development of teacher identity. Despite the scepticism surrounding emotions as a construct by some researchers, the literature pointed to a growing recognition that emotions can play an important role in understanding teacher identity. In the literature reviewed, the emotions of caring and vulnerability featured strongly. While vulnerability features as a powerful source of learning

from experience, caring is revealed as a driving force for teachers to become agents of their teaching, enacting teaching practices that reflect their sense of purpose. The next section of this chapter elaborates on this theme of agency.

Agency and a Sense of Vocation

The literature drew attention to the conflicting ideological positions surrounding the notion of agency. Biesta, Priestley, and Robinson (2015) explained that, on one side of the debate, there are those who perceive agency as a weakness and seek to constrain it within the operation of schools, arguing for approaches that are data-driven. Those on the other side of the continuum see it as a crucial part of teachers' professional identity and "an indispensable element of good and meaningful education" (p. 624). Despite this ideological dichotomy, research has explored the factors that promote agency in teachers' work lives, and how it is an important aspect of the construction of teacher identity. The literature revealed that there are many different conceptions of the term 'agency'. In education research, the emphasis tends to be on the social and environmental elements of decision-making, with the understanding that no decision occurs outside of a social and cultural context. Bussey and Bandura (1999), stated that "people contribute to their self-development and bring about social changes ... through their agentic actions within the interrelated systems of influence" (p. 676). Alsup's (2018) conceptualisation of agency emphasised choice, describing agency as "the ability of individuals to make free choices and act independently, amidst cultural and societal structures that can limit them" (p. 14). Similarly, Kelchtermans (2018) posited that teachers

perceive situations, interpret them and—more or less consciously—decide on what to do, how to act. It is through this agency that teachers enact their practice, build their self-understanding, that eventually shows in their practices, both in the sense of an embodied enactment and in the discursive actions (talking and thinking) around it. (p. 232)

In understanding the complexity of agency, Biesta, et al., (2015) provided a conception of agency that is particularly useful for the current study. These researchers maintained that the promotion of teacher agency does not just rely on the beliefs or personal qualities that teachers as individuals bring to their practice. While these play an important role in providing teachers with a sense of purpose or motivating force to take up agency, Biesta et al. maintained that the achievement of agency

is always informed by past experience, including personal and professional biographies; that it is orientated towards the future, both with regard to more short-term and more long-term perspectives and that it is enacted in the here-and-now, where such enactment is influenced by what we refer to as cultural, material, and structural resources. (p. 627)

Here, Biesta, et al. directed attention to a concept of agency that is a more inclusive conception of what motivates and drives teachers' action.

The literature revealed that a sense of efficacy and agency are integral parts of teachers' professional identity and that agency is associated with a teacher's sense of efficacy. Looking at agency within specific situations, Bandura (1977) contended that "the strength of people's convictions in their own effectiveness is likely to affect whether they will attempt to cope with given situations" (p. 193). Here, Bandura made the point that an individual's perceived self efficacy influences the behavioural choices they will make in any given situation. He explained that when individuals believe they can cope with difficult situations, they will behave assuredly. However, when they judge themselves as lacking the skills to cope with a situation, fear will see these individuals avoid the difficult situation. Etelapelto, Vahasantanen, Hokka and Paloniemi (2013) also looked at teacher efficacy. They investigated how work communities practised professional agency and argued that professional agency is

exercised when professional subjects and/or communities influence, make choices, and take stances on their work and professional identities.... Professional agency is seen as closely intertwined with subjects' current work-related identity, including the past and future of the subject's professional sense of self. These identity commitments and orientations strongly affect how professional agency is practised at work. (p. 61)

Important here is that, for Etelapelto et al. (2013), teachers' individual and collective efficacy are closely associated with their individual and collective sense of agency. Other studies (Day et al., 2006; Day, Sammons, Stobart, Kington & Gu, 2007) focused on the factors that influence teachers' capacities for efficacy and agency and thus their professional identities. These studies direct attention to the ways in which teachers' work sites or school sites support or constrain teacher efficacy and agency.

Several studies found that for many teachers, having an inner emotional call can serve as an agentic force for professional growth and development. For example, the work of Hanson (1995) found that teachers' capacity to move beyond the negative emotions of shame and guilt as

a result of feeling “they had fallen short of their own or others’ moral standards in a fundamental way”, could be attributed in part to what had called them into teaching in the first place—their “inner motivation to serve” (p. 6). Similarly, exploring teachers’ emotions within the context of their own desires to achieve a sense effectiveness and to promote a sense of wellbeing and achievement among their students, Day and Gu (2010) found that “their [participants’] care and love for their pupils, and enthusiasm and passion for their teaching, formed an important part of their professional identities and resulted in a strong sense of purpose, professional aspirations, agency and resilience” (p. 84). They concluded that students’ “progress and achievement stayed always at the heart of [teachers’] job fulfilment” (Day & Gu, 2010, p. 84). This is not unlike Lasky (2005) who explored the interplay between teacher identity, agency, and professional vulnerability in the context of school reform in Canada. Despite feeling powerless to affect the larger reform context, some of Lasky’s participants were willing to be openly vulnerable believing they could ‘make a difference’ by making real connections with their students. In terms of professional identity, what is important here is that the study revealed an example of one of the most powerful enduring elements of the participants’ agency—their unwillingness to change their identity as individuals in a highly politicised context that saw their teacher agency being redefined in areas of classroom instruction and accountability. Lasky argued that centralised systems may have limited influence on changing individuals’ long held notions of their inner calling.

Across these studies, having an inner emotional calling is shown to provide an emotional baseline which fuelled teachers’ capacity to withstand the negative challenges of the changing work environments in which they worked. The consistent message is that this inner calling, or sense of vocation is an essential part of a teacher’s professional identity. Hanson (1995) maintained that a sense of vocation

provide[d] a favourable antecedent condition for teachers’ positive emotions. Their sense of vocation, especially, provides a sense of purpose for their actions, and their management of their experiences, feelings, and emotions. It fuels teachers’ personal resources with determination, courage, and flexibility, qualities that are in turn buoyed by the disposition to regard as something more than a job, to which one has something significant to offer. (p. 12)

Hanson’s idea of vocation and the way it drives teachers to take up agency seems to echo Palmer’s (1998) notion of listening to the ‘teacher within’ and finding the capacity to stand one’s

ground in the complex contexts in which teachers work. Palmer pointed to the relationship between agency and vocation through his concept of *authority* arguing that authority comes as one reclaims one's identity and integrity and sense of vocation. He argued that it is "granted to people who are perceived as authoring their own words, their own actions, their own lives, rather than playing a scripted role at great remove from their own hearts. When teachers depend on the coercive powers of law or technique, they have no authority at all" (pp 84-5). Palmer emphasised the importance of agency by drawing attention to the pain that comes from teachers not listening to their inner call and the 'teacher within':

When I follow only the oughts, I may find myself doing work that is ethically laudable but not mine to do. A vocation that is not mine, no matter how externally valued, does violence to the self—in the precise sense that it violates my identity and integrity on behalf of some abstract norm. When I violate myself, I invariably end up violating the people I work with. (p. 80)

In this chapter so far, I have focused on how teachers construct their professional identity. Two dominant themes to emerge in the literature were those of emotions and agency, and the role they play in the development of teacher identity. While it is necessary in the current study to understand how teachers in general construct their professional identity, it is also necessary to understand this process, and the role of emotions and agency, in light of language learners and teachers. This will be discussed in the next section.

Language Learner and Teacher Identity

In view of the context of the current study, the construct of me as a bicultural learner and teacher and my contention that my experiences as a student in mainstream schools and CLS impacted my teacher identity, warrants a review of the literature on both the identity of language learners and language teachers. In the next section, I provide a brief overview of the literature on language learner identity followed by a discussion of the literature on language teacher identity.

Language learner identity. A number of studies (Kim, 2003; McKay & Wong, 1996) examined the role of learners' social and cultural identities in learning a language. These studies conceptualised the language learner as a social being in which identity "is not only the individual's conception of the self, but also the individual's interpretation of the social definition of the self, both within his or her inner group as well as the larger society" (Kim, 2003, p. 138). Learners in the context of learning English as a Second Language (ESL) are the participants in

much of this research. For example, in his study, Kim (2003), explored the tensions that emerge as a result of the power relations between language and sociocultural identities of ESL learners in the multicultural society of Malaysia but where English is widely used as a second language. Looking at the strategic identity shifts that learners employed as they searched for acceptance and belonging in local or interpersonal groups, Kim found that the participants possessed multiple identities, but identity switches took place depending on the contexts and groups with whom individuals interacted. Aware that they would encounter hostility by members of these interpersonal groups because the use of English was seen to be elitist or as evidence of trying to be “like the Whites” (p. 145) who represented colonialism, participants in the study, fluent in English, were shown to withdraw their use of English, strategically switching to use Malay so as not to be marginalised. Some even adapted any behaviour deemed to be ‘Westernised’. In understanding language learner identity, the study pointed to the potential power that language wields for belonging. Being cognisant of this power, language learners can move in and out of their multiple contexts making deliberate choices about whether to conform, adapt or resist the identity models imposed on them.

In their qualitative study of four Chinese immigrants in Canada, McKay, and Wong (1996) also explored how the second language learner is set up by relations of power. Unlike Kim (2003), these researchers found that the language learner may not only employ resistance to the power relations but set up his or her own counter discourse that puts them in a more powerful position rather than a marginalised one. They found that their adolescent Chinese immigrant students, though subjected to the influence of discourses through their relations with teachers, aides and parents, were also agentic individuals able to “resist positioning, attempt repositioning and deploy discourses and counter-discourses [in order] to fashion viable identities” (p. 603). McKay and Wong referred to the anti-immigrant discourse that portrayed native language and target language as antagonistic and where a learner using the native language is accused of not being committed to learning English. The example demonstrated an alternate choice of proficiency in the native language as available to the students. McKay and Wong argued that language learner identity appeared to be related to the overall picture of a learner’s identities and of the strength of his/her investment in learning the target language.

The study by Atay and Ece (2009) contrasted with the studies described so far (Kim, 2003; McKay & Wong, 1996) in that it pointed out factors mitigating the tensions that emerged as a result of the power relations between language and sociocultural identities. This study looked at how prospective teachers of English approached the tensions between their Turkish

national identity and the additional Western identity introduced to them through their study of English. The findings revealed that the participants in this study did not regard Western identity as a threat to their existing Turkish and Muslim identities. Such thoughts played an essential role in their learner identity. Believing that learning English did not demand they adopt a Western identity or hold a particular status in society, these learners (as prospective teachers) gave primacy to their Turkish and Muslim identities. Even so, in terms of language learner identity, they felt that they acquired a degree of what is called ‘cultural literacy’—“an awareness that one’s language or culture is not the sole way of looking at the world and that other paradigms exist” (p. 31). As learners of English, encountering different Western norms and practices made the participants reflect on their own personalities and behaviours—making them more comfortable “to express their views openly in public [and] to be more flexible while judging others” (p. 31).

A search of the literature also produced a number of studies that looked at how language learners outside the ESL context may experience power relations and how this relates to their identity as language learners. These studies focused on the experiences of minority students and how they encountered marginalisation across different dimensions that were linked to their dual identity. Theodorou and Symeou’s (2012) study investigated the experiences of immigrant and indigenous minority children (Pontian and Roma) in the Greek-Cypriot educational context. The study found that, despite aiming to integrate culturally diverse groups in state schools through the introduction of a rhetoric of acceptance and educational programs like remedial Greek, the education policy ignored the cultural and linguistic wealth the Pontian and Roma children brought with them to school. The researchers contended that this contributed to the learners’ social and educational marginalisation. In another study which examined a heritage Korean Language school in the USA, Park (2018) showed the contradictory roles of community-based educational spaces. While the Korean language school provided ethnic and cultural affirmation, these school sites also reinforced the cultural boundaries/discourses that help to shape identity and lead to individuals or groups feeling further marginalised. This is not dissimilar to the work of Tsolidis and Kostogriz (2008), who explored marginalisation through the space of Greek CLS in Melbourne and how these served to both enrich and complicate learner identities. As discussed in Chapter 2, in considering the role of after hours’ schools in the shaping of diasporic identities, Tsolidis and Kostogriz (2008) contended that in-between spaces assist with the formation of in-between identities.

In looking at the role spaces can play in shaping learner identities, the work of Ai and Wang (2017) warranted some attention. The small scale study of these researchers applied the concept of third space to the development of hybridity in the context of teaching English as a Foreign Language (EFL) in a Chinese University. Over a period of three weeks, students were taken into an imagined third space to construct a hybrid identity as part of their learning of English. The course design intended to help students be more vocal in the language class by providing them with opportunities to communicate in the foreign language. In understanding the role of third space in the construction of language learner identity, the transition from Chinese cultural space to an imagined third space remained challenging. However, by taking their place in an imagined third space with a hybrid identity, some were prepared to be vocal as they realised they could use English to talk freely and to discuss hot issues as well. In terms of learner identity, participants reported they had experienced a sense of a different identity in this course being “transformed from a pure listener in a teacher-centred class to an active actor or actress in a student-centred class” (p. 235). The researchers noted that the identity shift facilitated in this imagined third space went beyond the learning of English and included learning how to live and study with others and how to relocate their identity.

Language teacher identity. It was evident in the literature that studies on language teachers have, in the main, focused attention on cognition, beliefs, and teacher learning. There appears to be very little literature on the identities of the language teachers. According to Hayriye Kayi-Aydar (2019), the issue of language teacher identity received most attention after 2010. It was, therefore, important to explore the little literature available and the issues raised. In more recent years, mostly drawing on sociocultural theory, research has explored the identity development of language teachers in their unique contexts. The literature suggested that understanding the complexities of identities that language teachers construct is crucial because the ways in which teachers perceive themselves as professionals impact teacher development and the construction of their professional identities (Huang & Varghese, 2015; Song, 2016). These also influence their interactions with peers and colleagues (Kayi-Aydar, 2015) and the pedagogical choices they make in the classroom (Duff & Uchida, 1997).

In the section that follows, I discuss some of the key themes that played a role in the construction of language teacher identity that figured prominently in the literature. These themes include the native and non-native teacher binary that speaks to a language teacher’s legitimacy, the ways in which the language competence of a teacher impacts their identity construction, and the ways in which language teachers endeavour to take agency and negotiate their identities in

the unique contexts in which they work. In the light of this, I framed this section around the headings, *Native and non-native language teachers*, *Language Competence*, and *Agency*. The chapter ends with a discussion of CLS as instrumental in the construction of my own language teacher identity and the necessity for more research of these institutions in relation to the teachers that work within them.

Native and non-native language teachers. The literature since 2010 displayed a growth in the research on the native speaker (NS) and non native speaker (NNS) constructs of second and foreign language teachers. A common thread of these studies was the potential impact of the NS/NNS distinction on the professional identities of NNS language teachers as they “resist dichotomized notions of nativeness and non-nativeness dominant in the field” (Varghese, Motha, Trent, Park & Reeves, 2016, p. 552). According to Huang and Varghese (2015), the NS/NNS dichotomy is important “because it has been identified as being constituted within a social and linguistic hierarchy rather than a natural order” (p. 52). The NS/NNS dichotomy was shown to be central to a language teacher’s identity in that it speaks to the legitimacy of a language teacher based on “their national origin and first language, rather than one’s professional training” (p. 52).

Zhang’s (2017) study, explored how two EFL teachers constructed their professional identity as non-native English teachers. In understanding the construction of language teacher identity, the findings suggested that the process of negotiation for these teachers began long before they entered the profession and as early as they stepped into school communities as students. This thought holds particular relevance for the current study given my own construct as learner and teacher and my experiences. As non-native English-speaking teachers in China, the teachers had no choice but to face up to their dual identity—both as language learner and teacher. As expected, this dual identity often presented as a disadvantage compared to the native speaking teachers. In order to be competitive, these teachers felt the pressure to achieve native-like proficiency of English through formal education. Zhang argued that as far as responding to one’s non-native status, a self has a range of ways in which it can respond, and that the non-native status can also become agency for teacher development. For example, by pursuing language immersion programs as well as a higher certificate in English teaching, the participants improved themselves in terms of both language and teaching competency to empower their teaching identity as non-native speaking teachers.

While it might seem that non nativeness might be a disadvantage, being non native was also found to be advantageous in terms of language teaching. This reflects my own experiences

as a language teacher of Greek. Zhang (2017) explained that the non native teachers believed they had their own privileges over native speakers. The researcher attributed this to several reasons. Firstly, because their own experience of learning English provided a successful language learning model for their learners. Secondly, they felt that they knew students and Chinese educational contexts much better than NS, which they believed facilitated both teaching and learning. Thirdly, there was less likely to be communication failure with students, which native speakers often encountered. Zhang's explanation served to illustrate that defining language teachers' identities relied on more than traditional dichotomised notions of nativeness and non-nativeness. Rather than seeing non-nativeness from a deficit model, Zhang made a strong case for giving legitimacy to all the insights that a language teacher brings to the classroom contending that, while different, these insights provided a valid language model for learners and teachers alike. This is not unlike the message of Huang and Varghese (2015) in their more recent work on the NS/NNS binary. Heavily influenced by post-cultural approaches of identity, they emphasise the plurality of language teacher identities and contend that the label of non-native English-speaking is insufficient in describing these teachers. The study showed that "teachers who subscribe to a non-native English-speaking identity, articulate composite multiple identifications, that involve crossing linguistic racial and geographical boundaries, and carving out personalized and institutionalized professional trajectories" (p. 51). Huang and Varghese put a strong case for valuing the composite identities of non-native teachers and recognising that "teaching is a process to be navigated rather than inherited" (p. 73).

Language Competence

The study of Tsui (2007) posited that a language teacher's competence is a major source of identity formation. Tsui maintained that "membership in a community consists of not just the reified markers of membership but more important, the competence that membership entails" (p. 674). This competence involves "knowing how to engage with other members, understanding the enterprise in which members are engaged, and sharing the mediating resources" (p. 674). By way of illustration, Tsui showed that the participant in his study was not accepted as a member of the teaching community despite having his membership acknowledged through formal admission procedures. He attributed this marginalisation in the learner community to the "unequal power relationship which was socioeconomic as well as symbolic" (p. 674). In his endeavour to achieve full recognition as a member of the community, the participant worked towards acquiring the competence that defined this learner community. This included among other things being able to speak standard Cantonese, to code-mix, to use Cantonese slang, and

being proficient in English, including spoken English. The study found that the participant's marginality in the EFL teaching community was also shaped by the fact the community did not fully recognise his EFL teaching competence giving him the least valued role of teaching listening skills. Recognition that he had core competence shifted with an assignment to teach classes using the Communicative Language Teaching (CLT) method. The natural corollary of this was that he began to identify himself, and felt that others in turn identified him, as a full member of the department. The recognition of language competence as valued by their teaching community is an important source of identity formation for NNS.

In the light of this, it is logical to claim that the essential element of teachers' sense of language competence impacts their emotions and thereby their sense of professional identity. The study of Song (2016) looked at Korean English teachers' emotional reactions towards Early Study Abroad (ESA) returnee students—a phenomenon that is specific to English education in Korea. The returnee student phenomenon is part of a strategy to secure the competitiveness of Korean children in the global market, that sees the education system invest in learners' immersion in an English-dominant country before college. According to Song, “upon returning to Korea, these ESA students bring new competences, practices and perspectives to the local classroom, which generates more tension and anxiety among families and English professionals” (p. 637). To explore this specific phenomenon, the study looked at two teachers' views about cultivating open vulnerability in teaching returnee students.

The study showed that the teachers' vulnerability and negative feelings toward returnee students came from their perceptions of their own English skills and the widely held view that the teacher is all-knowing. Some Korean teachers of English experienced protective vulnerability that compelled them to conceal their own anxiety and insecurity. These teachers expressed only their positive emotions sanctioned in the school setting, reserving discussions about how they really feel with other teachers they trusted in what they deemed to be a safe space. Here, Song drew attention to Zembylas' (2003) pointed out that, when there is a big gap or inconsistency between what an individual feels, and what is considered legitimate to feel in a given context, the individual is inclined to conceal vulnerability. By contrast, some teachers experienced open vulnerability when they contested the belief that the teacher is all-knowing. This allowed them to gain a better understanding of the returnee students' difficulties and to be more empathetic to their situation. Song made the point that it is important for language teacher education to recognise that language teaching requires on-going emotional labour that promotes open vulnerability. From this, it is logical to claim that, for Song, it is only by establishing an

environment that facilitates discussion and reflection on both valued and negative teacher emotions that open vulnerability and, ultimately, teacher transformation, can occur.

In one of the few studies about language teacher identity, Duff and Uchida (1997) revealed the complexities associated with language teachers' professional, social, political, and cultural identification. Their ethnographic study of two American and two Japanese EFL teachers in Japan explored the interrelationships between language and culture, between teachers' sociocultural identities and teaching practices, and between their explicit teaching of culture and implicit modes of cultural transmission in their classes. The researchers found that in each teacher's class, cultural transmission, negotiation, and creation interacted with the teachers' personal sociocultural identities based on their past education, professional and cross-cultural experiences. In understanding language teacher identity, the study suggested that EFL teachers' roles as cultural and linguistic negotiators and practitioners cannot simply be defined according to whether they explicitly teach cultural facts or whether they are NSs of English/Japanese or citizens of the US or Japan. Rather, the cultural manifestations in each classroom represented many elements created by teachers, students, and others, shaped largely by other factors such as instructional materials and institutional goals.

Agency. Although there appears to be little research undertaken in relation to language teacher identity and agency, existing literature showed a strong link between language teacher identities and agency (Kayi-Aydar 2015; Tao & Gao, 2017). The study by Tao and Gao (2017) explored how tertiary teachers enacted agency to facilitate their professional development during curricular reform at a Chinese university. Using life history interviews with eight language teachers, the research revealed the agentic choices and actions that manifested in resistance, ambivalence, and approval. The study found that teachers' learning and teaching endeavours in relation to the new curriculum presented as highly individual, based on their past personal and professional experiences. The researchers made a strong case for acknowledging and rewarding language teachers' agentic choices and actions in implementing educational reforms so as to enhance their identity.

Kayi-Aydar's (2015) research also explored the link between language teacher identity and agency. This researcher looked at how three pre-service teachers who received their ESL endorsement at a research university in the United States positioned themselves in relation to their social context and how their identity negotiation interacted with their agency. Interestingly, the study revealed that teachers took on various, and sometimes conflicting, positional identities

in relation to their social context in the form of mentor teachers, and English Language Learners (ELLs). The findings indicated that those positional identities shaped teachers' agency, classroom practices and their teaching philosophies. For example, one teacher gave primacy to understanding how ELLs felt when they struggled with English. In this way, her focus extended beyond the language content and included building empathy towards ELLs by putting herself in their shoes. Another teacher positioned herself as a bridge between ELLs and the US school system and culture. Kayi-Aydar argued that participants' personal experience as an ELL drew an empathetic response due to a stronger understanding of cultural diversity and the needs of ELLs. The findings suggested that agency, identity, and positioning intertwined in complex ways, influencing each other.

The ability to participate in the negotiation of meanings or to have ownership of meanings is a crucial aspect of language teacher identity formation and agency. Tsui (2007) drew on the instance of the participant in his study negotiating the dichotomy between the Traditional Method (TM) and the Communicative Language Teaching (CLT) method of learning English. Based on his own learner experiences, the participant defined learning as

being able to understand what he was reading and doing and to clarify what he did not understand. He liked Intensive English which required rigorous text and grammatical analyses and learning new vocabulary. These learning tasks made him feel that he had learned something solid. (p. 665)

His inability to relate his learning with the CLT approach promoted in his university is encapsulated in his description that the CLT classroom was “a battlefield [in which] the teacher fired questions at the students and the students had to shield themselves with answers” (p. 665). While he did not defy CLT and actively engaged in the activities, he reclaimed ownership of meanings by integrating TM into CLT within his classroom where he could. What is important here is that teaching shaped the teacher's understanding that an EFL teacher does more than simply adopt officially sanctioned pedagogical approaches (for example, CLT). Although he was cautious about disclosing his views on the institution's version of CLT, he applied agency where and when he could. The study also makes a strong case that a language teacher's learner experiences are an essential element motivating them to take agency in their professional identity; a particularly relevant point for the current study in that my learner experiences play an important role in my professional becoming.

The study of Sion (2014) also directed attention to the complex ways in which agency and identity intertwined in the context of language teaching. Like Song (2016) who looked at language teacher identity in the context of a unique phenomenon in the Korean educational system (ESA returnees), Sion (2014) looked at language teacher identity in the specific context of the Israeli-Palestinian political conflict. In brief, although Arabic has a formal status as the second official language of Israel, its teaching fails to consider a cultural or linguistic point of view. Like Arab-Palestinians in Israel, it is marginalised and a marker of someone who is “an outsider of the state [carrying notions of] communicating with the ‘alien’ [and of] understanding the other side [and the] language of the enemy” (p. 2641). The study revealed that, although schools are one of the few social sites in which Arabs can be equal and even superior when it comes to Jewish students, these notions mean that Arab-Palestinian teachers cannot and mostly do not want to pass as Israeli-Jews choosing to accept what the Israeli state promotes—the ‘good Arab’ hybrid identity. Being a ‘good Arab’ means being “an ethnic Arab who lacks ‘Arab characteristics’—that is being able to pass as Israeli without being suspected to be a Jew” (p. 2642).

In understanding the role this imposed identity played on teacher agency, these language teachers subjugated their Arab identity by changing their behaviour, speech, accent, and dress code. This is not unlike the language learners in Kim’s (2003) study who make deliberate choices about identity to belong. The study makes a case that this level of agency may not be evident enough in that the teachers, as a minority in a Jewish dominated schools continued to feel vulnerable. Importantly, in understanding the effect of hybridity on their identity, these teachers’ in-between status means they belong nowhere. Sion explained that for the Jewish majority, the hybrid identity of these teachers places them in the position of “an enemy within”; at the same time, their identity as ‘Israelified’ Arabs means “they are considered with suspicion by Palestinians outside Israel” (p. 2649). The relevance to this current study is that, in spite of these difficulties, Sion found that it does not seem that Arab teachers in Israel collectively abandoned either their Israeli or their Palestinian orientation. Interestingly, even in highly politicised contexts that encourage or promote hybridisation rather than integration, individuals and groups are shown to pursue some level of agency in terms of the identity they enact.

Community language school teachers. In reviewing the literature about language teachers and the factors that influence their professional identity, it was evident that research in relation to the experiences and professional identities of teachers in community languages—or Heritage Languages (HL) as they are, otherwise, known—is an area that is under-researched. In

the literature that does exist, much of the research focuses on the practices and the challenges amongst community or heritage language teachers working in CLS or heritage language schools.

The study of Kim and Kim (2016), made a strong case for the role of three HL teachers' constructed identities and their life histories in understanding their practices. The researchers found that these teachers' teaching practice in teaching HL at Saturday Korean HL schools, reflected their identities as Korean HL teachers but also the visions they had for their HL students. One teacher identified with her students—predominantly second-generation immigrants—as “just Korean” but possibly labelled ‘Asian’ and ‘other’ just as she had been because of her appearance. Another, based on her own experiences, did not place much importance on cultural activities wanting her HL students to grow up as proud Asians and Americans resisting the temptation to consider Korea as ‘number one’ (p. 371). For this teacher, “Korean school was not a place where students learned only about Korea; it was a place for them to strengthen their construction of bilingual and bicultural identities as Korean Americans for their better adjustment to life in the United States” (p. 370). Notably, this teacher integrated both English and Korean in her classes. In contrast, a first generation Korean teacher who was strongly engaged in the Korean community, employed practices that she believed would facilitate students' acceptance and belonging in their Korean community. She focused on the acquisition of strong linguistic and cultural skills and participating in community cultural events. The study pointed to the broad diversity that exists among HL teachers. The findings supported the notion that teachers should reflect not only on their own implicit assumptions and beliefs about their teaching but also on their implicit assumptions of imagined identities both for themselves and for their students.

In their study, Kim and Kim (2016) contended that HL teachers should be encouraged through teacher training and school leaders to reflect on their own identities and to re-examine their implicit visions related to their students. The study of Cho (2014) is significant here. As a teacher educator, Cho examined how preservice teachers working in community-based HL schools changed their views of HL identity through their participation in a teacher preparation program. Encouraged to share their personal and professional narratives, the study found preservice teachers made connections between theory and practice but also critically examined their practice as HL teachers. In juxtaposing her identity before and after moving to the US, one student became aware of the fluidity of identity recognising that it was this boundary crossing experience—that had placed her in a minority group—that contributed to this. By sharing teacher narratives from teaching in community-based schools, another student saw with greater

clarity the cultural disparity between her expectations as a first generation HL teacher and her second and third generation HL learners. Given her former teachers in Korea were strict, the narratives allowed her to reflect on her teacher-centred approach to teaching Korean. It led to her changing her teaching style to incorporate the views of her Korean-American students who wanted more “freedom, choice and power [student Jisun]” in the classroom (Cho, 2014, p. 187). Cho (2014) concluded that HL teachers must be alerted to critically examine their own beliefs and assumptions in exploring the complexity of HL teaching. He counselled that, while not an easy process as it involves contesting long-held beliefs and values held by HL teachers, it assists in their understanding that embracing this process, allows for transformation.

Like Kim and Kim (2016), the study of Wu, Palmer and Field (2011) also examined three HL teachers’ professional identity and beliefs about curriculum and instructional practices but in the context of a community-based Chinese school. The study provided insight into how marginalised teachers view themselves and perceive the curriculum and instruction in an educational system that promoted the English-only or English-is-best attitude reflected in the lack of financial support for heritage language teaching in the USA. Unlike Kim and Kim (2016) who found that their HL teachers all shared a strong commitment and HL identity, this study found that their teachers “appeared to develop a weak sense of professional identity [because teaching Chinese was a] volunteer job [and] secondary to the ‘real’ job they held during the week” (p. 51). The findings indicated that while these teachers chose to teach Chinese in response to a personal calling to maintain that language and culture and acknowledged that parents facilitated their instruction, in situations of conflict, they complied with parents’ wishes rather than assert themselves and resolve parent-teacher conflicts. The researchers attributed this, in part, to the part-time status and low prestige of the job. They concluded that this was significant because, while these teachers were able to describe their roles, they appeared to “not be ready to articulate the kind of teachers they wanted to be” (p. 59). Implicit in this way of thinking is that it impeded the possibilities for transformation.

Feuerverger (1997) also examined the challenges HL teachers faced because the work they do is “located on the margins of mainstream schooling” (p. 39). The researcher described how HLs experience marginalisation in the context of HL education in Toronto with the intention of giving voice to their frustrations and concerns that might otherwise not be heard. The study showed that these teachers—immigrants or children of immigrants in the main—experienced marginalisation in a range of ways. They worked in a non-mainstream, ‘border’ educational program that operated outside regular school hours. Like Wu, Palmer and Field

(2011) this study found that these HL teachers did not enjoy the status teachers in mainstream had, in part, because they did not hold the formal accreditation. This impacted their self perception as teachers in their context with many having a weak sense of themselves as ‘legitimate’ teachers. Other challenges included the lack of coherence and connectedness in the curriculum, lack of relevant resources, and isolation and alienation they felt from the other teachers in the mainstream schools in which they taught and in classrooms that “were not their own [but] belonged to the mainstream teacher” (p. 46). The researcher described these HL teachers as the “stepchildren of the Ontario educational system” (p. 40) who felt valued and found fulfilment “only within their individual classrooms” (p. 46). Validation for what they do and inclusiveness in the two distinct school systems—mainstream and HL schools—represented their most important professional needs and aspirations. For example, they expressed a need to bring together pedagogies that are appropriate to the process of student integration into Canadian society and those that are appropriate to the maintenance of the home language and culture. The study found that the most important challenge was in providing an inclusive school environment that “honour[s] the lived experiences of their students (and even of the parents) [brackets in original]” (p. 49). The researcher argued that this displays a form of “caring [which is] at the root of all good teaching” (p. 49). A significant finding of the study and, particularly relevant to the current study is the important thread that ran through all the interviews—that HL teachers need to gain a better understanding of themselves as professionals, and that “they need to be helped to become authors of their own professional development and to make meaning of their teaching experiences” (p. 46).

In one of the few studies of language teachers’ lived experiences in the Australian context, Gindidis (2013) documented the ‘voices’ of six CLS teachers working in six different schools representing three of the largest languages of current Victorian community language programs (Greek, Arabic and Chinese/Mandarin). Using a case study approach, Gindidis found that, although the language teachers were not formally qualified, both they and their communities accepted their role as a teacher. The study found that a prevailing concern amongst the participants was the maintenance of their community languages (Greek, Arabic and Chinese/Mandarin) for future generations, with many expressing guilt and sadness about the decrease in student enrolments, the attrition of learner language skills and their role in addressing these challenges. By drawing attention to these emotions, Gindidis pointed to the strong sense of responsibility felt by CLS teachers, the emotional labour required to motivate their students, and the impact these may have on teachers’ identities. The study raised the issue of how the

administrators of CLS could actively counter the negative emotions involved with emotional labour by mitigating the negative consequences to enhance language teachers' wellbeing and development. It is anticipated that the current study will contribute to this literature.

Summary

In this chapter, I presented a review of the literature related specifically to teacher identity and language teacher identity. The review suggested that the concept of teacher identity has been conceptualised in different ways. A large area of current research interest on teacher identity focuses on the development of teachers' professional identity and teachers' perceptions of their roles. The literature review revealed a range of influencing factors in the development of teacher identity—importantly, the teaching context, the broader socio-political context, and teachers' personal lives. The value of acknowledging and exploring these influencing factors is central to the current study as my experiences as a bicultural learner and teacher framed by these underpins my belief as a researcher that they impacted my beliefs and values both personally and professionally. This is important because teachers' personal values manifested as playing a crucial role in a teachers' growth. Given the interpersonal nature of teaching, the literature suggested that teacher emotions influence teachers' identities in a number of significant ways that included teachers' cognitions, behaviours, and their motivation to take agency. Much of the current research made the case that dealing with emotions required emotional labour and skill, and that school settings needed to provide opportunities for teachers to deal with these. This study seeks to capture what these different agentic processes involve illuminating how they support teachers to improve their craft and maintain their wellbeing. What are the conditions under which agency happens? What are the facilitators or obstacles to teacher agency? How does agency impact teachers' feelings and what they do in the classroom? As a researcher, I make a strong case for acknowledging and rewarding teachers' agentic choices and actions so as to enhance their identity.

By focusing on selected studies relevant to the development of language teachers, the research signifies similar characteristics. Much of the limited research looks at language teachers in the context of teaching English as a second or foreign language. The NS/NNS constructs of language teachers and this dichotomy's impact on teachers' professional identity, influences the ways in which language learners and teachers negotiate their multiple identities amidst specific phenomena encountered in each context. Interestingly, there appears to be little or no literature on second generation hybrid teachers like myself, moving between work

domains—mainstream schools and CLS—and how the differences between these contexts and their discourses influence how we adapt, reorient, or integrate our experiences, and construct our professional identities. One aim of the current study is to contribute to this limited field of research particularly important given Australia’s profile as a country is built on immigration which prides itself on its commitment to multilingualism and multiculturalism. In the next chapter, I present the research design.

Chapter 5 Research Design

Introduction

In this chapter, I outline how I conducted the research. I describe each phase of the research design and explain why and how I decided to use the chosen strategies. First, I present a discussion of the methodological approach including a discussion of qualitative research. Next, I explain and discuss the methodological choice of autoethnography, followed by an outline of data creation and analysis. The chapter concludes with a discussion of how I considered and addressed issues of credibility and trustworthiness of the study.

Methodological Approach and Research Question

Ontology is concerned with the nature of reality. According to Bryman (2016), a key question is whether “social entities can and should be considered objective entities that have a reality external to social actors, or whether theory can and should be considered social constructions built up from the perceptions and actions of social actors” (p. 28). A constructionist ontology therefore frames this research, in which I have created narratives and interacted with these to construct meaning. Unlike a positivist researcher who may have sought to discover realities by means of deductive analysis or from accepted premises, my aim was to construct meaning by engaging with experiential realities and interpreting these within a theoretical framework that provides a context for the process and grounds its logic (Crotty, 2003). The position I took as a constructionist researcher is that individuals socially construct and reproduce meaning and experience rather than it being inherent (Burr, 1995).

An interpretivist epistemology also informed this study. Epistemology refers to “the question of what is (or should be) regarded as acceptable knowledge in a discipline (Bryman, 2016, p. 24), and therefore guided me as a researcher in relation to what I can claim about the data and how meaning is gained. Interpretation is socially constructed with no definitive or ‘true’ meaning. Both constructionist and interpretivist perspectives allowed me to consider alternative meanings “being constructed by human beings as they engage with the world they are interpreting” (Crotty, 2003, p. 43). Given that these meanings are all ‘constructions’, none is truly objective. This means that, unlike positivist research that must distinguish scientifically established objective facts from people’s everyday subjective meanings, as a constructionist

researcher, I must place all meanings, scientific and non-scientific, giving equal consideration to both. Being epistemologically aware requires that, at each point in the research process, I recognise that I can make a variety of assumptions about the phenomena from which I could draw possible understandings, beliefs, and interpretations about the reality. This, in turn, allows me, as a researcher, to generate theory and propose hypotheses based on the data that I generated (Crotty, 2003).

