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THE INFLUENCE OF EFL CONTEXT ON THE TEACHER BELIEFS OF A NATIVE ENGLISH-SPEAKING TEACHER

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DEDICATION

To my dearest wife and son, Ahmet Aram.

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24/12/2018

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ABSTRACT

THE INFLUENCE OF EFL CONTEXT ON THE TEACHER BELIEFS OF A NATIVE ENGLISH-SPEAKING TEACHER

Adnan DEMİR

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The 1970s witnessed a paradigm shift in research into language learning and teaching with focus moving away from process-product approach to the study of teachers and their cognitions. This shift in research led teaching to be viewed as a cognitive process not merely in terms of behaviour, and teachers as decision makers in the classroom not as "mechanical implementers of external prescriptions" (Borg, 2006, p. 7). Teacher cognition emerged as a separate domain of research that investigates what teachers know, think and believe. Over the following decades, a growing number of studies were conducted on the nature of teacher beliefs, how they develop and change and the relationship between teacher beliefs and practice. Teaching context is one of the factors that influence the formation of teacher beliefs and the enactment of these beliefs. The present study is an attempt at understanding the influence of EFL setting on teacher beliefs of a native English-speaking teacher. To this end, a single native speaker English teacher, who was working in Turkey, was selected through purposeful sampling. Data collections tools such as observations, in-depth semi-structured interviews, narrative accounts, house visit, and journal keeping were utilized over the course of six months to gather data. Observations and interviews were audiotaped, transcribed and coded for recurrent, relevant themes. The data were analysed using open, axial and selective coding stages (Strauss & Corbin, 1998). In the open coding phase, the data were coded paragraph by paragraph for instances indicating the influence of context on the formation or modification of the participant's teacher beliefs and his classroom practices. In axial coding, the data were combined in new ways using the coding paradigm. The resulting themes were analysed to find out similarities, cause-effect relationships etc. The subcategories created in the open coding stage were analysed for

their properties and dimensions and thereby creating main categories in the axial coding process. The final stage, selective coding, involved defining the base category and establishing its relationship with the other categories in a systematic manner. It required considering shared characteristics, consequences, relationships and so forth of main categories reached at in axial coding phase. The current study found that context has certain influence on teachers' beliefs and teachers' pedagogical practices. This study also found that the changes that occurred in the participant teacher's beliefs were behavioural rather than cognitive and that the context's influence on which beliefs teachers enact in practice is relatively more marked.

Keywords: Teacher beliefs, EFL context, native speaker, cognition.

ÖZET

YABANCI DİL OLARAK İNGİLİZCE BAĞLAMININ ANA DİLİ İNGİLİZCE OLAN BİR ÖĞRETMENİN ÖĞRETMEN İNANIŞLARI ÜZERİNDEKİ ETKİSİ

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1970'ler dil öğrenimi ve öğretimi alanındaki araştırmada odağın süreç-sonuç yaklaşımından uzaklaşıp öğretmenlerin ve onların bilişlerinin çalışmasına kaydığı bir paradigma değimine tanık oldu. Bu değişim öğretimin yalnızca davranışsal olarak değil aynı zamanda bir bilişsel süreç ve öğretmenlerin de "dış reçetelerin mekanik uygulayıcıları" (Borg, 2006, s. 7) değil de sınıftaki karar vericiler olarak görülmesine sebep oldu. Öğretmen bilişi öğretmenlerin ne bildiği, ne düşündüğü ve neye inandığını araştıran ayrı bir araştırma alanı olarak ortaya çıktı. Takip eden on yıllarda öğretmen inanışlarının doğası, nasıl gelişip değiştikleri ve öğretmen inanışları ile uygulamaları arasındaki ilişkiyi konu alan artan sayıda araştırma yapıldı. Öğretim ortamı öğretmen inanışları ve bu inanışların uygulanmasını etkileyen faktörlerden biridir. Bu çalışma yabancı dil olarak İngilizce bağlamının ana dili İngilizce olan bir öğretmenin öğretmen inanışları üzerindeki etkisini anlamaya çalışmaktadır. Bu amaçla, Türkiye'de çalışan ana dili İngilizce olan bir öğretmen amaçlı örnekleme yoluyla seçildi. Veri toplama altı aylık bir süre boyunca gözlem, yarı yapılandırılmış derinlemesine görüşme, anlatı, ev ziyareti ve günlük tutma gibi veri toplama araçları kullanılarak yapıldı. Gözlem ve görüşmeler kaydedildi, çözümlendi ve ilgili ve yinelenen temalar için kodlandı. Veriler açık, eksensel ve seçici kodlama aşamaları kullanılarak analiz edildi (Strauss & Corbin, 1998). Açık kodlama aşamasında, veriler paragraf paragraf bağlamın katılımcının öğretmen inanışlarının oluşumu ve sınıf uygulamaları üzerindeki etkisini gösteren örnekleri tespit etmek amacıyla kodlandı. Eksensel kodlama evresinde, veriler kodlama paradigması kullanılarak yeni şekillerde birleştirildi. Elde edilen temalar benzerlikler, sebep-sonuç ilişkileri vs. tespit etmek amacıyla yeniden analiz edildi. Açık kodlama aşamasında ulaşılan alt kategoriler özellik ve boyut tespiti için analiz edilerek eksensel

kodlama aşamasında ana kategorilere ulaşıldı. Son aşama olan seçici kodlama evresinde temel kategori tanımlandı ve diğer kategorilerle ilişkisi sistematik bir yolla yapıldı. Bu işlem eksensel kodlama evresinde ulaşılan ana kategorilerin ortak özellikleri, sonuçları, ilişkileri vs. göz önünde bulundurularak yapıldı. Mevcut çalışma bağlamın öğretmenlerin inanışları ve onların pedagojik uygulamaları üzerinde belli bir etkiye sahip olduğunu buldu. Çalışma aynı zamanda katılımcı öğretmenin inanışlarında meydana gelen değişimin bilişsel olmaktan çok davranışsal olduğu ve bağlamın etkisinin öğretmenlerin hangi inanışları uygulama koyduğu konusunda daha belirgin olduğu sonucuna vardı.

Anahtar kelimeler: Öğretmen inanışları, yabancı dil olarak İngilizce bağlamı, anadil konuşuru, biliş.

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ABBREVIATIONS

ELT : English Language Teaching

EFL : English as a Foreign Language

ESL : English as a Second Language

NEST : Native English Speaking Teacher

NNEST : Non-native English Speaking Teacher

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CHAPTER I

1. INTRODUCTION

1.1. Introduction

The past three decades or so has seen the emergence of the study of teacher beliefs as a major area of research in the field of both teaching and teacher education. With a paradigm shift in the early 1970s, the focus in research on teaching moved from process-product approach to the study of teachers' cognitive process. Researchers began to investigate teacher thinking and moved away from studies of teacher behaviour. The study of thought processes by which teachers make sense of their teaching started to be seen as key to understanding teachers (Calderhead, 1987; Richardson, 1996). This shift in research led teaching to be viewed as a cognitive process not merely in terms of behaviour, and teachers as decision makers in the classroom not as "mechanical implementers of external prescriptions" (Borg, 2006, p. 7). The result is the domain of research that has come to be known as teacher cognition. It is the study of what teachers know, think and believe, and the study of teacher beliefs is generally subsumed under teacher cognition inquiry.

Studies on language teacher cognition began to appear in the 1990s though they were mostly on general processes rather than on specific curricular domains such as grammar, writing or reading. Borg (2006) identified 180 studies on teacher cognition conducted between 1976 and 2006 in English as a second or foreign language contexts, which shows the research on language teacher cognition is well-established. It is widely believed that language teaching and teacher learning could be better understood thanks to contributions of studies on teacher cognition (Borg, 2006; Freeman 2002).

Research on teachers' thought processes over the last three decades has revealed teachers' practice in the classroom is immensely influenced by what they know, think and believe or teacher cognition. The research has also confirmed that the development of teachers' beliefs is heavily shaped by teachers' past learning and teaching experiences (Holt-Reynolds, 1992), and that teachers' instructional practices are influenced by the interplay between teachers' beliefs and the educational context (Pajares, 1992; Borg, 2003, 2006, 2011; Clark & Peterson, 1986). Despite the close relationship between teacher beliefs and practice, studies have reported discrepancy between teachers' stated beliefs and enacted beliefs.

Change in teacher beliefs is another widely investigated research topic with some studies looking at the impact of teacher education programmes on the development and alteration of pre-service teachers' beliefs and others investigating the same issue with in-service teachers. Kagan (1992) argues teachers' prior beliefs act as a filter through which teacher education course work passes through and that these beliefs remain inflexible throughout the course of teacher preparation process and even beyond. According to Rokeach (1968) and Pajares (1992), the earlier a belief is incorporated into a person's belief system, the more resistant to change it becomes. Certain studies have investigated the impact of teacher education programmes on the development of teachers' beliefs and found evidence of change (Almarza, 1996; Nettle, 1998; Cabaroglu & Robert, 2000; Sendan & Roberts, 1998; Mattheoudakis, 2007), while others have found the influence of teacher education on teachers' beliefs to be weak (Richardson, 1996; Kagan, 1992; Peacock, 2001; Calderhead & Robson, 1991). Change in teachers' beliefs can either be characterised as alteration of past beliefs or acquiring new beliefs. Borg (2006) distinguishes between cognitive and behavioural change as change in one domain may not necessarily mean change in the other. Such factors as observation by peers, inspectors or researchers may lead teachers to exhibit certain behaviours without any attending alteration to their cognitions, while contextual constraints may impede teachers from modifying their behaviours despite changes in their cognitions.

According to van Oers (1998), context constructs meaning and it is embodied in sociocultural activities. Studies conducted on beliefs within sociocultural tradition define beliefs as subjective interpretations of culturally-embedded social relationships, and highlight connections between teachers' beliefs and context. The interaction of context and teachers' beliefs lead to the formation of meaning. Teachers' beliefs are both shaped and mediated by context (Borg, 2003; Sakui & Gaies, 2003). Teachers' beliefs cannot be decoupled from the context in which they occur, and therefore taking into account the context, including the immediate school environment as well as the larger social, political, and economic climate, in understanding the formation of teachers' beliefs is crucial (Levin, 2015; Rubie-Davies, Flint, & Mcdonald, 2011). Context plays a significant role not only in the development of teachers' beliefs but also in the implementation of these beliefs. In an interview in Birello (2012), Borg argues the study of relationship between beliefs and practice would be meaningless if context is not taken into account as the result would be partial understanding of what is

happening in the classroom. He maintains that there is indirect and nonlinear relationship between teachers' beliefs and practice, and that context moderates that relationship. Any study investigating the interaction between beliefs and practices should add to the equation contextual factors ranging from broad down to the classroom level.

Considering the substantial influence of the educational context on teachers' beliefs and practice, it is important to investigate the relationship between teacher beliefs and practice in a specific setting. The context for this study is the Turkish education system. English has no official status in Turkey and is taught across the country as an obligatory foreign language that is used mostly for international communication. The English language has spread rapidly in Turkey, partially because of Turkey's ambition to become a member of the European Union (Alptekin & Tatar, 2011). Different varieties of English are taught in educational institutions in the country. The number of secondary and higher education institutions that offer English as the instructional medium is growing. In higher education, some universities offer certain majors or courses solely in English and therefore they require students to have adequate level of proficiency English. The students who fail English proficiency examination administered at the start of fall semester are required to attend an English preparatory programme for one or two semesters. The majority of faculty working at these programmes are non-native English-speaking teachers; however, native or non-native English-speaking foreign nationals can work as language teachers at public universities on contract. The required qualifications and responsibilities of foreign teachers depend on the hiring institution.

1.2. Statement of the Problem

The study of teachers' thought processes has a lot to offer to a better understanding of teachers and their pedagogical practices in the classroom. The number of studies attempting to analyse the relationship between teachers' beliefs and their classroom actions has been growing incrementally since the 1970s. The growth occurred not only in the number of studies but also in the number of contexts included in such studies. More studies began to appear with countries where English has the EFL status as their context. Teachers working in elementary and secondary level schools feature more prominently in teacher beliefs research compared with previous decades.

However, what seems to be absent from these studies is native English-speaking teachers working in EFL settings. Almost all the participants of teacher beliefs studies conducted in EFL contexts are non-native speaker teachers. My search of databases did not reveal any studies of language teacher beliefs in EFL contexts with native speaker teachers as their participants.

The context of this study, Turkey, is also an EFL setting and there is a sizable population of NES teachers working throughout the country at different level education institutions. The lack of studies on these teachers' beliefs and the influence of EFL context on their beliefs and practice impedes a better understanding of these teachers and their contributions to English language teaching and learning in the country, creating a gap in teacher beliefs research. Assuming NES teachers have similar experiences to NNES teachers and generalising the findings of studies with one group to both groups may be misleading. Therefore, there is a need for more research on NES teachers working in different EFL contexts.

1.3. Purpose of the Study

This study has used qualitative inquiry in order to explore a language teacher's beliefs and the influence of context on his beliefs. Qualitative inquiry enables researcher to explore in depth how research participants make sense of their contexts and experiences and therefore is more conducive to the study of teacher beliefs and practice. The purpose of this ethnographic case study is to investigate the impact contextual factors have on the teacher's beliefs and his instructional practices. The research over the past decades has shown that there is an interaction between teachers' beliefs and their pedagogical actions in the classroom and that context and teacher beliefs influence each other reciprocally. However, participants of studies in the literature on teacher beliefs are overwhelmingly students or graduates of teacher education programmes. This study features a participant that did not receive any pre-service or in-service teacher education or training. He is a graduate of English and French literatures, and has teaching experiences during his graduate degree education. He has teaching experience in three different countries, in two of them English has a foreign language status. The focus of the study is on his experiences in these two contexts, which are socially, culturally and economically dissimilar, and therefore may influence the participant's teacher beliefs in divergent ways.

1.4. Significance of the Study

While studies have been carried out to investigate teacher beliefs and the influence of situational factors on teacher beliefs in EFL contexts, there has been little research examining experiences of native speaker language teachers working in contexts where English has EFL status. The majority of studies reported in the literature on teacher beliefs in EFL contexts or cognition have non-native language teachers as their participants. Considering the growing number of native speaker teachers being employed to teach English in expanding circle countries, there is a need for more studies documenting these teachers' experiences, problems, beliefs, and contributions. This study gains its significance from documenting teaching beliefs of a minority population, native speaker teachers in EFL settings.

What makes the study of native speaker teachers' beliefs significant is related to the image of native speaker. Although the ideal native speaker target for English language learners has been challenged and even called a "fallacy" (Phillipson, 1992), native speaker teachers working in EFL settings can substantially contribute to language teaching and learning. They can cooperate with non-native speaker local teachers through team teaching and help them with matters of pronunciation and speaking. Learners may be motivated by the presence of native speaker teachers in classrooms as they may feel encouraged to have authentic conversations with these teachers. It is evident native speaker teachers still have an influence on language learners as well as non-native speaker teachers. The nature of this influence aside, it is worthwhile to investigate native speaker teachers' beliefs to understand them better. Furthermore, as there seems to be a reciprocal influence between teacher beliefs and context, examining the impact of contextual factors on native speaker teachers' beliefs may reveal findings that could inform employment policies for native speaker teachers, the nature of in-service teacher education programme directed at these teachers, and better use of these teachers in EFL settings.

1.5. Research Questions

This study investigated an experienced native English-speaking teacher's teacher beliefs about teaching and learning English in an English as a foreign language context. The main focus was whether contextual factors had any influence on the participant

teacher's beliefs, the nature of the influence, and if any change occurred in the teacher's beliefs. The following question informed this research study:

1. How does context influence a native English-speaking teacher's teaching beliefs in an EFL setting?

1.6. Definitions of the Terms

English as a Foreign Language (EFL): It is the context where English has no official status, it is taught in classroom setting, and the role of English in communication inside the country is very limited such as in Turkey.

English as a Second Language (ESL): It is the context where English is necessary for daily life, and it plays a significant role in business, government and education such as in Singapore.

Native speaker (NS): (of English, in this case). A person who learns a language as a child and continues to use it fluently as a dominant language.

Non-native speaker (NNS): (of English, in this case). A language user for whom a language is not their first language.

Native English-speaking Teacher (NEST): "The NEST may be defined as the opposite of the non-NEST, most characteristically as a teacher who speaks English as a native language" (Medgyes, 2001, p. 433).

Non-native English-speaking Teacher (NNEST): "A teacher for whom English is a second or foreign language, who works in an EFL environment, whose students are monolingual groups of learners, and who speaks the same native language as his or her students" (Medgyes, 2001, p. 433)

Teacher beliefs: "Teachers' psychologically held thinking, conceptions and understanding about EFL teaching and learning" (Zheng, 2015, p. 14).

CHAPTER II

2. LITERATURE REVIEW

2.1. Introduction

This chapter is a review of the literature on teachers' beliefs, the interaction between teachers' beliefs and teachers' practice, change in teachers' beliefs, and the influence of context on teachers' beliefs. Section 2.2 discusses various definitions of beliefs and teachers' beliefs offered in the literature, definitional and conceptual problems with beliefs, and a variety of terms used by researchers to refer to teachers' beliefs. The section also includes the definition of beliefs I adopt in this study. Section 2.3 explores the nature of beliefs, characteristics of beliefs, as well as the process of development of beliefs. Section 2.4 examines the question whether there is a distinction between belief and knowledge. The section cites Abelson's (1979) discussion of the features of beliefs systems and what distinguishes beliefs systems from knowledge systems. In Section 2.5, the history of the progress of research on teachers' cognitions is presented. The section discusses the transition from process-product approach to a focus on teachers' mental processes with a review of a number of significant studies on teachers' beliefs or cognitions. In Section 2.6, I will look at the reflections of the shift in research on teaching and teachers in the field of language teaching. I will also review several studies that investigate language teachers' beliefs or cognitions. Section 2.7 examines the relationship between teachers' beliefs and teacher classroom practices with reference to teachers' thinking, planning, and decision-making. Section 2.8 discusses whether and how change is possible in teachers' beliefs, the impact of teacher education programmes on pre-service and in-service teachers' beliefs and practices as well as the distinction between cognitive and behavioural change. Finally, in Section 2.9, I will look at the incongruence between teachers' stated beliefs and enacted beliefs, the influence of contextual factors on this reported incongruence and on teachers' beliefs or cognitions in general. The section also reviews two models of the relationship between situational influences and teachers' beliefs.

2.2. Defining Beliefs

About five decades ago Rokeach (1968) defined the concept of belief as "any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase 'I believe that…'" (p. 113). In the period since this concise definition was put forward, there has been no consensus on an encompassing definition of the concept of belief, which has had a significant impact on the research into beliefs. One possible reason that has caused confusion regarding a clear definition of the concept is that researchers have used a wide range of terms to refer to beliefs. Pajares (1992) employs the term "messy construct" to refer to the confusion regarding the concept of belief and the multiplicity of terms used to define it. He lists a long range of terms or aliases used in the research literature for beliefs, including:

> attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertoires of understanding and social strategy (Pajares, 1992, p. 309).

Problems of definitional nature, poor conceptualizations, and divergent understandings of the concept of belief and belief systems make the research into beliefs and teacher beliefs challenging (Pajares, 1992). The lack of clear definitions has actually reduced the explanatory and predictive potential of teacher beliefs (Fives & Buehl, 2012). The conceptual ambiguity has been complicated further by researchers using different terms to describe similar concepts and defining similar terms in different ways (Clandinin & Connelly, 1987). The fact that beliefs are not directly observable and measureable makes them notoriously difficult to define. However, the main confusion seems to be related to the distinction between knowledge and belief. This distinction is discussed in a separate section of this chapter. Abelson (1979) defines beliefs as the person's representation of reality that guides his thoughts and actions, while Pajares (1992) defines belief as "an individual's judgment of the truth or falsity of a proposition" (p. 316). Belief has also been conceptualized as a personal judgment emerging from experiences (Raymond, 1997), assumptions, appreciations, or theories

that are psychologically held to be true about the world (Peacock, 2001). M. Borg (2001) remarks the concept of belief has fuzzy usage as there is currently no consensus on the meaning of the concept, and refers to some common features of belief such as the truth element, the relationship between belief and behaviour, conscious versus unconscious beliefs, and beliefs as value commitments. A further definition is offered by Richardson (1996, p. 105), "beliefs are thought of as psychologically-held understandings, premises or propositions about the world that are felt to be true."

A number of terms have been used in the literature to refer to teachers' beliefs, including implicit knowledge, constructs, teachers' implicit theories, personal practical knowledge, maxims, teacher perspectives, personal theories, teacher cognitions, and BAK (beliefs, assumptions and knowledge). Borg (2003) uses the term teacher cognition to refer to "what teachers think, know, and believe and the relationships of these mental constructs to what teachers do in the language teaching classroom" (p. 81). He subsumes teacher beliefs under teacher cognition and defines them as teachers' pedagogic beliefs related to their teaching. Teacher beliefs can be defined as a form of personal knowledge representing teachers' assumptions related to teaching, learning, students, classrooms, and subject matter (Kagan, 1992). Elbaz (1983) uses the terms practical knowledge to characterize the knowledge teachers hold and use that includes knowledge of self, teaching, curriculum, instruction, and subject matter. She argues that teachers' educational practice is guided by their emotions, values, needs, beliefs, experience, theoretical knowledge, and folklore. She identifies teachers' situational, personal, social, experiential, and theoretical beliefs as sources of teachers' practical knowledge. Clandinin (1985) prefers the term personal practical knowledge to refer to teachers' practical and theoretical knowledge that is coloured by their background, both professional and personal. She calls this knowledge experiential and is found in practice. It is embodied and based on the narrative experience. "It actively carries our being into interaction with classroom events. Personal practical knowledge is, furthermore, intimately connected with the personal and professional narratives of our lives" (Clandinin, 1985, p. 382).

Barnard and Burns (2012) point out the wide range of terminology among researchers, and explain some of them:

> *Assumptions* [italics in original] may be regarded as axioms which enable us to make pre-judgements about the world around us; for example, a teacher facing a new class of learners will assume that, in a number of respects, they will be similar to classes she or he has previously taught. After working for some time with these new learners, the teacher will *perceive* that there are similarities with, and differences between, this class and previous ones, and new, somewhat tentative *attitudes* will emerge. With further experience, these attitudes will tend to be refined, rejected or reformulated and then incorporated into a set of firmer and more stable *beliefs*. What distinguishes a belief about something from a *knowledge* of something is that respected members of one's community accept it as a fact. (p. 3)
>
> In this study, I adopt M. Borg's (2001, p. 186) definition of beliefs:
>
> A belief is a proposition which may be consciously or unconsciously held, is evaluative in that it is accepted as true by the individual and is therefore imbued with emotive commitment; further, it serves as a guide to thought and behaviour.

2.3. Nature of Beliefs

Some beliefs are more structured than others; in other words, some are primary while others are derivatives. Derivative beliefs are the ones that are derived from primary beliefs, for which no explanation can be provided. Another distinction that is made between beliefs is between central and peripheral beliefs. Central beliefs are held more strongly than peripheral beliefs and they are more connected with other beliefs. The degree of connectedness makes a belief more central and less vulnerable to change (Pajares, 1992; Rokeach, 1968). What makes central beliefs stronger is that they become integrated into the belief structure earlier and individuals hold on to these central beliefs even in the face of convincing contrary evidence. Individuals are emotionally more committed to core beliefs than peripheral beliefs. Studies have found incongruence between teachers' classroom practices and their professed beliefs, and to account for this discrepancy, it has been suggested that beliefs are held in isolated clusters, which makes holding conflicting beliefs possible without a sense of conflict.

Rokeach (1968) assumes that beliefs have varying degree of power and intensity, some are central and some are peripheral, and the degree of centrality of a belief determines its resistance to change. Centrality for a belief, according to Rokeach,

refers to its connectedness and interaction with other beliefs with central beliefs having more implications and consequences for other beliefs. Central beliefs include beliefs related to our identity or self, and the beliefs we share with other people, while peripheral ones include beliefs about matter of taste. Barcelos (2015) underlines the role of beliefs in identity construction saying "Professional identities are embedded in teachers' experiences and in the beliefs and images they develop in these contexts" (p. 84). Pajares (1992) summarizes Rokeach's cognitive model of belief system as "Human beings have differing beliefs of differing intensity and complex connections that determine their importance" (p. 318).

In an influential review of studies conducted on beliefs, Pajares (1992) derives a number of inferences and generalizations from their findings:

1. Individuals start to form beliefs early in life and these beliefs are self-perpetuating despite inconsistencies.
2. All the beliefs acquired through socialization construct an individual's belief system.
3. Belief system is adaptive and it helps individuals make sense of themselves and the world around.
4. Although knowledge and belief are interwoven, it is beliefs that act as a filter for individuals to interpret new information thanks to evaluative and affective dimensions of beliefs.
5. The filtering effect of belief systems ultimately guide thinking and information processing though thought processes create beliefs.
6. Beliefs of epistemic nature have a major role in interpreting knowledge and monitoring cognition.
7. The higher a belief's degree of connection and relationship to other beliefs, the more primary it is.
8. To understand belief substructures better, their connections to other more central beliefs need to be studied.
9. Some beliefs appear to be more undisputable than others due to their nature and origin.
10. The earlier a belief becomes part of belief structure, the harder it is to change.

11. Once incorporated into belief structure, a belief becomes central and difficult to change despite being based on incomplete and incorrect knowledge. Change in beliefs during adulthood comes in the form of a gestalt shift.
12. Beliefs have a key role to play in predicting behaviour and organizing old and knowledge.
13. Although they affect perceptions, beliefs are an unreliable guide to the nature of reality.
14. Behaviour is highly influenced by beliefs.
15. Considering the inconsistency between stated beliefs and behaviour related to the belief in question, beliefs need to be inferred.
16. Students enter teacher education programmes with established beliefs about teaching.

Woods (2003) looks at beliefs from social constructivist perspective and highlights three significant aspects of beliefs: (1) beliefs are structured and connected rather than discrete, (2) beliefs are not stable, but they are rather socially-situated and constantly evolving, and (3) since beliefs are part of the person's cognitive processes, they have connections to other aspects of these processes, and they occupy a central position in the dynamic model of thought and action where all learning occurs. Woods (2003) suggests the concept of belief, assumptions and knowledge (BAK) as a better model for research and emphasizes the following aspects of beliefs:

1. Beliefs form a dynamic system that interacts in every aspect of the language learning process.
2. The relationship between beliefs and action is complex and indirect.
3. Beliefs shape interactively via interpretive processes.
4. The literature underestimates how complex interpretative processes are and the role of beliefs in them.
5. Change in beliefs is not easy but can happen under certain circumstances.
6. Change in beliefs follows a path of development.
7. Learner beliefs can impact on the way teachers structure classroom events.
8. Outcomes of teaching strategies depend to some extent on the strength and peculiarity of learner beliefs.

2.4. Belief and Knowledge

The difficulty of defining beliefs and the confusion surrounding different definitions of the concept of belief stem from the blurred distinction between beliefs and knowledge (Clandinin & Connelly, 1987), the different agendas of studies, and the lack of observable results of beliefs (Pajares, 1992). Nespor (1987) makes a distinction between beliefs and knowledge from four respects: existential presumption, alternativity, affective and evaluating loading and episodic structure. Nespor also suggests beliefs are stronger than knowledge in terms of the influence in determining practice and predicting behaviour.

On the other hand, some researchers have argued that beliefs and knowledge are synonymous and interchangeable (Kagan, 1990; Pajares, 1992). Clandinin and Connelly (1987) pointed to the difficulty in delineating the boundaries between beliefs and knowledge, and claimed the two constructs actually refer to the same concept. Others subsume belief under knowledge by labelling it as a form of knowledge called personal knowledge (Clark & Peterson, 1984; Kagan, 1992; Nisbett & Ross, 1980; Rokeach, 1968). Clark and Peterson (1984) refer to teachers' beliefs and theories as a rich store of knowledge that teachers use to make sense of the complexities of their world. Kagan (1992) calls these knowledge and theories implicit and unconsciously held assumptions about classrooms, the materials to be taught, and students. Verloop, van Driel, and Meijer (2001) argue "In the mind of the teacher, components of knowledge, beliefs, conceptions, and intuitions are inextricably intertwined" (p. 446). Considering the blurry distinction between knowledge and beliefs, it seems impossible to tell with certainty whether teachers refer to their knowledge or beliefs in planning, making decisions, and acting in the classroom.

In a seminal work, Abelson (1979) discusses the features of belief systems and the distinction between knowledge systems and belief systems. He lists seven feature of a belief system that differentiate it from a knowledge system: (1) The constituents of a belief system are not consensual, meaning elements of one system could be divergent from those of another system in the same content domain; (2) a belief system is associated in part with the existence or non-existence of certain entities; (3) representations of alternative worlds are part of belief systems; (4) belief systems have evaluative and affective components; (5) belief systems draw on episodic material from individual experience, folklore or propaganda; (6) the boundaries of the content of a

belief system are not clearly demarcated; (7) there is variation of certainty among beliefs, some held more strongly than others.

Evaluation and judgment form the basis of belief, whereas objective fact is the basis of knowledge (Pajares, 1992). According to Rokeach (1968) all beliefs have cognitive, affective, and behavioural components with knowledge being represented by cognitive component, emotions being stimulated by affective component, and actions being initiated by behavioural component. He explains that attitudes form from clusters of beliefs that organize around an object or situation and incline to action. Beliefs transform into values and the predisposition is replaced by imperative to action. A person's belief system is composed of belief, attitudes, and values (Pajares, 1992). Knowledge requires justification in ways that beliefs do not, and to claim that something is true or real entails providing evidence, while believing something may only be an assumption (Nespor, 1987). Knowledge can serve as a source for beliefs, which then shape the way we think or process new information.

A distinction can be made between declarative knowledge and procedural knowledge with the former being related to students, resources, and constraints, while the latter being related to appropriate classroom behaviours and procedures. Different labels have also been used in the literature for the same distinction e.g. content knowledge and instructional knowledge. Declarative knowledge helps teachers grasp the nature of teaching and learning, while procedural knowledge helps teachers become familiar with classroom routines, teaching techniques and skills (Mattheoudakis, 2007).

2.5. History of research on teachers' cognitions

Up until the 1970s the predominant approach to the study of teaching was a model called process-product approach. The approach aimed to link teachers' behaviours with what learners achieve without making any references to teachers' mental processes. Borg (2006) explains the model's view of learning and teaching: "Learning was seen to be a product of teaching, and teaching was conceived of as behaviours performed by teachers in class" (p. 6). In the late 1960s, research in cognitive psychology began the emphasise the impact of thinking on behaviour, and the need to understand teachers' cognitive processes to understand teachers better. Cognitive basis of decisions teachers make in the classroom started to be researched more often as the limitations of research on distinct teacher actions and search of

models of teacher effectiveness were recognised. A report in 1975 by the National Institute of Education in the United States marked a paradigm shift from a process-product approach and a focus on the relationship between teachers' behaviours and student achievement to the study of teachers' thought processes (Borg, 2006; Freeman, 2002; Zheng, 2009, 2015). The report underlined the requirement to study mental processes that help teachers make sense of their work in order to understand teachers. The majority of the studies on teacher cognition in the 1970s were aligned with the field of psychology, while those in the 1980s and 1990s were aligned with the field of teacher education (Borg, 2006). In this decade (1970s), teacher planning, teacher decision-making, teacher judgment, and teachers' implicit theories were the main topics that were researched from the perspective of teacher thinking.

The research in the 1980s built on bases of teacher thinking established in the previous decade. Shavelson and Stern (1981) published a review of studies conducted in the past five years on teachers' cognitive processes, decision-making, and judgments. Their review emphasised the conceptual shortcomings of behavioural research as it ignored teachers' cognitions, and the connections between research on teacher cognition and teacher education. The authors offered a model of teacher thinking in which factors were organised in a non-linear fashion, implying a reciprocal relationship between teacher thinking and classroom practice. Their model also triggered an interest in the interaction and congruence between teachers' beliefs and their instructional practices. Shavelson and Stern (1981) strongly argued for the role subject-matter knowledge played in planning and implementing teaching, which would later become a major focus of research in the 1980s.

In a seminal case study, Elbaz (1981) introduced the term 'practical knowledge' and argued, "the single factor which seems to have the greatest power to carry forward our understanding of the teacher's role is the phenomenon of teachers' knowledge" (p. 45). The researcher explained that teachers' knowledge is practical as it is grounded in teaching practice, and teachers use this knowledge to cope with problems and make sense of their work. The recognition of the role of teachers' beliefs marked another significant development in the field of teacher cognition. Munby (1982) suggested beliefs influenced individual perception and action, remarking, "all human perception is influenced by the perceivers' schema, constructs, existing beliefs and understandings" (p. 206). Munby also argued it may be extremely difficult to change beliefs when they are established despite strong evidence they may not be accurate.

Clark and Peterson's (1986) review of research on teachers' thought processes argued that teachers' thinking, planning, and decision-making form a considerable part of psychological context of teaching. Teachers' thought processes immensely influence teachers' behaviours. The researchers' review was composed of three parts: teacher planning, teachers' interactive thoughts and decisions, and teachers' theories and beliefs. The inclusion of teachers' theories and beliefs was noteworthy as Munby (1982) had noted the non-existence of studies on teachers' beliefs. Clark and Peterson (1986) presented a model of teacher thought and action (This model is presented later in this chapter). Other significant research published in the 1980s included a collection of papers edited by Calderhead (1987), which had its focus on teacher knowledge; Clandinin and Connelly (1987), which particularly discussed studies on teachers' theories and beliefs; Calderhead (1988), which focused on the process of learning to teach, a term that came to occupy a significant place in teacher education research in the 1990s.

The 1990s saw the proliferation of research on different aspects of teacher cognition, and so comprehensive reviews that could examine the entire literature on teacher cognition were no longer viable. Research in this decade combined discussion of personal knowledge, beliefs, and implicit theories under the title of practical knowledge. In his seminal review of research on teacher cognition, Pajares (1992) dealt with the differences between beliefs and knowledge, conceptions and attitudes. He remarked that problems of definitional nature had impeded research on teacher beliefs. Pajares suggested a list of 16 assumptions that can be made about teachers' instructional beliefs (The list is discussed above), and concluded that "little will have been accomplished if research into educational beliefs fails to provide insights into the relationship between beliefs, on the one hand, and teacher practices, teacher knowledge, and student outcomes on the other" (p. 327).

Two reviews in this decade looked at research on teacher cognition from the perspective of teacher education and psychology: Richardson (1996) and Calderhead (1996) respectively. Richardson's review examined how prospective teachers' and practicing teachers' beliefs impacted on learning to teach, and on teacher preparation programmes. Richardson subscribes to the constructivist theory of learning that posits student enter teacher education with established beliefs, and that these beliefs impact on what and how students learn. She cites personal experience, experience of schooling, and experience with formal knowledge as three influences on the construction of beliefs

and knowledge about teaching. As for change in teachers' beliefs during teacher education, Richardson remarked results showed variation with certain teacher education programmes influencing certain type of students and with some beliefs being impervious to change. She concluded that teacher education was "sandwiched between two powerful forces - previous life history, particularly that related to being a student, and classroom experience as a student teacher and a teacher" (p. 1 13). Calderhead's (1996) review discussed knowledge and beliefs, and sub-categories in each of them. He emphasised the contributions of research on teacher cognition to the study of teaching, and concluded that "research has pointed to the elaborate knowledge and belief structures that teachers hold, to the influence of their past experiences, even experiences outside of teaching, in shaping how teachers think about their work" (721).

In the new millennium, in 2001 two reviews of research on teacher cognition were published. Munby et al. (2001) noted the difficulties with categorising what counts as professional knowledge and how to conceptualize it. The review underlined the tension between studies that consider teacher knowledge as mainly theoretical and those that view it as mostly practical. The authors discuss proposals to resolve the tension. Verloop et al. (2001) emphasise teacher practical knowledge as the basis of teachers' actions in practice, and they define knowledge as an umbrella term that subsumes all other cognitive constructs. The researchers propose how teacher knowledge can be made available and accessible to student teachers during teacher education. Regarding the content and nature of knowledge, Verloop et al. (2001) remark:

It is important to realize that in the label "teacher knowledge", the concept "knowledge" is used as an overarching, inclusive concept, summarizing a large variety of cognitions, from conscious and well-balanced opinions to unconscious and unreflected intuitions. This is related to the fact that, in the mind of the teacher, components of knowledge, beliefs, conceptions, and intuitions are inextricably intertwined. … In investigating teacher knowledge, the main focus of attention is on the complex totality of cognitions, the ways this develops, and the way this interacts with teacher behaviour in the classroom. (p. 446)

2.6. History of Research on Language Teachers' Cognitions

The paradigm shift in research into teaching occurred in the 1970s with more studies starting to investigate the cognitive aspects of teachers' thoughts, decisions, and

attitudes, and the way these may affect instructional practices. However, it was not until the 1990s that studies on second language teacher cognition started to be conducted. However, the majority of the published studies in this field concentrate on general processes rather than specific curricular area. Second language teachers' beliefs are both personal and social with different researchers placing varying emphasis on either of these features. L2 teacher beliefs are also considered to be practical and theoretical. Clandinin (1985) combines both practical and theoretical aspects of teacher beliefs by referring to them as personal practical knowledge. L2 teacher beliefs are implicit and explicit, dynamic and resistant, and complex and systematic.

Borg (2006) identified 180 studies on teacher cognition conducted between 1976 and 2006 in English as a second or foreign language contexts, which shows the research on language teacher cognition is well-established. However, Borg remarks that the field is fairly fragmented as a wide range of issue have been researched from different perspectives, and the majority of the studies have been carried out in the USA. The research on language teacher cognition can be classified into three categories: studies on pre-service teachers' cognitions, those on in-service teachers' cognitions, and those on specific curricular domains of language instruction such as grammar and literacy. Just like in research on teacher cognition in general, a whole range of concepts and labels have been used in studies on language teacher cognition with substantial overlap among them. Despite the multiplicity of terms, together they characterise the personal quality of teacher cognition, the role experience plays in the formation of cognitions, and the way pedagogical practice and cognition reciprocally inform each other (Borg, 2006). In the rest of this section, I will discuss several studies conducted with pre-service teachers and a few with in-service teachers.

Cabaroglu and Roberts (2000) investigated through in-depth interviews the nature of belief development and the flexibility of language teachers' beliefs of 25 student teachers in a teacher education programme in the UK. Their findings indicate some development occurred in the teachers' beliefs. In a longitudinal study, Peacock (2001) researched changes in the beliefs about second language learning of 146 student teachers in a three-year ESL programme in Hong Kong. The researcher surveyed student teachers' beliefs though Horwitz's Belief About Language Learning Inventory (BALLI) in the first, second, and third year of the programme, and found no significant changes. Lam (2000) conducted a study to find out the reasons underlying 10 L2 teachers' reasons for using or not using technology in their classrooms in Canada. She

found that the main factor influencing teachers' use of technology was their personal beliefs in the value of technology.

Almarza (1996), in another longitudinal study with four student teachers in a foreign language teacher education programme in the UK, investigated the content and origins of student teachers' knowledge, the influence of initial stage of teacher education on this knowledge, and the way it is related to teachers' practice during practice teaching. The study also looked into the relationship between student teachers' prior knowledge and teacher preparation knowledge. Instead of evaluating teachers' performance against a set of criteria specified beforehand, Almarza inquired student teachers' thinking. Student teachers' pre-existing knowledge, which is based on personal learning experiences, is rich, complex, and diverse, and differs from the prescriptive knowledge they are presented in teacher preparation programmes. Deep-seated assumptions and experience student teachers bring to teacher education programmes reduce the impact of professional courses they take. Almarza found that all the student teachers implemented during practice teaching the specific methods they were presented in the programme. However, cognitively the student teachers showed variation in the extent to which they accepted the approach to teaching they were taught. The reasons that Almarza cites from the literature are the student teachers may consider teacher education knowledge irrelevant or difficult to deal with. She emphasises the significant influence of students' pre-training knowledge, and notes "Socialization studies view formal teacher education as largely failing to alter the effects of the socialization of students by observation of their own teachers" (p. 71).

Using data collection instruments such as observations, post-observation, and interviews, Smith (1996) investigated the interaction between second language theory, teacher beliefs, and the context, and ESL teachers' pedagogical decisions. She worked with nine experienced ESL teachers in three Canadian adult education institutions. The study found that there is internal congruence between teachers' beliefs and practices, and that teachers' beliefs and experience-based knowledge is related to how teachers fuse theoretical ideas for practical needs. The author concluded that "teachers select and modify theoretical ideas in ways that are consistent with their personal beliefs about teaching and learning and their practical knowledge of the ESL instructional context" (p. 214).

There has been a number of studies in the field of language teaching on in-service teachers' beliefs and knowledge. Spada and Massey (1992), for instance,

focused on the degree novice teachers were able to transfer the knowledge they received during teacher education to the classroom practices. The study revealed inconclusive findings. Richards and Pennington (1998) examined five experienced language teachers in Hong Kong. They found that although the teachers had stated belief in the communicative method, their focus shifted from the principles of the method to establishing their relationship with the students, and covering the syllabus and preparing for tests. Class size, unmotivated students, test pressure, a rigid syllabus, experienced teachers pressuring novices to conform, students' low level of English, heavy workload, and resistance by students to innovative methods of learning can be counted among the factors causing novices to abandon the principles they were taught during teacher preparation.

Farrell (2003) studied the influence of support from colleagues and school administration on an EFL teacher's development in Singapore. The teacher in this study experienced a reality shock as he faced heavy workload that he had not expected, and did not have the opportunity to communicate with the other teachers in the same institution. Based on the experiences of the teacher in the first year, Farrell identified several stages the teacher went through: (1) the teacher started teaching with idealism and strongly identified with the students; (2) during the first semester he experienced shock from the reality of the classroom; (3) he then started to recognise the challenges and their underlying causes but he also questioned his skills to be a teacher; (4) he next tried to adjust to school culture, and develop routines to follow inside and outside the classroom; (5) finally he began to pay more attention to the quality of his students' learning. Farrell argues beginning teachers experience a reality shock as they move from teacher education to the classroom, and they see their idealism replaced by the realities of the school life. These novice teachers have to cope with structural influences at the classroom, school and societal level as well as personal influences such as students, colleagues, administrators and other people teachers interact with. The study concluded that the school and social contexts of novice teachers can strongly influence their cognitions during first years vis-à-vis their teacher identity.

A longitudinal study by Freeman (1992, 1993) studied change in thinking and practice of four language teachers during a two-year long in-service teacher education programme in the United States. In the course of the programme, teachers' tacit conceptions about teaching were explored and began to show signs of tensions in teachers' work. The argument of the study is that the recognition of the tensions could

help teachers to develop their pedagogical practice. Freeman also suggested that in order to understand the influence of teacher education on teachers, researchers need to understand teachers' thinking not just examine change in behaviours. He remarked, "the notion of change becomes more complicated because it is no longer possible to simply use behavior as the criterion by which to assess it" (p. 495).

Regarding the findings and conclusions of the studies on in-service teachers' cognitions, Borg (2006) remarked that novices do not transfer beliefs and knowledge they obtained during teacher preparation in a smooth and linear way; the influence of contextual factors in the classroom and in the school, the interaction between novices and their colleagues, and concerns of classroom management on novices' cognitions and practice may lessen the impact of the principles they were presented during teacher education. Teachers' lived experience emerges as the main factor structuring teachers' cognitions and teacher education and other professional development experiences seem to strongly influence novices' instructional practices. Borg also concluded that having the knowledge of a specific subject does not guarantee a person can teach that subject competently. The manner in which teachers' cognitions are elicited may indicate incongruence between teachers' stated beliefs and activated beliefs. Regarding the influence of context Borg (2006, p. 107) argued, "instructional practices are defined through complex interactions among teachers' cognitions and situational factors both inside the classroom and in the wider institutional and social context."

2.7. Teachers' Beliefs and Practice

People regulate their level and distribution of effort in accordance with the effects they expect their actions to have. As a result, their behavior is better predicted from their beliefs than from the actual consequences of their actions.

—Albert Bandura, Social Foundations of Thought and Action

The studies classified as process-product oriented offered recommendations for teachers as to how to improve instructional practices to further student achievement. However, the paradigm shift discussed above replaced the focus on teachers' planning, teachers' thoughts and processes, and teachers' beliefs and implicit theories (Clark & Peterson, 1984; Hermans, van Braak, & van Keer, 2008). The new approach suggests that the understanding of teachers requires researchers to look into mental processes that teachers employ to make sense of their work (Calderhead, 1987; Nespor, 1987).

Considering complexity and multidimensionality of teaching, such an approach was required as knowledge alone cannot explain teachers' behaviours (Zheng, 2009). This cognitive focus in teaching research elevated teachers from the level of mechanical "implementers of external prescriptions to" to that of active decision-makers (Borg, 2006, p. 7). It has shown that teachers' thoughts, knowledge, beliefs, and behaviours interact in complex ways (Borg, 2009). Teachers' knowledge and beliefs have strong influence on their actions, and the process of understanding teaching is tied to understanding teacher cognition. According to Borg (2006), teacher cognition or teachers' beliefs and knowledge is systematic, dynamic, implicit, individually defined, practice-oriented, and highly context-sensitive with emotional and affective dimensions.

A considerable amount of research spanning the past three decades has confirmed that teachers' classroom practices are substantially affected by what they think, do, believe, and teacher beliefs are shaped by their past learning and teaching experiences (Borg, 1998, 2003; Clark & Peterson, 1984; Pajares, 1992; Golombek, 1998; Kagan, 1992). Everything teachers do in a classroom is influenced by their beliefs and teachers practice in line with their beliefs (Williams & Burden, 1997). This fact makes investigation of teachers' beliefs with the aim of improving educational practice highly critical (Pajares, 1992). Crookes and Arakaki (1999) mention among the sources for teaching ideas teaching experience over the years, informal talks with colleagues, printed resources of pedagogic nature, self-generation happening spontaneously, training during preservice, and in-house workshops. Findings of prior research into teacher beliefs have revealed a significant relationship between teachers' beliefs, teachers' practices, teachers' past learning or schooling, and contexts. Same findings suggest a 'filtering effect' for teacher beliefs on their thought processes, judgments, and decisions (Clark & Peterson, 1984; Pajares, 1992). The relationship between teachers' beliefs and their classroom practices have been found to be reciprocal, meaning teacher cognition shapes their teaching and classroom practice in turn impacts on teacher cognition (Buehl & Beck, 2015; Mak, 2011). Other researchers have approached the issue of consistency between beliefs and practice from a different perspective: "It is not a matter of whether beliefs and practices are or are not congruent but rather the degree of congruence or incongruence between beliefs and practices" (Fives & Buehl, 2012, p. 481). Still some researchers have suggested classroom management issues as possible determinants on teachers' acting on their beliefs. Golombek (1998) underlines the relationship between teachers' beliefs, which he calls personal practical knowledge, and

classroom practice. He states teachers' personal practical knowledge provides teachers with an interpretative framework that they use to make sense of their classrooms and guide their practice. He remarks:

> Thus, personal practical knowledge informs practice, first, in that it guides teachers' sense making processes; that is, as part of a teacher's interpretive framework, it filters experience so that teachers reconstruct it and respond to the exigencies of a teaching situation. Second, it informs practice by giving physical form to practice; it is teachers' knowledge in action (Golombek, 1998, p. 459).

In her discussion of teacher experience, Britzman (2003) refers to Connelly and Clandinin's (1985) 'personal practical knowledge,' which she describes as a mixture of theory and practical knowledge and deriving from lived experiences of teachers. Thus, she opposes the separation of theory and practice in teacher education. The idea behind this separation is that theorizing is the property of academia and the teacher is assigned a duty that is technical rather than intellectual. Britzman argues against the isolation of theory from practice, stressing that the process of theorizing is actually grounded in the experience of teaching and is constantly subjected to re-interpretation and change. According to Britzman (2003), the sources of theory are "in the lived lives of teachers in the values, beliefs, and deep convictions enacted in practice, in the social context that encloses such practice, and in the social relationships that enliven the teaching and learning encounter" (p. 65). One significant outcome of the research into personal practical knowledge is the insight we gain into the way teachers get to know and make sense of classroom life. As the study of practical knowledge of teachers is based on the narrative accounts they produce, it also offers teachers a voice in the process of theorizing and they feel connected to their social practice. Britzman (2003) explains such research not only helps reveal the complexity of teachers who work continually to make sense of their teaching work but also it shows the experience and identities of teachers are not unitary and immutable, arguing "Attending to the voice of teachers attempts to remedy the traditionally imposed silences of research subjects as primarily spoken about but rarely speaking for themselves" (p. 66).

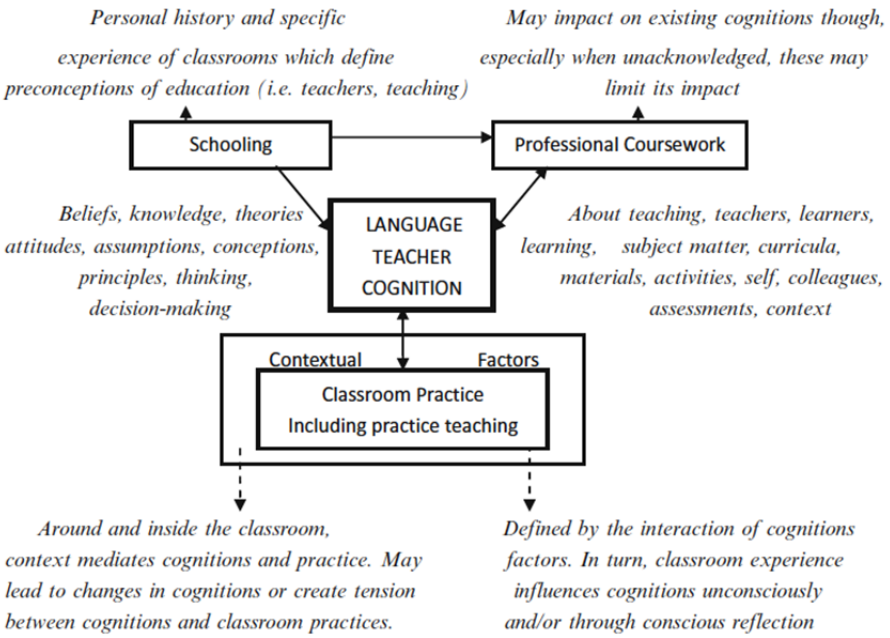


Figure 1. Elements and processes in language teacher cognition
Source: Borg, 2006, p. 283

Borg (2003) built on research in mainstream and language education on teacher beliefs and found that teachers are active decision-makers, and they make educational choices by using "complex, practically-oriented, personalised, and context-sensitive networks of knowledge, thoughts and beliefs" (p. 81). He produced a framework to highlight key aspects of language teacher cognition such as teacher cognition, teacher learning, classroom practice and contextual factors (2006) (See Figure 1). The framework features three main relationships. Firstly, language teachers' extensive prior experiences, schooling, and interaction with influential individuals, including parents, could inform their cognition related to language teaching and learning. Secondly, there is a reciprocal relationship between teacher cognition and classroom practices, and contextual factors mediate the degree to which teachers can implement teaching consistent with their cognition. Thirdly, existing inside and around the classroom, contextual factors mediate teachers' beliefs and classroom practice.

Borg (2009) summarizes key understandings from mainstream research on teacher cognition:

- Teachers' experiences as learners are a strong influence on their cognitions.

- Teachers' cognitions impact on what and how they learn in teacher preparation programmes.
- New information and experience are filtered through teacher cognition.
- Teacher cognition is more influential in predicting classroom practices than teacher education.
- Teacher cognition may be deep-seated and difficult to change.
- Teacher cognition can have a lasting and substantial impact on teachers' educational practices.
- Teachers' classroom practices do not always reflect their cognitions.
- Teacher cognition has a reciprocal relationship with practice with each influencing the other.

Critical events early in life become established and episodically stored as beliefs, which are resistant change (Nespor, 1987). Teachers' experiences as learners are critical in shaping their beliefs and identities as educators as they spend about 13000 hours at school observing their teachers, which Lortie (1975) calls 'apprenticeship of observation.' Students internalize their own teachers' behaviours and practices during this long observation period (Bailey et al., 1996). These early experiences substantially impact on teachers' beliefs about language teaching and learning and they also shape teachers' initial conceptualizations of language teaching during teacher education. Therefore, teacher education programmes may not be influential on teacher cognition if they fail to take into account trainees' early beliefs (Borg, 2003).

Teachers construct images of past events such as images of good teachers and these images filter new information they are subjected to like in teacher education and guide them as they embark on actual teaching (Cole & Knowles, 1993). Johnston (1992) suggests that images are at the basis of subconscious assumptions, and practice is based on these assumptions. Images have a moral dimension as "they capture what a teacher believes about the 'right way to teach'" (Johnston, 1992, p. 133). Nespor (1987) makes the point that "These critical episodes then continue to colour or frame the comprehension of events later in time" (p. 320). The images of favourite teachers and teaching styles impact on shaping teachers' beliefs and subsequent educational practices; in other words, teachers use these images as models of action (Calderhead & Robson, 1991). Teachers' experiences as teachers, students, and persons outside the

classroom, personal and interpersonal factors, and professional knowledge mediate how teachers understand and respond to their classrooms (Golombek, 1998; Almarza, 1996). Calderhead and Robson (1991, p. 1) refer to the knowledge accumulated through years of school experience as 'latent culture,' and describe it as a 'powerful socialising agent.' It should be noted about apprenticeship of observation that it might tell students what effective teaching looks like but not how it happens.

According to Britzman (2003), learning to teach begins not with teacher education but much earlier when a person decides to become a teacher and he or she enters teacher education with experiences, meanings and realities, namely their educational biography, shaped by schooling. Throughout their schooling individuals spend thousands of hours observing teachers and so they form an idea about what it means to be a teacher. Therefore, it does not make much sense to claim learning to teach starts when a person enters teacher education. However, these long observations of teachers give students knowledge of only technical aspects of a teacher's work such as "the ability to enforce school rules, impart textbook knowledge, grade student papers, and manage classroom discipline" (Britzman, 2003, p. 28). What is missing from this observation-based knowledge is how teachers enact pedagogy, and what factors influence this enactment.

A dialectic, complex, and interactive relationship has been found to exist between teachers' beliefs and classroom practices. A considerable number of studies have produced findings that show consistent patterns between teachers' beliefs, decisions, and behaviours. However, some studies have found incongruence between what teachers think and believe and what they actually do in the classroom. A number of factors have been suggested as likely sources of tensions between beliefs and practice such as context, teachers' lack of knowledge or limited understanding, methodological issues, and the nature of beliefs. Teachers might be stating their peripheral beliefs as source of their practice, while in fact these might be in conflict with core or central beliefs. The methods used to elicit teachers' beliefs might be responsible for the inconsistency between stated beliefs and enacted beliefs (Fives & Buehl, 2012). Questionnaire or scales that are widely used in quantitatively oriented studies may not capture the complex nature of beliefs that require qualitative methods such as interviews, observations, narratives, and journals. Narrative and autobiographical accounts represent teachers' reflections on their practices more effectively than quantitative tools. Phipps and Borg (2009) explain that beliefs that are elicited through

questionnaires might represent teachers' theoretical or idealistic beliefs, which are related to what should be, while those elicited through discussions of actual classroom practices may be better at reflecting reality or beliefs about what is. The first group of beliefs are informed by technical or propositional knowledge, whereas the latter by practical or experiential knowledge. Therefore, the manner of elicitation should be congruent with the nature of beliefs as some are unconscious and need to be inferred from practice or behaviour. The analysis of what teachers do in the classroom should form the basis of elicitation and understanding of teachers' beliefs. Instead of asking teachers directly what their beliefs are, their beliefs could be explored through discussions over certain stimuli such as a lesson plan or an activity worksheet from a teacher's own classroom (Birello, 2012).

Phipps and Borg (2009) found that student preferences and expectations, and concerns about classroom management were the main factors that caused teachers to teach in ways incongruent with stated beliefs. The researchers give the example of gap-filling grammar exercises, which teachers may not believe in the value of but may still include in their planning because students expect such kind of work or they may be a feature of tests students take. The practice of gap-filling exercise may appear in conflict with teachers' stated beliefs but in fact may be congruent with more central or core beliefs about learning. Teachers choose to alter their instructional practices to meet their students' needs and expectations. This led the researchers to conclude: "A characteristic of core beliefs is that they are experientially ingrained, while peripheral beliefs, though theoretically embraced, will not be held with the same level of conviction" (p. 388). In a study with three primary school teachers in Singapore, Farrell and Kun (2007) investigated the influence of national educational policy on teachers' beliefs and classroom practices. They found that complex beliefs teachers held may sometimes be in conflict and these beliefs have varying degree of influence on teachers' classroom practices. They speculated that "the teachers' thoughts and decisions can be filtered through their belief systems before the final observable instructional practices are manifest" (p. 398).

Fives and Buehl (2012) identified a number of internal and external factors that facilitate or impede teachers' implementation of their espoused beliefs. One of the factors that is internal to teachers and affect the enactment of their beliefs is teachers' knowledge. Just believing in the value and appropriateness of an approach or practice is not enough to be able to enact it. Teachers need to grasp the theory underlying the

practice or approach and know how to implement it. Other internal factors impacting on activation of teachers' beliefs are teachers' identity beliefs and self-efficacy beliefs.

Culture is one of the external factors that play a role in supporting or hindering teachers' instantiation of their beliefs. Teachers come to teacher education programmes and subsequent classroom teaching with internalised cultural values of their societies, which act as filters that affect how they interpret teaching approaches and practices. Deep underlying cultural socialisation may impede teachers from adopting reformist approaches even though they believe in the value of such approaches in theory. Mak (2011) notes that certain beliefs such as teacher being the source and transmitter of knowledge have a cultural bearing, and may influence teachers' classroom practice without teachers being conscious of them. Curriculum and testing requirements are two other contextual factors forcing teachers to focus on skills and content instead of their beliefs about needs of the students. The enactment of teachers' beliefs is further influenced by the school culture, attitudes and behaviours of colleagues, supervising teachers, and mentor teachers, opportunities for cooperation and professional development. A final factor mentioned by Fives and Buehl (2012) as an influence on teachers' instantiating their beliefs is reactions from students. The positive or negative reactions teachers receive from students in response to instructional practices may impact on the enactment of their beliefs. "The extent of change is conditioned on a number of factors, including the target beliefs and the length and nature of the experience, as well as individual and contextual factors" (Fives & Buehl, 2012, p. 486).

To sum up, the relationship between teachers' beliefs and knowledge (or teacher cognition) and teachers' instructional practices is not linear as cognition and practice may sometimes be incongruent owing to mediating contextual factors. The relationship is not unidirectional either because teachers' cognitions both shape and are shaped by classroom events. The dynamic interplay among cognition, context and experience characterises the process of teaching (Borg, 2006).

2.8. Change in Teachers' Beliefs

The studies guided by the process-product paradigm that was dominant until 1970s attempted to understand teaching and learning from a behavioural perspective and the effectiveness of transmission model of teaching. Process-product studies sought to reveal the link between teachers' behaviours and students' thought processes

(Freeman, 2002), and whether teachers' actions lead to student learning. Teachers were considered simply as doers or implementers of curricular requirements and theory-producers. They were assumed to have developed no knowledge or beliefs about teaching and teachers' roles, and enter teacher education tabula rasa, and therefore prior experiences and background were ignored as irrelevant to teacher training.

On the other hand, studies guided by cognitive and sociocultural approaches emphasize the relevance and significance of experience and background. These studies argue that students of teaching start their teacher preparation programmes with experience-based powerful personal theories regarding good practice (Holt-Reynolds, 1992). Personal theories or lay theories are actually beliefs that have developed naturally over time without the influence of training. They are learnt unconsciously and stay implicit and unexamined. Lay theories are constructed in years by students through observation of and participation in classrooms for thousands of hours (Lortie, 1975), and learning taking place at homes and in the larger community in addition to in schools. Untrained interpretations of personal and lived experiences form the basis of lay theories (Holt-Reynolds, 1992). Preservice teachers come to teacher education with a substantial amount of knowledge about classrooms, schools, and good pedagogical practices. They bring along narratives or images (Kagan, 1992) about teaching, students, teachers, classrooms, and subject-matter.

Research has found that prospective teachers have established, well-developed beliefs about teaching and learning before entering teacher preparation (Holt-Reynolds, 1992; Joram & Gabriele, 1998). Information that student teachers receive in teacher education and classroom observations during practice teaching are filtered through prospective teachers' own pedagogies or lay theories. Preservice teachers immensely value experience as the best source of professional knowledge, and they rank the courses they take in teacher preparation programmes much lower. They also generally believe that a well-managed classroom is a prerequisite for effective learning and teaching to occur, which is associated with transmission model of learning.