This study is qualitative research. Adams, Holman Jones, and Ellis (2015) contend that qualitative research focuses on “human intentions, motivations, emotions, and actions, rather than generating demographic information and general descriptions of interaction” (p. 21). Qualitative research was particularly appealing for this study given that it is concerned with meaning in context and involves the interpretation of data that is not statistical but based on words. Its inherently open-ended nature means that, as a research process, it is not pre-determined affording me the opportunity, as both researcher and subject, to study meanings by tapping into my thoughts and feelings that led to new understandings. Of particular appeal is the paradigm’s tolerance of contradiction in the data allowing its consideration, facilitating the deeper understanding of phenomena (Willig, 2001).

The research question for this study was *‘How have my experiences as a Greek-Australian learner and teacher informed my identity and beliefs as a teacher?’*

In the next section, I present the methodology as used to answer this research question.

Autoethnography

Autoethnography was the methodology adopted for this study. According to Adams, et al., (2015), autoethnography is a qualitative methodology that “offers nuanced, complex, and specific knowledge about *particular* (italics in original text) lives, experiences, and relationships rather than *general* (italics in original text) information about large groups of people” (p. 21). Goodall (2004) maintained that as a methodology, autoethnography opens up a wider lens on the world, challenging traditional definitions of what constitutes meaningful research by validating the ordinary experiences of everyday life. In foregrounding the subjective personal experience in academic research, Goodall (2004) claimed that

the goal of autoethnographers is *not* (italics in original text) to reject one over the other but to combine what is best about these two ways of being in the world and thinking

about it as a far more powerful tool—memorable stories—for understanding and improving human lives. (p. 188)

This research required that I use the tenets of both autobiography and ethnography. From an autobiographic perspective, this demanded that I author or write selectively about past experiences. According to Maso (2001), from an ethnographic perspective, it required that I study a culture's relational practices, common values and shared experiences for the purpose of helping both insiders (cultural members like myself) and outsiders (cultural strangers) better understand the culture of bicultural learners and teachers with Greek ancestry. As an autoethnographer, I began the project with personal experiences that I wanted to understand more fully. These experiences could be described as recollections or memories of “intense situations [and with] effects that lingered long after a crucial incident [had] supposedly finished” (Bochner, 1984, p. 595). These memories constituted ‘epiphanies’; what Bochner and Ellis (1992) described as remembered moments perceived to have significantly impacted the trajectory of a person's life. While what constitutes an epiphany is subjective, writing necessitated that I stop and reflect encouraging me to explore aspects of myself and, by extension, the contexts in which I was immersed that, before the analysis of the incident, I did not have the opportunity to do. Following Adams et al. (2015), it became clear to me that autoethnographies “begin with the thoughts, feelings, identities, and experiences that make us uncertain—knocking us for sense-making loops—and that make us question, reconsider, and reorder our understandings of ourselves, others, and our worlds” (p. 47). Adams et al. (2015), presented four goals to assess the success of autoethnography. These scholars argued that the value of autoethnography can be considered in light of “1) contributing to knowledge; 2) valuing the personal and experiential; 3) demonstrating the power, craft and responsibilities of stories and storytelling; and, 4) taking a relationally responsible approach to research practice and representation” (p. 102). I used these goals in the conclusions to reflect on my use of the methodology.

The process of writing pointed to the literary nature of autoethnographic research that prompts researchers to create highly emotional and evocative stories that call on researchers to make an impact on readers, or as Bochner and Ellis (2006) posited, “grab [readers] by the collar and demand that [they] listen and that [they] feel” (p. 119). Scholars suggested that this approach also helps us understand how the kinds of people we claim, or are perceived to be, influence interpretations of what we study, how we study it, and what we say about our topic (Adams, 2006; Wood, 2009). In writing about the ‘intense situations’ (Bochner, 1984) that I

experienced as a learner and teacher, I had three intentions. Firstly, I wanted to discover and explore how the process of autobiographical writing itself can be an approach to research for me. Secondly, I wanted to construct a qualitative account concerning how my recollections of specific learner and teaching events could be analysed to examine the nature and development of my teacher identity. Thirdly, the story itself was to become part of the research process with the intention of encouraging responses from other researchers in the field.

Methods

This section outlines and discusses the data creation and analysis methods.

Data Creation

Etymologically and as a methodology, autoethnography invokes the self (auto-), culture (-ethno) and writing (-graphy). From this, it is understood that autoethnography involves studying and describing culture from the perspective of the self; the point being that doing and writing autoethnography are not mutually exclusive. In 2015, Adams et al. wrote that when we do autoethnography, “we look *inward*—into our identities, thoughts, feelings and experiences—and *outward*—into our relationships, communities, and cultures” (p. 46). Ellis and Bochner’s (2000) description of autoethnography is useful in explaining the inter-relational nature between doing and writing autoethnography as

writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth autoethnographers gaze, first through an ethnographic wide angle lens, focusing outward on social and cultural aspects of their personal experience; then they look inward, exposing a vulnerable self that is moved by, and may move through, refract and resist cultural interpretation....In these texts, concrete action, dialogue, emotion, embodiment, spirituality and self-consciousness are featured, appearing as relational and institutional stories affected by history, social structure, and culture, which themselves are dialectically revealed through action, feeling, thought and language. (p. 739)

Creating the narratives. The genesis and wondering about the teacher I am started long before I commenced my PhD. Writing about teacher experiences in narrative form is a practice to which I have been faithful throughout my teaching life as a way for me to deal with the tensions I encountered in my role as a teacher in both CLS and mainstream school. This often prompted my writing about my own learner experiences. In other instances, significant

milestones in my daughter's life, like photos of her first day at school, prompted me to write about my memory of my first year in a mainstream school. In this way, the narratives were not written in chronological order—my narrator's voice moving forwards and backwards on a chronological continuum between 1965 and current day.

On commencing my PhD candidature, I retrieved all my narratives. I reacquainted myself with them making a list of significant experiences. The list consisted of those incidents that spoke to me because they signified turning points or aroused strong emotions even though they had occurred years earlier. I also looked at photographs of me as a student and teacher noting any memories or feelings which they aroused. I was uncomfortable with some of my feelings or thoughts, but I resisted the temptation not to use them valuing that they were authentic, and spontaneous. A photo of me in my prep year holding my school bag with my Greek name, Hrisoula, sprawled across the front, saw me write “only year to exist—no one could say this in Australia.” Photos of me at CLS saw me circle the icons, posters of the Greek flag, posters of heroes of the revolution, and broken windows. My notes included comments such as “exclusively Greek” and “in a sea of blue and white (colours of the Greek flag)—no semblance of Australia.” A photo of me as a CLS teacher with my year 11 students saw me circle the Greek Anzac Day posters that my students had produced, and which featured in the background on a mobile whiteboard cum display board. One post-it note read ‘a temporary state of being’. Another post-it note read ‘All of who they are/All of me’ in response to the poster of one student who had portrayed a kangaroo as an ‘evzone’ wearing the traditional Greek military costume (tsolias) worn by the palace guards even today. I also noted any objects that I felt carried importance or reflected the context of the photo.

Having decided which narratives would constitute data, I proceeded to reread them. I never interviewed anyone from my past other than to ask my parents about a few specific questions which came up while I was writing. As I read, I started to firm up and consolidate ideas within each narrative making changes and re-drafting as I went, aware that an autobiography should evoke and engage readers. It saw me deliberately giving thought to conventions of storytelling such as character, scene, and plot development (Ellis & Ellingson, 2000). I made further changes as I typed them up given that most had been written in long hand in the wee hours of the night or in the car as I waited for my daughter's soccer practice to finish before she stormed into the car and jolted me to the present. This process extended over a six-month period in 2011 and led to a body of 13 narratives based on memory, ranging from 1300 to 2500 words. Refer to Appendices A, B, and C for examples. The original design of the research

included the participation of an ‘impartial peer’ (Lincoln & Guba, 1985) but due to logistical constraints this aspect of the design did not eventuate. This issue is addressed in Chapter 8, p. 188. Therefore, the data were narratives written by me.

On completing the writing process, I sequenced the narratives in the order that the events occurred. This revealed that the data were a collection of personal narratives that do more than describe specific school events. Each narrative provided insight into each of the contexts in which the narrative was set. The body of written narratives came to constitute a narrative that gives “an account of an event/action or series of events/actions, chronologically connected” (Czarniawaska-Joerges, 2004, p. 17). For me, this body of narratives signified a journey of becoming and to which I was witness to my whole life. The narratives revealed my growth as learner and teacher with themes interwoven within each narrative but also across the collection. So, the position I take as a researcher is that identity and pedagogy are constructed through a self narrative of lived experience within all its historical, social, and cultural contexts.

For this study, I grouped the narratives according to Eltis’ (1991) timeframe that sees the history of language policy through three major shifts. As discussed in Chapter 2, these are, the ‘language as a problem’ phase (a period that promoted assimilation), the ‘language as a right’ phase (a period that promoted multiculturalism), and ‘the language as a resource’ phase (a period that saw the prioritisation of languages based on economic and geopolitical rationales). The narratives in each timeframe feature me in various roles:

- Language as a Problem: Participant as learner in both community language schools and mainstream schools Australia and Greece.
- Language as a Right: Participant as a teacher of Greek in CLS and mainstream schools.
- Language as a Resource: Participant as teacher of Greek and EAL.

Table 4 identifies the titles of the narratives and their corresponding acronym. The table also indicates the period within Eltis’ framework where each narrative fits. Both Chapters 6 and 7 present findings and discussion that draw on material from the body of narratives. These are italicised and followed by the initials of the title of the narrative from which I drew the material. For examples, please refer to Appendices A (*Look at what the wind blew in*), B (*There are teachers and there are teachers*) and C (*Dare to shift*).

Table 4

List of Narratives that Constitute Data

Eltis' Time Frame	Title and Synopsis of Narratives	Acronym
Language as a Problem	<i>The Beginning</i>	<i>TB</i>
	Prompted by my daughter's school photos, I recall my experiences on starting school at my local primary school and the challenges it posed for a migrant child with no English. The year was essentially an introduction to my Otherness.	
	<i>Look at what the wind blew in (Appendix A)</i>	<i>LAWTWBI</i>
	In this narrative, I draw on my recollections of year 3 in an Australian mainstream primary school. It describes the effect that a classroom teacher who acknowledged and endorsed my Greek identity had on me. It is an exposition of what constitutes a good teacher and how they come to establish themselves as enduring role models.	
	<i>Home is where I am; or is it?</i>	<i>HIWIAOI</i>
	In this narrative, I describe the conventions of my two conflicting worlds through recollections of rituals, practices, and curriculum in CLS. The focus is on how CLS cultivated identity. It is evident that I am conscious of my dual identity but, at this point in time, I identify more strongly with my ancestral/Hellenic identity.	
	<i>Shifting Grains of Here and There</i>	<i>SGOHAT</i>
	My family's relocation in Greece saw me undergo an identity crisis. A range of experiences serve to confirm my Otherness in a place I had assumed was home. Repatriation, essentially, becomes the catalyst for a revised sense of self with an emerging sense of Australia as home. The narrative is an exposition of my conflicting self with feelings of guilt and fear taking a prominent position at the possibility of a divided family and divided loyalty. It ends with my awareness of the need to work towards a hybrid identity.	
Language as a Right	<i>The Best Laid Plans of Mice and Men</i>	<i>TBLPOMAM</i>
	In this narrative, I recall an episode that saw me attacked by a student on my final teaching round training to be a teacher. The narrative describes me as a teacher in survival mode with power and control featuring strongly. The experience breaks down my	

Eltis' Time Frame	Title and Synopsis of Narratives	Acronym
	romantic ideals about teaching and highlights that teaching goes beyond content, at times, a battlefield of sorts.	
	<i>There are Teachers and There are Teachers (Appendix B)</i>	<i>TATATAT</i>
	Shell-shocked by a traumatic classroom experience, I find myself at a critical juncture having to decide whether to stay or to walk away from teaching. In an observational role, organized by one of my teacher educators, I am positioned to reassess what power and control really means in the classroom. The experience is instrumental in my attempt to construct a professional identity.	
	<i>When Wrong Feels Right</i>	<i>WWFR</i>
	The setting of this narrative is a Community Language School and I am in the role of teacher of Greek. It is a recollection of the challenges I faced with a resistant student that soon become secondary to the tension that emerged between me and other colleagues when I chose to introduce assessment practices and procedures I used as a teacher in my mainstream school. The experience becomes the catalyst to my reassessing my beliefs as a teacher of Greek in these organisations and possibly beyond.	
Language as a Resource	<i>The X Factor</i>	<i>TXF</i>
	The setting of the narrative is an Australian mainstream school and I am in the role of teacher of EAL. It is a recollection of my trying to reach out and connect with one of my senior school students who was struggling to fit in. The experience triggers issues to do with conflicting cultural and educational value systems and dual identity - all pertinent to the identity of the migrant child. The experience becomes the catalyst to my reassessing my own professional identity and beliefs. It ends with me acutely aware that success is culturally bound and very much an individual matter but demands, no less, playing by the rules.	
	<i>The Complete Equation</i>	<i>TCE</i>
	In this narrative, I am a teacher of Greek at a Community Language School. The narrative is a recollection of the tensions that emerge between me and parents because of conflicting attitudes to Greek language acquisition. The narrative touches on the generational shift of 3rd and 4th students and their parents – who subjugated Greek classes to their children's other interests. It	

Eltis' Time Frame	Title and Synopsis of Narratives	Acronym
	describes the impact of this on my teacher identity that lead to revision of my expectations. While humility is the motto of the narrative, it also raises the importance of not betraying those beliefs that are important to me as a teacher.	
	<i>Dare to Shift (Appendix C)</i>	<i>DTS</i>
	The setting of the narrative is a Community Language School and I am in my role of teacher of Greek. The narrative describes the dilemmas and tensions I face as a teacher that range from digressing from lesson plans and curriculum to contesting institutional pedagogical principles. The experience provides an opportunity to celebrate students navigating their learning and the benefits derived from following the inherent impulsive nature of learning. Moreover, it provides an opportunity for me to revise my professional identity in the context of Community Language Schools with an emerging sense of the global teacher committed to fostering global students.	
	<i>Know Thyself</i>	<i>KT</i>
	This narrative is set in a mainstream Australian school that sees me leading a faculty by default. The setting is established as a political arena with the experience providing an opportunity to explore the tensions between my personal identity and the valued extrovert archetype.	
	<i>Graduation Speech</i>	<i>GS</i>
	These are my final words to my graduating class of 2013 after having taught them for four consecutive years. The speech, which is presented in the introduction, demanded a clearness of reflection – a journey to the epicentre of my very being as a teacher; thereby providing insight into my professional identity and the teacher I had become. It becomes the catalyst to my undertaking this PhD to explore how.	
	<i>All for One and One for All</i>	<i>AFOAOFA</i>
	The setting of the narrative is a CLS and I am in my role of teacher of Greek. The narrative focuses on the challenges of working in team settings, a strong movement in education at the time. The narrative is an exposition of the tensions that arise as a result of conflicting expectations. It gives insight into my own	

Eltis' Time Frame	Title and Synopsis of Narratives	Acronym
	professional identity and endorses the view that, for teachers, success is an individual matter and private celebration.	

Use of personal narratives in autoethnography. Autoethnographers believe the form of autoethnography determines the amount of emphasis placed on the study of the researcher's self and how much on others. My decision to choose personal narratives as data for this autoethnography means in these stories I viewed myself as the phenomenon, writing evocative narratives specifically for the purpose of academic research, and personal life (Poulos, 2008; Tillmann, 2009). According to Aguirre (2005), personal narrative is the most controversial form of autoethnographic data for traditional analysis and for making connections to scholarly literature. Some disciplines consider the method as "suspect because it does not fit conventional methods that could be used to evaluate its validity and general applicability" (p. 150). Following Rosen (1993), I explain my decision to choose this form of data in this way:

Of all the genres learned through language...narrative is the genre we are most comfortable with. From a very early age we gather a rich experience of stories and learn more and more how they work, their methods and devices. So in in our tellings, without our realising it, we use this hidden repertoire...We are all story tellers if only we are given the chance. (p. 151)

Inspired by literary narratives such as Sally Morgan's, *My Place*, I recounted my own experiences and reflections of 'intense situations' (Bochner, 1984) as a student and as a teacher, in multiple contexts. My personal narratives constituted an appropriate way of understanding my identity and the experience of identity construction (Clandinin & Connelly, 2000). For example, when I was writing the narratives, I paid great attention to the "moments or events" (Clandinin, Murphy, Huber, & Orr, 2009, p. 83) that became starting points for me to engage in this autoethnographic study. In most narratives, I used first-person to tell a story, typically presenting an intimate account. In some narratives such as *Know Thyself*, I used third person to establish the context for an interaction, report findings and for presenting what others do or say (Caulley, 2008). Writing these felt strange at times, as though the character in the story was not me but someone who had distanced herself from the situation with the voice of the omniscient narrator. In the process of writing, I experienced a state of tension in seeking to unravel the meaning of my experiences. I was aware that when I was writing the narratives, I was

negotiating and reconstructing my professional identity and that my writing was a process for me to learn and grow. Ellis and Bochner (2000) described the process as the author “bend[ing] back on the self and look[ing] more deeply at the self-other interactions” (p. 740). Although it was a story, I thought I already knew, as I wrote it, I came to know the story in a new way. As Goodson (1993, 2003) has argued, we gain understanding of ourselves through our understandings of context including the context of professional identity and policy frameworks. According to Goodson (1993), this involves placing my “classroom practice at the centre of the action [which is] to put the most exposed and problematic [part of my] teacher’s world at the centre of scrutiny and negotiation” (p. 8).

In writing my narratives, I also represented the voices of Greek-Australian students and teachers. Here, Ellis’s (2004) explanation was useful. She maintained that

personal narratives propose to understand a self or some aspect of a life as it intersects with a cultural context, connect to other participants as co-researchers and invite readers to enter the author’s world and to use what they learn there to reflect on, understand, and cope with their own lives. (p. 48)

Memory in autoethnographic research. Given that my personal narratives are based on memory, there was a risk that I might have had a tenuous connection with the truth and reality, and that this would render my recollections as an unreliable record of my life events. Memory in qualitative research is a contentious issue given that, even people with superior autobiographical memories—those who have accurate recall of events on any particular day in their past—are susceptible to creating false memories. Kundera (2002) argued that the danger of slipping into nostalgia impacts the precision and accuracy of memory. Here, the view of Holman Jones (2005), is most helpful. Holman Jones maintained that, rather than having a preoccupation with accuracy, my aim as an autoethnographer is to produce analytical, accessible texts that change me and the world I live in for the better. Holman Jones focused on what an autoethnography can achieve. This is not unlike the view of Bochner (1994), who claimed that autoethnographers value narrative truth based on what a story of experience does—how it is used and understood by us as writers and responded to by others as participants and audiences. Autoethnographers also understand that ‘truth’ changes in relation to the genre of writing or how the writer chooses to represent experience (e.g. fiction or nonfiction, memoir, history, or science). Tullis Owen, McRae, Adams, and Vitale (2009) drew attention to what is fallible about memory—that it is impossible to recall or report on events in language that exactly represents how those events

were lived and felt. They explained that this is the reason why people's accounts of the same experience can often be different. In light of these arguments, following Richardson and St Pierre (2005), I take the postmodernist position that there are "a multitude of approaches to knowing" and that this allows me "to know "something" without claiming to know everything. Having partial, local, and historical knowledge is still knowing" (p. 961).

With these understandings, I realised that what mattered in my research was not the extent to which my personal narratives were a reliable record of life events, but how I remembered and constructed my memories, and how this narrative, in turn, shaped my belief and practice as a teacher. From this, it is logical to claim that corroboration with other people who might have experienced the same event, is not necessarily useful. As a researcher, I adopted the view of Rousseau (1962) who, while acknowledging the limitations of memory, alluded to its power to facilitate growth.

I have only one faithful guide on which I can count; the succession of feelings which have marked the development of my being...I may omit or transpose facts, or make mistakes in dates; but I cannot go wrong about what I have felt or about what my feelings have led me to do; and these are the chief subjects of my story. (p. 262)

Seen from this perspective, writing my personal stories came to be a means by which I could make sense of myself and my experiences (Poulos, 2008) and purge my burdens (Atkinson, 2007). The focus for me was exploring my past by writing narratives that might nurture my own individuality, encouraging personal responsibility and agency (Pelias, 2000), giving me a voice that, before writing, I did not feel I had (Boylorn, 2006; Jago, 2002). In the words of Goodson (1991), my "voice is heard, heard loudly, heard articulately" (p. 36). Seen from this dimension, memory was not problematic, but a way to move forward. Having completed the body of narratives, the next step for me was to analyse these data. An explanation of the analysis process follows.

Data Analysis

In this study, I utilised thematic analysis (TA). Braun and Clarke (2006) maintained that TA is a useful method for understanding human experience within a constructivist paradigm. Given the exploratory and interpretive nature of this study, TA was considered to be most appropriate. It provided me with an accessible and systematic process for identifying, analysing, and interpreting patterns of meaning (themes) within the qualitative data.

Characteristics of thematic analysis. The process of thematic analysis involved a number of choices on my part as a researcher. Its diversity and the fact that any analytic process carries with it a number of assumptions about the nature of the data and what they represent in terms of the world and me, as the researcher, necessitates that I make these choices explicit. These choices occurred before the analysis but also throughout the analytic process and pointed to the “active role” (Braun & Clarke, 2006) I play as a researcher in the process. In this section, I explain briefly what constitutes a theme in the current study, my decision to choose an inductive approach over a theoretical deductive analysis, and my choice to focus on latent themes. I follow with an outline of how I applied the process of thematic analysis.

What constitutes a theme? An important issue I had to address in terms of coding is what counts as a pattern/theme. According to Braun and Clarke (2006), a theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set. This is, to some extent, a question of prevalence. Prevalence could have been determined in a range of different ways. It could have been at the level of data item or each narrative. Alternatively, it could have equated with the number of different narratives that addressed it or counted across the entire data set. Given that this is qualitative analysis, my decision about what constituted a theme was not bound to statistical frequency. Moreover, part of the flexibility of thematic analysis is that it allowed me to use my own judgment to determine what constituted a theme. Braun and Clarke advised that “you (the researcher) need to retain some flexibility, and rigid rules really do not work” (p. 82). In this way, while I gave prevalence some consideration, primacy was given to what fundamentally drove the plot, the character’s actions, or inactions. I believe that this pointed to “the active role” I, as researcher, played in identifying patterns/themes” (p. 205).

Inductive versus theoretical/deductive analysis. Identifying themes data transpires in one of two primary ways in thematic analysis—in an inductive or theoretical/deductive way. The choice between inductive and deductive had to do, primarily, with the nature of my research topic. The deductive approach lent itself to more specific research questions. My research question—*‘How have my experiences as a Greek-Australian learner and teacher informed my identity and beliefs as a teacher?’*—was not specific but exploratory. An inductive approach allowed me to immerse myself in the data by ‘dwelling’ in the language of the participants (Braun & Clarke, 2006), reading and re-reading the data for any themes, and coding diversely. I found this approach useful given that I had not engaged with the literature extensively at this stage of the analysis and did not have pre-determined themes (Braun & Clarke, 2006).

Semantic and latent themes. Another decision I had to make concerned the levels for identifying themes—at a semantic or explicit level, or at a latent or interpretative level. According to Braun and Clarke (2006), identifying semantic themes occurs within the explicit or surface meanings of the data. This means that, with a semantic approach, the researcher is not looking for anything beyond what a participant has said or written. My decision was to identify themes at the latent level that involved interpretation of underlying phenomena. I felt that latent content analysis would capture the richness of the raw data. It was also a choice based on epistemology. Epistemology guides what the researcher can say about his or her data and informs how meaning is theorised. Thematic analysis that focuses on latent themes tends to be more constructionist (Clarke & Braun, 2017). My decision to, therefore, adopt a latent approach to analysing the data was consistent with my decision when I conceptualised the research to conduct the study within a constructionist framework. From a constructionist perspective, “thematic analysis seeks to theorize the sociocultural contexts and structural conditions that enable the individual accounts that are provided” (Braun & Clarke, 2006, p. 85). At the latent level, I was able to examine the implicit ideas theorised as informing the data. I believe that this led to analysis that went beyond description.

Analysis of data using thematic analysis. In order to interpret the data in this study, I utilised Braun and Clarke’s (2006) six-step guide to performing the analysis. A detailed description of the thematic analysis process follows. I believe that this detailed description contributes to the credibility and trustworthiness of the study. I discuss this further in the final chapter as I reflect on my use of the methodology.

Step 1—Familiarising myself with the data. Before I began coding, I read the entire data once, to re-familiarise myself with the narratives, shifting from my role as writer to that of a researcher. This led to my organising the narratives into Eltis’ (1991) three phases of language policy, to enable them to be read and analysed in their contextual time frames (as outlined earlier in this chapter in table 4). I also reorganised the layout of the narratives into three columns with the narrative in the centre and a broad margin on either side (Refer to Appendix D). The margins were for use for my coding throughout the analytical process. Following the initial reading of the material and the preparation of the data, I proceeded to re-read the data for a second time. At this stage, I was not concerned about undertaking a detailed analysis. The aim was to familiarise myself with the data in terms of its contexts. By the end of this step, two broad ‘worlds’ emerged—the Greek world and the Australian world—with evidence of another, ‘merged’ world, in which I was both Greek *and* Australian.

Step 2—Immersion and generation of initial codes. In this phase, I began to immerse myself in the data in an active way. Immersion involved “repeated reading” (Braun & Clarke, 2006, p. 87) searching for meanings and patterns. This was time-consuming and extended over a period of approximately 15 weeks. Nonetheless, it safeguarded against being selective in what I re-read, aware that this step in the process “provided the bedrock for the rest of the analysis” (Braun & Clarke, 2006, p. 87). Given there are no rules about what to comment on, I found it liberating to ‘freelance’ through the narratives enjoying the interplay between myself and the data that constructionism affords the researcher (Strauss & Corbin, 1999). At the same time, I found the unstructured nature of this stage overwhelming.

In this phase, I worked systematically identifying interesting aspects that might form the basis of repeated patterns (themes) across the data set. Coding took the form of underlining specific parts to indicate potential patterns. I also started to code the data by adding terms that captured interesting features within the data that I felt might be potentially relevant to my research question and to subsequently form the building blocks for themes, (larger) patterns of meaning (Clark & Braun, 2017). Key terms that started to emerge were conflicts, anxieties, dilemmas, good teachers, paradoxes/contradictions, and confusions. In this phase, I coded for as many potential themes as possible, simply because I was not sure what may offer interest later. I also found that I did not restrict myself to just words or phrases but added generic responses, even questions. In Appendix D the green italics and uppercase in the right-hand margin identifies the coding for this step.

Having identified a range of codes, I was conscious of the importance of ensuring that all codes had actual data extracts to support them. I started to match data extracts that were illustrative of each code and collated these. Appendices E, F and G are samples of this documentation. I coded extracts of data inclusively keeping a little of the surrounding data to safeguard against losing the context (Bryman, 2016). In fact, to ensure the context remained, the table included a column that identified the world and my role for each illustrative extract. I had a column for the page of the extract so that I could easily locate it and clarify the context in future steps (refer to Appendices E, F and G). I found that individual extracts of data could fit in different codes. In this way, this phase was particularly useful in helping me identify some of the tensions and inconsistencies within and across data items that I would need to address later.

Step 3—Transforming codes into themes. This phase involved sorting the different codes into potential themes. In simple terms, I had to analyse the codes and consider how

different codes may combine to form an overarching theme. At this point, the focus became the coding completed in step 2. My aim was to reduce the volume of detail in the right margin of Appendix D and provide a succinct statement. To do this, I had to do some interpretative work. This involved reading each narrative, adding comments that reflected my reading of the data at the latent level. For example, I identified metaphors and commented on their significance. In other instances, I elaborated on a code that I had identified in step 2 as indicated in the right margin of Appendix D. To distinguish them from step 2 coding, these were typed in green lower case. Having elaborated on the comments and done some interpretative work, I was able to identify some emergent themes. These were: relationships as problematic; rumination; inner voice; self recognition/selfhood; conflicting self; rules/rituals/restriction, and reconciliation. These are indicated in the left margin of Appendix D.

Step 4—Reviewing the themes. Braun and Clarke (2006) maintain that reviewing themes involves refining these on two levels. Level one is at the level of the coded data extracts, and level two involves refining the themes in relation to the entire data set. For me, this required that I first read all the collated extracts (Refer to Appendices E, F and G) and consider whether a coherent pattern was emerging. It became evident that some themes could not constitute themes because there was not enough data to support them. Other themes needed collapsing into each other to create a new theme or breaking down into separate themes. At this point, I made sure that compelling data extracts supported my interpretations and themes to both demonstrate the themes and their consistency across the data set. At this level of examination, I was able to determine potential alternatives and even contradictions. According to Braun and Clarke, this was particularly important given that “a pattern in data is rarely, if ever, going to be 100% complete and non-contradicted”, and that failure on my part to reveal this in the analysis, would be “open to suspicion” (p. 95).

I then moved to level two of the process. I considered the validity of individual themes in relation to the individual narratives but also whether the themes accurately reflected the meanings evident in the data set as a whole. To achieve this, I used post-it notes to organise the themes into groups. This gave me a sense of the frequency of the themes. I knew that frequency was one way of indicating the relative importance of themes, but I was aware that, as a qualitative researcher, I needed to do more than this. I needed to identify how these themes related to my research question. This led to the generation of four themes. These were: (1) rules/rituals/restrictions, (2) relationships, (3) realisations, and (4) resolutions/reconciliation. What started to unfold was a clearer thematic map. This part of the process revealed that each

narrative and each historical period had *rules/rituals/restrictions* that affected my *relationships* that led to *realisations* that flowed to *resolutions/reconciliations*. This applied to the data set as a whole, and it gave me a sense of a possible narrative across the entire data set.

This phase was particularly time-consuming and made me realise that coding data and generating themes could go on indefinitely, given that there are no clear guidelines on when to stop. Braun and Clarke's (2006) advice that, generally, when the researcher's "refinements are not adding anything substantial", it is time to "stop" (p. 92), guided me here. At the end of this phase, I had a reasonable idea of what my themes were, how they related to each other and the overall story they told about the data that would help me answer my research question. This served as a thematic map.

Step 5—Defining and refining the themes. As mentioned earlier, I moved into phase five with a thematic map that gave a sense of the overall story my data was telling—that, *rules/rituals/restrictions* (theme 1) affected my *relationships* (theme 2) that led to *realisations* (theme 3) that led to *resolutions/reconciliations* (theme 4). Step 5 required that I deconstruct each of these themes by defining and redefining it. This involved "identifying the 'essence' of what each theme is about" (Braun & Clarke, 2006, p. 92). It also involved considering each theme in relation to the others. Although I approached this phase with confidence believing that it was no more than a confirmation of the themes generated in step 4, my experience highlighted the complexity of refining themes.

My endeavour to define what I meant by the themes highlighted that the themes I had generated were too diverse and ambiguous. This saw me go back to the collated data extracts and draw on some of the original coding. What emerged was that the theme of *rules/rituals/restrictions* was too diverse and needed to be divided into two themes that came to constitute *conventions* and *constraints*. This breakdown allowed for the establishment of causal relationships—that is, which themes constituted causes, and which constituted effects of those causes. Revisiting my coding enabled me to see that the theme *relationships* was too ambiguous. The coding in the data highlighted that it was more than just my relationships with individuals but about my connections with groups and even places. *Relationships* was redefined as *connections* and allowed me to include the emotional connection I had with individual, groups and settings or places. Working systematically through each of the themes generated in Step 4, saw *realisations* broken into two—*capital* and *cognisance*. This provided for the distinction between benefits and the more esoteric elements of self to do with an awareness of the self.

Similarly, *resolutions* and *reconciliation* were redefined as *compromise* and *consonance* that made a clearer distinction between problem-solving and personal growth, and development that encompassed notions of becoming. Table 6 presents the 7 themes and their dimensions to emerge from this phase.

Table 5

The 7 'C' Themes

The 7 'C' Themes	Dimensions
1. Conventions	Rules; traditions; practices; obligations; expectations; earmarks
2. Constraints	Conflicts; restrictions; doubts; includes tensions between positive & negative responses
3. Connections	At individual, group, and environmental level. Includes emotions: nostalgia, alienation, fear, guilt, empowerment, loyalty
4. Capital	Success/achievements; moments of inspiration. Include metaphors: Odysseus/journey, Mary Poppins, symbols (gold bracelet, food); blacksmith; home/homecoming; building bridges, locations (Thessaloniki/Melbourne).
5. Cognisance	Awareness of self; realisations; awakenings; lessons learnt; Agency
6. Compromise	Reconciliation, resolution
7. Consonance	Harmony; symbiosis.

I then re-read each narrative within each period annotating the narrative with a number corresponding to the revised themes as in Table 5; indicated in the left margin Appendix D under *Part 2 Revised coding for Step 5*. A prevailing concern for me at this point was that I had too many themes. Yet, knowing what to discard became problematic in that all had illustrative data to validate them. This saw me go back to my 7 'C' themes and consider grouping. Having defined the dimensions of the themes helped me to reduce the 7 themes in Table 5 to 3 overarching themes that reflected the story my data told. These were (1) Swimming with the tide of history, (2) Life is relational, and (3) Overcoming the monster. From this, the 7 'C' themes came to constitute subthemes within these overarching themes as indicated in Table 6.

Table 6

The Overarching Themes

Themes	Sub-themes
Swimming with the Tide of history	Aspects of narratives that exemplify some powerful trend that is shaping my walk of life. Focus on Conventions, including constraints and challenges.
Life is Relational	Focus on connection/relationships (with individuals, groups, environment, institutions. Includes emotions: nostalgia, alienation, fear, guilt, disempowerment, loyalty.
Overcoming the Monster	Focus on cognisance (includes awareness of self; realisations/awakenings/lessons learnt/resolutions; capital; compromise; consonance; agency.

While being able to see themes within themes was important for reducing the themes to a manageable number, it was also important for giving structure to what were particularly large and complex themes, and also for demonstrating the hierarchy of meaning within the data. I read each narrative in terms of the revised three themes. Appendix H documents a sample of the data findings.

Step 6—The production of the report. As a student researcher, part of the appeal of TA was that it is “relatively easy to conduct...good thematic analysis or qualitative data, even when you are still learning qualitative techniques” (Braun & Clarke, 2006, p. 94). The identification of themes for me was most challenging and it endorsed the idea that redefining themes was an ongoing and organic process (Braun & Clarke, 2006). The completion of the findings description as part of the thesis, highlighted that the three themes—Swimming with the tide of history, Life is relational, and Overcoming the monster—required reviewing given the level of repetition that was emerging in these chapters. Frustrated, overwhelmed and anxious, I did what came easily—go back to the very beginning. I went back and re-read the body of narratives in the chronological sequence of the events in view of the overall journey my narratives revealed. This process allowed me to see that my journey is one of *conflicted identities* and my endeavours to *develop a sense of self* that leads to my *becoming me* in terms of the teacher I wanted to be. The themes this process generated are: (1) Identities are Multiple and Conflicted, (2) Developing a Sense of Self, and (3) Becoming Me. Interestingly, this step was particularly useful in that it elucidated that Becoming Me as a theme was the product of themes 1 and 2. In summary, the

first two themes provided the framework for organising and reporting my findings in Chapters 6 and 7 while the third theme came to constitute the conclusion.

Trustworthiness and Credibility of the Study

Issues of validity, reliability and generalisability in qualitative research are contentious, and somewhat problematic. For example, critics often want to hold autoethnographers accountable to criteria normally applied to traditional ethnographies or to autobiographical standards of writing. According to Ellis (2009), scholars often dismiss autoethnography as being insufficiently rigorous, theoretical, and analytical, and of being too aesthetic, emotional, and therapeutic. Anderson (2006) maintained that, in using personal experience, autoethnographers use biased data.

In arguing a case for autoethnography, postmodernists Guba and Lincoln (2005) maintained that “no method can deliver on ultimate truth... it is not merely method that promises to deliver on some set of local or context-grounded truths, it is also the processes of interpretation” (p. 178). Given this study sits within a constructionist framework Miller and Brewer (2003) made a particularly important point in maintaining that, in evaluating ethnography within a constructivist paradigm, terms like ‘reliability’, ‘validity’ and ‘generalisability’ “lose their authority to legitimate the data collected” (p. 101). This raises the question of what authority or place do reliability, validity and generalisability have in autoethnography. Here, the view of Adams et al. (2015) is helpful. These scholars asserted that, rather than dismissing reliability, validity, and generalisability, one should view them in their altered context, meaning and function.

According to Bochner (2002), in autoethnography reliability referred to the credibility of the narrator. The researcher explains that this requires consideration of whether the narrator could have had those described experiences, given available ‘factual evidence’; whether the narrator believed this is actually what happened; or the extent to which the narrator used literary license that rendered the story as fiction. Important here is the strong case that Richardson (2000) made for literary writing in scientific research, describing the demarcation between scientific and literary writing as “unstable and mutable” (p. 253). She welcomed the blurring of the boundaries between fact and fiction, objective and subjective claiming that autoethnographers want to write ethnography which is “both scientific—in the sense of being true to a world known through the empirical senses—and literary—in the sense of expressing what one has learned through evocative writing techniques and form” (p. 253). Richardson and

St Pierre (2005) best expressed this when they stated that the qualitative writer “can eschew the questionable metanarrative of scientific objectivity and still have plenty to say as situated speakers, subjectivities engaged in knowing/telling about the world as they perceive it” (p. 961). Seen from this perspective, the autoethnographer does not have to write as the “omniscient narrator claiming universal and atemporal general knowledge” (p. 961).