It is crucial that teacher educators consider preservice teachers' prior beliefs for teacher education to have any impact on them. Joram and Gabriele (1998) suggest that prior beliefs "act as a gatekeeper to belief change throughout the teacher education program. That is, the set of beliefs that are constructed about their courses and program acts as a barrier to further learning in the university classroom" (p. 177). The entrenched characteristic of preservice teachers' prior beliefs makes them particularly difficult to

change (Kagan, 1992; Powell, 1992). While it is possible for knowledge to change through well-established arguments, beliefs resist change as they are immune to falsification (Nespor, 1987). The fact that preservice teachers' beliefs are intuitive beliefs and they are constantly reinforced through daily experiences makes them less vulnerable to change (Joram & Gabriele, 1998).

In a seminal work reviewing studies conducted on teacher beliefs, Kagan (1992) concluded that prior beliefs, images, and experiences played a central role in filtering the content of coursework in teacher education. She also found that these beliefs and images remained stable and inflexible throughout teacher education, and suggested that prior beliefs and images need to be altered or reconstructed for professional growth to occur. Similarly, Williams and Burden (1997) argue that methodologies that student teachers learn in their teacher education programmes have less influence on their classroom performance than teachers' deep-seated beliefs. Joram and Gariele (1998) warn that preservice teachers' prior beliefs may act a gatekeeper to belief change during teacher education, because they may assume a causal relationship between teacher prior teachers' teaching styles and their own learning, and suggest teacher educators should urge student teachers to reflect on their beliefs and so become aware of their limitations.

According to Rokeach (1968), if a belief is incorporated into an individual's belief system early in life, it becomes difficult to change. Considering long years of schooling prospective teachers undergo as students, the idea that beliefs are resistant to change may have credibility. Pajares (1992) argues beliefs are extremely resistant to change, and suggests they may remain unchanged unless challenged and proven to be unsatisfactory. He explains why it is difficult to change beliefs:

> They [beliefs] help individuals to identify with one another and form groups and social systems. On a social and cultural level, they provide elements of structure, order, direction, and shared values. From both a personal and socio/cultural perspective, belief systems reduce dissonance and confusion, even when dissonance is logically justified by the inconsistent beliefs one holds. This is one reason why they acquire emotional dimensions and resist change. People grow comfortable with their beliefs, and these beliefs become their "self," so that individuals come to be identified and understood by the very nature of the beliefs, the habits, they own. (p. 317)

A number of studies have investigated the influence of teacher preparation programmes and practicum or field experience on teachers' thoughts and beliefs and have found change that can be attributed to such programmes (Almarza, 1996; Nettle, 1998; Cabaroglu & Robert, 2000; Sendan & Roberts, 1998; Mattheoudakis, 2007). Barnard and Burns (2012) argue both preservice and in-service teacher education lead to changes in teachers' beliefs. Borg (2003) maintains that each trainee is influenced by teacher education programmes in different ways, and that a change at the behavioural level may not imply change at cognition level. He emphasises that both cognitive and behavioural change have to be investigated because change in one does not necessarily indicate change in the other. Levin (2015) also suggests it is essential for individuals in charge of teacher education programmes to understand the content and sources of teachers' beliefs as beliefs shape decisions teachers make and impact on their judgments and behaviours in classrooms. Burns (1992) calls for a model of teacher education that explores personal theories of preservice teachers with a view to challenging and questioning teachers' pre-existing beliefs, while Woolfolk Hoy, Davis, and Pape (2006) suggest teachers may begin to doubt their pre-existing beliefs if their beliefs are made explicit and they are exposed to alternative beliefs.

Borg (2011) investigated the influence of an eight-week long in-service teacher education programme in the UK on teacher beliefs of six practicing English language teachers. He found the evidence of change in teachers' beliefs that the programme helped the teachers become conscious of and speak about their beliefs as well as concentrating on how to construct classroom practices that reflected their espoused beliefs. In respect to influence of in-service teacher education, Wyatt and Borg (2011) argue that if in-service teacher training adopts a reflective model such as constructivist model, and encourages teachers to make connections between their current instructional knowledge and practice, and new experiences and ideas, they may potentially promote professional growth in teachers' cognitions and practices.

Other studies investigating the impact of teacher training on teachers' beliefs have found weak or no relationships between the two (Richardson, 1996; Kagan, 1992; Peacock, 2001; Calderhead & Robson, 1991). Teachers' beliefs are so engrained in and connected with their personal experiences that it is possible to manipulate them directly as Nespor (1987, p. 321) explains, "...belief systems often include affective feelings and evaluations, vivid memories of personal experiences, and assumptions about the existence of entities and alternative worlds, all of which are simply not open to outside

evaluation or critical examination." Kagan (1992) argues that as teachers generally infer from their own learning styles, interests, and problems, they teach the way they have learned. She concludes that the initial focus of teachers is inward. Almarza (1996) agrees with research findings that teacher education courses have little impact on teachers' beliefs and suggests student teachers find these irrelevant. She also remarks teacher education fails to modify the effects of socialization of students through observation of their prior teachers. In the same vein, Calderhead and Robson (1991) describe school experience playing the role of a powerful socialising agent that washes out the influence of training. Eisenhart, Shrum, Harding, & Cuthbert (1988) also highlight the contribution of socialisation to belief formation. Feryok (2010) argues that although teachers may not be aware of their experience-rooted cognitions, these cognitions impede cognitive change in teacher preparation programmes. These cognitions, she suggests, develop gradually over an extended period of time and through associative learning.

During years-long school experience, students form strong images of self and good teacher models and by the time students enter college these images have already become engrained in their belief structure. Since teacher education programmes are conducted in a much shorter period of time compared to schooling students receive, trainees generally leave such programmes with their prior images intact, and when they actually start teaching it is these deep-rooted images that guide their classroom practice (Johnson, 1994; Song, 2014). Kagan (1992) argues teacher education programmes usually present preservice teachers with incongruent and contradictory views of learning and teaching, and the length and number of practice teaching sessions are inadequate. Therefore, novice teachers seek to acquire procedural knowledge in early stages of teaching as it is generally not provided in teacher education course work. Novices turn to their experiences as learners for procedural knowledge, so their prior experience-based beliefs and images may partially account for ineffective teaching practices during initial years.

Crookes and Arakaki (1999) conducted interviews with 20 teachers in an ESL programme to investigate idea sources of teachers, and found that the top two responses were teaching experience followed by informal talks with colleagues. The researchers suggest that the main reason teachers sought advice from colleagues was their shared experience and schema. Most of the participants preferred informal discussions with colleagues to formal workshops or research conferences because talks with colleagues

were more convenient way of sharing ideas. Given the situated and socially-constructed nature of learning from a sociocultural perspective, it can be assumed that informal chats or discussions among colleagues have an influence on teacher thinking and beliefs. Through such socialisation activity teachers find opportunities to discuss different dimensions of their work with their colleagues, identify their beliefs, and reflect on their practice. Many teachers are burdened with heavy workload and have little time to do research or follow recent research findings: therefore, talks with colleagues offer teachers a convenient way of reflecting on their practice and share ideas as one participant in the Crookes and Arakaki (1999) remarked:

> [Talk] provides sometimes different options than ones I've thought about. And often ... support in a form you know .... Especially if it's [a problem with] a student. I went first to other teachers and said "Does this happen in your class?" and found out that it wasn't just me, and it wasn't just my class. And that makes a difference to me, too. You know, [it] isn't, in a sense, my problem and it's not my imagination. (p. 18)

Richardson (1996) suggests that teacher education programmes that view learning to teach from a constructivist perspective appear to be more influential in leading to changes in teachers' beliefs and practices. She summarises the characteristics of successful constructivist teacher preparation programmes:

1. Student teachers' pre-existing beliefs and understandings form part of the content of the teacher education programme.
2. The objective of the programme is not to provide teachers with a specific method to implement, but to offer teachers opportunities to reflect on their beliefs and practices, discuss alternatives, and try out new ones.
3. Moral dimensions of schooling and teaching are part of talks about beliefs and practices.
4. Instead of teacher educators dominating the discussions, in such programmes, teachers are given the control of agenda, process, and content.
5. Although teacher educators are knowledgeable about current research and practice, they are not viewed as the sole experts. Teachers' expertise is also recognised and valued.

6. Teacher education programme is a long-term process, and change among participating teachers is variable.

Change in teachers' beliefs can either be characterised as alteration of past beliefs or acquiring new beliefs. Personality factors and the characteristics of teacher preparation programmes such as length and theoretical perspective (Wilcox-Herzog, 2002) impact on the degree and extent of change. What emerges from studies revealed above is that change becomes possible when preservice or practicing teachers become aware of the inefficiency of their beliefs. Change can also be triggered in teacher education programmes if they have student teachers reflect on their prior beliefs and work on activities that make teachers' belief explicit. Teachers can begin to identify and reflect on their beliefs vis-à-vis instructional practices once these beliefs are examined and made explicit, and this could inform the content of teacher education.

Teacher education is not the only factor that has an influence on teachers' beliefs. Experience, in interaction with context, has also been shown to bring about change in teachers' beliefs (Beijaard, Meijer, & Verloop, 2004; Levin, 2015). Buehl and Beck (2015) argue teacher's beliefs have some degree of plasticity and they change with time and experience. Erkmen's study (2014) found that change in novice teachers' belief was possible and that it came as a result of teachers' interpretations of their students' needs and expectations. Barnard and Burns (2012) count significant others, including spouses, partners, family, and friends, as well as colleagues and teachers in a larger community of practice among influences on the formation of and change in teachers' beliefs.

Fives and Buehl (2012) question the argument that beliefs are comparatively stable and unchanging as this would make attempts at changing beliefs such as teacher education meaningless. They argue that teachers' beliefs have both consistency and plasticity to enable belief change through experience and training. The researchers place core, deeply integrated beliefs held for long years at the stable end of a continuum and peripheral, isolated beliefs at the unstable end.

Borg (2006) distinguishes between cognitive and behavioural change as change in one domain may not necessarily mean change in the other. Such factors as observation by peers, inspectors or researchers may lead teachers to exhibit certain behaviours without any attending alteration to their cognitions, while contextual constraints may impede teachers from modifying their behaviours despite changes in

their cognitions. Therefore, Borg argues, while choosing the research instrument, researchers need to take into account the sensitivity level of the instrument in identifying change, and they should not quickly label incongruence between teachers' stated and activated beliefs as inconsistency as Borg (2006, p. 278) cautions, "conclusions about a lack of change in studies of teacher cognition should always be qualified with reference to how change was actually operationalized."

2.9. Context and Teachers' Beliefs

Vygotsky describes the development of human thinking as a culture-driven process, and views the embeddedness of concepts in all-encompassing environment as an elemental condition for the scientific quality of concepts (van Oers, 1998). Context constructs meaning and it is embodied in sociocultural activities, van Oers (1998) suggests, pointing to the significant role context plays in meaningful concept formation. "*Context* [italics in original] can be defined as the interconnected collection of factors that codetermine the structure and meaning of human actions" (p. 137).

Studies conducted on beliefs within Vygotskian tradition define beliefs as subjective interpretations of culturally-embedded social relationships, and highlight connections between teachers' beliefs and context. The formation of teachers' beliefs through interaction with classrooms and other educational situations in the larger community can be theorized as socially shared activities being transformed into internalised processes. Meaning emerges as contextual factors interact with teachers' beliefs. Context both mediates and shapes teachers' beliefs (Borg, 2003; Sakui & Gaies, 2003). "The teachers' belief system is thus an ecological one which shapes and is shaped by contextual factors" (Zheng, 2015, p. 5). Rubie-Davies et al. (2011) state that teachers' beliefs may not exist in isolation, and that they could be mediated by both school context and personal traits.

Some researchers have looked into teachers' beliefs from the perspective of complexity theory (Zheng, 2015; Feryok, 2010). Complexity theory is related to chaos theory and originated in a number of disciplines, including mathematics, biology, and physics in the mid-20th century (Feryok, 2010). Complex systems have different components that connect and interact with each other in different and changing ways. Complexity theory highlights the dynamic interaction among these different components, and attempts to explain how the system's collective behaviour emerges

from this interaction, and how the system interacts with the environment (Larsen-Freeman & Cameron, 2008). Teachers' beliefs are considered to have complex interacting components that develop in context. What teachers think and do in a context reflects the way they view themselves and as social agents and their understanding of social relationships (Zheng, 2015). Teachers' prior experiences of teaching and learning adapt to a new context and context is transformed by the adaptation of belief system. Zheng (2015) calls for the replacement of cause-and-effect model of the relationship between teachers' belief, practice, and context with a holistic and nonlinear relationship.

Complexity theory is heavily influenced by ecological theory (Zheng, 2015) and ecological approaches (van Lier, 2004) concentrate on the relationships and interconnectedness between the individual and the context, and attaches immense significance to how teachers' beliefs interact with contexts. Neither teachers' beliefs nor contexts are stable or static from ecological perspective, and there is an interconnected and co-adaptive relationship between teachers' beliefs and contexts (Zheng, 2015). Borg (2006) suggests contextual factors mediate teacher cognition in two ways: "They may lead to changes in these cognitions or else they may alter practices directly without changing the cognitions underlying them" (p. 275).

Teachers' beliefs cannot be decoupled from the context in which they occur, and therefore taking into account the context, including the immediate school environment as well as the larger social, political, and economic climate, in understanding the formation of teachers' beliefs is crucial (Levin, 2015; Rubie-Davies et al., 2011). Context plays a significant role not only in the development of teachers' beliefs but also in the implementation of these beliefs. Merely looking at what teachers say or do at face value fails to uncover the nature of teachers' beliefs. "A deep understanding is needed of the complex interplay between personal beliefs and context specific actions as depicted through classroom interaction" (Li & Walsh, 2011, p. 41). In an interview in Birello (2012), Borg argues the study of relationship between beliefs and practice would be meaningless if context is not taken into account as the result would be partial understanding of what is happening in the classroom. He maintains that there is indirect and nonlinear relationship between teachers' beliefs and practice, and that context moderates that relationship. Any study investigating the interaction between beliefs and practices should add to the equation of contextual factors ranging from broad down to the classroom level.

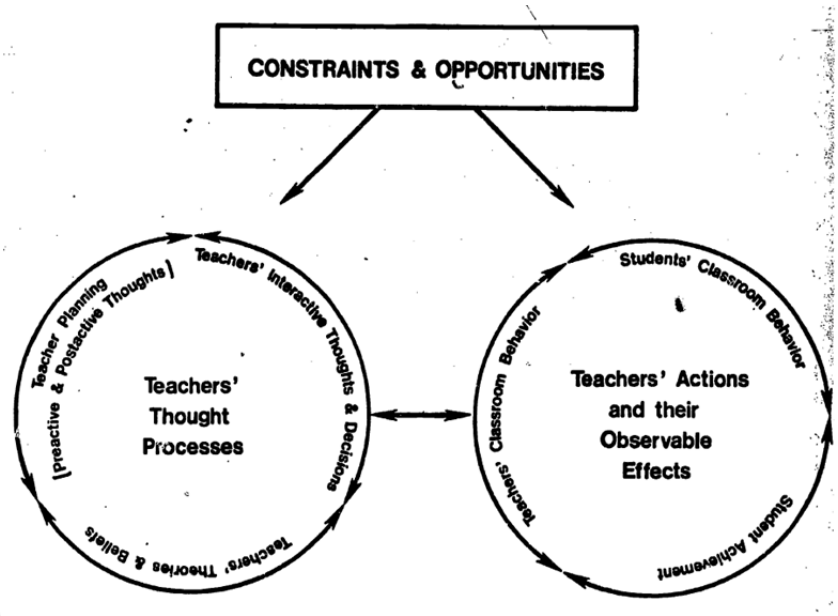


Figure 2. A model of teacher thought and action
Source: Clark & Peterson, 1984

Clark and Peterson (1984) suggest a model to explain the constraints and opportunities affecting teachers' thoughts and actions in the context of teaching (See Figure 2). The school, the principal, the curriculum, or the community are the factors that may constrain teachers' thoughts, while the same factors plus the physical setting or external influences may constrain their actions. These factors are considered opportunities if teachers are provided with the freedom to teach the way they want and implement their beliefs. The two circles in the model represent teachers' thinking in two domains: teachers' unobservable thought processes and teachers' actions and their observable effects of these actions. The arrows indicate the interaction between teachers' thoughts and actions.

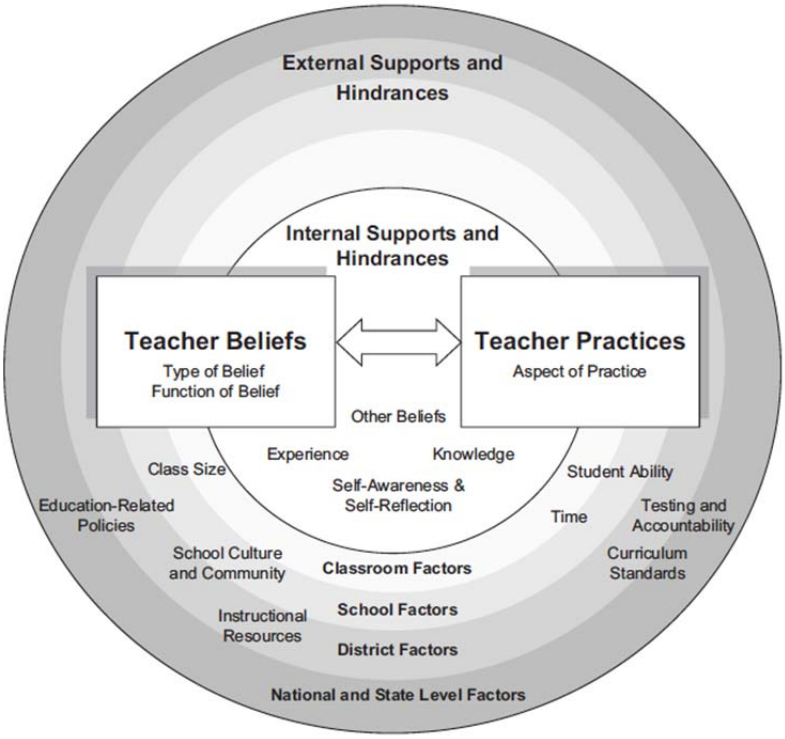


Figure 3. Relationship between teachers' beliefs and practices in a system of internal and external supports and hindrances
Source: Buehl & Beck, 2015

Buehl and Beck (2015) offered a model to explain the relationship between teachers' beliefs and their instructional practices with internal and external supports and hindrances (See Figure 3). Some of these factors are within the teacher (internal) and some reside in the environment (external). Internal factors that either support or impede teachers from implementing their professed beliefs include other beliefs, knowledge, experience, and teachers' level of self-awareness and self-reflection. External factors, which are embedded within each other, include classroom, school, district, and national/state level factors. The researchers note that although external factors have the potential to either facilitate or hinder teachers enacting their beliefs, it is teachers' perceptions of these supports and hindrances that determines whether teachers enact their espoused beliefs.

The issue whether teachers' beliefs are situated or generalizable across contexts concentrates on the extent to which teachers' beliefs show variation or remain constant from context to context. A context-independent view maintains that teachers' beliefs remain fairly consistent across different contexts and settings (Hermans et al., 2008). In contrast, a context-dependent perspective suggests teachers' beliefs undergo change in

the face of the context to be taught, available physical resources, and the specific students. Fives and Buehl (2012) argue the tension between the two perspectives may be resolved if we recognise the fact that teachers possess both general and specific beliefs about different topics, and the context may determine the beliefs that are activated or professed.

The situated theoretical perspective (Skott, 2009) posit that the immediate physical and social setting contribute meaningfully to knowing and beliefs. This view approaches beliefs as situated, meaning they exist in the immediate context, and theorises that the classroom community provides a basis for the development and enactment of beliefs. Teachers' beliefs are shared in this community and they are co-produced by situations (Skott, 2009). Fives and Buehl (2012), on the other hand, subscribe to Bandura's theory of triadic reciprocal determinism, which hypothesises that there are two-way relationships between individuals' self-systems, their behaviours, and the environment. Each shapes and is shaped by the other. Hence, "a teacher working in a school holds personal beliefs about the school community that in turn influence and are influenced by the school environment and his or her own behaviors" (Fives & Buehl, 2012, p. 476). The researchers argue against the view that teachers' beliefs exist in contexts, and suggest they stay with individuals as they move across settings. However, they believe teachers may activate specific beliefs influencing their interpretations and behaviours depending on the situation or context.

Cognitive approach of research on teachers' beliefs (Glombek, 1998; Pajares, 1992) has been criticised for falling short of adequately accounting for the influence of context on teachers' beliefs (Li, 2013). Interactionist perspective, for instance, challenges the proposition of cognitive approach that teacher's beliefs are generally static, and posits that they may emerge or be transformed by teachers' interaction with students and the context. Wenger (1998) draws a close connection between context and practice and argues socio-historical context gives structured meaning to what individuals do. In the same vein, Skott (2009) remarks, "Practice *is* [italics in original] contextual doing" (p. 31).

What student teachers expect and what they actually find in school life leads to what is called praxis shock (Barcelos, 2015). Student teachers often struggle with connecting their learning from teacher education with the realities of school life as their projected images of themselves as teachers do not match the realities of the classroom (Johnson, 1994). According to Kagan (1992), preservice teachers start their practice

teaching with insufficient knowledge of pupils and classroom routines or procedures. Their views of pupils are idealised and optimistic, they underestimate the complexity of classroom procedures, and they are not prepared to handle problems of discipline and classroom management. The disillusionment leads novice teachers to become growingly authoritarian and custodial. Thus, "most novices become obsessed with class control, designing instruction, not to promote pupil learning, but to discourage disruptive behaviour" (Kagan, 1992, p. 154). Preservice teachers often believe learning will automatically follow once class control has been achieved. Discipline and authority appear to be primary concerns of novice teachers and only through time do their focus shift to a more holistic view. Mak's (2011) study found that beginning teachers' beliefs about effective teaching are overridden by concerns for survival in a new classroom, a finding echoed by Akbulut (2007, p. 11): "The first concern of the novice teachers was the survival."

Kagan (1992) suggests the nature of self as a teacher that beginning teachers take to the classroom is strongly related to their self-image as a learner. While constructing images of teachers, novice teachers may use their own experiences as learners, thought unconsciously, because they presume learners' interests, aptitudes, learning styles, and problems are similar to their own, which explains to some extent the inaccuracy of novices' images of learners. During their initial experiences in the classroom, beginning teachers seek confirmation and validation of their own self-images; however, in parallel with the growth in their knowledge of learners and classrooms, novices begin to alter, adjust, and reconstruct their images of self as teacher. The researcher concluded:

> Thus, in a very real sense, the initial focus of novice teachers is inward. These studies also suggest that, for modification (growth) to occur, initial images must be clearly defined and a novice must experience dissonance, perhaps by being placed with a cooperating teacher whose beliefs and practices are not congruent with those of the novice. Without cognitive dissonance and the concomitant mitigation of preexisting images, knowledge acquired during preservice teacher education appears to be superficial and ephemeral. (Kagan, 1992, p. 147)

Kagan (1992) added that only after novice teachers resolve the dissonance of images of self as a teacher can they shift their focus outwards and place it on student

learning. She suggests that novices' knowledge of classrooms, learners and self does not evolve separately, and their past and present experiences gradually merge. The schemata novices develop for learners and for their roles as teachers coevolve. Cole and Knowles (1993), however, argue the images preservice teachers bring to teacher education, which could be composites of past experiences or based on memorable events or individuals, fail to stand harsh realities and the complexity of classrooms, schools, and daily teaching. To eliminate dissonance, teachers may turn to their prior beliefs as well as the knowledge they received in teacher training for reviewing. They restructure their knowledge in the light of the classroom realities (Mattheoudakis, 2007). Woods and Cakir (2011) call this process of reviewing deconstructing, personalising, and reinterpreting. The researchers suggest that preservice teachers need to break from limited experience and habitual interpretations of individuals and classrooms in order to make informed instructional judgments. They cautioned against the inevitable consequence that beginning teachers are highly likely to teach the way they were taught themselves as students "if these individuals are disillusioned to such an extent that they are not able to break the bounds of the conceptual frameworks about teaching with which they entered formal programs of preparation" (p. 466).

According to Johnson (1990), the findings of studies that found relationship between contextual factors within the classroom and teachers' educational practices have pedagogical implications for the TESOL field. Teacher education programmes must draw the attention of pre-service and in-service ESL teachers to contextual factors impacting on their teaching practices so that they can come up with strategies to deal with all aspects of classroom life which have an influence on how they think and act in their teaching.

Contextual factors such as the way students learn, classroom management, unique features of students, class size, course books, social and emotional characteristics can either create opportunities or constraints for teachers. Teachers cannot make pedagogical choices solely on the basis of theoretical principles, but they have to take into account realities of every teaching context in its own right. School culture and teachers' beliefs about the larger school context influence the goals and practice they promote in the classroom (Deemer, 2004). Many studies have revealed incongruence between teachers' stated beliefs and enacted beliefs as discussed above; however, the reasons for the inconsistency remains unclear with different scholars suggesting different explanations. One of the explanations offered is the constraint of

contextual factors (Almarza, 1996). Physical, institutional, instructional, and social settings surrounding teachers may cause dissonance for teachers as they are constrained from implementing their beliefs. Therefore, the interpretation of teachers' beliefs need to be done in locally relevant ways in order to understand teachers' beliefs (Kumaravadivelu, 2003).

Concerns about examinations are reported as one of the contextual factors possibly causing tension between teachers' beliefs and their classroom practices (Phipps & Borg, 2007). Time constraints, students' and supervising teachers' expectations, class size, unmotivated students as well as unexpected incidents occurring in the classroom all influence the tension.

Physical, institutional, instructional and social settings surrounding teachers all exert strong influence on teachers' beliefs and practices. Studying teacher cognition and practice by isolating them from the context may reveal only a partial, incomplete picture of teaching and teachers. Contextual factors inside the classroom, the school and in the wider community may serve as either constraints or affordances or opportunities for what teachers do in classrooms. These factors may cause changes in teachers' cognitions or modify teachers' educational practices with no changes in their cognitions. Overlooking the second scenarios may cause researchers to interpret the mismatch between teachers' stated and activated beliefs as inconsistency; however, a more holistic approach that take the context in which teachers work into consideration may reveal how cognition, context and practice reciprocally inform one another.

CHAPTER III

3. METHODOLOGY

3.1. Research Design

A qualitative research study is shaped by philosophical assumptions regarding ontology, epistemology, axiology, rhetoric and methodology as well as paradigms or worldviews. Creswell (2007) defines a paradigm as a group of beliefs that push action in certain direction and lists four paradigms that inform qualitative research: postpositivism, constructivism, advocacy/participatory, and pragmatism. Since this study is guided by social constructivism, the others are not discussed here. Social constructivism and also interpretivism, attempt to understand how individuals make sense of their environment and their experiences, and create their worlds (Merriam & Tisdell, 2016). These meanings are subjective, varied, socially-constructed (Richards, 2003; Merriam & Tisdell, 2016) and therefore the aim of the researcher is to seek the complexity of views (Leedy & Ormrod, 2013). Participants' views of the situation are at the centre of research. Participants are actors who construct meaning as they experience events and interactions (Richards 2003). In this paradigm, the researcher does not set out with a theory as in postpositivism but rather arrives at a theory or pattern of meaning through inductive reasoning (Creswell, 2007). In other words, knowledge is not something that researchers find but they rather construct it (Merriam & Tisdell, 2016). Researchers pay special attention to the context of the study as it helps understand the cultural and historical context of participants. To this end, the researcher prefers broad and general research questions in the form of open-ended guiding questions (Leedy & Ormrod, 2013). The position of the researcher is made explicit in qualitative research. "Researchers recognize that their own background shapes their interpretation, and they 'position themselves' in the research to acknowledge how their interpretation flows from their own personal, cultural, and historical experiences" (Creswell, 2007, p. 21).

Creswell's (2007) definition of qualitative research starts with philosophical assumptions and moves on to worldviews and theoretical lenses. Then comes procedures for studying the problem in the form of approaches to the inquiry such as case study or grounded theory. Qualitative researchers do not remove participants from their natural settings but instead collect data at the site where participants are located

and where they experience the issue or the problem being investigated (Richards, 2003). Face-to-face interaction with participants and observing their behaviours over time at the site is a key characteristic of qualitative research. Researchers working in this line of research tend to use their own data collection protocols rather than depending on questionnaires or tools designed by others. They prefer to collect data themselves through multiple instruments such as observation, interview, document analysis and so on. Data analysis process is inductive and "qualitative researchers build their patterns, categories, and themes from the 'bottom-up,' by organizing the data into increasingly more abstract units of information" (Creswell, 2007, p. 38). Throughout the research process, researchers endeavour to reflect the meanings the participants make of the issue or the problem rather than the meanings they bring to the research. Qualitative research is emergent in design (Merriam & Tisdell, 2016). As the research progresses the researcher may need to modify all phases of the study. "The key idea behind qualitative research is to learn about the problem or issue from participants and to address the research to obtain that information" (Creswell, 2007, p. 39). In qualitative studies, researchers interpret the data they collect. However, these interpretations cannot be separated from researchers' own background, history and context. Varied views of the issue or the problem studied emerge as participants, researchers and readers all make their own interpretations. Developing a complex picture of the research issue requires "reporting multiple perspectives, identifying the many factors involved in a situation, and generally sketching the larger picture that emerges" (Creswell, 2007, p. 39).

3.1.1. Justification for adopting qualitative research design

Qualitative research is generally preferred when there is a need to explore an issue or a problem that mostly involves a group or population whose voice is silenced or rarely heard. This type of research is also conducted when the existing literature or other lines of research fail to provide a complex understanding of the issue. Detailed understanding of the issue becomes possible by talking to the target group or population directly, visiting them at their homes or workplaces and listening to their stories without any predetermined hypotheses or assumptions. Qualitative research empowers individuals as it deemphasizes power relationship between the researcher and the participants by enabling close collaboration between the two in terms of reviewing research questions, data analysis and data interpretation (Creswell, 2007). Another

advantage of qualitative research is that it allows for more flexible style that conveys participants' stories, poems and other literary works. While quantitative research aims for similarities that can be generalised to larger population, qualitative inquiry attempts to capture individual differences and "represent the particular" (Richards, 2003, p. 10).

3.1.2. Case study as a qualitative approach to research

"A case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin, 2009, p. 13). A case study can involve one individual, several individuals, a group, an entire program, or an activity. Case studies further diversify in terms of their intent. The case or cases to be studied are usually selected through purposeful sampling. Data collection in case studies draws on multiple sources such as documents, archival records, interviews, direct observations, participant-observations, and physical artefacts. Data analysis can be holistic analysis, which focuses on the case in its entirety, or embedded analysis, which concentrates on a specific aspect of the case under study. Despite a multiplicity of definitions of case study in the literature, there are some common characteristics. These are "boundedness or singularity, in-depth study, multiple perspectives or triangulation, particularity, contextualization, and interpretation" (Duff, 2008, p. 23). Yin counts three types of case study research according to their main objective:

> An exploratory case study (whether based on single or multiple cases) is aimed at defining the questions and hypotheses of a subsequent (not necessarily a case) study or at determining the feasibility of the desired research procedures. A descriptive case study presents a complete description of a phenomenon within its context. An explanatory case study presents data bearing on cause-effect relationships –explaining how events happened. (as cited in Duff, 2008, p. 32)

The present study uses an ethnographic case study approach to investigate teacher beliefs of a native English-speaking teacher and to this end it starts with no predetermined hypotheses. The ethnographic case study has been chosen as it allows for exploration of experiences and interactions of participants in their natural setting over a prolonged period. It enables researchers to look at phenomena from the viewpoint of

members of the group (Richards, 2003). It also provides profound and thick data as well as allowing for formulating hypothesis after interpreting the data instead of at the start of the study. Ramanathan and Atkinson (1999) list among principles of ethnographic work (a) a focus on people's behaviours in groups, (b) an emphasis on holism, and (c) a significant place for theory in guiding the research. Duff (2012) suggests case study approach allows for flexibility in design and enables looking at behaviours, performance, knowledge, or perspectives of a single or several research participants holistically and in close detail and she outlines the objective of case study: "Case study research seeks depth rather than breadth in its scope and analysis. Its goal is not to universalize but to particularize and then yield insights of potentially wider relevance and theoretical significance," (Duff, 2012, p. 96).

Among the reasons for choosing ethnographic case research were the purpose to explore the participant's experience in depth and in more than one setting, to observe him while teaching as well as while interacting with the people at school and in the wider community, to gather rich data through various data collection instruments and corroborate data collected through one instrument with data gathered through the others, and to spend an extended period of time on the same site with the participant in order to familiarise myself with the context.

3.2. Context of the Study

3.2.1. Setting

This study was conducted at the School of Foreign Languages (henceforth the SFL) of a public university in southern Turkey (The university and the city where the research was conducted are simply referred to as the University and the City in order to preserve the confidentiality of the participant). The school is located in a multi-ethnic, multi-faith, and multilingual small city with centralised population. These features of the city were among the main reasons that brought the participant to the SFL in the first place. The majority of city residents use at least two languages in their daily lives. Although the population is predominantly Muslim and conservative, non-Muslim inhabitants freely celebrate their religious holidays. Each year the school receives about 250 students mostly from neighbouring cities and towns with only several foreign students from middle eastern countries. The majority of the students are aged between 18 and 21 with a number of students above the average age range as the socioeconomic

situation of the region where the school is located may force students to delay university study to later ages. The same factor is partially responsible for the high dropout rate. The number of regularly attending students drop to around 180 every year at the end of the first semester. At the beginning of the education year students need to prove they have at least pre-intermediate (B1) level of English by sitting an English proficiency examination to skip attending the English preparatory programme. The students who do not succeed in this examination attend the programmes for two whole semesters in mixed level classes. If the students miss more than 50 hours of classes in a semester, they will be barred from attending classes and examinations and will have to take the proficiency examination at the beginning of the fall semester or repeat the whole year.

The classes are divided into three courses: Main Course (16 hours), Listening and Speaking (4 hours), and Reading and Writing (6 hours). Main Course features all four skills with a focus on grammar and vocabulary. The other classes are collectively called skills classes and if available are generally taught by native speakers or non-native speaking foreign teachers. Class sizes range from 20 to 30. All the teachers are expected to follow a syllabus that is prepared at the start of each semester. However, teachers can and are encouraged to use supplementary materials to support coursebooks. Due to the small size of faculty, there are no units for materials development, testing or professional development. Each teacher is required to contribute to the development and organization of examinations. This places a heavy workload on teachers as they need to create content for and mark exams every two weeks. The school does not offer any in-service programme nor does it have any orientation for newly-employed teachers.

3.2.2. Sampling and participants

As it is an ethnographic case study, the study is qualitative in nature and thus employs several qualitative research data collection instruments. It aims to investigate teacher beliefs and the influence of context on teacher beliefs of a native English-speaking teacher at an English preparatory programme in southern Turkey. Due to the ethnographic nature and focus of the study, it only includes a single participant selected through purposeful sampling. The participant, a middle-aged male, has been chosen because he holds a degree in a language-related major and has teaching experience in more than one English as a foreign language (EFL) context. I asked the participant to write a detailed biography of himself because I thought it would help contextualise the

findings of the study and enable a better understanding of his experiences. The following is the participant's biography in his own words:

My family is not well to do but we have never suffered any economic hardship. My father has PhD in English from Indiana University, Bloomington, and my mother has a master's in English from the University of Minnesota. My father's family is from New York and my mother's family is from Minnesota.

I was born in 1970 while my father was completing his PhD in Bloomington, Indiana. After getting his PhD, he got a job at South Dakota State University. When I was growing up, we had a house in the middle of a farmer's alfalfa and clover fields at the edge of town. There were many different kinds of songbirds all around. I have always felt close to nature, which is why I only feel comfortable in [the City] living on the edge of town with a big garden. The concrete bleakness of many cities in Turkey oppresses me.

I was a successful student in primary school and high school in many different subjects. I studied piano, but I also got a scholarship for university as the best chemistry student. I tested out of a lot of subjects, so the administrators sent me to the library to read rather than attend classes. I was also part of a group of students selected to study advanced science. I liked to stay up late reading and listening to music, so by Friday, I was often tired. My parents let me stay home, and because it did not affect my performance, the school administration did not care if I did not come. The administration was sensible enough to see that I would just study when left to my own devices, so they let me do what I want. Because of this, I do not take administrators and authority very seriously, and I am sceptical of any claims that administrators have any claims to authority. Authority should play a minimal role in people's lives. Administrators should only have power insofar as it benefits the people that the administrators serve.

I went to Macalester College in St. Paul, Minnesota with a generous scholarship. I chose Macalester because it was my father's undergraduate institution and it was relatively (a three and a half hour drive) from where we lived in South Dakota. Macalester is also well-known for its radical leftist and progressive politics and the large number of international students from many different countries. I studied abroad in France while at Macalester, and when I was not in France, I lived in the French House, a private house owned by the university where community life was conducted in French. This experience solidified my belief.

In 1993, I moved to Japan and worked as an assistant English teacher in the JET program. I loved my life in Japan and the decision to leave and go to graduate school at Harvard University in 1994 was very difficult. I was a successful teaching assistant at Harvard and many students wanted to take my classes. For this reason, it took me a long time to get my PhD, because I was always teaching and earning money. I taught various linguistics classes, especially phonetics and phonology.

In 2003, I got my PhD with a thesis on ritual language and poetics in Hittite and Luwian culture. I started to work at the American Heritage dictionary immediately after getting my PhD. At the dictionary, I often had to write and edit texts about English grammar and usage. I think this work contributed to my English language teaching. It made me especially sensitive to questions of register and formality. Students should learn the kinds of English that will be useful to them, and they should have agency in making these choices.

On my own time in graduate school and afterwards, I studied Semitic languages –first Akkadian, then Arabic, Syriac, and Biblical Hebrew. I really liked Biblical Hebrew, and for a while I tutored an American Jew who didn't know any other language but English but wanted to learn Biblical Hebrew. This was a very interesting experience because it was the first time I had to explain grammatical structures that were extremely alien to the learner –a task similar to explaining English relative clauses and subordinate clauses to Turcophone students.

The dictionary was finished and the dictionary department closed in 2011. I moved to Santa Fe, New Mexico, briefly to work for a start-up that wanted to create a linguistic anthropological museum in Santa Fe. The start-up ran into funding problems after the historic building housing it burned down. During my time living in the Harvard area, I met two faculty from [the University] who were visiting scholars at Harvard, and when they heard I did not have a job, they suggested I come to [the City]. At first, I thought I would be teaching linguistics and English, but I ended up just teaching English.

I haven't done much to avail myself of opportunities to research Kurdish, the local Neo-Arabic language, or Turoyo [a neo-Aramaic language also called Surayt] in [the City]. I am a disappointment to myself in this regard. I have spent a lot of my spare time working on revisions of the American Heritage Dictionary because it was interesting and also a substantial source of extra income to me. I learn a lot about the history of many cultures and language families doing this work. However, the

dictionary job ended in 2018. I hope to enter a new stage in my life this year, perhaps doing more teaching of other subjects outside the preparatory school.

3.3. Data Collection

The participant was first asked to sign an informed consent form detailing the purpose, requirements, and confidentiality information regarding the study. Also, the participant was told clearly that participation is completely voluntary and that he may withdraw from the study at any point. Over the next six-month period from February to July, 2017, I used observations, in-depth interviews (formal and informal), narrative accounts, and journal keeping to gather data. I observed the participant at school (including in class) and I visited him at his home where I got the opportunity to interview him and his two roommates in a candid setting, and observe his interaction with his roommates. I kept a personal research journal to note down my thoughts and reflections after observations and interviews in order to avoid projecting my own experiences onto those of the participant or interpreting data based on my own personal experiences. The details of data collection instruments are provided in Table 1.

3.3.1. Semi-structured interviews

I conducted three in-depth interviews with the participant in order to investigate his beliefs regarding language learning and teaching, his teacher identity, how he positions himself in relation to students and other actors at school as well as people in his immediate environment and the community housing the institution where he works. The interviews consisted of semi-structured broad questions to guide the participant during interviewing and were audiotaped. Another objective of the interviews was to guide observations; in other words, it was to inform me as to what to look for during in-class and outside the class observations. During interviews, I asked the participant questions about his current teaching experience in Turkey and his previous experiences such as in Japan.

3.3.2. Classroom observations

Observation can be defined as “the process of gathering open-ended, first-hand information by observing people and places at a research site,” (Creswell, 2012, p. 213). Classroom observations were conducted once every two weeks on average and were

limited to two class sessions each, which was about 90 minutes. The observations helped the researcher see how the participant's sociocultural identity, both professional and biographical, is reflected in classroom techniques and practices and also provided the opportunity to observe how he handles any incongruence between his personal pedagogical beliefs and institutional requirements as well as students' sociocultural expectations. They also offered a chance to see the participant's communication with the students in real time, the way he deals with miscommunication instances of linguistic as well as cultural nature, how he discursively positions himself in and how the students position himself as a native speaker teacher and as member of the target culture. In addition to taking notes during observations, I audiotaped observed class sessions in case my notes failed to provide sufficient data. Considering ethnographic aspect of the research, I decided not to use any checklists for observations as I did not look for any pre-specified behaviours or linguistic elements but tried to gather rich data for supporting other data collection instruments. Observations outside the classroom were less formal and took place in the participant's office, at various facilities on campus, at his home, as well as at various social occasions. Observations were followed by short discussions with the participant to clarify any confusion on my part and to avoid misunderstandings.

3.3.3. Narratives

Baker and Ellece (2001) define narrative as "stories about human cognition, actions (and their consequences), events, and descriptions of circumstances in which those events occur. They are normally structured with a beginning, middle and end" (p. 73). Narratives offer insight into people's private worlds, a window into people's beliefs and experiences (Bell, 2002), which is quite difficult to do via experimental methodologies. Bell (2002) states that narratives enable the researcher to explore the complexity and richness of experience holistically. A significant advantage of narratives is that "They are transformative as they shift the power relationship between researchers and participants, and between teachers and learners, making the object of the inquiry into the subject and granting the subject both agency and voice" (Pavlenko, 2007, p. 180). Since I aimed to discover changes in my participant's teacher identity, I needed to look at his experiences diachronically but my only access to his previous experiences was through narrative accounts. It was in this aspect that narrative accounts served

particularly well to my research purpose as suggested by Bell (2002), “Narrative illuminates the temporal notion of experience, recognizing that one’s understanding of people and events changes,” (p. 209). The participant taught English in Japan for a whole year as part of a Japanese government initiative called the Japan Exchange and Teaching Programme (JET) to employ native speakers to teach English in the country. Japan is also an EFL context and so the participant’s experiences in that context have relevance to his teaching experience in Turkey. To draw connections between his previous and current experiences, I asked the participant to narrate them by providing him prompts. Though they solely consisted of narrative accounts, they still provided the opportunity to capture a broader picture of his experiences as a native speaker teacher working in two EFL settings as well as allowing him to make comparisons between the two contexts that are socioculturally different.

3.3.4. Journal keeping

Journal research is defined as “An individual’s perspective on their own language learning or teaching experience, in the form of entries to a personal journal” by Mackey and Gass (2005, p. 354). Journal keeping was used to learn the participant’s personal reflections on classes, interaction with the students, academic and administrative staff as well as with local people, and his feelings about what transpired that week. The participant was asked to write journal entries at the end of every week to reflect and comment on the week and hand these to the researcher afterwards. Unlike observations that were filtered through the researcher’s perspective, journal writing reflected the participant’s own thoughts and feelings of what happened over the course of a week. The entries were the participant’s own production, so they gave me access to his textual discourse and enabled me to see how he discursively located himself at school and in the community at large. As with observations, short discussion meetings were held to ensure there were no misinterpretations. I did not give the participant any questions or other prompts to base his journal entries on but rather asked him to write freely his thoughts and emotions of different experiences of the past week.

3.3.5. House visit

This is an unstructured conversation with the participant and his roommates at their flat that lasted about one and a half hours. This gave me the opportunity to observe

and speak to the participant away from the institutional premises in a relaxed and friendly atmosphere. It also enabled me to observe the participant's interaction with his roommates, who were his past students and whom he was still helping with their English language skills. The roommates shared with me their experiences with the participant both as their teacher and roommate. I audiotaped the whole conversation with their verbal consent but did not take any notes in order not to disrupt the candidness of the conversation.

Table 1

Details of Data Collection Methods

Method	Date	Duration/Pages
First semi-structured interview	26 March 2017	1 hour 5 minutes
Second semi-structured interview	9 May 2017	1 hour 42 minutes
Third semi-structured interview	29 May 2017	1 hour 7 minutes
First written narrative	27 April 2017	4 pages
Second written narrative	18-20 July 2017	20 pages
Journal keeping	8 March – 1 May 2017	7 pages
Observations	21 February – 16 May 2017	8 in total Each about 45 minutes
House visit (unstructured talk with Paul and his roommates)	18 May 2017	1 hour 25 minutes

3.4. Data Analysis

Data analysis was conducted in a recursive and reflexive manner and incorporated insights and feedback from both the participant and the researcher. Observations, interviews and discussions were audiotaped, transcribed and coded for recurrent, relevant themes that were related to the participant's teacher beliefs and experiences. Data were analysed in an ongoing way during the data collection period

and afterwards. Three steps were followed in data analysis: open coding, axial coding, and selective coding.

In the open coding stage, I read the interview and classroom observation transcripts, narratives, and journal entries several times to become familiar with the data. Since data saturation was not an objective of data collection process, I decided not to do line by line coding and went for coding paragraph by paragraph. I was specifically looking for instances in the data that pointed to the influence of context on the formation or modification of the participant's teacher beliefs and his classroom practices. For instance, the statement, "They were in small groups and because that's how they always functioned in Japan and they form these naturally. They are functional groups unlike the groups I encounter here in Turkey, which are dysfunctional groups. Here in Turkey pair work is impossible. In the USA when I was learning a second language you did pair work. I don't know what to do here" was coded as "effect of contextual factors on teaching beliefs and practices" as it shows how the participant did group work successfully in Japan but not in Turkey due to contextual differences. Another statement, "I know that even the local teachers must have these problems because I have heard it from Rezan. I talked about this with Carol who had, before I came to Turkey, five years' experience teaching in Turkey" was coded as "cooperation with colleagues" as it is related to the participant's efforts to seek assistance from both local and other native speaker teachers in the institution to cope with contextual challenges. "I am just one person. I cannot change the pedagogic system that existed for so many years" was put under "adjustment" category because it is an indication of the participant's acceptance of structures and practices he cannot change, so he decides to adjust to the reality. "I think I am the teacher who let most students go for prayers on Friday. I was the one who asked Hakan [assistant director] to let the students go. That's something that surprises me about Turkey. I have come to Turkey too late to understand the secular Turkey but there is this remnant of Turkey that pretends as if 99.5% of the population is not Muslim. I have wondered why the class schedule is not arranged so it accommodates prayers" was labelled "awareness of micro and macro dynamics" as it shows that the participant has an awareness for social dynamics of the context the institution is situated in and takes into consideration these dynamics in his classes. "As the only native speaker among my colleagues, I try to avoid any situation where I might have to assert dominance with the unspoken thought, 'I am the native speaker here. You guys are not.' I only answer in this capacity when my colleagues call upon me to do so"

was put under the “non-imposing native speaker attitude” category since the participant implies in this statement he is well aware of the negative consequences of imposing his native speakerism on the other teachers in the institution. In Burak’s [coordinator] original organization foreign teachers were skills teachers and the main course was local teachers, which is sensible because most of the skills teachers, except for Selena, do not control Turkish grammar well enough to explain English grammar in Turkish” was coded as “curriculum” because it reflects the participant’s beliefs about curriculum. “In Class E, I developed another bad habit in my teaching. I let Carol play bad cop, and I got to be good cop. I have been content to let the main course teacher play bad cop. As a foreign teacher, I don’t want to be more distanced from the students than I already am – and being a disciplinarian would further distance them from me” was subsumed under “classroom management” category. This statement tells how the participant developed strategies to connect with students and to counteract the impact of being a foreign teacher on his relationship with the students. “Şahin and Behiye are the two students who I often think of when people ask me why I stay in Turkey. Because I can really help some people who have been denied opportunities and have not succeeded – not because they lack talent, but because of economic constraints and systematic neglect” was coded as “non-conventional teacher roles” since it shows how the participant went beyond traditional teacher roles and assumed roles that are not usually expected of a teacher let alone a foreign one. “I try to remind them that they are in the EPP [English preparatory school] so that they can understand lectures in their departments, read useful books, and do their homework in English, and thereby participate in the global exchange of information, but even so, that is not a goal for some of them” was labelled “approach to ELL” considering it reflects the participant’s efforts to make English study meaningful for the students in that context.

Axial coding is the next step after open coding. In axial coding, the data were combined in new ways using the coding paradigm. After the open coding, the resulting themes were analysed by axial coding to find out similarities, cause-effect relationships and the like. The subcategories created in the open coding stage were analysed for their properties and dimensions and thereby creating main categories in the axial coding process (Strauss & Corbin, 1998). The categories that shaped in the open coding phase such as “cooperation with colleagues,” “adjustment” and “non-imposing native speaker attitude” were analysed for their similarities, coverage, cause-effect, relationships and so on. and were grouped under the broader main category “adaptability.” This category

covers the participants' beliefs, classroom practices and relationships with colleagues in particular and the institution in general and how he sought to adapt to the context and minimize incongruences, whether pedagogical or interpersonal. A second main category was "contextually-shaped teaching" and it incorporated the subcategories "effect of contextual factors on teaching beliefs and practices" and "awareness of micro and macro dynamics." All the instances in the data that pointed to the participant's beliefs and practices that were influenced by context-specific factors were put under this main category. The third main category was named "critical teaching" and it included the subcategories "non-conventional teacher roles" and "approach to ELL." This main category is related to the teacher roles that the participant assumed as a result of his experiences in EFL context and that diverged from traditional teacher roles as well as his practices to make English learning as meaningful as possible for learners studying the language in an EFL context. The fourth and final main category was named "strategy building" and it subsumed the subcategories of "classroom management" and "curriculum." The category encompasses the participant's beliefs regarding how to best handle teacher-student relationship, developing classroom management strategies informed by classroom dynamics and social structures, adapting his teaching to needs of EFL learners, and how to best make use of NES teachers in an EFL setting.

In the final stage, selective coding involved defining the base category and establishing its relationship with the other categories in a systematic manner. It required considering shared characteristics, consequences, relationships and so forth of main categories reached at in axial coding phase. The main categories "adaptability," "critical teaching," "contextually-shaped teaching" and "strategy building" were found to lead to the same consequence, which was "survival in EFL context." In other words, "survival in EFL context" seemed to emerge as the effect that the participant was aiming through his practices in the EFL context.

The four main themes that emerged following comparing and contrasting in the axial coding phase are listed in the Table 2 along with their properties. The properties detail what constitute as the content of the four themes.

Table 2

List of Categories

Categories	Properties
Adaptability	Accepting what cannot be changed, not complaining about unprofessionalism of staff, investing more in interested students and not forcing uninterested ones to participate, developing one's own social circle, seeking advice from local and foreign colleagues, learning from experiences of foreign colleagues, avoiding imposing one's native speakerism on non-native colleagues
Critical teaching	Assisting financially-disadvantaged students, offering extra tutoring to students after hours, helping students with English-related matters, making English learning meaningful for EFL learners, helping students get in touch with English-speaking people worldwide
Contextually-shaped teaching	Considering societal sensitivities in choosing discussion topics and materials, respecting socially-approved rules guiding teacher-student relationship in instructional events, working with deep-seated study habits, avoiding use of certain technologies so as not to exclude financially-disadvantaged students, considering classroom dynamics in choosing activities, accommodating students' religious needs in lesson planning
Strategy building	Using certain students as allies in managing classroom, avoiding strictness for fear of being distanced from students, assigning skills classes to foreign teachers, adapting course materials to make them relevant to EFL learners, basing curriculum design on student needs

3.5. Trustworthiness of the Study

3.5.1. Prolonged engagement

Both ethnography and case studies require engagement with participants over a long period of time. This helps the researcher to gain the trust of the participants, learn their culture, and make informed interpretations, avoiding any misunderstandings (Creswell, 2007). Repeated observations also contribute to credibility of research study. At the time of data collection, I had almost five years of experience teaching at the site where the participant works, and so I was already familiar with the institutional culture and how the system works. I had many informal discussions with the participant regarding language teaching and learning as well as our classroom practices over the years prior to the start of this study. I can say that I had already earned the participant's trust and this led him to disclose information to me comfortably in interviews and act naturally during observations.

3.5.2. Triangulation

Triangulation is usually defined as making use of different kinds and sources of information for analysis. It helps reach multiple interpretations regarding the case under study to reflect multiple realities at work. Various forms of triangulation are possible in qualitative research. "Data, methods, perspectives, theories, and even researchers can be triangulated in order to produce either converging or diverging observations and interpretations" (Duff, 2008, p. 30). Data triangulation adds to the credibility of the research. Triangulation can be through use of multiple methods of data collection, multiple sources of data, and multiple investigators to collect and/or analyse data. I used different methods of data collection in order to compensate weakness in one instrument with strength of another. The use of different data collection methods also enabled me to obtain a variety of data and have a more holistic view of the findings. Validity of data was enhanced by cross-checking data collected from various instruments. The participant was asked to review and comment on analyses in order to clarify any misinterpretation, a process called *member checking*. Duff (2008) refers to member checking as a form of triangulation and argues it enriches analysis and contribute to the credibility of interpretations.

3.5.3. Thick description

It is possible to perform comprehensive analyses with thick or rich descriptions in case studies as they usually involve researching behaviours of a single individual or a small group of people. A case study also provides a sizable amount of primary data such as "interview transcripts, transcribed task-related or classroom/workplace discourse, writing samples, and participants' and researchers' journal notes" (Duff, 2008, p. 44). Providing rich descriptions of the context, the participants, and the data collection and analysis procedures adds to the validity of the study. Thick descriptions enable readers to check whether findings of the study could be transferred to other settings. In relevant sections of this chapter, I provided rich descriptions of the participant, his background and the institution where he works. The steps followed in data analysis were also explained in details.

3.5.4. Researcher reflexivity

Reflexivity is defined being conscious of biases, values, and experiences that one as the investigator brings to the study. This should be made explicit in the text. Duff (2008) states that qualitative research in general and case study in particular is sometimes criticized for falling short of objectivity and case study researchers for holding predetermined values and biases. The likely close identification of researchers with their case participant or participants is another criticism levelled against case study approach. She explains that case researchers do indeed identify with their case participants as they are the primary instruments for collecting data, interviewing participants, conducting observations, and so they naturally screen the data they gather through their own worldviews, values and perspectives. The same level of subjectivity is also true for case participants. When asked to provide accounts and interpretations of their experiences, participants draw on their worldviews and backgrounds. Poststructuralist qualitative researchers view subjectivity as inevitable and integral to the construction of multiple meanings and realities rather than an issue that should be eliminated. In fact, they doubt that it is possible to be completely objective while conducting research in human and social sciences. They note "being candid and reflective about one's own subjectivities, biases (ideologies), and engagement with research participants and with the research itself is invaluable" (Duff, 2008, p. 56). There exist certain measures that qualitative researchers can take to increase readers'

confidence in findings. Duff suggests, “providing sufficient detail about decision making, coding or analysis, chains of reasoning, and data sampling can allay concerns about unprincipled subjectivity” (2008, p. 56).

As the researcher in this qualitative study I have been working in the institution where the participant works for the past six years, five years with the participant. As a non-native English-speaking language teacher, I have considered the presence of a native speaker English teacher in the institution as an asset. I quickly became friend with the participant right after he started working. I frequently had discussions and chats with him regarding all aspects of English language teaching and learning. I consulted with him about grammatical structures, lexical items, pronunciation matters, and many other issues. As we became good friends as well as colleagues, our discussion topics diversified to include sociocultural and socio-political issues. My familiarity with American culture and politics, mostly through media, and his interest in middle eastern cultures and languages brought us closer. This is noteworthy as I believe it was this close friendship and collegial cooperation that made the participant act naturally during the observations and disclose his real beliefs and thoughts in the interviews and narratives. Working in the same institution and teaching similar and sometimes the same classes mean the participant and I have similar though not the same experiences. This is something that I as the investigator need to be conscious of while interpreting the findings of the study.

3.6. Ethical Considerations

There are a number of ethical issues to consider during data collection, analysis, and publication of the report in any qualitative study regardless of the approach. First of all, the anonymity of the participants need to be protected by assigning aliases or numbers to individuals (Creswell, 2007). The purpose and nature of the study should be explained to the participants and the researcher should obtain participants’ informed consent.

I prepared an informed consent form that detailed the main details of the study such as research aim, data collection procedures, and the use of data. I informed the participant that the participation was voluntary, he could leave the project any time he wishes, and that he could ask for access to the data and the interpretations. I had him sign the informed consent form and I also obtained verbal permission from the director

of the institution where the participant and I work. I asked the participant to choose a pseudonym and used it, Paul, to refer to him throughout the report. All other identifying information was either modified or removed and real names replaced with pseudonyms to preserve anonymity.

CHAPTER IV

4. FINDINGS

4.1. Survival in EFL Context

The analysis of the interviews, written narratives, journal entries and observation transcriptions revealed "survival in EFL context" as the main category. It was found to be a consequence of the four categories "adaptability," "critical teaching," "contextually-shaped teaching" and "strategy building." Each category also subsumed several subcategories.

"Survival in EFL context" as the main category summarizes a native English-speaking (NES) teacher's beliefs that either developed or underwent changes due to his teaching experiences in two English as a foreign language (EFL) contexts, one being Japan and the other Turkey. It also accounts for how his beliefs were reflected in his teaching practices in class and relationships with students, teachers and the community. Although the participant named Paul arrived at the Turkish EFL context with prior beliefs regarding language learning and teaching, teacher and student roles, relationship between the teacher and the student as well as past teaching experiences, he faced with contextual factors that either confirmed or challenged those previously held beliefs. My focus is on how the context challenged his earlier teacher beliefs and made him develop new beliefs and how these showed up in his teaching.

Being in a foreign country and working in a city and institution where he was one of the few NES teachers, Paul faced a challenging situation. He could adhere to his beliefs and convictions, and teach by them or change and shape his teaching considering contextual factors. The former would isolate him from the students and the other teachers at the institution and cause alienation, while the latter could help him adapt to the setting and survive challenges of teaching in an EFL context. The analysis indicates he opted for the latter option, thus the main category "survival in EFL context." The following quote exemplifies Paul's efforts to adapt and cope with challenges posed by the context:

> In Class E, I developed another bad habit in my teaching. I let Carol [an NES teacher] play bad cop, and I got to be good cop. I have been content to let the main course teacher play bad cop. As a foreign teacher, I don't want to be more

> distanced from the students than I already am—and being a disciplinarian would further distance them from me. (Written narrative II)

Before coming to Turkey, Paul had worked in Japan for a year teaching English to high-school students. Even though Japan is also an EFL context, there are differences with Turkey in many aspects, including socio-cultural features, traditional teacher and student roles, classroom management practices, and attitudes toward foreigners. Considering it was Paul's first experience as a teacher in Turkey, he decided to work closely with other teachers in the institution but particularly with other foreign teachers, who were facing similar difficulties as he was. He frequently discussed with them the problems he had regarding classroom management, teacher-student relationship and teaching in general.

> Here in Turkey pair work is impossible. All the other foreign teachers I have spoken to would say the students never speak in English. In USA when I was learning a second language you did pair work. I don't know what to do. I have given up. (Interview II)
>
> … one thing that I let spiral out of control is ignoring the students who don't want to participate to the point that they start doing Instagram in class and taking selfies and talking so much. There is no way to reel it back without getting angry at them and I know that even the local teachers must have these problems because I have heard it from Rezan. I talked about this with Carol who had, before I came to Turkey, five-year experience teaching in Turkey. (Interview II)

Paul shared with me he had similar experiences with his Japanese colleagues too but the data show his discussions and consultations with his colleagues in Japan were mostly initiated by the Japanese teachers in order to practice with an NES teacher as the statement below illustrates:

> In a Japanese high school, there is usually a big room when all teachers have their office. If a student wanted they would come and talk to me. Especially the teachers came to talk to me. Many of them never actually had a chance to interact with a native speaker before. Some of them had studied abroad. And

> they were very glad. I interacted more with the teachers than I did with the students and that's the part of the job, too. (Interview II)

In the interviews, Paul said he deliberately chose not to spend time with American expatriates in Japan as he was aiming to experience Japanese culture and lifestyle, and get to know Japanese people.