For autoethnographers, validity means that the experience described in the story is coherent and could be true, and readers are able to connect with what the writer describes. According to Plummer (2001), “What matters is the way in which the story enables the reader to enter the subjective world of the teller—to see the world from her or his point of point of view, even if this world does not ‘match reality’” (p. 401). An autoethnography can also be judged in terms of how useful the story is and to what uses it might be put (Bochner, 2002), for example, whether the account helps readers communicate with others different from themselves or offers a way to improve the life of the author or the lives of participants and readers. Ellis (2004) maintained that readers provide validation by considering how their lives are similar and different and the reasons why and by feeling that the stories have informed them about unfamiliar people or lives. The generalisability referenced in autoethnography differs from its definition in the traditional sense in that it does not apply to large random samples of respondents. Rather, the focus shifts from respondents to readers. In considering generalisability autoethnography sees it in terms of the story’s capacity to speak to readers about their own or others’ experiences. Ellis and Bochner (2000) argued that generalisability is determined by whether the autoethnographer is able to illuminate, generally, unfamiliar cultural processes.

In view of the arguments outlined, I anticipate this research will be viewed favourably in terms of its trustworthiness. It will receive consideration in relation to its scholarship, its contribution to knowledge about a phenomenon and its capacity to cultivate social change. These ideas will be addressed in detail in Chapter 8 where I provide a reflection on my study based on the four goals for evaluating autoethnography proposed by Adams et al. (2015) identified earlier in this chapter.

Summary

In this chapter, I explained and justified the research design including a discussion of the epistemological basis of the study and of qualitative research. I also described the methodological approach of autoethnography followed by a description and discussion of the

data creation and analysis processes. Finally, I addressed the study's credibility issues. The following chapter outlines the findings from the analysis of data pertaining to the first theme, *Identities are Multiple and Conflicted* followed by a discussion in relation to the relevant literature and theoretical frame.

Chapter 6 Identities are Multiple and Conflicted

Introduction

In this chapter, I present the findings from the analysis of data related to the theme *Identities are Multiple and Conflicted*. I follow with a discussion of the findings in relation to the relevant literature and the theoretical frame of identity construction. As the two overarching themes identified from the analysis of the data, *Identities are multiple and conflicted* and *Developing a Sense of Self*, are inter-related; certain incidents in the findings speak to both. Therefore, in this and the following chapter, the I-as the researcher makes several references to the same narrative or incident. The first theme, *Identities are multiple and conflicted*, focuses on the conventions, constraints, challenges and conflicts that were revealed in the narratives during my life as a student and as a teacher in a period spanning the mid-1960s through to the current day but mostly focused on the periods that promoted assimilation and multiculturalism. As explained in the previous chapter, these terms represent the key concepts identified in this theme. Across all the narratives, there was evidence that, as a student and as a teacher, I was conscious of the conventions that essentially characterised my Greek and Australian worlds and the constraints, challenges and conflicts that these presented in terms of my identity.

Findings

The findings are presented in three sections. My early experiences as a student encompassed time in a Melbourne primary school and CLS, as well as time attending primary school in Greece when I was twelve years old, as a result of my parents' decision to resettle in Greece after living two decades as immigrants in Australia. My experiences as a teacher included teaching Greek in CLS and English and EAL in mainstream secondary schools. What emerged from the data were examples of the disparity between my two worlds: in the Australian setting as a child of immigrant parents attending CLS and mainstream schools; as a student in Greece; and, in my roles as a teacher in CLS and in mainstream schools. Characterised by its own set of conventions and expectations, each world presented constraints and challenges that saw me compartmentalise different aspects of my selfhood, catapulting me into a lifelong struggle to find a sense of belonging. What emerged were a range of conflicted identities. The description of the findings includes excerpts from the body of narratives. These are italicised and followed by the

initials of the title of the narrative material's source. For reference Table 4 in Chapter 5 depicts the narrative titles and their corresponding acronyms.

Conflicted Identities at Home and in a Mainstream School in Melbourne

The first sense of conflicted identities arose the year I started prep in a mainstream school in Melbourne, through my realisation that another world existed beyond my family home. The narrative, *The Beginning (TB)*, showed that I became acutely aware of the different characteristics of this world and how ill-equipped I was to be part of it as a child of Greek immigrant parents. Starting in a mainstream school was a catalytic force. What prevailed was my sense that there was a disruption to my perception of who I was in a setting that was “*essentially alien to what I had till then come to see as my world.*” For example, my recollection of my first days in school is that, with no English before I started school, I was moving in a social domain where unfamiliar others, “*spoke, what was to me, gibberish.*” The fact that this setting operated with rules that did not meet my parents’ description of what I could expect at school compounded my thoughts and feelings. I was acutely mindful of the impact this disruption had on me.

The concept of ‘Otherness’ featured strongly across all the narratives but was a particularly strong tension in my mainstream school context at the time. I was acutely conscious of those aspects of my identity that essentially earmarked me as something other than mainstream. These included my attendance at Greek school, the ‘un-Australian’ food that adorned my lunchbox, having countless aunts, uncles, cousins, and dancing with handkerchiefs at school fetes. Compounding this prevailing sense of foreignness was the fact that any acknowledgement of my distinctiveness, was, in the main, negative. I recall that bringing a soccer ball to school was to expose myself to the “*taunts and gibes of our Aussie hosts*” (*HIWIAOII*) while my name, Chrisoula (transliterated from Greek), provoked “*hysterical laughter and jeering*” (*LWTWBI*). A thoughtless comment decades after graduation, when a friend’s mother remembered me as the student who had “*the long and funny sounding name*” (*HIWIAOII*) reinforced this sense of difference. What prevailed was my sense of being a misfit in a very literal sense—a Greek girl in an Australian setting who, although having been born and only ever lived in Australia realised “*there were distinct indicators that clearly set certain students as hosts and established [others] as silhouettes of exclusivity*” (*LWTWBI*). My response to this sense of exclusivity was to subjugate my Greekness insisting “*my mother prepare ‘Australian-looking sandwiches’*” (*LWTWBI*), preferring my Anglicised name,

Christine, and disassociating myself from a newly-arrived student from Greece who dared to bring a soccer ball (symbolic of a version of football migrants played) into our mainstream school playground.

On starting mainstream schooling in Melbourne, it was evident that I had a strong sense of two disparate worlds. The narrative, *The Beginning*, showed that my expectations of what I could expect at school, fundamentally based on my parents' school experiences in another country, did not correlate to my reality in Melbourne. The fact that they knew little to nothing about the world that had primacy outside the family context, was significant. It left me with an impression that in my quest to fit in, my parents were not useful, "*powerless and less important*". It is apparent that, in the mainstream school domain, I was essentially left to my own devices to survive. I instinctively searched for my own kind "*sussing out those who in the classroom spoke the same language as me in the hope that the camaraderie might make the language barrier less taxing*" (TB). At the same time, I endeavoured to equip myself with what I saw as resources to "*assimilate to survive*". I adopted a football team in Australian Rules, a sport about which I knew nothing, anglicised my name, ensured my lunchbox consisted of authentically Australian food and set about "*learning the language*" at a "*humanly impossible rate*." Mastering the language and adopting the social conventions to operate seamlessly in an Anglocentric setting are seen in terms of capital; valuable resources that culminated in my being sufficiently comfortable and even "*make the league amongst other high achievers*" (HIWIAOII). My recollection of my student experiences in my mainstream school context is that "*If Australia's sentiment post WWII was 'Populate or Perish', mine was 'assimilate or perish'.*" The narratives suggested that, while my mainstream school teachers were well-meaning "*kind and, no doubt, [doing] what they believed was pedagogically sound*", from my perspective, their overriding principle was "*I know you weren't born Australian but you can at least act like one*" (HIWIAOII).

Interestingly, the data revealed that there were teachers who challenged the idea of assimilation by acknowledging my Greekness positively. In the narrative, *Look what the wind blew in* (LWTWBI), my mainstream teacher valued my Otherness. He referred to all students of ethnic background by their ethnic name—not their anglicised name. His correct pronunciation of my surname suggested that he had invested time to get it right. My relief was a contrast to the anxious anticipation I felt at the thought of the impending hysterical laughter and jeering that my surname often provoked amongst my peers as teachers struggled to get it right. He even presented lessons on Greek etymology in an epoch and year (1969) when space words were the

buzz with Man's landing on the moon. My recollection of those classes is that they were "magic", resultant in "we all grew toward the realization that we were all different but that our uniqueness was valued". The data showed that such teachers were the exception rather than the rule, evident in that I remained mindful of my limitations, comfortable to be known by my Greek name, only in the confines of particular classrooms. My recollection reinforced that "it was the only class throughout my entire primary schooling that saw me team up with Anglo-Celtic students for projects and team sports".

Conflicted Identities in Greece

The data revealed the challenges and conflicts that I experienced when I moved to Greece as a 12-year-old. My family's repatriation was no less a time of dramatic upheaval than my initiation into the Australian world had been on commencing mainstream schooling. It shattered expectations established in Australia through mainstream schooling, CLS and family that, my Greek identity defined by biology was legitimate and unquestionable. In *Shifting grains of here and there (SGOHAT)*, my recollection is that "Greece was more beautiful in Australia—more beautiful than the Greece I found". From the very outset, in Greece, I was aware of conventions that presented new dimensions of what it is to be Greek. For example, descriptions of daily school operations and traditional rituals, so different to what I was accustomed to, abounded. My recollection of mainstream school in Greece include descriptions of "a classroom culture and way of learning that was alien" with "my understanding of hard work, learning and achieving overturned". School ran for six days, and results were a very public affair with humiliation seen as a valued strategy to entice students to do better. To miss the morning assembly was "sacrilege" and the day began "with us parading around the schoolyard in endless, pointless drills". My recollection of teachers is that they seemed perpetually angry, "offering little opportunity to ask questions or do, what I considered to be real work". It saw me draw parallels with my Greek world experiences in Melbourne, evident in the following excerpt:

[In Greece], worship was solemn and serious business – a far cry from my Melbourne pious experiences. Attending Sunday mass in Melbourne consisted of a short spurt of worship withdrawing to the church grounds to play hopscotch with the traditional pastelí or koulouri in hand while our fathers indulged in a cigarette and shared news of the motherland. The village priest in Greece was both revered and feared. He sat in classes and was quick to pull students up on their academic performance, presentation, and demeanour in and out of school hours. Student attendance at Sunday mass was

compulsory. Attendance was recorded and home visits followed with the priest reprimanding and reminding both parents and children of their religious obligations. He was omnipresent, omnipotent and, dare I say, omniscient.

These experiences saw me confess, even years later, that “*most of the memories I have [of my relocation to Greece] are tinged with angst*” (SGOHAT). On my parents’ return to Greece, estrangement from my parents’ birthplace featured strongly. The data showed that this was no different to my experience in mainstream school in Australia and a contrast to my Greek world in Melbourne.

The new dimensions and perceptions of the Greek world in Greece saw me stuck in the mire with a resultant conflicted identity. It is reinforced in the ‘them’ and ‘us’ mentality in conversations that saw my father advised by one teacher that “*the child (me) has to adapt to the Greek reality.*” Just as my mainstream teachers in Melbourne had tried to raise my Australian consciousness, my recollection is that my mainstream school teachers in Greece did all they could to strengthen my Greek consciousness. They advised that I learn the rules, rituals, and conventions of how “*to be a patriot*” and learn to “*admire and respect the heroes of the land.*” Their advice was explicit—“*to visit the Acropolis, the Constitution Square, the Botanic Gardens and the War museum.*” Implicit in this advice was that these practices would help me address what I was lacking as a Greek. Interestingly, my response to this tension was not an “*omnivorous appetite*” (TB) to assimilate that had been my response to my mainstream school experience in Melbourne. In Greece, my response to perceptions I was lacking as a Greek, saw me reassess my sense of what it means to be Greek with an emerging sense of being Australian. The data described that I came to the poignant realisation that “*I had left Australia Greek and arrived in Greece very much Australian*” (SGOHAT). My fractured Greekness was epitomized in that, when asked about my ethnicity, “*I’d stumble over my words and say ‘Greek’ but with no conviction*” and that, “*Unlike my parents, I had not returned home*” (SGOHAT). Their repatriation meant my dispossession with a strong sense that I was a Greek who belonged in a different country.

Conflicted Identities between Mainstream Schools and Community Language Schools

My sense of conflicted identities was also evident in my experiences as a student and teacher in my Australian mainstream schools and CLS. My two distinct school worlds reinforced the demarcation between my two identities valuing one to the exclusion of the other.

As a student at CLS. The ‘two distinct worlds’ motif was reinforced on the commencement of my formal Greek classes at a local CLS. The data yielded concrete examples of my recurring propensity to draw conscious and unconscious, overt, and covert comparisons between my two different school worlds, evident in the description of the physical setting of the CLS classroom. As a student in a CLS, I gained insight into ‘privilege’ or lack thereof. What stood out was the sense of disadvantage in the CLS through references such as, *“hardwood floors [that] could not conceal the years of neglect”* and *“stained glass windows of red and blue [that] alluded to days of past glory”* (TB). The substandard facilities were further highlighted in recollections of a classroom *“filled with all manner of chairs and desks”* and *“a freestanding blackboard on a tripod”* that gave the room but a *“semblance of order”* (TB). The description of the CLS setting made it clear that this was a makeshift classroom and, fundamentally, very different from the facilities I enjoyed in my mainstream school setting.

Despite the substandard facilities of the CLS, the data showed that I accepted the situation and because, unlike my mainstream school context, there was a sense of order and congruence between my familial world and my CLS. Recognisable symbols and rituals, that came to constitute conventional features in all CLS schools, provided me with a sense of belonging in this context strengthened by the figure my father cast in the CLS setting as a man comfortable, confident and *“in complete harmony with the educational system to which he had entrusted me”* (TB). The notion that my biology defined identity solidified this sense of belonging. It afforded me legitimacy denied to me in my mainstream world, even as a teacher, decades later, when, in my role as a mainstream English teacher in a new school, parents questioned whether or not Year 12 English should be taught by teachers of non-English speaking background.

What featured strongly in the data is that the learning of the Greek language and being Greek, was serious business in CLS. It is evident in my recollection of my father’s advice to the teacher, *“‘Sir, if words do not work, let the bar fall!’”*, upon which the teacher *“held up the wooden stick on his desk and smiled”* (TB). The narratives suggested that Greek teachers in

Australia were stern, traditional, tough and very much consistent with their counterparts in the fatherland who, in their attempt *“to impassion us with all things Greek”*, enforced learning programs and teaching practice in Melbourne that had *“rigour, regular testing and individual accountability.”* The narratives revealed that in dealing with me as a child of migrant parents, there was no room for concepts like dual identity in a CLS. This is evident in my recollection that there appeared to be *“a concerted effort, by all those engaged in our upbringing, to keep my Hellenic identity unadulterated by foreign influence”*. This aligned with my parents’ desire to eventually resettle in Greece. My recollection of CLS is that the learning and maintenance of the Greek language and culture for the offspring of first-generation Greek immigrants was not a choice, it was a moral obligation that *“the family institution, the Church and the humble teacher had to unite in cause and simply get it right” (TB)*. With the insight that only hindsight can afford, although this was a hard-line approach to preserving my Greek identity, the data revealed that I accepted this, unquestioningly, comfortable in the sense of belonging CLS provided me. This was a stark contrast to the rejection and the feeling of not being a ‘real Australian’ that dominated my experiences in mainstream school.

As a CLS and mainstream teacher. As a teacher of Greek in a CLS, I also faced conflicting experiences between my mainstream and CLS schools, especially in relation to the values I held. The data revealed numerous examples that saw me torn between my personal values as a teacher and the expectations CLS had of me. My Otherness as an Australian-bred teacher of Greek emerged in the context of the CLS to face those teachers who were Greek nationals, and whose educational experience in Greece saw them bring pedagogies quite distinct to those of the Australian educational landscape with which I was familiar as a student and as a teacher in a mainstream high school. Notably, working in both CLS and mainstream schools, I found myself bringing pedagogic approaches to the CLS classroom that were more consistent with the students’ reality in mainstream school. In so doing, I was acutely aware of the other teachers’ views that conflicted with mine and led to internal conflicts in how I perceived myself as a teacher. For example, my decision to introduce the notion of individualised assessment, which I applied in mainstream school, stirred much debate in the CLS staff meeting:

Your handling of this boy while well-meaning is gravely misguided,” one colleague remarked. “It’s setting an unacceptable precedent,” warned another. “What is to prevent them telling us what should form assessment?” asked another. “How the hell does this prepare them for college, for life?” added another. “Such students do not get far. We are giving the wrong messages”, added the veteran amongst us. “We are

teachers, not romantics?” hissed a colleague for whom I had a lot of respect. I knew they were all right. (WWFR)

This episode is evidence that what I saw as a resolution to a problem, namely providing an individualised assessment task for a student found plagiarising, others saw as acquiescence to the student’s whims. What I saw as supporting the individual student, based on common practice in mainstream schools, my colleagues saw as “*preferential treatment*” that conflicted with the traditional and more rigorous assessment practices applied in the CLS. The data revealed my belief that students attending CLS should experience teaching consistent with that offered in the mainstream education system. It was evident that I believed this merging of two worlds was important for my students but also for me as suggested in my recollection that “*I no longer wanted to compartmentalise myself*” as either a CLS teacher or mainstream teacher. I encompassed both identities and wanted the flexibility and fluidity to integrate pedagogies between my two teaching contexts.

A range of anecdotes in the data illustrated that challenging the rules of CLS came at a cost for me. It caused friction between me and my colleagues. Despite my convictions, it was no less an internal conflict for me. This was evident in my teacher dilemma of whether to follow my teaching plan or the natural curiosity of students to make real meaning during a lesson. An interesting observation was that, while I chose to follow my gut instinct and allow students to navigate their learning by allowing them to use English in a Greek class, my comment that “*like Adam and Eve, I took a bite into the apple*” suggested that my deviating from expectations—namely “*the school’s immersion policy*”—was condemnatory and involved risk. This action saw parents complain to the administration, and this, in turn, led to the administration reminding me of my responsibility to uphold school policy. Notably, the narrative revealed that my own conflicted values compounded the tension. While I contested the immersion policy, I was no less troubled by my decision not to comply with the policy. This was evident in my acknowledgement that, given the limited opportunities offered to these students to use the Greek language, “*allowing them to indulge in their first language (English) was sacrilege*” (DTS).

Throughout the narratives, meeting institutional expectations in both schools exposed an inner struggle between who I was and what I was expected to be. This conflict of what it means to be a real Greek and what it means to be a real Australian—a motif established in my childhood school experiences—indicated my sense of not being enough, being misguided or not true to myself. As a mainstream teacher leading a faculty, the data revealed that I often

questioned my leadership style and “*gentle way of doing things*”, which was perceived to be less effective to the extrovert archetype “*master-of-the-universe types*” that had led my faculty in the past and who “*stomped [colleagues] into form.*” (KT). It resulted in my questioning whether I had what it takes to represent my students, my principles and to be a leader.

In the narrative, *The X Factor*, the valued archetype of the extrovert emerged in my role as a mainstream EAL teacher and took the form of an internal moral conflict. It was demonstrated when I pondered the group work that I often imposed on Asian students that saw me “*often make statements that they are not team oriented*” and “*even if they have an idea not completely mature yet, encourage students to speak out.*” On one occasion, I scheduled a meeting with a Chinese student as I was concerned that her passivity was “*disengagement*”. The meeting revealed that shy and sensitive children like my disengaged student, while shunned by their peers in Australia, are sought-after playmates in China and “*said to be ‘dongshi’ (understanding) a common term of praise*”. My discussion with the student made it clear that her perspective on life came from a world vastly different to mine, with different rules of engagement. For her, “*Those who know, do not speak [while] those who speak, do not know* (Lao Tzu, the Way of Lao Tzu)” (Lao Tzu Quotes, (n.d.). Such incidents left me wondering if my teacher practice of “*imposing*” Anglocentric values of the dominant culture was “*proselytization of sorts*” and no different to my own acculturation into Australian values and norms, four decades earlier, as a student attending mainstream school in Melbourne.

Summary of Findings

The narratives revealed that, as a child of immigrant parents, I felt immersed in two distinct worlds—Greek and Australian. Each world presented its own conventions with the educational institutions of each committed to moulding me to facilitate my fitting in. Throughout the narratives, there were examples of my endeavours to find a sense of belonging in each world by mastering and playing by the rules. As a student, I was conflicted in terms of who I was with a prevailing sense of my Otherness, and so chose to compartmentalise aspects of my selfhood to survive. Rather than adopt the ‘assimilate to survive’ motto that I had adopted in my mainstream school in Melbourne, experiences in Greece triggered my unfolding Australian consciousness and an emerging sense of agency—an agency that took the form of, not what I needed to do to fit in, but who I really was and what I wanted to be. The data also showed that conflicting values between myself and my teaching colleagues was a constraint to teaching in accordance with my beliefs. These constituted moral dilemmas for me. I was torn between

maintaining the traditional conventions of CLS and those encountered in a mainstream school and moving forward by integrating pedagogies that aligned with the educational language learning policies of the period.

In the next section, I discuss my findings in relation to key contextual and theoretical ideas, namely, the social and policy context of the times, the influence of CLS on children of migrant parents in Australia, and conceptions of identity construction. I also draw on the relevant literature about teacher identity.

Discussion

The literature suggested that identity is dependent on the contexts in which we immerse ourselves (Gee, 2001). For me, as a student and as a teacher in Australia, these contexts centred around family and CLS, which cultivated my Greek identity, and my mainstream schools that shaped my Australian identity. The findings revealed that my two distinct school worlds had both overt and covert mechanisms that provided little opportunity for me to enact any aspects of my identity that were not institutionally valued, and that this led to conflicts. The discussion that follows explores and unpacks in detail how the institutions I found myself in, as learner and teacher, were reflective of the social and policy contexts of their time and how they played a critical role in my learner and teacher identity construction.

The analysis of my learner and teacher experiences illustrated how some of these experiences of conflict constituted boundary crossing between my Greek and Australian school worlds. Suchman (1994) argued that boundary crossing refers to a person's transitions between different sites and the interactions they have within and across these. She added that boundary crossing involves "encountering difference" and "entering into a process of profound and uncomfortable social change" (p. 25). My boundary crossing experiences highlighted my acute awareness of the differences that caused "discontinuity in action or interaction" (Ackermann & Bakker, 2011, p. 133) and "disorganisation, confusion and fragmentation" (Meijers & Hermans, 2018, p. 49) that resulted in a conflicted self. Analysis of the findings revealed the ways in which my boundary crossing contributed to my sense of multiple and conflicted identities.

Boundary Experiences between Mainstream School, CLS and Home as a Student in Melbourne

The findings illustrated how my induction into mainstream schooling from home constituted boundary crossing. For me, as a child of immigrant parents, my daily engagement in terms of language and culture with mainstream society, as experienced in the context of my mainstream school, was an experience of conflict and uncertainty. The findings suggested that the fact that in my mainstream school teaching proceeded as if my Greek identity did not exist played a part in causing my uncertainty. This was reflective of the political policy of assimilation that prevailed in mainstream education in the 1960s. This policy regarded students from overseas and of migrant background, once enrolled in a mainstream school, as Australian children. The prevailing educational sentiment was that, despite Australia becoming increasingly more ethnically diverse, the assumption was that all students ought to be the same and that the use of the English language was best. Theodorou and Symeou (2012) maintained that ignoring the cultural and linguistic wealth minority students bring with them to school can lead to their social and educational marginalisation.

The findings revealed that in a period of assimilation, recognition of my Otherness created a problem that required addressing. Eltis (1991) asserted that this was a period “whereby governments treated minority language issues as a problem both organisationally and intellectually” (p. 7). Smolicz (1991) also referred to the ‘monolingual character’ among monolingual majorities whose ethnocentricity saw them denigrate non British languages perceiving them to be “a handicap and a burden to be shed as soon as possible even if it were culturally and economically useful (p. 38). The findings illustrated that, in my experience, the role of my mainstream school was that of an assimilationist agent. The policy of assimilation found expression in the dismissiveness of any aspects of my Greekness in the mainstream school domain that saw the anglicising of my name and the banning of the use of other languages in the classroom and playground, suggesting that my parents use English, even in the family home (CIAC, 1960), that would otherwise hinder my academic success. In view of this socio-political context, the data suggests that my mainstream school teachers, were committed to the inculcation of approved knowledge and values of the dominant Anglo-Saxon sections of mainstream society (Tsounis, 1975).

The findings suggested that the policy of assimilation was not bipartisan, with the onus, fundamentally, on immigrants and their children to make it successful by playing by the rules of

the dominant culture and to the subjugation of their own culture, language and values that were part of their heritage. From the standpoint of Gee's (2001) Institutional Perspective (I-identity), I was acutely conscious of not quite making the mark as an Australian in my mainstream school world. Gee maintains that I-identity can be understood in terms of the ways in which institutional realities create positions from which people are expected and sometimes forced to act and that "I-identities can be put on a continuum in terms of how actively or passively the occupant of a position fills or fulfils his or her role or duties" (p. 103). Mastering the language, adopting a football team, ensuring my sandwiches looked Australian were some of the strategies I adopted to fulfil my role as an Australian. What is evident is that I responded to the situation, not by "going into [this] uncertainty" (Hermans & Hermans-Konopka, 2010, p. 44), but by actively avoiding it. This meant deliberately avoiding situations that may create tension by confining practices associated with my Greek identity to contexts outside the mainstream school setting. While this is shown to offer some reprieve from feeling marginalised, the findings suggest that, as a strategy, it may have had the effect of "sharpening the boundaries" (Hermans & Hermans-Konopka, 2010, p. 44) between my two worlds and my two identities.

Community Language Schools—Reinforcing Boundaries and Conflicted Identities

The findings also illustrate that the tension of disparate worlds endured given that, in their attempt to impassion me with all things Greek, the CLS I attended reinforced the 'them and us' conflict and the boundaries between my two worlds through their discourses. Like mainstream schools, CLS assumed the role of agents to keep my Hellenic identity unadulterated by suppressing any notions of my being Australian. Seen from Gee's (2001) Nature-Perspective (N-Identity) that saw my identity defined by birth, in the eyes of my CLS teachers, I was fundamentally Greek, and should remain so. While these institutions provided me with ethnic and cultural affirmation (Park, 2018), my CLS experience suggested that these institutions gave no credence to the notion of seeing me holistically. Of relevance here is the interrelationship between the sociocultural identities of my CLS teachers and their teaching practices (Duff & Uchida, 1997).

For example, the findings showed that my CLS teachers adopted instructional approaches in Melbourne that were based on their past education in Greece and cross-cultural experiences (Duff & Uchida (1997). Compared to my mainstream school teachers, they were traditional, stern, tough and reinforced academic rigour and accountability where the dominant approach to

discipline was “*if words did not work, let the bar fall*” (HIWTHIOII). As first-generation migrants themselves, CLS teachers “*understood the ‘dream to repatriate’ that was deep-rooted in the psyche of most first generation Greek immigrants of their generation (HIWIAOII)*. This found expression in the culture of the classroom that saw them inculcating possibly their own and the approved values of the community they represented such as that the linguistic and cultural maintenance in their children was an obligation. In their endeavour to keep my Hellenic identity unadulterated by foreign influence and impassion me with all things Greek, these teachers followed a traditional Greek curriculum that included dancing, geography, history, religion, festivals, traditions and soccer (not Australian Rules Football). Anything to do with Hellenism was sublime, lofty in thought, culture, and tradition as reflected in the pomp and ceremony celebrating festivals like the Day of Independence of Greece; in contrast Anzac Day was merely a public holiday.

Instructional materials also shaped cultural manifestations. With material largely from the country of origin, Greece, the curriculum had a strong emphasis on nationalism. In conducting a review of the textbooks provided by the Greek government, which coincided with the time I attended CLS, Tsounis (1975) found that the material for years 4 and 5 and those published after the Greek military junta in 1967, contained much nationalistic propaganda—the aggressive nationalism more evident in the treatment of modern historical events. The findings highlighted the multiple ways in which CLS transmitted culture and the development of my Greek identity to the exclusion of my Australian identity. For example, Tsounis (1975) found that no texts dealt with diaspora Greeks like me; the suggestion being that, despite my diasporic status, I was part of a unified collective whose base was in Greece. The findings revealed that this was a sentiment I embraced pointing to the power of these cultural manifestations on the construction of my Greek identity.

The findings illustrated how my response to my disparate worlds and dual identity was to reduce uncertainty by keeping each world separate with a clear line of demarcation between them. Gee (2001) reasoned that “all people have multiple identities connected not to their internal states but to their performances in society” (p. 99). In view of this, my role was to learn enough of my Australian world to participate effectively within it. In the same vein, I accepted, unquestioningly, the academic rigour and insularity imposed by my CLS, as this offered me legitimacy. This situation illustrated ‘identification’ as a mechanism for dealing with the tension my disparate worlds presented. Ackermann and Bakker (2011) contended that the process of identification entailed questioning of the core identity of each of the intersecting sites and

delineating how they differed leading to renewed insight into what the diverse practices concern. The process of identification saw me comparing the rituals and practices of each of my worlds. What emerged strongly in the process of identification was the need for ‘legitimizing co-existence’ that saw me accepting the differences in my school settings, rather than attempting to overcome them.

For example, a range of anecdotes in the data highlighted my awareness that to attempt to integrate the two worlds resulted in negative experiences that threatened my legitimacy. Aware of the power that conforming to the expectations of each of my worlds wielded in terms of my belonging and distancing, saw me take refuge behind the toilet block in an attempt to disassociate myself from a Greek boy who had brought a soccer ball into the playground of a mainstream school. From this, it is logical to claim that, as a student, my sense of self “was not based on [my] individual conception” but on my “interpretation of the social definition of the self, both within [my] inner group as well as the larger society” (Kim, 2003, p. 138). This was reinforced in that, while I envied those few Greek fellow students who seemed to be less conflicted in the mainstream school context, I was acutely conscious of the disdain with which those immigrants who integrated and “*moved to the other side*” (*HIWIAOII*) were regarded by the Greek community. Aware of the implications this could have in terms of acceptance and belonging in each of my two worlds, I strategically shifted my identity playing by the rules, conventions, and expectations of each world. The findings revealed that, although I operated and moved within and between each world, my two worlds coexisted side by side and were, fundamentally, mutually exclusive. Analysis of the findings suggests that this response reflected the cultural, political, and historical forces of the time that saw each of my school worlds marginalise my Otherness. “Legitimizing co-existence” is shown to be “highly political [but also] sensitive to those involved” (Ackermann & Bakker, 2011, p. 143). For example, in *Home is where I am or is it*, I acknowledge that my endeavour to disassociate myself from the Greek boy who had dared to bring a soccer ball into the mainstream playground, is one “*I shamefully remember to this day.*” Nonetheless, it was an approach that provided me with a sense of order by mitigating tensions.

Negotiating with Boundaries as a Student

Interestingly, the analysis revealed that there were teachers in my mainstream school setting whose practice was inconsistent with the prevailing sense of ‘non-recognition’ (Ozolins, 1993) and who acknowledged my Greekness positively. They acknowledged my Greekness through using my Greek name, and they elevated the status of my Greek heritage through the study of Greek etymology. I was even humbled by one teacher’s love for Greek cuisine and his endeavour to learn the names of Greek dishes by their authentic Greek name defying their Anglicised versions. By responding to my Otherness in this way, these teachers implicitly argued a case for migrants and their children to retain their linguistic and cultural heritage. As the Dovey Report (CIAC, 1960) acknowledged, the Australian community had much to gain from this. Moreover, these teachers foreshadowed the views expressed by the Committee on Multicultural Education report: Education for a multicultural society (AEAC, Committee on Multicultural Education., & Commonwealth Schools Commission (Australia), 1979), that argued that “It is necessary that all Australians be afforded equality of opportunity to participate in the life of the nation and [also] maintain their ethnic and cultural heritage within the law and the accepted political framework” (p. vi). Analysis of the findings revealed that the classroom experiences which acknowledged my Greekness, served to ease tensions in relation to my Otherness by giving me a sense that my Greek heritage and Australian worlds need not be mutually exclusive and could co-exist in harmony. It found expression in anecdotes that saw me, in a period encouraging assimilation, dare to adorn my lunch box with traditional Greek food, use my Greek name in a mainstream classroom and even share my CLS experiences with Australian friends—aspects of my Greek identity I reserved, exclusively, for contexts outside the mainstream school setting constitutive of family and CLS.

The findings revealed that in the thrust of assimilationist policies, the responsibility of maintaining my Greek identity, in any formal sense, fell on the CLS I attended. My recollection of CLS I attended in the 1960s and early 1970s is that they were in rooms of premises owned by communities which were run down and “*gave a semblance of a classroom—a church hall filled with all manner of furniture with serious wear and tear*” (TB). Analysis of the findings suggests that these substandard classrooms epitomised their marginalisation and, by extension, the marginalisation of students, like me, who attended them (Tsounis, 1975). Tsounis captured the peripheral status of these institutions and the need for Greek children to be proficient in the use of English and Greek languages in his comparison of CLS to the underground evening classes that Greek children attended during Turkish occupation. The findings suggested that, in view of

the prevailing view that the maintenance of my ethnic language was a hindrance to my learning English (Ozolins, 1993), nothing occurred to support the institutions that promoted and fostered my Greek identity.

What emerged strongly in the findings is that, despite the adverse conditions, I was at ease in my CLS context. Recognisable symbols and rituals, that came to constitute conventional features in all CLS schools, provided me with a sense of belonging in this context. My experiences confirmed that CLS embraced those aspects of me that my mainstream school world subjugated and did not value. Hidden from the critical eyes of my mainstream school world, I could do this, uninhibited. In the context of CLS, my identity, seen from the Nature Perspective (Gee, 2001), meant that the Greek world never questioned my Greekness giving me irrevocable legitimacy. Those indicators that had earmarked me as an ‘Other’ in my mainstream school, legitimised me in this context affording me a stronger sense of belonging to a unified collective. Providing me with a knowledge of my linguistic and cultural heritage, CLS strengthened my Greek identity and self esteem endorsing that access to one’s linguistic and cultural heritage is a powerful individual and social need. For example, my recollection of National celebrations such as the 25th of March and 28th of October, organised by CLS, is that they were memorable ethnic community events that served to make me feel secure, simply by bringing children of immigrant parents together and “enabling us to become aware that we belong to a larger socio-cultural group in society” (Tsounis, 1975, p. 357). Being in a setting whose student demographic consisted, exclusively, of the progeny of Greek immigrants, who were not a minority, I could show “pride in [my] ethnic origins because it [did] not come at a social cost” (Richards, 2013, p. 986). From Gee’s (2001) Affinity Perspective (A-identity), my experiences are testimony that these events, and others like them provided by CLS, allowed me to generate an affinity with others who shared those practices—practices that were emblematic of a lifestyle. Analysis of the findings showed the contradictory roles of CLS in that, while they provided me with ethnic and cultural affirmation and respite from ethnic marginalisation, they reinforced the cultural boundaries and discourses that had a part in shaping my identity.

Negotiating Boundaries between Greece and Melbourne

The idea of ‘identification’ emerged strongly for me as I experienced discontinuity between my notion of what it meant to be Greek in Melbourne and what it meant to be Greek in Greece, during my parents’ repatriation. Ackermann and Meijer (2011) argued that “personal continuity is basic to and constitutive of a sense of self or a sense of being a person” (p. 313).

The findings illustrated that, in a different geographical location, Greece, my existing identity configuration of what it meant to be Greek did not fit my new context. This was inconsistent with my Melbourne experience, in both my family and CLS contexts, that had set me up to believe that my Greek identity, seen from N-Identity (Gee, 2001), was irrevocable. This aligns with Gee's view that N-identities "must always gain their force as identities through institutions, discourse and dialogue or affinity groups—the very forces that constitute our other perspectives on identity" (p. 102). Seen from Gee's (2001) Affinity Perspective (A-identity), in Greece I had attributes that portrayed me as a lesser Greek. Central to this is Gee's conceptualisation of identity—that "being recognized as a certain 'kind of person' in a given context that can change from moment to moment, from context to context and is [ipso facto] ambiguous or unstable" (p. 99).

From Gee's (2001) I-perspective, like their Australian counterparts in Australia's mainstream schools, well-meaning teachers in Greece took responsibility for my acculturation and the strengthening of my Greek consciousness. The findings intimated that I dealt with the discontinuity by falling into my past—drawing on the ways I dealt with my otherness in mainstream schools in Melbourne. It saw me re-establish some sense of belonging in the Greek world, by doing what I did best—adopting identification as a mechanism at the boundary and playing by the rules, rituals and conventions as laid out by my teachers who advised "*I visit the Acropolis, the Constitution Square and the War Museum to learn to be a patriot and respect the heroes of the land*" (SGOHAT). A dialogical approach to identity acknowledged that this routinised personal behaviour, which had proved to be helpful in my mainstream school in Melbourne, served to offer some personal and cultural continuity (Ackermann & Bakker, 2011).

In responding to my discontinuity in what it meant to be Greek when I was in Greece, it is clear that the boundary between being Greek in Melbourne and being Greek in Greece, was not simply a cognitive problem. While I spoke Greek fluently and had developed knowledge and skills over time to operate adequately within my new context, the findings suggest that it was more of an emotional nature as prior bonds got in the way. For example, initially, I was willing to conform to the expectations of my teachers and family because, not to do so, would see me forced to relinquish comfort zones and a perspective with a Greek identity and world that had afforded me a sense of belonging in CLS in Melbourne. The findings showed that to have my legitimacy as a Greek questioned—an identity that from an N-identity (Gee, 2001) was irrevocable—pushed me, emotionally, to the periphery of my Greek world and my self concept. Wijers and Meijers (1996) attested that to restore the 'fit' between identity configuration and the

new situation that one has encountered, the individual seeks and constructs a balance between these emotions and cognitions.

The suffering incurred by this discontinuity saw a dialogical self emerge in which different I-positions start to interact and engage with the question of what sort of Greek I was. The process saw the position, I-as Greek in Melbourne, conflicted with the position, I-as Greek in Greece. It culminates with my contesting the notion that my identity was, fundamentally, based on the culture into which I was born. The process saw me acknowledge what had up to that point in time lain dormant in the self, the subjugated I-as Australian. Hermans and Hermans-Konopka (2010) acknowledged that, when I-positions interact, they can form new combinations that can result in a reconciled third position that “is able to lessen and mitigate the conflict between the original positions” (p. 156). My response to my invalidators in Greece, at the time of the experience, was a determination to adopt Australian practices in Greece such as celebrating Anzac Day, eating food items I associated with Australia and looking towards Australia as home. Meijers and Hermans (2018) held that the construction of third positions is realisable when the person knows which positions are responsible for the conflict and that this demands a certain degree of self knowledge.

For me, it saw the dialogue between my two conflicting I-positions—I-as Greek in Greece and I-as Greek in Melbourne, at the time of the experience, led to an awareness that I was a different kind of Greek, and that my sense of being Greek was rooted in Melbourne. Inherent in the Melbourne locality was the notion of community and its associations and affiliations with people and institutions that had shaped my daily routines and emotional experiences attending CLS. This led to my trying to negotiate an identity that involved the merging of my two identities that had until then operated as separate and often conflicting entities. These understandings suggested that boundary crossing through my relocation to Greece, saw my identity become more of a personal matter and one that went beyond identification (Ackermann & Bakker, 2011) that, up to that point in time, had been my main approach to dealing with my disparate worlds and the conflicts they presented. This shift in my approach was the beginning of what Ackermann and Bakker (2011) described as transformation where “the problem of my intersecting worlds forces [me] to reconsider [my] current practices and their interrelations” (p. 146).

As a mechanism to understanding this conflict, writing about this experience in the narrative, *Shifting Grains of Here and There*, years later, provided “a distance large enough to

take a stance outside the conflict zone” (Meijers & Hermans, 2018, pp. 56-7) for the construction and further development of this third position. Building on this, analysis of the findings revealed I gained insight about the third position by delineating how I differed from the Greeks in Greece and where a range of personal and cultural aspects of my identity could be contested (Ackermann & Bakker, 2011). Moreover, it highlighted that the third position was an identity in progress in that, while it emerged on my relocation to Greece, indications are it was far from being resolved. For example, while I emerged from my relocation to Greece with a greater sense of self awareness and self acceptance, I was filled with angst at the realisation my parents’ repatriation meant my dispossession and that I was a Greek who belonged in a different country to them.

Boundary Crossing in My Teaching Worlds

As a CLS teacher in the period Eltis (1991) described as ‘Language as a Right’ (from the mid-1970s to the early 1990s), I was conscious of my ‘in-between’ status. Australia’s transition into a more inclusive society manifested in multiculturalism that promoted the retention of the cultural heritage of different ethnic groups and intercultural understanding (Ozolins, 1993). Multicultural policies found expression in the physical sites many CLS came to occupy since the mid-1970s. While they continued to operate outside mainstream school hours—on Saturday mornings or in the evenings during the week—many of the CLS I worked in as a CLS teacher, operated in ‘real’ mainstream schools. Teaching Greek in CLS sites that represented sites I taught in by day, was emblematic of the hybridity of my identity. While this was a marker of transition in the way I experienced CLS in the assimilation era—in substandard classrooms and promoting one of my worlds to the exclusion of the other—CLS continued to complicate my sense of professional identity. As Tsolidis and Kostogriz (2008) argued, these “‘in-between’ spaces, assist[ed] with the formation of ‘in-between’ identities” (p. 319), and they played a part in my identities conflicting. As a teacher, my response to Australia’s transition into a more inclusive society, reflected in the sites that CLS now occupied, was to bring pedagogies to the CLS classroom that were more consistent with my students’ reality in their mainstream schools and with my own practice as a teacher in mainstream schools. The narrative *When Wrong Feels Right* revealed that there was a need to address the separatist identity of CLS that had been my experience in the assimilation period up to 1975 as a student. The findings illustrated the challenges of boundary crossing between my two work sites—my mainstream school and my CLS.

Faced with classroom situations that made it clear I was not meeting the needs of my 3rd and 4th generation CLS students through traditional practices, it was evident that I was crossing boundaries to address my CLS classroom problems by bringing boundary objects from my mainstream school work site to my CLS classroom. Emerging strongly from the findings is the notion that boundary objects carry meaning and can be ambiguous because they “mean different things in different worlds” (Star & Griesemer, 1989, p. 388). This ambiguous nature of boundary objects can lead to tension. For example, my suggestions to introduce non-traditional assessment tools and practices in the CLS site were met with resistance by the teachers who were Greek nationals and whose educational experience in Greece saw them want to maintain pedagogies quite distinct to those of the Australian educational landscape. Seen as ‘differentiation’ in my mainstream world but viewed in the eyes of my CLS colleagues as ‘submission’. What I saw as bringing CLS in line with the socio-political context of the time that saw Australia developing into a cohesive multicultural nation by bringing mainstream practices into my CLS classroom, was viewed by others as blurring the existing lines of demarcation of these institutions that gave them their unique identity.

The findings highlighted the significant challenge in boundary crossing in terms of boundary objects and the need for the participants to work towards shared understandings. They also revealed that achieving shared understandings was no easy process. In endeavouring to achieve shared understanding about the mainstream school assessment tasks and processes I was introducing in my CLS classroom, the space of tension came to constitute a third space where the knowledge of each teacher (1st space) and school discourse and knowledge (2nd space) came together in a 3rd space for discussion of difference with the aim of transcending the boundaries of differences responsible for the tension. In this way, one might describe the third space as the place learning and identity development take place when different worlds meet and form new meanings (Gutierrez, 2008; Cook, 2005). The findings highlighted the complexities of third spaces and the level of knowledge building required to achieve shared understandings and maximise the potential of learning. Central to this is the idea that mutual exchange of knowledge and all parties working collaboratively to achieve “discursive meaning-giving” (Geijsel & Meijers, 2005) involved looking for concepts that gave “an explanation that is logically and emotionally satisfactory for all who are involved” and that leads to “mutual understanding and shared values” (p. 225). Although my CLS colleagues entered the third space, and there is evidence of some generation of collective knowledge and perspectives, the findings revealed that the third space did not transform the process into learning for all teachers.

The findings provided evidence that I attempted to employ collaboration as a means to achieve shared understanding in the third space. Notably, the dialogical interaction between me and my colleagues did not lead to a shared understanding restricted to ‘conveyance’ in that, what I did was simply describe and make the boundary objects available to parties engaged in the collaboration. As a result, convergence that involved the evaluation of boundary objects to create shared interpretation (Marheineke, Habicht, & Möslin, 2016), did not emerge. This suggested that convergence that leads to shared understanding necessitates skills that I possibly had not yet developed. The findings made a strong case that, without these skills, I was susceptible to vulnerability.

In fact, the findings suggested that my endeavour to negotiate assessment practices from my mainstream school served to sharpen the difference between the views held between my CLS colleagues and myself. My findings proffer evidence of collegial resistance even after I endeavoured to model the new assessment process in a publicly observable medium as my success was confined to a personal celebration. Analysis of the findings suggested that perhaps this required open vulnerability to make myself, not only vulnerable professionally, but “vulnerable as a human being” (Lasky, 2005, p. 907) about my dual identity in the presence of native speaking colleagues. The importance of this lies in my perception of myself as a non native speaker (NNS) of Greek. According to Huang and Varghese (2015), the distinction between NS/NNS mattered because it spoke to my “legitimacy as a language teacher” giving primacy to “national origin and first language rather than one’s professional training” (p. 52). This shift in my perception of myself as a student in CLS in the assimilation period saw me believe, that from Gee’s (2001) N-perspective, my legitimacy as a Greek could never be called into question. The findings pointed to the tensions that emerged as a result of my increasing confidence to subscribe to a hybrid teacher identity. In dealing with this tension, I adopt a more protective approach to my vulnerability (Lasky, 2005) choosing to conceal this insecurity (Zembylas, 2003). The writing of the narrative, *When Wrong Feels Right*, revealed that I confined this vulnerability to no more than inner thoughts.

Here, the findings indicated the paradoxical nature of being the individual doing the boundary crossing. On the one hand, I was in the valuable position of creating change in my CLS classroom by bringing in practices from my mainstream school that I considered to be effective in part because my dual identity gave me a privileged status as compared to most of my CLS native-speaking colleagues (Zhang, 2017). I felt that my own experience of learning Greek provided stronger understanding of cultural diversity and the needs my CLS student. I believed

that this gave me a connection with 3rd and 4th generation students which native speakers, educated in a different system to me, might not have had, and which facilitated both learning and teaching. However, I also represented the very division of my two teaching worlds and my conflicted identities. External positions (my colleagues) perceived me to be ‘a conspirator’ (Tanggaard, 2007) with questionable loyalty to conventional CLS practices evidenced by introducing a boundary object in the form of a differentiated assessment tool. As a CLS teacher, my colleagues expected that I should keep my mainstream school instructional practice separate supporting a notion that, what impeded learning in the third space could, in part, be attributed to problems of identity and loyalty (Star & Griesemer, 1989).

Internal boundaries. Writing about dealing with tensions revealed that, for those doing the boundary crossing, internal boundaries compounded the challenges. For example, internal dialogue from reflecting on different I-positions as student and teacher in both CLS and mainstream sites, showed an enduring tension between my allegiance to CLS, an obligation to students, and the desire to be the CLS teacher I wanted to be. The findings asserted that, in crossing the boundaries between my two professional worlds, childhood insecurities came to the fore confirming that our own school experiences as learners hold “a constant ‘place’ throughout our life histories” (Hayler & Williams, 2020, p 181). Importantly, these scholars maintained that these “[give] purpose and focus to our work” (p. 181) as teachers. From the I-position of a migrant child, I found myself, as a CLS teacher, concerned that my legitimacy had now come to include my professional credibility. This was evident in comments from fellow teachers such as “*Your handling of this boy, while well meaning, is gravely misguided*” and “*setting an unacceptable precedent*” (WWFR). Such tension intensified as from the I-position of a CLS student, I felt guilty when challenging institutions that had provided me with a sense of belonging. Similarly, in my mainstream school, from the I-position of an EAL teacher, I saw it as my responsibility to do all I could to facilitate the transition of EAL students into the Australian educational system. Yet, from the I-position of a migrant child, recollections of my own acculturation into Australian values and norms, four decades earlier, left me conflicted in that my teacher practice of “*imposing*” Anglocentric values of the dominant culture was “*proselytization of sorts*” (TXF). The findings inferred that, my early experiences and my recollection of these affected whatever insight or cognisance I possessed as a teacher.

The dialogue between conflicted internal positions and external I-positions in the self suggested that to some degree the paradigms I came into contact with, and the teachers who had taught me influenced the way I thought about my performance in all my classrooms. From the

meta-position, these teachers emerged as “interiorized others-in-the-self” (Hermans & Hermans-Konopka, 2010) or as external-I positions that served as a compass and inspiration in my teaching years later. Hermans and Hermans-Jansen (2001) maintained that it is this understanding that leads to a more profound version of the social nature of identity where “The dialogical self is ‘social’, not in the sense that a self contained individual enters into social interactions with other outside people, but in the sense that other people occupy positions in a multi-voiced self” (p. 250). In recalling through my narratives, and the subsequent analysis of them, the teachers who had primarily reinforced the demarcation of my two worlds, I came to realise that I wanted to be a different teacher. Analysis of the data showed me reflecting on the anti-promoters (Hermans, 2013)—family members, teachers, and institutions—that were experienced as impediments to the development of my holistic identity. The data showed I reflected on promoter positions more critically to consider counter positions leading to renewed insights that saw me reach an understanding that, while they elevated the status of my Greek world, there was no evidence that they lent any credence to the notion of my being Australian. My enduring perception was, that I was, fundamentally, someone Greek who was residing in Australia, and would always be a variation of an Australian evidenced in that, any aspects of Greek identity, were confined to the classroom of the few teachers who adopted a softer approach to assimilation. This insight emboldened me to enact CLS classroom practices that reflected my hybrid identity, despite my colleague’s strong resistance. This dialogical approach to identity suggested that teachers implicitly construct and negotiate their professional identity in relation to the various people they meet and the communities in which they are engaged.

Summary

In this chapter, I have presented and discussed the findings in relation to the conflicts I experienced as a student and teacher in various contexts. The findings revealed identities that were conflicted, given that these contexts, employed overt and covert mechanisms that provided little opportunity for me to enact aspects of my identity that were not institutionally valued. Experiences of conflict demonstrate boundary crossing between my Greek and Australian worlds. Amongst the mechanisms I used to deal with conflicts is ‘legitimizing co-existence’ and strategically shifting my identity to find acceptance and belonging. As a teacher, third space provided opportunities to resolve some of these conflicts by building knowledge and working towards shared understanding between my students and colleagues. The findings suggested that this outcome was no easy feat and that when problems of identity and loyalty emerged and unresolved conflicts from the past resurfaced they impeded learning, and identity development.

My internal conflict of ‘who I am’, combined with the specific conflict of lacking as both a Greek and Australian, saw me introduce a new position into the repertoire. This new position is a third position—that of merging my two worlds—that saw me turn wounds into weapons. It led to my confronting the tensions of performing to others’ expectations and moving into the direction of a higher level of integration of the self and one that afforded me some level of agency in the process of developing a sense of self. In the next chapter, I elaborate on the findings from the data analysis pertaining to the theme, *Developing a Sense of Self*.

Chapter 7 Developing a Sense of Self

Introduction

In this chapter, I present the findings from the data analysis pertaining to the theme *Developing a Sense of Self* followed by a discussion of the findings in relation to the relevant literature and theoretical concepts. As mentioned in Chapter 5 (Research Design), the two themes, *Identities are multiple and conflicted* and *Developing a Sense of Self*, are interrelated and so certain incidents in the findings speak to both. Therefore, in this chapter, several references are made to narratives and incidents mentioned in the previous chapter. This chapter builds on the previous one in that, while Chapter 6 presents a conflicted self, this chapter portrays a self committed to taking agency.

Findings

This chapter focuses on findings that indicated that relationships were significant within my experiences as a student and as a teacher and were important to my personal and professional becoming and agency. Within these experiences, the data yielded examples of the importance of relationships in the construction of my professional identity, and the on-going dialogue between my different I-positions. These include my relationship with the idea of being Australian or Greek; my relationships with students, colleagues and parents, and the role of emotions in developing agency, including care for self and others. To explore the relational nature of the process of identity construction as evident in the narratives, I draw on the theories of identity construction discussed in Chapter 3. They are Gee's (2001) concept of identity; notions of boundary crossing as facilitators of identity construction, and Dialogical Self Theory (Hermans & Hermans-Konopka, 2010).

The study found that emotions were socially constructed in relationships and systems of values in the cultures and school situations in which I found myself. Vulnerability emerged as a powerful emotion and was shown to develop as a consequence of my sense of powerlessness and anxiety about my efficacy. The data revealed that my experiences of vulnerability served as an agentic force for my identity development, highlighting the interplay between my identity, my vulnerability and endeavouring to take agency. The findings provided an understanding that the potential of learning at the boundary can emerge through a dialogical self. The prevailing idea is that a dialogical self is empowering, agentic in nature and can lead to transformation.

Dialogical Relationships as a Learner in Australia: My Relationship with my ‘Australianness’ in Mainstream and Community Language Schools

The data showed that a prevailing theme of my identity construction was my relationship with the idea of being Australian *or* Greek. The narratives provided insight into the complex relationship I had with my Australian identity. Countless anecdotes revealed that, prior to my parents’ repatriation, I had a sense that home was not, Australia, the country in which I was born and had only ever lived in, but that it existed elsewhere. It was evident in the vulnerability that pervaded my social identity in my mainstream school setting that left me perpetually fearful that my Otherness “*would deny me a lifetime of social triumph in a school of Stevens, Justins, Craigs, Lindas and Sharons*” (HIWIAOII)—names I associated with being Australian. It is reinforced in my recollection of “*the cocktail of admiration and envy*” (HIWIAOII) with which we (Greek immigrants and their progeny) regarded those who announced their return to Greece. It was implied in the bon voyage greeting, “*till we meet*”, exchanged between those Greeks returning and those still doing time in the antipodes, Australia. My recollection is that there was no misconstruing that the implied meeting point or locality in this greeting was Greece. I acknowledged that, as a child of immigrants, “*I was moved and shared these emotions*” reflecting my sense of “*being essentially Greek*” (HIWIAOII) in my Australian context in the period that promoted assimilation.

The narratives provided insight into the powerful impact that the opportunities to be myself had on me as a student. These encouraged me to take agency and to address the issues that led to the conflicted identities described in the previous chapter. The acknowledgement and recognition of my Greek identity by a teacher in a mainstream school setting which generally negated or subjugated it, is shown to lead to a new-found confidence to enact aspects of my Greek identity, albeit in the confines of a particular classroom. In the narrative, *Look at what the wind blew in*, I described a teacher who presented a lesson identifying ‘space’ vocabulary derived from the Greek language. My memory of that lesson is that it established “*a symbiotic relationship between the two languages I used daily*” and saw me “*dream that the same could be achieved for me.*” Such experiences saw me bringing Greek delicacies for lunch, using my Greek name, and talking about home practices uninhibitedly, in my mainstream classroom. The confidence that this inspired in me is encapsulated in my recollection that “*It was the only class throughout my entire primary schooling that saw me team up with Anglo-Celtic students for projects and team sports.*” Decades later, my recollection of my year 3 teacher’s impeccable enunciation of my Greek name is that I was grateful that my Greek name was “*a valuable*

undertaking worth rapt attention” and “*humbled*” by his “*magnanimous overnight vigil*” to master, along with my name, the names of up to 20 students whose names originated from all over the globe. These experiences reinforced that what teachers do, matters, and has had an enduring impact.

The data yielded many examples of how, despite the austere physical setting, I felt emotionally secure in my CLS setting. In the narrative *The Beginning*, my affinity with my CLS showed that I was “*far from out of place*”. The strong sense of belonging was reflected in the relational connections I made between home and the CLS classroom—“*the wooden cross on the teacher’s desk reminding me of my mother’s iconostasis*” while the presence of the officiating priest who would, “*bless us all with a formal but brief service that would officially announce the beginning of the academic school year*”, was a figure that “*I associated with happy family celebrations—weddings, baptisms, Easter and Christmas festivities and holy communions.*” My recollection is that, in that setting, I was comfortable and confident in my Greek identity. My comment that, when it came to dual identity, “*the scale was leaning more to the Greek side*”(HIWIAOII) suggested that I did not connect with the Australia of the time but with Greece, a place about which I had only heard and a culture I enacted outside my mainstream school.

It was clear in the data that, prior to relocating to Greece, my connection with Australia was physical. It was where I lived and where I worked hard, as a student, to acquire the knowledge and skills to fit in. In contrast, my connection with Greece is evident as cultural and emotional. For example, “*Anzac Day was merely a public holiday*” while the Day of Independence of Greece saw me “*attend the official church service at the Metropolis, parade along St Kilda Road with pomp and ceremony ending with our assembling outside the Shrine of Remembrance to show my ultimate respect to those who had sworn ‘Liberty or Death.’*” A dominant emotion emerging from such experiences was a sense of duty to be all things Greek; to remain faithful to my roots, history, religion and to maintain the Greek language and culture. My description that “*to be all things Greek*” was “*our creed*” suggested that, defined by birth, being Greek was a doctrine, non-negotiable and serious business. There appeared to be a lack of agency and choice in being Greek. I accepted this “*charge to be all things Greek*” (HIWIAOII), unquestioningly, trusting that those at the helm of CLS were committed to making me a fine Greek. With no sense of being an Australian yet, I saw it as empowering “*ever so comfortable and grateful in the powerful sense of belonging it offered*” (*Who am I?*). My claim that this emotional state persisted only “*for a while*” (HIWIAOII) suggested that this was an ephemeral state of being and foreshadowed an imminent transition—one that would see me take more

responsibility for who I am.

Dialogical Relationships as a Learner in Greece

My first sense of self and endeavour to take responsibility for who I am, emerged on my relocation to Greece. Not unlike my experience on commencing mainstream school in Melbourne, the narrative *Shifting grains of here and there* illustrated that my parents' attempt to resettle in Greece when I was twelve years old saw me overwhelmed by an acute sense of my Otherness. This was inconsistent with my experience in CLS in Australia that had afforded me "a powerful sense of belonging" and had led me to believe that my Greek identity was a birthright. In Greece, "the label of the 'Australian one' left me bemused" and essentially unprepared to handle my new reality and others' perception of me. The data revealed that my Otherness extended beyond cultural dimensions. It saw locals and relatives assign to me character traits like "the lazy and not so bright one" and "the spoilt and stuck up city brat" that cut "hard and deep". These descriptions of me highlighted how misunderstood I felt. My emotional response to others' perception of me saw me "retreat into my shell". This narrative highlighted that the experience led to an emerging Australian consciousness evident in my "bouts of homesickness" that saw me

often reminiscing of my school days in Australia that saw me enjoy academic success, complete projects with friends, ask questions, share weekend experiences with teachers and read for pleasure. My world (in Greece) was a far cry from the sandy-haired, bearded Mr Payne, who taught us to play The Carpenters' "Sing, sing a song" on our musical instruments so that he could sing along with his guitar perched on his knee and sitting atop a desk. (SGOHAT)

Nostalgia is superseded by my taking agency as an Australian that saw me "picking poppies" in Greece "to commemorate Anzac Day." What was evident in the data is that the notion of agency does not emerge for me until my relocation to Greece.

An interesting observation emerged from the narratives; this growing sense of agency is combined with an amalgam of painful emotions. As I found myself looking homeward towards Australia, "I am horrified at the realization that this home was not one I shared with my parents" (SGOHAT). My emerging sense of agency gave rise to feelings of divided loyalty, "that placed me anywhere along a continuum between fear and guilt." These painful emotions suggested that my identity was not just a personal matter but intertwined with filial obligation.

Through introspection in writing about the experience years later, what featured strongly was my endeavour to make disparate elements—my Greek identity and my Australian identity—coexist in consonance. In my description of the city, Thessaloniki, the city emerged as a metaphor for symbiosis—the city’s cake shops a symbol of this captured in the following description:

Nothing captures the East-meets-West that Thessaloniki is, more than its cake shops. The influence from neighbouring Turkey and the thousands of displaced refugees, like my own ancestors, that settled there after the Catastrophe of 1922 is ever so obvious in the cakes brought from Asia Minor that have become a trademark of the city. Syrupy pastry, bouyatsa with cream, turkish delight, ice cream with cream, halva, yalaktoboureko, baklava just to name a few. Each window display, a kaleidoscope of colour and design from a range of cuisines existing in harmony, both complementing and enhancing the other, to create a visual and palatable paradise; and, of course, each cake a mouth-watering temptation and a sin for which to die. I remember standing in awe of these displays as a 12-year-old taking it all in just as I had done each year at the Myer window Christmas displays in Bourke Street. (SGOHAT)

I surmised that the city provided an opportunity, not only for a less conflicted self, but for the reinvention of self. Reflecting on my experience, years later, saw me conclude that, it was in Thessaloniki I embraced and came to value the Otherness of my parents and seeing the positive side of processes that had left me embarrassed in Melbourne. Bearing witness to my parents enacting the fine art of haggling, I came to see that

it was not just to agree on a lower price. It was a chance to interact, to learn about each other as you negotiate. Moreover, it was fun and required a sense of humour. I admired the skilful tact and patience my parents applied and how natural and comfortable they seemed in such a setting; where fun was to be had by all, vendor and buyer. (SGOHAT)

Such experiences revealed that there was no weakness in loving two worlds with equal strength as encapsulated in my reflection that

it was here (in the city of Thessaloniki) my obsession with cinnamon was sparked—a spice salient to my every dish half a century later. It was here I took my first sip of Turkish coffee that catapulted me to a life-long affair for the beverage and it was in such settings that my soul, like mussels in steam, opened up to my Anatolian background. (SGOHAT)

The prevailing sentiment is that my two worlds need not be binaries and that I had a part to play in this.

Dialogical Relationships with Students as a Teacher in Australia

The importance of relationships in the development of professional identity and sense of agency was also evident in the narratives written about my experiences of teaching Greek in CLS and EAL in mainstream schools.

As a teacher in mainstream schools. The data declared that it was usually moments of discomfort and emotional malaise that catalysed me, as a teacher, to take agency; to step out of the rut in search of different ways of being. My frustration with an Asian student in my EAL class in a mainstream school became an endeavour to resolve her disengagement and passivity in class discussions. Our dialogue enabled me to see my EAL students, mainly from China, Indonesia and Vietnam, with renewed understanding that they were team-oriented but not in the same way as I, educated in the Western tradition through CLS and Australian mainstream schools, thought of teams. I came to understand that individuals in Asia see themselves as part of a greater whole and place tremendous value on harmony within their group and that it is not deference when my Asian students subordinate their own desires to the group's interests, *"accepting their place in this hierarchy"* (TXF). Following our interaction, I came to see the paradox of acquiescence; and that this is not necessarily *"disengagement"* as I had so hastily assumed, but a sign of *"deep thought [that] could well explain why my disengaged student saw learning as something she could only do on her own, in isolation."* In the process of writing the narrative, I came to see the paradoxical nature of group work in my mainstream English and Greek classes consisting of students educated in the Western tradition, and that, despite appearances, *"even in a team setting, [students] want to stand out, to be acknowledged as individuals. [They] may be sociable, but [they] don't submit to group will, or at least [they] don't like to think [they] do"* (TXF). The experience served to remind me that my culture is not the sole way or best way of looking at the world and that I needed to view the cultural manifestations in my classroom more critically.

Such experiences reinforced how I was the aggregate of my past experiences, and that these impact how I responded to classroom tensions. My suggestion to the Chinese EAL student who was resistant to being vocal in class, that she should build a network of friends outside school hours to help her transition, saw me *"struck by her sense of filial obligation and its connection to prioritizing study over social life—even when her parents [were] thousands of*

kilometres away” (TXF). My recollection is that it “*touched a sensitive nerve in me knowing my [own] parents had toiled, skimped and sacrificed to help me realise my potential.*” I acknowledged that, while filial obligation saw me inherit a formidable work ethic, it also saw me experience “*intense pangs of guilt if I indulged in anything but study.*” The data revealed that as a teacher, making connections with my own learner experiences saw me empathise with my international students’ strong filial obligation to excel and “*to not create waves*” in the family.

The findings revealed that I was acutely conscious of the fact that our agentic actions are never exclusively our own. *The X Factor* showed me contemplating the extrovert versus the introvert ideal. In writing the narrative, I came to accept the reality that “*In the Western world, you need substance, but you also need style if you want to get ahead.*” The data revealed that, based on my own experiences, I was cognisant of what the consequences of this reality meant for my EAL students who were trying to adjust and succeed in Australia educationally and professionally. If they could not express themselves aside from showing their work, “*they [would] go unnoticed*”, they would be “*underappreciated*” and would need to be content with being “*nothing more than a glorified labourer in their field.*” My final comment to my EAL student who felt she had no choice but to embrace the extrovert ideal because she feared that she could not “*let people know [she had] conviction if [she was] quiet about it*” was that “*conviction is conviction at whatever decibel it is expressed.*” It revealed my growing need to have some sense of agency within the contexts and their attendant rules, laws and expectations that govern our roles as students and teachers.

As a teacher in CLS school. Featuring strongly in the data was my perception and knowledge that my best was not good enough and not working. This “*cut deeply*” and saw me embark on the hunt for who I had not yet become. Analysis of the data intimated that inherent in the agentic endeavour to address this was my sense of vocation. My call to teach was evident throughout the narratives. It stands out in real terms in the technical aspects of teaching that were set in place through my experiences as a student teacher. In observing my mentor teacher, Ms Y’s lesson, I related to the operational aspects that saw a lesson “*move to clockwork, the rhythm of the class seamlessly intact*” (TATATAT). As a student teacher in a mainstream school, I invested time in putting together a well thought out plan, “*leaving nothing to chance*” (TBLPOMAM). Similarly, in my role as teacher at a CLS, I invested “*hours of preparation each week*” and “*time individualizing instruction*” (TCE). As a result, my emotional response to parents’ comments that “*this is only Greek school*” (TCE), left me feeling “*indignant*”. My description that such comments were “*earth shattering and soul destroying*” indicated that

teaching was much more than a job for me. In *(TCE)*, my inability to connect with the expectations of parents that resulted in poor classroom attendance, lack of punctuality and non-completion of homework saw me “*wavering on an emotional continuum from anger, to betrayal, to shame.*” These emotions became the driving force in my taking agency to address the tension by organising meet and greet interviews.

For example, in *When Wrong Feels Right*, I admit that, as a teacher, when it came to discipline, “*I needed to be given the power to not only enforce rules, but the power to adapt them and even ditch them; albeit with prudence.*” The data showed me oscillating between shame and feeling indignant that “*my deeply felt concern for the feelings of my student*” was perceived by colleagues as deference on my part. While this experience showed a conflicted self in the previous chapter, it revealed, no less, an emerging sense of agency. It was in this emotional crucible that I pondered the question of what sits right with me and acting on it. It saw me honouring my relationship with my student and putting this above academic results and institutional expectations of the CLS. My recollection is that the student, Abraham, left at the end of that year; but he did so “*with pride and dignity intact.*” The overriding sentiment at the end of such experiences is that, while the world will little heed or long remember Abraham’s breach of assessment protocols, the value that taking agency as a teacher to make the best judgement I could for this particular student, in the face of opposition, cannot be undermined.

Across a number of narratives, my sense of vocation saw me find the courage to face vulnerability and be prepared to take agency in the form of effort for the students’ benefit. Comments such as “*I had to individualize interactions with the parents of my students*” (*TCE*), “*I had to talk to Abraham*”; and, “*I needed to do just that*” (*WWFR*) indicating my strong sense of duty to do what I believed was right. In *Dare to Shift*, despite my concern that I was breaching the school’s immersion policy to use only Greek in the classroom, and the time constraints to restrict myself to what was in my lesson plan, I chose to take the lesson where my students were taking it as evidenced here:

This was a journey no less daunting than that of Odysseus’ return to Ithaca but one I felt morally obliged to undertake as a teacher given that I had a part to play in moulding, not only the next generation of learners of Greek but the next generation of thinkers. (DTS)

The data revealed that, despite the risks, taking agency and acting on my sense of vocation led to a sense of fulfilment. It was encapsulated in comments such as, “*this session*

breathed new life into 'The Iliad', the classroom and me" and in my conclusion that *"small changes are better than to have made no difference at all"* (DTS).

Dialogical Relationships with my Students' Parents

The narratives revealed that, at times, taking agency also exposed my vulnerability. For example, my endeavour to earn the support of parents in what I was doing in class through the meet and greet interviews, required me to make clear what I expected of them; but it also required that I reveal who I was. What emerged from the data is that this level of exposition was intimidating for me. While I reasoned that knowledge builds understanding and understanding builds trust, it saw me in a conundrum, unsure if I could trust the level of exposition this demanded. In my attempt to connect with the parents, I needed to explain my reasons for purposely backtracking into the previous year's content that had seen some parents *"concerned that their children were stagnating"* (TCE). The narrative (TCE) described that this level of professional exposition involved risk and that I needed to value myself. It also revealed how time spent in reconnaissance is seldom time wasted. It was evident that the meet and greet interviews with the parent cohort prompted revision of my expectations and the necessity to find some degree of balance between my teacher values and those of the parents. As parents outlined their commitments and the ways in which Greek school fitted into these, I came to recognise that each of us defined success individually. It forced me *"to reconsider my goals and objectives"* (TCE). Implicit in this was knowing myself, and what was negotiable and what was not.

My interaction with the parents through the meet and greet interviews allowed me to establish *"realistic and achievable goals for all stakeholders—me, the students and the parents"* (TCE). Writing about the experience saw me acknowledge that parents were a valuable resource that saw my teaching *"transformed from a dramatic monologue"* to a means of sharing ideas; making the journey of teaching *"not so much easier but, certainly, smoother"* (TCE). The data reinforced that communication provided parents with an understanding of what I expected of them, and a platform for me to understand what they expected of me. It also provided an opportunity for me to understand what expectations I had of myself as a teacher and what I could achieve by dealing with my vulnerability. The story one student's picture told when I assigned students the task of drawing a picture of their Greek class highlighted that students had a definite part to play in this transformation.

I reached out for the picture and spread it neatly on my desk. There they were. He had prominently drawn himself in the middle of the page with his friends arranged in a

semicircle around him. The teacher was standing behind them holding a book while the aide was sitting at the teacher's desk marking their homework books. Standing next to the door was the Principal who had come in to make an important announcement with microphone in hand. I could not help but note the two stick figures in the bottom right hand corner who were sitting on a bench.

"Who are they?" I asked (the student).

"It's my pappoo (grandfather) and mum" he said. "They help me a lot with my Greek."

"The algebraic equation was complete." (TCE)

The picture makes plain that I needed to reassess and even reconsider the advice given to me by a lecturer I admired; namely, that *"too much familiarity was a hindrance to a teacher fulfilling their professional role objectively [and that] a certain distance had to exist between me and them"* (TCE). The realisation that I had to abandon principles that had served me well left me feeling anxious and vulnerable.

Summary

Throughout the data, examples of relationships with individuals, groups, institutions within my Greek and Australian worlds abound, illustrating that learning and teaching are relational, and that the emotions inherent in these relationships matter. As a learner and teacher, immersed in my two distinct worlds—Greek and Australian—with their different school systems, a range of identifiable emotions both pleasurable and painful emerged. Notably, the painful emotions led to internal pedagogic and moral dilemmas that provided opportunities to take agency so I could become the teacher I wanted to be. In the next section, I discuss the findings described previously in relation to key contextual and theoretical ideas. To explore and understand how I developed a sense of self, I also draw on the literature pertaining to conceptions of identity in general as well as teacher and language teacher identity.

Discussion

Given the self society connection that conceptualised identity as being dependent on the contexts in which we immerse ourselves (Gee, 2001), the findings, as discussed in the previous section of this chapter, revealed that my teaching and learning experiences were relational and, inherently, laden with tension and uncertainty. Meijers and Hermans (2018) argued that, in encountering tension, a plurality of I-positions emerged within the self that become

“heterogeneous and complexly organized” and involved “the risk of disorganization, confusion and fragmentation” (p. 49). The discussion that follows shows that the mechanisms of identification, coordination, reflection and transformation (Ackermann & Bakker, 2011) were particularly helpful in understanding my movement between my Australian and Greek worlds and their respective different school systems and the potential of my learning at the boundary that contributed to the construction of my identity. In considering the uncertainty and its decentring impact on the self, DST offers a means to understand my multiple I-positions – internal and external—and their attendant emotions as well as the relationship between them. Drawing on DST and other literature, the following discussion explores how in these moments of uncertainty, I endeavoured to re-establish coherence and continuity; one that leads to a higher integration of self and one that is ‘healthy functioning’. Critical to this process was my preparedness to exert a higher degree of agency within the contexts in which I learned and taught. The discussion explores the ways in which I gained agency and the role that emotions played in this process. Within the teaching context, agency is shown to be highly dependent on personal qualities and values that I, as a teacher, bring to my work some of which were embedded in my learner experiences.

The Emergence of Learner Agency

The findings in the previous chapter (*Identities are Multiple and Conflicted*) suggested that prior to my parents’ relocation in Greece, I had little or no sense of agency. My approach to addressing uncertainty between my two different positions in the self—I-as Greek and I-as Australian—was to maintain boundaries by simply following the signs and messages communicated to me by others. In conforming to others’ positioning of me and their attendant rules and expectations, the suggestion is that I had no conscious sense of agency. However, the findings in this chapter suggested that, on my relocation in Greece, dialogue within the self played a part in my developing agency. Positioned as a Greek in Greece, I became aware that I was a different sort of Greek—“one who read Enid Blyton and Ivan Southall (Australian writers)” (*SGOHAT*). Presented with a different prototype of a Greek, my irrevocable Greek identity in Melbourne became fragmented. As discussed in the previous chapter, I was not unfamiliar with confusion and fragmentation of identity as a result of social expectation. However, the differences between what it meant to be Greek in Melbourne and what it meant to be Greek in Greece, each pulling me in different directions, pointed to a decentred Greek identity. This notion is significant in that my experiences in Melbourne suggested that it was my Greek identity that had given me a sense of irrevocable legitimacy, sense of belonging and

acceptance. The experience highlighted that the construction of my Greek identity was one deeply rooted in my particular, historicised, and socialised life (Gee, 2001), namely, in the history and culture of Melbourne. Relevant here was Hall's (1990) notion of cultural identity, where cultural identities "come from somewhere" (p. 225) and are anchored to particular histories and interests. The dialogue between my different I-positions (Hermans & Hermans-Konopka, 2010), I-as Greek in Greece and I-as Greek in Melbourne—revealed that it was in light of this that the fluidity of my Greek identity was being understood and that activated my capacity to respond to this tension by taking agency; something that appears to have lain dormant until then.