> I have always felt like an outsider and many people when they go to another country, I saw this in my colleagues who went to Japan, always huddle together with the other Americans. Even in Kyoto there is a bar where all the expat went and drank. I never went to that bar. I never wanted to see any expat. They couldn't offer me anything that Japan itself could offer. (Interview III)

The written narratives illustrate Paul had a similar habit in Turkey as well. He preferred not to spend much time with foreigners in the institution in particular and in the city in general but rather develop close relationships with students and locals.

> Also during the second semester, a group of students, Şakir, Osman, and Metin, began to invite me to their small house in the old city in the evening. They would make a simple dinner of pasta and tomato sauce and we would drink tea. Abdullah would often come with his saz, and the boys would sing songs. This group of boys also like to go make tea on Güneşli mountain, and I would climb the mountain with them. It was nice to have a group of people to do things with. In this way, I became detached from the group of foreigners at [the university], and developed my own little social circle. The boys would probably have invited me to their house every night, but I am not a very social person and I need more alone time than most people. They visited my house and were shocked by the lack of furniture and the generally Spartan life I led. So they started coming to my house to make dinner sometimes. (Narrative II)

4.2. Adaptability

When Paul began teaching at the institution where he currently works, he was one of the just two NES teachers and there were only four other foreign teachers. Over

the years, the foreign teachers either left or were dismissed, leaving Paul as the only NES and foreign teacher at the institution. As the data show, this led Paul to lose his enthusiasm and become isolated. However, the years have proved how adaptable Paul is. The interviews, written narratives, journal entries, and observation notes are full of examples of how Paul coped with challenges of an EFL context and managed to establish cordial relationships with the teachers, the students, other staff members at the institution as well as the local community. The subcategories that constituted the category "adaptability" (See Figure 4) were found to be "non-imposing native speaker attitude," adjustment" and "cooperation with colleagues."

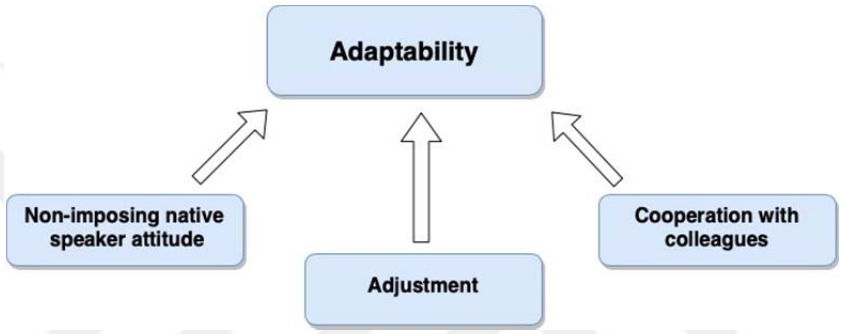


Figure 4. Adaptability category and its subcategories

4.2.1. Non-imposing native speaker attitude

Being an NES among a predominantly non-native English-speaking faculty put pressure on Paul as a slight assertion of his native speaker identity could jeopardise his relationship with non-native colleagues. In the interviews and narratives, he explained how he threaded carefully not to impose his native speakerism in talks and discussions with the other teachers:

> I think but maybe you [researcher] don't have this impression that I impose myself as a native speaker unless asked. Unless you ask me what I think of a sentence, if it is definitely wrong I'd say it, you know, that doesn't work, but I am not going to comment on anything unless I am asked. I never say anything about that [errors non-native teachers make]. (Interview II)

In response to the researcher's question what the effect of asserting his native speakerism would be Paul pointed to its detrimental impact on his relationship with other teachers and his efforts to adapt to the institution.

> I think people will resent being corrected in front of their peers. Privately sometimes with Rezan because he is a translator and I know it will benefit him and I also sometimes maybe with you [researcher] I have said one or two things just because I think your English is good I should point this out. In private if I think it is important I correct them. Because on the other hand people would be resentful or I will not be able to have natural human interaction with them because they would always be second-guessing themselves. Is this sentence which I am about to say correct? And I don't want that to happen. So I think it is selfish I suppose because I want natural human interaction. Probably it would benefit people a lot if I was correcting any errors I heard but then they wouldn't talk to me anymore. Then I wouldn't correct any more errors. (Interview II)

It is quite obvious Paul is well aware of the impact it would have on his relationship with the other teachers if he asserted his native speaker identity. He chooses to offer his non-native English-speaking (NNES) colleagues linguistic assistance only privately and only if they request it. He reflects on what would happen if his colleagues, who are all native speakers of Turkish, commented on his limited Turkish proficiency:

> As the only native speaker among my colleagues, I try to avoid any situation where I might have to assert dominance with the unspoken thought, 'I'm the native speaker here. You guys aren't.' I only answer in this capacity when my colleagues call upon me to do so. Only very seldom do I call out another teacher on a grammatical or pronunciation error that is made, and only privately. I'm glad that my colleagues don't fault me on my terrible Turkish. (Journal, 8 March 2017)

4.2.2. Adjustment

Every teacher brings to the classroom prior experiences, beliefs about good language learning and teaching practices, teacher and student roles, ideas of good role

models, strategies how to best manage a classroom and beliefs about other aspects of being a teacher. However, when they actually start teaching they notice the mismatch between their beliefs and contextual realities, and realize what worked well before is not working in the new context. When Paul started teaching in Japan and then in Turkey, he had his ideas of role models of good teachers from preschool to university, what constituted effective teaching and how teacher-student relationship should be like. When he faced the contextual realities, he first tried to implement what he believed in. However, this did not always work, and so he was forced to make adjustments to his practices and when adjustment was not possible, he avoided the practice altogether.

As a teacher who believed in the benefits of doing group work because that is what his previous teachers did, Paul wanted his students to work in groups to improve their English. He narrated how he successfully did group work activities in Japan, while in Turkey group work proved impossible. The fact that he could successfully do group work activities in Japan owing to social hierarchies confirmed Paul's already established beliefs about group work, whereas in Turkey he had to accept the fact that group work was problematic. In the end, Paul decided not to force the students to work in groups and opted for avoidance:

> They [Japanese students] were in small groups and because that's how they always functioned in Japan and they form these naturally. They are functional groups unlike the groups I encounter here in Turkey, which are dysfunctional groups. Here in Turkey pair work is impossible. All the other foreign teachers I have spoken to would say the students never speak in English. In USA when I was learning a second language you did pair work. I don't know what to do. I have given up. (Interview II)

In one of the interviews, Paul talked about the teacher he had in kindergarten and how she became one of his role models on whom he tried to base his teaching. The kindergarten teacher believed every student had a role to play in her class no matter how shy they were.

> Ms. Bowlen, who tried to be all-inclusive, that is, every person is different and she found a place for everyone. I was a very shy person. Physically I have been large, so nobody could intimidate me but I was very withdrawn, never

> participated in activities. Ms. Bowlen organized her classroom of four-year old children so that everybody had a role to play and she would always have group activities like performance activities and she would find the right role for everybody. So Ms. Bowlen, I don't even know her first name, my mother would know. I was totally in love with her. That's the way I like my classroom to work, where everybody can participate in whatever role they feel comfortable. (Interview III)

It is evident Ms. Bowlen had a big influence on the development of Paul's beliefs about learning and teaching and one naturally looks for the reflections of it in his teaching practices. The statement "I have tried to call on every student so they feel I want to talk to all of them unless they completely turn me off" (Interview II) shows Paul exerted effort to be inclusive in his class just like his kindergarten teacher. However, contextual factors, whether they were about social hierarchies or classroom dynamics, did not always enable Paul to practice by what he believed in and had to modify his teaching in some ways. In one of the classrooms he was teaching, Paul said the director had shared with him the students' criticisms that Paul has his friends in the class and he spends more time speaking to them and ignores the other students. He said he started working against that but acknowledged, "There are always some bad apples. You cannot please everybody" (Interview II). When all his efforts to include the entire classroom in activities fail, Paul does the best he can and decides to work with interested students and not bother with the others. He explained:

> Eventually when the students are detaching I just gather the students who are listening closer to me, not physically but within the classroom, which doesn't help the situation and sometimes I just let the students detach and I think I really shouldn't put any more effort there because it is not going to be rewarded. They are not going to study any harder no matter how much I work for them. (Interview II)

During my observations in the classrooms Paul was teaching, I noticed that he did not force the students who were playing games on their phones or texting (Class C and F observation notes, 21 February 2017), who were using headphones (Class C observation notes, 22 February 2017), who were chatting or dozing off (Class F

observation notes, 2 May 2017), and who were reading novels (Class F observation notes, 16 May 2017) to focus and participate in group or class work. The statement above summarizes Paul's reason for not pushing the unenthusiastic students to become more involved in class activities. He tried before to include each student but it did not work, so continuing to force uninterested learners to participate unwillingly would only be at the expense of enthusiastic students. Facing such a dilemma would prove challenging to any teacher even experienced ones as either option has its disadvantages. Paul chose to work with willing students and not put more effort into engaging the uninterested students. This does not mean he no longer believes in the benefits of an all-inclusive policy and that group work does not help language learning but it means the contextual factors caused him to make changes to his teaching practices.

Paul encountered a similar problem in Japan, where he was teaching in two high-schools located in two areas that were socioeconomically different. Although he did not experience any problems with group work as the students were conditioned by social hierarchies to form groups naturally, it proved challenging to motivate each group member to get involved equally due to the same social dynamics. Despite being aware of the negative impact this had on students' learning, Paul chose not to fight the deep-rooted pedagogic system but respect the social dynamics:

> The Japanese classrooms…I am dragging up memories now. There are these forward students and students who are spokespersons for their groups who are sort of informally elected by social dynamics. And there are the very shy students. People in Japan are very shy, because you know in Japan they say, 'Nail that sticks up will be hammered down.' So, it was impossible to call on certain students, because they were the shy students and the students were in their groups and you have a sort of understanding of each group's dynamics and this is not good for language learning. I am just one person. I cannot change the pedagogic system that existed for so many years. I felt as I do here my job is to be the international representative, to provide a model of general American English for them to imitate and also just to encourage international relations. (Interview II)

I have observed that Paul really likes to create his own materials to supplement the course books since he believes they either fall short of meeting the students' needs

or are sometimes irrelevant to the context. He says he knows his students better and can develop materials that the students really need. In one of the classrooms I observed (Class C observation notes, 22 February 2017), Paul gave the students worksheets he had prepared himself. He frequently came together with other foreign teachers to create supplementary materials and offered to share them with the rest of the faculty. Even when he took materials from online sources, he never used them without first making adaptations to them so they are suitable to the students' levels. It is safe to say as a teacher Paul would like to have a degree of control over lesson planning though this was mostly not possible: "In both schools, I had no influence over the lesson plans at all. We mostly followed the Monbusho [Japanese Ministry of Education] textbooks in order to prepare for the exams. I often said I was a human tape recorder" (Narrative I). Paul used the metaphor "human tape recorder" several times in the interviews and written narratives, probably because it best summarizes how he felt as a teacher who has no control whatsoever on lesson planning and course materials. The following statement illustrates how Paul could not implement his beliefs about effective teaching due to curriculum constraints.

> I tried to make more activities where the students would have to interact with me, but there was no space in the curriculum. Also, I was sent mostly to the more advanced classes, because their level was higher. But these were also the students who were most stressed out and understood that it was written grammar drills that were the most important and were going to get them into a good university. Of course, I understood their dilemma. I just did what I was told, which is what was expected in Japan. (Narrative II)

Paul is a punctual teacher who tries to be as professional as possible in his interactions with the faculty and the administration. I have had many discussions with him regarding the state of professionalism and work ethic at the institution where we work together. His criticisms of the teachers will be discussed below. As a foreigner working in Turkey, Paul needs a residency permit and he has to renew it every year through the institution as required by regulations. In the interviews and written narratives Paul recounted the problems he had almost every year with the human resources department. He did not experience such problems in Japan where he also worked as an expatriate language teacher. Paul was obviously frustrated at low standard

of professionalism but chose not to complain or object a lot, probably because he thought this might affect his relationship with the administration or even worse get his contract terminated. The story of Paul trying to renew his residence permit I share below suggests he chooses to put aside his idea of work ethic and play by the rules of the context to avoid any clash with the administration. It is a long story, so certain parts are removed and those are marked with triple dot:

> Do you want to hear about my ikamet [residency permit] story? Every year it is a problem because the head of human resources office puts it off to the last minute and of course the regulations are always changing and so at the very last minutes they always have to scramble to find out what they are supposed to do this year which is far beyond the deadline. This year I sent an email in June, saying 'According to your regulations and I went to the gazette and I took the pdf and I attached it to the email and made a screenshot of the relevant regulations.' I said, 'Look, you have to do this three months beforehand.' Of course they didn't do it. Two weeks before the end of the year I had to scramble… I was like, how can I say this in Turkish, 'Sizin sorumsuzluğunuz benim aciliyetim olmamalı.' Your irresponsibility should not be my urgency. I saw this coming in June like a train wreck and it has been like that every year… So that is my whole problem with Turkey in an eggshell. And of course it does go to Ankara, the first ikamet came back with my name misspelt, so I couldn't use it at the airport because it didn't match my passport. So we sent it back and it came back and the expiration date was after the start date… They sent it back and then it came back. Finally, when I went to pick it up at the office at the rectorate, they said, 'Hocam you have to pay 22 lira… That is the postage fee.' 'You are making me pay the postage for your mistakes?' And I paid it simply to feel superior like I couldn't believe that level of disrespect. Anyway, so that's my interaction with the administration. However, I am still here. I don't complain a lot. You see the ridiculous things that happen to me and I don't complain. I am also the only foreigner who is still here in [the City]. I don't know why they fired David. (Interview II)

4.2.3 Cooperation with colleagues

Any teacher whether novice or experienced greatly benefits from discussion and consultation with other teachers in the institution where they work or in the wider community of teachers. Teachers exchange ideas regarding all aspects of language learning and teaching, confirm their beliefs that are shared by other colleagues and might change others if they are challenged. Although teachers' beliefs are resistant to fundamental changes since it takes quite a long time for beliefs to develop, discussions with other teachers and stories of successful teaching practices and classroom management have the potential to motivate teachers to reflect on their long-held beliefs and even change those beliefs. In-service teacher education workshops definitely have benefits to both novice and experienced teachers, but they are usually infrequent, the opportunities for feedback from teachers are few, and their focus is mostly too general. All these factors limit the impact of such programmes on the actual development of teachers and generally fail to urge teachers to reflect on their beliefs. On the other hand, small group or one-on-one discussions and exchange of ideas and stories of successful and unsuccessful practices might prove more effective in getting teachers to reflect on their beliefs. Such discussions that do not require the time and effort demanded by schoolwide workshops can take place spontaneously over lunch in the cafeteria, over a cup of coffee in the office or even in the hallways. They can also follow peer observation sessions unless they are organized to rate teachers in which case teachers might not act naturally and resort to practices that they do not actually believe in.

Paul has been working in an institution with about 15 other language teachers since 2013 and over the years he has shared a room with different foreign and Turkish colleagues. Since he started working there, only a few small-scale workshops have been organized and none were thematic workshops with a specific focus. The institution does not organize peer observations due to objections from the teachers that they could be used for grading, but teachers are free to observe each other voluntarily. The lack of schoolwide opportunities for the teachers to meet and discuss the problems they experience and exchange ideas forced Paul to act individually. He used to share a room with two foreign teachers at different times and this provided him with the opportunity for discussion and consultation. He shared with his officemates the problems he had with teaching practices that did not work such as group work, "Here in Turkey pair work is impossible. All the other foreign teachers I have spoken to would say the

students never speak in English" (Interview II) and engaging unenthusiastic students (as quoted above):

> One thing that I let spiral out of control is ignoring the students who don't want to participate to the point that they start doing Instagram in class and taking selfies and talking so much. There is no way to reel it back without getting angry at them and I know that even the local teachers must have these problems because I have heard it from Rezan. I talked about this with Carol who had, before I came to Turkey, five-year experience teaching in Turkey. (Interview II)

In addition to sharing problems, Paul also talked to his colleagues about the teaching practices that worked well. For instance, he discussed with Carol, another American NES teacher, at length about how to best use the course books and his beliefs about course materials in general. In these discussions Carol introduced Paul to the Dogme approach, which was practically what he had been doing throughout his teaching career. Carol is a language teacher by training, while Paul is a linguist and thanks to one-on-one discussions they frequently had, Paul greatly benefitted from Carol's experiences as exemplified by the statements below:

> I talked about that with Carol and I said this is what I did in Harvard. I would go into the classroom with the text in whatever language the students could use or in the phonetics lab I would just go in with the students and I would say, 'Say something and we will look at that.' I found that this was far more effective for the students' actual learning than using the textbook because then they would learn what questions are actually interesting, what don't I know? How can I find it out? If I don't know how to find it out, how can I learn how to find it out? (Interview I)
>
> Carol was a very experienced teacher who had been working in Turkey for some years and I quickly realized that I could learn a lot from her about how to teach students in Turkey and about how to survive in general. (Narrative II)

As a teacher who believes in the benefits of cooperation among teachers, Paul worked hard to bring all his co-workers together to share ideas and work on adaptations of course books and creating supplementary materials. When he realized how difficult it

was to convince all the teachers to cooperate, he decided to form a small group involving mostly foreign teachers who were generally more willing to put in extra effort. Paul and Sofia, an NNES foreign teacher, co-organized these group meetings and assumed the responsibility of copying supplementary materials and sharing them with the whole faculty. Paul recounted these group meetings and discussions helped him to a great extent and facilitated the difficult adaptation period in his first year at the institution. However, a year after Paul started work, the foreign staff, except for Paul and Elly, an NNES foreign teacher, either left the institution or were dismissed. The two decided to continue cooperating on creating supplementary materials for the students and assumed other duties that other teachers were reluctant to do, but they still shared the materials with all the teachers. Paul was quite surprised at the lack of cooperation among the Turkish teachers and he wrote about his in the narratives:

> When I returned, I found that Elly had moved to İzmir and I was the only foreigner at the [institution]. I quietly gave up trying to coordinate activities among the skills teachers. When Zeki and Şerif asked to use my homework sheets, I shared them with them. I didn't make more reading texts or reading text quizzes. Instead, I concentrated on writing and asking more writing from the students. When the time came around for speaking exams, I prepared exams and topics, called a meeting, and said, 'Do you like this?' Of course, they did. 'Do you want to do it this way?' Yes, it was just easier to do it my way than come up with their own plan. 'OK, let's do it that way then.' So, I organized all the speaking exam topics and formats so that they would be fair across classes. However, some teachers who said they would follow the plan did not in the end… Sigh. (Narrative II)

4.3. Critical teaching

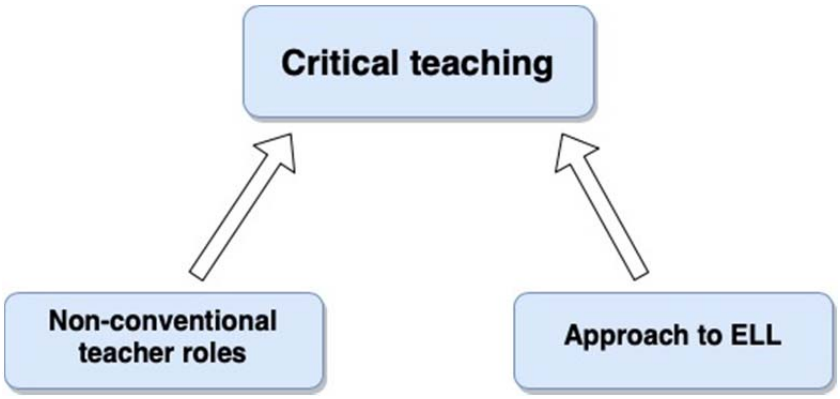


Figure 5. Critical teaching category and its subcategories

The subcategories that constituted the category "critical teaching" (See Figure 5) were found to be "non-conventional teacher roles" and "approach to ELL."

4.3.1. Non-conventional teacher roles

Teachers have a long list of responsibilities to fulfil and roles to play in the classrooms they teach, in the institution they work and in the wider community they live. They have roles regarding student learning and teaching, classroom management, and relationship with the students, other teachers and the society at large. These roles are socioculturally embedded and each new teacher is expected to assume them. Teacher education programmes are usually seen as places for student teachers to learn the skills and roles required to become educators; however, the learning of these roles actually start in childhood years by observing parents and then when children start school by observing teachers. It is a long process that involves thousands of hours of observation in the family and at the school. When student teachers start a teacher education programme, they already have strong beliefs about what roles they should play as teachers and these beliefs are further shaped or challenged by such programmes and by practice teaching.

Paul recounted in the interviews and written narratives the teachers that had a significant impact on him and how they influenced his beliefs and teaching practices. One of those first teachers who impacted on Paul was his kindergarten teacher as quoted above. Another one was his French nanny Monique, who occupied a big part of Paul's life and shaped his attitudes to language learning and acted as a role model for him.

Referring to his time with his nanny, Paul said, “That was a big part of my life, so I feel very close to French even though I don’t consider myself a native speaker of French, it is much closer to me than any other languages after English” (Interview I). Paul actually went on to study French literature as one of his two majors, which could be considered as a consequence of the effect Monique had on Paul as a good teacher model. Paul’s German language teacher is the reason he believes in the value of grammar in language learning and teaching as the German teacher taught grammar as grammar. “My middle school German teacher, who loved grammar and loved paradigms and was always making us paradigms completely and I discovered I really enjoyed that” (Interview III). Paul noted in the narratives that he spends more time than all his co-workers on speaking and pronunciation and my observations of his classes corroborates this. One of the teachers who contributed to Paul’s beliefs about the value of speaking in language learning and teaching is his Spanish teacher in high-school. He said, “My Spanish teacher in high school was very much about speaking” (Interview III).

Still, the most influential teacher in Paul’s life in terms of the formation of his teaching identity was Francois. He was a lecturer at the French department of Macalester College and a native speaker of French who lived at the French house where Paul stayed during his undergraduate years. Paul summarizes his influence as “basically his pedagogy is my pedagogy” (Interview III). What made Francois’s teaching effective, in Paul words, was his performance skills. He supported his teaching with clownish performance, laughter, jokes, pantomime, etc. To better understand the profound impact Francois had on Paul’s teaching I need to quote Paul in length:

> I got to see François in action as a teacher a lot. He was the most inspiring teacher I have ever seen in action. He used pantomime and basically what I would call acting skills to communicate meanings and keep the students from getting bored. He would say a lot of witty things, which were nevertheless accessible to students with a low level, to keep the students interested. He presented himself not as a teacher but as friend. His antiauthoritarianism and egalitarianism was apparent in everything he did and said—the topics he chose for discussion, how he related to students, how he encouraged the students to relate to each other.
>
> The aura of sheer enthusiasm that emanated from François was motivating. Ever since seeing François, I have basically thought of teaching as a kind of

> performance –for better or for worse. So, when I started tutoring undergraduates in French, I took him as my model. And he has been my model ever since then. So, I tend to teach with content that is interesting to me, or at least make the content interesting to me, so I can work up the requisite enthusiasm. I am sure I would be hopeless at teaching business English, because my heart would not be in it. (Narrative I)

The last teacher that Paul mentioned as an influence on him and his teaching beliefs was his professor of historical linguistics, Calvert Watkins. Paul describes the first time he met Watkins: "I went and I met Calvert and it was like intellectual love at first sight. I was thunderstruck. Calvert was like a second father to me" (Interview I). Watkins became the most influential figure in Paul's graduate career and influenced his decisions regarding what to study. In addition to contributing to Paul's academic life, Watkins strongly impacted on his personality as well:

> My mentor in graduate school Calvert Watkins. He was sort of the same way. I will be honest with you he had a strong personality and it is hard to describe. He sort of played the role of eccentric professor and somehow this worked very well. He had a definite strong personality and that's what you encountered in the classroom. Everybody loved him for that, for having this eccentric personality. His eccentric way of talking in a very clever way of talking was a way of performance. He was teaching Indo-European historical linguistics and Old Irish. When people encounter his students, they can usually say, 'Oh, he is one of Cal's students because he talks in that sort of way that Cal's students talk.' Probably some of the aspects of my personality that you encounter are actually Cal. There are some people in this world who are big souls and are greater than other people and Cal was one of these people. Everybody around him became like him. (Interview III)

The teachers discussed above had the greatest impact on Paul's personality, professional identity and his life in general. I believe it is quite reasonable to say that they immensely contributed to the formation of Paul's beliefs about teacher roles and responsibilities. The data contain many examples that indicate the influence of Paul's old teachers on his beliefs. However, not all the roles Paul assumed could be

categorized as traditional teacher roles and actually they are not directly related to language teaching. An explanation for the non-traditional roles Paul assumed could the influence of the context. Turkey is a newly-industrialized country and income distribution between regions is far from being equal. The city where Paul works is one of the poorest in the country with farming and livestock-breeding as the main sources of income. The majority of the students at the institution where Paul works come from low-to-middle income families in neighbouring cities. As an observant teacher Paul realized the huge impact economic constraints had on students' educational background and decided to assist them as much as possible. In cooperation with coordinators he anonymously bought lunch cards and course books for some of the economically disadvantaged students. In one of the narratives, he recounted:

> In Class E Speaking in the Fall, there was another student, Şahin, who I really took an interest in. His family was very poor and his clothes are old and not of the best quality. He was quiet. He caught my attention when during warm-up I asked him,
> 'Şahin, how are you?'
> 'Bad.'
> 'Really? What's the matter? What is the problem?'
> 'Life is bad.'
> He was kind of like Eeyore in Winnie the Pooh. I was concerned that he did not have enough money to eat lunch, so I would bring extra food for lunch and casually invite into my office to talk and then offer him some food, but he didn't take any. Şahin was quiet but intelligent and I thought, "This is the student I have to help, out of all of them." Şahin wrote a poem in English for me about how nice it is to be in the grave and not have any more problems. I still have the scrap of paper somewhere. (Narrative II)

Behiye is another example that shows Paul went beyond traditional teacher roles and chose to put in extra effort for the students had been denied the means and opportunities to receive quality education. It is evident from the narratives that Paul took this non-traditional role as serious as his teaching roles and counted it among the reasons that keep him working in that region of Turkey for so long. Paul talked about Behiye in detail:

> The most memorable experience from that year was working with Behiye, a student from [a nearby town]. She had gone to an imam-hatip high school [schools with a religious curriculum] and did not know any English when she came to the EPP [English preparatory programme]. It seemed like other aspects of her education has not been good because her handwriting was not very good and not mature looking. She was studying anthropology. I could see that she was struggling, but her attitude was very good. She always sat in the first row and ignored any nonsense from the other students. She was well-liked in general though, and had no real problems with her peers. At first, I did not know how to treat her. Then I realized that she was really trying and really studying, and somehow managing to acquire study skills. But she was far behind the other students because of her background. I always gave her as high points as possible in order to encourage her. So, one day in the middle of the first term I talked with her after class and told her what my impressions were: that I knew that she was studying very hard but that she was still behind. I said that she could talk to me and ask me for help any time. I always made a point to call on Behiye to give her a chance to talk. I was really grateful when she was assigned to my class again in the spring. She worked so hard that by the speaking exam in June, she understood everything I said and could even explain the political situation in [a nearby town] in English. From looking at her clothes, I think her family's economic situation was not good. But also, I think she simply didn't care about clothes or hair or make-up. She was a serious person, and a person worthy of respect. A person of quality. Şahin and Behiye are the two students who I often think of when people ask me why I stay in Turkey. 'Because I can really help some people who have been denied opportunities and have not succeeded—not because they lack talent, but because of economic constraints and systematic neglect. I may be a mediocre teacher, but I do the best I can.' (Narrative II)

Besides financially aiding the students who did not have the means, Paul also offered his assistance to those students who were struggling academically. A sizable number of the students at Paul's institution had almost no training in English in middle school or high-school, so they were having difficulties with learning the language and pass a proficiency exam in just two semesters. Paul was aware of the challenge these students faced and chose to help as many as possible after class hours and sometimes

even outside school premises. Nedim was one of these students that Paul took an interest in and later on he would confide in Paul his most emotional experiences. Paul wrote about Nedim:

> One memorable incident from my second year that I forgot to mention is the nervous breakdown of a certain student, Nedim. Nedim was a repeating student from my first year. More than other boys, he was quiet and respectful, although the other boys liked him and accepted him. Nedim had very limited English when he came to the EPP [English preparatory programme], and he didn't have very developed study skills. He came as an ek öğrenci [additional placement quota] and really struggled. I tried to help him a lot. I gave him extra help after class a lot the first year, but in my first year, I am not sure how helpful that help actually was to him. But he was grateful and said in Turkish, 'I hope you will become a Muslim. You will certainly go to Paradise.' It was very touching. (Narrative II)

Although Paul was not obligated by curriculum or by institutional requirements to assist students outside class hours, he took it on himself as a humanitarian responsibility to help disadvantaged students and this non-conventional teacher role brought him closer with the students and greatly facilitated his adaptation to the student body and the institution. Şahin, who Paul tried to help financially due to the economic difficulties he had, decided not to leave university thanks to Paul's intervention and help with studying. Paul wrote how he helped Şahin change his mind about quitting school:

> Şahin was thinking of leaving the EPP before taking the final. Abdullah and I had an intervention where I pleaded with Şahin and said, 'We will study at Abdullah's house every night until the final. I will give you all my free time for reviewing together.' I got photocopies of the student's workbooks with the blanks unfilled and I used my own blank copies of Essential Grammar and Face2Face, and we redid the whole year's work together over the course of the week and on Saturday and Sunday. Şahin was very nervous on the night before the exam, and I was very emotional too—not because I expected him to fail, but because I saw that he was under terrible stress, with his family telling him he was a loser, and doubting himself, and all the while having to worry about

> money. I tried to give him all the encouragement I could, without sounding unrealistic or patronizing… and he passed with 72 points. (Narrative II)

When we compare Paul's teaching experience in Japan and in Turkey, the influence of the context could be seen more clearly. In Japan, we do not see examples of the non-conventional teacher roles that Paul assumed in the Turkish context. Despite both being EFL contexts, Japan and Turkey have wide differences in terms of economic and educational development. Paul did not have the students like Şahin, Behiye and Nedim in the Japanese high-schools where he worked, and therefore did not feel the need to assume the roles he assumed in the Turkish context.

The first year Paul started working he rented a traditional house in the historical quarter of the city and lived there alone. A year later he developed good relationships with most of the students and some of them would visit Paul at his house and invite him to theirs. When Paul visited the shared houses the students were staying, he observed the difficult conditions they were living in. "First year when we were in EPP, we were in the same house… We had just two rooms" (Paul's roommate Osman, house visit, 18 May 2017). "Because the water was coming into your house. The backroom wasn't really liveable anymore" (House visit, 18 May 2017). He wanted to let them stay with him, but he was concerned it might be frowned upon, so he discussed it with the coordinator and decided to invite them to stay at the end of the spring semester when they finish the preparatory programme. Since then Paul has been sharing his house with a number of students and has been voluntarily paying for the rent because he is aware of the economic conditions of the students. The number of the students who stayed with Paul might not be high but the impact he had on those who had the chance to live with him is immense. All the students who were lucky enough to be Paul's roommates had significantly improved their English, especially speaking skills, by the time they graduated or moved out. Helping his roommates with their English is not the only way Paul contributed to their lives. Sedat, one of Paul's current roommates, recounted the experience:

> He contributed greatly to our language proficiency and speaking skills. In addition, thanks to staying in the same house, we had the opportunity to share information in many areas, especially in linguistics. In brief, what I have learned from him is as valuable as what I have learnt at university. He also immensely

> influenced my personal development. He made huge contributions to my life both as a teacher and as a friend. (House visit, 18 May 2017. All translations from Turkish to English my own)

Paul is aware that the idea of a foreign teacher sharing a flat with students in a conservative part of Turkey is unorthodox and he plans to justify it if anyone objects by pointing out the positive effect it has on the students. "You [Paul's roommates] probably would not be living in a nice place. So, I think I can help them get more out of their education. If anybody ever objects that's how I hope to justify it" (House visit, 18 May 2017).

4.3.2. Approach to ELL

The motivation for students to learn English varies from context to context. Students who learn English in an English as a second language context have different reasons to those who study it in an English as a foreign language context. The motivation to learn English in an EFL context is generally extrinsic as the use of the English language in the society is very limited. The majority of the students study it as a requirement of their department or their work or partly for travel purposes. Therefore, it is quite challenging for a language teacher to motivate their students to engage in meaningful interaction in English since all the students usually share the same first language and thus discouraging them from speaking to each other and to the teacher in the target language. Paul observed that both in Japan and in Turkey, the curriculums were geared toward drilling and were generally exam-oriented. For Japan, he said, "The Japanese education system involves a lot of fill-in-the-blanks type of studying. It was very exam-oriented" (Interview II) and for Turkey:

> The most deeply frustrating thing about the classroom culture as I have seen it in the EPP [English preparatory programme] is the mentality of 'fill in the blank.' Students don't see that they are mastering grammatical structures that are infinitely applicable. Rather, they just want to give the right answer for that particular question. They don't see that the reading texts are just there to represent the whole language—they aren't information to be memorized and regurgitated like answers on one of the university entrance multiple choice

> exams. I saw my housemate's younger brother studying for his entrance exams. He just reviewed questions one by one. His knowledge was completely atomized, not integrated- and because not integrated, easily forgotten. (Narrative II)

To motivate his students in Turkey, Paul decided to first explain to them the reason why they need to learn English and make English study seem meaningful to them. In fact, the sheer presence of Paul as a native speaker of English constituted a reason for the students to try to speak in English as Paul is not very proficient in Turkish. I have frequently observed the students desperately struggling to get their message across to Paul in the classroom, in the hallways and in his office. Paul summarized his strategy as:

> So much they encountered in Turkish education system did not seem relevant to them. Every year they get the same thing in English and they never see the motivation for learning that. You have to sit in your chair, do the things and go home. There is no explanation as to why learning might be important to them. The problem is greater than English. It's pointing out motivation to them. Why are they learning this? (Interview II)
>
> The more I teach here, the more I am struck by this fundamental, deep-rooted misunderstanding that some of the students have about the purpose of their own education. I try to remind them that they are in the EPP so that they can understand lectures in their departments, read useful books, and do their homework in English, and thereby participate in the global exchange of information, but even so, that is not a goal for some of them. They want to work in a bank. (Journal, 10 April 2017)

The region where Paul works is economically underdeveloped and politically problematic with violent events occurring now and then. Paul is aware of the problems local people experience and their impact on students' personal and academic lives. It is challenging for any teacher to motivate students who are mentally preoccupied with economic conditions of their families or the political conflict raging in their region. Paul seems to have struck a chord with the students by pointing out the role English can play in their lives:

> When they seem unmotivated especially two years ago, when there were a lot of violent developments, one student told me he cannot study because he has other things to think about. I said to the whole class… 'I know you are experiencing terrible things… But if you want to tell the world and you tell them in Turkish nobody will listen because nobody in the world knows Turkish. If you tell the world your story in English people will listen because all around the world the media the general readership speaks English. So, your voice will be heard if you speak in English. They were all flabbergasted. Oh! He is right.' (Interview II)

The opportunities for learners of English to practice the target language and engage in meaningful conversations are limited. Erasmus exchange programme is one of the few opportunities available to Turkish students and Paul is well aware of this, so he urges the students to apply for the programme and offers his assistance to them throughout the application process. He also tries to prepare the students for what awaits them once they travel to Europe for the exchange programme. One way he does this is to provide the students with the tools they would need to communicate with people in their host countries:

> I tell them say Ramadan because in English it is Ramadan. It is not 'Ramazan.' People will just look at you funny. That's the standard word. I always try to give them tools to talk about themselves understandably in English just to make things easier. So, if they do Erasmus, they can talk about these things. (Interview III)

Another effective way Paul made English study meaningful for the students was to offer them the chance to meet and interact with Couchsurfers. Communicating with foreign tourists via Couchsurfing is one of the just few opportunities Turkish students have to practice their English in a meaningful way. However, having students actually do Couchsurfing proved challenging since the majority of the students lived in dormitories and those who did not generally lived in shared houses with too limited facilities to host Couchsurfers. Paul not only taught the students how to do Couchsurfing but he also allowed them to host Couchsurfers in his house, so they could have the opportunity to interact with the guests. Paul believed in the valuable contribution this experience had on the students' English:

> When we were living in […] the old neighborhood, we had a lot of couchsurfers for about 4-5 months. You guys [Paul's roommates] took care of them. I would just go in my room but you were talking all night. Actually, it was really good for their English and I could tell. Especially Şakir, our old roommate… liked to talk a lot… It was actually fun. We met a lot of interesting people… That was really good for your English, I think. When you were taking them around [the City], you really had to talk to them in English. (House visit, 18 May 2017)

Paul's hosting Couchsurfers at his house so that the students could interact with them to improve their English soon became controversial and drew opposition from local residents. The city where Paul works is predominantly conservative and anti-foreigner sentiment runs high. The local residents grew wary of the foreigners who stayed at Paul's house as guests and gathered outside his house to force Paul and his roommates to move. They even accused Paul of being a secret agent. "They were claiming he was an agent" (Paul's roommate Osman, house visit, 18 May 2017). However, Osman, one of Paul's current roommate, stressed that local people who knew Paul personally usually had a warm relationship with him, but strangers who did not know Paul and who saw us walking around and speaking with him in public would approach us and say, "Who is this man? What is he doing here? They say he is American. Be careful" (Paul's roommate Osman, house visit, 18 May 2017). The story in Paul's own words:

> Outside of school, life in my old neighborhood near the imam-hatip high school in […] was becoming difficult. I hosted some groups of couchsurfers, mostly groups of men and women students doing Erasmus and travelling a little in Turkey, and the neighborhood became concerned about these foreigners and the possibility of immorality. When, in fact, speaking with couchsurfers has been how Metin, Osman, Şakir, and Sedat have improved their English the most! Sedat and Metin met friends, both men and women, who have helped him in Europe. (Narrative II)

Negative reactions from the local residents in the neighbourhood and problems with the house forced Paul to move to a flat close to his workplace, but he did not stop assisting the students and offered two of them to stay with him as his roommates. Paul

is paying for most of the rent and other expenses because he knows they cannot afford it. These two students have been sharing a flat with Paul for the past two years and have become quite proficient in English thanks to the opportunity to interact with Paul on a daily basis. Working in the Turkish EFL context made Paul believe in the value of meaningful interaction for the students through Erasmus and Couchsurfing, and the negative reaction he received from the neighbourhood have not caused any change in his beliefs. He explained:

> Most of all, I have seen that most of our students make the most progress when they have something real to communicate, for a real reason. When our students met couchsurfers, their English became much better. Another student really wanted to understand Justin Bieber songs. Somehow, we have to find the real things and the real reasons for our students- and these reasons will be different for every student… (Narrative II)

4.4. Contextually-shaped Teaching

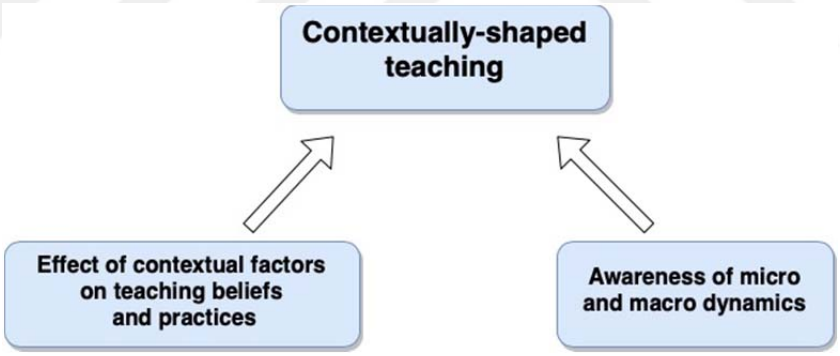


Figure 6. Contextually-shaped teaching category and its subcategories

The subcategories that constituted the category "contextually-shaped teaching" (See Figure 6) were found to be "effect of contextual factors on beliefs and practices" and "awareness of micro and macro dynamics."

4.4.1. Awareness of micro and macro dynamics

Paul finished his undergraduate degree in 1992 and decided to travel for a year during which he visited Japan and travelled there extensively. He became interested in Japan and the Japanese culture. In my first interview with him, he told me how he felt

about Japan after travelling in the country: “Oh, I really want to live in Japan for the rest of my life” (Interview I). When Paul heard about a Japanese government programme of employing university graduates who are native speakers of English, he decided to apply. He worked as an assistant language teacher for a year in Kyoto in 1994 as part of the Japan Exchange and Teaching Programme (JET). He was assigned to teach in two high-schools in Kyoto, the imperial capital of Japan. Although he was an American in a foreign country, Paul proved to be very adaptable and soon became interested in sociocultural aspects of the community he lived in. He quickly noticed the socio-economic differences between the two high-schools:

> One was the high powered high school where all the students went to Tokyo University, and some went to Kyoto University, two best universities in Japan. The other was in not a slum but a normal neighborhood in Japan which also had Koreans living in it, the sort of Japanese underclass. And they put all the left-wing teachers in there, so kind of to control them. (Interview II)

He was aware that the Japanese social structure was communal rather than individualistic as in the United States, where Paul grew up. He knew how important group identity was to Japanese students and so decided to get involved in group activities after class hours. He joined the calligraphy club to have a better understanding of the students and to learn the Japanese language. “After class ended… I went to the club. I would see what the students were doing and I would do it too. That’s how I learned the Japanese, from talking to the calligraphy teacher” (Interview II). In the Turkish institution he works, however, Paul did not join any club activities with the students or the teachers. Although the Turkish social life is also communal like in Japan, there are still differences between the two countries. Paul read these differences carefully and acted accordingly so as not to challenge sociocultural sensitivities. It is quite evident Paul took a holistic approach to teaching and viewed students as social agents with strong ties to the community they are situated in. For instance, he was conscious that all the students in his classes were Muslim and so he made room in his lesson planning for Friday prayers (part of the quotation was referred to above):

> I think I am the teacher who let most students go for prayers on Friday. I was the one who asked Hakan [coordinator] to let the students go. That’s something that

> surprises me about Turkey. I have come to Turkey too late to understand the secular Turkey but there is this remnant of Turkey that pretends as if 99.5% of the population isn't Muslim. I have wondered why the class schedule isn't arranged to accommodate prayers. (Interview II)

Paul is a stark contrast to the cliché foreign teacher who is only interested in conducting his classes and is detached from sociocultural, political and religious identities of students. He is interested in all aspects of his students and views this as part of his professional identity. He shapes his teaching and classroom management practices with classroom and social dynamics and other contextual factors in mind. In his discussion of one of the classrooms he was teaching, he said, "There are two separate groups of girls. They don't like each other. There are many cliques. That's one thing that's difficult" (Interview II). He knows he cannot ignore such classroom dynamics while teaching as it might diminish the effectiveness of his teaching practice. He shared his assessment of one of the classrooms:

> The students in Class A were divided into two camps. One camp was mainly Kurdish students from poorer backgrounds and not from [the City]. They sat on one side, their desks in a row facing out from the all wall to the other side. A chasm divided the classroom. On either side, there was hardly enough room between the wall and desks for students to pull out their chairs, the two lines of desks were so far apart. On the other side, there were local students, Arab and Kurdish, who were more or less better off or wealthy locals. The main course teacher for Class A told me that the two sides hated each other and it kept getting worse and worse. I found that the poorer camp studied harder and seemed to care about the lessons more. (Narrative II)

Paul has the habit of reflecting on the aspects of his practice that are not working and discussing this with his colleagues instead of resorting to disciplining the students. The American schools Paul attended and the Japanese and Turkish schools he taught in have different dynamics and student cultures. When Paul first started teaching in Japan and then in Turkey, he had his beliefs regarding these aspects of teaching; however, he would soon realize the mismatch between his beliefs and classrooms realities of these two new contexts. He was more familiar with the Japanese context than the Turkish one

partly due to the number of Japanese expatriates living and studying in the US and partly due to his travels in Japan. His teaching experience provided him with the opportunity to observe the Japanese society more closely and noticed the significance of group identity to the Japanese and the social hierarchies they strictly adhered to. These social traits facilitated Paul's job in some respects and made it difficult in others, which I discussed above. As for the Turkish context, Paul experienced a real challenge when he actually started teaching and became aware of classroom dynamics. He discussed this in length with the other American NES teacher at the institution:

> One thing that I let spiral out of control is ignoring the students who don't want to participate to the point that they start doing Instagram in class and taking selfies and talking so much. There is no way to reel it back without getting angry at them… I talked about this with Carol… She said this is a pathological aspect of the classroom here. The students are always testing how far they can go because they are bored. She also said it is the same dynamic that they had in high school, I think. They are actually waiting for the teacher to get angry because that resets the class. So instead of having a solid state of just doing what was supposed to do the situation degrades and degrades until the teacher has to say 'Ok stop!' and gets very angry at them saying I am going to punish you and write you absent. Then it resets and Carol said this it is almost sadomasochistic because the students want it. After this has happened, it seems like normal thing to me and things are good after that. They kind of need the violence in this country. (Interview II)

4.4.2. Effect of contextual factors on teaching beliefs and practices

Paul has an undergraduate degree in English and French literatures and a doctorate in Indo-European historical linguistics from Harvard University. He worked as a teaching fellow at Harvard during his graduate study for six years, teaching linguistics courses to undergraduates. Before that he taught English to Japanese high-school students in Kyoto and has been teaching English at a preparatory school of a university in Turkey for five years. Even though he was specifically trained to become a language teacher, Paul developed beliefs about language learning and teaching, ideal teacher models, classroom management, student-teacher relationship and other aspects

of teaching during his school and university years and his teaching experience as a teaching fellow in graduate school. Each context Paul taught in has its own special traits and realities and therefore each require different teaching practices and classroom management strategies. The focus here is on the impact EFL context had on Paul's beliefs and teaching. I discussed above how Paul had to change his teaching practice regarding group work due to student attitudes toward group work in Turkish context, while he encountered fewer problems in terms of group work in the Japanese context. Another reflection of the context on Paul's teaching was discussion of certain issues. In the Turkish context, for instance, he was careful about speaking about political problems facing Turkey such as the conflict in the east and southeast of the country. He recounted how he acted carefully.

> When they seem unmotivated especially two years ago, when there were a lot of violent developments, one student told me he cannot study because he has other things to think about. I said to the whole class because I felt very safe in that class, 'I know you are experiencing terrible things. Your house has been destroyed…" (Interview II)

Turkey is a predominantly Muslim country and religious activities of non-Muslims usually arouse suspicion. Foreigners in Turkey from time to time face accusations of engaging in missionary activities even if these are teachers or academics. Paul is well aware of this and tries to avoid controversial issues as they could be interpreted as missionary activity and he could lose his job and get deported. Although there is a minority population of non-Muslims where Paul works, the City is mainly conservative. Religion, culture, politics and sexuality are some of the issues Paul avoids discussing openly for fear of being reported to authorities. "I hope I don't get deported for missionary work. I thought maybe there is a spy who would go to tell the rector or something" (Interview II). He only talks about such topics when they are mentioned in the course books or when students specifically ask him about them as exemplified by the following quotes:

> I don't think I talk a lot about American culture in the classroom because our textbooks are internationally oriented especially the skills books… I am afraid a bit because people are deported from Turkey for missionary activities, which

> could mean simply talking about Christmas even when it is mentioned in the textbook. Carol was very afraid of this and would not talk about… I used to not talk about like on Saint Patrick's Day I would bring in chocolate with pistachio in it because it is green. When I first started doing that I thought oh I shouldn't say who Saint Patrick is because I would be deported for missionary activity but my first year here I did tell my class about Saint Patrick and they were very interested. Maybe it was because they had never heard of anything like that before. They had complete ignorance of the religions of other places in the world. And so, if I ever touch upon such topics in class there is a flood of questions about like my religion, basically about my religion. (Interview II)
>
> Well, I am a little afraid because some English teachers are deported for doing missionary works for simply talking about holidays, so I always make sure the students are interested. And they always are, especially with…I couldn't get them to stop talking about Lent. After I talked about it, they were always asking me like, 'So you don't eat meat?' (Interview III).

Another issue that Paul needed to be careful about was morals and taboo topics. All teachers working in Turkey are expected to respect religious preferences of students and avoid using materials that are morally offensive. In this respect, Paul chose not to take any risks and adapt the materials he wanted to use accordingly. The fact that a lecturer was investigated in the institution for showing a film that features the issue of sexuality made Paul even more concerned. I must point out here that Paul is not in favour of using sexually offensive materials. In my second interview with him, Paul said, "I have to say, looking at the hip-hop videos on Youtube where it is all twirling I think 'ayıp' [shame] too" (Interview II). However, there were times when he was forced to change the materials he wanted to use, while in Japan this never happened to him as basically any issue can be discussed in Japanese schools. The following long quote summarizes Paul's difficulty with certain issues in the Turkish context:

> Elly and I were trying to pick up readers from the selection we had and after three years we were running out of pdfs of readers to give to the students because we were afraid there were all pdfs or photocopies hanging around with Turkish translations. So, we wanted to give new materials and there was a really excellent reader, a good story like a mystery story but there was a scene with a

> man wearing a bikini suit and the woman only wearing a bikini and there were several shots of characters' pictures in only bikinis like that. Elly was looking at this and said, 'Oh! çıplak' [naked]. So that was one time and I was sort of 'I cannot even show people in swimsuits.' I said, 'Elly, you really think it is a problem?' because you can turn on any Turkish television station and see lots of the same thing. She said we really shouldn't do it. So, we didn't and another time I made a reader about graffiti art and took art from all these different modern artists and made the text look nice as if it was something professional and then I was looking at it and 'that guy! If you look really closely you can tell he is naked. Oh God I have to choose another piece of art.' I put a little black box on it you know but it was still bad. I thought I have to choose another art. This was a piece of art that was talked about in the text, so I had to rewrite the text. That was frustrating and that would not arise in Japan because in Japan anything goes. (Interview II)

Each teacher has beliefs how teacher-student relationship should be like, but the rules governing this relationship are mostly determined by social norms. In some cultures, the relationship is more regimented than in others. Paul grew up in a culture in which teachers treat their students as friends. "In America, it is assumed that the teacher and the students are friends. It is the social contract. We use our first names with each other, especially at graduate level" (Interview II). When Paul was teaching to undergraduates at Harvard, he asked them to call him by his first name. Paul's beliefs about teacher-student relationship seem to have been influenced by one of his role models, Francois: "He presented himself not as a teacher but as friend. His antiauthoritarianism and egalitarianism was apparent in everything he did and said" (Narrative I). "I always try to present myself as a friend and someone who is generally interested in what the students have to say" (Narrative I). Paul's beliefs about the nature of teacher-student relationship were confirmed to some extent in the Japanese context. Yet, his beliefs faced a serious challenge in the Turkish context. He was aware that if he treated the students the way he treated them in the US or in Japan, he might experience serious problems, but he also did not have an alternative approach to teacher-student relationship, especially when it comes to his relationship with female students: "In fact, I never know where I am with the female students" (Interview II). Paul felt not knowing how to treat female students due to social sensitivities sometimes negatively impacted

on his teaching and made him feel inhibited: “Among the girls, there was the best student in the school, whose English was very good but who was shy. I never figured out how to make her less shy with me” (Narrative II). A particular incidence clearly explains the predicament Paul had and the differences between the Turkish and Japanese contexts in terms of teacher-student relationship:

> One time when I was first teaching here there was a student named Fahriye or something like that. Carol and I were always saying, ‘What are we going to do with Fahriye?’ She was always saying, ‘Puan, puan ver!’ [Points, give me more points!] She had like 90 average. She didn’t even need more points. She wanted 100 every day. One time she was like she got up close to me and it was like touching me [Paul demonstrated what happened during the interview]. ‘Teacher, teacher points.’ I said, ‘Fahriye, what are you doing?’ I pushed her away. The rest of the class looked and saw the teacher had her hands on Fahriye. I was really scared but she could say I sexually harassed her because I simply touched her. It wouldn’t have been anything in America but I was like ‘Oh god, I touched a female student.’ I cannot imagine a Japanese student being so shameless. They are really regimented. There are ways of behaving in Japan. Their expressions are subtle. It is not that you cannot tell people your feelings but Japan is a really subtle place. In Turkey, I see so many fights in the streets, so much aggression. (Interview II)

Paul believes in the benefit of self-study and doing homework in language learning. He recounted how he enjoyed deciphering texts in foreign languages with the help of dictionary. As a reflection of this belief, he thinks course books should be developed in a way that are conducive to self-study. In the Turkish institution where he works, he realized the majority of the students lack the skills to study at home. Some of the students, he noticed, would procrastinate their assignments to the last day and even then, they would rush to do them in class. “Since our students don’t have study skills, we cannot give that approach [the approach he used in the US] here because they cannot go home and study with that” (Interview I). That is the reason behind the change in Paul’s teaching regarding assignments. He decided to spend more time on making students do their assignments in class: “I would have more in class practice of structures with Turkish to English and English to Turkish translation. This would be impossible to

give such assignments as homework outside of class because of copying" (Narrative II). When it comes to marking and grading student papers, Paul realized his beliefs did not match the contextual realities and developed new strategies:

> One thing I started doing after I had more experience teaching in [the City] is *marking every single error* [Italics in the original]. In this way, the students can't complain that their points are too low. There is always the evidence of their errors in front of them. This grade-grubbing really gets to me. It was completely outside my primary and secondary educational experiences in the US, and I don't know how to respond to it. The standard homework sheets leave me a lot of space for mark-up, which helps the students too if they take the time to study their mistakes—but how often do they do that? (Narrative II)

The course books used in Paul's institution have online workbooks and other computer-based supplementary materials as well as applications for smart phones. Such materials are used extensively by language teachers in developed countries, but Paul is aware of his students' economic conditions and knows forcing the students to use online materials as part of their course requirements would be unfair. Therefore, he chose to make use of only the technological equipment provided by the institution: "We have frequent power cuts here and the students don't have their laptops. They cannot afford them. They can hardly afford anything… the students cannot afford the material support for computer learning," (Interview I)

4.5. Strategy Building

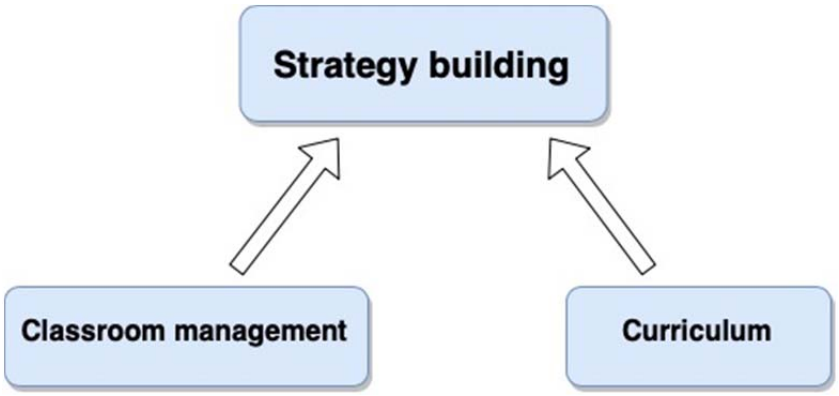


Figure 7. Strategy building category and its subcategories

The subcategories that constituted the category "strategy building" (See Figure 7) were found to be "classroom management" and "curriculum."

4.5.1. Classroom management

As a foreign and native speaker of English working as a teacher in the Turkish EFL context, Paul has had a different teaching experience in Turkey than his experiences in Japan and in the US. The three countries have their own social dynamics and educational systems as well as varying status of teachers. By the time Paul finished his graduate degree, his beliefs about language learning and teaching had developed to a large extent but they would undergo changes when he started teaching in Japan and in Turkey. The data reveal the teachers Paul had from kindergarten to graduate school formed beliefs about the nature of teacher-student relationship and classroom management. When he talks about his role model Francois, he describes his style as "antiauthoritarianism" (Narrative I) and he believes his non-native colleagues at the institution where he works as "too strict" (Interview II). He reflects on the impact it would have on his relationship with the students if he acted as a strict teacher and chooses not to be a disciplinarian teacher to avoid its negative consequences: "As a foreign teacher, I don't want to be more distanced from the students than I already am- and being a disciplinarian would further distance them from me" (Narrative II). This, however, does not mean he has no faith in the benefit of strictness but rather thinks the disadvantages of strictness outweigh its advantages for a foreign teacher in an EFL context. He noted:

> I realize that the immaturity and lack of seriousness in the student body—and even sometimes lack of respect—make strictness necessary, but I often say to myself, 'I don't have time to worry about this.' and 'I don't want to make a big thing about this student walking in late. I just want to continue class.' (Narrative II)

Another aspect of Paul's classroom management practice that is probably related to the fact that he is a foreigner is his relationship with certain students or groups of students in his classes. Teachers working in the Turkish educational system frequently complain about the problems of classroom management and how they impact on their actual teaching practices. Many student teachers finish their teacher education programmes with the idea of student-centred education and the belief in learner autonomy. However, as soon as they start teaching and encounter classroom realities, they resort to the same classroom management principles that they set out to replace. Paul faced a similar dilemma when he started teaching in Turkey, but instead of becoming a controlling teacher since he knew this would threaten his survival as a foreign teacher, he chose to remain as a non-authoritarian teacher and cope with contextual challenges of classroom management through different strategies. Paul describes this strategy by comparing and contrasting the Turkish and Japanese contexts:

> One problem I have in the classroom in Turkey is that I often develop a good relation with the strongest personalities and more charismatic members of the classroom, and use them as my allies in controlling the classroom. This can come off as playing favorites, but I try to counteract this effect. Perhaps this is a habit inherited from Japan. There were immediately apparent hierarchies and fixed social relations in the classroom which I could not alter. Dominance and subordination patterns in Japan are mitigated by the strong tendency to group behavior and an ideology of inclusiveness with strict hierarchy, rather than an ideology of egalitarianism within a group and exclusion and hostility to those outside the group, which is what I see in Turkey and is shocking to me. (Narrative I)
>
> The students in Class E (Speaking) were much different. There was a group of Kurdish and Zaza boys that was very tightly knit. Early on I befriended them,

> and the most outspoken and charismatic of the group, Abdullah, was my ally. (Narrative II)

The social dynamics of the Japanese society facilitated Paul's job in terms of classroom management and he did not have to act strictly to control the class. Paul was aware of the significance of group identity to Japanese students, so rather than dealing with them individually as he would do in the American context, he chose to respect the social structures and act accordingly:

> In Japan, there were simply pre-existing structure in the classroom that were very useful. There was also absolute deference to the teacher and it was easy to control the classroom. If I asked the students to do something, they did it. (Narrative I)

4.5.2. Curriculum

This category is related to Paul's beliefs about lesson planning, the development of a curriculum for language learning, the adaptation of NES teachers in an EFL context, and related issues. The majority of students in an EFL context need to learn English for their work or studies; in other words, they are generally extrinsically motivated to study English. Paul believes the curriculum of any language institution should be developed with the goals and needs of students in mind, and then the skills required to achieve these goals should be determined. He also believes the curriculum should not put certain students at a disadvantaged position because of their economic conditions. To my question about how the curriculum of his institution should be like, Paul responded:

> If I had complete control over the curriculum of the EPP, I would of course start by assessing what the goals of the curriculum were—that is, what skill do the students need to acquire the most? And where and when will they use these skills after acquiring them. In theory, most of the EPP students need English for their courses that will be taught in English in their university departments. Also, I think the curriculum should be structures so that wealthy students with access

> to computers do not have an advantage over students without computers or smartphones. (Narrative II)

This is what Paul has come to believe after working for several years in the Turkish context where economic constraints impact curriculum and course materials. Paul did not report experiencing any such issues while working in the Japanese context, probably because of higher economic development and wider access to technology among students compared to Turkey.