Analysis of the findings revealed that, by placing I-positions—I-as Greek-in-Greece and I-as Greek-in-Melbourne—in a dialogical framework, I endeavoured to make my own meaning of the situation giving myself the opportunity to take responsibility for who I was. I am shown to be cognisant of the I-positions responsible for my conflict—I-as Greek-in-Melbourne, I-as Greek-in-Greece, and I-as Australian. Through reflection, when writing the narrative, I came to question the demarcation between my two positions—I-as Greek and I-as Australian—that had, until then, operated as two entities within the self. Analysis showed that it resulted in an agentic transformation of my identity, one that was more personal and where aspects of my different identities were combined into something new that reflected a form of hybridisation (Ackermann & Bakker, 2011). Meijers and Hermans (2018) argued that "the advantage of a personal position is that the energy invested in an unproductive conflict can be used for the construction of a third position and its further development" (p. 54). This repositioning assisted in establishing a certain degree of coherence and continuity in my sense of self. The suggestion was that this transformation is agentic in that the question of who I am was not one imposed by others on me; it was personal and came from within.

While my emerging hybridity can be seen as an enhancing experience associated with development and growth (Geijssels & Meijers, 2005), it was, no less, emotionally painful. Looking homeward towards Australia, I was horrified at the realisation that my sense of home was not one I shared with my parents. A multiplicity of I-positions emerged within me where a newly emergent third position of I-as hybrid-Greek-Australian faced the internalised imagined voices (external I-positions)—my parents and my teachers at CLS—who articulated the counter position that *"to be all things Greek was an ancestral obligation and non-negotiable"* (TB). These external I-positions placed my emergent third position, I-as hybrid-Greek-Australian, *"anywhere along a continuum between fear and guilt"* (SGOHAT). The findings suggested that

centring the self is a delicate matter given that it is often of an emotional nature involving a multiplicity of I-positions in the self (Hermans & Gieser, 2012; Hermans & Hermans-Konopka, 2010). More importantly, it suggests that it is a process rather than a fait accompli in that, particular emotions that point to vulnerability such as divided loyalty, resurfaced years later in my teaching world and pointed to a need for resolution.

The Role of Emotions in my Identity Construction

The findings showed that two emotions—vulnerability and caring—were significant in the development of my learner and teacher identities. It was evident that these emotions played a meaningful role in my capacity to take agency to care for others and myself in situations of tension or uncertainty.

The findings presented in the first part of this chapter showed that boundary crossing and their attendant emotions became the catalyst for affirmative action that led to stronger professional relationships and were instrumental in my becoming the teacher I wanted to be. Several experiences I had as a teacher illustrate how insecurity and vulnerability can be agentic forces. In the narrative *When Wrong Feels Right*, rather than avoid the vulnerability to emerge from introducing a boundary object (Ackermann & Bakker, 2011) into my CLS classroom in the form of assessment processes from my mainstream school, I am shown to ‘enter the emotion’ to build ‘emotional awareness’ (Hermans & Hermans-Konopka, 2010). This involved my endeavouring to make sense of my emotional experience and to connect with what it means to be vulnerable. The findings revealed that my sense of vulnerability resulted from the disconnect between my own views about curriculum and assessment protocols adopted in CLS and those of my CLS colleagues. Kelchtermans (2009) argued that teachers’ vulnerability linked to the structural characteristics of the teaching job rather than the personal characteristics of the individual. Across a range of narratives, connecting with my vulnerability added clarity to what my vulnerability entailed—its layers or different dimensions, in particular situations. Emotional awareness provided me with an understanding that, in *When Wrong Feels Right*, from the internal position I-as CLS learner, I felt guilty for challenging the pedagogy of the very institutions that had provided me with a strong sense of belonging as a student. Entering the emotion in *The Complete Equation* revealed that my vulnerability took the form of shame in that, despite my experience “*something was amiss in my class.*” Shame was coupled with my anxiety in that, this particular situation required that I abandon beliefs that had served me well for years but were no longer working such as the advice of a university lecturer that “*a certain distance*

had to exist between me (the teacher) and them (the parents).” Kelchtermans (2009) maintained that teachers are susceptible to vulnerability given that they develop their professional identity within school contexts that hold them accountable to a range of stakeholders. For me, these included school administrations, parents, colleagues, and even lecturers whose advice I valued.

Important, here, is that, rather than believing I have no direct control over factors that affect my immediate context or feeling I am being forced to act in ways that are inconsistent with my core beliefs and values (Day & Gu, 2010), entering the emotion, provided me with an awareness that other emotions were at play. Shame and guilt are juxtaposed with my indignant feeling and, as a burgeoning hybrid teacher, wanting to be given the power to, “*not only enforce rules, but to adapt them and even ditch them*” (WWFR) in an effort to preserve the little desire to achieve that a resistant student was exhibiting in my classroom. Similarly, in *The Complete Equation*, my indignation at parents subjugating my Greek classes to their children’s other interests, was closely linked to my wounded pride as parents resisted my classroom practices embedded in years of experience as a CLS learner and teacher. Hermans and Hermans-Konopka (2010) maintained that, from a dialogical view, these emotions constituted different I-positions (i.e., I-as guilt ridden and I-as indignant), which can directly address each other—each with its own voice and message. Agency lies in my willingness to enter my vulnerability and connect with the message of each of these positions. Aware of the crucible of emotions—shame for not making my classes work, indignance that colleagues and parents were unresponsive to the curriculum, anxiety with having to abandon beliefs that were no longer working, ultimately became strong driving forces for my taking agency and “changing the self” (Hermans & Hermans-Konopka, 2010).

Presented with these different views through the dialogical interaction of the various emotions, the findings revealed a flexible self and one that had options. Hermans and Hermans-Konopka (2010) held that agency lies in the self’s capacity to move to a position that can transform negative emotions to positive ones by enabling an individual to see how a particular emotion relates to other emotions or positions within a particular context. They contended that it is only by first acknowledging the emotion and entering it that the individual can respond to it effectively. Analysis of the findings suggested that agency lies not only in my willingness to “enter an emotion” (Hermans & Hermans-Konopka, 2010) but also in the position to which I choose to reposition (Hermans & Hermans-Jansen, 1995). Through the dialogical interaction of the various emotions, I-as guilt ridden, I-as indignant, I emerged I-as determined CLS teacher to

“*not to be another teacher who reinforced [those] boundaries*” (WWFR) I experienced as a student.

The findings revealed that promoters could play an important role in “entering an emotion” leading to the emotion’s catalytic effect on one’s sense of self and motivation to take agency. Hermans and Hermans-Konopka (2010) argued that promoters can “function as ‘guards’ of the continuity of the self” in their capacity “to link the past, present, and the future of the self” (p. 228). Analysis of the findings revealed that, in dealing with my vulnerability, my recollection of teachers I admired helped me work towards what I valued. The internalised imagined voice (external I-position) of a mentor teacher I admired from my days as a student teacher, with “*her own personal distinct style and who owned her professional self, ever so comfortable in her skin*” (TATATAT)), speaks to the importance of being true to my core self and beliefs. External I-positions of CLS teachers who negated aspects of my Australianness served as anti-promoters and contrasted with external I-positions of teachers who had acknowledged and valued my Greek heritage when I was in primary school.

Important here, is that, as promoters, the teachers who had valued my Greek heritage, inspired me to take agency. I am shown to identify and enter the counter emotion (Hermans & Hermans-Konopka (2010) of I-as caring for the hybrid learner—those Australian born students with Greek ancestry who, like me, had a dual identity. From this counter emotion, I was able to become a stronger teacher, and despite the risks of challenging institutional expectations, I found the strength to provide my students with a learning environment that acknowledged their dual identity and that promoted fluidity, “*a symbiosis*” (WWFR), between their CLS and mainstream school experiences. It is evident in that I implemented classroom practices that “*safeguarded against pigeon holing or compartmentalizing parts of themselves*” (DTS). The findings suggested that identifying and entering a counter-emotion (Hermans & Hermans-Konopka, 2010) was agentic in that it was my bid to be recognised as a CLS teacher “*different to the prototypes/archetypes that had taught me*” (DTS); it is agentic in that it made personal sense to me reflecting my beliefs and what mattered to me most as a teacher.

The findings showed that places too could speak to the self and provide insight to future direction (Hermans & Hermans-Konopka, 2010). Years later, through the writing of the narrative, *Shifting grains of here and there*, the city of Thessaloniki, emerged as a promoter. From a dialogical view, the city is shown to have the capacity to help me embrace my own hybridity—to see the value of integrating my two worlds and that “*there is no harm in loving*

two worlds to the same degree” (SGOHAT). Analysis of the findings suggested that the city - and, by extension, its messages—had come to constitute “a significant other, interiorized as a precious part of the self” (Hermans & Hermans-Konopka, 2010, pp. 235-236). In this way, it is shown to serve as an inspiration, for my enduring commitment to work towards a holistic development of the self, for both me and my students, by establishing more fluid boundaries between my two teaching worlds. Meijers and Hermans (2018) would say, it served “a compass function for [my] self-system as a whole” (p. 58).

Caring for others as emotional work. Throughout the narratives, caring is foregrounded as a powerful source of agency and learning for me. Given the acknowledgment that a particular emotion can dominate a particular situation, caring is shown to function as a promoter emotion in that, according to Hermans and Hermans-Konopka (2010), its “central place in the position repertoire” allowed it “to reorganise the self towards a higher level of development” (p. 311). Analysis revealed that positioning I-as caring in the promoter position saw me actively seek to develop emotional understanding with resistant students and parents. Denzin (1984) theorised the concept of emotional understanding as “an intersubjective process requiring that one person enter into the field of experience of another and experience for herself the same or similar experiences experienced by another” (Denzin, 1984, p. 137). Hargreaves et al (2001) maintained that emotional engagement and understanding “require strong, continuous relationships between teachers and students so that they learn to read each other over time” (p. 138) and that this simultaneously involves forming caring relationships. Its agentic force is evident in that I organise one-on-one meetings with resistant parents and students in both CLS and EAL classes to address aspects of my classroom practice that resulted in tensions and pointed to my ineffectiveness as a teacher.

Hargreaves et al. (2001) claimed that emotional understanding is historical in nature and involves interpreting current situations in view of past emotional experiences. In recalling the effect that caring teachers had on me—those teachers who, despite being powerless to affect the larger socio-political context, made a difference and effected change in their classroom—I was provided with a source of inspiration to do the same. For example, unable to convince CLS colleagues that individualising assessment was not subjugating my authority as a teacher to a student who had cheated on a test, I endeavoured to effect change in my own classroom. Analysis revealed that in, *When Wrong Feels Right*, I adopted the concept of third space as a way of dealing with the resistant student by prioritising the knowledge that he brought to my classroom. Aware that my student’s resistance to assessment tasks was attributed to the gap that

existed between his own and the CLS' ways of learning, third space created opportunities for him to have ownership of the learning activities by allowing him to incorporate the knowledge and skills he already had. By altering task guidelines, both the student and I explored third space for our own purposes as well as the official curriculum standards' purposes. Establishing a learning environment in which the resistant student's voice and perceptions are shared, provided a third space where both I-as teacher, and the student explored together. Third space required reconsideration of power relations in my classroom to achieve a situation where my knowledge did not subjugate the resistant student's knowledge. The findings inferred that a third space, where traditional structures of authority are displaced, can provide the possibility of a curriculum that is more open, inclusive and effective shown to lead to greater student engagement giving me, as a teacher, a sense of fulfilment. Benson (2010) maintained that this is because "teachers and students mutually determine what knowledge and products are appropriate to meet both parties' learning goals" (p. 562). The findings suggest that the benefits went beyond scaffolding and meeting curriculum guidelines. This co-created third space encouraged development of long-term benefits in that it built positive self esteem in my student, his "*pride and dignity intact and having learnt that wrongs must be righted*". In terms of my own teacher identity, its use provided examples to reinforce my belief as a teacher that this level of agency, no matter how challenging and no matter how small scale, is worth pursuing as encapsulated in my concluding sentence in the narrative that "*I learnt that wrong is sometimes right*" (WWFR).

The findings revealed that, positioning caring as a promoter emotion, led to renewed understandings about the self and the Other. According to Hermans and Hermans-Konopka (2010) this served to centre the self, providing a platform for it "to produce a diverse range of more specialised but qualitatively different emotions in the future of the self" (p. 311). For example, in *The X Factor*, emotional understanding gave me the courage to see the group work and class discussions in my mainstream classes more critically, recognising their limitations. In *When Wrong Feels Right*, emotional understanding gave me the courage to stand up to institutional resistance, mobilising me to act on my belief that times had changed and that CLS needed to reflect this. In *The Complete Equation*, emotional understanding saw me confront the less appealing aspects of myself as a teacher, including my apparent egocentricity that ignored the needs and interests of students and parents, the assumptions I had made about my students' disengagement, and my failure to see my teaching through the eyes of others.

It was apparent in the findings that achieving emotional understanding with students and parents was instrumental to the choices I made about how I taught and assessed them, and what

kinds of curricula I planned and selected. Analysis of the findings revealed that, by creating emotional understanding in my teaching context, I was able to build positive relationships with others and to achieve successful pedagogical outcomes. For example, in the narrative *When Wrong Feels Right*, the resistant student was dedicated to completing the course successfully and, in part, because “he [did] not want to disappoint me” (*WWFR*) while in *The Complete Equation*, parents committed to the homework program “even on a week their children [had] missed class because of attending camp” (*TCE*). This highlighted that emotional understanding does not just happen, but demands time and emotional work (Oplatka, 2009) to address the inconsistencies between what I wanted my class to be and my reality. To achieve such outcomes suggested that my effectiveness as a teacher and fulfilment depended upon emotional understanding and caring relationships.

The findings revealed that, across a range of narratives, I was committed to overcoming the limitations I experienced as a learner, and that this required the emotional work of caring for others. Analysis intimated that my sense of vocation was crucial to my agency to achieve this. Hanson’s (1995) description applies in understanding how my sense of vocation motivated me to take action. Hanson gives an understanding that a sense of vocation provides purpose for my actions—one that is anchored to my belief that my teaching “is something more than a job” and to which I have “something significant to offer” (p. 12). Across all narratives, caring for my students was evident in my use of language that implied ‘ought’ and ‘should,’ indicating my strong sense of duty to do what I believed to be right. For example, “*I had to individualize interactions with the parents of my students*” (*TCE*); “*I had to talk to Abraham*”; and, “*I needed to do just that*” (*WWFR*). In *Dare to Shift*, despite my concern that I was breaching the school’s immersion policy to use only Greek in the classroom “*I felt morally obliged to take the lesson where my students were taking it [because] I had a part to play in moulding, not only the next generation of learners of Greek but the next generation of thinkers.*” (*DTS*). This inner motivation to do what is right by my students became an agentic force to be willingly vulnerable to improve my effectiveness as a teacher.

For example, although my colleagues saw me as “*misguided*” and “*submitting to a cheating student*” (*WWFR*) by bringing assessment procedures and protocols from my mainstream school into my CLS classroom, analysis revealed that I was willingly vulnerable by opening up my classroom to peer observation—in particular, to those colleagues who questioned my competence as a language teacher. Although, my response could be seen as my attempt to deal with my having fallen short of others’ moral standards in a fundamental way, at the heart of

my open vulnerability as a professional is my students' progress and achievement (Day & Gu, 2010) and what I felt I had to do as a good teacher. While Hanson (1995) maintained that a sense of vocation "fuels teachers' personal resources with determination, courage and flexibility qualities" (p. 12) analysis suggested that my moral and ethical obligations led to an example of the most enduring elements of my agency—my unwillingness to change my belief that, as a teacher in a country whose identity is founded on immigration, I had a responsibility to care for my students giving consideration to their dual identity. Lasky (2005) maintained that a teacher's unwillingness to change their identity as an individual in the face of strong and institutional resistance constitutes one of the most powerful components of agency.

Analysis suggested that my unwillingness to change my belief was linked to what Hanson (1995) described as my "inner motivation to serve" (p. 6) bicultural learners, believing my own experiences had much to offer. It is this that drove my agency to stand my ground in the midst of the complex contexts in which I taught (Palmer, 1998). Central to this is Palmer's concept of authority that comes from reclaiming one's identity, integrity and sense of vocation, and that is "granted to people who are perceived as authoring their own words, their own actions, their own lives, rather than playing a scripted role at great remove from their own hearts" (pp. 84-85). The findings inferred that acting on my sense of vocation allowed me "to be authentic and ethical in [my] work" (Hayler & Williams, 2020, p. 180)—reflecting a connection between my personal and professional identities that speak to a holistic self. This led to a sense of personal and professional fulfilment as encapsulated in comments such as "*this session breathed new life into 'The Iliad', the classroom and me*" (DTS). My confidence to take future agency, even when emotional understanding can be a source of disappointment or involves risk, is intimated in that I refused "to *become* (italics in original) someone else and wear their pedagogy or persona like an overcoat" (Hayler & Williams, 2020, p. 181). I walked away from challenging experiences with convictions such as "*wrong is sometimes right*" (WWFR) and "*small changes are better than to have made no difference at all*" (DTS).

Caring for the self. As discussed above, the findings suggested that my belief about good teaching was often associated with my sense of vocation and caring for my students and their parents. However, analysis also revealed that caring for others does not preclude caring for the self and that they are often interdependent. As Neff (2016) argued, it is important to be kind to ourselves in times of conflict or discomfort. Self-compassion and self-kindness "entails being gentle, supportive, and understanding toward oneself. Rather than harshly judging oneself for personal shortcoming, the self is offered warmth and unconditional acceptance. It also involves

actively soothing and comforting oneself in times of distress” (p. 265). In my dealing with my students, I became aware of the need to not only meet their emotional needs, but also my own, as a way to lessen a sense of conflict and increase my feelings of agency. For example, analysis revealed that, as a CLS teacher, my decision to introduce mainstream teaching practices in my CLS classroom was not simply about caring for a student who was resistant to the traditional teaching and assessment practices of the CLS. In wanting to narrow the demarcation between my students’ two worlds—their mainstream school and CLS—I was also seeking to meet my own needs; namely, “*trying to narrow the divide between my own conflicting teacher positions*” (*WWFR*)—I-as mainstream teacher and I-as CLS teacher. Similarly, in *Dare to Shift*, from the meta-position (Hermans & Hermans-Konopka, 2010) that writing the narrative afforded me, I acknowledged that my decision not to comply with the CLS’s immersion policy was one that “*emancipates my students and me*” from the constraints of the curriculum and the institution. The interdependent nature of caring for the self and others is highlighted in that the meet and greet interviews that I introduced to address the parents’ concerns about my expectations, made the teaching of that class “*not so much easier but, certainly, smoother*” (*TCE*). This is also consistent with Neff and Germer’s (2013) belief that in times of challenge and conflict, it is important to take a more agentic approach, rather than an accusatory response to one’s experience. When applying self-care, “rather than attacking and berating oneself for not being “good enough,” the self is offered warmth and unconditional acceptance (even though particular behaviours may be identified as unproductive and in need of change). Similarly, when life circumstances are stressful, instead of immediately trying to control or fix the problem, a self-compassionate response might entail pausing first to offer oneself soothing and comfort” (p. 28). This was shown to be crucial to a healthier functioning self providing me with the opportunity to acknowledge my negative emotions seeing them as valid and important rather than suppressing them. I connected with my flaws as a teacher but have the space to consider the distressing situation from a “broad, inclusive perspective” understanding that “all humans are imperfect, that all people fail, make mistakes” (p. 29). Through self-compassion, my “suffering is ameliorated, and wellbeing is enhanced” (p. 41), allowing me to see the situation optimistically and draw the strength necessary to take responsibility to address the situation effectively.

From a dialogical view, self care is also shown to be about allowing all I-positions that emerge in the ‘society of mind’ in a given situation to speak their point of view and establishing an inner democracy of voices and positions (Hermans, Konopka, Oosterwegel, & Zomer, 2016). For example, in the narratives *When Wrong Feels Right* and *Dare to Shift*, it was evident that

what I was feeling, thinking and remembering when I chose not to comply to institutional policies, was an example of exercising freedom from being stuck in particular or dominant positions and power struggles with external positions in the form of colleagues who regarded my practice as “*setting an unacceptable precedent*” or “*giving them (students) the wrong message.*” I was able to draw on a range of internal and external I-positions to deal with these difficult situations. From the position of I-as burgeoning hybrid CLS teacher, uninhibited by the external positions of colleagues who showed resistance, I was able to acknowledge, openly, my conviction that “*it was time for change and the need to bring my Greek classroom in line with Australia’s emerging identity as a multicultural society and that this needed to be reflected in schools, in staffing and in organization.*” Analysis revealed that I was also mindful of the salient but “more quiet voices in the background whose messages the self resists because they may be unclear or painful” (Schellhammer, 2018, p. 215). I was shown to bring to the foreground a position from the past, I-as CLS student. This ‘quiet voice’ openly critiqued the CLS I attended as a student that reinforced the demarcation between my two learning worlds, albeit with hints of guilt, aware that these institutions also provided me a sense of belonging as a learner.

Fecho and Clifton (2016) argued that this form of self care that establishes an inner democracy of positions, allows the individual to “develop the nuances within [their] belief system, the nuances that help [them] to better understand [their] actions and the actions of others” that transforms the site of uncertainty into “a context rife with possibility” (p. 140). Democratisation of I-positions (Hermans, 2013) afforded me some level of autonomy through my endeavour to respond to institutional expectations, not only in terms of my professional position but from a personal position that considered and included what mattered to me and what sits right with me. The benefit that finding a balance between the professional and the personal can have on one’s wellbeing is encapsulated in Kelchterman’s (2005) concept of self understanding that acknowledged that “one can meaningfully represent, reconstruct and make explicit one’s understanding of oneself with a sense of internal coherence, consistency, continuity and meaningfulness without getting trapped in the deterministic or essentialist stance” (p. 232). My endeavour to work towards a solution that reflected self understanding by considering both my personal and professional identities was not only agentic but constituted self care.

The findings suggested that meta-positions are critical to self care in that they allowed me to distance myself from a certain teaching experience and to see myself objectively and honestly. In taking a meta-position by writing the narrative, *The Complete Equation*, I came to see that my

confidence as a teacher amounted to egocentricity, encapsulated in my metaphor of an actor and his/her relationship with the audience. The metaphor helped me see that as a teacher, “*all that mattered [to me] was that I can engage, that I can impress.*” and that this was “*subordinating, even negating,*” (TCE) the value of parents. In writing the narrative, contradictory aspects of my professional identity became transparent. By way of illustration, while I embraced the transition of CLS into a period that promoted multiculturalism—an era where the rights of migrant students were acknowledged, I was more resistant to the changes in the 1990s that saw colleagues and parents regard language maintenance as a lesser priority. By taking the meta-position in writing the narrative, I was able to make links to my personal history (Hermans & Hermans-Konopka, 2010), and see my complex feelings about my own experiences as a learner in CLS. For example, my nostalgia “*for a lost past in an epoch that afforded CLS more importance, more prestige and even greater unity amongst all stakeholders* (TCE) was in response to my frustration at the unbridled individuality in terms of the commitment my parents and students sometimes showed towards CLS. Yet, I was also shown to feel indignant that this unbridled individuality was not a choice I had as a CLS learner.

Important, here, was the need to deal with those emotions—I-as nostalgic and I-as full of pride—that had the potential to become I-prisons—those emotions within the self that could impede my understanding of the uncertainty and of other I-positions ultimately, working towards a solution (Hermans & Hermans-Konopka, 2010). One could argue that the very label ‘I-prisons’ suggested that this position was an impediment to one’s wellbeing in stating “as long as the self is locked up in the emotion [I-prison], the possibilities of emotion work are very limited” (p. 307). Hermans and Hermans-Konopka pointed to the impact not addressing my I-prisons can have on my development and wellbeing. Through the meta-position provided by writing the narrative, I was afforded the role of the observer—a role that allowed me to move “above the position at hand [while simultaneously] staying in touch with it” (Hermans & Hermans-Konopka, 2010, p. 147). In view of these understandings about myself, in *The Complete Equation*, I am shown to transform, becoming more collaborative and to reflect this in my classroom goals and objectives. In doing so, I acknowledged that my relationship with the parents of my students improved and teaching that class became smoother. The suggestion was that confronting myself with honesty led to a healthier version of myself that facilitated transformation.

Summary

In this chapter, I have brought together diverse theoretical approaches and sources which have allowed me to explore and interpret my experiences as a student and teacher. In confronting the tensions of performing to others' expectations—both as learner and teacher—I embarked on an internal journey to develop a sense of self that is coherent and healthy, functioning so that I could become the teacher I wanted to be. The findings revealed that this required work. It demanded effort and an understanding that one must give attention to the plurality of voices within and outside the self as well as the messages offered. It demanded that the self made personal meaning of the situation giving it the opportunity to take responsibility for its development. Analysis suggested that it is this endeavour that is agentic and that leads to personal knowledge including attentiveness to the emotions salient in the situation of tension or uncertainty. My vulnerability, which featured strongly across all narratives, revealed that the self's capacity "to move to higher levels of development" (Hermans & Hermans-Konopka, 2010) involved knowing how to deal with painful emotions, such as vulnerability, and finding ways to transform them to positive ones. The discussion highlighted that this necessitates valuing the sanctity of the individual and those parts of the self that matter.

I believe these findings raise some important issues for bicultural learners and teachers as well as a number of implications on the teaching of languages in CLS more generally. I will address these implications, as well as future directions for research, in the following and final chapter of this thesis. The next chapter includes my conclusions and a reflection on my use of the autoethnographic approach I adopted to investigate my research question. It also addresses the limitations of the study.

Chapter 8 Becoming Me

Introduction

In this final chapter, I present the conclusions from the study drawing together the findings and the lessons gained from using autoethnography as a research approach. I reflect on how undertaking this autoethnography allowed me to respond to my research question and the implications this has for me as a teacher and as a researcher. I discuss how I became (and continue to become) the teacher I was when I delivered the speech that I presented to my graduating class (refer to Chapter 1). Finally, I discuss the implications for future educational research. I organised this chapter using the following sections

- Conclusions from the Study.
- Reflections on Autoethnography as Methodology.
- Limitations of the Study.
- Future Directions.

Conclusions from the Study

Believing that one gains valuable insights by examining how narrative both forms and represents identity, I began this project to explore my own learner and teacher experiences. The research question for this study was, *'How have my experiences as a Greek-Australian learner and teacher informed my identity and beliefs as a teacher?'* Although my journey did not take me to absolute truths, it did take me to new insights. It led me to a deeper understanding of my Australian and Greek worlds and how these worlds, with the rules and expectations they presented, contributed to my becoming the teacher I am, and continue to become. It revealed the lessons accumulated along the way and revised understandings of how I got to be the teacher portrayed in the graduation speech. This study has led me to the following conclusions about how my sense of vocation, my sense of agency and my capacity to deal with my vulnerabilities are crucial to my professional becoming.

Conclusion 1

The broader socio-political context of this study and my narratives show that the rules and expectations that my Australian and Greek worlds presented, along with their attendant conflicts, have been instrumental in shaping me into the teacher I have become.

Findings from this study highlighted the importance of examining contexts, experiences and beliefs in understanding the complexities of personal and professional becoming. Like all people, teachers are a work in progress, and this process of becoming involves interaction with others; negotiation of relationships and institutions, over time and space; the navigation of conflicting roles, beliefs, assumptions and expectations; and the ability to reflect deeply on the implications of such experiences on the evolving self. The teacher-self that I presented in the Prologue was a living example of my progress of becoming me up to that point, but I had not, at that stage, fully understood how I had come to be that teacher. Undertaking this autoethnography enabled me to more fully understand my journey of becoming, and what it means to be a Greek-Australian teacher in contemporary Australia.

My experiences in the assimilation era, as outlined in Chapter 2, and the data from many of the narratives, positioned me as someone who avoided tension by playing by the rules. Though some narratives suggested that peril was always there, playing by the rules helped keep this to a minimum. Having lived at a time when being different presented challenges for a child of immigrant parents this was a way to protect myself. It served to help me find a sense of acceptance and a sense of belonging within my Australian and Greek worlds and the distinct school systems that represented them. Although I know adult patterns of behaviour are complex and can never be attributed to a single factor, I believe that my avoidance of confrontation, my playing by the rules and my enduring struggle with ‘not being enough’, would have been different had I not grown up in a period where my school worlds in Melbourne and Greece embraced a principle of dividing my identities to shape me into what they believed was best for me. The difference that individual teachers who valued both my identities made to my experience as a student suggested that things could have been different in an environment that did not require me to give primacy to one of my identities to the subjugation of the other. I acknowledge in the narrative, *Know Thyself*, that, in my role as a teacher, I was awed, and continue to be awed, by teachers who thrive on conflict, marvelling at their appetite for battle; an

approach I believe makes them more able (than me) to push for their convictions, to better represent their students when tensions arise.

Conclusion 2

The study has shown how taking agency was instrumental in my becoming. This finds expression in my sense of vocation and my capacity to deal with my vulnerabilities and emotions, which fostered my becoming the teacher I wanted to be.

By the late 1970s, when multiculturalism was at its strongest, I was working as a teacher. The receptive attitude of multiculturalism for the likes of me—Australians of Greek ancestry—created the opportunity for me to take responsibility for the sort of teacher I wanted to become. Multiculturalism appeared to make me more comfortable to take a stand, to push boundaries both within and between my two school worlds that represented my Australian and Greek worlds. I began to take agency to establish my own place and value in teaching. For example, in relation to my role as a teacher in CLS, I was committed to fostering the dual identities of my learners by challenging traditional curriculum and pedagogical approaches. Juxtaposed with my ‘playing by the rules’ response in a period that promoted assimilation, this seems to be out of character. Looking back, I surprised myself. This confidence does not match my inner vision of myself—somewhere in there is still the anxious, ill-at-ease, self doubting student and teacher that I was. While it was easy to deal with pushing boundaries on a cognitive level in my teaching worlds, doing so was not easy on an emotional level. This highlighted that becoming me was equally about dealing with matters of the heart. It necessitated I deal with my own vulnerabilities, not by navigating around them but confronting them to make sense of my emotions and my ‘self’.

Perhaps the most profound discovery that I have made through this study is that developing a sense of vocation and a sense of agency are equally important and encourage each other. My sense of vocation does not just happen; it is a choice I am willing to make. Inherent in the notion of vocation is my responsibility for the Other. My giving back to the institutions that had been instrumental in the construction of my Greek identity—teaching in CLS for 35 years—bears that out. My experiences as a migrant child with Greek ancestry have been so rich, so privileged, so safe thanks to the hard work and generosity of my parents and CLS. Just as they had nurtured my Greek identity as a student, I wanted to give back to the next generation of Australian-born children committed to the maintenance of their Greek language and culture. Over those next 35 years, I embraced my role as a CLS teacher with the passion and dedication I gave to my role as a teacher in my mainstream school; valuing them with equal strength. For me

there was no sense of a sovereign identity; no sense of one school holding more prestige than the other. It explains why I was and continue to be troubled when parents subjugate Greek classes to their children's other interests on a Friday night or Saturday morning.

My sense of vocation enabled me to work towards a teaching world as, I believed, it should be. It sees 'caring' for students become the key principle and motivation in my role as a teacher. By reflecting on my learner experiences in the 1960s, a historical-political period that had seen me immersed in curricula in both mainstream schools and CLS that did little to foster my dual identity, I had first-hand experience of what a fractured identity entailed. As a teacher, I did not simply enact the curriculum with students, but I approached it from a more caring and empathetic lens that allowed me to review it in terms of what it contained and how it may or may not reflect my students' bicultural reality. Although I have always been uneasy about facing my vulnerability, my first-hand painful experiences as a Greek Australian learner constituted one of the most powerful ways of learning and taking agency. These memories became the tools to deal with the fatigue and resistance etched in my memory and which I saw in my CLS students as they attended classes on Friday night or Saturday morning. I wanted to tell my EAL students that, *I know what you are going through, I know how hard it is, I know what it feels like to have no word of English. Let me share my vulnerabilities with you (TXF)*. With this level of caring and empathy came the responsibility of using my painful experiences in a positive way. Relinquishing a positionality of victimhood—those thoughts that impeded my moving forward—was crucial to becoming me.

Caring emotions were fundamentally behind my strong sense of vocation that saw me take responsibility to work towards my becoming a teacher whose classroom practice reflected my convictions. This meant that, as a teacher of Greek at CLS, and EAL and English in mainstream schools, I had to do my best to mitigate the tensions that come with being bicultural, by valuing both their identities. This was evident in my courage to resist peer pressure and challenge institutional expectations. It found expression in my confidence to take agency to enact the curriculum in self chosen ways. In pursuing my sense of vocation and caring for my students, I have come to feel increasingly more comfortable with taking risks, acknowledging mistakes and being openly vulnerable. Crucial to my becoming is the development of a stronger sense of humility; a preparedness to put students first and to see parents as a valuable resource before assuming myself to be all-knowing. This emotionally liberating insight pointed to my increasing capacity to be comfortable in my own skin and value myself. Though a seasoned teacher, the graduation speech did not portray me as a teacher without vulnerabilities; rather, one who values

what these can bring to my classroom. For inspiration, I often drew on those teachers from my past, who were comfortable in their skin and confident to share in jest with their students their own vulnerabilities, comfortable to teach in conformity with their own nature and who contested the rules and expectations of their time, trusting their own practice. They served as a gateway into the power that valuing oneself has and my belief that these qualities in a teacher can make the impossible, possible.

Conclusion 3

An unexpected conclusion from this study was the value of autoethnography as a means to exploring and understanding my personal experiences as learner and teacher more fully. This provided insight into how these experiences contributed to my understanding of the teacher I have become.

In considering the value of autoethnography, as a way to explore lived experiences, I return to the intentions I had when I adopted this research methodology as a way of developing and framing my study as outlined in Chapter 5. As a researcher, I wanted to examine the ways in which the experience of writing and analysis impacted my understanding and appreciation of research, as well as answer my research question. In view of this, the lessons derived from my experience with the methodology became just as important as the subject of teacher identity through personal narrative. Through the reflection that follows, I contribute to the discussion concerning autoethnography as a method for exploring teacher identity and educational research.

According to Adam, Holman Jones, and Ellis (2014) the value of autoethnography can be considered in light of: 1) its contribution to knowledge, 2) its valuing of personal experience, 3) its capacity to demonstrate the power of stories by writing in engaging ways, and 4) adopting an approach to research that is relationally responsible. In the next section, I elaborate on each of these, together with insights that I have gained as a researcher. Deeply rooted within a constructivist paradigm, these provide a framework for organising and reporting this conclusion and the insights. I framed the section that follows under the following headings:

- How I contributed to knowledge.
- How I valued the personal and experiential.
- How I demonstrated the power, craft and responsibilities of stories and storytelling.
- How I took a relationally responsible approach to research practice and representation.

Given that Adams et al. (2015), conceptualised these elements as a tool to evaluate the success of autoethnography, they also provide a means to discuss the ethics and trustworthiness of my study.

How I Contributed to Knowledge

According to Adams et al. (2015), autoethnographers achieve the goal of contributing to knowledge by reflecting on identities, relationships, and/or experiences, and sharing these understandings with others. Contributing to knowledge means “extending existing knowledge and research while recognizing that knowledge is both situated and contested” as well as “valuing the particular, nuanced, complex, and insider insights that autoethnography offers researchers, participants, and readers/audiences” (p. 103).

In terms of contributing to knowledge, I worked from the idea that autoethnographers provide insider knowledge of cultural phenomena. Researching and writing from my lived, inside moments of experience allowed me to cultivate an “epistemology of insiderness”, of being able to describe an experience in a way that “outside” researchers never could (Reinharz, 1992, p. 260). My previous university studies had seen me take units that introduced me to a plethora of literature on the migrant experience and identity. However, it was not until I began to write about my ‘inside’ experiences of being a student and teacher that I could make sense of the knowledge ‘out there’ about identity. Autoethnography provided me with a method for exploring and understanding my identity through writing about personal experiences in specified contexts that had been instrumental in the construction of my identity. In *Home is where I am, or is it?* I used my insider knowledge as a CLS learner to call attention to the complexities of commonly held, taken-for-granted assumptions about CLS—namely, that although these institutions had given me a sense of belonging, they did little to foster my hybrid identity through the curriculum or instructional approaches. Such insights resulted in my being ever so conscious of not perpetuating this in my classroom as a CLS teacher. This example illustrated how insider experience helps generate insights that other methods might possibly miss or actively not encourage. For example, if I were interviewed about CLS, I would find it difficult to speak against the practice of an exclusively Greek curriculum that ignored my Australianness, concerned about how I might be judged by colleagues. I could be deemed ungrateful given that such institutions had provided me with a sense of belonging and a Greek identity I still value. Using my particular, nuanced, complex and insider knowledge as CLS learner, narratives such as

Home is where I am, or is it? provided the possibility of transformation at the individual level for me.

My autoethnography also contributes to knowledge by offering insights into events or experiences that are difficult to observe as they happen. For instance, my emergence as a hybrid Greek-Australian child on my relocation to Greece and my evolution as a hybrid CLS-mainstream teacher are events of self disclosure that cannot be observed directly. Moreover, these events cannot be recreated authentically in an experiment. However, as an insider, I can capture the nuance, complexity, emotion, and meaning of these experiences as I have lived them. In *Shifting Grains of Here and There*, my description of my emerging Australianness, on my relocation to Greece, sees me offer intimate and nuanced insights into the lived experience of my decision to enact aspects of my Australianness while in Greece. In writing the first draft of the narrative, in particular, I refrained from censoring anything (Ellis, 2007), trying to get the story as nuanced and truthful as possible to show how, as a migrant child relocated to my parents' homeland, I felt, lived, and started to transform.

Central to telling of my story is the belief that narrativization is a powerful means to describe and appraise culture. In this way, my narratives came to constitute cultural stories and become sociologically significant (Richardson, 1990). I write reflexively about sensitive topics and give voice to neglected voices or those who may be “silenced or marginalised in the cultural narrative”—what Richardson calls “a collective story” (p. 128)—a narrativization where I am not simply retelling a particular individual's story but narrativizing the experiences of the social category to which I-as an individual belong. As a member of a group that is under-represented in the literature, I have often wondered about the lack of representative stories about the life of teachers like me. My autoethnography creates a platform to talk about unique teaching experiences as they apply to second generation teachers with a hybrid identity. For example, my narratives show that issues of ‘not being good enough’ and ‘divided loyalty’ were enduring. Across a number of narratives, these issues impact my self perception and what it means to be a good teacher. As such, I wrote to disrupt the silence around expectations of what constitutes a good language teacher from the perspective of a hybridised teacher identity. I described how I was conflicted by this and showed how this could be dealt with. As an autoethnographer, I felt responsible for writing about the nuances, complexities, and challenges of these issues to fill experiential “gaps” in existing research (Goodall, 2000). By sharing such accounts, others can consider the implications it has for their own lives.

My stories also contribute to knowledge about what it was like growing up as a child of immigrant parents in Melbourne in the 1960s. Although they describe some examples of my particular experiences, my stories offer historical insight in that they are representative of a generation of migrant children who lived in a particular historical, socio-political period in Australia and whose identity was impacted in both positive and negative ways. For example, by describing my own school experiences in an era that promoted assimilation, I wanted to show “how or why particular experiences have been challenging, important, and transformative” (Adams et al., 2015, p. 27). My description of how I responded in such contexts implicitly questions educational policies that subjugate or negate particular student identities. In so doing, I turned my insider accounts towards broader issues, considerations, and ways of living. As an autoethnographer, I have provided a perspective that might help others to make sense of similar experiences. As collective stories, my experiences offer transformative possibilities at the socio-cultural level. I believe this work contributes to knowledge by creating the possibility of “history beyond the personal” allowing for the “understanding of people who are not present (in the story)” (Richardson, 1990, p. 127). Seen from this perspective, the narratives offer “the possibility of societal transformation” (p. 129).

Finally, as an autoethnographer, I have contributed to existing research by playing by the rules of academy—engaging with the research literature and theory in explicit ways. I have done this by using the language and conventions of traditional social-scientific forms of writing, and I have structured the thesis addressing a specific research question. I produced data, used a literature review, described and discussed findings, and presented these in a scholarly format. However, I have pushed conventional academic boundaries by introducing my individual approach to my thesis. For example, by presenting a prologue and epilogue, I have created a sense of narrative within the ‘academic’ thesis.

How I Valued the Personal and Experiential

According to Adams et al. (2015), this goal of autoethnography is about valuing the personal and experiential in research. It features “the *perspective of the self* [italics in original] in context and culture... recognising and embracing the risks associated with presenting vulnerable selves in research” (p. 103). The goal emphasises emotions as means of understanding and growth. Across my personal narratives, I have foregrounded the personal by being prepared to be vulnerable. For example, in *Shifting Grains of Here and There* and *All for One and One for All*, I convey my sadness, frustration and shame that comes with not being an

effective teacher. My relocation to Greece saw me focus on the emotions of losing the sense of belonging my Greek identity had afforded me in Melbourne, through attending my CLS. In the same story, I revealed the guilt that comes with not embracing my parents' country of origin as my own home. The risks involved in making myself and my loved ones vulnerable are shown as worthwhile. However, given the insights I have gained about the experience of defying school policy (*DTS*), not being able to live up to the extrovert ideal (*KT*) and my scrutiny of leadership decisions (*AFOAOFA*), I have had moments of uneasiness about just how much I chose to reveal, concerned that I may have opened up "a Pandora's box of communication complications" (Ellis, 2007, p. 17). In revealing too much, I may have not endeared myself to my colleagues or left myself open to criticism from colleagues that may affect collegial relationships. In this way, the study may disrupt issues I was trying to improve by writing.

Similarly, *The Beginning* foregrounds my relationship with my parents, showing how, in my mainstream school context, "*they were of no use to me.*" My parents are portrayed as vulnerable in my descriptions and revelations that "*they did not prepare me for my mainstream school reality*" and subsequent relocation to Greece. As a loving daughter, I am vulnerable as well in that I risk harming my relationship with my parents and how others might view me. I cannot but wonder if my parents would be embarrassed by my description of them. I also wonder whether readers feel I have exploited my relationship with my parents. Ellis (2004) suggested that my choice, as an autoethnographer, to tell my vulnerable stories about aspects of my identity and experiences, means I have deliberately opened myself up to "criticism about how [I have] lived" and, as a result, being "wounded or attacked" (p. 34).

Richardson (2000) contended that the goal of autoethnographic projects is to embrace vulnerability by asking and answering questions so that we as researchers, as well as our participants and readers, might understand these experiences and the emotions they generate (Richardson, 2000). In this sense, "autoethnographers embrace vulnerability with a *purpose* (*italics in original*)" (Holman Jones, Adams, & Ellis, 2013, p. 24). In *All for One and One for All*, as unflattering as my admission that "*I am egocentric*" may be, I reveal it so that others might learn from my mistakes. Across a few of the narratives, experiences show me falling apart. In embracing this kind of vulnerability in my research, I committed to improving my own life and the lives of others. For example, in *When Wrong Feels Right*, I did not want to write my story only to work through my own anger, pain and frustration with my colleagues who resisted my decision to bring instructional materials and assessment practices I used in my mainstream school teaching context into my CLS classroom. I also wanted to offer other language teachers

who work in both mainstream and after-hours schools, ways of working through their feelings and their collegial relationships. I cannot help but wonder if I would have embarked on this study, had I not had this intention.

How I Demonstrated the Power, Craft, and Responsibilities of Stories and Storytelling

Accomplishing this goal requires autoethnographers to place importance on exploring the craft of writing. In so doing, they emphasise the capacity of stories to facilitate understanding through reflexivity. According to Adams et al. (2015), reflexivity includes “both acknowledging and critiquing our place and privilege in society and using the stories we tell to break long-held silences on power, relationships, cultural taboos, and forgotten and/or suppressed experiences (p. 103). Across a range of personal narratives, I utilise literary writing techniques to show the power of stories to support sense-making. For example, in *Shifting Grains of Here and There*, I do not draw on theory or literary texts to work towards symbiosis between my conflicted identity positions. As an autoethnographer, I become “audience to [my] experience” by “turning back to signify [my] lived world” for readers (Langellier & Peterson, 2005, p. 155). The personification of a city (Thessaloniki) saw me call on sensory details, emotions, and detailed description of the setting to convey an experience of accepting myself and loving both my identities with equal strength. By writing evocatively, I endeavoured to make an impact, or as Bochner and Ellis (2006) argued, “grab [my readers] by the collar and demand that [they] listen and that [they] feel” (p. 119). In *The Complete Equation*, I acknowledge and critique my privilege and place in the school setting that saw me subjugate the needs and objectives of my students and their parents. Using metaphor, I deconstructed the interaction between an actor and his or her audience and came to see that, as a teacher, “*I focused on what was going on in my class in an egocentric manner and that all that mattered to me was that I could engage, that I could impress.*” Writing in this way led me to reflect on the choices I made as a teacher and their impact on my relationship with the parents of my students. It led to new understandings that improved teacher-parent relationships in the process.

Writing in engaging ways makes research accessible to multiple audiences by “[bringing] readers into the scene” and allowing them to “experience the experience” (Ellis, 2004, p. 142). Goodall (2004) asserted that becoming a writer means “cultivating readers, and cultivating readers means communicating with them and for them, not above them or beyond them” (p. 191). The use of engaging writing, as well as my effort to explore the experience both

affectively (emotions, the sensory and physical aspects of experience, intuition, and values in the narratives) and cognitively (the intellect, knowledge, the analytical in this thesis) (Pelias, (2000) means that potentially, I have made my writing and, by extension my research, accessible to a wider readership that extends beyond the world of scholarship. My father's capacity to respond to my narratives as an 'other' attests to this as do the responses and stories my narratives have drawn from many colleagues. I discuss these ideas in the next section.

How I took a Relationally Responsible Approach to Research Practice and Representation

To achieve this goal autoethnographers need to consider relational ethics given that, in using personal experience, autoethnographers, not only implicate themselves with their work, but also close intimate others (Ellis, 2007). According to Ellis, relational ethics involved showing care and necessitated a commitment to making research collaborative and reciprocal, ensuring the privacy of participants and those implied in the body of work. According to Adams et al. (2015), "a relationally responsible approach also means making our research accessible to a variety of readers and viewing our work as an opportunity to engage and improve the lives of our selves, participants, and readers/audiences" (p. 104). I write in a range of ways that showed care.

Firstly, care comes in the "absence of dogmatic and universalizing discourse" (Berry, 2008, p. 166). Also, I was keenly aware that 'relational concerns' are a crucial dimension of research and that "[my] story is also other people's stories" (Ellis, 2007, p. 25). This raised questions of my ethical responsibility toward intimate others implicated in the stories that I write about myself. It obligated me to allow those intimate others to respond to how they have been represented in the data. Slattery and Rapp (2003) described relational ethics as doing what is necessary to be "true to one's character and responsible for one's actions and their consequences on others" (p. 55). These scholars argued that relational ethics requires that researchers acknowledge their interpersonal bonds to others and initiate and maintain conversations. This obligated me to show my work to others implicated in my personal narratives. In the case of *When Wrong feels Right*, I wrote the narrative with the explicit purpose of understanding my need to make more fluid the boundaries between my identity as a mainstream school teacher and my identity as a CLS teacher. Having written the narrative fifteen years after the experience, I shared the narrative with two hybridised Greek-Australian CLS teachers. By initiating this conversation, they shared their own boundary crossing experiences with one teacher wanting to share the narrative with a colleague who was teaching Chinese in his mainstream school. Their

touching and inspiring responses pointed to my having achieved this goal. However, I cannot claim that outcome for all those implicated in the narrative.

Although I feel confident that the student implicated in the narrative would have approved of how I represented our conversations and the lessons we both learnt from the experience, from an ethical position, given that I wrote the piece almost two decades after I had left the CLS, I could not share this work with him or get his consent. I also feel concerned about what he might say about my insecurities as his teacher. Lastly, I feel uneasiness about my work being a source of embarrassment should colleagues implicated in the narrative who are portrayed as resistant to change ever access it. To secure their privacy, I have, in this instance and across all narratives, applied a range of strategies to protect the privacy and identity of schools, students, parents and colleagues implicated in my data. I mask their identity by using pseudonyms, and changing identifying features such as gender, age, and titles. In addition, I change the where and when of events. The protagonists and antagonists are composite characters. In some narratives, I have altered the plot or scene by positioning a story within a story. Despite having taken all these steps to protect the privacy of those implied in my narratives, I am cognisant that this has implications for what I can and cannot publish should I decide to go down that path.

The decision not to show particular narratives before deciding to use them in this study also introduced apprehension about representing those whose privacy is impossible to secure in relationally responsible ways. Ellis (2007) counselled that these “intimate identifiable others deserve at least as much consideration as strangers and probably more” (p. 25). In writing *Shifting Grains of Here and There*, I was concerned that my account and interpretation of my relocation to Greece might embarrass or hurt my father. Given that it was he who had wanted us to relocate to Greece and that our return to Australia for him was one based on pragmatism, I was concerned that this personal narrative might prompt us to revisit painful experiences that might unsettle us again. Wanting to protect him, our relationship but no less me, I was tardy in sharing the narrative with him and did not do so until one year into my research. Although well meaning, from a researcher’s perspective, I felt anxious that my decision was not ethically responsible. Eventually, I did read the narrative to my father along with other narratives.

After reading the narrative *Shifting Grains of Here and There* to him, I left the whole body of printed narratives for him to read on his own. In the discussions that followed between us, I made him aware of my concerns about ‘relational ethics’ (although not in these terms), but

he provided a different perspective, making me aware that my stories acknowledged and were sensitive to the points of view of others. For example, my concern that I portrayed colleagues at one CLS unfavourably because of their resistance to my introducing assessment practices that would help a particular student, saw him comment that I had acknowledged their point of view in very specific terms. He pointed out that the point of view of these colleagues was not necessarily negative, as I had feared, because I described them as valuing tradition, discipline and authority which would make them ‘good teachers’ in the eyes of many. His comments reinforced that multiple interpretations may arise from the accounts in my narratives. It prompted me to re-read the body of narratives with renewed insight recognising where I was presenting multiple perspectives.

In rereading the body of narratives, I noticed that, while I used my experiences to offer insight into cultural experiences, the way I made sense of these experiences is in relation to other participants in the experience. For example, although I was critical of the educational institutions I attended in the 1960s and early 1970s that pursued hard-line assimilation policies and did little to foster my hybrid identity, I explicitly acknowledged both the benefits I gained from these policies and the well-meaning intentions of teachers who were committed to my acculturation. In this way, I had included what Ellis (2007) described as “multiple voices” in the narratives (p. 24). The insights that my father provided served to allay my concerns although what troubled me was that this was incidental rather than because of any real commitment to relational ethics on my part as an autoethnographer. What is important is that he seemed happy with what I had written and wanted to show the body of narratives to other family members. I think my focus on my migrant experiences and my journey as a language teacher of Greek contributed to his strong interest in the project and the strong love that continued to develop between us until his death in 2013, two years into my PhD. Sadly, he did not see the conclusion. I can only hope that he would see the final thesis as one that reflects my endeavour to act from the heart and mind (Slattery & Rapp, 2003).

These experiences concerning relational ethics made me think deeply about how I want to relate to those implicated in my writing and my responsibilities to them in relation to further research or possible publication. In the future, I want to be more attuned to relational ethics in considering who must give consent and how. My understanding is that this involves more than getting Ethics approval from an official Human Research Ethics Committee or Board. Ellis (2007) counselled that “researchers ask questions and talk about their research with others, constantly reflecting critically on ethical practices at every step” (p. 23). In view of this, I would

like to ensure that I adopt a more collaborative approach in my future research. Moreover, my discussions with my father highlighted the value of collaboration about the data, findings, and progress of the study with a participant or ‘other’. A more collaborative approach would have helped me stay open to the different experiences, interpretations, and audiences. Calling on such differences would assist in writing richer narratives and conducting deeper and more nuanced analysis. It is important, as such, that I address this limitation in the future.

Limitations of the Study

My initial plan for this study was to have an impartial peer (Lincoln & Guba, 1985) who was, as these scholars counselled, in an authority relationship to me, the researcher. My choice was someone who was well versed in qualitative methods but particularly knowledgeable about the context of the study and CLS. Holding a common history and related experiences they could have challenged my assumptions in my narratives and my analysis. Although this thesis is not a self study, this impartial peer would have served as a critical friend—“a trusted colleague who asks for clarification of your research and offers an alternative point of view in a constructive manner” (Samaras, 2011, p. 117). Their insider knowledge could have generated the sort of probing questions that would have sharpened my ideas pushing me to look at my findings more critically contributing to more nuanced insights and interpretation. Given that the study was an autoethnography in which I was both subject and researcher, having an impartial peer would have, not only served to mitigate bias, but helped me in those moments that saw me overwhelmed and falter, not trusting my writing and questioning my interpretations.

Although I received ethics approval from the Monash University Human Research Ethics Committee following Confirmation of Candidature, reality presented a series of logistical challenges given the professional and academic commitments of the parties that were impossible to overcome. As a researcher, I cannot but feel that, having no impartial peer, raised issues about the credibility of the study. Rather than be discouraged, I drew on Ellis (2004) for counsel “Don’t defend yourself against the accusation of bias. Instead show that there’s something to be gained by saturating your observations with your own subjectivity” (p. 89).

Although, I campaign for Goodall’s (2004) argument that “the more subjective and personal [the story] gets, the *truer* (italicised in original text) it is” (p. 188), I will endeavour to engage an impartial peer or colleague in any future research recognising the invaluable role they play.

This reflection on my work shows that “no text can do everything at once” (Denzin, 1997, p. 287) and that it is perhaps unrealistic to believe that autoethnography can meet all of the goals outlined for the methodology. My narratives stand confidently meeting many of the goals of autoethnography. For example, the process sees me value personal experience and present the point of view of an understudied group of students and teachers in their own voice. I endeavoured to make my writing and research engaging and accessible so that I might grow as a teacher and possibly improve others’ lives. I value my relationships and respect the privacy of others implicated in my narratives that include family members, colleagues, students, and educational institutions I have worked in. I write to question cultural beliefs, practices and experiences that may have caused pain in the hope that these are addressed or resolved. However, although I am also aware that my narratives fall short in the ways described earlier in this chapter, rather than be discouraged, I choose to view this reflection as a loving and meaningful tribute to hybridised students and teachers of my vintage as well as an important part of my development as researcher and teacher. I will take the lessons of this experience forward with me, should I choose to write autoethnographies in the future.

Future Directions

Firstly, the current study is limited in its scope as it focuses on only one teacher within the context of one ethnographic group and one European language, Greek. While this offered an effective means to better understand the complexities of the lived experiences of the one teacher involved, expanding this to investigate the hybridised linguistic and cultural identity of other ethnic groups is important because there is no doubt that issues to do with identity and linguistic and cultural maintenance will continue to be important for Australia over the course of the twenty first century. The 2016 Census of the state of Victoria, Australia, indicated that, in Victoria, 38.5% of people had both parents born overseas and 10.6% had one parent born overseas. The most common countries of birth for parents born overseas, outside English-speaking countries, were China and India. In Victoria, 67.9% of people only spoke English at home. Other languages spoken at home included Mandarin, (the highest), Italian, Greek, Vietnamese, and Arabic. These figures highlighted significant numbers of second generation bicultural learners in our mainstream educational institutions many of which are committed to the maintenance of their ancestral language and culture. According to the Ethnic Schools Association of Victoria (ESAV), figures for 2018 indicated that, in Victoria alone, close to 42,000 students enrolled across 52 languages other than English in 202 CLS (see Table 2). Therefore, research in bicultural identities and the contribution of CLS and their teachers will

continue to be of importance for academia, policy makers and, in particular, the teachers themselves.

Secondly, given the number of bicultural students who are committed to the maintenance of their ancestral language and culture, future research should investigate the positive effects of studying the lived experiences of these learners, both within their mainstream and CLS context, and in their own voice. Though living within a broadly dissimilar historical, political, and social period to the current study, they are no less impacted by issues to do with identity. How the educational institutions—mainstream and CLS—work towards fostering hybrid identities—critical to these learners’ wellbeing, social, and academic success deserves attention.

Thirdly, the exploration of memories and their importance to our understanding of self are important considerations for all teachers who work towards professional transformation. Pavlenko (2003) pointed to the transformative properties of narrative autobiographies about language learning and diasporic lives. For myself, documenting my own learner experiences as a hybrid Greek-Australian learner and teacher using autoethnography as a methodology, has encouraged my questioning of the dynamic between teacher identity and memory of learner and teacher experiences through narrativization. Given the limited scope of this study, further autoethnographies may offer opportunities to establish more clearly the interplay between these elements. Further investigations of second generation hybridised teacher identities may also add valuable knowledge. This is important given that, as pointed out in the current study, the study of second generation language teacher identity in Australia—and in their own voices—is an understudied area. Seeking insight into the possible challenges hybridised teachers face may result in further support for them at the level of teacher education, professional development, and policy thinking.

Finally, given our globalised world, the shift requires contemporary language learners and teachers to embrace a global identity. How this impacts the individual’s commitment to maintaining language and culture as well as their conceptions of identity presents research opportunities. To better support ethnically diverse learners and teachers in their endeavour to maintain their ethnic language, culture, and identity in a globalised world, warrants exploring how different ethnic groups address these challenges.

Epilogue—Who am I now? I-as Researcher

Inherent in the notion of becoming is new beginnings. The ancient Greek thinker, Heraclitus, is famous for his saying, “No man ever steps in the same river twice” (Heraclitus Quotes, n.d.). What this implies is that it is not enough that I simply be, but that I should be committed to a continual process of becoming and meeting the challenges this will present.

In undertaking this study, I have done what has always felt natural to me to do privately by writing diary and narratives—simply told my story. In straightforward language, I have described specific experiences that present my journey as a teacher in all my vulnerability. I embraced the vantage point of being an autoethnographer in my journey to explore my lived experiences. By “bend [ing] back on the self and look[ing] more deeply at the self-other interactions” (Ellis & Bochner, 2000, p. 740), I explored my own trials and tribulations both as student and teacher, who has embraced the hybrid, Australian–Greek, bicultural and bilingual identity. In one way, I stunned myself because this level of self exposure is so out of character. I cannot help but wonder if some of the choices I made as an autoethnographer, suited me to a tee in that I could be alone to pursue my own research, writing, teaching and, dare I say, therapy.

Although very much a work in progress, having completed my PhD qualifies me to speak with some authority from the position of I-as researcher. This journey has made an indelible change to the way I view my own practice. While the practice of revisiting my teaching experiences is not unfamiliar to me, I now see my experiences in two different lights: one as my own journey as a teacher, and the second as a researcher prepared to delve into the unknown world of inquiry. While these processes might appear to be separate, they offer a holistic process in that they complement each other and align with what I want my teaching practice to become.

And so, in the spirit of this current study, I will take you back to the beginning of 2018 - the very first lesson with my year 12 class of 2018 and seven years into PhD. Following roll call, I asked students to write their three goals for my subject area, English, and what their aspirations for the future were. Their body language indicated that this was a predictable task and a predictable formula. Accordingly, I got predictable responses and the predictable lack of knowledge about my students came with it. They had been long enough in the school system to

know what to write to put them on a good footing with their English teacher – to be organised, to study, to read their novels, at least, twice, to improve their essay writing...

I walked into my next class and announced that, having read their goals and aspirations, I was going to tell them something about me. I also let them know that, at the end of my spiel, they could ask me any questions they wanted about me. I could not help but notice that the real appeal was not what they might learn about their English teacher, rather, that they could ask me any question and the possibilities for chaos and a good laugh that this could establish. And so, I began to read a memory of my very first year in a mainstream school. It was self exposure written about my insecurities as a child of immigrant parents and my struggle to find a sense of acceptance and belonging. It needs to be stated that some names and details had been changed to protect family members and others. My recollection of this moment is that I cannot remember a single other instance in which a cohort of 29 students, quintessentially strangers still, were so intensely focused on what I had to say. At the end, I invited questions; I got only silence. Relieved, to some extent, I did not press further. Instead, I asked them to write down one thing they thought mattered to me as a teacher. As they shared these with me, I could not believe how close they were to knowing what I valued and what my expectations of them might be. I responded to their contributions, clarifying, elaborating, and learning to be comfortable with my vulnerability and with these strangers. With two minutes to bell time, I assigned their homework task for that evening. It required they tell me something about themselves. “Must be in by 9.00 tomorrow morning,” I called out, with some already out of the room fast enough to beat the locker squash.

In my pigeonhole the next morning, I had 23, ‘About me’, responses. “Not bad”, I thought given that some of the cohort were out the room when I called out the date and time of submission. On opening my email, I found another three. I was most chuffed. With bated breath, I started to read. The responses that my open vulnerability had invoked were amazing. All constituted ‘memory’ of some sort and not exclusively related to school. All were rich sources of knowledge about the group of young people with whom I was going to spend the next 34 weeks. The distance between us evaporated. I read 26 unique responses all about their inner worlds and, for me, the royal road into their unique experiences. They wrote with integrity, reciprocating the genuineness I had shown them. Some mentioned their goals and aspirations but, this time, they were meaningful and authentic. Others found the courage to ask that question about me which, for whatever reason, they did not ask in class. I answered with honesty - sometimes, in writing, sometimes, depending on the question, in person. Sometimes, I

asked permission to be given more time to deal with it before I answered and signed off with IOU. I made a note in my chronicle to get back to that student, and I did.

I was tempted to share some of my students' responses with a trusted friend and colleague who was sceptical about my approach. But I didn't, aware that my students opened their inner world to me, trusting me as I had trusted them. I would have to find another way. For the moment, it had to be confined to a private celebration.

I began this PhD with a hunger to understand me as a teacher and that initial impulse has never left me. My memories cannot be forgotten as their ghosts have always made their way into my present. There is no way of understanding who I am as a teacher without coming to a reckoning with my past experiences. I am realising now how much that past intertwines with my present and my future. I have made my peace with my hybrid identity and my 'not enough' vulnerability. However, as a researcher, I now have the insight that it still exists, and it can touch my life at any time. And so, I must be comfortable with this vulnerability, recognise its value and find ways to make it work for me as a teacher. I believe that, as a teacher I will be better for this. The Japanese art of Kintsugi sees broken objects not as rejected but repaired with gold. Using this as a metaphor, the flaw is viewed as a unique piece of the object's history and resilience, which adds to its beauty and uniqueness. It is with this insight as a researcher that I will continue to incorporate tasks like this into the very core of my approach to teaching.

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Appendices

Appendix A Look what the wind blew in

“How did you come?” Jane asked. “It looked just as if the wind blew you here.”

“It did,” said Mary Poppins. (Travers, 2014, p. 25)

Teachers blow into the lives of their students just as Mary Poppins herself blew into Cherry Tree Lane with the East Wind. For me, my year 3 teacher was no different. He transformed my perception of school. My teachers had up until that point been kind and, no doubt, done what they believed was pedagogically sound but their influence on me was, nonetheless, parenthetical. He was a male and so I was somewhat sceptical about what to expect from this newfound experience. There was one thing though of which I was absolutely sure – that, upon getting to my name on that very first roll call by him I could expect one of two things – either an acute mispronunciation of my surname or a comment about it not fitting on his official roll. This anticipation left me antsy particularly at the thought of the impending hysterical laughter and jeering that it often provoked amongst my peers. Surprisingly, the cacophonous pronunciation as was wont to happen with each new teacher did not eventuate. Instead, I was greeted by the beautiful enunciation of my surname that saw me acknowledge my presence with an ambivalent, delayed reaction as a result of almost failing to recognise my own name. Without so much as a simple roll call, and like the Banks family had done with Mary Poppins, I had fallen under this teacher’s spell. This initiation to the year left me feeling that it was going to be a year like no other.

And it was! It coincided with Man’s landing on the moon and so, Neil Armstrong’s renowned words “One small step for Man, one giant leap for Mankind” (Neil Armstrong, 1969), came to resonate well with me. They foreshadowed the awakening that had been stirred within with regard to my identity. I recall a spelling session we had one morning that led to the etymology of words to do with Space; words like astronomy, astrology, astronaut, Apollo and the like. Such words were the buzz in an epoch and in a year that saw Man’s conquest of Space progress from illusion to reality. The derivation of these words highlighted that my two worlds, my Greek heritage and Australian reality, were not mutually exclusive. They complemented and, in fact, enriched each other. There was a symbiotic relationship between the two languages I used daily. Could I dream that the same could be for me? It was indeed an epiphany.

I remember fondly this teacher's love for Greek cuisine. He made it a practice to refer to each dish by its authentic Greek name defying its Anglicised counterpart. Moussaka was moussaka, not moussaka while caviar salad was taramosalata. The natural corollary of this phenomenon saw me bringing in my own Greek culinary delights, albeit cautious at first. While I felt vulnerable at this attempt, it was an attempt that was also liberating. I had expunged myself of my obsession that my mother prepares for me sandwiches that looked Australian, even at the risk of staying hungry all day when Vegemite seemed, somewhat, unappetizing. The occasional piece of spanakopita and dolma started to adorn my lunchbox. And I was not alone.

The gourmet experience served to broaden our perception of other people and their backgrounds. It was enlightening to discover that my fellow students of Turkish heritage saw moussaka and dolmades as part of their cuisine. He used this as a springboard to touch upon the issue of respect toward each other that went beyond gastronomy. I remember his reaction to a girl whose infraction was to giggle at the name of a newly arrived Turkish student who was being introduced to our class. He fixed his eyes on her and suddenly we all discovered that you could not be in his class and contravene his rules. In the true spirit of Mary Poppins "just as there was something strange and extraordinary about (him), there was something that was frightening and at the same time most exciting" (Travers, 2014, p. 19). His anger was evident when he discussed how hurtful this could be to another person and he gave us examples of many other differences to which we should be sensitive. He used the girl's red hair as an example of something over which she had no control and about which she might feel sensitive. He expanded on that to discuss different skin colour.

This episode culminated with him entering the classroom the next day reading out the roll with our original given names, not the Anglicised ones which had been bestowed on us overtly or covertly to fit in. His enunciation was once more impeccable, and I could not help but feel humbled by his magnanimous overnight vigil to master the names of up to 20 students whose names originated from all over the globe. Upon finishing this, he put us into small groups. The owner of a foreign name had to teach the other members of the group how to pronounce their name perfectly; the latter had the responsibility to do just that, perfect it. We stood agog anticipating his count down to zero that saw us launch into our roles in a serious attempt to sound exotically and authentically Greek, Italian, Turkish, and so on.

The ambience was simply electric as excitement and laughter combined with cooperative learning to establish a mutual respect amongst all participants. We laughed at each other, with each other and even at ourselves. Having set this scene, Mr X walked around and encouragingly announced “practically perfect and I hope it remains so!” And so, it was that for the rest of the year, in the confines of our classroom, we were known by our original name. So comfortable were we with this phenomenon that Australian students whose names had Greek versions, chose to be called by the latter. I smile decades later as I remember Steven adopt the name Stavro and Phillip, who discovered that the derivative of his name means “friend of equine” carried the name Fillipa years after we graduated from primary school.

Jane and Michael Banks say of Mary Poppins:

“...there were things about (her) that could never be explained. Where she had come from nobody knew, and where she was going, they could not guess. They were certain only of one thing – that she had kept her promise. She had stayed with them till the Door opened and then she had left them.” (Travers, 2014, p. 497)

In the same light, my year 3 teacher moved on, where I will never know. His influence on me, however, was profound. He was unique, stern, dependable, businesslike, magical and eternally loveable. My recollection of those magic moments and great successes in that class of 1969 reflect my implicit beliefs about good teachers. What inspired my own learning is also evident. He realized fully the influence that a teacher has, and he exhibited a holistic attitude toward his students. We were people, not sponges to stuff with facts. Under his regard, we all grew toward the realization that we were all different but that our uniqueness was valued. It was the only class throughout my entire primary schooling that saw me team up with Anglo-Celtic students for projects and team sports. When I think of my year 3 teacher, I profess that he was the best and I get an urge to be the best that I can be.

Appendix B There are Teachers and, there are Teachers

There is no doubt that my body had survived the traumatic episode with Time having done its bit to expunge all matter of cuts and bruises. But the weight of remembering had broken me in other ways. I walked around shell-shocked with teaching ideals ruptured stumbling through the remainder of my teaching round without anything inside of me but blood and organs having learnt nothing except that the worst things can and did happen. The crisis had thrown me into serious reflection. Never had classroom management been so crucial. Never had my five-foot-nothing stature seemed like an impediment. Never did the possibility of doing anything but teaching weigh so heavily on my mind.

And so, it is with trepidation that I made my way to the class my lecturer has arranged for me to observe three days after I shared with her that I was considering withdrawing from the course.

I make my way to the bench in the courtyard, a safe distance but one that allows for a clear view of the students I will be observing. They are a year 9 cohort waiting for their English teacher. They are boisterous, high-spirited with a touch of tribal in their body language. Crude language wafts my way. One group is quarrelling over one boy having knocked another's books out of his hands. Some rough pushing and shoving follows and threats of "I will get you" abound. I cannot but notice how physically big two of the boys are towering over their peers. Another group of boys indulge in throwing twigs at each other only to see others timidly withdrawing to avoid being caught in the firing line. The cacophonous yawps of another group draw my attention as they playfully try to stomp on the toes of others. The reaction of the victims makes it clear to the observer that it is intended to cause pain. Some girls are participating in this thrill doing more screeching and squealing than fleeing as the boys chivalrously choose to do more threatening than attacking of their female counterparts. Others choose to enjoy this thrill vicariously – extolling, mocking or warning those brave enough to actively participate. For a moment, I cannot but be drawn into this exuberant social interaction. As the second bell rings, I feel the tension, anxiety and fear of how all this energy might translate in the classroom. Put simply, teaching them scared the hell out of me.

From behind me, a figure emerges. It is walking in the direction of the class. I have not been introduced to the teacher I am to observe in action but have been told that she has been informed about my impending arrival. I cannot but notice her petite and rather

frail stature - a grandmotherly figure of sorts. One could almost be forgiven for thinking that the gusty wind of the day could blow her away had it not been for her cane basket holding her down. As she approaches the class, the cacophony dies down and the students scramble to line up. A sense of order starts to emerge. Some boys attempt to tuck their shirts in, and another is seen tying his shoelaces. One girl flicks the gum out of her mouth while another removes the jumper tied around her waist. A student who had snatched another's pencil case sees it fitting to return the item to its rightful owner. As the teacher tries to unlock the door, two students offer to hold her basket. She rejects their offer, politely. As she crosses the threshold, all follow in pursuit and quietly. She proceeds to remove some items from her basket arranging them neatly on the wooden desk. The students have sat down and are quietly talking amongst themselves. It was as though going about doing her business, without saying a word, had a pacifying effect on the students. When she finally looks up, they are silenced. "The date, please, Sam" she says softly. At this, Sam rises and writes the date on the black board. "Thank you, Sam. It gets harder by the day to reach that top right-hand corner of the board" she jests. Sam grins, ever so proud of his towering stature. Still seated, she greets the class in a soft, crisp voice. I cannot but think that, had the desk been any higher, she would have been barely visible. She runs through the roll in a tone that is no more than a whisper. She gets through it in under a minute. Walking to the board, she writes the topic, Romeo and Juliet; a gesture that sees the class, on cue, open their workbooks and copy. She has not noticed the student who has walked into the room late, with only a pencil case in hand. As she walks to her desk, she plucks a sheet of paper from her basket and hands it to the latecomer. She had noticed the latecomer. Handing the paper to her, she leans down and calmly says "You may need this, X". To this, X opens her pencil case foraging for a pen. Unable to find one, she becomes increasingly demonstrative in her gestures. Ms Y has commenced her lesson and seems oblivious to X's agitation. As she moves through the rows of tables delivering her lesson, she places a pencil next to X ensuring that the flow of the class is not disrupted. As she moves between the rows giving her spiel, she pauses inconspicuously behind student X and notes that she has copied what was on the board and that she is sharing the text with the girl next to her. Ms Y smiled a secret satisfied smile as though she was thoroughly pleased with both student X and herself. After all, the rhythm of the class is intact, and a state of calmness pervaded.

I cannot say that students were agog or in a state of eager desire. What I can say is that they looked like anything that Ms Y could give them could only be good for them. I was amazed at the easy pace of the session. The class moved to clockwork routine yet she did not have a plan comfortable, at times, to take the lesson every which way the kids suggested but coming to the central idea on the blackboard about the text. She asked many questions and I could not help but note the cheerfulness with which she responded to student slips. There was something endearing in her spontaneous and joyous responses. She seemed oblivious to certain happenings and yet she was attentive. Moving between the rows, she noted those who had slipped out of focus, but discipline was a shift in her tone, a cough, a glance or a tap on the shoulder. Nothing seemed to frazzle her. She remained cool, collected and in control. She made teaching seem effortless, natural - just like breathing. There was no need for heightened emotion, no need to adopt anything but hushed tones and so establishing a calm, friendly ambience. In fact, there was evidence of playful repartee, but she was not offended by it even when it was at her expense. When a student suggested, "Can we not have homework, again tonight Ms Y?" she wittingly responded in the spirit of Mary Poppins with "What's good for Monday, won't do for Friday" (Travers, 2014, p. 727). Unfortunately, the reference eluded the students but served to make her point simply and clearly.

She looks at her watch and with six minutes to go writes the homework on the board. The students proceed to record this in their diaries and hastily pack up. She packs up her basket and stands at the door. As each student walks past her, she asks a favour – "Please be on time next session" or "Please remember to bring a pen, next session" or "Try not to be so hard on your friend who forgets to bring his book" or "Thank you for asking that question". "You boys worked well together, today". As we near the end, I notice that the last student looks behind him. Noting that he is the last in the queue, he runs to the board, wiping it clean just in time to be told that "I loved reading you last night M. You will be very pleased with yourself when you get your test result next week." As she picked up her basket, she looked at me and humbly thanked me for joining them and pulled the door behind us. As I watched her walk off to her next class, I had a need to reflect, yet again but with a view to reinvent to embrace what previously seemed improbable or impossible. She opened my eyes to what one needs as a teacher— an awareness of the possibilities and the confidence to start out. Mark Twain said that "a round man cannot fit in a square hole right away. He must have time to modify his

shape.”(Mark Twain Quotes, n.d.). In the spirit of Mary Poppins, all I had to do was put my “best foot forward and [let myself] go”(Travers, 2014, p. 621).

The gifts I got from that episode remained for evermore.

Appendix C Dare to Shift

The scene had been set. The play had been read, the instruction posed and the two-minute countdown, allowing students waiting time to think before responding had commenced.