When Paul first started working in the institution where he currently works, there were six foreign teachers with three of them native speakers of English and about ten NNES Turkish teachers. There were three language courses named main course, speaking course and reading and writing course. Turkish teachers were generally assigned to teach the main course as it required the teaching of grammar, while foreign teachers were tasked to teach skills courses as most of them were not proficient in the Turkish language. Paul agrees with this planning, "In Burak's original organization foreign teachers were skills teachers and the main course was local teachers, which is sensible because most of the skills teachers… don't control Turkish grammar well enough to explain English grammar in Turkish" (Interview II). Paul thinks NES teachers could be more effective if they are assigned to speaking classes and not required to explain abstract grammar structures or vocabulary. He further explained his belief about the organization of the curriculum:

> This [having no control of the curriculum] relates to another point about my job in Turkey and how I would like the curriculum to be organized… Ideally, it would be nice to have the main course teacher drill the students in grammar and explain difficult points (relative clauses, subordinate clauses, non-omissibility of elements omissible in Turkish), and I could come in for the students to talk to. Speaking class can be nice and informal and free-form and relaxing for students, and reading and writing class can be more structured but offer opportunities for discussion in English of topics that are important to the students. I would like to interact with student in class as I do with them outside class: we just talk about things in English. If they don't know a vital word, they just say the Turkish word and then I supply the English word, and we continue with a minimum of interruption. (Narrative II)

Like other foreign teachers working in Turkey Paul lives away from his family who live in the US and he generally visits them once a year during summer holiday. Schools curriculums across Turkey do not allow for foreign teachers to take time off work to spend holidays, especially Christmas, with their families. This inflexibility of the curriculum has actually impact on foreign teachers' morale and motivation as voiced by Paul in the following statement:

> I sometimes felt the same way as Carol, ready to quit, but for different reasons. In my first year at the EPP, there was a quiz or midterm almost every week. The amount of examinations was far too excessive. It wore down the students' morale, and the teachers were overworked preparing exam questions and grading exams constantly. By February, I was exhausted and on the verge of quitting and returning to the US. It was the excessive question preparation and exam correcting that overwhelmed me. This, combined with the lack of breaks. I find that there are too few official holidays in the Turkish system. There is no opportunity to refresh oneself so that one returns to one's work with renewed enthusiasm. There is only the relentless grind. For Americans and Europeans, of course, the lack of a December break is especially disheartening. Not only does the school year just grind on, but one is away from one's family during the most important holiday. (Narrative II)

CHAPTER V

5. DISCUSSION

5.1. Introduction

This study was conducted to explore how a native English-speaking teacher makes sense of his teaching experience in an EFL context and the influence of the context on his teacher beliefs. Qualitative research design was utilized as it is more conducive to the investigation of teacher beliefs and instructional practices. The study was carried out with a single participant at a public university in Southern Turkey. Data was collected through semi-structured in-depth interviews, classroom observations, narrative writing, house visit and journal keeping. The participant's past teaching experiences were investigated retrospectively with the interviews and narratives and this enabled a comparison between his experiences in different EFL settings and how these experiences influenced his teacher beliefs. Classroom observations were conducted over a semester with the aim of corroborating the data collected through interviews, narratives and journals. The data was analysed using open, axial, and selective coding procedures. The findings of the study were presented in Chapter 4 by theme and they will be further examined in this chapter as they relate to relevant literature with the purpose of answering the question that guided this research study. A theoretical model explaining the major themes that emerged from the data and the relationships among the themes can be found in Figure 8.

5.2. Theme One: Adaptability

As discussed in Chapter 2, context both mediates and shapes teachers' beliefs (Borg, 2003; Sakui & Gaies, 2003). Zheng (2015) argues that teacher belief system shapes and is shaped by contextual factors. Not only the immediate school environment but also the larger social, political, and economic climate are crucial to the understanding of the development of teachers' beliefs. According to Clark and Peterson (1984), the school, the principal, the curriculum, or the community are the factors that may constraint teachers' thoughts, while the same factors plus the physical setting or external influences may constraint their actions. Buehl and Beck (2015) suggest factors

external to teachers such as classroom, school, district, and national/state level factors have the potential to either facilitate or hinder teachers enacting their beliefs.

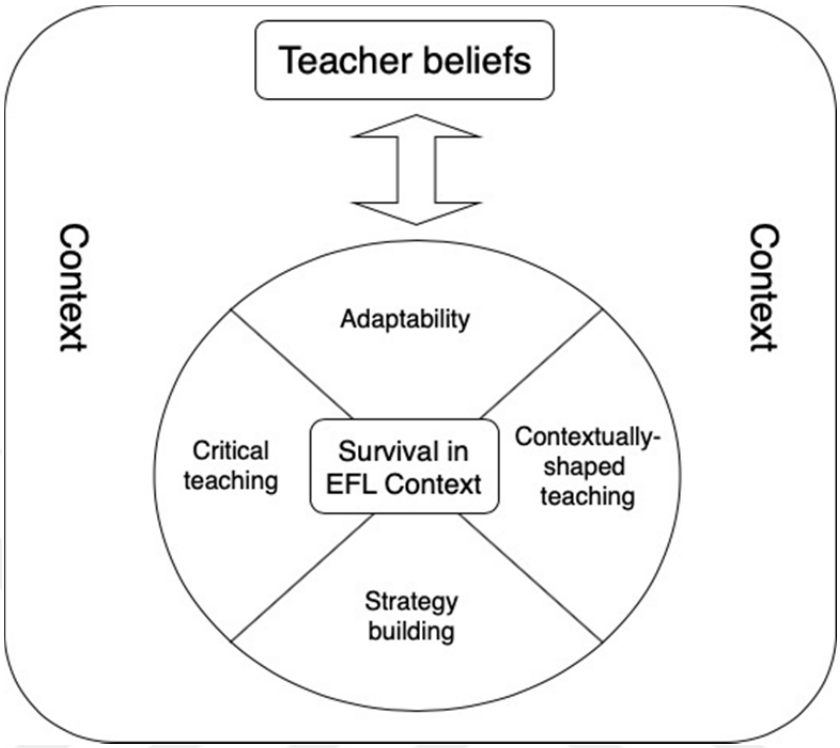


Figure 8. Theoretical Model for Survival in EFL Context

This study found that prior schooling experience of teachers has influence on the formation of teachers' beliefs about good language learning and teaching practices as well as images of good teacher models. Paul, the participant, talked about the benefits of group work in second language learning, saying his class did a lot of group work while they were studying a second language. This experience seems to have shaped his teacher beliefs regarding the contributions of group work to language learning and therefore chooses to have group work activities in his classes. While teaching in Japan, Paul did not have any serious problems with getting the students to work in groups because, he said, Japanese students formed groups naturally as they were conditioned that way by social structures. He described these groups as functional. We see here that Paul's teacher beliefs regarding the value of group work in language learning were confirmed by his pedagogical practices in the Japanese setting. On the other hand, Paul's experience with group work in the Turkish context proved to be problematic. He described groups in language classrooms in Turkey as dysfunctional and pair work as impossible. "Here in Turkey pair work is impossible" (Interview II). Paul discussed

with his colleagues the problems he had with group and pair work and found out that they all had similar challenges. He said, “I don’t know what to do. I have given up” (Interview II). Contextual factors related to students’ past learning experience acted as restraints on Paul in enacting his beliefs about effective language learning. Although it is not clear whether Paul’s beliefs about the benefits of group work in language learning has changed, it is possible to say that the context has impacted on his classroom practice.

In Japan, Paul did not have to push students to work in groups as they were used to group and pair work, but he had a different kind of challenge with group work in the Japanese school setting. He explained the challenge by making references to Japanese social dynamics: “There are these forward students and students who are spokespersons for their groups who are sort of informally elected by social dynamics. And there are the very shy students” (Interview II). He believed participating in group work was beneficial for each student and so tried to engage all students in groups. However, he realized this was not easy to accomplish. “It was impossible to call on certain students, because they were the shy students and the students were in their groups and you have …[an] understanding of each group’s dynamics and this is not good for language learning” (Interview). He decided not to push students as this would be against their traditional style of learning and adjusted his teaching accordingly. “I am just one person. I cannot change the pedagogic system that existed for so many years” (Interview II). I think it is clear no change occurred in Paul’s beliefs regarding group work and the value of participating as members of a group but social dynamics made him change his instructional practice in a way that did not clash with deep-rooted traditional learning. External factors at societal level acted as hindrance (Buehl & Beck, 2015) or constraint (Clark & Peterson, 1984) to Paul in implementing his espoused belies. Even though a change in the teacher’s instructional practice took place, it is not possible to infer a cognitive change also occurred as Borg (2003) suggested that change at the behavioural level may not imply change at cognition level.

Teachers construct images of past events such as images of good teachers and these images filter new information they are subjected to like in teacher education and guide them as they embark on actual teaching (Cole & Knowles, 1993). Johnston (1992) suggests that images are at the basis of subconscious assumptions, and practice is based on these assumptions. The images of favourite teachers and teaching styles impact on shaping teachers’ beliefs and subsequent educational practices; in other

words, teachers use these images as models of action (Calderhead & Robson, 1991). According to Kagan (1992), students bring along narratives or images about teaching, students, teachers, classrooms, and subject-matter.

The findings of this study confirm the significance of images of effective teacher models that students start to form during their school years that inform their teacher beliefs in their teaching careers. Paul was highly influenced by his kindergarten teacher as she valued every student in her class and believed each and every student had a role to play in the classroom regardless of their personality. Paul considered her a role model for his own teaching, saying he liked to create a classroom "where everybody can participate in whatever role they feel comfortable" (Interview III). It is evident Ms. Bowlen had a big influence on the development of Paul's beliefs about learning and teaching and one naturally looks for the reflections of it in his teaching practices. The statement "I have tried to call on every student so they feel I want to talk to all of them unless they completely turn me off" (Interview II) shows Paul exerted effort to be inclusive in his class just like his kindergarten teacher. However, contextual factors, whether they were about social hierarchies or classroom dynamics, did not always enable Paul to practice by what he believed in and had to modify his teaching in some ways. In one of the classrooms he was teaching, Paul said the director had shared with him the students' criticisms that Paul has his friends in the class and he spends more time speaking to them and ignores the other students. He said he started working against that but acknowledged, "There are always some bad apples. You cannot please everybody" (Interview II). When all his efforts to include the entire classroom in activities fail, Paul does the best he can and decides to work with interested students and not bother with the others.

Paul tried before to include each student but it did not work, so continuing to force uninterested learners to participate unwillingly would only be at the expense of enthusiastic students. Facing such a dilemma would prove challenging to any teacher even experienced ones as either option has its disadvantages. Paul chose to work with willing students and not put more effort into engaging the uninterested students. This does not mean he no longer believes in the benefits of an all-inclusive policy and that group work does not help language learning but it means the contextual factors caused him to make changes to his teaching practices.

As discussed above Borg (2003) maintains change in cognitive domain may not necessarily mean change in behavioural domain and vice versa. A teacher might hold

certain beliefs regarding a specific aspect of teaching but may not be able to implement their beliefs due to external factors such as curriculum. Some studies have referred to this as incongruence between teachers' espoused beliefs and enacted beliefs (Smith, 1996; Phipps & Borg, 2009). Different explanations have been offered to explain the apparent incongruence between what teachers state they believe and what they actually do in the classroom, including context, teachers' lack of knowledge or limited understanding, methodological issues, and the nature of beliefs. Borg (2006) and Almarza (1996) argue contextual factors exert a strong influence on the implementation of teacher beliefs.

This study found that Paul approached coursebooks with caution and preferred to adapt them whenever necessary or supplement them with teacher-developed materials because he believed they either fall short of meeting the students' needs or are sometimes irrelevant to the context. He believed that teachers should have some control over lesson planning but this was made impossible by curriculum constraints. For instance, for the Japanese context he said: "In both schools, I had no influence over the lesson plans at all. We mostly followed the Monbusho [Japanese Ministry of Education] textbooks in order to prepare for the exams. I often said I was a human tape recorder" (Narrative I). Paul thought students needed meaningful interaction with the teachers and with other students. To this end, he wanted to create activities and materials himself but curriculum did not allow any time for teacher-created materials. Although Paul opposed and did not have faith in the value of highly structured grammar drills such as fill-in-the-gap kind exercises, he was forced to do such drills frequently because "it was written grammar drills that were the most important and were going to get them [students] into a good university" (Narrative II). This behavioural change in Paul's instructional practice is not backed by any cognitive change in his teacher beliefs.

It is reported in the literature that there are different sources where teachers get their ideas and teaching experience and informal talks with colleagues have been found to be in the top two (Crookes & Arakaki, 1999). Teachers are reported to prefer informal discussions with fellow teachers to formal workshops or research conferences as they are a more convenient way of sharing ideas and they have more similar experiences with their immediate colleagues. Given the situated and socially-constructed nature of learning from a sociocultural perspective, it can be assumed that informal chats or discussions among colleagues have an influence on teacher thinking and beliefs. According to Crookes and Arakaki (1999), through such socialisation

activity teachers find opportunities to discuss different dimensions of their work with their colleagues, identify their beliefs, and reflect on their practice. Barnard and Burns (2012) count colleagues among others as influences on the formation of and change in teachers' beliefs, while Farrell (2003) argues support from colleagues as well as the administration has strong influence on teachers' overall development.

The current study found that Paul's discussions and consultations with his colleagues, both foreign and local, had a significant impact on the enactment of his beliefs and his pedagogical practice in general. Paul recounted how he shared all the problems he had in the classroom with his colleagues, especially foreign teachers with whom he had better communication. "I know that even the local teachers must have these problems because I have heard it from Rezan. I talked about this with Carol who had, before I came to Turkey, five-year experience teaching in Turkey" (Interview II). Paul shared with me he was not a big fan of workshops sponsored by publishers in order to help teachers how to best make use of course books and catch up with new approaches in language teaching and learning. He preferred small meetings with teachers after classes to discuss the problems they have and to create supplementary materials tailored to the students' needs. During one of these one-on-one causal talks with Carol, another American native speaker teacher, Paul learnt about the Dogme approach, which was practically what he had been doing throughout his teaching career. Paul explained to me how much he learnt from his discussions with Carol:

> Carol was a very experienced teacher who had been working in Turkey for some years and I quickly realized that I could learn a lot from her about how to teach students in Turkey and about how to survive in general. (Narrative II)

Paul's belief about the contributions of cooperation among teachers to one's professional development was strengthened thanks to his positive experiences. However, over the years the number of native and non-native speaker foreign teachers working at the same institution with Paul dropped, and he soon realised local staff were not as enthusiastic about collegial cooperation as foreign teachers. "When I returned, I found that Elly had moved to Izmir and I was the only foreigner at the [institution]. I quietly gave up trying to coordinate activities among the skills teachers" (Narrative II). He remarked how cooperation and discussions among colleagues helped him to a great extent and facilitated the difficult adaptation period in his first year at the institution. He

was forced stop urging teachers to cooperate and hold consultation meetings in the face of lack of enthusiasm and instead chose to work with the only remaining foreign teacher, with whom he shared his office. We can conclude here that school culture and lack of support from school administration constrained Paul from implementing his beliefs regarding collegial cooperation. This is in line with Mak's (2011) suggestion that the enactment of teachers' beliefs is influenced by the school culture, attitudes and behaviours of colleagues, supervising teachers, and mentor teachers, opportunities for cooperation and professional development.

There is evidence in the literature (M. Borg, 2002; Dellar, 1990) that native speakers teacher who do a degree in their home countries and then go to work in an EFL country might experience difficulties posed by contextual elements. These difficulties could be related to interaction with students or with colleagues. Despite the growing number of studies on teacher beliefs and cognition, the majority of them feature native speaker teachers in ESL context. There are, however, a number of studies conducted in EFL contexts with native speaker teachers as participants. Nevertheless, these studies do not look at native speakerism as a factor in their investigation of teacher beliefs. My search of the literature for studies investigating the influence of context on beliefs of native speaker teachers did not reveal any results.

This study looked at the interaction of native speaker identity of the participant with his relationship with other teachers and students in the Turkish EFL context and found that the participant as a native speaker had to be conscious of his native speaker identity. He believed if he asserted the fact that he was a native speaker, it could jeopardise his relationship with his non-native speaker colleagues. This was not an issue or something to be conscious of while he was teaching as a teaching assistant (TA) foreign students from different countries since he was working in the US but in the Turkish context he had to thread carefully not to impose his native speakerism in talks and discussions with the other teachers. His efforts not to dominate his colleagues with his native speaker teacher identity could be seen as part of his struggle to adapt to the context as explained by the following quote:

> As the only native speaker among my colleagues, I try to avoid any situation where I might have to assert dominance with the unspoken thought, 'I'm the native speaker here. You guys aren't.' I only answer in this capacity when my colleagues call upon me to do so. Only very seldom do I call out another teacher

> on a grammatical or pronunciation error that is made, and only privately. I'm glad that my colleagues don't fault me on my terrible Turkish. (Journal, 8 March 2017)

Paul's actions to adjust to certain aspects of teaching in an EFL setting while avoiding going against sociocultural structures or dynamics, his frequent discussions and consultations with mostly foreign teachers based in the same institution as him, as well as his balancing act with his native speaker teacher identity all point to his attempt at adaptation to a foreign teaching context. The findings of the current study have revealed that Paul, as a native English-speaking teacher working in a foreign country, avoided assimilating or integrating into the host society and culture, while aiming to adjust to the host community, particularly to the classroom and to the school community, in order to survive as a foreign teacher. His efforts to adjust were sometimes voluntary as he had a genuine interest in the student body, but they were occasionally forced by societal dynamics. His experiences convinced him that drawing too much attention as a foreign national living in the midst of a conservative community would make his life and work very difficult. As an observant individual, he read classroom dynamics and social dynamics quite well, and threaded carefully in his interactions with students and the community. It seems the Japanese proverb that "the nail that sticks up will be hammered down" guided Paul's relations with the Japanese and the Turkish community.

5.3. Theme Two: Critical teaching

Teachers' beliefs cannot be decoupled from the context in which they occur, and therefore taking into account the context, including the immediate school environment as well as the larger social, political, and economic climate, in understanding the formation of teachers' beliefs is crucial (Levin, 2015; Rubie-Davies et al., 2011). It has also been argued that teachers may make certain changes to their pedagogical practices depending on contextual variables such as the socioeconomic level of the school (Rubie-Davies et al., 2011). Teachers may choose to alter their instructional practices to meet their students' needs and expectations (Johnson, 1990) especially if there is a mismatch between what curriculum envisions for the students and what they really need. This might lead the teacher to deviate from their conventional roles and assume

certain non-traditional roles. This kind of change in teachers' beliefs particularly happens when novice teachers realise the gap between what they were taught in teacher education programmes and what they experience on the ground (Barcelos, 2015; Johnson, 1994; Kagan, 1992). A similar change in teachers' beliefs, whether cognitive or behavioural, may occur when teacher move from one context to another that is socially, culturally or economically different. This transition may urge teachers to reflect upon their long-held beliefs or alter their instructional practices in order to cope with dissonance caused by new contextual realities.

The participant mentioned how a number of people, mostly his teachers, had a huge impact on the formation of his beliefs about teacher roles and responsibilities. One of those first teachers was his French nanny Monique, who occupied a big part of Paul's life and shaped his attitudes to language learning and acted as a role model for him. Paul came to love French so much thanks to Monique's influence that he studied French as one of his two majors. Paul referred to his German teacher at high-school as the reason why he believes in the value of grammar in language learning, and his Spanish teacher as the person who influenced his beliefs about the role of meaningful conversation and pronunciation. Still, the most influential teacher in Paul's life in terms of the formation of his beliefs about effective teacher model is understood to be Francois. Referring to Francois's influence Paul remarked, "Basically his pedagogy is my pedagogy" (Interview III). The last teacher that Paul mentioned as an influence on him and his teaching beliefs was his professor of historical linguistics Calvert Watkins, who also strongly impacted on Paul's personality. "Probably some of the aspects of my personality that you encounter are actually Cal [Calvert]."

The teachers discussed above had the greatest impact on Paul's personality, professional identity, teacher beliefs and his life in general. I believe it is quite reasonable to say that they immensely contributed to the formation of Paul's beliefs about teacher roles and responsibilities. However, not all the roles Paul assumed could be categorized as conventional teacher roles and actually they are not directly related to language teaching. An explanation for the non-traditional roles Paul assumed could the influence of the context. Turkey is a newly-industrialized country and income distribution between regions is far from being equal. The city where Paul works is one of the poorest in the country with farming and livestock-breeding as the main sources of income. The majority of the students at the institution where Paul works come from low-to-middle income families in neighbouring cities. As an observant teacher Paul

realized the huge impact economic constraints had on students' educational background and decided to assist them as much as possible.

Certain students particularly influenced Paul in his (re)interpretation of teacher roles. Şahin, for instance, was one of the economically-disadvantaged students that Paul really cared about and wanted to help. Paul remarked, "This is the student I have to help, out of all of them" (Narrative II). Paul would invite him to his office and offer him lunch. Paul threaded the line between a teacher and an activist in his understanding of teacher roles, which could be associated with critical pedagogy that promotes social justice and transformation of the society through raising consciousness. It is also related to the inequality of free will between people that Cave (2015) argues is caused by systemic advantages and disadvantages. Paul's beliefs about teacher roles seem to have been heavily influenced by the contextual realities of Turkey. It is not very common to see an American teacher working in a conservative and troubled region of the country even during turbulent social developments. Paul himself offered the answer as discussed above:

> Şahin and Behiye are the two students who I often think of when people ask me why I stay in Turkey. 'Because I can really help some people who have been denied opportunities and have not succeeded—not because they lack talent, but because of economic constraints and systematic neglect. I may be a mediocre teacher, but I do the best I can.' (Narrative II)

Traditionally, teachers limit their instructional responsibilities to inside the classroom and expect students to seek assistance outside school if they are struggling academically. Paul, on the other hand, chose not to remain indifferent to the challenges students faced and decided to help as many as possible after class hours and sometimes even outside school premises. For instance, he offered extra tutoring to a student named Nedim after classes and convinced Şahin to change his mind about dropping out by tutoring him at night at another student's flat for several days and helping him pass the final examination. Although Paul was not obligated by curriculum or by institutional requirements to assist students outside class hours, he took it on himself as a humanitarian responsibility to help disadvantaged students and this non-conventional teacher role brought him closer with the students and greatly facilitated his adaptation to the student body and the institution.

Paul did more than financially assisting economically-disadvantaged students and offering extra tutoring to academically struggling students. He let several students, two or three at a time, stay in his flat as his roommates. These students could not afford housing, so Paul decided to financially support them by sharing his flat with them. Students' economic situation was not the only reason behind Paul's decision. He also wanted to contribute to their language learning and he did. All the students who were lucky enough to be Paul's roommates had significantly improved their English, especially speaking skills, by the time they graduated or moved out. One of the students who shared a flat with Paul said: "He made huge contributions to my life both as a teacher and as a friend" (House visit, 18 May 2017).

Paul went beyond traditional teacher roles and chose to put in extra effort for the students who had been denied the means and opportunities to receive quality education. It is evident from the narratives that Paul took this non-traditional role as serious as his teaching roles and counted it among the reasons that keep him working in that region of Turkey for so long. It is not possible to argue that Paul began to form these beliefs anew as he may already believe teachers have moral responsibilities that go beyond their traditional roles. It could the context that urged Paul to enact these beliefs considering the discrepancy between his pedagogical practices in Turkey and in Japan. In Japan, we do not see examples of the non-conventional teacher roles that Paul assumed in the Turkish context. Despite both being EFL contexts, Japan and Turkey have wide differences in terms of economic and educational development. Paul did not have the students like Şahin, Behiye and Nedim in the Japanese high-schools where he worked, and therefore did not feel the need to assume the roles he assumed in the Turkish context.

Buehl and Beck (2015) developed a model that divided supports and hindrances to teachers implementing their beliefs into two categories: internal and external. Internal factors reside within the teacher, while external factors, which are shown as embedded from the immediate to the distant, reside in the environment. Classroom-context factors, school-context factors, national-, state-, and district-level factors are grouped under external factors that can support or impede the interaction between teachers' beliefs and practices. Paul observed that both in Turkey and in Japan, the curriculums were geared toward grammar drilling and were generally exam-oriented. He realised students needed to be motivated to study English and their past language learning had not been meaningful. He remarked, "The most deeply frustrating thing about the classroom

culture as I have seen it in the EPP [English preparatory programme] is the mentality of 'fill in the blank'" (Narrative II). He knew he had to come up with instructional practices different to those he used in the USA as language learning meant different things in different contexts. Students' attitudes to English language learning influence the practices teachers implement (Buehl & Beck, 2015).

Paul saw students' lack of purpose as the root of the problem: "The more I teach here, the more I am struck by this fundamental, deep-rooted misunderstanding that some of the students have about the purpose of their own education" (Journal, 10 April 2017). In order to motivate his students, Paul decided to first explain to them why they were studying English and why it was important to them. He explained: "There is no explanation as to why learning might be important to them. The problem is greater than English. It's pointing out motivation to them. Why are they learning this?" (Interview II). He observed how many students were psychologically affected by the violent conflict raging in the region where the institution is based, so to make language study meaningful for these students, he explained to them the English language could be the means through which they could tell the world their stories. Paul was aware of the lack of opportunities for the students to practice their English as it has no use in the community, which is true for most EFL contexts. He saw Erasmus exchange programme as a rare opportunity for the students to get in touch with the global community of English-speaking students. To this end, he urged the students to apply for the programme and offered his assistance to them throughout the application process. He also tried to prepare the students for what awaited them once they travelled to Europe for the exchange programme.

In implementing their beliefs, teachers are supported or impeded by school culture and the wider community (Buehl & Beck, 2015). Positive or negative reactions from community influence the nature of change in teachers' beliefs. When Paul saw how few chances students had in improving their English language skills in the city, he decided to help the students get in touch with foreign visitors to the city through Couchsurfing. He believed this experience would enable the students to practice their conversational English and broaden their visions by exchanging ideas with foreign tourists. He remarked, "That [Couchsurfing] was really good for your English, I think. When you were taking them around [the City], you really had to talk to them in English" (House visit, 18 May 2017). He let his roommates invite Couchsurfers to his flat several times until it began to draw negative reaction from the neighbourhood. The

city where Paul works is predominantly conservative and anti-foreigner sentiment runs high. The local residents grew wary of the foreigners who stayed at Paul's house as guests and gathered outside his house to force Paul and his roommates to move. They even accused Paul of being a secret agent. Paul's roommate Osman stated, "They were claiming he was an agent," (House visit, 18 May 2017). He was forced to move to a different neighbourhood, but he continued to share his flat with two students.

Working in the Turkish EFL context made Paul believe in the value of meaningful interaction for the students through Erasmus and Couchsurfing, and the negative reaction he received from the neighbourhood have not caused any change in his beliefs. He explained:

> Most of all, I have seen that most of our students make the most progress when they have something real to communicate, for a real reason. When our students met Couchsurfers, their English became much better. Another student really wanted to understand Justin Bieber songs. Somehow, we have to find the real things and the real reasons for our students –and these reasons will be different for every student… (Narrative II)

The findings of the current study confirm the significant role "apprenticeship of observation" (Lortie, 1975) plays in the development of teachers' beliefs regarding effective teacher images and teacher roles. The EFL contexts where Paul worked enabled him to enact his beliefs in contextually meaningful ways and through contextually relevant practices. Paul's having student roommates in Turkey while teaching could be seen as a reflection of his beliefs about teacher roles, which seem to have shaped partially during his stay at the French house in his undergraduate years. The EFL context confirmed Paul's beliefs in this regard though the enactment of his beliefs occurred differently in the two contexts. The way Paul tried to make English learning meaningful for EFL students also illustrates the effect context has on the realisation of espoused beliefs. His efforts to encourage EFL students to do Erasmus exchange, Couchsurfing or tell their stories of suffering through English are an indication of Paul's tweaking his teacher beliefs to make his pedagogical practice meaningful in the EFL setting.

5.4. Theme Three: Contextually-shaped Teaching

Zheng's (2015) framework of "EFL teachers' complex belief system" (p. 36) suggests a complex and dynamic relationship between teachers' beliefs and practice. He characterises teachers' beliefs as complex, dynamic and contextualised open systems, and refers to interrelationship and interaction between teacher beliefs, practice and context. According to Zheng (2015), EFL teachers' beliefs are composed of an array of beliefs about EFL, EFL teaching, learning, learners and teachers that are linked to and interact with each other, with pedagogical practices and with settings. The framework takes a holistic approach to context and includes the macro- (society), exo- (school) and micro-systems (classroom) of the contexts. It highlights "the ways in which the teachers adapt their beliefs and practice to the change of contexts but also recognises how the change in their beliefs and practice influences the contexts" (p. 36). Zheng concludes that there is a co-adaptive relationship between teachers' beliefs and contexts.

This study also found the significant role context played in the interaction of Paul's teacher beliefs and his instructional practices. He is interested in all aspects of his students and views this as part of his professional identity. He shapes his teaching and classroom management practices with classroom and social dynamics and other contextual factors in mind. For instance, he knew that the students in his class in Turkey were Muslim, and he made room in his lesson planning for Friday prayers. He did not have to make such an adjustment in his planning while he was teaching in Japan. Whether he felt forced or he believed the adjustment was necessary is not evident but macro-context that is society influenced the way Paul planned his lessons. Paul remarked in one of the interviews that he realised classroom dynamics affected group formation and interaction between different groups in the classroom. He referred to classroom dynamics when reflecting on the effectiveness of his instructional practices and the problems he had with certain students. He remarked, "There are two separate groups of girls. They don't like each other. There are many cliques. That's one thing that's difficult" (Interview II). He was well aware of the negative influence of certain dynamics on student learning.

The transition from Japan and to Turkey was not very smooth for Paul as he soon noticed substantial differences between the two contexts. Both societal dynamics and classroom dynamics were so different that he faced a real challenge and sought assistance from other teachers, particularly the foreign colleagues. He came to believe

after gaining experience in the Turkish context and frequent discussions and chats with colleagues that he just could not ignore social and classroom dynamics as it might diminish the effectiveness of his teaching practice or worse it might put him at odds with sociocultural sensitivities. For instance, Paul knew how important group identity was to Japanese students and so decided to get involved in group activities after classes. He joined the calligraphy club to have a better understanding of the students and to learn the Japanese language. In Turkey, however, Paul chose not to join outside school activities or outings with students as it may be disapproved socially. It is quite evident Paul took a holistic approach to teaching and viewed students as social agents with strong ties to the community they are situated in.

Teachers hold beliefs not only about different aspects of teaching and learning but also about societal issues such as politics, economics, religion and so on. Social, cultural, and historical contexts teachers occupy have an impact on their beliefs (Levin, 2015). Therefore, understanding the formation of teachers' beliefs requires taking into consideration contextual factors, including socio-political and economic climate as well as school context. These factors may support or hinder teachers in enacting their beliefs in practice (Levin, 2015). In the face of unfavourable societal circumstances, teachers may be forced to make changes to their pedagogical practices that contradict their beliefs. Their free will to put into effect what they believe in may be restricted by external factors in the environment (Cave, 2015). If contextual factors are not considered, the mismatch between what teachers state they believe and what they actually do in the classroom may be simply labelled as incongruence as the literature reports. The lack of an instructional practice does not prove the lack of belief in the practice just as existence of a belief in a certain practice does not ensure the belief is enacted in practice if context is removed from the relationship between teachers' beliefs and their practice.

The data for this study revealed that Paul was extremely conscious of socio-political situation of the region where he worked in particular and of Turkey in general. He always kept this in mind when choosing supplementary materials or discussion topics for speaking or writing assignments. As a Christian American teacher, he was concerned about receiving negative reactions from students, the university management or the wider community. This influenced his classroom actions in such ways as avoiding discussion of certain issues, and relationship with students and the community. He only discussed political issues when he felt it was appropriate to do so. In one of the

classes he was teaching, he touched on politics when trying to motivate students because he "felt very safe in that class" (Narrative II). Foreigners in Turkey, even teachers and academics, sometimes are accused of engaging in missionary activities and since Paul was well aware of this, he tried to avoid controversial issues as they could be interpreted as missionary activity and he could lose his job or even get deported. Religion, culture, politics and sexuality are some of the issues Paul avoided discussing openly for fear of being reported to authorities. "I hope I don't get deported for missionary work. I thought maybe there is a spy who would go to tell the rector or something" (Interview II). He only discussed such topics when they were mentioned in the course books or when students specifically asked him about them.

In several occasions, Paul felt compelled to modify supplementary materials he was using to support course books because the content could be considered offensive in the Turkish context. In Japan, on the other hand, Paul did not have to avoid discussing any issue or using any materials as he remarked, "in Japan anything goes" (Interview II). While working on supplementary materials with another foreign colleague who had more experience working in Turkey, Paul was told they needed to avoid using pictures featuring people in swimsuits because it might be considered inappropriate. He admitted he did not agree with his colleague but decided not to use the material in order not to offend the students or the school administration. He said, "That was frustrating and that would not arise in Japan" (Interview II). Paul felt the need to change his instructional practice due to social pressure even though it is evident there was no cognitive change in his teacher beliefs.

The present study found that Paul's schooling experience had an immense impact on the development of his beliefs regarding teacher-student relationship as evidenced by the data: "In America, it is assumed that the teacher and the students are friends. It is the social contract. We use our first names with each other, especially at graduate level" (Interview II). He preferred the students he was teaching at graduate school to call him by his first name. Francois, Paul's French instructor at undergraduate level, particularly shaped Paul's beliefs regarding good teacher model. "He presented himself not as a teacher but as friend. His antiauthoritarianism and egalitarianism was apparent in everything he did and said" (Narrative I). My observations of Paul's classes and his interactions with the students and colleagues corroborate that Paul treated his students and colleagues as friends. He did not experience any problems in his approach to student-teacher relationship in the US and in Japan. However, soon after he started

working in Turkey, he realised he had to be more careful in his interaction with students, especially female students. He shared his frustration: “In fact, I never know where I am with the female students” (Interview II). Paul felt not knowing how to treat female students due to social sensitivities sometimes negatively impacted on his teaching and made him feel inhibited: “Among the girls, there was the best student in the school, whose English was very good but who was shy. I never figured out how to make her less shy with me” (Narrative II). It seems Paul was concerned if he treated female students in Turkey like he treated them in the US or Japan, it could be deemed inappropriate in an institution and community dominated by conservative culture.

Paul believes in the value of self-study and assigning homework, probably because that is how he learnt many languages he speaks. He observed that Turkish students mostly lacked the skills to study at home and do homework regularly. Many students would copy their classmates’ work or do their assignment in class on the last day. Paul realised he had to change his practice regarding self-study and assignments. He stated as quoted above: “Since our students don’t have study skills, we cannot give that approach [the approach he used in the US] here because they cannot go home and study with that” (Interview I). Instead of giving assignment to do at home, Paul decided to make students do more class work. Whether the change in Paul’s pedagogical practice regarding self-study and assignments is backed by cognitive change is not clear. However, it is possible his teaching experience with Turkish students, who are not accustomed to self-study, may have led Paul to form a belief about the value of doing more classwork. In any case, the impact of the context on Paul’s instructional practices seems obvious.

The current study has found that neither the formation nor the enactment of teachers’ beliefs occurs independent of the micro and macro context the teacher is situated in. The participant in the present study, who was raised in an English-speaking western country, faced cultures different to his and was forced to alter his instructional practices so as to not cause any misunderstanding or backlash. The findings indicate that certain changes in practice were willingly initiated by the participant as a reflection of his efforts to avoid any problems that might make his life as a foreign teacher more difficult than it already is. Other modifications to his practice are not backed up by his teacher beliefs or cognitive change in these beliefs but rather forced by micro and macro dynamics. Considering that the participant was able to survive the challenges posed by the two EFL settings, it can be concluded that certain level of flexibility in teacher

beliefs, especially in the enactment of teacher beliefs is needed to ensure adaptation and survival in new teaching contexts. A further conclusion may be that the number of options that are available to individuals in actualising their beliefs is dependent on not only the circumstances but their creativity and flexibility as well (Cave, 2015).

5.5. Theme Four: Strategy Building

Many studies have revealed incongruence between teachers' stated beliefs and enacted beliefs; however, the reasons for the inconsistency remains unclear with different scholars suggesting different explanations. One of the explanations offered is the constraint imposed by contextual factors (Almarza, 1996). Physical, institutional, instructional, and social settings surrounding teachers may cause dissonance for teachers as they are hindered from implementing their beliefs. Therefore, the interpretation of teachers' beliefs need to be done in locally relevant ways in order to understand teachers' beliefs (Kumaravadivelu, 2003). The fact that teachers believe in the value and appropriateness of an approach or practice is not enough for teachers to implement it (Fives & Buehl, (2012). Teachers need to take into account realities of every teaching context in its own right. School culture and teachers' beliefs about the larger school context influence the goals and practice they promote in the classroom (Deemer, 2004).

The data for this study revealed that Paul believed an effective teacher should not be strict and authoritarian as exemplified by his referring to his past teacher Francois's style as "antiauthoritarianism" (Narrative I) and his criticism of his non-native colleagues as being "too strict" (Interview II). However, this does not mean he does not have faith in the value of teacher's authority or discipline. He actually remarked, "I realize that the immaturity and lack of seriousness in the student body – and even sometimes lack of respect – make strictness necessary" (Narrative II). It is evident Paul believed teachers need to be strict and authoritative when necessary, but the context impeded him in implementing this belief in practice. He explained the reason: "As a foreign teacher, I don't want to be more distanced from the students than I already am – and being a disciplinarian would further distance them from me" (Narrative II). Therefore, instead of becoming a controlling teacher since he knew this would threaten his survival as a foreign teacher, he chose to remain as a non-

authoritarian teacher and cope with contextual challenges of classroom management through different strategies.

The strategy he developed in the Turkish context was to (as referred to above) "develop a good relation with the strongest personalities and more charismatic members of the classroom, and use them as my allies in controlling the classroom" (Narrative I). Paul believed he acquired this habit in Japan as in Japan there are "apparent hierarchies and fixed social relations in the classroom" (Narrative I). As part of this strategy of managing a disorderly and polarised classroom, Paul befriended the de facto leader of the group: "The most outspoken and charismatic of the group, Abdullah, was my ally" (Narrative II). Another strategy that Paul probably developed in the Turkish context was addressing students in their first language, Turkish, in matters pertaining to classroom management. He may think this would have a stronger effect on the students as they associate authority more with their Turkish-speaking teachers.

On the one hand, Paul defines himself as an anti-authoritarian teacher. On the other hand, he believes certain situations may make strictness necessary. To better understand these apparently contradictory belief statements, we need to consider Zheng's (2015) argument that there is an interconnected and co-adaptive relationship between teachers' beliefs and contexts. After several years of experience of teaching young adult students in Turkey, Paul has noticed significant differences between the Turkish education context and the Japanese and American contexts. This realisation may have led to a change in Paul's beliefs about how to best manage a classroom or just caused certain instructional alterations in his practice without any cognitive change. In either case, the influence of the context in teachers' beliefs and practices is warranted as argued by Borg (2006, p. 275), "They [contextual factors] may lead to changes in these cognitions or else they may alter practices directly without changing the cognitions underlying them" (p. 275).

Teachers' beliefs cannot be decoupled from the setting in which they occur, and therefore taking into account the context, including the immediate school environment as well as the larger social, political, and economic climate, in understanding the formation of teachers' beliefs is crucial (Levin, 2015; Rubie-Davies et al., 2011). Context plays a significant role not only in the development of teachers' beliefs but also in the implementation of these beliefs. Teacher beliefs of the participant in the current study may be better understood against the backdrop of these arguments. This study found that Paul does not believe in a universal curriculum for teaching of English that is

applied universally. The data indicate that he thinks the curriculum of an EFL context should not be modelled on that of an ESL setting. EFL learners generally study English for different reasons than ESL learners, and therefore he believes the curriculum of any EFL institution should be developed with the goals and needs of students in mind, and then the skills required to achieve these goals should be determined. His approach to materials selection and adaptation is a reflection of this belief. He believes English teaching materials developed by big publishers are sometimes out of touch with the local realities. That is why he prefers to make alterations to course materials or supplement them in order to make them more relevant to the context. The context shaped Paul's approach to curriculum design and lesson planning as evidenced by his experiences in Turkey and in Japan. In Turkey, for instance, Paul was aware of the socioeconomic situation of the students at the institution where he works, and therefore, he believed the curriculum should not put certain students at a disadvantaged position because of their economic conditions. As a reflection of this belief, he preferred not to force his students to use web-based integrations of course books and assigning online homework as he knew some of the students did not have the means to afford smart phones or personal computers. His experience in Turkey made him realise the strong impact contextual factors such as economic situation of students, school, and the country in general have on curriculum and lesson planning.

After working in Japan and in Turkey, Paul came to believe that native speaker teachers could be more effective if they were assigned to speaking classes and not required to explain abstract grammar structures or vocabulary. He also believed non-native speaker teachers would be better at explaining difficult grammatical structures as they shared students' first languages. This belief of Paul about how to best make use of native speaker teachers in an EFL context took shape after gaining experience in such a context.

The current study found that the participant teacher's beliefs about classroom management and teacher-student relationship were strongly influenced by a number of teacher figures in his student life and the images of effective teacher models guided him during his teaching career. The findings of the present study, similar to findings reported by Calderhead and Robson (1991), Johnston (1992), Kagan (1992) Cole and Knowles (1993), and Johnson (1994), clearly confirm the strong influence teacher images have in shaping Paul's beliefs as a teacher and guiding his pedagogical practice. This study also found that teacher images that take years of observation as student are

adaptable as they enable the teacher to preserve the integrity of deep-rooted images by adjusting to new and different teaching contexts. Paul's strategies of classroom management in the Japanese and Turkish EFL settings exemplify how established teacher images can survive challenges of new context through adaptive strategies.

CHAPTER VI

6. CONCLUSION AND IMPLICATIONS

6.1. Introduction

This chapter presents the conclusions of the study in accordance with the research question, the limitations and the implications of the study.

6.2. Conclusion

The findings of this research study confirm some of the findings that have been reported in the research literature on teacher beliefs and practice. The study concluded that context has certain influence on teachers' beliefs and teachers' pedagogical practices.

The first conclusion of the current study is that teachers' beliefs take shape throughout their schooling experience with effective teacher models having a substantial impact on the formation of these beliefs. The majority of teachers' beliefs that are already firmly established by the time they enter education programmes or actually start teaching are resistant to change and show limited variance across context. In other words, if a belief has become an integral part of a teacher's belief system early on, the nature of the context whether it is ESL or EFL seems to have little impact on that belief. In the case of this study, for instance, the participant's beliefs about the value of teaching grammar as grammar, meaningful conversation between the teacher and the students, and group and pair work remained cognitively unchanged in the face of challenges of contextual factors even though he was forced to alter his classroom actions to avoid conflict with the student body and the administration.

This study also found that the changes that occurred in the participant teacher's beliefs were behavioural rather than cognitive. Specific aspects of EFL context such as classroom and societal dynamics, socioeconomic situation of the students, and curriculum constraints impeded the teacher in implementing his beliefs in practice. The participant either avoided the practice altogether or chose to adjust it to contextual conditions. In the Turkish context, he frequently had to skip group work activities because of student resistance, while in the Japanese setting forming groups was made easy by societal hierarchy but the same societal structure caused certain students to shy

away from contributing equally to group work. The findings indicated a couple of instances where the context may have led to change in the teacher's beliefs in the cognitive domain. The participant believed a teacher should be anti-authoritarian and this belief was shaped by his schooling experience with non-authoritarian student-friendly teachers. However, his experience as a teacher in the Turkish context led him to modify his belief that strictness was necessary to cope with the immaturity and lack of seriousness in the student body.

Another conclusion this study arrived at is that although EFL context influences teacher beliefs and practice to some extent, the influence is not congruent across contexts. Different EFL contexts seem to influence teacher beliefs in different ways as evidenced by the comparison of the participant's teaching experiences in Japan and in Turkey. Each context has its unique characteristics and the interplay between these characteristics and teachers' beliefs influence teachers' beliefs and their instructional practices in different aspects and to varying degree. One particular example is the participant's relationship with female students. In the Turkish context, he was extremely cautious in his interaction with female students as he believed it could be easily misinterpreted, while in Japan he was quite relaxed in his relationships with female students. The differences between the two societies' approach to student-teacher relationship impacted on the participant teacher's interaction with students in divergent ways.

As a final point, this study concludes that contextual factors have an influence on teachers' beliefs and their instructional practices though this influence seems to lead to limited cognitive change in teachers' beliefs. The context's influence on which beliefs teachers enact in practice is relatively more marked. The context, it may be gathered, either impedes or enhance the individual's efforts to shape their lives, and thereby impacting on their "freedom quotient," the scale that aims to capture "the ability to generate options for oneself, to choose, and then to pursue one or more of those options" (Cave, 2015).

6.3. Implications

The number of studies on the development teachers' beliefs in EFL contexts continues to grow though few of these studies feature native speaker teachers. I was not able to locate any study that specifically investigated teacher beliefs and practice of a

native English-speaking (NES) teacher in an EFL context. This is what makes this current study an original one. The findings of this study offer an insight into the challenging teaching experience of NES teachers in EFL settings who struggle to achieve a balance between their teacher beliefs and identity, and sociocultural dynamics of the community they are situated in. Their experience is marked by a constant struggle for adaptation and survival in a foreign setting. Studies like this one can enable policy makers to better understand NES teachers and to make their teaching experience less challenging.

Furthermore, as there seems to be a reciprocal influence between teacher beliefs and context, examining the impact of contextual factors on native speaker teachers' beliefs may reveal findings that could inform employment policies for native speaker teachers, the nature of in-service teacher education programme directed at these teachers, and better use of these teachers in EFL settings.

6.4. Limitations

As in any other qualitative study with a small number of participants, there are some limitations in this study. As the study aims for depth rather than breadth, the focus is on the exploration of the phenomenon under investigation. Such studies seek to examine the case or cases from many aspects in order to draw a holistic picture through thick descriptions and multiple data collection tools to corroborate each other. The in-depth nature of this study with just one participant impedes the generalisation of its findings to the larger population.

The study uses observations as a data collection instrument to understand the participant's actual classroom behaviours and practices as well as to support data collected through other means, including interviews and narratives. However, these observations are limited to the participant's teaching experience in Turkey, while his past teaching experience in Japan was accessed through self-report. This may have an effect on the comparisons made between the Turkish and the Japanese contexts.

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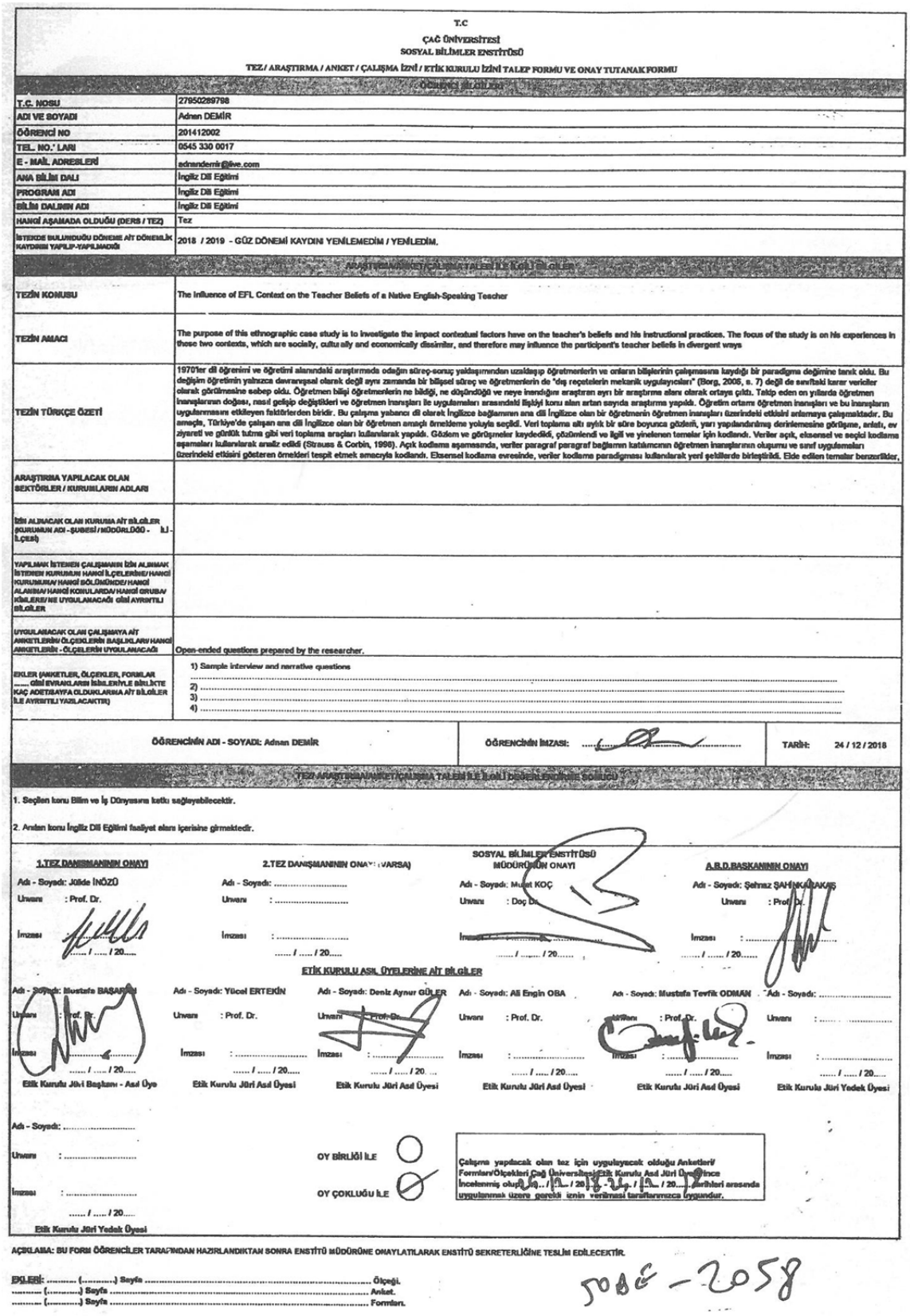
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8. APPENDICES

Appendix 1: Approval Of The Ethics Committee



T.C
ÇAĞ ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
TEZ/ ARAŞTIRMA / ANKET / ÇALIŞMA İZNİ / ETİK KURULU İZİNİ TALEP FORMU VE ONAY TUTANAK FORMU

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ANA BİLİM DALI	İngiliz Dili Eğitimi
PROGRAMI ADI	İngiliz Dili Eğitimi
BİLİM DALININ ADI	İngiliz Dili Eğitimi
HANGİ AŞAMADA OLDUĞU (DERS / TEZ)	Tez
İSTEKDE BULUNDUĞU DÖNEME AİT DÖNEMLİK KAYDININ YAPILIP-YAPILMADIĞI	2018 / 2019 - GÜZ DÖNEMİ KAYDINI YENİLEMEDİM / YENİLEDİM.

ARAŞTIRMA / ANKET / ÇALIŞMA İZNİ İLE İLGİLİ BİLGİLER

TEZİN KONUSU	The Influence of EFL Context on the Teacher Beliefs of a Native English-Speaking Teacher
TEZİN AMACI	The purpose of this ethnographic case study is to investigate the impact contextual factors have on the teacher's beliefs and his instructional practices. The focus of the study is on his experiences in these two contexts, which are socially, cultu ally and economically dissimilar, and therefore may influence the participant's teacher beliefs in divergent ways
TEZİN TÜRKÇE ÖZETİ	1970'ler dil öğrenimi ve öğretimi alanındaki araştırmada odağın süreç-sonuç yaklaşımından uzaklaşıp öğretmenlerin ve onların bilişlerinin çalışmasına kaydığı bir paradigma değişimine tanık oldu. Bu değişim öğretimin yalnızca davranışsal olarak değil aynı zamanda bir bilişsel süreç ve öğretmenlerin de "dış reçetelerin mekanik uygulayıcıları" (Borg, 2005, s. 7) değil de sevkteki karar vericiler olarak görülmesine sebep oldu. Öğretmen bilişi öğretmenlerin ne bildiği, ne düşündüğü ve neye inandığını araştıran ayrı bir araştırma alanı olarak ortaya çıktı. Takip eden on yıllarda öğretmen inançlarının doğası, nasıl gelişip değiştikleri ve öğretmen inançları ile uygulamaları arasındaki ilişkiyi konu alan artan sayıda araştırma yapıldı. Öğretim ortamı öğretmen inançları ve bu inançların uygulanmasına etkileyen faktörlerden biridir. Bu çalışma yabancı dil olarak İngilizce bağlamının ana dili İngilizce olan bir öğretmenin öğretmen inançları üzerindeki etkisini anlamaya çalışmaktadır. Bu amaçla, Türkiye'de çalışan ana dili İngilizce olan bir öğretmen amaçlı örneklemle yoluyla seçildi. Veri toplama altı aylık bir süre boyunca gözlerli, yarı yapılandırılmış derinlemesine görüşme, anlatı, ev ziyaretl ve günlük tutma gibi veri toplama araçları kullanılarak yapıldı. Gözlem ve görüşmeler kaydedildi, çözümlendi ve ilgili ve yinelenen temalar için kodlandı. Veriler açık, eksensel ve seçici kodlama aşamaları kullanılarak analiz edildi (Strauss & Corbin, 1998). Açık kodlama aşamasında, veriler paragraf paragraf bağlamın katılımcının öğretmen inançlarının oluşumu ve sınıf uygulamları üzerindeki etkisini gösteren örnekleri tespit etmek amacıyla kodlandı. Eksensel kodlama evresinde, veriler kodlama paradigması kullanılarak yeni şekillerde birleştirildi. Elde edilen temalar benzerlikler,
ARAŞTIRMA YAPILACAK OLAN SEKTÖRLER / KURUMLARIN ADLARI	
İZİN ALINACAK OLAN KURUMA AİT BİLGİLER (KURUMUN ADI -ŞUBESİ / MÜDÜRLÜĞÜ - İLİ - İLÇESİ)	
YAPILMAK İSTENEN ÇALIŞMANIN İZİN ALINMAK İSTENEN KURUMUN HANGİ İLÇELERİNE/ HANGİ KURUMUNA/ HANGİ BÖLÜMÜNDE/ HANGİ ALANINA/ HANGİ KODULARDA/ HANGİ GRUBUN/ KİŞİLERE/ NE UYGULANACAĞI GİBİ AYRINTILI BİLGİLER	
UYGULANACAK OLAN ÇALIŞMAYA AİT ANKETLERİN/ ÖLÇEKLERİN BAŞLIKLARI/ HANGİ ANKETLERİN - ÖLÇEKLERİN UYGULANACAĞI	Open-ended questions prepared by the researcher.
EKLER (ANKETLER, ÖLÇEKLER, FORMLAR ..... GİBİ EVRAKLARIN İŞLERİYLE BİRLİKTE KAÇ ADET/SAYFA OLDUKLARINA AİT BİLGİLER İLE AYRINTILI YAZILACAKTIR)	1) Sample interview and narrative questions 2) ..... 3) ..... 4) .....

ÖĞRENCİNİN ADI - SOYADI: Adnan DEMİR | ÖĞRENCİNİN İMZASI: ..... | TARİH: 24 / 12 / 2018

TEZ ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ DEĞERLENDİRME SONUCU

1. Seçilen konu Bilim ve İş Dünyasına katkı sağlayabilecektir.

2. Anılan konu İngiliz Dili Eğitimi faaliyet alanı içerisine girmektedir.

1.TEZ DANIŞMANININ ONAYI	2.TEZ DANIŞMANININ ONAYI (VARSA)	SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRÜNÜN ONAYI	A.B.D.BAŞKANININ ONAYI
Adı - Soyadı: Jülide İNÖZÜ	Adı - Soyadı:	Adı - Soyadı: Murat KOÇ	Adı - Soyadı: Şehnaz ŞAHİNKARAKAŞ
Unvanı : Prof. Dr.	Unvanı :	Unvanı : Doç Dr.	Unvanı : Prof. Dr.
İmzası :	İmzası :	İmzası :	İmzası : .....
..... / ..... / 20.....	..... / ..... / 20.....	..... / ..... / 20.....	..... / ..... / 20.....

ETİK KURULU ASIL ÜYELERİNE AİT BİLGİLER

Adı - Soyadı: Mustafa BAŞARAN	Adı - Soyadı: Yücel ERTEKİN	Adı - Soyadı: Deniz Aynur GÜLER	Adı - Soyadı: Ali Engin OBA	Adı - Soyadı: Mustafa Tevfik ODMAN	Adı - Soyadı: .....
Unvanı : Prof. Dr.	Unvanı : Prof. Dr.	Unvanı : Prof. Dr.	Unvanı : Prof. Dr.	Unvanı : Prof. Dr.	Unvanı : .....
İmzası :	İmzası :	İmzası :	İmzası :	İmzası :	İmzası : .....
..... / ..... / 20.....	..... / ..... / 20.....	..... / ..... / 20...	..... / ..... / 20.....	..... / ..... / 20.....	..... / ..... / 20.....
Etik Kurulu Jüri Başkanı - Asıl Üye	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Yedek Üyesi

Adı - Soyadı: .....
Unvanı : .....
İmzası : .....
..... / ..... / 20.....
Etik Kurulu Jüri Yedek Üyesi

OY BİRLİĞİ İLE ○
OY ÇOKLUĞU İLE ⊘

Çalışma yapılacak olan tez için uygulayacak olduğu Anketler/ Formlar/Ölçekleri Çağ Üniversitesi Etik Kurulu Asıl Jüri Üyelerince İncelenmiş olup, ../../20.. ile ../../20.. tarihleri arasında uygulanmak üzere gerekli izin verilmesi taraflarımızca uygundur.

AÇIKLAMA: BU FORM ÖĞRENCİLER TARAFINDAN HAZIRLANDIKTAN SONRA ENSTİTÜ MÜDÜRÜNE ONAYLATILARAK ENSTİTÜ SEKRETERLİĞİNE TESLİM EDİLECEKTİR.

EKLERİ: ..... (.....) Sayfa ..... Ölçeği.
..... (.....) Sayfa ..... Anket.
..... (.....) Sayfa ..... Formları.

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Appendix 2: Interview and Narrative Questions

Can you tell me about your family background?

Have you ever taught in the U.S.? If yes, could you compare it with your teaching experience in EFL context?

What difficulties do you experience while teaching in an EFL setting?

How would you define your professional identity?

Who and what influenced you the most as a teacher?

How did your experience in Japan and Turkey contribute to the development of your teacher identity and pedagogical beliefs?

How would you define or position yourself vis-à-vis local community here in Turkey?

Would you say you are adapted to life in the City?

In the first narrative you wrote, “I was a human tape recorder.” Could you expand it? What do you mean exactly?

Appendix 3: Consent form

INFORMED CONSENT FORM

Dear participant,

You are invited to participate in a research study titled "Exploring Native English-Speaking Teacher Identity in Turkish EFL Context." This study is conducted by PhD student Adnan Demir, Department of English Language Teaching at Çağ University. The main objective of this study is to explore a native English-speaking teacher's beliefs and the influence of context on his beliefs and instructional practices and the influence of context on his beliefs and instructional practices

The data for this study is planned to be obtained in two phases. The first phase of data collection will take place at the beginning of 2017 Spring semester, in March 2017, and the second one at the end of the same semester, in May 2017. The data obtained is purely for research purposes. Participating in this research study is voluntary and you have the right to leave the project at any time. If you agree to be a participant in this research you will be interviewed, observed in the classroom, and keep several journal entries. There will be two interviews and two classroom observations. Classroom observations will be limited to one class session. The interview and observation sessions will be audiotaped.

By signing this consent form, you declare that you are voluntarily participating in this research.

Name (pseudonym)	Date	Participant's Signature
Paul	06/02/2017	

For any inquiries about this research project, please feel free to contact the researcher at any time.

Adnan Demir (Researcher)

E-mail: adnandemir@live.com

Phone: _____

9. CURRICULUM VITAE

PERSONAL DETAILS

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EDUCATIONAL BACKGROUND

PhD, 2018, Çağ University, Institute of Social Sciences, English Language Education

MA, 2011, Middle East Technical University, Institute of Social Sciences, Middle East Studies

BA, 2007, Boğaziçi University, Faculty of Education, Foreign Languages Education

WORK EXPERIENCE

2012 – Present: English instructor, Mardin Artuklu University

2011 – 2012: English Instructor, Ankara University

ACADEMIC PARTICIPATIONS AND PUBLICATIONS

Publications

Demir, A. (2017). Exploring Experiences of the Bilingual Self. In: S. Sahinkarakas and J. Inozu, ed., *The Role of the Self in Language Learning*. Newcastle upon Tyne: Cambridge Scholars Publishing, pp.49-62.

Papers Presented in International Scientific Conferences and Published in Conference Proceedings

Demir, A. (2015). Exploring experiences of bilingual self. The self in language learning. Mersin/Turkey.

Demir, A. & Aggun, N. (2015). Language Testing and Immigration in Germany: Immigrants' Experiences with German Language Test. The Journey from Input to Interaction in English Language Learning. Gaziantep/Turkey.