“But how stupid could they have been?” interrupted Niko. I managed my impulse to reprimand Niko and paused the stopwatch; it read 43. That was 43 seconds of reflection that Niko had never given himself or anyone else in class.

“What do you mean? I asked.

“Well, if the war lasted 10 years, what sort of heroes were these guys?”

“Go on?” I replied pensively wondering where this would lead all the while acutely conscious that our dialogue had shifted into English and was in breach of the school’s immersion philosophy.

“Well, they could not have been too smart.”

“What do you mean by ‘smart’, Niko?”

“Well, you know..... ‘intelligent’. They just didn’t think.”

Like Homer’s Odysseus, Niko had circumvented my instruction to reflect on the role they would like to perform in our class play, The Iliad. He was steering the discussion in a new direction trying to find his own meaning in the content we had just covered in class. While indubitably irrelevant to the trajectory I had intended, the temptation to ride the surging wave of questions Niko had raised about ‘thinking’ was simply too inviting to resist. And so, like Adam and Eve, I took a bite into the apple hoping for a salubrious outcome, Greek or otherwise.

“So what is a ‘good thinker’, Niko?

“Someone who has strategies...who does not rely on the Gods and stupid superstition. They should have thought more like Hector.”

“Yeah, they needed to look at different ways of solving their problems”, interjected another.

“Then they could have learnt from their mistakes”, came another.

“But how stupid were the Trojans? Your enemy would never give you a gift?” added Eugenia.

“That’s right! I would never give a present to someone who has killed so many of my friends”, confessed Alik. “The Trojans should have put themselves in the Greeks’ shoes. No way would they have given them a gift after killing so many of their friends.”

“Yeah, especially Achilles!” Mihali squeezed in.

“Maybe they felt the Greeks had smelly shoes!” responded Hristo, our class jester.

“Yeah, like you, Chris!” blurted his buddy.

(Outburst of laughter from all).

“If Priam had listened to Paris and not accepted the Trojan horse, the result may have been different”, speculated Niko.

“Well, if Paris had listened to Hector, there may not have been a war, at all!” suggested Eleni.

“That’s right! Like Kyria Hrisoula says, “God gave you two ears and one mouth for a reason – to listen twice as much as you talk.”

“But how do you know when to listen? My mum tells me to not listen to my friends all the time.” retorted Yianni.

“The Greeks won because, in the end, they had smarter ideas like the horse idea”, proclaimed the normally reticent but wise Sophia—clearly living up to her name.

And so, this dialogic exchange had, inadvertently, launched me into a journey to explore the place of mythology in a classroom of third and fourth generation Australian-born children of Greek background whose parents and grandparents wanted them to acquire ‘purposeful’ language. But it did more! Clearly, the aforementioned discussion went beyond the acquisition of Greek language. It invited me to grapple the question of whether this sort of metacognitive discussion had a place in a language classroom where the emphasis was on traditional, scholastic learning and literacy. Moreover, it was in

English and, given the limited opportunities these students have to use the Greek language, allowing them to indulge in their first language was sacrilege. This was a journey no less daunting than that of Odysseus' return to Ithaca, but one I felt morally obliged to undertake as a teacher given that I had a part to play in moulding not only the next generation of learners of Greek but the next generation of thinkers.

This small interchange between my students was their exploratory journey to discover, albeit unwittingly, what constitutes a good thinker; and, although it is very much 'out of the mouths of babes', it cast some light on the complex landscape. My students' comments pointedly highlighted their conscious or unconscious awareness that thinkers do not just operate automatically; they are not just anointed or even fortunate enough to have a high IQ or super brain power. After all, if thinkers were merely biologically or genetically well endowed, how could Homer's heroes who were the beneficiaries of such traits have taken so long to find a resolution to their problems? Niko alludes to this through his question "What sort of heroes were these?" There is no doubt, that my students had a sense that thinking concerns critical examination and evaluation of benefits and courses of action. Niko understands that Priam needed to question his traditional dependence on superstition and the gods and embrace reason and logic. Sophia sees that thinking requires being creative as it is, indeed, Odysseus' creativity in the form of the Trojan horse that wins the war for the Greeks. The comment that "they could have learnt from their mistakes" suggests that they understand that had the Homeric heroes reflected on what it was that did not work, the war may not have cost them so much in lives and time. Moreover, my students recognise that had certain individuals, perhaps, been less impulsive and listened to others with understanding and empathy, the bickering between the various factions may have been less and success achieved more efficiently. Eleni's comment "there may not have been a war, at all" encapsulates the idea that both sides had a tendency toward rapid, less appropriate responses when the situations may have required them to be otherwise.

Needless to say, I did not allocate roles in that session. In fact, I found myself behind the 8th ball again. In a time poor educational system, should I have directed the class back on task? But, at what cost? If we were to return to Homer's context, few of us could argue against this proclamation given that The Iliad is riddled with intelligent people, even deities, who think well below their potential. Patroclus's decision to defy Achilles' order and go to battle wearing the latter's armour was far from rational and proves to be

fatal. Achilles' decision to parade Hector's corpse around the walls of Troy and his earlier decision to vandalise the temple of Apollo both defy good judgement and serve to discredit him in the eyes of, not only his enemy, but his compatriots and the Gods. Who could argue that Priam's decision to resist reason and accept the Trojan horse as a gift was dysrational epitomising gullibility at its worst and inevitably leads to his city's ultimate ruin? Each situation required no more than a modicum or grain of reasoning and good judgement, yet each character fails to rise to the challenge.

Whether consciously or unconsciously, my students are aware that there are efficient ways of thinking and less efficient ways. Their dialogue was a way to work towards criteria that distinguishes between skilful and reckless thinking. In so doing, they were reflecting on their own experiences and using it to evaluate the characters' reflective intelligence. Their comments clearly show that they can see that the characters are not sufficiently judicious. They fail to probe, assess, revise, and test their own thinking or processes and ultimately pay the price. I had no right to deny them this small window of opportunity to direct their learning, make their own meaning of the content and, moreover, to establish intellectual development as a centripetal force.

The dialogue in my class reminded me that intelligence is not merely predetermined but is, in fact, cultivated. My students were reflecting on their experience and using this to evaluate the actions of the characters in the text. A little time to reflect will lead us to the conclusion that humankind often repeats many of the mistakes that our predecessors made or that we are unable to solve many of the problems that face us, in spite of increased levels of formal education in some parts of the world. Why is this so? Could part of the problem be that we are so content-focused that we fail to train our students to think critically, to question, to reflect or to be creative? Clearly, thinking has a real place in our classroom—especially when it is student driven. The 21st century presents humankind with daunting problems on a global scale—famine, overpopulation, ecological disintegration, war to name but a few. Political and economic interests threaten the values, morals and ethical beliefs that once gave us direction and stability. The technological revolution exposes our children to adult issues and phenomena much earlier than any of their predecessors ever were. The changing face of the family institution and our changing lifestyle means that we, whether in our role as parents, guardians or teachers, can neither always monitor what they are exposed to nor protect them. What we need to do is cultivate in our students thinking as it cultivated in

experiential and reflective intelligences. It is those dimensions of thinking that will enable our children to be critical of what is happening around them, reflective of their role within that context and sufficiently creative to come up with solutions. Was it not my responsibility as a teacher to identify and equip my students with the body of knowledge, understanding, attitudes and skills they need to support them in making the best use of their mind?

If we learn nothing else from our Homeric heroes, we need to learn that we must ensure that our students can exercise good judgement. Doing so will enable students to have a better sense for when to act and when not to act as implied in Yianni's "But how do you know when to listen? My mum tells me to not listen to my friends all the time". They are likely to be more discreet and considerate in dealing with problems or circumvent such problems rather than confront them head on. Implicit, therefore, in reflective thinking is good judgement. It would be most naive on our part as teachers, though, to assume that all this will come about intuitively. If it needs to be cultivated, the question is how to do this in the classroom?

My session up until that point had focused on the reproduction of content. My students had transferred the focus in search of their own meaning. This paradigm shift from a content-focused curriculum was necessary to offer them opportunities for meaningful experience in learning. It provided them with an authentic setting to satisfy their natural curiosity and appetite for meaning; and, from memory, all were agog. Experiential learning was combined with reflective learning salient in students' ability to metacognate. The students had established a forum in which intellectual development was the primary concern. Without metacognition, success is incidental; left to Chance. Metacognition, by its very nature, requires the skills of reflection and self evaluation, both sophisticated and higher order thinking skills. I needed to emancipate my students and myself from the constraints of the curriculum and the restraints of the institution to reap the benefits.

The class discussion was interrupted by a parent who came to pick up their child early that afternoon. Needless to say, the following week's briefing saw us reminded about the school's immersion philosophy and the impending end-of-year deadlines. I walked back to my classroom overwhelmed, once more, with my outstanding curriculum commitments. Flashes of the previous week's peripatetic discussion, however, put a bounce in my step

and saw my anxiety, somewhat, subside. I smiled a secret, satisfied smile trusting that having allowed the small opportunity to develop habit-bound thinking in my students, no matter how small, was better than to have made no difference at all. Moreover, I am most grateful to all the 'Nikos' who dare to break the rules. All we need to do as teachers is to let them go. This session breathed new life into The Iliad, the classroom and me.

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Appendix D Coding Examples

Part 1 Initial Coding for Step 2, 3, & 4

2. DARE TO SHIFT		
BREAKING THE RULES	The scene had been set. The play had been read, the instruction posed and the two-minute countdown, allowing students waiting time to think before responding had commenced.	TITLE: 'DARE' IMPLIES NEED FOR COURAGE/INVOLVES RISK
GREEK WORLD	"But how stupid could they have been?" interrupted Niko. I managed my impulse to reprimand Niko and paused the stopwatch; it read 43. That was 43 seconds of reflection that Niko had ever given himself or anyone else in class.	GREEK WORLD - PROFESSIONAL ID DILEMMA –to follow plan or Ss' natural curiosity to make real meaning
TEACHER DILEMMA	"What do you mean? I asked.	Teacher follows gut/instinct
NATURAL INTUITIVE POWER	"Well, if the war lasted 10 years, what sort of heroes were these guys?"	FLEXIBILITY – Ss navigate lesson
INSTITUTIONAL RESTRICTIONS	"Go on?" I replied pensively wondering where this would lead all the while acutely conscious that our dialogue had shifted into English and was in breach of the school's immersion philosophy.	CONFLICT – between school goals and inherent impulsive nature of learning
JOURNEY	"Well, they could not have been too smart."	CONSCIOUS OF DOING THE WRONG THING
METAPHOR	"What do you mean by 'smart', Niko?"	
LETTING GO OF PLAN LIVING IN THE MOMENT	"Well, you know.....'intelligent'. They just didn't think." Like Homer's Odysseus, Niko had circumvented my instruction to reflect on the role they would like to perform in our class play, <u>The Iliad</u> . He was steering the discussion in a new direction trying to find his own meaning in the content we had just covered in class. While indubitably irrelevant to the trajectory I had intended, the temptation to ride the surging wave of questions Niko had raised about 'thinking' was simply too inviting to resist. And so, like Adam and Eve,	METAPHOR – JOURNEY – implies preparedness for unexpected/exploration and discovery "own meaning" – individualisation = may not be what teacher assumed FLEXIBILITY RISK TAKING – "ADAM AND EVE" guilt/aware of breaking rules

<p>RIPLING EMOTIONS</p> <p>CONFLICT BETWEEN PROFESSIONAL AND INSTITUTIONAL ID</p> <p>EMPOWERING Ss</p> <p>BEYOND CONTENT</p>	<p>I took a bite into the apple hoping for a salubrious outcome, Greek or otherwise.</p> <p>"So what is a 'good thinker', Niko?"</p> <p>"Someone who has strategies.....who does not rely on the Gods and stupid superstition. They should have thought more like Hector."</p> <p>"Yeah, they needed to look at different ways of solving their problems", interjected another.</p> <p>"Then they could have learnt from their mistakes", came another.</p> <p>"But how stupid were the Trojans? Your enemy would never give you a gift?" added Eugenia.</p> <p>"That's right! I would never give a present to someone who has killed so many of my friends", confessed Aliki. "The Trojans should have put themselves in the Greeks' shoes. No way would they have given them a gift after killing so many of their friends."</p> <p>"Yeah, especially Achilles!" Mihail squeezed in.</p> <p>"Maybe they felt the Greeks had smelly shoes!" responded Hristo, our class jester.</p> <p>"Yeah, like you, Chris!" blurted his buddy.</p> <p><i>Outburst of laughter from all.</i></p> <p>"If Priam had listened to Paris and not accepted the Trojan horse, the result may have been different", speculated Niko.</p> <p>"Well, if Paris had listened to Hector, there may not have been a war, at all!" suggested Eleni.</p>	<p>CONFLICT BETWEEN PROFESSIONAL ID AND INSTITUTIONAL ID</p> <p>Moving from content to metacognition – Ss encouraged to opine</p> <p>Character Analysis</p> <p>LIFE SKILL</p> <p>PERSONALISING LEARNING</p> <p>Logical Reasoning – Motivation/Characterisation</p> <p>Humour</p> <p>CHARACTERISATION & EVALUATION</p> <p>CREATIVE – Highest level on Bloom's taxonomy</p>
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LINKS TO REAL WORLD	<p>"That's right! Like Kyria Hrisoulia says, "God gave you two ears and one mouth for a reason – to listen twice as much as you talk."</p> <p>"But how do you know when to listen? My mum tells me to not listen to my friends all the time." retorted Yianni.</p> <p>"The Greeks won because, in the end, they had smarter ideas like the horse idea", proclaimed the normally reticent but wise Sophia – clearly living up to her name.</p> <p>And so, this dialogic exchange had, inadvertently, launched me into a journey to explore the place of mythology in a classroom of third and fourth generation Australian-born children of Greek background whose parents and grandparents wanted them to acquire 'purposeful' language. But it did more! Clearly, the aforementioned discussion went beyond the acquisition of Greek language. It invited me to grapple the question of whether this sort of metacognitive discussion had a place in a language classroom where the emphasis was on traditional, scholastic learning and literacy. Moreover, it was in English and, given the limited opportunities these students have to use the Greek language, allowing them to indulge in their first language was sacrilege. This was a journey no less daunting than that of Odysseus' return to Ithaca, but one I felt morally obliged to undertake as a teacher given that I had a part to play in moulding not only the next generation of learners of Greek but the next generation of thinkers.</p>	<p>LINKS TO OWN EXPERIENCE/REALITY</p> <p>INNER PROFESSIONAL VOICE – not voiceless; just no audience</p> <p>RAISES QUESTIONS ABOUT CONTENT – SYLLABI</p> <p>EXPECTATIONS – conflicting expectations between stakeholders – parents/teachers and institutions</p> <p>STRADDLING TWO WORLDS</p> <p>"sacrilege" – acute sense of responsibility</p> <p>BEYOND CONTENT – broader sense of responsibility</p> <p>CONFLICTING IDEOLOGIES</p> <p>Holistic learners</p>
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SENSE OF RESPONSIBILITY	This small interchange between my students was their exploratory journey to discover, albeit unwittingly, what constitutes a good thinker; and, although it is very much 'out of the mouths of babes', it cast some light on the complex landscape. My students' comments pointedly highlighted their conscious or unconscious awareness that thinkers do not just operate automatically; they are not just anointed or even fortunate enough to have a high IQ or super brain power. After all, if thinkers were merely biologically or genetically well endowed, how could Homer's heroes who were the beneficiaries of such traits have taken so long to find a resolution to their problems? Niko alludes to this through his question "What sort of heroes were these?" There is no doubt, that my students had a sense that thinking concerns critical examination and evaluation of benefits and courses of action. Niko understands that Priam needed to question his traditional dependence on superstition and the gods and embrace reason and logic. Sophia sees that thinking requires being creative as it is, indeed, Odysseus' creativity in the form of the Trojan horse that wins the war for the Greeks. The comment that "they could have learnt from their mistakes" suggests that they understand that had the Homeric heroes reflected on what it was that did not work, the war may not have cost them so much in lives and time. Moreover, my students recognise that had certain individuals, perhaps, been less impulsive and listened to others with understanding and empathy, the bickering	READ STUDENT CUES – much value in what happens by chance/unplanned
LEARNER JOURNEY		VALUING STUDENTS AND GIVING THEM VOICE
VALUE THE UNEXPECTED		INNER PROFESSIONAL VOICE – REFLECTION Knowing Ss
STUDENT VOICE		Ss questioning what T had presented as heroic – confident to opine – courage
		LETTING GO
		THINKING OUTSIDE THE SQUARE
		CEREBRAL – Value of reflection – leads to life skills
VALUE OF REFLECTION		POWER OF UNITY/GROUP

GROUP POWER	<p>between the various factions may have been less and success achieved more efficiently. Eleni's comment "there may not have been a war, at all" encapsulates the idea that both sides had a tendency toward rapid, less appropriate responses when the situations may have required them to be otherwise.</p> <p>Needless to say, I did not allocate roles in that session. In fact, I found myself behind the 8th ball again. In a time poor educational system, should I have directed the class back on task? But, at what cost? If we were to return to Homer's context, few of us could argue against this proclamation given that <u>The Iliad</u> is riddled with intelligent people, even deities, who think well below their potential. Patroclus's decision to defy Achilles' order and go to battle wearing the latter's armour was far from rational and proves to be fatal. Achilles' decision to parade Hector's corpse around the walls of Troy and his earlier decision to vandalise the temple of Apollo both defy good judgement and serve to discredit him in the eyes of, not only his enemy, but his compatriots and the Gods. Who could argue that Priam's decision to resist reason and accept the Trojan horse as a gift was dysfunctional epitomising gullibility at its worst and inevitably leads to his city's ultimate ruin? Each situation required no more than a modicum or grain of reasoning and good judgement yet each character fails to rise to the challenge.</p>	CONSCIOUS OF TIME CONSTRAINTS
<p>TIME CONSCIOUS</p> <p>RULES OF RIGHT CONDUCT</p> <p>VALUE THE UNEXPECTED</p>		<p>MORALITY</p> <p>PARADOX – cultivating thinking in unplanned setting</p> <p><i>Knows Ss/Understands learning</i></p>

CONSTRUCTING PROFESSIONAL ID	Whether consciously or unconsciously, my students are aware that there are efficient ways of thinking and less efficient ways. Their dialogue was a way to work towards criteria that distinguishes between skilful and reckless thinking. In so doing, they were reflecting on their own experiences and using it to evaluate the characters' reflective intelligence. Their comments clearly show that they can see that the characters are not sufficiently judicious. They fail to probe, assess, revise and test their own thinking or processes and ultimately pay the price. I had no right to deny them this small window of opportunity to direct their learning, make their own meaning of the content and, moreover, to establish intellectual development as a centripetal force.	MEANING MAKING – comes from comparing experiences to new knowledge
POWER OF EXPERIENCE		LETTING GO – of traditional teacher role to impart knowledge Teacher as facilitator – Ss direct learning
BREAK FREE FROM RESTRICTIONS		THE GLOBAL TEACHER – BEYOND GREEK TEACHER
CONSTRUCTING PROFESSIONAL ID	The dialogue in my class reminded me that intelligence is not merely predetermined but is, in fact, cultivated. My students were reflecting on their experience and using this to evaluate the actions of the characters in the text. A little time to reflect will lead us to the conclusion that humankind often repeats many of the mistakes that our predecessors made or that we are unable to solve many of the problems that face us, in spite of increased levels of formal education in some parts of the world. Why is this so? Could part of the problem be that we are so content-focused that we fail to train our students to think critically, to question, to reflect or to be creative? Clearly, thinking has a real place in our classroom - especially when it is student driven. The 21 st century presents humankind with daunting	VALUE STUDENT EXPERIENCE – not enough of this?
RUMINATIVE THINKING		
CONSTRUCTING PROFESSIONAL ID		INNER PROFESSIONAL VOICE

REFLECTION AND REVISION	problems on a global scale – famine, overpopulation, ecological disintegration, war to name but a few. Political and economical interests threaten the values, morals and ethical beliefs that once gave us direction and stability. The technological revolution exposes our children to adult issues and phenomena much earlier than any of their predecessors ever were. The changing face of the family institution and our changing lifestyle means that we, whether in our role as parents, guardians or teachers, can neither always monitor what they are exposed to nor protect them. What we need to do is cultivate in our students thinking as it cultivated in experiential and reflective intelligences. It is those dimensions of thinking that will enable our children to be critical of what is happening around them, reflective of their role within that context and sufficiently creative to come up with solutions. Was it not my responsibility as their teacher to identify and equip my students with the body of knowledge, understanding, attitudes and skills they need to support them in making the best use of their mind?	QUESTIONING ROLE OF TEACHER/ CONTENT MUST CONNECT TO REAL WORLD
CONSTRUCTING IDENTITIES – BUILDING MORAL CONSCIOUSNESS		POWER OF STUDENT AND TEACHER REFLECTION "Learn from mistakes of others, you'll not have time to make them all yourself" (Eleanor Roosevelt)
A GLOBAL IDENTITY		VALUE OF CREATIVITY ENDURING ISSUE IN EDUCATION
SYMBIOSIS OF TWO WORLDS	If we learn nothing else from our Homeric heroes, we need to learn that we must ensure that our students can exercise good judgement. Doing so will enable students to have a better sense for when to act and when not to act as implied in Yianni's "But how do you know when to listen? My mum tells me to not listen to my friends all the time". They are likely to be more discreet and considerate in dealing with	PROBLEM-SOLVING GREEK SCHOOL IS MORE THAN LANGUAGE ACQUISITION We are members of Society – must understand ourselves and Ss within this Needs to be in English

<p>RUMINATIVE THINKING</p> <p>CONSTRUCTING PROFESSIONAL ID</p>	<p>problems or circumvent such problems rather than confront them head on. Implicit, therefore, in reflective thinking is good judgement. It would be most naive on our part as teachers, though, to assume that all this will come about intuitively. If it needs to be cultivated, the question is how to do this in the classroom?</p> <p>My session up until that point had focused on the reproduction of content. My students had transferred the focus in search of their own meaning. This paradigm shift from a content-focused curriculum was necessary to offer them opportunities for meaningful experience in learning. It provided them with an authentic setting to satisfy their natural curiosity and appetite for meaning; and, from memory, all were agog. Experiential learning was combined with reflective learning salient in students' ability to metacognate. The students had established a forum in which intellectual development was the primary concern. Without metacognition, success is incidental; left to Chance. Metacognition, by its very nature, requires the skills of reflection and self evaluation; both sophisticated and higher order thinking skills. I needed to emancipate my students and myself from the constraints of the curriculum and the restraints of the institution to reap the benefits.</p> <p>The class discussion was interrupted by a parent who came to pick up their child early that afternoon. Needless to say, the following week's briefing saw us reminded about the school's immersion philosophy and the impending end-of-</p>	<p>GROWTH MINDSET</p> <p>BEYOND CONTENT</p> <p>NOT ENOUGH IN GREEK CLASSROOM OR ANY CLASSROOM</p> <p>MYTHOLOGY – instills pride in Ss of their historical heritage/ancestry</p> <p>LEARNING IS A JOURNEY – Ss at the helm</p> <p>"agog" – fun/Ss had ownership of it</p> <p>RESPONSIBILITY TO BUILD LIFE SKILLS – Learners not blindly embracing their heritage – voice of global citizens – comfortable in dual identity</p> <p>CURRICULUM CONSTRAINTS</p> <p>"emancipate" – not easy: institutional/ curriculum/time constraints</p> <p>CONFLICTING GOALS BETWEEN STAKEHOLDERS</p>
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FLUIDITY OF IDENTITIES	year deadlines. I walked back to my classroom overwhelmed, once more, with my outstanding curriculum commitments. Flashes of the previous week's peripatetic discussion, however, put a bounce in my step and saw my anxiety, somewhat, subside. I smiled a secret, satisfied smile trusting that having allowed the small opportunity to develop habit-bound thinking in my students, no matter how small, was better than to have made no difference at all. Moreover, I am most grateful to all the 'Nikos' who dare to break the rules. All we need to do as teachers is let them go. This session breathed new life into <u>The Iliad</u> , the classroom and me.	Parent complaint Time constraint INSPIRATION – from experience PRIVATE CELEBRATION SKILLS MORE IMPORTANT THAN CONTENT A new equilibrium? (Todorov's narrative) Cannot help what happens in classroom, can help reaction to it - empowering CELEBRATION – PRIVATE Honour and act on courage of individual students
RESTRICTIONS		
CONFLICTING EXPECTATIONS		
TIME CONSCIOUS		
PRIVATE CELEBRATION		
MUCH TO GAIN FROM UNEXPECTED		

6. LOOK WHAT THE WIND BLEW IN		
CHANCE	"How did you come?" Jane asked. "It looked just as if the wind blew you here."	TITLE: FORCES BEYOND OUR CONTROL/CHANCE
AGENTS OF CHANGE	"It did," said Mary Poppins. (page 18, P.L. Travers)	INSPIRATION – Teachers can make a difference/and are not afraid to be different. Individual/unique
AUSTRALIAN WORLD	Teachers blow into the lives of their students just as Mary Poppins herself blew into Cherry Tree Lane with the East Wind. For me, my year 3 teacher was no different. He transformed my perception of school. My teachers had up until that point been kind and, no doubt, done what they believed was pedagogically sound but their influence on me was, nonetheless, parenthetical. He was a male and so I was somewhat sceptical about what to expect from this newfound experience. There was one thing though of which I was absolutely sure – that, upon getting to my name on that very first roll call by him I could expect one of two things – either an acute mispronunciation of my surname or a comment about it not fitting on his official roll. This anticipation left me antsy particularly at the thought of the impending hysterical laughter and jeering that it often provoked amongst my peers. Surprisingly, the cacophonous pronunciation as was wont to happen with each new teacher did not eventuate. Instead, I was greeted by the beautiful enunciation of my surname that saw me acknowledge my presence with an ambivalent, delayed reaction as a result of almost failing to recognise my own name. Without so much as a simple roll call, and like the Banks family had done with Mary Poppins, I had fallen under this teacher's spell. This initiation to the	
RELATIONSHIPS		GOOD TEACHERS – do more than teach Show that you care. They need to know you care before they care what you know
TEACHING IS RELATIONAL		SOCIETY AND BELONGING – Identity bound on how we see ourselves and how others see us – I want the world to swallow me
SELF PERCEPTION		CONSCIOUS OF HER DIFFERENCES – NEGATIVE Baptized with a new name. Never felt so deserving of a name. My name felt like a crown. His effort to say it right required rapt attention/an endeavour. His investment in this meant my name is a valuable undertaking.
OTHERNESS VALIDATED/VALUED		
AGENTS OF CHANGE- THE X FACTOR		GOOD TEACHERS – have x factor/that je ne sais quoi

<p>SYMBIOSIS BETWEEN 2 WORLDS</p>	<p>year left me feeling that it was going to me a year like no other.</p> <p>And, it was! It coincided with Man's landing on the moon and so, Neil Armstrong's renowned words "One small step for Man, one giant leap for Mankind" came to resonate well with me. They foreshadowed the awakening that had been stirred within with regard to my identity. I recall a spelling session we had one morning that lead to the etymology of words to do with Space: words like astronomy, astrology, astronaut, Apollo and the like. Such words were the buzz in an epoch and in a year that saw Man's conquest of Space progress from illusion to reality. The derivation of these words highlighted that my two worlds, my Greek heritage and Australian reality, were not mutually exclusive. They complemented and, in fact, enriched each other. There was a symbiotic relationship between the two languages I used daily. Could I dream that the same could be for me? It was indeed an epiphany.</p> <p>I remember fondly this teacher's love for Greek cuisine. He made it a practice to refer to each dish by its authentic Greek name defying its Anglicised counterpart. Mousaka was <i>mousaka</i>, not <i>mousaka</i> while caviar salad was <i>taramosalata</i>. The natural corollary of this phenomenon saw me bringing in my own Greek culinary delights, albeit cautious at first. While I felt vulnerable at this attempt, it was an attempt that was also liberating. I had expunged myself of my obsession that my mother prepare for me sandwiches that looked</p>	<p>GOOD TEACHERS - have life-long impact</p> <p>LEARNER IDENTITY: Constant struggle to be accepted/to qualify</p> <p>Disparate elements of identity coming together Comfortable in her own skin and found middle ground Need to find harmony/symbiosis/interdependence Need to unite two worlds – Grounded in reality</p> <p>GOOD TEACHERS – validate Ss' world Establish nonthreatening classroom setting – provide approbation, recognition, sanction, legitimize students' other aspects of identity. For me, it was what had hitherto been a reason to exclude me.</p> <p>ATTEMPT AT SYMBIOSIS – fluidity of identity did not exist before this</p> <p>What Ss bring into classroom is as important as what they do in it</p>
<p>EMBRACING SELF</p>		

PRINCIPLED	Australian, even at the risk of staying hungry all day when Vegemite seemed, somewhat, unappetizing. The occasional piece of spanakopita and dolma started to adorn my lunchbox. And I was not alone. The gourmet experience served to broaden our perception of other people and their backgrounds. It was enlightening to discover that my fellow students of Turkish heritage saw mousaka and dolmades as part of their cuisine. He used this as a springboard to touch upon the issue of respect toward each other that went beyond gastronomy. I remember his reaction to a girl whose infraction was to giggle at the name of a newly-arrived Turkish student who was being introduced to our class. He fixed his eyes on her and suddenly we all discovered that you could not be in his class and contravene his rules. In the true spirit of Mary Poppins "just as there was something strange and extraordinary about (him), there was something that was frightening and at the same time most exciting" (page 19). His anger was evident when he discussed how hurtful this could be to another person and he gave us examples of many other differences to which we should be sensitive. He used the girl's red hair as an example of something over which she had no control and about which she might feel sensitive. He expanded on that to discuss different skin colour.	Metaphor – valuing difference/delighting in difference GOOD TEACHERS – not lawless Have strong convictions – act efficiently when these are threatened Gives insight into teacher's ID – emotional ID Empathy Awareness of bottom line issue/s Make expectations clear. Teach them! Consistent execution of rules essential. Only have one rule – My Golden Rule – non-negotiable. TREAT OTHERS THE WAY YOU WANT TO BE TREATED Links classroom to real world CHALLENGING ASSIMILATION So recognize and appreciate teachers who go beyond Cliched to say the simple things are the most significant but they are
INSPIRING INDIVIDUALS		
HEED THE SIMPLE THINGS		
CONFLUENCE OF PEOPLE	This episode culminated with him entering the classroom the next day reading out the roll with our original given names.	MULTICULTURALISM IN PRACTICE Struggles/repeats it but eventually gets it and it sounds beautiful. Felt deserving of a name. My name feels like a crown. Confluence of my two worlds.

	not the Anglicised ones which had been bestowed on us overtly or covertly to fit in. His enunciation was once more impeccable and I could not help but feel humbled by his magnanimous overnight vigil to master the names of up to 20 students whose names originated from all over the globe. Upon finishing this, he put us into small groups. The owner of a foreign name had to teach the other members of the group how to pronounce their name perfectly; the latter had the responsibility to do just that, perfect it. We stood agog anticipating his count down to zero that saw us launch into our roles in a serious attempt to sound exotically and authentically Greek, Italian, Turkish, and so on.	<i>My name is a valuable undertaking/requires rapt attention/an endeavour but once accomplished, it is music. Private celebration</i>
BEYOND TOLERANCE		LEARNING ATMOSPHERE
UTOPIA - COMFORTABLE IN ONE'S SKIN	The ambience was simply electric as excitement and laughter combined with cooperative learning to establish a mutual respect amongst all participants. We laughed at each other, with each other and even at ourselves. Having set this scene, Mr X walked around and encouragingly announced "practically perfect and I hope it remains so!" And so it was that for the rest of the year, in the confines of our classroom, we were known by our original name. So comfortable were we with this phenomenon that Australian students whose names had Greek versions, chose to be called by the latter. I smile decades later as I remember Steven adopt the name Stavro and Phillip, who discovered that the derivative of his name means "friend of equine" carried the name <i>Filippa</i> years after we graduated from primary school.	Humour salient "I hope remains so" – to go beyond the task CLASSROOM – microcosm; reflects teacher's ID Accepting someone's differences implies something more active than rhetoric – walk the talk
POWER IN THE NAME		POWER OF LANGUAGE
CHANCE		CHANCE

ENIGMATIC	<p>Jane and Michael Banks say of Mary Poppins: ".....there were things about (her) that could never be explained. Where she had come from nobody knew, and where she was going they could not guess. They were certain only of one thing – that she had kept her promise. She had stayed with them till the Door opened and then she had left them." (Travers, p 497)</p> <p>In the same light, my year 3 teacher moved on, where I will never know. His influence on me, however, was profound. He was unique, stern, dependable, businesslike, magical and eternally loveable. My recollection of those magic moments and great successes in that class of 1969 reflect my implicit beliefs about good teachers. What inspired my own learning is also evident. He realized fully the influence that a teacher has and he exhibited a holistic attitude toward his students. We were people, not sponges to stuff with facts. Under his regard, we all grew toward the realization that we were all different but that our uniqueness was valued. It was the only class throughout my entire primary schooling that saw me team up with Anglo-Celtic students for projects and team sports. When I think of my year 3 teacher, I profess that he was the best and I get an urge to be the best that I can be.</p>	<p><i>INSPIRATION BEYOND LEARNER EPOCH – inspired to embrace oneself/difference/type of teacher</i></p> <p><i>HOLISTIC APPROACH TO Ss</i></p> <p><i>GRAIN OF SAND IN OYSTER</i></p> <p><i>CHANGE IS REQUIRED FROM ALL STAKEHOLDERS – abandon ethnocentricity</i></p> <p><i>PROFESSIONAL IDENTITY – AFFECTED BY SIGNIFICANT OTHERS AND LEARNER EXPERIENCES</i></p> <p><i>Sometimes, none of us know what is truly important @ the time it happens. It is when the time to reflect/process events that significant stuff becomes evident. So, when erstwhile student tells me the tale, it reminds me of it too and I walk away with a smile on my face, as they do. So pleased they wanted to connect or let me know I made a small difference. It makes the whole teaching thing worthwhile</i></p>
PROFESSIONAL ID GOOD TEACHERS ARE ENDURING BEACONS CHANGE IS SLOW VALUING DIFFERENCE RUMINATION		

11. THERE ARE TEACHERS AND THEN THERE ARE TEACHERS		
PHYSICAL IDENTITY	There is no doubt that my body had survived the traumatic episode with Time having done its bit to expunge all matter of cuts and bruises. But the weight of remembering had broken me in other ways. I walked around shell-shocked with teaching ideals ruptured stumbling through the remainder of my teaching round without anything inside of me but blood and organs having learnt nothing except that the worst things can and did, in fact, happen. The crisis had thrown me into serious reflection. Never had classroom management been so crucial. Never had my five-foot-nothing stature seemed like an impediment. Never did the possibility of doing anything but teaching weigh so heavily on my mind. And so, it is with trepidation that I made my way to the class my lecturer has arranged for me to observe three days after I shared with her that I was considering withdrawing from the course.	Aware of physically
RUMINATION		PERSONAL IDENTITY – Self esteem
		PROFESSIONAL ID – Classroom management a priority
SURVIVAL		VULNERABILITY
		DILEMMA – fight or flight
SCHOOL SETTING REALITY	I make my way to the bench in the courtyard, a safe distance but one that allows for a clear view of the students I will be observing. They are a year 9 cohort waiting for their English teacher. They are boisterous, high-spirited with a touch of tribal in their body language. Crude language wafts my way. One group is quarrelling over one boy having knocked another's books out of his hands. Some rough pushing and shoving follows and threats of "I will get you" abound. I cannot but notice how physically big two of the boys are towering over their peers. Another group of boys indulge in	THREATENING

PHYSICAL IDENTITY	<p>throwing twigs at each other only to see others timidly withdrawing to avoid being caught in the firing line. The cacophonous yawns of another group draw my attention as they playfully try to stomp on the toes of others. The reaction of the victims makes it clear to the observer that it is intended to cause pain. Some girls are participating in this thrill doing more screeching and squealing than fleeing as the boys chivalrously choose to do more threatening than attacking of their female counterparts. Others choose to enjoy this thrill vicariously – extolling, mocking or warning those brave enough to actively participate. For a moment, I cannot but be drawn in to this exuberant social interaction. As the second bell rings, I feel the tension, anxiety and fear of how all this energy might translate in the classroom. Put simply, teaching them scared the hell out of me.</p> <p>From behind me, a figure emerges. It is walking in the direction of the class. I have not been introduced to the teacher I am to observe in action but have been told that she has been informed about my impending arrival. I cannot but notice her petite and rather frail stature - a grandmotherly figure of sorts. One could almost be forgiven for thinking that the gusty wind of the day could blow her away had it not been for her cane basket holding her down. As she approaches the class, the cacophony dies down and the students scramble to line up. A sense of order starts to emerge. Some boys attempt to tuck their shirts in and another is seen tying his shoe laces. One girl flicks the gum</p>	<p><i>Vulnerable</i></p> <p><i>PHYSICALITY - Fragility – Contrast to image of students</i></p> <p><i>POWER – effortless, authority, respect</i> <i>Soft power – exudes an easy authority</i></p>
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	<p>out of her mouth while another removes the jumper tied around her waist. A student who had snatched another's pencil case sees it fitting to return the item to its rightful owner. As the teacher tries to unlock the door, two students offer to hold her basket. She rejects their offer, politely. As she crosses the threshold, all follow in pursuit and quietly. She proceeds to remove some items from her basket arranging them neatly on the wooden desk. The students have sat down and are quietly talking amongst themselves. It was as though going about doing her business, without saying a word, had a pacifying effect on the students. When she finally looks up, they are silenced. "The date, please, Sam" she says softly. At this, Sam rises and writes the date on the black board. "Thank you, Sam. It gets harder by the day to reach that top right hand corner of the board" she jests. Sam grins, ever so proud of his towering stature. Still seated, she greets the class in a soft, crisp voice. I cannot but think that, had the desk been any higher, she would have been barely visible. She runs through the roll in a tone that is no more than a whisper. She gets through it in under a minute. Walking to the board, she writes the topic, Romeo and Juliet; a gesture that sees the class, on cue, open their workbooks and copy. She has not noticed the student who has walked into the room late, with only a pencil case in hand. As she walks to her desk, she plucks a sheet of paper from her basket and hands it to the latecomer. She had noticed the latecomer. Handing the paper to her, she leans</p>	<p>.</p> <p><i>Calm authority</i></p> <p><i>Knows her business</i></p>
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<p>EXPERTISE</p> <p>CRAFTSMANSHIP</p>	<p>down and calmly says "You may need this, X". To this, X opens her pencil case foraging for a pen. Unable to find one, she becomes increasingly demonstrative in her gestures. Ms Y has commenced her lesson and seems oblivious to X's agitation. As she moves through the rows of tables delivering her lesson, she places a pencil next to X ensuring that the flow of the class is not disrupted. As she moves between the rows giving her spiel, she pauses inconspicuously behind student X and notes that she has copied what was on the board and that she is sharing the text with the girl next to her. Ms Y smiled a secret satisfied smile as though she was thoroughly pleased with both student X and herself. After all, the rhythm of the class is intact and a state of calmness pervaded.</p>	<p>CHOOSE YOUR BATTLES</p> <p>MASTER OF HER SHIP</p> <p>Craftsmanship</p> <p>MAINTAINS ATMOSPHERE CONDUCTIVE TO LEARNING</p> <p>Lightness and ease of teaching and discipline</p> <p>Nothing constricting/everything relaxed</p>
<p>SELECTIVITY</p>	<p>I cannot say that students were agog or in a state of eager desire. What I can say is that they looked like anything that Ms Y could give them could only be good for them. I was amazed at the easy pace of the session. The class moved to clockwork routine yet she did not have a plan comfortable, at times, to take the lesson ever which way the kids suggested but coming to the central idea on the black board about</p> <p>She asked many questions and I could not help but note the cheerfulness with which she responded to student slips. There was something endearing in her spontaneous and joyous responses. She seemed oblivious to certain happenings and yet she was attentive. Moving between the rows, she noted those who had slipped out of focus but</p>	<p>TRUST/FAITH</p> <p>FLEXIBLE, RESPONSIVE TO Ss</p> <p>CHOOSE YOUR BATTLES TO WIN WAR</p> <p>SOFT/SUBTLE DISCIPLINE</p>
<p>POWER - SELF CONTROL</p>	<p>SELF CONTROL</p>	

POWER – GENUINNESS	discipline was a shift in her tone, a cough, a glance or a tap on the shoulder. Nothing seemed to fuzzle her. She remained cool, collected and in control. She made teaching seem effortless, natural - just like breathing. There was no need for heightened emotion, no need to adopt anything but hushed tones and so establishing a calm, friendly ambience. In fact, there was evidence of playful repartee but she was not offended by it even when it was at her expense. When a student suggested, "Can we not have homework, again tonight Ms Y?" she wittingly responded in the spirit of Mary Poppins with "What's good for Monday, won't do for Friday". Unfortunately, the reference eluded the students but served to make her point simply and clearly. In fact, her responses to student questions left you feeling that that was something that she wouldn't quite tell - she'd just hint leaving some room for anticipation.	<i>Simplicity, precision, restraint, clarity, sustainability and uncompromising quality</i> <i>Transitions managed smoothly</i> NOT A PERFORMANCE/NOT CONTRIVED
EMOTIONS MATTER		MUTUAL RESPECT
ENIGMATIC		EMOTIONS MATTER – conducive to learning and teaching – sense of humour, comfortable, fun
DISTINCT STYLE		ENIGMATIC
PRIVATE CELEBRATION	She looks at her watch and with six minutes to go writes the homework on the board. The students proceed to record this in their diaries and hastily pack up. She packs up her basket and stands at the door. As each student walks past her, she asks a favour – "Please be on time next session" or "Please remember to bring a pen, next session" or "Try not to be so hard on your friend who forgets to bring his book" or "Thank you for asking that question". "You boys worked well together, today". As we near the end, I notice that the last student looks behind him. Noting that he is the last in the queue, he runs to the board, wiping it clean just in time to be	ORGANISED – EFFICIENT <i>Teacher with her own personal distinct style</i>
WORK ETHIC		DISCIPLINE – it is individual PRAISE - it is individual <i>Both allow for private celebration</i> <i>Hard work – acknowledged/appreciated</i>

<p>RUMINATION</p> <p>CONSTRUCTING A PROFESSIONAL ID – A JOURNEY</p> <p>SIGNIFICANT OTHERS</p>	<p>told that "I loved reading you last night M. You will be very pleased with yourself when you get your test result' next week." As she picked up her basket , she looked at me and humbly thanked me for joining them and pulled the door behind us. As I watched her walk off to her next class, I had a need to reflect, yet again but with a view to reinvent to embrace what previously seemed improbable or impossible. She opened my eyes to what one needs is an awareness of the possibilities and the confidence to start out. Mark Twain said that "a round man cannot fit in a square hole right away. He must have time to modify his shape." In the spirit of Mary Poppins, all I had to do was put my "best foot forward and [let myself] go"</p> <p>The gifts I got from that episode remained for evermore.</p>	<p>GOOD TEACHERS: Know their students; make the impossible, possible; make it look easy and natural</p> <p>SIGNIFICANT OTHERS – SANGUINE/POSITIVE</p> <p>One evolves into good teacher</p> <p>INSPIRATION – Teachers inspire teachers</p>
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Part 2 Revised coding for Step 5

Emergent themes	Original narrative	Exploratory comments
1. ALL FOR ONE AND ONE FOR ALL		
POWER OF COLLECTIVE	As I reflect on my year level team at the end of yet another school year, I cannot but feel that I am writing about a group of strangers, no closer to understanding them than the day I first greeted them. I still ponder the question of what possible reasons saw the powers that be bring us together. Classes were allocated, rooms designated and the coordinator amongst us chosen but with no instruction in how to collaborate.	TITLE – CAMARADERIE GREEK WORLD – PROFESSIONAL IDENTITY ANXIETY Intentions of institution/leaders not clear – teachers are puppets
GREEK WORLD		
DISEMPOWERMENT		
TIME CONSCIOUS	Our team sessions were nothing short of simulation games. They took longer to set up than to run. I often felt frustrated at the amount of time we wasted. I wanted to address the agenda items "quick and dirty". There was no agenda, "this is Greek school". They did not seem to understand why I was so obsessed with formalities. There seemed little opportunity to address the issues I wanted to discuss. Often, I was made to feel that I was overly concerned and, by implication, unnecessarily. In other instances, when they did acknowledge my concern, they were critical of ideas but offered no alternatives. I would leave meetings feeling that I had come out of another day in the trenches.	TIME CONFLICTING EXPECTATIONS/PRIORITIES AMONGST TEACHERS Practical is focus of protagonist – "quick and dirty" – pragmatism/organisation Status of CLS in teachers' mind – not as important PROFESSIONAL IDENTITY Conscious of others' perception
CONFLICTING EXPECTATIONS		
PROFESSIONAL IDENTITY		
GOOD TEAMS ARE CONSTRUCTED		TEAMS ARE HARD Contradictory to beliefs we make about teams Democratization a myth SELF PERCEPTION/DILEMMA Price for speaking up/failure/ a reflection of self/personalises problem/conscious of institutional ID/unaustralian/trapped
SELF COMPROMISED IN TEAM	There was little doubt in my mind that the group was dysfunctional. I needed to find the courage to complain about it to those at the helm but each week saw me hold back knowing that doing so would make me appear no less dysfunctional.	
HOLDING UP ONE'S END COMES AT A PRICE		

Emergent themes	Original narrative	Exploratory comments
SELF COMPROMISED IN TEAM - PUZZLEMENT	① Things became more transparent when the Principal came to one of our team meetings in term 4 to collect the units of work we had planned. They came to the meeting armed with class rolls but no units of work. As I submitted my units of work to the Principal, we were reminded that, "as a team", we needed to submit the rest of the units alluding to our employment contracts. He pointed out that these needed to be submitted within the next two weeks to allow for, what was the catch phrase of the year, "forward planning". I left the meeting puzzled that his final comments were directed to the team and not the individuals they concerned but trusted that my team members would see to this. The week after saw the coordinator asking for any notes I may have on the topics we have covered. I gladly passed these on to her to which she made a point to compliment me on my bookkeeping skills. I simply alerted her to the fact that these were rough and slipped into worrying for the next few days about how this might pull her contributions down. I trusted that she would use these to complement her own unit plans. She returned my notes the following week having simply photocopied these sure to comment on how thorough they were. Given that the third team member was leaving for Greece in two weeks time and the time constraints, she saw it wise to photocopy the relevant pages from my notes to cover her unit submissions. She was sure that I would be OK with this. Yet, I was not sure that I	APPEARANCES LOST IN COLLECTIVE <i>Individuals need validation</i> SECURITY SENSE OF INJUSTICE
PROFESSIONAL IDENTITY - COMMITMENT RESPONSIBILITY	②	
MORALITY - TRUST RELIANCE ON THE INTEGRITY OF OTHERS	③	SELF EFFACEMENT STRONG SENSE OF PROFESSIONAL RESPONSIBILITY
CORE SELF - WHAT MATTERS TO SELF	④	LACK OF DEMOCRACY/lack of fairness/sense of injustice

Emergent themes	Original narrative	Exploratory comments
	<p>(2) was. In fact, I was angry; angry at the disproportionate amount of work amongst us and the lack of evaluation about individual contributions that had given my other two team members a free ride. This was exacerbated by the fact that ten minutes later, as she handed the material to the Principal, he overtly thanked her for handing the work in and leading the team so competently.</p>	<p>INJUSTICE <i>Inequality in work – indignant</i> <i>Appeal to sense of fairness</i></p>
	<p>(5) I did not know what to do. The incident had served to bring out the child in me. I wanted to talk to the Principal, if not on principle, but hesitated because I did not know how to talk about the circumstances without incriminating anyone. The incident brought to mind a school experience that saw me complain to a teacher about a partner who had not done any work on a project with me. She advised that I turn in my work separately. My reward for doing so was doing the assignment twice. Fifteen years later, I was no wiser about how to handle team work.</p>	<p>INSTITUTION UNAWARE OF REALITY</p>
DIFFERENT PERCEPTION OF WHAT CONSTITUTES REALITY		<p>SENSITIVITY: to others/consequences for self/professional ID/complex forces</p>
SELF DOUBT	<p>(3) I began to wonder what I was doing wrong. I had always been evaluated very highly for peer cooperation and teamwork. In fact, in that same year, spontaneous group experiences were far more positive. It may be that the time constraint imposed facilitated the negotiation of roles and tasks. My involvement in the planning of the school concert was most rewarding. It was fascinating to listen to ideas, share my own and to consider aspects that would never have occurred to me. They</p>	<p>AS LEARNER – DEMOCRATISATION IN TEAMS A MYTH <i>Fancy vs Reality</i></p>
PRIVATE CELEBRATION EMOTIONS OMNIPRESENT		<p>SELF BLAME/GUILT/SELF FLAGELLATION EXPLORATION - leads to discovery GROWTH – effective teams do not just happen INSPIRATION –from past experience</p>

Emergent themes	Original narrative	Exploratory comments
JOURNEY (3) (4)	provided an arena in which I could discuss my feelings and opinions as well as listen to others. I had no problems with revamping my previous thinking feeling that these shifts were based on pedagogically sound reasons. For example, the discussion about the songs and texts and the prejudices that might be expressed in them gave me, new insights into how other people think. Some things that I thought were offensive were viewed as harmless by others and vice versa. It increased the professional camaraderie between us. All of the activities gave me the opportunity to make friends, learn from them, and to know that I am not alone with my feelings and concerns.	OPEN TO CHANGE SELF KNOWLEDGE Value of effective teams not the rule but the exception yet this is what we assume to be the rule for groups
FINDING THE SELF		
SELF KNOWLEDGE (3) + (4)	The member of the team that had left for Greece returned the following year looking refreshed from a wonderful holiday. I could not help but note her most polished Greek after having been immersed in the language for close to three months. The coordinator of our team was to continue in that capacity for a term; albeit at a different year level. Term two would see her take leave for a well overdue holiday to Greece for the Northern hemispheric summer. On her return, she would be stepping into the role of Assistant Principal given that the current Assistant Principal would be taking extended leave. "We are back for what promises to be a challenging and eventful year", I recall the Principal saying at the end of our orientation day for the new school year. I could not have agreed more. I collected	RAISES QUESTIONS ABOUT LEADERS/LEADERSHIP
FACT VERSUS FANCY		

(5) *childhood perspective*

Emergent themes	Original narrative	Exploratory comments
REALITIES DIFFER RESIGNATION	my class list and walked off to the room to plan with my new team of colleagues.	ACCEPTANCE – Pragmatism/optimism or submission?

Appendix E Table of Analysis—Language as a Problem

EPOCH: LANGUAGE AS A PROBLEM				
Superordinate theme	World & role	Themes	Page	Key words
Constraints	Learner in Melbourne, Anglo world	Two worlds in conflict	23	“There was a sense of cultural dislocation as I shifted from one world to the other nurturing a dual identity that was determined by the two settings which essentially defined my childhood existence.”
Conventions & Connections	Learner in Melbourne, Anglo world	Demarcation of Identities	23	“My Australian identity was largely determined by my school setting between 9.00 and 3.30 each weekday. It had all the ostensible earmarks that allowed me to move comfortably within this setting.”
Capital	Learner in Melbourne, Anglo world	Success	23	“It saw me speak and write English fluently. Language was, indubitably, no longer a barrier; in fact, English had established itself as the dominant language in all communication forums outside the domestic arena.”
Capital	Learner in Melbourne, Anglo world	Language as Resource	23	“It saw me sufficiently comfortable to take on leadership roles and make the league amongst other high achievers.”
Cognizance & Constraint	Learner in Melbourne, Anglo world	Otherness – Diacritical marks/Distinguishing Features	23	“And yet, in spite of these markings, there was an overwhelming sense of my being essentially Greek. Ironically, while I had been born in Australia, in fact, had only ever lived in Australia, there was a stark “foreignness” about me and the many other progeny of first generation Greek migrants; distinct indicators that clearly set certain students as hosts and established us as silhouettes of exclusivity.”
Connections & Conventions	Learner in Melbourne, Anglo world	Success	24	“While we had developed the skills to be at ease in our Anglo-Celtic setting, we also had certain characteristics that saw us congregating together and forming a homogeneous group in all things social. We shared an extra-curricular activity in the guise of Greek school; we switched language codes at random and had long and funny sounding names.”

EPOCH: LANGUAGE AS A PROBLEM

Superordinate theme	World & role	Themes	Page	Key words
				“We had countless aunts, uncles and cousins. Our mothers never wore jeans and brought strange food to support our school fêtes that were easier to eat than pronounce while we wore strange costumes, in such events, dancing in a circle to set steps and waving, of all things, handkerchiefs.”
Constraints & Conventions	Learner in Melbourne, Anglo world	Performing an identity	24	“In an attempt to achieve some level of symbiosis, I swore allegiance to a VFL team but even this saw me drawn to Collingwood, a club that had, like Richmond and South Melbourne earned epithets like the Wog team.”
Conventions	Learner in Melbourne, Anglo world	Awareness of others’ perception	24	“Soccer had a slight trace of likeness with football but overt differences that included the shape of the ball made us reluctant to embrace it openly in that setting.”
Conventions	Learner in Melbourne, Anglo world	Conflict	24	“I recall the amalgam of excitement and trepidation with which we greeted a newly arrived student when he brought a soccer ball to school.”
Connections & Conventions & Cognizance	Learner in Melbourne, Anglo world	Guilt Aware of Consequences	25	“We disbanded leaving the hapless neophyte to reclaim it himself without any warning of the derisory comments that might greet him. We did nothing short of abandoning hi to the taunts, jeers and gibes of our Aussie hosts.” “I shamefully remember to this day, his tears as he returned to what had been our area of play to find our group had taken refuge in other games or behind the toilet block in an attempt to disassociate ourselves from him and his cheek to bring yet another foreign element into the school domain – even in the form of a game.”
Constraints & Connections	Learner in Melbourne, Anglo world	Context impacts on self and relationships	25	“In the true spirit of Australia’s post WW2 migration policy” Populate or Perish”, for us, this was the epoch of Assimilate to Survive.”

EPOCH: LANGUAGE AS A PROBLEM				
Superordinate theme	World & role	Themes	Page	Key words
Constraints & Cognizance & Connections	Learner in Melbourne, Anglo world	Misfit	25	“I had an overbearing sense of being a Greek girl in an Australian setting.” “My parents’ dream to repatriate could have had much to do with this impression.”
Constraint & Connection	Learner in Melbourne, Greek world	Temporariness Affinity with Group	26	“...that we were soon to return to the fatherland.”

Appendix F Table of analysis—Language as a Right

EPOCH: LANGUAGE AS A RIGHT				
Superordinate theme	World & role	Themes	Page	Key words
Constraints	Anglo World Student teacher	Chance	48	“The best laid plans of mice and men oft(en) go astray” Robert Burns “We write lesson plans, but it is our students who determine the trajectory the lesson will take.....”
Conventions	Anglo World Student teacher	Professional Identity Control	48	“I take a last look around the classroom before letting the students in. Tables and chairs have been arranged accordingly, two windows opened to release the musty odour.....I ensure that the well-thought-out plan is next to the roll making for easy reference and pick up my pen.” “Little is left to chance.”
Constraints & Connections	Anglo World Student teacher	Tension	48-49	“As I try to get the class of year 8s to line up quickly, I cannot help but note their perspiry brows and strands of hair, flushed faces, overpowering waft of deodorant and dishevelled appearance. All suggest that they have exhausted their energy. I cannot but wonder how my introductory lesson to poetry will go down with them. Comments like “it’s hot” and “Miss, can I get a drink?” “Can we watch a film?” serve to confirm my suspicions that this is going to be hard work. I brush off their remarks with a smile all the while cajoling them to line up.”
Compromise	Anglo World Student teacher	Selective discipline Reconciliation	49	“At the semblance of two orderly lines, I ask them to walk in quietly.”
Conventions & Connections	Anglo World Student teacher	Getting down to business	49	“As they scramble to find a seat next to their friends, I prepare to mark the roll amidst the moans and groans of the more observant ones who have noted that poetry is on the menu from the instructions on the board. I tell them that this will be no ordinary poetry lesson.”

EPOCH: LANGUAGE AS A RIGHT

Superordinate theme	World & role	Themes	Page	Key words
Constraints & Conventions & Compromise	Anglo World Student teacher	Time as restriction Selective Discipline	49	“As I put the roll aside, I note the late comer who storms into the room without any material. I ask him to sit down quickly as we are about to start. I reserve censuring his lack of punctuality and lack of organisation acutely sensitive to the fact that the business part of the lesson has taken longer than it should have.”
Constraints	Anglo World Student teacher	Catastrophe Crisis	49-50	“My hands instinctively grip the arms around my neck that hold me firmly against the board managing to merely repeatedly utter, “I know, I know, I know” to a student shouting abusive epithets at me. The class is in mayhem.”
Capital	Anglo World Student teacher	Strength Fortitude	50	“I am OK” I say tentatively.
Constraints & Connections & Conventions	Anglo World Student teacher	Paradox Performance Duty	50	“I muster enough strength to ask them to take their seats. Surprisingly, they do – silently. I mimic them. Laconically, I announce that I will not be doing poetry today and ask them to pack up. They do, silently. Mechanically, I proceed to distribute a sheet of paper to each unsure as to what they are to do with it. They do not ask. “You can draw, doodle, write or put you head down and sleep. I only ask that you do not talk. There will be another time for that” I say at the end of the process.”
Connections & Constraints	Anglo World Student teacher	Physical Identity Performance	50	“As I pack up my desk, one student announces “Miss, you’ve got blood on your face”. “It’s just a slight cut on my lip.” I reply suddenly aware of the swelling sensation. A student in the front row hands me a tissue. I take out the mirror from

EPOCH: LANGUAGE AS A RIGHT

Superordinate theme	World & role	Themes	Page	Key words
		Duty		my handbag and wipe the blood noting my chafed right cheek that bore the brunt of my face being pushed against the slate board.”
		Harnessing strength		“As if to suppress any further thoughts, I pick up my pen and doodle and doodle and doodle.
Connections & Conventions & Cognizance	Anglo World	Teaching is relational	50-51	“I sense the movement of a student. She walks up to the board and wipes it clean; slowly and deliberately.”
	Student teacher			“She returns to her desk. I am ever so grateful, but I do not attempt to acknowledge her magnanimous gesture in fear of losing control. I just doodle.”

Appendix G Table of Analysis—Language as a Resource

EPOCH: LANGUAGE AS A RESOURCE				
Superordinate theme	World & role	Themes	Page	Key words
Connections	Greek World Teacher	Power of Collective	1	Title: “All for one and one for all”
Connections & Constraints & Cognisance	Greek World Teacher	Confusion	1	“...I cannot but feel that I am writing about a group of strangers no closer to understanding them than the day I first greeted them.”
Connections & Conventions & Constraints	Greek World Teacher	Organisation	1	“Classes were allocated, rooms designated and the coordinator amongst us chosen but with no instruction in how to collaborate.”
Constraints	Greek World Teacher	Conflicting Expectations, Priorities. Professional Identity	1	“Our team sessions were nothing short of simulation games. They took longer to set up than to run. I often felt frustrated at the amount of time we wasted. I wanted to address the agenda items “quick and dirty” I would leave meetings feeling that I had come out of another day in the trenches.”
Connections & Cognisance	Greek World Teacher	Self compromised in team Institutional ID	1	“There was little doubt in my mind that the group was dysfunctional. I needed to find the courage to complain about it to those at the helm, but each week saw me hold back knowing that doing so would make me appear no less dysfunctional.”
Conventions	Greek World Teacher	Lost in collective	2	“They came to the meeting armed with class rolls but no units of work. As I submitted my units of work to the Principal, we were reminded that “as a team”, we needed to submit the rest of the units alluding to our employment contracts. He pointed out that these needed to be submitted within the next two weeks to allow for, what was the catch phrase of the year, “forward planning”.

EPOCH: LANGUAGE AS A RESOURCE

Superordinate theme	World & role	Themes	Page	Key words
Constraints & Connections	Greek World Teacher	Puzzlement	2	“I left the meeting puzzled that his final comments were directed to the team and not the individuals they concerned but trusted that my team members would see to this.”
Connections & Conventions	Greek World Teacher	Commitment Responsibility	2	“The week after seeing the coordinator asking for any notes, I may have on the topics we have covered. I gladly passed these on to her to which she made a point to compliment me on my bookkeeping skills. I simply alerted her to the fact that these were rough and slipped into worrying for the next few days about how this might pull her contributions down.”
Conventions & Connections & Constraints	Greek World Teacher	Integrity Trust Injustice Indignant	2-3	“I trusted that she would use these to complement her own unit plans. She returned my notes the following week having simply photocopied these sure to comment on how thorough they were.... She was sure that I would be OK with this.... In fact, I was angry; angry at the disproportionate amount of work amongst us and the lack of evaluation about individual contributions that had given my other two team members a free ride. This was exacerbated by the fact that ten minutes later, as she handed the material to the Principal, he overtly thanked her for handing the work in and leading the team so competently. I did not know what to do.”
Cognisance & Constraint	Greek World Teacher	Sensitivity: to others, consequences for self, professional id, complex forces	3	“The incident had served to bring out the child in me. I wanted to talk to the Principal, if not on principle, but hesitated because I did not know how to talk about the circumstances without incriminating anyone. The incident brought to mind a school experience that saw me complain to a teacher.... Fifteen years later, I was no wiser about how to handle teamwork.”
Constraint	Greek World Teacher	Self doubt	3	“I began to wonder what I was doing wrong.”

EPOCH: LANGUAGE AS A RESOURCE

Superordinate theme	World & role	Themes	Page	Key words
Capital & Cognisance	Greek World Teacher	Reflection Private celebration Effective teams need work/the exception Growth	3-4	<p>“I had always been evaluated very highly for peer cooperation and teamwork. In fact, in that same year, spontaneous group experiences were far more positive.... My involvement in the planning of the school concert was most rewarding. It was fascinating to listen to ideas, share my own and to consider aspects that would never have occurred to me.”</p> <p>“All of the activities gave me the opportunity to make friends, learn from them, and to know that I am not alone with my feelings and concerns.”</p>
Connections	Greek World Teacher	Empowerment	4	<p>“It increased the professional camaraderie between us.”</p>
Constraints & Cognisance	Greek World Teacher	Leadership Disempowerment New equilibrium	4	<p>“We are back for what promises to be a challenging and eventful year”, I recall the Principal saying at the end of our orientation day for the new school year. I could not have agreed more.”</p>

Appendix H Data—Display of Findings

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
<p><u>COLOUR CODE:</u></p> <p>Corresponds to Eltis' three time shifts</p> <p>Blue: Language as a Problem</p> <p>Grey: Language as a Right</p> <p>Green: Language as a Resource</p>	<p><u>COLOUR CODE:</u></p> <p>Black: 1st reading</p> <p>Red: 2nd reading</p>		<p>REVISD C's (that lead to data/category reduction)</p> <p><u>1. Swimming with the Tide of history (SWTT)</u></p> <p>Aspects of narratives that exemplify some powerful trend that is shaping my walk of life</p> <p>Focus on Conventions (including constraints and challenges)</p> <p><u>2. Life is Relational (LIR)</u></p> <p>Focus on Connections/Relationships (with individuals, groups, environment, institutions. Includes emotions: nostalgia, alienation, fear, guilt, empowerment, disempowerment, camaraderie, loyalty)</p> <p><u>3. Overcoming the Monster (OTM)</u></p> <p>Focus on Cognisance (includes awareness of Self; realisations/awakenings/lessons learnt/resolutions: compromise/consonance)</p>	

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
<p>1. L/Problem</p> <p><u>The Beginning</u> Prompted by my daughter's school photos, I recall my experiences in prep at my local primary school and the challenges it posed for a migrant child with no English. The year was essentially an awakening of my Otherness. The recollection prompts me to contrast these to my memory of my first day at a Greek Community School as a year one student that provides much insight into my identity and conflicting worlds.</p>	<p><u>As a Learner in mainstream Prep</u></p> <p>Alienated. LIR & SWTT</p> <p>Powerless/vulnerable/voiceless. LIR & SWTT</p> <p>Tough teachers; products of their time. SWTT & OTM</p> <p>Unprepared for reality – it does not meet expectations, confused/betrayed. SWTT & LIR</p> <p>Alice in Wonderland syndrome – “Little Alice fell down the hole, bumped her head and bruised her soul”</p> <p>Feelings of being betrayed – by parents. LIR</p> <p>Instinctive search for own kind - survival</p>	<p><u>Dominant Superordinate Themes:</u></p> <p>Connections</p> <p>Conventions</p> <p>Cognisance</p>	<p><u>Revised Categories:</u></p> <p>Swimming with the Tide SWTT</p> <p>Life is Relational LIR</p> <p>Overcoming the Monster OTM</p>	<p>Of teachers: Well-meaning intentions but Spartan approach to assimilation</p> <p>Language as Resource – survival; self-reliance; qualifies one to belong. No child is born an outsider; this is learnt. Starts with what they experience in home, playground and how they see adults interacting.</p>

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<p>Filial Obligation – Doing what is right – feelings of guilt/shame. LIR</p> <p><i>Pride – saving face</i></p> <p>Need to survive – rely on own resources – adapts. OTM</p> <p>Survival connected with conventions/knowing the rules. OTM & SWTT</p> <p>Shifting power - parents seen as less important/useful/powerless. LIR & OTM</p> <p>Must rely on own resources – sense that parents have no expertise in Anglocentric arena</p>			

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<p><u>As a Learner in year 1, CLS</u></p> <p>Sense of disadvantage in the temporariness of setting. SWTT</p> <p>Substandard facilities; makeshift classroom. Far cry from mainstream reality</p> <p>Strong sense of Belonging – connection between home and school. LIR</p> <p>Austere physical setting – yet have an affinity with it. Diacritical markings/objects complement home reality</p> <p>Power of Community – connection between important institutions (family, church, school). LIR & SWTT</p>			<p>Provides insight into 'privilege'</p> <p>Unconscious comparison</p> <p>Identity strongly connected with family</p> <p>"We'll make you a fine wolf yet" (of Mowgli, the man cub, seen as a feral child by Bagheera, the black panther)</p> <p>Before I could even understand identity, sense that Greek sense of self was more important; it was this place that was going to be instrumental in helping me get it right.</p> <p>LIR & SWTT</p> <p>Reflects the role CSL played for migrants</p>

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<p>Powerful institutions in unison – triumphvirate – united in cause/approach i.e.: to preserve Greek identity.</p> <p>This is not left to Chance.</p> <p>Aware of the comfort of parents in this setting – empowered parents. LIR & SWTT</p> <p>Formal setting but not intimidating. LIR</p> <p>Empowered – language is understood. LIR & SWTT</p> <p>Comfortable being Greek. LIR</p> <p>Trust in teacher/Respect of teacher – reflected in dialogue between father and teacher. LIR & SWTT</p>			

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
<p>2. L/Right <u>There are Teachers and there are Teachers</u></p> <p>Shell-shocked by a traumatic classroom experience, I find myself at a critical juncture having to decide whether to stay or to walk away from teaching. In an observational role, organized by one of my supervisors, I am positioned to reassess what power and control really means in the classroom. The experience is instrumental in my attempt to construct a professional identity.</p>	<p>Learning of Greek language and being Greek was serious business.</p>			
	<p><u>What it reveals about my own professional identity</u></p> <p>Aware of physicality. SWTT & LIR</p> <p>Fragile. LIR</p> <p>Concerned about classroom management – sees it as a priority. SWTT</p> <p>Dilemma – fight or flight. OTM</p> <p>Personal identity impactful on professional identity</p> <p>Mindful of students – language, demeanour, comportment, interactions with each</p>	<p><u>Dominant Superordinate Themes:</u></p> <p>Constraints</p> <p>Cognizance</p>	<p><u>Revised Categories:</u></p> <p>Swimming with the Tide SWTT</p> <p>Life is Relational LIR</p> <p>Overcoming the Monster OTM</p>	
		<p>Conventions</p> <p>Connections</p> <p>Capital</p>		

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	other. Intimidating. SWTT Vulnerable/threatened. LIR Teaching has to do with survival. <u>Revelations about what protagonist values in teacher being observed</u> Soft power – exudes an easy authority, calm authority. LIR Knows her business – rituals. SWTT Not contrived – teaching not a performance. SWTT Genuineness/acts in conformity with her nature.	Compromise Consonance		

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<p>Choosing one's battles. OTM</p> <p>Tactful – aware of students' sensibilities.</p> <p>Learning Setting - lightness and ease of teaching and discipline – nothing constricting/everything relaxed. SWTT</p> <p>Trust/Faith – in one's practice; in students. OTM & LIR</p> <p>Mutual trust and respect. LIR</p> <p>Flexible; responsive to students. LIR</p> <p>Soft, subtle discipline. LIR</p> <p>Self control – simplicity, precision, restraint, clarity, uncompromising quality. SWTT</p>			<p>A wise man knows what is called for.</p> <p>Teaching is like a game of chess. To win, you need to make a move. Knowing what move to make, requires, insight, knowledge and learning the lessons accumulated along the way.</p> <p>Teacher not in personality mode but character mode.</p> <p>As Teacher: EXPECT ACCEPT ADAPT Expect the unexpected; accept that it is what it is; adapt to make the best of it.</p>

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	Transitions managed smoothly; sense of craftsmanship. SWTT Man's strength not in his goals but in his transitions. Emotions matter – conducive to learning and teaching: humour, fun, serious. LIR Enigmatic. LIR Organised. SWTT Teacher with her own personal distinct style; owns her professional self. SWTT Knows students. SWTT Sense of seeing through them. Students know teacher and rituals. SWTT			

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<p>Discipline and praise – both individual & private. LIR</p> <p>Praise of effort - acknowledged, appreciated. LIR</p> <p>Reflects inward warmth and generosity.</p> <p>Good teachers make the impossible, possible; make it look easy and natural. OTM</p> <p>Constructing professional Identity is a journey. OTM</p>			
<p>3. L/Resource</p> <p><u>Dare to Shift</u></p> <p>The setting of the narrative is a Community Language School and I am in my role of teacher of Greek. The narrative focuses on the dilemmas and tensions</p>	<p><u>WHAT NARRATIVE REVEALS ABOUT ME AS A TEACHER OF GREEK IN CLS:</u></p> <p>Sense of breaking the rules/deviating from expectations/goals. SWTT</p> <p>Title:</p>	<p><u>Dominant Superordinate Themes:</u></p> <p>Conventions</p> <p>Constraints</p> <p>Capital</p>	<p><u>Revised Categories:</u></p> <p>Swimming with the Tide SWTT</p> <p>Life is Relational LIR</p> <p>Overcoming the Monster OTM</p>	

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
that a teacher faces that range from digressing from lesson plans and curriculum to deviating from institutional pedagogical principles. The experience provides an opportunity to celebrate students navigating their learning and the benefits derived from following the inherent impulsive nature of learning. Moreover, it provides an opportunity for me to revise my professional identity in the context of Community Language Schools with an emerging sense of the global teacher committed to the craft of learning.	<p>"Dare" in title implies need for courage/involves risk. LIR</p> <p>Teacher dilemma: to follow plan or Ss' natural curiosity to make real meaning.</p> <ul style="list-style-type: none"> Teacher follows gut/instinct Allows Ss to navigate learning. SWTT <p>Mindful of institutional restrictions:</p> <ul style="list-style-type: none"> Conflict between school goals and inherent impulsive nature of learning Conscious of doing the wrong thing. SWTT <p>Metaphor of 'Journey'</p> <ul style="list-style-type: none"> Letting go of plan/living in the moment 	Cognizance		<p>A democratised educational system must have tolerance, let go of hypersensitivity and rituals allowing people to grow in the moment remembering that insight comes through deviations</p>

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<ul style="list-style-type: none">• Preparedness for unexpected• Allows for exploration/disco very• “own meaning” – individualization = may not be what teacher assumed LIR/SWTT			
	<p>Rippling emotions:</p> <ul style="list-style-type: none">• “Adam and Eve” simile = guilt/aware of breaking rules. LIR			
	<p>Conflict between professional ID and Institutional ID. SWTT</p> <p>Conscious of empowering Ss.</p> <ul style="list-style-type: none">• Ss have moved beyond content to metacognition			

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<ul style="list-style-type: none"> – Higher order thinking • Ss personalizing learning/links to own experience or reality. SWTT <p>Inner Professional Voice – Constructing Professional Identity</p> <ul style="list-style-type: none"> • Raises questions about content, curriculum • Questions place of English in Greek classroom – straddling 2 worlds • Aware of conflicting expectations between stakeholders – parents/teachers /institutions/students SWTT 	<p>Consonance</p> <p>Cognizance</p>		<p>Deeper understanding of culture; history but more on human condition giving them bearings in their complex world.</p> <p>Connecting with the trials and tribulations of the mythical characters encountering experiences beyond their ken.</p> <p>Exploring e.g. of resilience and fortitude, courage in the face of adversity & evaluating choices.</p>

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<p>Acute sense of responsibility - "sacrilege" to not use Greek in classroom but:</p> <ul style="list-style-type: none">• Greek school is more than language acquisition• Sense of broader responsibility – to build life skills• Conflicting ideologies – Greek learners versus holistic learners. LIT/SWTT <p>Inner Professional Voice</p> <ul style="list-style-type: none">• Conscious of learner journey• Realisation that much value in what happens by chance/is unplanned• Knows Ss• Let's go! – follows student cues –			

SUMMARY OF NARRATIVE	METANARRATION: WHAT IT REVEALS ABOUT ME AS LEARNER & TEACHER?	'C' CATEGORIES	REVISED C's (that lead to data/category reduction)	NOTES (DOCUMENT MY QUS/THINKING)
	<ul style="list-style-type: none">• shifts from traditional teacher role of imparting knowledge to facilitator• Celebration of richness of Mythology. It cultivates pride in heritage/ thinking/moral consciousness• Beyond Greek teacher – The Global teacher• Value of breaking free from restrictions• Power of student experience in meaning making; concerned that not enough of this! LIR/SWTT/OTM			

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	<p><u>Of Learners:</u></p> <p>Symbiosis of two worlds in the Greek classroom</p> <ul style="list-style-type: none">• Holistic learners• Learners not blindly embracing their heritage – voice of global citizens – in dual identity; Evidence of fluidity/amalgam of identities. OTM <p>Reality/Pragmatism</p> <ul style="list-style-type: none">• Time has been lost and must be made up. SWTT <p>Private celebration of Teacher. LIR</p> <p>New Equilibrium:</p> <ul style="list-style-type: none">• Honour and act on courage of individual students			<p>The highest reward for a person's toil is not what they get for it but what they become by it. OTM</p>

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	<ul style="list-style-type: none">• Cannot help what happens in classroom but can help reaction to it; this is empowering• Teaching precariously has its rewards			